PRIMA MEDIA, ET ULTIMA

THE FIRST, MIDDLE & LAST THINGS

ISAAC AMBROSE

PRIMA MEDIA,
ET ULTIMA
THE FIRST, MIDDLE & LAST THINGS
ISAAC AMBROSE

Prima Media et Ultima

Or, The First, Middle, and Last Things

Isaac Ambrose

Copyright © 2024

Prima Media et Ultima

Or, The First, Middle, and Last Things

Isaac Ambrose

Published by Monergism Books
P.O. Box 491
West Linn Oregon 97068
www.monergism.com

This text has been initially updated from EEBO-TCP by Project Puritas,
Further revision and editing done by Monergism.
Copyright Monergism via universal text usage permission from the above.

All rights reserved.

No portion of this book may be reproduced in any form without written permission from the publisher or author, except as permitted by U.S. copyright law.Editor's Note – During the EEBO-TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G>, when included, signifies omitted Hebrew & Greek. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

Contents

PREF. I. – Prima Preface I.

PREF. II. – Prima Preface II.

PREF. III. – Prima Preface III.

PREF. IV. – Media Preface I.

PREF. V. – Media Preface II.

PREF. VI. – Media Preface III.

PREF. VII. – Media Preface IV.

PREF. VIII. – Media Preface V.

PREF. IX. – Media Preface VI.

PREF. X. – Media Preface VII.

PREF. XI. – Ultima Preface I.

BOOK I. Prima - First Things

1. CHAP. I. – Introduction to the New Birth.

2. CHAP. II. – The necessity of Regeneration.

3. CHAP. III. – The generality and subject of Regeneration.

4. CHAP. IV. – The manner of Regeneration.

5. CHAP. V. – The issue and effects of Regeneration.

6. CHAP. VI. – A Method for the man not yet Born Again, to have his part in the Second Birth.

7. CHAP. VII. – Means to get into the New Birth, and Sins against the Commandments.

8. CHAP. VIII. – The Second Means to get into the New Birth.

9. CHAP. IX. – The Third Means to get into the New Birth, and Reasons for Sorrows.

10. CHAP. X. – Delivery from the pangs of the New Birth, and its Promises.

BOOK II. Media - Middle Things

11. CHAP. I. – The Believers Privileges.

12. CHAP. II. – Of Duties in General.

13. CHAP. III. – Of Duties in Particular, and Watchfulness.

14. CHAP. IV. – Of Self-Examination.

15. CHAP. V. – Of Self-Denial.

16. CHAP. VI. – Of Experiences.

17. CHAP. VII. – Of Evidences.

18. CHAP. VIII. – Of Meditation.

19. CHAP. IX. – Of the Life of Faith.

20. CHAP. X. – Of Family Duties.

21. CHAP. XI. – Of Christian Society.

22. CHAP. XII. – Of Hearing the Word.

23. CHAP. XIII. – Of the Two Sacraments of the New Testament.

24. CHAP. XIV. – Of Prayer.

25. CHAP. XV. – Of Reading the Scriptures.

26. CHAP. XVI. – Of the Analysis of the whole Bible – OT.

27. CHAP. XVII. – Of the Analysis of the whole Bible – NT.

28. CHAP. XIII. – Of the Saints Sufferings.

29. CHAP. XIX. – Of Fasting.

30. CHAP. XX. - Of the Duties of Feasting and Thanksgiving.

BOOK III. Ultima - Last Things

31. CHAP. I. – Lifes Lease.

32. CHAP. II – Deaths Arrest.

33. CHAP. III – Dooms-Day

34. CHAP. IV. – Hells Horror.

35. CHAP. V. – Christs Sufferings – The Purging of Sin.

36. CHAP. VI. – Heavens Happiness.

PREF. I. – Prima Preface I.

To the Worshipful, The Mayor, Aldermen, and other Inhabitants in The Town of Preston in Amounderness.

The Apostle Peter knowing (as he saith) that shortly he was to put off that his tabernacle of the flesh, as our Lord Jesus Christ had showed him; he therefore endeavored that God's people, after his decease, might have those things he taught them always in remembrance: And thus it came to pass, that to this day we have that portion of holy Writ which he then left in writing. If Peters practice be imitable in this kind, I suppose the same duty lies on me. Revelation I have none, but many stitches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongst the rest, these First Things, I have taught you; what remains now, but that after my decease you might have these things always in remembrance? To that purpose, the same I delivered once to your ears, I now present to your eyes; as you were then pleased to hear them, so I trust you will now peruse

them: Only one thing you may please to observe through this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do anything of their own strength or power; but because Jesus Christ, in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While Paul exhorted the Goaler to believe in the Lord Jesus, that he might be saved, God enabled the Goalor to believe. Life and power is conveyed to the soul, in Gospel-Commands and Exhortations. While Ezekiel prophesied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of God. I have no more to say, only I beseech God you may receive a Blessing by these poor labors upon your poor souls: it is the hearty Prayer of,

Yours to be commanded in all Christian Services, Isaac Ambrose.

PREF. II. – Prima Preface II.

To his worthily much esteemed Friend, Mr. Isaac Ambrose.

Sir,

I have perused your hearty Travel in this happy Birth; and therein (I dare say) as your industry and skill, so your interest and birthright, your Labor either way. This subject could not be so well handled, if not felt; he must himself be subject, as well as Author, that doth it so well. No man can be here Eloquent, unless Experient; Propriety of Title, can only here give Propriety of Language: How like the motion, the language of a Puppet in a Play is the best Pulpit-Pageant in this Theme of the uninterested man? My Prayer is that of the Apostle, That all of us Ministers may be (herein) able to comfort others, by the same comfort wherewith we ourselves are comforted of God: And what comfort like this, that makes us, with the woman, forget all our sorrows, for joy that the child is born? What is it (otherwise) to be born to learn, if we learn not thus to be born? Wisdom (saith Solomon) is

good with an Inheritance; how good is this wisdom then, that by this New Birth not only preserves, but entitles to that Inheritance of the Saints in light? Wherein, that this your birth of that Birth may be to many Generations fruitful, is the Prayer of,

Your true Friend, Charles Herle.

PREF. III. – Prima Preface III.

To the Reverend Author, on his learned Treatises Entitled, Prima, Media, & Ultima; The First, Middle, and Last Things.

The First, and Last, and Middle Things: What more?
Thus the well-furnished Scribe out of his store,
Brings new and old. The First Things lay the Ground,
The Middle Build thereon; By the Last All's crowned.
By the First Things Christians begin to live;
The Middle Things a further progress give,
In Spiritual life; by the Last they live forever:
Those things that God hath joined, let no man sever.
The First Things wrought in me (Lord!) let me find,
And to the Middle so direct my mind,
That when the First and Middle Things are past,
I may enjoy my hopes; The Best at Last.

T.W.

PREF. IV. – Media Preface I.

To the Right Honorable, truly Religious, and Virtuous Lady, the Lady Mary Vere.

Madam,

I took it as a special Providence, that in my troubles at London I got acquaintance with your Honor: Your Contribution at my parting, won much upon my heart; but your fellowship and communion at our first meeting in Church-Assemblies, and especially at that sweet Ordinance of the Lord's Supper, obliged me more, and faster to you in purer loves. I bless God for the Friends I found in my distress, but for the Communion of Saints, and for the Comforts I found in such Communion, Bless the Lord, O my soul, and all that is within me, bless his holy Name. You may wonder, that upon so small acquaintance I should lay this Book at your feet; it is not because I wanted other Patrons, but because at that very time, when I left it with the Press, I observed God stirring you up, as a right Patron, to encourage,

relieve and comfort the Composer of it. I was then (as the Lord ordained it) in some trouble, and you encouraged me, and relieved me; but especially you comforted me with your society at that Soul-feast, when originally I drew all my comfort out of the wells of Salvation. I cannot but love and honor you in this last respect; for indeed I am, and I desire to be very choice and careful with whom I join in that sacred Ordinance (yet am no Sectary;) and this increaseth my affections to the Saints so much the more. Madam, I hope you will countenance (for I partly know, and am verily persuaded, that you are a constant practitioner of) all Duties, both Secret, Private and Public: and if this weak Work, Patronized by you, may in any sort be helpful to you, or to any of the Saints, I have my desire, and shall give God the Glory.

Your Honors in all Christian bonds, I.A.

PREF. V. – Media Preface II.

To The Reader.

Of many Books there is no end, and much study is a weariness to the flesh: The Experience of this Truth (especially in these latter days) hath sometimes put me to sad and serious thoughts, How should a Christian furnish himself with a sufficient Library, to help him on in his way Heaven-ward? Should he buy up all the Ancients, or (in case he want the Tongues) should he buy up all our Modern English Writers, Positive and Polemical, they might fill his Closet, but he should find no end of buying, as there is no end of making Books: and if he resolvedly fell to reading he might conclude with the wiseman, Much study is a weariness of the flesh; nay, in in such variety, he would find the most of his study so impertinent, so unprofitable, that he might further conclude, Such a study is a loss to his Soul, and rather an hinderer, then an helper of it in the way to Heaven. To prevent this, some have advised Christians to choose out, amongst that world of variety we

now enjoy, such Authors as are most suitable to their Genius and Employment. The Lord Verulam, with some others, give their opinions, That if the choice and best Observations, which have been made dispersedly in our English Sermons (leaving out the largeness of Exhortations and Applications thereupon) were set down in a Continuance, it would be the best work in Divinity that hath been written since the Apostles times. And Dr. Hackwith repeats almost the same words, saying, That the Sermons of this latter Age, especially in this Land, have doubtless been more exquisite and effectual, then ordinarily they have been in any precedent Age; insomuch as it is observed, that if there were a choice Collection made of the most accurate since the entrance of Queen Elizabeth to these present times (omitting the large Applications thereupon) it would prove one of the rarest Pieces that hath been published since the Apostles times: Dr. Hackwiths Apology of the Power and Providence of God in the Government of the World, lib. 3. Cap. 7. sect. 2. Indeed, had we such a Book extant, I would advise the Christians of our Age to buy the Bible, and that Book, and to study them, and no more, as to their Spiritual good. But alas, this Book is rather wished for, then hoped after; we may expect and wait for it till our eyes sink in our heads, and be never the nearer. However, it was my design to have carried on such a business as this in the main necessary things; not that I would read over all Authors on all subjects, but that I would first limit myself to such subjects, and then upon them cull out the best and choice Observations of many godly and learned Authors. In this design I have practiced and observed these particulars: —

1. I have brought into method the Duties of a Christian, which I call The Middle things, in reference to The First and Last things, before Printed: The matter I have for the most part drawn from others, only the method I have

framed, as the Lord hath enabled; and wherein all Authors that ever I saw were silent, I have thereto added, to complete the work for the matter also.

2. I have purposely omitted the many Controversies, and tedious Disputes of this Age: For my part, I see little edifying in them; nay, is not the fat and marrow of Christian Religion lost by them? Were I to advise against any Error, Heresy, I had rather bid my Adversaries read some Books of Positive, Practical Divinity, wherein Truth and Religion is laid out in its life and power, then all the voluminous Controversies that ever I could write, or ever have been writ by any other of the Sons of men. I deny not but these kind of Books (the Spirit concurring) may convince men's judgments; but the other sort works both on judgment and Conscience, on their heads and hearts: The Controversial way of arguing, *pro & contra*, I cannot but approve; but the way of the Spirit, in which he leads and convinceth the Soul irresistibly, I must needs prefer. Hence you see the reason of the method I have propounded; wherein I dare say (yet with a spirit of submission) the workings of the Spirit, the breathings of Christ, the panting's of a Soul after Christ, are more fully manifested, then in all the jarring Pamphlets which this Age hath copiously afforded: My desire is both to inform, and to reform; to inform the judgment, and to reform life.

3. I have the rather fallen on this subject of Duties, both because necessary in their way, and because they are so much opposed by many of our Age, who surely are not acquainted with them (with the workings of the Spirit in them, and by them) for otherwise it could not be so: If this Error spread, it will quickly eat out all Religion, and throw down Souls to Hell. Their pretense is, who are the Abettors of it, That they have found out a near and easy way to heaven; but I rather believe Christ (saith Rutherford) who tells us it is a way of many miles, strait, narrow and thorny; indeed the

Meritorious way to us is easy, but the way of a Christian conversation (whether they will or no) lieth through Duties; it is not words, Lord, Lord, but working, sweating, running, wrestling, fighting, striving, overcoming, bleeding, suffering, abounding in the work, denying ourselves, taking up the cross, enduring temptations, sowing to the Spirit, serving the Lord with all humility, and with many tears and temptations, watching, praying, taking Christ's yoke upon us, selling all our sweetest delights, keeping the commandments of Christ, which howsoever they are not grievous, yet they are not so easy, as that the only bare act of Believing should be the only Gospel work. Might we still lie in our Ivory Beds, under no Law, no Obligation of doing, no danger of sinning, no broken bones, no terrors, no sense of sorrow for sin, no progress in personal Repentance, Mortification, Sanctification, no care of watchful walking to perfect holiness in the fear of God, no abstaining from worldly lusts, no strictness of Conversation, but only Believe that Christ hath Suffered, and Christ hath done all Duties for us, Repented for us, Mortified lusts for us, walked strictly and holily for us, this were an easy work indeed. For my part, I would not willingly make the way to Heaven longer than Christ hath made it; but if we believe the Scriptures, we shall find other Commandments on us under the Gospel, then Believing only for Righteousness: There is the Righteousness of Christ received by us, and working in us; the first is the Righteousness of Justification, the second of Sanctification, and our Establishment lies in both.

4. I have in every Duty, prescribed the manner of performing it; not that I would tie every spirit to this particular way or method: those who are accustomed to these exercises of Devotion, may perhaps devise other more fitting courses, or ways of proceeding, then these are; and it is reason, and a

point of wisdom, for every man to make use of those Rules which in his own Experience he findeth most proper to his own disposition, and most powerful for his own Reformation: Only the Reader that is not better furnished, may please to make use of these, and I trust (by God's Blessing) he will find them profitable; which if he do in any measure, it shall be to me sufficient joy, contentment, recompense.

5. I have made use in this Treatise, not of one, or two, but of many precious men; as, Angier, Ash, Ball, Bolton, Byfield, Downham, Dyke, Goodwin, Gouge, Hooker, Leigh, Mason, Rogers, Shepherd, Torshel, White, &c. that the Adversaries of Duties may see what a Cloud of such Witnesses are for Duties. It was sometimes Elijah's trouble, The children of Israel have forsaken thy Covenant, thrown down thine Altars, and I, even I only am left: but 'twas the Lord's encouragement of Elijah, I have left me Seven thousand in Israel which have not bowed the knee to Baal. I bless God it hath encouraged me, and me thinks it might trouble the Opposites, that not only many thousands of God's people, but many Elijah's amongst those thousands, should appear with me, and against them. This is one Reason, why I chose rather to bring in the Authors, who seem to be, and indeed are Pillars in the Temple of our God, then to speak only in my own Dialect, or altogether from my own invention.

6. I have writ nothing, but in some measure I have, by the Lord's assistance, practiced the same, and felt the comfort of it in my own heart and soul; yet by way of caution I desire the Reader to remember, if at any time in the exercise of any of the Duties within written, he also feels his heart warmed, or savingly affected (which is the very Spirit, Power, Grace, Comfort, Presence and Sweetness of Christ) that he consider, it is not the Duty, it is not the bare Ordinance that elicits such divine and noble acts in

the heart and affection, but it is the Blood of Christ, the Intercession of Christ, sprinkling those Duties, that makes them work such Graces in the Soul. In this case, the Blood of Christ is as the salve, and Duty is as the cloth or leather to which it sticks, and by which it is applied: Now from the cloth (the Duty) comes no virtue; no, no, it is only the Blood of Christ which by Duty heals, and cheers the Soul. Many have wondered, why sometimes they are so lifted up in Duties, and sometimes again they are no more moved by them, then a Mountain of Brass is moved by the winds; Why should the same Truth, the same Scripture, the same Meditation affect me at one time, and not at another, when I am as fitly disposed to be affected as at the first? Why should the same Instruction, the same Reproof, the same Consolation, awaken, wound and revive my Spirit at one time, and move me no more at another, then a charm doth a deaf Adder, as the Psalmist speaks? I grant, in respect of the subject, the Spiritual sense is sometimes benumbed, and sometimes it is awakened; but in respect of the Efficient, it is only Christ's Blood, Christ's Intercession that doth all by an admirable and secret operation. I have no more to say of this Book, only, The Lord give a Blessing to it, and to the Reader of it: So prays,

Thy Servant in Christ Jesus, I.A.

PREF. VI. – Media Preface III.

For the Reverend, his worthily much esteemed Friend, Mr. Isaac Ambrose, Minister of the Word at Preston.

Reverend Sir,

I crave your pardon for keeping your Papers so long: I have at length perused them, and returned them. I wonder at, and could almost envy you, that can find so much leisure, and employ it so well, in these hurrying's and clattering's of the Times. I am yet, by Ordinance of both Houses, a Licenser of Books to the Press, and have made use of that Authority, by Subscribing my Name at the end of your Papers. I pray God bless you, and them, and all the rest of your labors, to the good of his Church, and the praise of the glory of his Grace: So rests;

Winwick, March 29, 1649.

Your true Friend, Brother and Servant, Charles Herle.

PREF. VII. – Media Preface IV.

To the Conscientious Reader.

It is thy privilege who readest, for Soul-help, to receive this Conscientious Contexture, a teaching and exciting pattern of choice Piety, out of the hand of thy dearest Husband Jesus Christ, who gave himself for thee, that he might give himself to thee; and with himself, that which doth convey himself, the Gifts, Graces, Evidences, Experiences, Improvements, and Spiritual actings of all those that are partakers of the Root and Fatness of that Olive. Here is then a Love-token, thy loving Husband hath been preparing for thee weeks and months (it may be some years) by the Study, Pains, Prayers, Tears, the Soul and Body-travel of a tender-hearted Brother; be thou ready for a meeting of Loves, that at the receipt, of this, comfortable fruit of love, Christ and thy Soul may rejoice together. Is there not a cause? Doth he not rejoice over thee with joy? Doth he not rest in his love? Doth not he joy over thee with singing? Let this Love-token speak;

herein thy free given Royalties are heaped up as high as Heaven, Justification, Reconciliation, Adoption, Sanctification, Glorification; Thy helpful Experiences remembered, and improved; thy heart-cheering Evidences collected, and cleared; thy love- Duty discovered, and precious Directions given, for an advantageous performance of them, in Secret, in Family, in Public, for the mutual overflowing's of love betwixt Christ and thy Soul. Upon serious and sad thoughts, that the godly generally of later times, have been taken up with wrangling Disputes, and thereby taken off from Christian affection, and Communion (and I fear from Christ too in dangerous measure) It hath been amongst my desires, That God would stir up the hearts of some of his Servants, to call off his people from these Soul-hurting Contending's, unto the Reading, and Study of Soul- helping Treatises; assuring myself, That if the people of God were helped against their contentious, and jarring Corruptions, the differences in their heads would be more easily reconciled, as to dear love, and due Spiritual Communion. I could not but observe, when these Papers were brought to my view, that the forementioned desires of my heart were imprinted thereupon, which made them more dear to me, and more willing to endear them to the sincere-hearted, as a happy mean of helping hearts, healing differences, and preparing the Lord's lot for those better times, which are more looked after, and boasted of, then prepared for: In reference to these restoring and refreshing times (though the workings of God have been very various, and seemingly contrary, now setting forward, and then setting backward) God hath not been wanting to feed the laboring, and sometimes almost fainting Faith of his people, by Divine arguments; amongst which, this is one, and not the least, That whilst Providence hath been at work to remove hindrances, and to open a full and free way amongst men, the in-

dwelling Spirit hath been as busy in holy men, to stir up some to Pray, others to Preach, and others to Write, for the wide-opening of a door in men; the gracious enlarging of the heart, which gives assurance, that when God hath suffered them that are for no Religion, to play a first game, and them that are for all Religions, to play a second, that both the open and secret enemy of true Religion might be discovered, and discarded; he will then grant a longed for, joyful meeting of Holy times, and Holy hearts. To further the holiness of the heart, which gives the leading to holy times, is the happy project of compiling and Printing this Book. That it may be sanctified by the Spirit of Holiness, unto so good and promising an end, let be thy Prayer, that the Pains and Prayers of the Author, may be turned into Comforts and Praises; which is the hope and prayer of him,

Denton, May 10, 1649.

Who is joyful in this, and all other thy Soul-helps, John Angier.

PREF. VIII. – Media Preface V.

To the Christian Reader.

Amongst the multitude of Books in this Age, superlatively above our ability to buy or read, those seem to me most worthy of thy choice, which compendiously, in a methodical, plain and familiar way, set forth to us *totum hominis*, the whole duty of man, the service of God in holiness and righteousness, the right use, and wise improvement of the means of Grace: These being wells of Salvation to quench our thirst, and breasts of Consolation, to strengthen, revive, and comfort us in our Pilgrimage from Earth to Heaven: Voluminous Controversies may clear the understanding, and help to deliver and preserve that light from the poisoning clouds of Heretical darkness; but they do not quicken us to duty, to the love, and life of Christ, to the hope of Glory; they do not increase, but rather weaken the power of godliness. Diligence in reading of tedious Disputes, is not the way to possess that fatness and fullness of true life, peace and joy, which are

treasured up for us in the Meritorious sufferings of our Redeemer. The Promises are the life of that faith, whereby the just do live; and good Works, uniform, steadfast and abundant, are the trial and glory thereof; whereunto not Speculative, and Polemical, but Practical Discourses are a useful manuduction. In the reading of these with fervent Prayers, with serious and settled Meditations, many poor burdened sinners have been raised up out of the depths of a wounding, condemning Conscience, and brought to a transfigured Mountain, and Heaven on Earth in ravishing Consolations. Such a Discourse is here presented to thy view, by a Reverend and Religious Author, who hath experimentally learned, and doth daily copy out in his life the precious Truths of Jesus Christ, the Mysteries of Godliness. It is a high privilege, and great advantage to the Souls welfare, to learn of those, who have what they teach, not only in their lips, but also in their hearts and lives; who are able to say, In these ways we have found rest; as ye have heard or seen us do, so do ye. When the Conversation of Pastors preacheth Christ and Heaven, as well as their Doctrine; when vocal, real, and experimental Sermons go together, that's likely to be a successful Preaching. This Treatise may well be called, The Marrow of Christianity, A good and perfect guide to the New-Jerusalem, A golden Conduit-pipe, to convey to us streams of life from the Fountain of Living-waters, or the godly man's Vade mecum, wherein is compendiously, yet fully delivered the Rule and Life of the new Creature. Believe me, in the diligent, reiterated and religious reading thereof, thou wilt find, that these Titles are low enough, having a solid foundation, reality of Truth to bear them up; and that thy labor was not in vain, not a losing, but a regaining, a well improving of precious time, which ought to be redeemed. That the composing and publishing, the attentive reading and studying of this elaborate work,

decked with the breathings of a gracious Spirit, may advance the glory of God, in the repairing of the Saints, and the edifying of the body of Christ, is the hearts desire and prayer of,

Halsall, April 19, 1649.

Thine in the Lord, Thom. Johnson

PREF. IX. – Media Preface VI.

The Epistle to the Reader.

Good Reader, suffer me to say to thee, as that ancient and famous Orator, Isocrates, in his Oration ad Nicolem, said to his; *Aut hisce praeceptis utere, aut ipse tu inveni meliora*; Either make use of these wholesome Directions, or else publish better thyself: and if thou beest able to publish such in the future, yet will it much profit thee to make use of these for the present. Neither is it every speculative ability, that can bear such fruit; such as these must arise out of much inward observation of the work of God upon the Soul, and Christian long Experience: Weaker Christians may gain much growth in the diligent perusal of this sweet Composure, and strong ones may hence be instigated to try theirs; that which issues from the heart of an experimental Christian, usually reacheth to the heart of such as labor after the like Experience. Everyone that reads this work, perhaps knows not the Author so well as myself, therefore may I

the more boldly speak of him: I have long known him of a weak body, but of a precious and strong mind; yet a man *qui de se modice sentit*, that judgeth but meanly of himself. These his (Media) *nomine*, so called in reference to his (Prima & Ultima) long since brought to light, thou shalt not (Christian Reader) find to be *Media re*, but *Remedia* to thy sighing soul: He is one that hath much fed upon the Marrow of Practical Divinty, so that he may be ranked in a better kind amongst the Orators wise men; *Sapientes existima, non eos qui de rebus minutis curious rixantur, sed qui de rebus maximis egregie dicunt*. Such shalt thou find the Author. No more, but,

Thine in Christ, John Waite B.D.

PREF. X. – Media Preface VII.

Christian Reader,

It is the desire of some precious men, That I should revise that Question about joining with the wicked in the Supper of the Lord. For my own part, I am fully satisfied, that the mind of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; viz. Mr. Rutherford, and Mr. Gillespie, to whom I may join the late Assembly of Divines convened at Westminster; and if you would know their opinions, consult but the Authors, as I have cited them, where you may find them at large. The Question is, Whether admitting of, or joining with scandalous persons in the Sacrament of the Lord's Supper, and not endeavoring to keep them back whilst such, be sin in the admitters and joiners? And how may it appear? It is answered affirmatively: —1. That it is sin: —

1. In the admitters, Mat. 7:6. See Rutherford, Divine right of Church Government, p. 254, and see Gillespie, Aaron's Rod blossoming, p. 548,549,550,551.

2. In the joiners, 1 Cor. 5:11, 2 Thess. 3:6. See Rutherford, Divine right of Church-Government, p. 238,240,250,268,356,357, and see Gillespie, Aaron's Rod blossoming, p. 424,427,428,429,339:2. This appears to be sin: —

1. In the admitters, by these grounds.

1. Because of the command to keep unclean persons from holy things, Numb. 5:2, 9:6,7, 2 Chron. 23:19. See Rutherford, Divine right of Church-Government, p. 241,242, see Gillespie, Aaron's Rod blossoming, p. 96,97,98.

2. Because of Christ's casting out the man that came without his wedding garment, Mat. 22:11, see Gillespie, Aaron's Rod blossoming, p. 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lord's Supper, 1 Cor. 5:3-5, see Ruth. Divine right of Church-Government, p. 238,240,268,346. Gillespie, Aaron's Rod blossoming, p. 239, and for 1 Tim. 1:20, see Rutherford, Divine right of Church-Government, p. 354,355. Gillespie, Aaron's Rod blossoming, p. 189.

2. In the joiners, by these grounds:

1. Because they are forbidden expressly to join with such, 2 Thess. 3:14. Ruth. p. 250,360. Gillespie, p. 281,282.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joiners as heathens and publicans, Mat. 18:17. Ruth. p. 303,306:223,233, Gillespie. p. 295,296,351,361,364.

3. In both admitters and joiners, by these grounds:

1. Because God hath forbidden us to eat with such, 1 Cor. 5:11, 2 Thess. 3:6. Ruth. p. 238,240,250,268,356,357. Gillespie. p. 424,427,428,429,339.

2. Because by joining with such in the Lord's Supper, their sin would become ours, 1 Cor. 5:6,7, Gal. 5:9,10, Ruth. p. 238,239,240,339,345,349,373, Gillespie. p. 116,117,286.

3. Because the Ordinance of the Lord's Supper is defiled thereby, which we understand not simply in itself, but in some sort; (i.e.) It is defiled to them who are scandalous, and to them who join with such whom they know to be scandalous: And this appears: —

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of profane persons into it, Ezek. 23:38,39. Ruth. p. 452,453,496. Gillespie. p. 546,547.

2. In that the sacrifices of old were defiled by profane persons, Hag. 2:11-14. Ruth. p. 272,347,348. Gillespie. p. 547.

3. In that the profane are as swine which trample the pearls under their feet. Matth. 7:6. Ruth. p. 254,255,638. Gillespie. p. 548,549. It is confessed that the word is a pearl, and yet the profane may hear the word, and instead of defiling it (if the Lord see good) be converted by it, Isa. 2:3,4, 11:4-7, but the Lord's Supper is such a pearl, as they can make no use of it, but pollute it to their own destruction; no more than dogs and swine can make use of pearls to feed, but only to trample on them: The Lord's Supper is such a thing as is ordained only for those that have saving grace, and not for dogs.

I hope these two witnesses (if they be thoroughly perused) will satisfy the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance itself must not be profaned.

2. Because we are charged to withdraw from those who walk disorderly. 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were Matth. 7:6, 2 Thess. 3:6,14,15, 1 Cor. 11:27, to the end; compared with Jude, v. 23, 1 Tim. 5:22, see Gillespie, Aaron's Rod blossoming, p. 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: And as many as be perfect, let them be thus minded; and if any be otherwise minded, God shall reveal it in his due time: Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Thine in Christ, Isaac Ambrose.

Oct. 1649.

Soli Deo Gloria.

PREF. XI. – ULTIMA PREFACE I.

To the Reader.

Reader,

Not to stay thee too long at the door, come in, and thou mayst in this fabric see these several partitions.

Here is Mans misery in his;

Life, Ser. 1.

Death, Ser. 2.

Judgment, Ser. 3.

The Execution, Ser. 4.

God's mercy in our Redemption, Ser. 5.

Salvation, Ser. 6.

The first part may bring thee to a sight, and sense, and sorrow for sin; the second to a sight of Christ, and a comfort in Christ: and these are the principal means of conversion. Nor is the work unprofitable, if thou beest

converted; use them as daily Meditations, and they will keep thee from sin, and help thee towards heaven. One of our Worthies can tell thee, that Nothing more strongly bends men to sin then security, or incogitancy of these things. If thou ask what things? He answers, The end of our creation and redemption, the certainty of death, the uncertainty of life, the severe account we must give, the just retribution we shall have, the misery of the damned in hell, the blessedness of the Saints in heaven, these things being sadly and frequently thought upon, would quench our burnings and lusting's after sin. And true thou mayest find it, that such good thoughts, and an inordinate life, are scarce consistible: Will you hear another? A serious and fruitful meditation on these things (so blessed M. Bolton) hath ever been holden very material, and of special moment to make us (by God's blessing) more humble, unworldly, provident and prepared for the evil day. And I take it, every one of these following subjects would be an excellent theme, or matter for our deliberate meditation. See the Middle things, read then and practice these Meditations, and I trust by these means, thy end will be Heaven's happiness. So ends this work, and to that end solely, next to God's glory, I built it for thee. Farewell.

Thine in all services I may, for thy soul's salvation, I.A.

Book I. Prima - First Things

The Doctrine of Regeneration and the Beginning of a Godly Life.

CHAP. I. – INTRODUCTION TO THE NEW BIRTH.

The New Birth.

JOH. 3:3.

[Except a man be born again, he cannot see the Kingdom of God.]

We read in the former Chapter, John 2:23. When Jesus was at Jerusalem, at the feast of the Passover, many believed in his name when they saw the miracles which he did: Amongst those many, here is one of them (saith St. Austin;) what one? Of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; Have any of the Rulers, or the Pharisees believed on him? But howsoever it seem thus unlikely unto us, the Spirit of God bloweth where it listeth; here is amongst many believers one Nicodemus, and he is a man of the Pharisees, a Ruler of the Jews; verse. 1. a Jew, a Ruler, a Pharisee, God is able even of these stones to raise up children unto Abraham; yea, we see here (be they never so stony) our Savior melts one of them with a miracle, and by a new birth he will make

him a son of Abraham indeed. A miracle brings him to Christ, and Christ brings him to a new birth: The first Nicodemus confesseth, verse. 2. Rabbi (faith he to our Savior) we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him. The second our Savior affirmeth, as if he had answered, to say, I am sent from God, and not to be born again, will never help thee to Heaven; thy confession is right, that I am sent from God, but thy conversation is wrong, that art not born again: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me Rabbi) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these first things, this text, this A,B,C, of Christian Religion, Except a man be born again, he cannot see the Kingdom of God.

In prosecution of which words (all tending to this one point of the new birth) we shall follow the order set down by the Holy Ghost, where is,

1. The necessity of it, no going to heaven without it, Except.
2. The generality of it, every man is bound to it, a man.
3. The manner of it, how a man is wrought in it, he must be born again.
4. The issue of it, what effects are annexed to it, the Kingdom of God, and sight of that Kingdom; a man that is born again shall see the Kingdom of God; and, Except a man be born again, he shall not see the Kingdom of God.

These be the branches, and of every of them (by God's assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, Except.

CHAP. II. – The necessity of Regeneration.

[Except]

This Except is without exception, for unless we are new born, there is no going to Heaven: before we live here we are born, and before we live there we are new born; as no man comes into this world, but by the first birth, so impossible it is that any should go to Heaven in another world, but by the second birth: And this gives us the necessity of Regeneration.

Except a man be new born, he can never be saved. It is our Saviors speech, and he confirms it with a double asseveration, Verily, verily, I say unto thee. Twice verily, which we find not anywhere but in S. Johns Gospel, and nowhere in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his Verily, verily, I say unto thee?

Again, God the Father thus counsels, not only Nicodemus, but all the Jews of the old Church, saying, Make you a new heart, and a new spirit, for

why will you die, O house of Israel? Ezek. 18:31. Notwithstanding all their privileges (for they are Israelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9:4.) Yet here is one thing necessary, that must crown all the rest; they must have a new heart, and a new spirit, that is to say, they must be new born, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, Why will ye die, O house of Israel?

And yet again, not only the Son and the Father, but the Holy Ghost too will avouch this truth; He that hath an ear, let him hear what the Spirit saith unto the Churches; And what's that? To him that overcometh — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name, Revel. 2:17, and 3:12. The meaning is, he that is new born, and so overcomes sin God's Spirit will give him his grace, the white stone, and his Kingdom, the new Jerusalem, and a new name, the name of filiation (saith a Modern) whereby truly he is called the new born Son of God. See here how old things being done away, all things are become new; by a new birth man hath got a new name, a new inheritance: and therefore as the Spirit, so the new birth is called a fire, that purgeth away dross, and makes souls bright and new, so that we must pass thorough this fire, or no passage into Paradise.

Nor is this Doctrine without reason or ground.

For, Except by the second birth, man is first unholy, and therefore most unfit to enter into Heaven: Without holiness no man shall see God, Heb. 12:14. And what is man before he is new born? If we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burdened with gluttony,

boiling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: Or should we take a more particular view, every faculty of the soul is full of iniquity; the understanding understands nothing of the things of God, 1 Cor. 2:14, the will wills nothing that is good, Rom. 6:20, the affections affect nothing of the Spirit, Gal. 5:17. In a word, the understanding is darkened, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part that is good, no not one. But what say we of the body? Sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? The head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths: Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil, all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a new birth to a man in this case? Can he enter into heaven, that savors all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new molded, and sanctified, or he is excepted; Except a man be new born.

Secondly, [Except] This, and man, is God's enemy; no greater opposition than betwixt God and a sinner: Consider we him in his essence, or in his attributes? In his essence he is called Jehovah, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is ataxy, disorder, confusion, a not-being; and God is order, perfection, holiness, an absolute and a simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name Jehovah is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth

storms and tempest, fire and perdition to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his Justice, truth, patience, holiness, anger, power: his Justice, in punishing the impenitent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, He cannot behold iniquity, his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, woe worth to man because of offenses! Better he had never been born, then not to be new born; alas! What shall become of him? Can he that is God's enemy see God in his glory? No, there is no way but one, Except he repent, [Except] he be born again.

Thirdly, [Except] by a new birth, man is without Christ; for If any man be in Christ, he is a new creature: And if he be not in Christ, what hopes of that man? It is only Christ that opens Heaven, it is only Christ that is the Way to Heaven; besides him there is no Way, no Truth, no Life; and if we be in him, as the branch in the vine, it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become new creatures; or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he died for all, but his death is not applied, his Kingdom is not opened, save only unto them that have learned and practiced this rule of Exception: [Except] a man be born again.

Fourthly, [Except] before Excepted, a man is a very limb of Satan, a child of darkness, and one of the Family of Hell. Consider this, ye that are out of

the state of Grace, in what miserable thralldom is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. Paul appeals to your own knowledge, Know you not that to whomsoever you give yourselves as servants to obey, his servants ye are to whom ye obey? Rom. 6:16,23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is you wages? You may see it in the last verse, The wages of sin is death; death of the body, and death of the soul, death here, and death hereafter in Hell fire. Alas, that Satan should have this power on man! That he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and Tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lions and Tigers? And is not the Devil a roaring Lyon, walking about, and seeking whom he may devour? To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but roaring and devouring, and tearing souls? In this plight are the servants of Corruption, slaves of Satan, so I rightly call them; for, Of whomsoever a man is overcome, even unto the same is he in bondage, 2 Peter 2:19. To wind up this point; Lord, who shall dwell in thy Tabernacle? Who shall rest in thy Holy Mountain? If we believe David, Not he that slandereth with his tongue, or doth evil to his Neighbor, — Or giveth his money upon Usury, or taketh a reward against the innocent: No, such are servants of Satan, and here is matter of Exception against them; Except a man be born again, he cannot see the kingdom of God.

The sum of all: Without Regeneration no Kingdom; for, whether we consider man in regard of himself, or of God, or of Christ, or of Satan, he is

(Except he be new born) unholy, God's enemy, out of Christ, in Satan.

And if the New Birth be thus necessary; how should we labor to be born again? I mean not as Nicodemus, to enter into our mother's womb again, and be born; It is not the seed of man in the womb of our Mother, but the seed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made Sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then, as you tender your souls, and desire Heaven at your ends, endeavor to attain this one thing necessary: Lift up your hearts unto God, that you may be washed, justified; sanctified in the Name of the Lord Jesus; and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you wait on God in his way, I trust the Lord in mercy would remember you, and his Spirit would blow upon you, and then you would find and feel such a change within you, as that you would bless God forever, that you were thus born again: Otherwise, how woeful are you, considering this bar in heavens door, to keep out the unregenerate. [Except] Except a man be born again, he cannot see the kingdom of God.

Thus far of the Exception; we now come to the Person, that is a *Nisi prius* in the front, Except: This is the party that must prosecute the cause, a man.

CHAP. III. – THE GENERALITY AND SUBJECT OF REGENERATION.

[A man]

And this [man] is every man, and every part of man: It implies all men, for all are bound to it, and all man; for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum*, the kinds, all men; or *singula generum*, the *Individuums*, all man, or all the parts of man, body and soul.

We will first begin with the kinds: All men (or all mankind) must be regenerated before they be saved; not one of all the sons of Adam that shall ever go to heaven, except he be born again: may your contemplations (guided by God's word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, from the one end of heaven to another, and whom find you there? Not one that lives and dies in sin; there is not in it, nor shall enter into it anything that defileth, neither whatsoever worketh

abomination, or maketh a lie, Revel. 21:27, yet if such repent them of their sins, the gates shall not be shut against them, all the Saints that now walk in the light of it, were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

You may object, If all men that go to heaven must be new born, what shall become of infants, that die ere they be born? Can a man enter the second time into his mother's womb, and be born? (said Nicodemus) But can a man enter into the second birth in his mother's womb (say you) and be born again, before he is once born?

I answer [to be born again] supposeth to be once born indeed; therefore according to the letter, our Savior speaketh of a man already born into the world, that he must be born again: But if we seek out the sense [to be born again] (as our Savior interprets) is to be born of water and of the Spirit; and so may Infants not born into the world be born again. Thus we read of Jeremy, The word of the Lord came unto him, saying, Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, Jer. 1:5. And thus we read of John the Baptist, the Angel of the Lord saying of him, that He should be filled with the Holy Ghost, even from his mother's womb, Luk. 1:15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

You may yet object, [to be born again] is (saith our Savior) [to be born of water and of the Spirit:] now water is the outward Baptism, and the Spirit is the inward grace (thus all Ancients have construed this text, saith Hooker) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they cannot see the Kingdom of God.

I answer: In cases of extremity, or impossibility, if actual Baptism be wanting, vocal is enough, and thus far some of our adversaries grant us; Though it be wanting indeed (saith Aquinas) yet Baptism in desire is sufficient to salvation: And to this end he cites Austin, saying, Sanctification may be without Baptism, and Baptism without Sanctification; if Sanctification be, though Baptism be not, it avails to salvation; but if Baptism be, and Sanctification be not, it avails nothing at all. Our conclusion is this, All men (or all mankind) young men and maidens, old men and children, all must be regenerated, or they can never see the Kingdom of God.

Secondly, as all men, so all [man] all the members of his body, all the faculties of his soul. Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is a regeneration or sanctification (it is all one) *inchoata* and *consummata*; *inchoata*, begun in this life, *consummata*, perfected in that other: and of this saith our Savior, Matth. 19:28. Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel: we speak not of this Regeneration, but of that which brings to this, for we must be regenerated here, or have no part there with God in his glory.

And should we consider man in his parts, every part must bear a part in this birth; his body must be regenerated, his soul must be renewed: we will begin with the body; As you have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members

servants to righteousness, unto holiness, Rom. 6:19. As every member of the old man is full of sin, so every member of the new born man is to be renewed by grace: To instance in some of them; The heart, that in the old man is full of evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; in the new man it is the member that must first be renewed, here grace first seats itself, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all men's actions, for as the first mover carrieth all the spheres of heaven with it, so doth the heart carry all the members of the body with it: and therefore it is, that the new man begins first with his heart; for if that fountain be right, all the streams of his desires, purposes, affections, speeches, actions, conversations, run sweet, and clear, and pleasant. Again, the eye that in the old man is the Broker, that goes between the heart and the object, to make up the sinful bargain, that which our Savior calls an evil eye, S. Peter, an adulterous eye; in the new man it must be exercised on other objects, I made a covenant with mine eye (saith Job) why then should I think upon a maid? I will lift up mine eyes unto the hills (saith David) from whence cometh mine help. Again, the ear, that in the old man is stopped against the voice of the Charmer, charm he never so wisely; or if it be open, like Deaths Porter, it lets in sin and Satan at every occasion; in the new man it must be the gate of life, or the door of faith; therefore there is not a member that the devil more envieth than the ear, as we see in the man possessed with a deaf Devil, Mark 9:25, who possessed that sense, as the most excellent, to hinder him from hearing. Again, the tongue, that in the old man is a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire on hell; in the new man it must be the trumpet of divine praise, or

(as David calls it) the pen of a ready writer, uttering only those things which the heart enditeth in sincerity and truth. To sum up all in one, the heart is it, where grace begins first, and is felt last; and therefore saith God, Son, give me thy heart, Prov. 23:26, and therefore prays David, Create in me a new heart, Psal. 51:10, and therefore wills Solomon, Keep thy heart with all diligence, for out of it are the issues of life, Prov. 4:23. Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is born again, but meet sin with this Dilemma, If I commit this sin, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, then the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul: sure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to crush sin at the first rising of it; and so it is, for if he be regenerate, he doth not sin, whosoever is born of God doth not commit sin, 1 Joh. 3:9. He is molded anew, and all the members of his body are conformed to the sovereignty and rule of grace, yea his body is preserved blameless, holy, acceptable unto God; it is a member of Christ, the temple of the Holy Ghost: Happy man that is blest with this body! Sure a man thus born again, he shall see the kingdom of God.

Secondly, as the body, so the soul of this man is to be renewed by grace; Therefore glorify God in your body and in your spirit, (saith St. Paul, 1 Cor. 6:20.) the body and the spirit must both glorify God; and as all the parts of the body, so all the powers of the soul.

First, the understanding, that in the old man is blind and ignorant about heavenly things, or howsoever it may know many things, yet never can attain to saving knowledge; in the new man it must be anointed with the

eye-salve of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern the kingdom of God. Again, the will that in the old man affects nothing but vile and vain things, is froward and perverse in the ways of godliness; in the new man it must prove and approve what is the good, and acceptable, and perfect will of God; yea, it must attend and be subordinate to the grace of God, since God indeed, and God only works in us both the will and the deed, Phil. 2:13. Again, the memory that in the old man is slippery in the things of God, or if naturally good, yet not spiritually useful, in the new man it must be sanctified to good performances; and although it cannot increase to a greater natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to Godward, Remember the Lord thy God, saith Moses, Deut. 8:18. Again, the conscience that in the old man sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it; in the new man it must be calm and quiet, and yet not sleep or slumber, but rather in a friendly loving manner check and control wheresoever sin is, yea never be quiet, till with kind and yet earnest expostulations, it draw the sinner before God to confess his fault, and to seek pardon for it. Again, the affections that in the old man are sensual, inordinate, bewitched, and set on wrong objects; in the new man they must be turned another way. Mary Magdalene (you know) was given to unclean lusts, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace: To sum up all, all must be renewed, the understanding, will, memory, conscience, affections.

But to feel more of their sweetness, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate

man, and that you may know his difference from the man unregenerate, observe (I pray) these passages:

First, I say, in the new man the understanding must be renewed; so the Apostle, The new man is renewed in knowledge, Col. 3:10, and this knowledge implies two habits, Wisdom and Prudence, Col. 1:9. First, Wisdom, and that is speculative: Secondly, Prudence, and that is practical: By the one the child of God having the eyes of his mind opened and enlightened, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Council, and the wonders of the Law of God; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man: If we consider the first (Wisdom) how is it possible that a man unregenerate should know the mysteries of salvation? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of spiritual wisdom: Why so? Because all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul; he should know, but knows not the darkness of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadness of his own heart; but the man regenerate (know he never so little) he hath the saving-knowledge, and in this he exceeds the greatest Rabbis, the profoundest Clerks; he only knows God with a steadfast apprehension, he only knows himself a most mean, base and contemptible thing; his new birth hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes: Or if we consider the second (Prudence) How is it possible that a man unregenerate,

should experimentally know the practice of piety in a Christian course? Should we instance in this mystery of Regeneration; Here is one Nicodemus, a ruler of the Jews, and a teacher of Israel; yet, as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a mere infant; tell him of the new birth, and he thinks it as impossible, as for an old man to return into his mother's womb, and be born again: The natural man cannot discern the operations of grace, he knows not that dark and fearful passage, which leads from the state of nature (through strange terrors and torments of soul) into the rich and glorious happiness of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godliness upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is, that many a silly one (man and woman) whom the worldly-wise pass by with scorn and contempt, are often in spiritual affairs more wise and learned then the learnedst Doctors.

Secondly, the Will must be renewed; and this will of the regenerate contains two things, Rightness and Readiness: It is first rectified, when it is conformed to the will of God. Secondly, it is so inflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (the Rectitude of the will) we see by experience the will of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of God's image, his blindness of heart, his proneness to evil, together with the vehemency of his affections, which draw the will after them, and trouble the judgment? But in the man that is regenerate, the will being moved, it afterwards moves itself, God's grace that concurs with it, quickens it, and revives it; so that now his will is nothing but God's will: if it may appear that God bids him, or forbids him to

do this, or that he chooseth above all to follow his commands, whatsoever becomes of him; why, this is the very heart and marrow of regeneration; you may be sure, the man that chooseth above all to please God, is the only man of God, and shall be rewarded by God. Or if we consider the second (the Readiness of the will to God) alas, the will of the unregenerate hath no pleasure in goodness, he understands not the sweetness of it, and therefore nothing is more irksome to him then the ways of godliness: whereas on the contrary, the will of the regenerate is willing, and this willingness indeed is the perfection of his will; yea (if we can say more) it is the highest degree of his perfection in this life, to be willing to do good.

Thirdly, the memory must be renewed; and this memory reflects occasionally on a double object, on God, and the things of God: First, on God, by remembrance of his presence everywhere: Secondly, on the things of God, by calling them to mind at useful times. If we consider the first object, God, the unregenerate hath no mind on God, God is net in all his thoughts, like the hood-winked fool, that seeing nobody, thinks nobody sees him; so hath he said in his heart, How doth God know? Can he judge thorough the dark cloud? Thick clouds are a covering to him that seeth not, and he walketh in the circuit of heaven. But contrariwise, the regenerate man, he remembers his Creator in the days of his youth. And though God, as being a Spirit, is (in some sort) absent from his senses, yet by virtue of his sanctified memory (that makes things absent as present) his eye is on God, and he considers God as an eye-witness of all his thoughts, and words, and doings, and dealings; he knows nothing can be hid from that all-seeing eye, though sin tempt him with the fairest opportunities of night and darkness, yet still he remembers, if his eye sees nothing, all those eyes of heaven (of God and of his Angels) are ever about him: and therefore he

answers the Tempter, How dare I sin to his face, that looks on me what I am doing? If I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels? Or if we consider the second object (the Word of God) the unregenerate never burdens his memory with such blessed thoughts; if sometimes he falls upon it, it is either by constraint, or by accident, never with any settled resolution to dwell on it, or to follow it: but the soul that is regenerate, with Mary, keeps all these things in his heart; or with David, gives it out, Thy word have I hid in my heart, Psal. 119:11. Whatsoever lessons he learns, like so many jewels in a casket, he lays them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may: I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him, but the regenerate (whose memory only is sanctified) whatsoever he retains, he hath it opportunely at hand; in temptation or affliction he remembers and applies, and so remembering to apply, and applying that he remembers, he is thereby enabled to resist evil, or to follow those good things which the Lord hath commanded.

Fourthly, the conscience must be renewed, and that two ways; either by drawing the soul to good, or from evil: first, to good, by inclining and encouraging; and secondly, from evil, by restraining and bridling. If we consider its first office (in that it draws and leads the soul to good) I confess the unregenerate is not of that conscience, for the most part his conscience lies dead in his bosom, or if it stir sometimes, he labors all he can to smother it in his waking: to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no mind of goodness, or if ever he do any good act (which is a rare thing with him) it is not out of conscience to do good, but for some sinister end or respect. It is otherwise

with the regenerate, his conscience incites him to good, and he doth good out of conscience; he stands not upon terms of pleasure or profit, but his conscience being guided by the rule and square of God's holy truth, he submits to it merely out of his obedience to God: hence it is, that come what will come, weal or woe, his eye is fixed on God, and if man oppose where God commands, he is quickly resolved out of that in Isaiah 51:12. I, even I am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass? And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? Or if we consider the second office of conscience (in drawing the soul from evil) the unregenerate either hears not, or heeds not his reclaiming conscience: if it speak, he first goes about to lull it asleep again, or if it cry out, and will not peace, then (in spite of goodness) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a conscience that draws him from, and keeps him out of evil: ’tis known especially by these two properties, Remorse and Tenderness: remorse hath an eye of all sins past, and tenderness hath an eye on all sins to come; by remorse is bred sorrow for sin, and loathing of sin; no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God: this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break, yea he hates it, and hates the very thought of it; every look-back is a new addition of detestation, and every meditation makes the wound of his remorse to bleed again and again: by tenderness of conscience is bred a care and watchfulness to avoid sin to come, for no sooner is sin presented to his conscience, but he startles at its sight, and

thinks on its vanity, and meditates on that strict and general account he must one day make for it; which thoughts and sin put together in the balance, he dares not do wickedly for a world of gain: and you may observe it, this tenderness (or easiness to bleed at the apprehension of sin) is proper and peculiar to that conscience alone that is enlightened, and sanctified, and purged by Christ.

Fifthly, the affections must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as love, hatred, hope, fear, joy, sorrow. Love I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it begets some sin: thus the love of honor breeds ambition, love of riches breeds covetousness, love of beauty breeds lust, love of pleasure breeds sensuality: whatsoever he loves (the object being earthly) it brings with it some sin, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joys world without end: But the regenerate man settles his love upon other objects; as he that is carnal, minds things carnal, so he that is spiritual, loves things spiritual; no sooner is he turned (by a sound and universal change of the whole man) from darkness to light, and from the power of Satan unto God, but he presently begins to settle with some sweet contentment, upon the flowers of paradise, heavenly glimpses, saving graces, and his infinite love runs higher and higher, till it embrace him that dwells in the highest, God Almighty; and how sweet is that love that casts itself wholly into the bosom of his Maker? How blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God? Why, this is right love, and for this is the Church commended, Cant. 1:4. The righteous love thee, or as others

translate, *amat in rectitudinibus*, she loves thee righteously, her love is set upon the right object, God: not that the regenerate loves nothing else, for he loves the Law, the Ministers, and all the ordinances of God appointed for his good, but whatsoever he loves, it reflects upon God, he loves all for God, and God for himself.

The second affection is hatred, which in the unregenerate is so inordinate, that he is an hater of God, Rom. 1:30, not that he hates God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands: And as he hates God, so likewise his brother, 1 John 2:11. Hence arise those envies, emulations, jars, contentions amongst those that profess themselves Christians; of which St. Paul could say, A brother goeth to law with a brother, 1 Cor. 6:6. But of all brethren he hates them most, of whom our Savior is the first-born: God's faithful ones ever were, and ever will be signs, and wonders, and monsters unto many; a scorn, reproach and derision to them that are round about them: But he that is regenerate hates sin, and in whomsoever sin rules or reigns, he cannot but hate them, Do not I hate them, O Lord, that hate thee? (saith David) and, Am not I grieved with those that rise up against thee? Not that David, or any Saint of God, hates the person of any one, but sin in the person, or he is said to hate them for sins sake that is in them; in this respect he bids them defiance in the verse ensuing, I hate them with a perfect hatred, I count them mine enemies, Psal. 139:22. I know there is a perpetual combat in the regenerate, betwixt the flesh and the Spirit, and therefore we must understand this hatred, which David calls a perfect hatred, according to the perfection in parts, but not in degrees: never any but Christ hated sin to the full, with all his strength, and

with all his might, but in some measure his servants hatred is perfect, which makes him always hate sin in others, and often in himself, when after the commission of any evil, he begins to repent him, and to abhor himself (as Job did) in dust and ashes, Job 42:6.

The third affection is Hope (this I rather name then desire, because whatsoever we Hope for, we cannot but desire it, and so it is implied in it) now this Hope in the unregenerate is fastened on this world, and the things of this world, he hopes for preferment, riches, or the like; as for his hope of Heaven, it is but a waking man's dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain forms (you know a Beggar may dream he is a King) so hope abusing the imagination of the unregenerate, fills their souls many a time with vain or empty contentment's; but the hope of the regenerate both enjoys the right object, and right means; his eye is fixed on future good, and he endeavors to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his hope is able to sweeten the bitterest misery that can possibly befall him; the afflictions of this life bid him look for a better, a cross here minds him of the glory above; and howsoever this Hope may have many difficulties and wrestling's in him (therefore it is compared to an anchor, which holds the ship in a storm, Heb. 6:19.) yet it holds and sticks so firm in God and his promises, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels.

The fourth affection is fear, which in the unregenerate is either worldly or servile: If it fasten on the world, then he fears the loss of his credit, or of his profit, and because he and the world must part at last, he fears this separation above all fears: O death (saith the wiseman) how bitter is the

remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things? Ecclus. 41:1. O these thoughts of the grisly forms, and ugly face of death, of the parting from all worldly pleasures forever, of his rotting in the grave, dragging to the Tribunal and Terror of the last day, they cannot but make his heart to shrug together for horror, and (many time) to quake and tremble like an Aspine-leaf; or if his fear reflect on God, then is it a servile fear; for as the servant or hireling works not for love of his master, but only for fear of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he fears God for fear of punishment due unto him from God: It is otherwise with the man that is born again, his fear is either initial or filial in pangs of the new birth, or in the new born babe it is called initial, because then he casts away sin both out of God's love, to which he hath partly attained, and out of the woeful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt servile and filial fear, and as the needle draweth in the thread, so this fear draweth in charity, and makes way for filial fear; to which, if by growth in grace he be fully ripened, then he fears God out of love to God, as the Prophet Isaiah proclaimeth, The fear of the Lord is his treasure, Isa. 33:6. Never was treasure more dear to the worldlings, then is God's fear to him, his love of God, his desire to please God, and his fear of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, willfully and maliciously, for a world of treasures.

The fifth affection is joy, which in the unregenerate is merely sensual and brutish; it hath no better objects then gold, or greatness, or offices, or

honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? Or rather, as crackling of thorns under a pot, as flashes of lightning before everlasting fire? But the joy of the regenerate is a spiritual joy, and the matter of it is the light of God's countenance, or the robe of Christ's righteousness, or the promises of God's word; or above all, God Almighty, blessed evermore: Thus David, Whom have I in heaven but thee? And there is none upon earth that I desire besides thee, Psal. 73:25. Why, this is that joy which no man can conceive, but he that enjoys it; this is that white stone, Rev. 2:17, whose splendor shines only upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of man's life, it is at last entertained into the boundless and bottomless Ocean of the joys of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blissful issue, it is (saith one) a very glimpse of heaven, a pure taste of the rivers of life, and first fruits (as he calls it) of everlasting joys.

The sixth affection is sorrow, which in the unregenerate is a worldly sorrow, and the effects of it are death; so the Apostle, The sorrow of the world worketh death, 2 Cor. 7:10. In this kind how endless are the sorrows of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavor to comfort them in Christ, they are so dead-hearted that nothing can persuade, nothing relish with them that concerns heaven, or salvation. But in the regenerate, sorrow looks up to Godwards, not that the beholding of God in himself can bring sorrow to a man, for he is a most comfortable object, which made David say, The light of thy

countenance — is gladness to my heart: but the beholding of sin, which hindereth from the clear sight of that object, this is it which breeds sorrow, and this the Apostle calls godly sorrow, working repentance to salvation, not to be repented of, 2 Cor. 7:10. It is not every sorrow, but godly sorrow, I rejoice (saith the Apostle) not that ye were made sorry, but that ye sorrowed to repentance: And would you know who sorrows to repentance? It is he, and only he that groans and sighs under the heavy weight and burden of his sins, that is of a broken and contrite heart, that trembles at God's word, that is grieved at his enormities, that forsakes all sins, and that resigns up himself in all holy obedience to God's blessed will; this sorrow is a blessed sorrow that brings forth joy and immortality: Therefore comfort ye, comfort ye all that mourn in Zion, what though for a night (in pangs of the new birth) you lie sorrowing and weeping for your sins? Mark a while, and the day will dawn, ride on, because of the word of truth, and a day star will arise in your hearts that will never set; nay weep and weep again, till you can say with David, All the night make I my bed to swim with my tears, and presently the Sun of righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, he loves, and hates, and hopes, and fears, and joys, and sorrows, and all these passions are renewed in him: To give instance in one, David for all the regenerate, his love appears Psal. 119:47. My delight shall be in thy commandments which I have loved: his hatred appears Psal. 130:22. I hate thy enemies with a perfect hatred. His hope appears Psal. 62:5. My soul wait thou only upon God, for my expectation is from him. His fear appears Psal. 119:120. His Judgments are terrible, I tremble and quake. His joy appears Psal. 119:16. Thy Testimonies are my delight, I rejoice in them as one that findeth great spoils. His sorrow appears Psal.

119:136. Mine eyes gush out with rivers of water. Here is Love, and Hatred, and Hope, and Fear, and Joy, and Sorrow, and all are set upon their right spiritual objects.

You see now a portraiture of the new man, which should be the case of all men; my text saith indefinitely [A man] implying every man, and every part of man; every man should be regenerated, every part of man should be renewed; and whereas man consists on two parts, the body and soul, all the members of his body, the Heart, the Eye, the Ear, the Tongue in especial; all the powers of his soul, the Understanding, the Will, the Memory, the Conscience, the Affections in general, all must be renewed, and the whole [man] born again.

And yet (beloved) I mean not so, as that a man renewed is never overcome with sin, I know there is in him a continual fight betwixt the flesh and the spirit, each of which striveth to make his part strong against the other, and sometimes Amalek prevails, and sometimes Israel prevails; sometimes his heart falls a lusting, his eyes a wandering, his ears a tickling, his tongue a cursing; sometimes his understanding errs, his will rebels, his memory fails, his conscience sleeps, and his affections turn the stream after sensual objects; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts and powers of his body and soul; then begins his conscience to trouble him within, and will never be at quiet until the cistern of his heart (being overcharged) hath caused his eyes, the flood-gates, with moist sinful humors, to overflow the cheeks with tears of contrition, and thus he is washed, justified, sanctified, and restored to his

former integrity again. Examine then yourselves, you that desire heaven at your ends, would you inherit the Kingdom? Would you live with Angels? Would you save your souls? Examine and try whether your bodies and souls be sanctified throughout, and if you have no sense or feeling of the new birth (for ’tis a mystery to the unregenerate) then never look to see (in that state) the kingdom of God; but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the heart, and after dispersing itself over all the parts and powers of body and soul: (or yet more in particular) if your hearts be softened by the Spirit, if your eyes wait upon God, if your ears listen to his word, if your tongues show forth his praise, if your understanding attain to saving knowledge, if your wills conform to the will of God, if your memories be stored with heavenly doctrine, if your consciences be tender and sensible of the least sin whatsoever, if you love that which is good, if you hate that which is evil, if you hope for the blessings above, if you fear him that can destroy both body and soul; in a word, if you joy in goodness, if you sorrow for sin, then are you born again. Happy man in this case that ever he was born, and thus every man must be, or he cannot be happy: Except a [man] (every man, every part of man) be born again, he cannot see the Kingdom of God.

Thus far of the subject, [man] we come now to the act, or deed to be done, he must [be born again.]

CHAP. IV. – THE MANNER OF REGENERATION.

[**Be born again.]**

The children are brought to the birth, and lest the saying be true of us, there is no strength to bring forth: I shall now (by God's assistance) proceed to the birth itself. Here we have the manner of it, and we may observe a double manner,

First, of the words containing the new birth.

Secondly, of the new birth contained in the words.

The manner of the words appears in the original, γέννηθη ανωθεν, two words, and either of them hath its diverse reading. Γεννηθή, Valla would rather have to be *genitus*, begotten; [Except a man be begotten.] Others usually say *natus*, born; [Except a man be born.] And as, γέννηθη, so, ανωθεν, some would have to be, ανωθεν ουρανωθεν, above, or from heaven; [Except a man be born from above.] Others usually, ανωθεν το

παλιν, again; [Except a man be born again.] Chrysostom cites both these, and of each reading we shall gather something for our own instruction.

Except a man be regenerated, or begotten (saith Valla) As man that is born of a woman is begotten of a man, so he that is born again, must have a begetting too: and therefore sometimes it is called *renascentia*, a new birth, and sometimes *regeneratio*, a new begetting, or regeneration. If you ask of whom is the new man begotten? Saint James tells you, Jam. 1:18. Of his own will begat he us with the word of truth: The former words note the impulsive cause, these latter the instrument, it was God that begat us, and with the seed of the word.

First, God begat us, and so are we called God's sons, born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John 1:13. Regeneration is the work of God, and because it is a work external, it is therefore communicable to each Person in the Trinity: Ye are sanctified (saith the Apostle) in the name of the Lord Jesus, and by the spirit of our God, 1 Cor. 6:11. The Father, Son, and Holy Ghost, all sanctify, all work the same work: but as in the Godhead there is but one Essence, and yet three manners of being of the same one Essence; so in God's outward operations, all the Persons work *rem eandem*, one thing, but all work not *eodem modo*, after one manner: For instance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet every one of these works common to all three, are terminated in someone of them: So the Father is said to create, the Son is said to create, the Holy Ghost is said to create; so the Father is said to redeem, the Son is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctify, the Son is said to sanctify, the Holy Ghost is said to sanctify: Thus all three concur to every one of these works, and yet every

one of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is determinated immediately in God the Father, the work of Redemption is determinated immediately in God the Son, the work of Regeneration is determinated immediately in God the Holy Ghost. And it is memorable, that as the community of these works (ad extra) depends on the unity of God's Essence, so the diversity of their determinations depends on the diverse manners of God's existence, or subsisting: the Father is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of Creation; the Son is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of Redemption; the Holy Ghost is of the Father and the Son, proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him (that bloweth where he listeth) to blow on our wills, and by his breath to purge and purify us, which is the work of Regeneration. To sum up all in a word, this work of Regeneration (or Sanctification, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Savior concludes, Joh. 3:8. That which is born of the spirit, is spirit, and so is every man that is born of the spirit.

Secondly, as God's Spirit is the principal, so God's Word is the instrumental cause of our Regeneration. Ye are born again (saith Saint Peter) not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever, 1 Pet. 1:23, this word St. John calls the

word of life, St. Paul the producer of faith, and the power of God unto salvation; yea this word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4:12, they that are born again, cannot but remember how quick, and powerful, and sharp, God's word was at their Regeneration: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, piercing power, it struck a shaking and trembling into the very center of their souls; last of all like oil (when, as the man in the Gospel, they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with the word of truth, he comes at last to the birth: So we read, [Except a man be born.] And this I suppose to be fuller then the other, because a begetting may be, and no birth follow, as many that are stifled in the womb, are begotten, not born; but if the birth be, it doth presuppose a begetting, and so it implies it: Except a man be born, that is, except a man be begotten and born, he cannot see God's kingdom. If you ask of whom born? I answer, as God is Father, so the Church is the Mother of every child of God: to this purpose saith the Apostle, Jerusalem which is above is free, which is the mother of us all, Gal. 4:26, what is Jerusalem but the Church? For as that City was the seat of David, Psal. 122:5, so is this Church the throne of Christ, figured by the kingdom of David, Revel. 3:7, and therefore of both these God thus proclaims, Here shall be my rest forever, here will I dwell, for I have a delight herein, Psal. 132:14. And rightly is the Church called our mother, first because she is the spouse of our Father, betrothed, Hosea 2:19, coupled

and made one, Cant. 6:3. I am my well-beloveds, and my well-beloved is mine; and secondly, because we are children born of her; this teacheth us to honor our mother, and like little children to hang at her breasts for our sustenance; Suck, and be satisfied with the breasts of her consolations, milk out, and be delighted with the abundance of her glory. It is the Church that brings forth children to God by the ministry of his word, and if we are children of this mother, we must feed on that milk which flows from her two breasts, the Old and New Testament; As new born babes (saith the Apostle) desire the sincere milk of the Word, that ye may grow thereby, 1 Pet. 2:2. In a word, out of the Church there is no salvation: who have not the Church their mother, cannot have God their Father, was the saying of old; and good reason, for out of the Church there is no means of Salvation, no word to teach, no sacraments to confirm, but all these, and all other means are in the womb of the Church: it is here, and here only, where the spirit of immortal seed begets grace in the heart, and so a man is born again.

This, ανωθεν, some read, ουρανωθεν, from heaven, and so the words run, [Except a man be born from above] From above it is that every good and perfect gift cometh: Aman can receive nothing, except it be given him from heaven, Joh. 3:27. But how then saith our Savior of the wind (to which he compareth everyone that is born of the Spirit) that we know not whence it cometh, and whither it goeth? I answer, vers. 8, this [whence] respects more the cause then place, we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the new birth or regeneration comes from the Spirit: But, το διοτι, why it is so, or what moves the Spirit to do so, besides his, ευδοχιαν, the good pleasure of his will, we cannot tell.

Or if we read, ανωθεν το παλιν, as others do, the words then run thus, [Except a man be born again.] To this Nicodemus's reply seems more direct, How can a man be born when he is old? Can he enter the second time into his mother's womb? No question he took Christ's, ανωθεν, pro, παλιν, only thus he mistook, that the second birth should be after the manner of the first birth, and therefore he saith, Can a man that is old (such as he himself was) be born again? No, saith our Savior, that which is born of the flesh is flesh, and there is but one birth after this manner; but [to be born again] is to be born after the Spirit, and this is that second birth: A man is first born of the flesh, and he must be again born of the Spirit.

Hence appears the difference of the first and second birth; the first birth is of the earth, earthy; the second birth is of the Lord from heaven, heavenly; the first birth is of nature, full of sin; the second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the Spirit and water: In a word, the first birth kills, the second gives life; generation lost us, it must be regeneration that recovers us: O blessed birth, without which no birth is happy, in comparison of which (though it were to be born heir of the whole world) all is but misery! This was Moses praise, that he esteemed the reproach of Christ above all the treasures in Egypt, rather would he be the son of God, then to be called the son of Pharaohs daughter, Heb. 11:24. No question it is a great dignity to be called the son in Law to a King, but nothing in comparison of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happiness, no heaven, no kingdom: [Except a man be born again] he cannot see the kingdom of God.

Thus far of the manner of the words, which containing the new birth, it appears in them, the father of it is God, the seed of it the Word, the mother

of it the Church, the place of it, whence? From Heaven: the time of it, when? After a man is once born, then he must be again born: [Except a man be born again.]

Secondly, as you see the manner of the words containing the new birth, so now see the manner of the new birth contained in the words. I know it is not wrought in all after one manner, nor is the manner known to us, but only so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is the new birth wrought before baptism, as in the eunuch, under Candace Queen of the Ethiopians, Acts 8:37, and in the Captain Cornelius, together with his kinsmen and near friends, Acts 10:47, and in Lydia, Acts 16:14, and so our charity tells us, that every Infant dying before baptism, is renewed by the Spirit: but the manner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is the new birth wrought in Baptism, which indeed is the Sacrament of the new birth, and seal of Regeneration; but howsoever in Paedo-Baptism we see the outward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the spirit of God.

In others is the new birth wrought after Baptism; so Polanus: but whether after Baptism, or in Baptism, we will not dispute, only (as the case stands with us) this I affirm, That there is no manifestation of the new birth, until after Baptism. But when after Baptism? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptism. Now the manner of this feeling (or of God's Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth, and howsoever in those whom God hath blessed with that great favor of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been gross, and great and grievous, no sooner come they to a new birth, but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

The first is a sight of sin, and this our Savior reckons for the first work of the Spirit, When he is come, he will reprove the world of sin, John 16:8. Of sin? How? Why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by God's word) opens its book, and presents to the soul a bed-roll of those many, mighty, heinous sins, committed against God and man, there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false God, or the true God after a false manner: the third, of his dishonoring the great and mighty name of God: the fourth, of his breaking the Lord's days, either in doing the works of the flesh, or leaving undone the works of the Spirit; nor is this all: as against God, so against his neighbor hath he sinned: the fifth tells him of his stubbornness and disobedience: the sixth, of his passions, and desire of revenge: the seventh, of his lewdness and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and slanders, back-biting’s and rash judgments: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord! What a number of evils, yea, what

innumerable swarms of lawless thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters, this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldliness, wantonness, usury, pride, revenge, or the like; in others it is drunkenness, gluttony, gaming, scurrile jesting, simony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it together with his other sins, the Spirit of God now opens the eyes of his mind, and lets him see the very mud and filth of his soul, that lay at the bottom before unseen, and undiscerned. Thus is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the axiom is true, no generation without corruption, a man must first feel this death, before [he is born again.]

The second step is, Sense of divine wrath, which begets in him fear; so the Apostle, The spirit of bondage begets fear, Rom. 8:15, and thus it works: no sooner hath the man a sight and feeling of his sin, but then God's Spirit (now called the spirit of bondage) presents to him the armory of God's flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroke of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were thoroughly frighted with the angry countenance of God Almighty: Would you view him in this case? His conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret sense of God's angry face, his soul is now full sorely crushed under the most grievous burden of innumerable sins, his thoughts are now

full of fear and astonishment, as if no less then very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion; for I suppose some feel more, and some have less of it; but I verily believe, some there are that (in these pangs of the new birth) have been scorched (as it were) with the very flames of hell, insomuch that they might truly say with David, God's wrath lieth hard upon me, and he hath afflicted me with all his waves, Psal. 88:7. And no wonder, for this is the time of fear; now it is that Satan strives busily to stifle the new man in the womb, and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down into the place of dragons, and covered with the shadow of death, then he puts into his mind his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomless pit of horror and despair. By this means he persuaded Cain to cry out (when he was in this case) My punishment is greater than I can bear; or, as others translate, Mine iniquity is greater than can be forgiven, Gen. 4:13. And therefore thus far the unregenerate goes with the man born again, both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labors to allay it with worldly comforts, or some counterfeit calm: but the man born again, is only humbled by it, and seeks the right way to cure it, and at last (by the help of God's Spirit) he passeth quite through it, I mean, through this hell upon earth, into the spiritual pleasures of the Kingdom of grace, which is [to be born again.]

The third step is Sorrow for sin, and this is more peculiar to God's child; there is a sorrow which is a common work of grace, which a hypocrite may

have; and there is a sorrow which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this sorrow, or it is good for nothing; now if Christ be in the soul working sorrow, then there is faith, therefore faith must go before sorrow.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before sorrow, for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is enabled by an act of faith to apply Christ to itself as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can only judge of the habit by the act) cannot be said to have sorrow or repentance before faith? The question is not, which the soul hath first in respect of God's gift, but which it acts first for our apprehension? Surely to us it first sorrows for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for Salvation, &c. he grieves not only because he fears he must be damned (so Cain and Judas might) but because he knows he hath deserved to be damned: this is the more especial object of his sorrow, in that he is so wicked, so sinful, so rebellious, so contrary to God: this sin, I say, is it (wherein he was conceived, and born, wherein he hath lived, and continued) that makes him sob, and sigh, and sorrow, and mourn; and yet this sorrow is sometimes taken largely for the whole work of conversion; sometimes strictly for conviction, contrition, and humiliation; in like manner repentance is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how sorrow goes before repentance, and how repentance goes before faith. Indeed, for the latter is the great controversy, but some reconcile it

thus: Repentance hath two parts, the aversion of the soul from Sin, and the conversion of the soul to God; the latter part of it is only an effect of faith, the former part of it, viz. the turning of the soul from Sin is also an effect, but not only an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works repentance and faith together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature, in diverse respects to their several causalities. Thus a man must have repentance before he have saving and justifying faith; and yet a man must have faith before the work of repentance be perfect in the soul. As we maintain repentance to be a precedent work; so we deny it not to be a subsequent effect: Sorrow is before the birth too, as the Apostle intimates, 2 Cor. 7:10. Godly sorrow works repentance, that is, sorrow prepares a man for repentance, it goes afore it, and prepares for it. And now it is, that God's spirit begins to renew his heart, as God himself proclaimeth, I will put a new spirit within them, and I will take the stony heart out of their bodies, and will give them an heart of flesh, Ezek. 11:19, his heart that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? It is God's Spirit that pricks the heart, and this pricking softens it, *Dum pungit, ungit*, saith Jorom, Compunction softens and supples the heart, so that be it never so stony, presently it becomes an heart of flesh; you know those that are apt to weep, or yearn, or sorrow, we call them tender-hearted; you may be sure then he that is pricked, till his heart bleed inwardly, he that weeps blood (which every heart doth that is pricked on this manner) sure his heart is tender indeed; I say, tender, for as the very word imports,

(χλαιω, to weep, from, χλαω, to break) his heart weeps, why? His heart is broken: David joins these together, A broken and a contrite heart, O God, thou wilt not despise, Psalm 51:17. And no wonder if a heart that is broken, and rent, and wounded, and pricked, falls a weeping blood; well might David say when he was broken, Psal. 38:8. (I have wept; nay more) I have roared for the very grief (or disquietness) of my heart: and again, My soul (or my heart) melteth (or droppeth) for very heaviness. Not that his heart dropped indeed, but because the tears which he shed, were not drops of water running only from his eyes (an onion may cause so much) but issuing from his heart; which heart being grieved, and sore grieved, it is said to be wounded; and so his tears coming from it, they may be called no less then very blood, drops of blood issuing from a wounded heart. Thus it is with the man now laboring in his new birth, his heart grieves, his eye weeps, whence the Proverb, The way to heaven is by weeping cross; the way to God's kingdom is to cry like children coming into the world, the way to be new born is to feel throws (as a woman laboring of child) and so is Christ formed in us. Can a man be born again without bitterness of soul? No, if ever he come to a sight of sin, and that God's sanctifying Spirit work in him sorrow for sin, his soul will mourn till he may say with Jeremy, Mine eye droppeth without stay — mine eye breaketh my heart, because of all the daughters of my City, because of all the sins of my soul, Lament. 3:51. True it is, as some infants are born with more pain to the mother, and some with less, so may the new man be regenerated in some with more, in some with less anxiety of travel; but more or less, it cannot be so little, but the man that labors in these pangs shall mourn, and mourn, There shall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon, Zach. 12:11. What else? He cannot look on a Saint, that sailed not first

through the Ocean of tears, and therefore he falls on his face with Abraham, he wrestles with God like Jacob, he roars out his grief with Job, he pours out his soul with Hanna, he weeps rivers of tears with David, he mourns as a dove with Hezekiah, yea, like a crane, or a swallow, so doth he chatter, Isa. 38:14. O the bitter pangs and sore travel of a man, when he must be born again.

The fourth step is, Seeking rightly for comfort: He runs not to the world, or flesh, or Devil, miserable comforters all, but to Scripture, to Prayer, or to the Ministry of God's word; if he find comfort in Scriptures, he meets with it in the Gospel; not the Law, but the Gospel (saith the Apostle) is the power of God to salvation, to everyone that believeth, Rom. 1:16. The Law is indeed the ministry of death and damnation, 2 Cor. 3:7, but the Gospel is the glad tidings of salvation, Luk. 2:10. The Law shows a man his wretched estate, but shows him no remedy, and yet we abolish not the Law, in ascribing this comfort to the Gospel only; though it be no cause of it, yet is it the occasion of it: those doleful terrors, and fears of conscience begotten by the Law, may be in their own nature the very gates and downfall to the pit of hell; yet I cannot deny, but they are certain occasions of receiving grace; and if it please God that the man, now laboring in his pangs of the new birth, do but rightly settle his thoughts on the Gospel of Christ, no doubt but thence he may suck the sweetest comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of these steps) then is it by Christ, in whose name only he approacheth to that heavenly throne of grace: no sooner had the King of Nineveh humbled himself, but his proclamation runs, Let man and beast be covered with sack cloth, and cry mightily unto God, — Who can tell if God will turn and repent, and turn away from his fierce anger, that we

perish not? And thus the man now wrestling with the grievous afflictions and terrors of his conscience, Who can tell (saith he) if God will turn away his fierce anger? Let me then cry mightily unto the Lord of heaven, let me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cried in vain, at last he flies to the ministry of the Word, and if he may have his will, he would hit upon the most skillful, experienced, searching, and sound-dealing man amongst all God's Messengers: thus was it with Peters hearers, whose hearts being pricked, and rent with legal terrors, then could they begin to cry it out, Men and brethren, what shall we do? Act. 2:37. Thus was it with the Jailor, who after his trembling and falling down to the ground in a humble abasement, could then begin to say, Sirs, what must I do to be saved? Act. 16:30. And thus the man now ready to be born again, if he find no means to asswage the rage and terrors of his guilty conscience, at last he comes to God's Minister with a What shall I do, what must I do to be saved? Alas! Now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those lips that should preserve knowledge, now direct me in God's fear, and I will willingly follow it with my utmost endeavors.

And now (and not till now) hath God's Minister a strong and seasonable calling to amplify and magnify the soul-saving sufficiency of Christ's death and passion; were the blood of Christ, and promise of Salvation proffered to an unwounded conscience, what were it, but like the pouring of a most sovereign balsam upon a sound member of man? It is the only, right,

everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaster of Christ's blood; and therefore when the heart is broken, then hath the man of God his warrant to bind it up again, then may he magnify God's mercy, then may he set out to the height the heavenly beauty of Christ's passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the child of God (prepared for his birth) becomes a man born again.

The fifth step is a clear (I say not a general sight, which he had before) but The clear sight of Christ laid open to the eye of Faith; no sooner is the poor wounded soul informed thoroughly in the mystery and mercy of the Gospel, but he then looks on his Savior as the Jews on the brazen serpent, and seeing him lifted up on the cross, he cannot but see in him an infinite treasury of mercy and love, a boundless and bottomless sea of tender-heartedness and pity, a whole heaven of sweetness, happiness, peace and pleasures; After the spirit of bondage, enters the Spirit of adoption; the terrors of the Law leads him to the comforts of the Gospel, his sorrow for sin brings him to the clear light of his Savior; and then as a man in deaths-pangs, that lifts up his eyes to heaven whence cometh his help, so he in births-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomless bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption,) it is a most pleasant, ravishing, heavenly sight: Not Solomon in all his royalty, no, nor the lilies of the field arrayed better then Solomon; not all the curious sights on earth, nor all those glittering spangles in

heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the cross) to the soul of a sinner. Imagine that you saw some malefactor (whose trial and doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heinous crimes; yea imagine his wailings and weeping's so bitter, that they were able to force tears from others, and to make all eyes shoot and water that but looked upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? Sure there is none to this. Thus, thus it is with the man sorrowing for sin, whilst he is weeping his case, and confessing what a little step there is betwixt him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thorns in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there is hopes of the birth, if it once come to this, there is more than probability of a happy delivery, we may call it the stirrings of God's child, or the first feelings of life, before [he is born again.]

The sixth step is, A hungering desire after Christ and his merits, and to this step blessed are they that arrive; Blessed are they that hunger and thirst after righteousness, for they shall be filled, Matth. 5:6. Filled? How? I will give unto him that is athirst, of the fountain of the water of life freely, Revel. 21:6, this is the step (as if it were in Jacob's ladder) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, then he that breatheth needs to doubt

that he liveth; and why? His thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Object. But Christ saith, He that drinks of the water that I shall give him, shall never thirst.

Sol. *Non siti miserae indigentiae, sed siti copiosioris fruitionis*. No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, then he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christ's sufferings, it is that sovereign blood that can only heal his soul, it is that bitter passion which can only quench his thirst; give him but the merits of Christ's death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even sell all, all that he hath, part with all sin that he loveth, yea were it his right hand, or his right eye, nothing shall be dear to him, so that he may enjoy his Savior. O here's a thirst above all thirsts! It breeds ardent desires, vehement longings, unutterable groans, mighty gasping's, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. David, though in the desert of Ziph, a barren and dry land without water, yet he complains most because of his thirst, My soul thirsteth for thee O God, Psal. 63:1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was Ahab more sick for a vineyard, nor Sisera for milk, nor Samson for water, when God was fain to open him a fountain in the jaw of an ass, then is a truly humbled soul after Christ, ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that

blood which his Savior shed for him. I have read of a gracious woman, who laboring in these pangs, and longing after Christ Jesus, cried out, I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be assured of my part in Christ Jesus. One replying; Doth not your heart desire and long after him? Oh! (said she) I have a husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Savior. So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; I thirst, I faint, I languish, I long (saith he) for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy. Stay! All these expressions are far short of those longings, no man knoweth them, save he that receives them, save he [that is born again.]

The seventh step is, A relying on Christ: no sooner he considers and remembers those many melting invitations of our Lord and Savior: If any man thirst, let him come unto me: Ho, everyone that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy laden with sin: but (resting himself on the impregnable truth of these blessed promises) he throws himself into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick forever: Who (saith Paul) shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No: I am persuaded (not these, nor more than

these) neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. 8:35,38,39. Thus it is with the man laboring in this birth: what (saith he) doth Christ call the heavy laden? Why, Lord, I am heavy laden with a weight, a mass of sin, and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build my tabernacle, with thee will I rest forever. Nor is this any wonder, experience tells us, the hunted beast flies unto his den, the wounded man [quickly goes] unto the Surgeon, and so the poor man broken and bruised with the weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting arms and embracement's of Christ, whose promises run, I will ease him, I will refresh him? You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his mother's arms: even so a truly wounded soul (pursued by the terrors of the Law, and frighted with the angry countenance of Almighty God) it flies with speed into the bosom of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides itself in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Savior. This was Jobs case, who in the bitterest of his pangs could cry it out, saying, Though the Lord slay me, yet will I trust in him, Job 13:15. And I must tell you, this affiance, dependence, adherence, reliance (or whatsoever else we call it)

upon the merits of Christ, is the right justifying faith, whither if a man once come, there is but one degree more, and he [is then born again.]

The last and highest step is, Universal obedience to Christ. No sooner hath he cast himself upon him, but he takes him (not only as a Savior to redeem him from the miseries of sin, but) as an husband, a Lord, a King, to serve him, love him, honor him, and obey him: Now will he take his yoke upon him; now will he bear his cross and follow after him; now will he enter into the narrow way; now will he walk in the holy path; now will he associate himself to that sect and brotherhood that is everywhere spoken against; now will he oppose himself against all sin whatsoever; now will he shake off his old companions, brethren in iniquity; now will he keep peace and a good conscience towards God and man; now will he watch over his secret sins, lustful thoughts, occasions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the sovereignty of grace; now will he delight in the word, the ways, the Saints, the services of God; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one minion-sin, yet he resolves to answer him as Moses did Pharaoh, There shall not so much as an hoof be left behind; for well he knows, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the sea, one stab in the heart will speed a man to death, one knot in a thread will stay the needles passage as well as five hundred, and therefore he will sell all, all that he hath, even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved-bosom-sin. And now is the new man born amongst us, will you view him? Old things are passed away, behold, all things are become new, 1 Cor. 5:17. His heart, his eye, his

ear, his tongue, his understanding, his will, his memory, his conscience; his love, his hatred, his hope, his fear, his joy, his sorrow; will you anymore? His thoughts, his words, his actions, his affections, are all new; this conversion is universal, this change is a through change; now is Christ formed in him, now is he transformed into a new creature, before he was in making a new man, but now he is made new, God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus molded and fashioned him, as I have let you see him, and now [he is born again] which except a man be,—he (shall not) cannot see the kingdom of God.

Lo here those steps that raise up a man to the state of regeneration, A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort, A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ: one word more before we have done.

You see how God brings along the man whom he purposeth to make his; and yet let no truly humbled sinner be discouraged if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely born again. It is one of our worthies hath said it, that in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the only wise God, who is a most free agent: But sure we are, a man must have so much, and in that measure, as thoroughly to humble him, and then to bring him to his Savior; he must be weary of all his sins, and of Satan's bondage wholly, willing to

pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved bosom lusts, to sell all, and not to leave so much as an hoof behind; he must see his danger, and so haste to the City of refuge; he must be sensible of his spiritual misery, that he may heartily thirst for mercy; he must find himself lost and cast away in himself, that Christ may be all in all unto him; and after must follow an hatred of all false and evil ways for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness. The sum is, of every soul is required thus much: first, a truly penitent sight, sense, and hatred of all sin: secondly, a sincere and insatiable thirst after Jesus Christ, and righteousness, both imputed and inherent: thirdly, an unfeigned, and unreserved resolution of a universal new obedience for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the measure be (less or more) he is safe enough, and may go on comfortably in the holy path.

Now then let me advise thee (whomsoever thou art that readest) to enter into thine own soul, and examine thine own state, whether or no thou art yet born again: Search and see, whether as yet the spirit of bondage hath wrought its effects in thee; that is to say, whether thou hast been enlightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate: Search and see, whether as yet the Spirit of adoption hath sealed thee for his own; that is to say, Whether (after thy heart being broken, thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thyself on him, and hast followed his ways and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then

mayest thou bless God that ever thou wast born, certainly (I dare say it) thou art born again. But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? But if ever, if ever thou meanest to see the kingdom of God, strive, struggle, endeavor with thy might and main to become truly regenerate: thus whilst the Minister speaks, it is Christ that comes with power in the word, Ezek. 18:31,32, thou mayest say perhaps, it is not in thy power, thou art only a mere patient, and God's Spirit the agent, and who can command the spirit of the Lord, that bloweth where he listeth, at his own will and pleasure? I answer, It is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gospel is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelest not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confess it is in vain to speak) follow me in these passages; I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, [thou art the man born again.]

The first wing is Prayer, which first brings thee to God's throne, and (there, if thou hast thy request) then to the new birth; if I must acquaint thee how to pray; Hos. 14:2. Take with you words, and turn to the Lord; say unto him, take away all iniquity, and receive us graciously, —and then it follows, I will heal their backsliding, I will love them freely, ver. 4. Jer. 30:18. I have

surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned. The soul may object, I may say thus, and be no better: But I answer, say it, though you be no better, because God bids you say it: Say it, and say it again; it may be he will come in when you say it, Hosea 14:4. Pray that God would please to prepare thy heart, to sanctify thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holiness and righteousness: this was the effect of Jeremiah's prayer, Convert me, O Lord, and I shall be converted; heal me, O Lord, and I shall be healed; save me, O Lord, and I shall be saved: Turn thou us, O good Lord, and so shall we be turned, Jer. 17:14, and Lament. 5:21. It is the Lord that converts, and heals, and saves, and turns; and Prayer is the means to produce this effect in thee: when we are required to pray, to repent, and believe, we are not to seek strength in ourselves, but to search into the Covenant, and turn the promise into prayer. As the Command is, Repent, Act. 17:30. Now the Covenant is, Christ shall give repentance, Act. 5:31, and therefore pray, Turn thou me, and I shall be turned, Jer. 31:18, then bow thy knees, and humbly, heartily, frequently, fervently implore the influence of God's blessed spirit: Cry with the Spouse in the Canticles, Awake, O North-wind, and come thou Southwind, and blow upon my garden, that the spices thereof may flow forth, Cant. 4:16. The more rushing and mighty this wind of the Spirit is, the more will he make thee fructify in his graces and blessings; therefore cry again and again, O Lord, let thy Spirit come upon me: create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesu, send thy Spirit into me, which may restore me from this death of sin, unto the life of holiness. Thus wouldest thou ask, and continue asking; thus wouldest thou cry, and continue crying, then could I assure thee of the

promise which God hath made, and cannot deny, he that asketh receiveth; and, he that seeketh findeth; and, to him that knocketh (by continuance and perseverance) it shall be opened, Mat. 7:8.

The second wing, or hand, that bears and leads thee to these steps of the new birth, is, Constant hearing of the Word: thou must attend the gates of wisdom, and wait on her posts; thou must come to God's house, and hearken to the ministry of the Word: no doubt, but if thou beest constant in this duty, God will stir up some good Samuel, God will use some of his Priests (consecrated to that office) to beget thee again: Understand this soberly; for if Jesus Christ himself should preach to the soul every day, and give not out of himself, the ordinance would be empty to it: it is Christ's coming in to his people in the ordinances, that only fills the empty soul with good things. To this purpose are God's Ministers called Spiritual Fathers, I have begotten you (saith Saint Paul) through the ministration of the Gospel, 1 Cor. 4:15. The Pastors tongue is the Lord's Conduit-pipe, and hereby he drives the sweet and wholesome waters of life into the souls of his chosen; only do thou frequent the means, and thou shalt see at one time or other, God will remember thee in mercy: It is true, I know not when; and therefore I wish thee miss no Lord's-Day to repair to God's house, lest the day of thy neglect might have been the day of thy conversion; certain it is, no man should expect God's blessing without his ordinances; no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on, no passage on seas, without somewhat to sail in; so no blessing, no grace, no regeneration, no new birth at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou desirest heaven, or (the way to heaven) to be born again, I beseech thee make high account of this ordinance of God, the

preaching of his Word: In preaching of the Gospel, light, motion, and power goes out to all, which men resist: and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so die, Act. 7:51, Luke 13:34, Ezek. 33:11, Hos. 13:9, and yet I wish thee not only to hear it, but after thou hast heard, consider of it, ponder on it, and lay the threats and reproofs, the precepts and promises, unto thine own soul: thus if thou hearest and meditatest, I doubt not but God's word will be a Word of power to thee, and (together with prayer) bring thee towards the new birth, whither except a man come, he cannot (possibly) see the kingdom of God.

Thus far of the new birth: you see we have mounted those steps, whose top (like Jacob's ladder) reacheth up to heaven; witness the next word, he that is born again shall see the kingdom of God, but he that is not born again, he cannot see the kingdom of God.

CHAP. V. – THE ISSUE AND EFFECTS OF REGENERATION.

[He cannot see the kingdom of God.]

The privileges of the new birth are these two, to see, and to [see the kingdom of God.]

First, to [see,] Which is all one (saith a Modern) as to enjoy: yet a man may see that which he doth not enjoy; but without regeneration there is no sight, much less possession of the kingdom of God.

To see then is the lesser happiness, of which the unregenerate are debarred; but to see, in itself is a great and gracious privilege, to which the regenerate are admitted: for whether by God's kingdom be meant the kingdom of grace, or the kingdom of glory, Happy are the eyes that see these things.

But whose eyes are they? If we examine the unregenerate, he sees no whit into the awful Majesty of God the Father, he sees no whit of the beauty, mercy, and pity of his Savior, he sees no whit into that glorious highness of

God's Spirit in Heaven, nor yet of his nighness to his brethren on earth: Hence it is, that when he comes into the Temple, among the Congregation of God's Saints, his soul is not delighted with their prayers, praises, Psalms, and Service; he sees no comfort, no pleasure, no content in their actions. But the new man is of better sight, the graces of the Spirit, and the wardrobe of God's glory are all produced to his eye, as if the Lord should say, Come, and see: so Moses, Stand still, and see the salvation of God: so Christ to his Apostles, It is given to your eyes to see these things, to others but by parables. He that is born again hath a spiritual eye, and a celestial object, The eye of his understanding is enlightened (saith St. Paul) anointed (saith S. John,) To what end? But that he may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, Ephes. 1:18. See a privilege, of which the unregenerate is ever barred, his mind is dark, even darkness itself, Ephes. 5:8. And therefore it is no wonder, what is said by our Savior, that he cannot, cannot [see] the kingdom of God.

The second privilege is the object of this sight, here called the [kingdom of God.] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this Kingdom is meant Heaven: Calvin is of mind, that not heaven, but a spiritual life is thereby understood: Aretius saith (and I am of his mind) that whether we understand the one or the other, It matters not much: Sure we are, that both these (Grace and Glory) are annexed to the new birth, and both very well may be implied in this word, the [kingdom of God.]

First then, if by the kingdom of God is meant the kingdom of Grace (whereof our Savior speaketh, The kingdom of God is within you, Luke 17:21.) See to what a privilege the new man hath attained, all the graces of

God, all the fruits of the Spirit are now poured into him: If you ask what graces? What fruits? St. Paul tells you, Gal. 5:22. Love, joy, peace, long-sufferings, gentleness, goodness, faith, meekness, temperance: or would you have us to contract them? St. Paul doth it elsewhere, the kingdom of God is—righteousness, peace, and joy in the holy Ghost, Rom. 14:17.

First, Righteousness, and that is either active or passive; holiness of life, or (the cause of this holiness) our righteousness in Christ: If the first be meant, no sooner is man born again, but he enters into the holy path, he declines all evil, and stands at the sword point with his most beloved sin; or if ever any sin (through the violence of temptation) seize on him again, he is presently put again into the pangs of the new birth, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his ways: And as he abhors evil, so he cleaves to that which is good; his faith like the Sun, sets all those gracious heavenly stars on shining, as hope, and love, and zeal, and humility, and patience; in a word, universal obedience, and fruitfulness in all good works: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he find some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by righteousness is meant passive righteousness, to wit, our righteousness in Christ, no sooner is a man born again, but he is clothed with this righteousness; the other (God knows) is but weak and full of imperfection, and therefore to speak properly, It is the righteousness in God, that makes us appear righteous afore God: would you have a plain case? As Jacob to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the new man puts on the righteousness of Christ, with which

being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviors perfection.

Secondly, from this Righteousness ariseth Peace: no sooner is man righteous, but he is at peace with man, at peace with God, at peace with himself. He is at peace with man; The wolf shall dwell with the Lamb, and the Leopard with the Kid, saith the Prophet, Isa. 11:6. The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a Wolf, or a Leopard, or a Lyon, or a Bear, yet) he shall then lay aside his cruelty, and live peaceably with all men, with all men, I say, bad and good; for if bad, the Apostle implies them, As much as in you is, have peace with all men, Rom. 12:18. Or if good, then he cannot but have peace with them, yea, although before his conversion he hated and maligned them, yet now he is ravished with the delight and love of them, and to this end he labors might and main to ingratiate himself into their blessed Communion; true, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him forever? Nor is this all, he is at peace with God, he hath humbled himself, and confessed his fault, and cried for mercy, and cast himself upon Christ, and vowed amendment of life; so that now God by his word hath spoke peace to his soul, by the mediation of Christ it is obtained, and by the testimony of the Spirit he feels it within him. This is that Peace which passeth all understanding, it made the Angels sing; Peace upon earth, it makes his soul reply, My peace is in heaven: what else? The storm is past, and the rain is gone away, he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds the Son of righteousness appear (as the Disciples often did upon the Mount of Olives, signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at peace with himself, I

mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. Solomon calls it a continual feast, Prov. 15:15, who are the attendants but the holy Angels? What is the cheer, but joy in the Holy Ghost? Who is the feast-maker but God himself, and his good Spirit dwelling in him? Nor is this feast without music, God's word and his actions make a blessed harmony, and he endeavors to continue it by keeping peace and a good conscience towards God and man.

Thirdly, from this peace issueth joy in the holy Ghost; no sooner is a man at peace with man, with God, with himself, but he is filled with joy that no man can take from him; this joy I take to be those blessed stirrings of the heart, when the seal of remission of sins is first set unto the soul by the spirit of Adoption; For thus it is, the soul having newly passed the pangs of the new birth, it is presently bathed in the blood of Christ, lulled in the bosom of God's mercies, secured by the Spirit of its inheritance above; and so ordinarily follows a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily; certain it is, whosoever hath this joy is new born, yet not everyone new born hath this joy; if any then be in such case, let him hear what the Spirit of truth saith, Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him, Isaiah 64:4. Waiting patiently (saith a Modern) for the Lord's coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto

God, which he is wont to crown with multiplied and overflowing refreshing's when he comes. To this end saith the Prophet, They that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, and they shall walk and not faint, Isa. 40:31. Nay, and should a man die (saith my Author) in this state of waiting, if his heart in the meantime sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved; because the holy Ghost saith, Blessed are all they that wait for him, Isa. 30:18. Or if this will not satisfy his desire, let his desire quicken and set on work (with extraordinary fervency) the spirit of prayer, let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls; and when the time is come (if it will come) which God hath appointed, then shall he feel this joy unspeakable, the joy of the Holy Ghost; and this is the head, the height, the top, the highest step in this kingdom of grace, the kingdom of God.

Or secondly, if by the kingdom of God is meant the kingdom of glory, see then what a privilege waits on the new man; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit the kingdom, Luke 12:32, a heavenly kingdom, Matth. 7:21, the kingdom of God, Act. 14:22, and truly called so, for 'tis a kingdom of God's own making, beautifying and blessing; a kingdom beseeming the glorious residence of the King of kings; a kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations: I cannot speak this privilege, therefore conclude with Austin, *Anima quae amat ascendat frequenter*, *& currat per plateas caelestis Jerusalem, visitando*

Patriarchas, salutando Prophetas, admirando exercitus. Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing, the exercise a song, the ditty Halleluiah, the quiristers Saints, the consorts Angels, &c. In this fountain of pleasure let the new-born Christian bathe his soul, for his it is, and he it is only that shall see it, enjoy it; Except the man born again, no man shall ever see the kingdom of God.

Thus far of the privileges of the new birth; there waits on it the eye of faith, and righteousness, and peace, and joy in the Holy Ghost; in a word, the kingdom of grace, and the kingdom of glory.

And now (beloved) say, what would you do to obtain these privileges? Should any hand reach you a Crown for the pains to take it? Should any but cast at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? And what is God's service but perfect freedom, the yoke is easy, the burden is light, but the reward is grace, glory, endless felicity. Bestir then yourselves, and if ever you mean to see the kingdom of God, endeavor to run through this new birth, and to lead a better life then heretofore you have done. Thus whilst the Minister speaks, Christ comes with power, and therefore he speaks and persuades. I conclude with my speeth to thee (whosoever thou art) into whose hands this Book is fallen: the truth is, the work is weak, and answerable in that kind to the Author of it: many and many a stitch in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul endeavoring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received myself in this one necessary thing, hath made me (contrary to the desires of my best

friends) to run through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapest any spiritual good by this my surviving pains, it is, next to God's glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing, said I? Yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, consider what I have said, Except a man be born again, he cannot see the kingdom of God.

What follows is an appendix, containing a more particular Method for the man not yet born again, to have his part in the second birth.

CHAP. VI. – A METHOD FOR THE MAN NOT YET BORN AGAIN, TO HAVE HIS PART IN THE SECOND BIRTH.

Some there are, who hearing the new birth (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversion, have therefore desired further helps, though naturally thou art blind, and wretched, and miserable, and poor, and naked; yet the Lord hath not left thee without means and helps: to this purpose he hath set up his ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the ordinances (without any habitual or sanctifying grace in man's heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be frequent in prayer, and in hearing of the word: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand settle themselves to the work, It is the Lord that saith, Break up the fallow ground, Jer. 4:3. (i.e.)

seek to the Lord to break them for thee: Be in the use of the means, and the Lord may come in, and break thy heart. I shall, for their further satisfaction, give them a more particular Method, and without a Text taken, take myself more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the new birth,

1. To get into it.

2. To be delivered of it.

1. The means to get into it, is,

1. Examination of themselves.

2. Confession of their sins.

3. Hearty prayer for the softening of their hearts.

By which three are procured the three first steps,

Sight of sin.

Sense of divine wrath.

Sorrow for sin.

2. The means to be delivered of it, is by application of the promises, and these, according to their several objects, produce their several effects; some,

A sight of Christ.

A desire after Christ.

A relying on Christ.

An obedience to Christ.

A comfort in Christ, not only sought for, but obtained, if the promises be rightly applied.

CHAP. VII. – Means to get into the new birth, and sins against the commandments.

SECT. 1. The first means to get into the new birth.

The means to get into the new birth, is first Examination; and the way to examine, is to set before men that Crystal glass of the Law for their light and rule: To this purpose I have here annexed a Catalogue, or Table, to show them their offenses; not that I can possibly enumerate all sins, but only the kinds; and if herein I come short, yet consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginn'st this blessed work) examine thyself by this Catalogue, but do it warily, and truly, and where thou find'st thyself guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to Confession.

SECT. 2. Sins against the first Commandment.

In every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in every one of the

Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment,

[Thou shalt have no other gods but me.]

For the duties here required.

Say first, Hast thou ever in mind, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldst cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed God's mercies, and promises, and works, and judgments upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joined thyself to God's people, and delighted chiefly in them?

Or for the sins here forbidden,

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or atheism, or epicurism, or heresy? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that there is no God, or that he seeth not, or knoweth not, or that there is no profit in his service? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not trusted in man, or feared man, or loved the world, and thereby alienated thy heart from God? Sixthly, hast thou not resorted to witches, or in the first place to Physicians, and not to the living God? Seventhly, hast thou not tempted God, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a proneness to sin, yea to rebel against God in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of God's

worship in sincerity and truth? If in these thou hast transgressed, then hast thou broken this Commandment, Thou shalt have no gods but me.

SECT. 3. Sins against the second Commandment.

It is the second Commandment,

[Thou shalt not make to thyself any graven image.]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will? Secondly, hast thou observed all those outward duties of his worship, as prayer, and vows, and fasting, and meditating, and the rest? Thirdly, hast thou repaired to God's house, observed family duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes walked after the imaginations of thy own heart, serving God out of custom, or (after the manner of thy forefathers) by will-worship and superstitions? Secondly, hast thou not committed idol worship, conceiving of God in thy mind, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not mentioned the names of other gods, either by way of swearing, or apology? Fourthly, hast thou not made an image to liken God to it, or used any gesture of love and reverence to any such images? Fifthly, in a word, hast thou not been careless to worship God, to call upon the Lord, to receive God's Ministers, or to perform any other of the outward duties of God's worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, Thou shalt not make to thyself any graven image.

SECT. 4. Sins against the third Commandment.

It is the third Commandment,

[Thou shalt not take the Name of the Lord thy God in vain.]

For the duties required.

Say first, hast thou been ever a constant learner, hearer, and doer of God's Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lord's Supper, and being come, hast thou discerned the Lord's body? Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden.

Say first, hast thou not sometimes in thy talk dishonored the titles, attributes, religion, word, people of God, or anything that hath in it the print of his holiness? Secondly, hast thou not sworn or forsworn, or loved false oaths? Thirdly, hast thou not caused the name of religion, or people of God to be evil thought of by thy ill course of life, or by committing some gross sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlessly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of anything whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, Thou shalt not take the Name of the Lord thy God in vain.

SECT. 5. Sins against the fourth Commandment.

It is the fourth Commandment,

[Remember that thou keep holy the Sabbath day.]

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed the Lord’s Day, and other days and times set apart for God's

service? Secondly, hast thou on those days rested from the servile works of sin, and rested and relied upon Christ, for the remission of sins, and led a holy and religious life, that so thou mayest enter into that rest of heaven? Thirdly, hast thou always prepared thy heart, before thou wentest into the house of the Lord, by meditation of God's Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thyself as in God's presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to God's house in due time, and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lord's Day, to wit, In private prayer and thanksgiving, in acknowledging thy offenses to God, in reconciling thyself to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing to the necessity of the poor, instructing thy Children and servants (and the rest of thy family) in the fear and nurture of the Lord?

Or for the sins here forbidden.

Say first, hast thou not sometime spent the Lord's Day in idleness, or in worldly business, in vanities, or in sin? Secondly, hast thou not omitted public duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those days sold wares, carried burdens, brought in sheaves, or wrought in the harvest? Fourthly, hast thou not employed thy cattle, or servants, or children, or any other, though thou workest not thyself? Fifthly, hast thou not profaned the Lord's Day, by needless works, words, or thoughts, about thy calling, or about thy recreation? Sixthly, have not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, When will the day be gone? If in any of these thou hast

transgressed, then hast thou broken this Commandment, Remember that thou keep holy the Sabbath day.

SECT. 6. Sins against the fifth Commandment.

It is the fifth Commandment,

[Honor thy father and thy mother.]

For the duties here required, they are either in,

Family.

Common-weal.

Church.

First, for the Family: Say, if thou art a husband; 1. Hast thou ever loved thy wife, and dealt with her according to knowledge, giving honor to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindered? If thou art a wife: 2. Hast thou submitted to thine own husband, as unto the Lord in everything? 3. Hast thou put on the ornament of a meek and quiet spirit, which is in the sight of God of great price? If thou art a parent: 4. Hast thou brought up thy children in the nurture and admonition of the Lord? 5. Hast thou corrected them, yet not provoked them by immoderate correction? 6. Hast thou provided for them in their callings, or outward estates? If thou art a child: 7. Hast thou obeyed thy parents, and received correction with submission and reverence? 8. Hast thou relieved them in their wants? 9. Hast thou observed their instructions, and covered their infirmities? If thou art a master: 10. Hast thou entertained God's servants, and given unto thy servant that which is just and equal? If thou art a servant: 11. Hast thou been obedient to thy master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, not purloining, but showing all good fidelity?

Secondly, for the Common-weal; if thou art a Magistrate, 12. Hast thou executed just laws? 13. Hast thou reformed others abuses, according to the power that is in thee? If thou art a Subject: 14. Hast thou obeyed the higher Powers in all just commands? 15. Hast thou been subject unto them, not only for wrath, but also for conscience sake?

Thirdly, for the Church; If thou art a Minister: 16. Hast thou taught in season, and out of season? 17. Hath thy light shined before men, that they might see thy good works? If thou art a hearer: 18. Hast thou communicated to them that teach thee in all good things? 19. Hast thou obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?

Or for the sins here forbidden.

And first for the Family: Say, if thou art a husband: 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Hast thou not been wasteful, or froward, or idle? If thou art a child: 3. Hast thou not despised thy father's or mother's instructions? 4. Hast thou not mocked them, or despised them, or cursed them, or smitten them, or shamed them, or grieved them? If thou art a master: 5. Hast thou not governed thy family negligently? 6. Hast thou not withheld that which is just and equal in diet, wages, encouragement? If thou art a servant: 7. Hast thou not been idle, and slothful? 8. Hast thou not served grudgingly, and not from the heart?

Secondly, for the Common-weal: If thou art a Magistrate: 9. Hast thou not been as a Lyon, or a Bear, roaring and ranging over the poor people? 10. Hast thou not decreed unrighteous decrees? Respecting the persons of the poor, or honoring the persons of the mighty? If thou art a Subject: 11. Hast thou not reviled the God's, or cursed the Ruler of thy people? 12. Hast thou

not disobeyed the higher Powers, or not denied tribute, or custom, or honor, or fear to whom they are due?

Thirdly, for the Church; if thou art a Minister: 13. Hast thou not been profane and wicked in thy life and conversation? 14. Hast thou not run before thou wast sent? Or being sent, hast thou not been negligent in the gift that is in thee? 16. Hast thou not prophesied in Baal, and caused God's people to err? 17. Hast thou not committed simony, or sought indirectly for the fleece, not regarding respectively the flock? 18. Hast thou not strengthened the hands of evil doers, in preaching peace to wicked men? 19. Hast thou not given heed to fables (or to some unprofitable matter) rather than to godly edifying, which is in faith? If thou art a hearer: 20 Hast thou not resisted the Minister, and the Word preached by him? Whatsoever thou art, husband, or wife, or parent, or child, or master, or servant, or Magistrate, or Subject, or Minister, or hearer, if in any of these thou hast transgressed, then hast thou broke this Commandment, Honor thy father and thy mother.

SECT. 7. Sins against the sixth Commandment.

It is the sixth Commandment,

[Thou shalt do no murder.]

For the duties here required.

Say, 1. Hast thou ever desired and studied by all means lawful, to preserve thine own person, and the person of thy neighbor?

Or for the sins here forbidden.

Say: 1 Hast thou not sometimes envied others for their wealth, or for their gifts, or for their respects with others? 2. Hast thou not offended others in gestures, gnashing on them with thy teeth, or sharpening thine eyes on them? 3. Hast thou not fended others in words, by censuring, or reviling, or

rendering evil for evil, or railing for railing? 4. Hast thou not offended others in deeds, plotting against the just, or doing evil to any man? 5. Hast thou not been angry with thy brother without cause, or continued long in anger, keeping thy wrath (as it were) forever? 6. Hast thou not rejoiced at others fall, or wished a curse to their souls? 7. Hast thou not done evil to thyself, by inordinate fretting, or grieving, or drinking, or surfeiting, or saying in thy passions, Would God I were dead? 8. Hast thou not been a sower of discord, or some way or other, a just occasion of the discomfort, or of the death of thy neighbor? If in any of these thou hast transgressed, thou hast then broken this Commandment, Thou shalt do no murder.

SECT. 8. Sins against the seventh Commandment.

It is the seventh Commandment,

[Thou shalt not commit adultery.]

For the duties here required.

Say, Hast thou ever kept thyself pure in soul and body, both towards thyself and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with buggery, Sodomitry, incest, whoredom, adultery, Polygamy, self-pollution, or with changing the natural use into that which is against nature? 2. Hast thou not offended in the occasions of uncleanness, as in idleness, gluttony, drunkenness, wanton company, whorish attire, or perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by filthy communication proceeding out of thy mouth? 4. Hast thou not harbored in thy heart burning lusts, impure thoughts, inordinate affections? 5. Hast thou not behaved thyself immodestly, unsoberly, or shamelessly abusing thy body, or using some manner of dalliance and wantonness? If in any of these thou hast

transgressed, then hast thou broken this Commandment, Thou shalt not commit adultery.

SECT. 9. Sins against the eighth Commandment.

It is the eighth Commandment,

[Thou shalt not steal.]

For the duties here required.

Say, Hast thou ever, by all good means, furthered the outward estate of thyself and of thy neighbor?

Or for the sins here forbidden.

Say: First, Hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverished thyself by idleness, luxurious, or unnecessary expenses? Thirdly, hast thou not withheld from thyself, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbor's goods by falsehood, or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud, in buying or selling, an abomination unto the Lord? Sixthly, hast thou not robbed God of his tithes and offerings by sacrilege or simony? Seventhly, hast thou not some way or other impaired thy neighbor's state? If in any of these thou hast transgressed, then hast thou broken this Commandment, Thou shalt not steal.

SECT. 10. Sins against the ninth Commandment.

It is the ninth Commandment,

[Thou shalt not bear false witness.]

For the duties here required.

Say, Hast thou ever by all means sought to maintain thy own and thy neighbor's good name, according to truth and a good conscience?

Or for the sins here forbidden.

Say, First, hast thou not sometimes loved (or made) a lie? Secondly, hast thou not raised a false report, to the defaming of many? Thirdly, hast thou not censured or judged others, yet never considered the beam that is in thy own eye? Fourthly, hast thou not flattered thyself and others, saying unto the wicked, Thou art righteous? Fifthly, hast thou not condemned some without witness, or forborne to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or a despiser of thy neighbor? Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, Thou shalt not bear false witness.

SECT. 11. Sins against the last Commandment.

It is the last Commandment,

[Thou shalt not covet.]

For the duties here required.

Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and loved thy neighbor as thyself?

Or for the sins here forbidden.

Say, First, hast thou not sometimes conceived evil thoughts in thy heart? Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt another law of thy members warring against the law of thy mind? Fifthly, hast thou not coveted after something or other that was thy neighbors, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment, Thou shalt not covet.

CHAP. VIII. – THE SECOND MEANS TO GET INTO THE NEW BIRTH.

After examination (which may well serve thee for one days work or two) the next duty is Confession. Now then take the Catalogue of those sins (or if thy awaked conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or on some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as Hezekiah did his letter; there read thou seriously and particularly, saying, O Lord, I confess I have committed this sin, and the other sin [as they are before thee in order] of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins, [take notice of them, and confess them again] of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign myself, and accuse myself, and judge myself worthy of the utmost of thy wrath and indignation; for one sin thou cast Adam out of paradise, for one sin thou cast the Angels out of

heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins? — [here pause a while, and meditate on thy unworthiness.] O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil ways, even loath myself in my own sight (yea abhor myself in dust and ashes) for my iniquities and my abominations? &c. —For conclusion, thou mayst imitate the Publican, who not daring to lift up his eyes, smote his breast, so do thou, and sigh, and say with him, O God be merciful to me a sinner.

CHAP. IX. – The third means to get into the new birth, and reasons for sorrows.

SECT. 1. The third means to get into the new birth.

After Confession (which may well serve thee for another days work) the next duty thou must labor for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose read some tracts of death, of judgment, of hell, of Christ's passion, of the joys of heaven: Last of all (and I take it best of all) resolve to set every day some time apart to beg it of the Lord: When Daniel set himself to pray, the Lord came in to him, Dan. 9:3. When Peter had gone apart to pray; and when Paul had prayed in the Temple, then the Lord came in to them, Act. 10:6, and 22:17. And why may not I bid thee pray, as well as Peter bid Simon Magus, yet being in the gall of bitterness and bond of iniquity? Act. 8:22,23, and at the time appointed fall down on thy knees, spread thy Catalogue, confess, accuse, judge, condemn thyself again; which done, beg, beg of the Lord to give thee that soft heart he

promised, Ezek. 36:26. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Say then to thyself, Is this the Lord's promise? O Lord perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c. —[here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart] and the more to work softening, thou mayest sob, and sigh, and beat thy breast, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart melt within thee, yea (if it may be) till thou seest thy tears trickling down thy cheeks, because of thy offenses. The Lord will (perhaps) hear thee at the first time, or at the second time; or if he do not, persist thou, thy suit is just, and importunity will prevail; yea I can say, thy desire to sorrow being resolute, it is a degree of godly sorrow itself, and no doubt the Lord will increase it, if thou beggest hard a while.

SECT. 2. The first reason for this sorrow.

This must be done, first because without pangs no birth: *Quid sunt dolores parturientis nisi dolores poenitentis*? (saith Saint Austin) the pangs of a penitent man are as the pangs of a woman: Now as there can be no birth without pains of travel going before, so neither true repentance without some terrors of the law, and straits of conscience. Ye have not received the spirit of bondage again to fear, saith the Apostle to the Romans; and what is that? But to show us, they once did receive it; when? But in the very first preparation to conversion: then it was that the Spirit of God in the law did so bear witness unto them of their bondage, that it made

them to fear. And certainly thus it is with every man in his first conversion, his contrition must be compungent, and vehement, bruising, breaking, renting the heart, and feeling the throws (as a woman laboring of child) before there can be a new birth, or the new creature be brought forth.

SECT. 3. The second reason for this sorrow.

Again, without contrition no Christ; therefore it was that God first opened the eyes of our first parents, to make them see and be sensible of their sin and misery, Gen. 3:7, before he promised Christ, verse. 15, therefore it was that John the Baptist (saith Chrysostom) first thoroughly frighted the minds of his hearers with the terror of judgment, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornness, then at length he makes mention of Christ. Why, then is Christ seasonably revealed (saith Musculus) when the hearts of men being soundly pierced by preaching repentance, are possessed with a desire of his gracious righteousness. Or if you will hear Calvin, To whom is Christ promised, but to them alone who are humbled and confounded with the sense of their own sins? Certainly the first thing that draws to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christ's yoke upon him, till he come to know and feel the weight of Satan's yoke; to this end therefore must every man be broken with threats, and scourges, and lashes of conscience, that so despairing of himself he may fly unto Christ.

SECT. 4. The third reason for this sorrow.

Again, without hearty sorrow no spiritual comfort. We must first be humbled before the Lord, and then he will lift us up. Christ indeed was

anointed to preach good tidings, but to whom? To the poor, to the broken-hearted, to the captives, to them that are bound, to the bruised, Isaiah 61:11. God pours not the oil of his mercy save into a broken vessel, God never comforts thoroughly, save where he finds humiliation and repentance for sin. The word of God (saith one) hath three degrees of operation in the hearts of his chosen: First, it falleth to men's ears as the sound of many waters, a mighty, great, and confused sound, and which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of a strange force, and more then human power; this is that effect which many felt hearing Christ, when they were astonished at his doctrine, as teaching with authority; what manner doctrine is this? Never man spake like this man: The next effect is the voice of thunder, which bringeth not only wonder, but fear also; not only filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: The third effect is the sound of harping, while the word not only ravisheth with admiration, and striketh the conscience with terror, but also lastly filleth it with sweet peace and joy. Now albeit the two first degrees may be without the last, yet none feel the last, who have not in some degree felt both the first. He saith true, in some degree, though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security before conversion (saith another) God is fain to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toilsome labor is the sweetest sleep, after the greatest tempests the stillest calms; sanctified troubles and terrors establish the surest peace, and the

shaking of these winds makes the trees of God's Eden take the better rooting.

CHAP. X. – Delivery from the Pangs of the New Birth, and its Promises.

SECT. 1. The means to be delivered out of the pangs of the new birth.

And now if (by God's blessing) thou feelest this sorrow and melting of heart, the next thing thou must do is to seek for the remedy, which remedy consists of these ingredients: First, A sight of Christ; secondly, A desire after Christ; thirdly, A relying on Christ; fourthly, An obedience to Christ; fifthly, A comfort in Christ sought for and obtained. Thou wilt say, these ingredients are pearls indeed, but how should I procure them? I answer, by application of the promises; and since every ingredient hath its particular promises, I shall let thee see them in order, only do thou apply them thyself; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have souls health.

SECT. 2. The promises procuring a sight of Christ.

The first step or ingredient that brings comfort to thy heavy soul, is the sight of Christ: and to procure this sight, thou hast these promises:

Matth. 1:21. - Thou shalt call his name Jesus, for he shall save his people from their sins.

Luke 2:10,11. - Behold I bring you good tidings of great joy that shall be to all people, that is, that unto you is born this day in the city of David a Savior, which is Christ the Lord.

John 1:29. - Behold the Lamb of God which taketh away the sins of the world.

John 3:16. - God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

John 3:17. - God sent not his Son into the world that he should condemn the world, but that the world through him might be saved.

Rom. 3:25. - God hath set forth Christ Jesus to be a reconciliation through faith in his blood.

1 Cor. 1:30. - Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Tim. 1:15. - This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners.

Heb. 13:12. - Jesus, that he might sanctify the people with his own blood, suffered without the gate.

1 John. 2:1,2. - If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us only, but also the sins of the whole world.

Revel. 5:8. - Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

All these tell thee, that as thou art a sinner, so thou hast a Savior; only do thou apply them, and certainly they will procure thee the first step, the first ingredient of this remedy to thy misery, to wit, the sight of Christ.

SECT. 3. The promises procuring a desire after Christ.

Thou mayst say, I see Christ, and I see that his person, and death, and blood-shed, are precious and saving; but how may I make him mine? How may I know that he is my Savior? I answer, thou must hunger and thirst after him; this desire is the second step: and to provoke thee to this duty, consider of these promises:

Isaiah 55:1. - Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.

Mat. 5:6. - Blessed are they which hunger and thirst after righteousness, for they shall be filled.

John 7:37,38. - In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

Revel. 21:6. - I will give to him that is athirst, of the water of life freely.

Revel. 22:17. - Let him that is athirst come, and whosoever will, let him take the water of life freely.

Psal. 63:1. - O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.

Psal. 145:19. - He will fulfil the desire of them that fear him.

All these may provoke thee to thirst after Christ, that most sovereign, and soul saving fountain, opened to the house of David, and to the inhabitants of

Jerusalem for sin, and for uncleanness, Zach. 13:1.

SECT. 4. The promises procuring a relying on Christ.

Yet thou mayest say, I thirst indeed, but I dare not drink; I desire, but I dare not come near, to lay hold on Christ: How so? I am (sayest thou) a most vile, unworthy, wicked wretch, and my sins are of a scarlet, crimson die: True it is; for thee to pretend part in Christ, wallowing yet in thy sins, for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burden, every promise as a world of gold, and the heart sincere for a new way, there a man may be bold: A man may? Yes, he must; if thou groanest under sin, if thou longest after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thyself with confidence into the bosom of his love.

First then, Take notice (saith a Modern) that Jesus Christ keeps open house for all hungry and thirsty souls.

Revel. 22:17. - Let him that is athirst come, and whosoever will, let him take the water of life freely. Or if open house will not fit without invitation, hear him call;

Matth. 11:28. - Come unto me all ye that labor, and are heavy laden, and I will give you rest. Or if invitation will not fit without proclamation, hear him proclaim:

Joh. 7:37. - Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water. Or least thou shouldest think thou must come to thy cost, and

bring somewhat in thy hand, hear how he doubles and trebles his cry to the contrary:

Isa. 55:1. - Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.

And yet lest thou say, I am so far from bringing anything in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptation, no (saith he again,)

Isa. 55:7. - - Let the wicked forsake his way, and the unrighteous man his thoughts (and this is thy desire, thy case) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

Or if all this will not do without a more solemn invitation, see then how the Lord of heaven sends forth his Ambassadors to move thee, and entreat thee to come in:

2 Cor. 5:20. - Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God. Or if he cannot woo thee, lo he commands thee:

1 John. 3:23. - And this is the Commandment, that we should believe on the name of his Son Jesus Christ.

Or yet to drive thee to Christ, he not only commands, but threatens:

Heb. 3:18. - And to whom sware he that they should not enter into his rest, but to them that believed not?

And what can he do more unto his Vineyard? First (to bid thee welcome) he keeps open house; secondly, he invites; thirdly, he proclaims; fourthly, he calls thee sans-fee, without money, or money-worth; fifthly, he apologizeth; sixthly, he sendeth; seventhly, he commandeth; eighthly, he threateneth:

Hear what mine Author concludes from these premises; How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and everyone that is weary of his sins, to rely upon the Lord of life for everlasting welfare?

SECT. 5. The promises procuring obedience to Christ.

And yet thou mayest say, I have cast myself on Christ, is this all I must do? No, there is yet another step, he is not only to be thy Savior, but thy husband, thou must love him, and serve him, and honor him, and obey him: thou must endeavor not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer anything for Christ. And to provoke thee to this duty, consider of these texts:

Matth. 7:21. - Not everyone that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

Matth. 11:29. - Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Matth. 16:24. - If any man will follow me, let him take up his cross and follow me.

2 Cor. 5:15. - He died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them.

2 Cor. 5:17. - If any man be in Christ, let him be a new creature, old things are passed, behold all things are become new.

1 Joh. 1:6,7. - If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 Joh. 2:5,6. - He that keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.

1 Joh. 3:6,9. - Whosoever abideth in him, sinneth not. — Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

1 Joh. 3:24. - He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.

1 Joh. 5:18. - We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

All these may invite thee to enter into the holy path, and to fight under Christ's banner against the world, the flesh, and the Devil, unto thy lives end.

SECT. 6. The promises procuring comfort in Christ.

Once more thou mayest say, I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relied, and purposed universal obedience to my Savior, and yet no comfort comes: it may be so, but hast thou praised God for this work of wonder, the new birth wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is waiting: yet I could wish thee address thyself to these precious promises, settle thy soul on them with fixed meditation and fervent prayer, and where

thou perceivest the condition of the promises to be by God's grace formed in thee, thou mayest safely assure thy soul of so much favor, as is expressly contained in the promises.

Levite. 26:40-44. - If they shall confess their iniquity, — If their uncircumcised hearts be humbled, — Then will I remember my Covenant, — that I might be their God, I am the Lord: the condition is to confess and be humbled; and this if thou dost, the Covenant is sure, the Lord is thy God.

Job 33:27,28. - If any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.

The condition is, If any say, I have sinned, if thy heart say thus in sincerity and truth, the promise is sure, God will deliver thy soul from hell, and thou shalt see the light of heaven.

Psal. 51:17. - A broken and a contrite heart, O God, thou wilt not despise. The condition is, a broken and a contrite heart for sin; and if thy heart be thus, be sure God will not despise it.

Prov. 28:13. - Whosoever confesseth, and forsaketh his sins, shall have mercy. The condition is, to confess and forsake sin: and this if thou dost, as sure as God is God, thou shalt have mercy.

Isa. 57:17. - I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

The condition is, to be of a contrite and humble spirit; and if thou art thus, God is true who hath said it, he dwells in thee, to revive thy spirit, and to revive thy heart.

Isa. 61:1. - The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted.

The condition is, to be meek and broken hearted; and if this be thy case, then good tidings belong to thee, and Christ is sent to bind up thy broken heart in the bundle of peace.

Jerem. 31:19,20. - Surely, after that I was turned, I repented (saith Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth—Therefore (saith God) my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.

The condition is to repent, to be ashamed, confounded for sin, and if thy case be like Ephraim's, God is the same to thee, his bowels yearn for thee, he will surely have mercy on thee.

Matth. 5:6. - Blessed are they which hunger and thirst after righteousness. The condition is, to hunger and thirst after the righteousness of Christ; and this if thou dost, then art thou blessed from the mouth of our Savior.

Matth. 11:28. - Come unto me all ye that labor, and are heavy laden, and I will give you rest. The condition is to labor, and be heavy laden with sin; and if thou art thus, God's Word is sure, thou shalt have rest spiritual and eternal.

Revel. 21:6. - I will give unto him that is athirst, of the water of life freely.

The condition is to thirst after the heavenly streams of God's favor, and Christ's sovereign blood; and this if thou dost, then hast thou part in the fountain of the water of life, that proceeds out of the throne of God, and of the Lamb, Revel. 22:1.

All these are so full of comfort, that if thou but crush them with the hand of faith, they cannot but yield some juice of sweetness to thy afflicted soul.

SECT. 7. The means to apply the said promises.

I said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou feelest a backwardness to perform thy part, I shall tell thee of some means to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, fallen down on thy knees, beseech God for thy Saviors sake to incline thine heart to believe those promises. If thou hast the repulse, pray again and again, yea resolve never to make prayer, but to use this petition, that the Lord would please to let thee have some feeling of the life of those promises; Some soul may object, I have no heart or spirit to pray, yet use thy endeavor, and in thy endeavors God may come in; and whensoever thou feelest any of them to be spirit and life to thee, whensoever thou feelest (by a certain taste) the joys of the Holy Ghost to fall upon thee, O happy man that ever thou wast born! Then art thou (to thy own knowledge) new born indeed: then hast thou (without doubt) done this most glorious exercise of passing thorough the new birth, and then hast thou cause (as thou canst not choose) to sing and praise God day and night, world without end: So true is that of Christ, Blessed are they that mourn, for they shall be comforted. Amen.

SECT. 8. The Conclusion.

Here is an end, and to you to whom I have dedicated this work, my conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me you yourselves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think myself most happy in that soul, and richly paid for my pains. I know it, neither Paul, nor Apollo can do this, except God give the increase: howsoever, I

must tell you, with Paul, my desires have been this way, I have since my coming travelled of you, and travelled again, that Christ might be formed in you. And what's the issue? Once could the Lord say, Shall I bring to the birth, and not cause to bring forth? And (to join issue with you) have I travelled of you in birth, and not one of you brought forth? The Lord forbid. I confess (beloved) I have received from you many kindnesses of love; now, for the Lord's sake do me this one kindness more; give me at least one soul among you, that I may give it unto God: O what a kindness would you then do me! Not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, Lord, I have not lost the fruits of my labor in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace, and my ministry were converted unto thee. If this were thus, why then (beloved) you would bless me forever, and I should bless you forever, and we should all bless God forever, for this so gracious and so blessed a work. Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin, and if not afore now, yet now, this day, the Lord this day set his print and seal upon you.

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this humiliation or repentance, you would add charity or love: the first you owe to God, and the second to your neighbor: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, of one mind, one heart, and one soul; sure it is not possible that we should have forgiveness of sins, but that we must be of the

communion of Saints. A thousand pities it is to hear of the many factions in our Church, and Kingdoms, and Towns, and Families, O pray for the peace of Jerusalem, they shall prosper that love it; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, &c. Here's both repentance to God, and Charity (nay more than charity, as we use the word commonly) even love of your neighbors. For my part I wish that my very heart-blood could cement the divisions of Reuben (for which are great thoughts of heart) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, Finally brethren, fare ye well, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you forever and ever.

FINIS.

BOOK II. MEDIA - MIDDLE THINGS

The Means, Duties, Ordinances, both Secret, Private and Public, for continuance and increase of a Godly Life, once begun, till we come to Heaven.

CHAP. I. – The Believers Privileges.

SECT. 1. The Proem, or Entrance into the Book.

You have heard in my first things the Doctrine, Precepts, and the Pattern of a man in his second, or New birth: Now remains what follows all his life; and therein is considerable,

1. His Privileges.

2. His Duties.

1. His Privileges, as he is now a Believer in Christ, are,

Justification.

Reconciliation.

Adoption.

Sanctification.

Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rousing, Soul-searching Shepherd: I shall not therefore

dwell on them, but sum what he hath delivered, in these following Sections.

SECT. 2. Of the first Privilege, viz. Justification.

The first Privilege which immediately follows our Union with Christ, is Justification; which consists in these particulars, Imputation of Christ's Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand, That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God (i.e.) in God's Purpose and Decree: This is from all eternity, but this Decree and Intention doth not put anything into a state of actual being, but in the fullness of time.

2. Virtually in Christ: And this is from the day of Christ's Passion, and in the virtue of his Satisfaction; yet this intendeth no more, but that Satisfaction is made, and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of Justification, immediately after his Union with the Lord Jesus Christ. Now this Justification considered as it is a state of favor, a Covenant state with God, which a man at his first believing is put into, is not reiterated, no more than a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon, and Imputation of Christ's Righteousness, are continually by God communicated unto the Believer. In this respect this actual Justification (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the Sentence of final Absolution, and so set us in full possession of entire Remission: Between both these, there is

a progressive work of Justification, by the constant actings of the Spirit, applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may term initial Justification, the second progressive, the last perfective; the second is the fruit of the first, and the preludial assurance of the last: The first is wrought and sealed in the first Sacrament, the second is wrought and sealed in the second Sacrament; and both these branches of Sacramental Justification, are to us the pre-assurance of that complemental and perfective Justification, the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That Justification is transacted in our first Union and Incorporation into Christ; at which time it is conceived, That the pardon of all sin is sealed to the Believer at once. But I fear the misunderstanding of this point (not untrue in itself, if not mistaken and misapprehended) hath laid the ground upon which some build that unhappy Structure which turneth the grace of God into wantonness: who knoweth not that Justification in the proper acceptation of the word, according to the Scripture phrase, is the act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousness of the surety Christ freely imputed, and by Faith received of him. And according to this, I suppose we shall not err from the truth, if we say, 1. That the main work of Justification, is even as yet to us future, viz. at the great and last day of Judgment, when we shall receive a final *Quietus est*, and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first Union with Christ there is a work of Justification, viz. actual Imputation of Christ's Righteousness, and actual

Remission of what sin for the present the soul stands guilty of, at that time when it is first united to Christ. I dare not say that Justification, quatenus it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first Union, all our sins past and present, are actually pardoned; and this favor received, is a pledge of assurance, That in future also, by applying ourselves to Christ, we may and shall receive the forgiveness of our daily sins, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us; and that Justification (besides those particular acts of pardon, and Imputation of Christ's Righteousness) doth connote a state that the subject at his first believing is put into, viz. A state of grace, and favor, and reconciliation with God for the imputed Righteousness of Christ, without Apostasy from it, either total or final.

O glorious Privilege! Especially in these respects:

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another: Our own Duties, Works, and Reformation may make us at the best but less sinful, but this Righteousness makes a sinner sinless.

2. By this a sinner is righteous before the Judgment Seat of God: It is God that justifies, who shall condemn? Not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is his Judge, and if he have acquitted us, what can the Jailor do?

3. By this we have perfect Righteousness: we are as perfectly righteous, as Christ the Righteous. Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous. Indeed our own

righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect, and very little; but by this, the Faith of David, Peter, Paul, was not more precious than ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness, more than of heaven itself? O consider, we have it (in this sense I now speak of) in the Lord Jesus.

4. By this we have continual righteousness: Do we complain because we feel new sin, or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again, that we are weary of ourselves? O but remember, this is not a Cistern, but a Fountain opened for us to wash in; as sin abounds, so grace in this gift of righteousness abounds much more: The Lord hath changes of garments for us, by means whereof there shall never enter into the Lord's heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sin, so as for final destruction.

5. By this we have eternal righteousness, that never can be lost: If the Lord should make us as perfectly righteous as once Adam was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained an eternal Redemption for us, he hath made an end of sin, and brought in an everlasting righteousness.

6. By this we please God more, then if we had a perfect righteousness in ourselves: Do not say, This is a poor righteousness, which is out of myself in another: Suppose it were in ourselves, such a righteousness at best would be nothing but man's righteousness, but this is called The Righteousness of God; Now what is Angelical righteousness, to the righteousness of God? ’Tis but a Glow-worm before the Sun; the smell of Esau’s garments (the

Robes of this righteousness of the Son of God) are of sweeter odor then ours can be, or ever shall be.

7. By this we glorify God exceedingly: Abraham believed, and gave glory unto God; so when we believe, we glorify God, we advance his Mercy and Free-grace, and triumph in it.

8. By this we have Peace in our Consciences: For Christ's blood is sprinkled on them, and that cools the burning torments of them: None of our duties can pacify Conscience, but as they carry us hither to this righteousness; only if this Rainbow appear over our heads, it is a certain sign of fair weather, and that there shall be no more deluge of Wrath to overwhelm us.

9. By this all miseries are removed: When our sins are pardoned, there is something like sickness, shame, and death, but they are not; The inhabitants of Zion shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity; ’tis no sickness in a manner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sin, this is the blessedness of all Believers. Blessed is he whose iniquity is forgiven, and whose sin is covered: Blessed is the man to whom the Lord imputeth not iniquity. Here's a blessing pronounced, what should we do but believe it, and rejoice in it?

SECT. 3. Of the second Privilege, viz. Reconciliation.

The second Privilege is Reconciliation: This I called the state or condition which a Believer in his Justification is put into; and here I consider it as a Privilege, which in order of nature follows pardon of sin, as pardon of sin in order of nature follows Imputation of Christ's righteousness: Being justified by faith, we have peace with God; (i.e.) Christ's righteousness being imputed, and sins pardoned, we have peace with God; not only peace from

God in our Consciences, but peace with God in our reconcilement to him, and in his favor towards us; in our Imputation and Pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christ's death; as the Kings Son, who procures his Fathers favor towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this Reconciliation consists in two things: 1. In our peace with God, whereby the Lord lays by all acts of hostility against us. 2. In the love and favor of God: he now loves us not only with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this!

1. That God should be pacified with us after anger, after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottom of Hell, and is now, and ever shall be burning upon them in Hell.

2. That God should be pacified wholly and thoroughly, that there should be no consuming fury left for us to feel: Fury is not in me, saith God; indeed briars and thorns (i.e.) obstinate sinners, that prick and cut him to the very heart by their impenitency, he will burn them together: God out of Christ is a consuming fire, but in Christ he is Love; and though there may be fatherly frowns, chastisements, reproofs, and rods, though he may for a time hide his face, shut out our Prayers, defer to fulfil Promises, yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lord's love and favor is everlasting: The mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee: Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Privilege is this! Did the Lord ever show mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? And yet that so many thousand thousands of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: This is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Woe to the world that despise this peace.

6. That being thus pacified, we may come into God's presence with boldness at any time, and ask what we will; I wonder what he can deny us, if he love us: This is the confidence that we have in him, That if we ask anything according to his will, he heareth us.

7. That all Creatures should be at peace with us: Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee: As when the Captain of the Army is pacified, none of the Soldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: O Death, where is now thy sting? O Grave, where is thy victory? All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only Paul, and Apollos, and the world, and life, but death itself is ours, to do us good: We may now sleep, and none shall make us afraid; we shall not be afraid of evil tidings, our hearts are fixed, trusting in the Lord.

SECT. 4. Of the third Privilege, viz. Adoption.

The third Privilege is Adoption, which in order of nature follows Reconciliation; whereby the Lord accounts us Sons, and gives us the Spirit and Privilege of Sons: Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: The Lord accounts us just in our Justification, friends in our Reconciliation, Sons in our Adoption: Now this Adoption is either begun here in this life, or perfected in the world to come, when we shall receive all the Privileges of Sons, not one excepted. For this latter Adoption, to wit, The Redemption of our Bodies, we wait; but of the former we speak, the manner of which is thus:

1. God loves Jesus Christ with an unspeakable love, as his only Son, and our elder Brother.

2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. O the excellency of this Privilege! It appears in these respects:

1. That the Lord should prize us as his Sons: A man that hath Sons, esteems them more then all his goods and Servants; so the Lord esteems of the poorest, unworthiest Believer, more than of all his household-stuff, more than of Heaven, Earth, and all the glory of it, more than of all the Kings and great men in the world.

2. That the Lord should take care for us as for Sons: In times of want we are ready to question, What we shall eat or drink? How we shall live? O consider, are we the Sons of God? Then he that feeds the Ravens, and clothes the Lilies, will provide for us; or suppose we continue in the want of temporal things, why the Lord is therein plotting our eternal good: No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

3. That the Lord should love us as his Sons: Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our Sons, because whiles they are young, they know not their Fathers, or because their Fathers are sometimes out of sight, and have not them always in their arms? Zion said, The Lord hath forsaken me, and the Lord hath forgotten me: Can a woman forget her sucking child, that she

should not have compassion on the Son of her womb? Yea, they may forget, yet I will not forget thee. We may think, because we have so many sins, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? Have our children no love from us, because they are sick, and we keep them under a spare diet? God knows our mold, and that we are but dust: He hath freely chosen us to be his Sons, and therefore (notwithstanding all our sins and sufferings) he loves us still: If he sees Ephraim bemoaning his stubbornness, as well as sickness, the Lord cries out, and cannot hold, Is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.

4. That the Lord should make us heirs and co-heirs with Christ: Sons by Nature are not always heirs, but all Sons by Adoption are: We are heirs 1. Of the visible world, 1 Cor. 3:22. 2. Of the other world, 1 Pet. 1:4. 3. Of all the Promises, Heb. 6:17. And herein Jehovah himself comes to be our Inheritance and Portion forever: O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven!

5. That the Lord should give us the Spirit of Sons, The Spirit of Adoption, whereby we cry Abba Father, The Spirit of Assurance, witnessing with our Spirit, that we are the children of God: It doth not only witness to our Spirits, but with our Spirits, (i.e.) with our renewed Consciences, thus, All Believers are Sons, but I am a Believer, therefore I am a Son: Herein the Spirit bears witness with us in every part, premises, and conclusion; only it testifies more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy, and peace, in the conclusion: Sometimes indeed it

may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the unbelief in part remaining in us: yet if we want it in the witness and comfort of it, we have it in the holiness of it: Hence it is called, The holy Spirit of God, whereby we are sealed unto the day of Redemption.

SECT. 5. Of the fourth Privilege, viz. Sanctification.

The fourth Privilege is Sanctification, which in order of nature follows Adoption: No sooner are we Sons, but we receive the image of our heavenly Father in Sanctification; The manner of it is thus:

1. The Spirit works in us a Principle of Spiritual life: The Scripture sometimes calls it a Seed, sometimes a Spring, or Fountain, sometimes The life of Christ, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said To walk after the Spirit, — To be led by the Spirit, — To walk in the Spirit.

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of Faith, Hope, Love, &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceeds Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with Spiritual, they are much increased and strengthened by their motions, operations (i.e.) by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not but

for all this, there is within us a woeful, sinful nature, cross, and contrary unto holiness, and leading us daily into Captivity: yet here's our Privilege, even Sanctification in part; surely the Lord hath given us another Nature, a new Nature: there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin: A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

The excellency of this Privilege appears in these particulars:

1. This is our glory, and beauty, even Glorification begun: What greater glory then to be like unto God? We are changed into the same image, from glory to glory; every degree of grace is glory, and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2. This will give us abundance of sweet peace: For whence comes troubles, and doubts of God's favor and love? Is it not some guile or decay here? Is it not some boldness to sin? Is it not our secret dalliance with some known sin, continued in with secret impenitency? On the other side, what was Paul's rejoicing? Hezekiah's peace? The one cried, that In all sincerity and simplicity he had his conversation amongst men; the other, Lord remember, I have walked before thee uprightly: not that this was the ground of their peace, for that only is Free-grace in Christ, but the means of their peace: That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

3. This will make us fit for God's use: A filthy unclean vessel is good for nothing, till cleansed; a man must first purge himself, and then he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work.

4. By this we have a most sweet and comfortable evidence of our Justification: Nor is this a running upon the Covenant of Works; Is not Sanctification (the writing of the Law in our hearts) a privilege of the Covenant of Grace, as well as Justification? And can the evidencing of one Privilege by another, be a running upon the Covenant of Works? O consider, how many Evangelical Promises are made to persons invested with such and such graces! As of Poverty, Mourning, Meekness, &c. and to what end? But that everyone may take, and be assured of his portion manifested particularly therein? Surely none are justified, but they are sanctified; or if not sanctified, they are not justified.

SECT. 6. Of the fifth Privilege, viz. Glorification.

The fifth Privilege is Glorification, which is the last in execution of God's eternal Purpose towards all his beloved and chosen ones: And hereby we are made partakers of those endless and unutterable joys, which neither eye hath seen, nor ear hath heard, nor the heart of any man conceived: But of this you have several Sermons in my Last things, enough to cheer up all those precious hearts that have any title to, or interest in the Lord Jesus Christ: My meaning therefore is to pass by these Privileges, and secondly to come to the Duties, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.

CHAP. II. – OF DUTIES IN GENERAL.

SECT. 1. Of the Equity of Duties.

No sooner is the soul translated into the state of grace, and crowned with those glorious Privileges, but immediately it cries out, O Lord, what shall I now do for thee? How shall I now live to thee? Good reason, the soul should now give up herself to Christ, for she knows, she is not her own, but Christ's. Can there be such a heart in any Christian, as now to cast off Duty, and to continue in sin, because so much grace hath abounded? O no! The love of Christ constrains us (saith the Apostle) because we thus judge, — That he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. There is a Principle of love now in the hearts of believers, and this love of Christ constrains them to live to Christ: Ye are now a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that ye should show forth the praises of Christ, who hath called you out of darkness into his marvelous

light: What blessed Titles are these? And to what end? But that they who are so ennobled by Christ, may now adorn the Gospel of Christ, and show forth the praises of him who hath called them? Dearly beloved (saith the Apostle) I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation. But what duties must they fall on? 1. Submit yourselves to every Ordinance of man for the Lord's sake. 2. Honor all men. 3. Love the Brotherhood. 4. Fear God. 5. Honor the King. 6. Suffer wrongs: You have herein Christ for example, and you must do all for Christ's sake; or if these Duties will not contain all, Zacharias tells us, that being delivered out of the hands of our enemies, we must serve him without fear, in holiness (in all Duties of the first Table) and righteousness (in all Duties of the second Table) all the days of our life. Indeed, how can we love Christ, and neglect duty to Christ? If you love me (saith Christ) keep my Commandments; the love of Christ will constrain us to embrace his Commandments, as a most precious treasure. I hope assuredly, that the God of grace and mercy will keep, by his power to Salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin (i.e.) presumingly. And I hope also, God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of

his grace, in a godly Christian conversation, whereunto you are ordained. For you are God's workmanship (saith the Apostle) created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by showing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purify you unto himself, a peculiar people, zealous of good works. Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, What shall I render unto the Lord for all his benefits towards me? I will take the cup of Salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant and the son of thy handmaid; thou hast loosed my bonds. For a man that hath a touch of the loving kindness of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely saved him, it must needs be an acceptable service to God in Christ.

SECT. 2. Of the Insufficiency of Duties.

But alas, what are these Duties to my Lord? Or what are these Duties in themselves?

1. All the Duties of man, they are nothing at all unto God: Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy ways perfect? If thou be righteous, what givest thou him? Or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord: And what then? What recompense to God for this propriety? Nay, David is here non-plussed, My goodness extendeth not

to thee. All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompense for my soul's deliverance: When we have done all we can, still we must say, We are unprofitable servants.

2. All the duties of man, as they are done by man, are in that respect sinful: What is Duty, but man's tie to that which is due? Or (if we follow the Latins) what is Duty, but obedience commanded by God, to be performed by man? Now wherein anything is to be done as of man, therein is some mixture of sin: All our righteousness is as filthy rags, as a menstruous cloth; How? All our righteousness? It is true, whilst a Believers heart is overcast with gross vapors, and is more than ordinarily dull in hearing, whilst it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such Righteousness goes usually for sin; but if a soul gets under full sail; if it be filled with a stiff gale of the Spirit of Christ; if floods of melting's flow from it; if it cry mightily, be swift to hear, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helped by the Spirit herein: Are such Prayers, Mourning's, and other Divine Exercises in any sort sinful? Yes, as there is some mixture of man's infirmity in them; and in our best Duties there is some such mixture: for all our righteousness is as filthy rags, as menstruous clothes; I know who hath said it, and yet I know not wherein to contradict it. Christians may distinguish between that which is the Spirits, in works after renovation, and the whole work after they have done it: Now although the motions and assistance of the Spirit be pure, holy, and without scum in the spring, to wit, in itself; yet by that time these motions and assistance have passed through the channels of their hearts, and have been mixed with their manifold corruptions in doing, even the

whole work thereby becomes polluted. If this be so, that our best recompense to Christ for his loves be unprofitable to him, and sinful as done by man, What shall I say? How must I carry (saith the soul) to my Redeemer?

SECT. 3. Of the healing of Duties.

I dare not but obey; though all the Duties in the world are insufficient to recompense those bowels of God's mercies in Christ, I must not therefore cast away Duties. It is true, I cannot but sin in all I do, my best Duties (nakedly and barely considered in themselves) are tainted, poisoned, and mingled with sin: But will it follow, That because I cannot be more clean, therefore I must be more filthy then needs? Nay, O my soul, if thou art married to that Bridegroom Christ, Duties and all things else are clean to thee. The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God: In this respect there is a healing of Duties, if we be in Christ. Certainly, that fruit which cometh from a root of Faith, must needs be good fruit: I believe, therefore I speak, saith the Psalmist: O my soul, canst thou say thus? I believe, therefore I pray; I believe, therefore I sanctify the Lord’s Day; I believe, therefore I do all Duties of obedience: Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is The Sun of Righteousness, that ariseth with healing in his wings: Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy Duties performed; and so thy Duties are healed, the Spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the Righteousness of Christ, in whom the Father is always well-pleased.

SUB-SECT. 1. Of the manner of healing our Duties.

Now the manner (O my soul) how Christ heals our Duties, it is thus:

1. He takes our persons, and carries them in to God the Father, in a most unperceivable way to us; he knows, that if our persons be not first accepted, our Duties cannot be accepted: Love me, and love my Duty; hate me, and hate my Duty. It is true, that in the Covenant of Works, God first accepted of the work, and then of the person; but in the Covenant of Grace, God first accepts of the person, and then of the work: Now therefore, that our works (our Duties) may be accepted, Christ Jesus our great High Priest first takes our persons, and carries them into the presence of God the Father: This was plainly shadowed out to us, by that of the High Priest, who went into the holy of holiest, with the Names of all the Tribes upon his breast.

2. As Christ takes our persons, and carries them in to God the Father; so when we perform Duty, he observes what evil or failing there is in that Duty, and draws it out, before he presents it to God the Father: As a child that would present his father with a Posy, he goes into the garden, and gathers flowers and weeds together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. Thus we go to Duty, and we gather weeds and flowers together, but Christ comes, and picks out the weeds, and so presents nothing but flowers to God the Father: Who may abide the day of his coming (said the Prophet of Christ) and who shall stand when he appeareth? For he is like a refiners fire, and like fullers soap: And he shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord: mark, Thou shall their offerings be pleasant: then? When? When he had purged

their sacrifices and their offerings. Thus it was in the days of his flesh, and much more now.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our Duties, and with that he mingles his own Prayers, Intercessions, Incense, and presents all as one work mingled together unto God the Father: And another Angel (viz. the Angel of the Covenant) came and stood at the Altar, having a golden censer, and there was given to him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne: And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.

SUB-SECT. 2. The Souls Query's in this case.

[Query. 1] 1. If this be so, O my soul, what is thy case? Are not most of thy Duties performed with many fillings, infirmities, hardness of heart, straitness of Spirit, distracting thoughts? And is there any healing for such a Duty as this?

[Answ.] O yes! For first, in every Duty we perform, there are two things; there is the sacrifice, and there is the obedience in offering of the sacrifice; the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel perfection. Secondly, God deals with our Duties as with our persons; though he find a great deal of ungodliness in them, yet he imputes his righteousness unto them, and so he justifies our Duties, which in our eyes are most ungodly. This indeed is a wonder; did we ever hear or read of any seal, that when it was set upon the wax, would change the wax into its own metal? Or did we ever hear or read of any stamp, that being set upon brass, it would change the brass into silver, or being set upon silver, it would change the silver into gold? O but when

Christ comes unto a Duty, and sets his own stamp, and his own righteousness upon a Duty, that which was brass before, (i.e.) full of failings, and much unrighteousness, he changes it into silver, into gold; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns into gold; he turns all our Duties into golden Duties, and so presents them unto God the Father.

[Query. 2] 2. But how should I know that Christ thus takes my Duties and heals them, and mingles them with his own incense, and carries them in unto God the Father?

[Answ.] Consider, didst thou never find a Spiritual fire come down (as it were) upon thy heart in Duty, or after Duty? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the times of the Gospel, we must not expect material fire to come down upon our Duties, but hath the Lord at any time caused an inward and Spiritual fire to fall down upon thy heart, warming thy Spirit in Duty? There the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

[Query. 3] 3. O but whence comes this fire now in these Gospel times?

[Answ.] It issues from the blood and intercessions of Christ our Great high Priest; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in Duties, doth at that very instant prevail with God the Father for what thou feelest: say then, Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affected? O I see, I am bound to believe, that the Lord Jesus who sits in glory at the right hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and intercession in Heaven; now I

feel his spirit, power, grace, comfort, presence, sweetness; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures: And if this presence of Christ be so sweet, what is himself then? O my soul, if ever thou dost thus relish the blood and spirit of Christ upon thy spirit in Duties, go thy way, and give glory to God.

SECT. 4. No resting in Duties.

And yet be wary, O my soul: It was Luther's saying, Take heed not only of thy sins, but also of thy good Duties; they are apt (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not only exclude Christ from his soul by gross sins, but by self-confidence: You are they which justify yourselves, said Christ to the Pharisees. Take a profane man, what makes him drink, swear, cozen, game, whore? Is there no God to punish? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! He prays to God for forgiveness; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd pranks. Take a Moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer, and then he craves forgiveness for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintains his sins by his Duties.

Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavors very much after Mourning, Repenting, Reforming, and others commend him for a diligent Christian, Do you not see how he mourns, and weeps, and prays? And now the wind is over, the tempest

down, and there is a great calm in his soul, how comes he to this quiet? Oh! His affections were enlarged, he hath reached so high, as to a very proportion of repentance, and tears, and sorrow, and fasting, &c. and this hath given him ease, this hath took away the burden, and laid his soul at rest: O poor soul, is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more panting's, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect than it is) is but a filthy rag. Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water; Couldst thou desire and pray till heaven and earth shook, till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together; Couldst thou promise and purpose with full resolution to be better; Couldst thou reform thy heart, head, life, tongue, some, nay all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Coulst thou die ten thousand deaths, lie at the fire back in Hell so many many millions of years, as there be piles of grass on the earth, or sands on the sea shore, or stars in heaven, or motes in the Sun; I tell thee, not one spark of God's wrath against thy sins, can be quenched by all these Duties, nor by any of these sorrows or tears.

It was Austin's saying, though it sounds harsh, that Repentance damns more than Sin; meaning, that thousands did perish by resting therein: It is no digging within ourselves, for power to leave sin, to be more holy, and humble, and religious, and conscientious, and so to think to work out ourselves in time out of this state: The words which the Prophet put into Israel's mouth, if they would truly turn unto God, were these, — Ashur shall not save us, we will not ride upon horses, q.d. We will trust no more to

these outward means, we will not save ourselves by our graces, or our abilities.

But how shall any man know, that he rests in his Duties?

I answer, By these signs following:

1. It is a sign that a man rests in his Duties, if he never found it a hard matter to come out of his Duties: Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in Duties, and then didst groan to be delivered from these entanglements, thou hast just cause to fear.

2. It is a sign that a man rests in Duties, if he exceedingly prize the bare performance of Duties; those Duties that carry thee out of thyself unto Christ, make thee to prize Christ: Now tell me, Dost thou glory in thyself? Dost thou say, Now I am somebody? I was before ignorant, forgetful, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well. Alas poor soul! If thou restest here, if thou thus inhancest the price of Duties, that thou beginnest to dote on them, then do I pronounce from God, That thou dost rest in Duties: These things (saith Paul) I accounted gain (i. before his conversion) but now I account them loss: This is the reason why a child of God commonly after his prayers doubts much of God's love towards him; whereas another man that falls short of him, never so much as questions his estate: The first seeth much rottenness and vileness in his best Duties, and so adjudgeth meanly of himself; but the other is ignorant of any such vileness, and therefore he prizeth and esteems highly of them.

3. It is a sign that a man rests in his duties, if he never came to be sensible of their poverty, and utter emptiness of any good in them. Didst thou never feel thyself in this manner? Oh! I am as ignorant as any beast, as vile as any devil; what a nest and litter of sin and rebellion works in my heart? I once

thought, at least, my heart and desires were good, but now I feel no spiritual life; O dead heart, I am the poorest, vilest, basest and blindest creature that ever lived! If thou never feelest thyself thus, thou never camest out of thy Duties.

4. It is a sign that a man rests in his Duties, if he gain no Evangelical Righteousness by Duties (i.e.) if he prize not, desire not, delight not in union with the Lord Jesus Christ: Hence a child of God asks himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? More admiring of the Lord Jesus Christ? On the contrary, a carnal heart, that rests in his Duties, asketh only, What have I done? I thank God (said the Pharisee) I am not as other men are, — I fast twice in the week I give tithes of all that I possess: So, I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved; no such matter: let a man have a Bucket of Gold, doth he think to get water, because he hath a Bucket; no, no, he must let it down into the well, and draw up water with it: So must thou let down all thy Duties into the Lord Jesus Christ, and draw life, and light from his fullness, otherwise (though thy Duties be golden Duties) thou shalt perish without Christ.

SECT. 5. Of the Use and Ends of Duties.

And canst thou not, O my Soul, be saved by thy Duties? To what end shouldst thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, There are many ends and purposes, for which Christians may, and must perform Duties.

1. That herein, and hereby, they may express their obedience to God's will: Rejoice evermore, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you (saith the Apostle;) and this was the ground of David's inference, Thou hast commanded us to

keep thy precepts diligently: And what then? O that my ways were directed to keep thy statutes.

2. That God the Father of our Lord Jesus Christ may be honored by the performance of these Duties: Herein is my Father glorified, that you bear much fruit; and as the Apostle, Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; Abraham believed, and gave God glory: So we should pray, and meditate, and hear, and all should tend to the glory of God. Indeed, Hypocrites aims are at other ends, by giving alms, and praying, and fasting, that they may have glory of men, — That they may be seen of men, — That they may appear unto men, —But the child of God aims at the glory of God. I confess, its God's grace to account of man's Duty as his glory, seeing it is so defective.

3. That Duties may be as Evidences of God's everlasting love to them who are in Christ Jesus: They cannot save, but they let the foul into Christ, and follow, and accompany such a man as shall be saved. We hear of some that boast of joys, feeling, gifts, Spirit, and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly ill-favored performance of Duties, they can have no assurance (say what they please) without flattering of themselves: If these things be in you (saith Peter) and abound, they will make you that you shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blind:— Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are Evidences when you are in Christ, that the Lord and mercy is yours, even as at the Sacrament, the Elements of Bread and Wine are outward signs to

bring Christ and the heart together; indeed, the heart must not rest in these signs, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediately with the Lord Jesus Christ. So Grace and Duties are signs inward, and whiles men make use of them only, as bare signs, to let them come in unto Christ, and their rejoicing is not in them, but in Christ, their confidence is not pitched upon them, but upon Christ, there is and will be no danger at all in making such use of signs; especially seeing in nature, the effect is a sign of the cause: Neither is it more derogatory to Free-grace, or to Christ's honor, for God to make such effects Signs of our union with him, then it was to make outward Signs of his presence: It's true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise Duties may obtain the Promises: Godliness is profitable unto all things (saith the Apostle) having the promises of the life that now is, and of that which is to come. There are many Promises scattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens*, cried Augustine; Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no: but now the word is out of thy mouth, I use Duties as means, though I adhere only to thee, and to thy faithfulness, who hast promised. To prevent mistake, Duties are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtain and procure blessings at God's hands, in relation to his promise: Now the most in the world perform Duties as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we shall have an eye to the Promise, and look on Duties as means to obtain some mercy, yea,

Salvation itself at God's hands, Phil. 2:12, Romans 10:10, 2 Cor. 7:10, 1 Pet. 1:9.

But is not this to be saved by Duties?

No such thing: For herein we speak not of Duties originally, or per se, but instrumentally, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of Duties carry no such luster, beauty, and Energetical virtue in their own faces and natures; they are but mere empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to say and express thus much of Christ, that the people may clearly understand and remember so much, and be guided explicitly to the Fountain itself, Christ alone.

5. That these Duties may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as a cause; that cannot be, for who can look upon anything he doth with that boldness? But as the testimony of God's eternal love to us. Thus Hezekiah, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, I beseech thee, O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: Some suppose, that such a temptation as this might fall on Hezekiah, that when he had labored to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with a perfect heart, not absolutely, but comparatively perfect: We may therefore take comfort from Duties, not so as to rest in them, but so as to praise God thereby. It's a good way, *nesciendo scire*, in not knowing, to know, that so we may praise

God for them; and *sciendo nescire*, in knowing, not to know, that so we may be humble in ourselves.

6. That others might receive good, and thereby be occasioned to glorify God: These things are good, and profitable unto men, saith the Apostle; and, Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Christ doth not here encourage vain glory, but he propounds the true ends of our visible holiness; for godliness being light, it ought not (in suitable Duties) to be hid under a bushel: My goodness extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight. Jerome said of Augustine, That he loved Christ dwelling in Augustine; so ought we to walk, that others may love Christ dwelling in us.

There's an Exhortation to wives, so to walk, that their husbands may he won to the Lord: Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these Duties, adding this to the rest, See that thy life also may convert him.

7. That Duties may carry us to the Lord Jesus, the only Savior; he alone is able to save them to the uttermost that come unto God by him (i.e.) in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (i.e.) to get a more love of him, more acquaintance with him, more union in him, and communion with him; use thy Duties, as Noah's Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had fallen in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no Duties, but cast them all off, thou art sure to perish; and if they

convey thee not to Christ, thou mayest lie down in sorrow: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithless Duty, yet use it to carry thee over to the treasure, The Lord Jesus Christ: When thou comest to hear, say, Have over, Lord, by this Sermon; when thou comest to pray, say. Have over, Lord, by this Prayer to a Savior: But this is the misery of people, like foolish Lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own Duties, and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

8. That the Lord Christ may be exalted, and advanced by Duties. The main end of Duties, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the Crown on his head: Behold King Solomon, with the Crown wherewith his mother crowned him. How many perform Duties, not to set the Crown on Christ's head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do anything with a conceit of meriting at God's hands. Now this is the main end of right obedience, That the Crown may be set on Christ's head, that he who is King of Saints, may have the honor given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying man's works in their own name. To say that Christ is always supposed as principal, is no sufficient Apology: For why only supposed?

Why not he named, as well as Duties, and Righteousness? Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembered. When Servants bring Presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. Me think it were comely (saith the Author rightly in this) in extolling of Mans Righteousness, explicitly to ascribe all the praise to the glory of Christ, and his grace: And, I see not (saith another ingeniously) but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties, and Sacraments, though no Christ in them: but as vessels were to be of pure Gold in the Temple, so ought all our Duties to be of pure and mere Christ for acceptation. Again, If Bernard said, He did not love to read Tully, because he could not read the Name of Christ there; how much rather may we say, That in many Sermons, in many a man's Ministry, the drift and end of all his preaching is not, that Christ may be advanced. And again, Let Christ be the matter of our Righteousness and Comfort, more then he hath been; you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them. How sweet is the harmony of Dissenting Brethren? Me thinks, I would not lose a shred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary: It is observed by the former, That when the Church grew into credit, then *Religio peperit Divinitas & filia devoravit matrem*; I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem*: just as if a

King should promote a Favorite, and then he should be so applauded for his usefulness to the Subjects, that the King must be dethroned, and he Crowned in his place: — In all exigencies, wants and extremities, how few followers hath Christ himself? How rarely are men sent to shelter themselves under the shadow of his wings? In the meanwhile, what hideous outcries for Prayers, Mourning's, Fasting's, &c. to help men at a dead lift? What sending and posting to them in extremities, as if they kept a Court by themselves? For Christ is seldom heard of, at least not set up so high as to do all; and that this Righteousness is but merely his ministering servant: What the Apostle said of himself, I may as truly say of the best Righteousness best assisted, What is Prayer, Mourning, Fasting, Hearing, but ministers by whom ye believed, and received mercy? And if but as ministers at best, shall they be greater than the Lord? Let me not be mistaken, I intend no derogation to Righteousness, but the bringing of it into its own place, namely, that it is to be used as that, where according to Christ's directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will; reserving a submission to be disposed of otherwise, if he see fit. Again, it is not the Spiritualness, nor the fervency in the performance of Duties that carries it, but when Duties are performed as to the Lord, and for the Lord, and not to and for ourselves; O my soul, in respect of all these ends, use and exercise Duties, but be sure of Christ in all, above all, more then all: O let Christ have the Crown set on his head, give him all the glory. Cast not away Duties, but cast them down at the feet of Jesus Christ, as the Twenty-four Elders cast their Crowns, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things (all Duties) and for thy pleasure they are and were created.

SECT. 6. Of the Saints abilities or power to do Duties.

[Obj.] But alas, how should I perform my Duty? By nature I am dead, and except God give me an heart and strength, what can I do? There is no power in my hands, I am nothing in myself, and therefore till God come, or naked Christ come, I will sit down in discouragements; Let God do all, I see I have no ability at all, &c.

[Ans.] What sayest thou (O my soul?) surely this is thine infirmity; these conclusions are ill drawn from a true Principle: It is true, all is of God, and by nature I am dead; but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good: First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of that image of God and Holiness which we lost in Adam; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second Adam, as we had by the first: for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin; therefore much more by Christ have we a life, a power to do good in our measure.

[Obj.] It may be objected, Without me ye can do nothing.

The meaning is, Except ye be implanted into me, ye can do nothing: The word [Without me] signifieth, Separate from me, or apart from me; and intimateth this only, That till we are knit unto Christ, we are but dead, and barren branches, and so Christ explains himself, As the branch cannot bring forth fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me.

[Obj.] It may be objected again, It is God that worketh, both to will and to do of his good pleasure.

[Sol.] This denies not that the Saints have in them A seed, a spring, a principle of life, a power; but on the contrary, it affirms, That they have a power, only that this power is of God: We should work out our salvation in humility, not boasting in our own selves, for all is received of God: More fully, God is said to work the will and the deed, 1. By giving a principle of Spiritual life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace: and both these are ever afforded to the Saints, only the latter is more or less, according to his pleasure: So that in the worst times, a Believer hath power to do good, though not alike at all times; and this power we must use, and put forth ourselves as we are able, or we cannot with reason expect his help. A Ship hath instruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he must loose his Cables, and hoist his Sails; so must we, or else we may lie still.

Now that which we are to do, is, —

First, To stir up ourselves; for God hath promised to meet us, and to reach out his hand to help us, if we be not wanting to ourselves: It is certain, a godly man cannot by his own endeavors alone raise up his soul, nor recover his loss, though he should lay Mountain upon Mountain, and pile endeavors upon endeavors; yet as endeavors without God cannot, so God without endeavors will not help us herein, and therefore labor we to quicken ourselves (i.e.) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties, having an internal life in them, do quicken the soul. Thus we see David pleading with himself, sometimes chiding, Why art thou cast

down, O my soul, and why art thou disquieted within me? Sometimes exciting himself to Duty, Praise the Lord, O my soul, and all that is within me, praise his holy Name: sometimes comforting himself in God, Turn to thy rest, O my soul, for God hath dealt bountifully with thee: It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, Commune with your own hearts upon your beds, and be still; the understanding is to the heart, as the stomach to the body, all is fed by it: Set therefore upon our hearts with quickening thoughts: for as rubbing and chafing the hands with hot Oils, is a means to recover them, when they are benumbed; so the plying of the heart with stirring thoughts, and enforcing arguments, is a means to revive it: And amongst all thoughts, there are none more prevalent, then Of sins past, Of Heaven, Hell, Eternity, Love of Christ, these are strong Cordials to cheer up the Spirits.

2. To fall on the Duty; for if we be doing, he will work with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, roused, revived? Then set to thy hands, idle beggars must be whipped, he that will not work, must not eat: Remember, we have a life in us, if we be in Christ; and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth ourselves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling Mountains of Corruption level, but yet we must set to the work: Joshua could not with the strength of Rams horns sounding, cast down the walls of Jericho, but yet he must set upon the work; when the Midianites fall, there must be The Sword of the Lord, and Gideon: The father holdeth an Apple to the child, the child cannot reach it,

yet his short arm must be put forth, and then the father, whose arm is long enough, will reach it to him; we must be doing, and yet when all is done, our hearts must learn habitually to say, Not I, but Christ in me: Let us still interest Christ in all we do, as the efficient-final cause.

SECT. 7. Of the Saints delights in Duties.

My yoke is easy, and my burden is light, saith Christ; and that which makes it so, is, The delights which the Saints have in God's service: I have delighted in the way of thy testimonies, saith David: I have? Yes, and I will delight in thy statutes: I will? Yes, and Thy testimonies are my delight: They are? Yes, and My delight shall be in thy Commandments: They shall be? How long? Even to perpetuity itself; I will delight continually in thy statutes. These are the strings David beats upon, and they make heavenly Music; Music even cheering him in the midst of his sorrows: Trouble and anguish are upon me, yet are thy Commandments my delight: and, Unless thy Law had been my delight, I should have perished in my affliction.

Now the reason why God's people find such delight in Duties, is, 1. Because in Duties they come to see the face of God in Christ: Hence Duties are called The face or presence of God; the Worship of the Jews was called, An appearing before God: David breathes out his desires in the same expression, When shall I come and appear before God? The Queen of Sheba counted it a high favor to stand before Solomon, What high favor then is this to stand before Jesus Christ, and to hear wisdom itself speak to our souls? 2. Because in Duties they have converses, and communion with God, who is the God of all Consolation; and with the Spirit of God, who is called the Comforter: Now as a man that walks amongst Perfumes, must needs smell of the Perfume; so they that converse with the God of all joy, must needs be filled with all joy: and therefore David calls God His exceeding

joy. The Saints look upon Duties (the Word, Sacraments, Prayers, &c.) as Bridges to give them a passage to God, as Boats to carry them into the bosom of Christ, as means to bring them into more intimate communion with their heavenly Father, and therefore are they so much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they go to Pray, they go to talk with a friend; when they go to Read, they go to read a Letter from a friend; when they go to receive, they go to Sup with a friend: They look upon Duties and Ordinances, as those things whereby they have to do with God and Christ, and therefore are Duties so precious. Indeed, to them who have to do with nothing but Duty in Duty, but Prayer in Prayer, but Hearing in Hearing, to them Duties are dead, and dry, and spiritless things; but they that have to do with God and Christ in Duty, to them Duties are passing sweet and precious. This seems a Riddle to unregenerate men, they wonder what the Saints find in Duties, where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing, but burdensome Stones, and Clay: Oh! The Saints meet with Christ in Duties, and therefore they cannot but find great treasure: David's soul was athirst, not for a Kingdom, but for God, for the living God, Psal. 42:2. It is the highest reward, the very wages which the Saints look for in Duties, to find God in them: Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy Courts: We shall be satisfied with the goodness of thy house, even of thy holy Temple.

A good Caveat in these days, when so many do cry down Duties: What, My Brethren, Shall we look upon that as our burden, which is our delight? Our bondage, which is our Privilege? What is the happiness of a glorified Saint, but that he is always under the line of love, ever in the contemplation

of, and converses with God? And shall that be thought our burden here, which is our glory hereafter? Take heed of this; take heed you do not think it a hell, a pain, a vexation, to be in God-approaching, and Christ-meeting Duties. I know weariness may be upon the flesh, there are weaknesses, and distempers there, but chide them away, entertain them not: Number it among your choicest Privileges, Comforts, Delights, to converse with God in Christ: Consider if there be a Heaven, it is the very presence of this God in Christ. Hence they who meet with God in duty, usually find their hearts sweetly refreshed, as if Heaven were in them: For in thy presence there is fullness of joy, and at thy right hand there are pleasures evermore.

[Obj. 1] But if there be such delight in Duties, what is the reason that wicked men account it a wearisomeness, and burden, and snuff at it: Behold, what a weariness is it? And ye have snuffed at it, saith the Lord.

[Ans.] A wicked man cannot delight in God's service, because it is above his capacity: Whiles he is at Duty, he is like a fish out of his Element; the Duty is heavenly and Spiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in Duties, —

1. Because of his ignorance of the worth and excellency of Duties, he cannot possibly delight in what he knows not: So much as we know, so much we desire and delight, and no more.

2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the Jews) if the word preached do not profit him, not being mixed with faith in him that heard it.

3. Because of the absence of the all-seeing and quickening Spirit: It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak to

you are Spirit and life: As the Body is dead without the Spirit, so Duties without Christ's quickening Spirit, are dead and lifeless.

[Obj. 2] But if there be such delight in Duties, what is the reason that the Saints themselves do miss of their comforts in Duties?

[Ans.] I answer, 1. There are none of God's people but they do sometimes or other find comfort, either in Duties, or from Duties. 2. If at any time they miss of comfort, it is because they do not meet with God, whom they came to converse withal: As when a man goes to meet with a friend, and meets him not, he comes away saddened in his Spirit; so when a child of God comes to some Duty, hoping to enjoy sweet communion with God in it, and then fails of his expectation, this must needs fill him full of sadness. It was an excellent speech of Bernard, I never go from God without God; happy Christian, that when he goes to converse with God in some Duty, can say, I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.

[Obj. 3] But if no comfort, no delight without God in our Duties, What then is my case, that have no sense, no feeling of God's presence in Duties? When I have done all I can, methinks I cannot find God, I cannot meet with Christ.

[Ans.] I answer, Hast thou indeed no sense of God's presence, and yet hast thou a sense of God's want? It is good then to observe the different effects of God's presence, or else thou mayest wrong God, as well as thyself; to say he was not with thee, when yet he was: As 1. There are manifest and evident fruits of God's presence in Duties; as, Much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow for want, desire of enjoyment, willingness unto further Duties, to find that which we want in

some other: In the former, God is with us, and we know he is with us; in the latter, God is with us, and we know not so much: This was the case of the two Disciples going to Emmaus, Their eyes were holden, that they could not know Christ; yet afterwards when they did know him, they remembered, that they had sufficient evidence of his presence, even when they knew him not, Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures? Now whence was that fire, but from the Spirit of Christ conveyed in his Word?

[Obj. 4] But what is the reason that God's people do sometimes miss of God's comfortable presence in Duties?

[Ans.] I answer, They miss of God's comfortable presence, 1. Because (it may be) they bring no vessels at all to hold the Consolations of God; I mean, no hunger after God's presence in the Ordinance: or 2. Because they bring vessels so little, and so narrow-mouthed, that they will hold but very little water; I mean, they bring so little hunger after God, that God will not vouchsafe to satisfy it: or 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual Duties, hearts unsuitable to the Duties, hearts unsensible of the Duties: Thus a man finds no sweetness in his meat; the reason is not, Because his meat is unsavory, but Because his taste is distempered; the Ordinances are sometimes sweet, and wound always be so, were the souls palate always in the same temper: or 4. Because there is some Achan unstoned, some sin unrepented of that eclipseth the light of God's countenance, some Spiritual obstructions; these, and such like are the causes, why the Saints sometimes miss of their comforts. — But the fault is never in the Duty, which is brim-full of rare and ravishing comfort; that as Bernard relates the story of himself, Sometimes when he went to his Prayers, he found himself dull, and heavy;

but after he had struggled a little with his dullness, all on a sudden he was visited with the visitations of the Almighty: I should account myself happy (said he) if these visitations would always last; but Oh, it continues but a while! And Augustine relates this story of himself, that Upon a time, when he and his Mother Monica were discoursing together about the joys of Heaven, and the comforts of God's Spirit, they were so filled with joy, that Augustine useth these words, Lord, thou knowest in that day, how vilely we did esteem of the world, with all his delights. — The comforts of the world are not worthy to be named that day that we speak of these comforts: O the pure, the undefiled comforts and delights that are to be found in Duties, when God is found in them: Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the spring of Comfort, and therefore surely our hearts will be comforted, if we meet with God in our Duties.

SECT. 8. Of the essential Requisites in Duties.

But what are they we call Duties? Or what are those essential Requisites (O my soul) in Duties? Many by Duties intend nothing but that which is external and sensible, as Coming to the Church, and receiving of Sacraments, &c.

I answer, These are like clothes upon a dead man, that cannot warm him, because there is no life within: The soul of all Duties is that which is internal, or essential; In which respect three ingredients are necessary, viz.

That they be,

From God.

Through God.

To God.

1. From God: It is of the very essence of a Duty, that it be commanded by God. Hence in one Chapter we read thirteen several times, I am the Lord; q. d. such and such Commands I enjoin you: Would you know the grounds? I am the Lord, a God of sovereign Power and Authority, and my Will it is that such Duties be done. Look to this (O my soul) in thy Duties, know the Commands, and do them, because they are commanded: If thou dost them, and yet knowest not that God commands them, this is no true obedience; or if thou knowest they are commanded, but yet dost them not because they are commanded, or in Conscience to his Command, neither is this obedience to God. In all Duties rightly performed, there must be a knowledge of, and an eye to the will of our God, Rom. 12:2. Eph. 5:17.

2. Through God (i.e.),

Through the Spirit, who doth Spiritualize them.

Through Christ, who presents them, and makes them acceptable to God.

1. Through the Spirit of God: Now the Spirit works on our Spirits, stirs up the regenerate part to the performance of our Duties; and therefore look how much there is of the Inner man, of the regenerate part, of the holy Spirit in Duty, so far it is sanctified, so far it is accepted, and no further. God is my witness (saith Paul) whom I serve with my Spirit in the Gospel of his Son: In every service we perform, our Spirit stirred up by God's Spirit, must needs have a hand in it, or it is but the body and carcass of a right service: The soul, will, and affection, must go together with our Duties (that I mean by our Spirit) or the vitals are wanting. Ex. gr. If a man come to confess his sins, and yet slights them inwardly in his heart; if a man pray for reconciliation with God, and yet have no longing, and sighing in his heart after it; if he earnestly ask grace, or the Spirit of Mortification, and yet his heart doth not inwardly seek it, Now he prays not in the Spirit, and

therefore God will not accept it; For God is a Spirit, and they that worship him, must worship him in Spirit and in Truth: In Spirit (i.e.) not only in the understanding and mind (Prayer is not a work of wit, or of memory) but also in will and affection: When all within us is opened, and explicate, and exposed to the view of the Lord; when we call in all our thoughts and affections, and recollect them together, as the lines in the Centre, or as the Sun-beams in a Burning-glass, That makes Prayer to be hot and fervent; whereas otherwise it is but a cold and dissipated thing, that hath no strength or efficacy in it.

[Quest.] If this spiritualness in Duties be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their Duties?

[Ans.] I answer, In every regenerate man there is both Flesh and Spirit; It may be the Flesh lies uppermost, and the Spirit lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten the upper hand, as in some fits it may, when the mind is filled with worldly sorrow, worldly rejoicing, and worldly desires; such Duties the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by God's Spirit, and the Flesh that always hinders, be removed by the same Spirit, then are the Saints able to do their Duties to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our Duties to his heavenly Father; as Duties come from us, they savor of flesh, but the Angel of the Covenant mingleth much Incense with them, and so he offers them upon the golden Altar, which is before the Throne. Here is sweet comfort (O my soul) What though thy Duties are weak, and cold, and confused, full of distempers, and damps? Yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory

Spirit: Through Christ they are perfumed with the precious odors of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.

Observe here a double Intercessor:

One is the Spirit, that helps our infirmities.

The other is Christ, that makes them acceptable to God.

3. To God: (i.e.) to set forth his Glory, and Free-grace; for as his Name is blasphemed when we walk in wickedness, so it is glorified in doing our Duties: This is the end of all our Duties, indeed of all our doings; Whether ye eat or drink, or whatsoever ye do, do all to the glory of God: One Duty sanctifying Christ and Free-grace in the heart, is more than a thousand. Yong Christians it may be do more works, but not as works of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honor Christ and Free-grace) the better they are: We are of the Circumcision, who rejoice in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh.

SECT. 9. Of the kinds of Duties in several divisions.

These Duties some have distributed according to their several objects, God, our Neighbor, and ourselves: 1. The Lord claims our Love, Fear, Honor, and Obedience. 2. Our Neighbor claims our Duty, Courtesie, Bounty: And for ourselves, we must 1. Instrust the Understanding: 2. Bridle the Will: 3. Moderate the Affections. Others in retribution to Christ, give us another scheme of such Duties, as they call mere Gospel- Duties. So it is our Duty, 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked, What her beloved was above others? She sets him forth

in every part of him, and concludes with this, He is altogether lovely. 3. To be oft in the company of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but two these ways, Either in his Ordinances, or Providences, by his holy Spirit: So that to be oft in Christ's company, is to be much in his Word, in Prayer, in Sacraments, in Christian communion, in Meditation, in examination of our hearts, in his Providences of mercies, Crosses and Trials. 4. To do much for Christ, and that willingly: This is love indeed, To keep his Commandments, and those are not grievous. 5. To suffer and endure any evil for Christ: What tell you me (saith Paul) of bonds and imprisonments? I am ready, not only to be bound, but to die for the sake of Christ at Jerusalem. My life is not dear to me, that I may finish my course with joy: For thy sake we are killed all the day long. No question these Heads will include all sorts of Duties: But the method I shall prosecute (wherein I desire to confound Duties, Ordinances, and Means, whereby a Christian walks on in the holy path) I have otherwise digested thus:

The Duties of a Christian are either of,

1. Watchfulness.

2. The Second kind and these have reference to Either,

1. Only to,

1. Secret Ordinances, as Self-Trial, Self-Denial, Experiences, Evidences, Meditation, Life of Faith,

2. Private Ordinances, either in, In one family, as Family Duties, In more families joined as Christian Society,

3. Public Ordinances, as, Hearing the Word, Receiving the Sacraments,

Or,

2. Jointly to all three, and they are either,

1. Ordinary, as, Praying, Reading, Suffering,

2. Extraordinary, as, Fasting, Feasting.

[Obj.] It may be objected, That in this Analysis there is not that express mention of Christ; and the reason why some vilify Duties, is because the very Name of Christ is not in them.

[Sol.] But I answer, If the Name be awanting, yet Christ is not. I have heard of many that have stood much in appearance for Jesus Christ, so that they would bow, and do homage to the very sound and syllables of his Name, and yet none more enemies unto Christ then they, being the very limbs of Antichrist: Many (saith Christ) will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? (as if the name of Christ had been a Spell) And then will I profess unto them, I never knew you, depart from me ye that work iniquity; and thereupon he concludes, that he only is a wise man, and builds upon the rock who hears Christ's sayings, and doth them. Hence learn (O my soul) that he that presseth to the practice of the word of Christ, he preacheth Christ, he sets up Christ, though he do not directly name Christ, or though his Text be not literally of Christ; even as a man may have no other subject of his Sermon but Christ, and yet betray Christ. Thus much of Duties in general.

CHAP. III. – OF DUTIES IN PARTICULAR, AND WATCHFULNESS.

SECT. 1. Of the Nature of Watchfulness.

Watchfulness is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all Duties: We are to watch unto prayer, Eph. 6:18, and we are to watch unto hearing, Luke 8:18, and we are to watch unto fasting, Mat. 6:18, we are to watch to almsgiving, Mat. 6:1, and we are to watch in all things, 2 Tim. 4:5.

Now for our better direction in the exercise of this Duty, observe we the,

Nature.

Objects.

Manner of it.

For the Nature of it: Watchfulness is a continual, careful observing of our ways, in all the passages and turnings of our life, that we still keep close to the written Word of God. Keep thy heart in all diligence: I said, I will take

heed to my ways, that I sin not with my tongue: Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.

SECT. 2. Of the objects of Watchfulness.

The object of our Watch is either,

Evil works, or Sin.

Good works, or Duties, or anything in its own being, Good.

1. Watch we must over sin,

More general,

Original sin, or corrupt Nature.

Actual sin.

More special, as sins of our,

Calling and Constitution.

2. Watch we must over anything (in its own being) good: And herein if we look for the adequate object, including everything that ought to be watched, it is either,

Hearts,

Tongues,

Actions,

Which howsoever good in themselves, yet if we watch not, they will soon contract evil.

SECT. 3. Of the manner of Watchfulness over sin Original.

That we may watch over sin Original, or that inward corruption we carry about us, observe we these Rules:

1. Let us take matter and motives to humble our souls under the sight and sense of this inherent pollution. And to that purpose, consider we the rueful complaints of the holiest Saints against it: O wretched man that I am (saith Paul) who shall deliver me from the body of this death? Behold, I was

shapen in iniquity (said David) and in sin did my mother conceive me: Did not God in Christ accept of our complaining, striving, grieving, and hating this, how could we find any comfort?

2. Let us pray against it, that though it be in us, yet it may not hurt us, nor be imputed to us; That God would give us his Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavor the reformation of our natures and lives: Put we off the old man, which is corrupt according to the deceitful lusts, and be we renewed in the Spirit of our mind.

4. Let us consider the Promises of Remission, and those Privileges which the Saints have in the blood of Christ; and let us actuate and exercise our Faith in respect of such Promises: I knew that thou wouldst deal treacherously (saith God) and that thou wast called a transgressor from the womb; yet for my Names sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off.

SECT. 4. Of the manner of Watchfulness over sins Actual.

That we may watch over Actual sins, observe we these Directions: —

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near the Whirl-pit, or to play about the hole of the Asp, or the den of the Cockatrice; and therefore prayed David, Turn away mine eyes from beholding vanity; not my heart only from affecting it, but mine eyes also from beholding it: There is a shutting of the eyes from beholding evil, brought in amongst other Duties by the Prophet Isaiah, to which is affixed this promise, that such a one shall dwell on high, his place of defense shall be the munition of Rocks.

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise worthy: If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plenty, and no restraint of it, and where company will be urging him to take more than is meet, this is true temperance indeed: If a man live chastely when he wants his lewd company, it is nothing; but for a Joseph (sued and sought to by his Mistress, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather loss of present liberty by not sinning, then to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle apologies, I was urged to sin, I was provoked to lewdness, &c. Neither man nor Devil can compel you to sin, unless you will your own self: The Devil may persuade, entice, suggest, and provoke, but he cannot enforce nor constrain; nor (unless your own hearts give consent) can he cause you to sin.

3. Confess we our sins, mourn we for sin, and especially labor we for hatred of sin: The fear of the Lord is to hate evil, Prov. 8:13, not only to forbear it, but (as the Apostle speaks) to abhor it, Rom. 12:9, as the meat that sometimes we have surfeited of, our stomach nourisheth and goeth against it; so should our hearts rise against sin: And to this purpose consider we 1. The foulness of sin; it is fouler than the foulest Fiend in hell. 2. The illness of sin; it is a greater ill then the damnation of a man's soul, or then the destruction of all the creatures in the world. 3. The infectiousness of sin; it is of that pestilential property, that it pollutes everything it comes near. 4. The perniciousness of sin; it deprives us of God's favor, of our part and

portion of the blood of Christ, of the Providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadness of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without Repentance) all the terrors of Hell. 5. Christ's sufferings for sin; shall we not hate him that kills our Friend, Brother, Father? How much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Savior? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by Faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest persuaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promises of pardon, on the mercy of God in Christ Jesus.

SECT. 5. Of the manner of Watchfulness over special sins.

That we may watch over our special sins, our Delilah sins, our darling-delights, observe we these Rules:

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work of a Christian, as to fall out forever with all sin, so especially to improve all his Spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosom-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this domineering sin; especially every Morning and Evening strive with God in our Prayers for a comfortable conquest over it, enforce and enlarge that passage with an extraordinary pang of fervency, cry we

mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we ourselves against the special acts, occasions, and opportunities of this sin; as suppose rash anger, the sin which a man sifteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly, nor to look fiercely, nor to use any churlish behavior, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulness, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and show itself in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holiness: As suppose Desire of revenge be the sin, which stirreth up our blood, and boileth within us, we must not only forbear to avenge ourselves, but also bend ourselves to pray for him that hath offended us; and if he hunger, to feed him, if he thirst, to give him drink.

5. Settle we in ourselves a purpose of heart to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, in which we may force ourselves to the forbearance of it, as for a day, or a month, or the like; and when the prefixed time is come, we should then question ourselves, How well we have performed? Or how, or wherein we have failed? And then begin a new purpose, and prescribe ourselves a like time, for shunning of the same sin; and so on from time to time, till we have gotten a full victory.

6. If in our daily or monthly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish ourselves for such slothfulness, or willfulness, by abstinence from meat,

ease, recreation; Keeping under our bodies, and bringing them into subjection, by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, 2 Cor. 7:11, as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing, Believe the Promises of pardon in the blood of Christ: It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin; If the blood of Bulls and of Goats (saith the Apostle) and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works, to serve the living God? The sense is, When a man hath once applied the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigor, virtue, power, and strength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, and show him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts, and sinful affections that are in him, and that dispose him to that evil: Now this power is gotten by applying the blood (i.e.) by applying the Promise of pardon and forgiveness by the blood of Jesus Christ: Let no man think by his own strength to prevail against any lust; it is not our endeavoring, praying, bending ourselves against the special acts and occasions, exercising some acts of contrary holiness, purposing to forbear it, punishing ourselves for it (if gone about by our own might, and power, and strength) will ever kill this sin; no, no, we must do all these at the feet of Christ, and draw virtue from Christ; we must Believe the Promises, get assurance of pardon, get assurance of

God's love to us in Christ; we must labor to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it is the meaning of that Text, Whereby are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; q.d. by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle, Know ye not, that as many as are baptized into Christ, are baptized into his death? Q.d. as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newness of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree, the Promises of pardon and remission, he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of Justification. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sin. And therefore I say, the best way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortify our sinful lusts, the best way to watch over our special sins, is to labor to grow in Faith, in the belief of those Promises of the Gospel of Christ; and this would be well observed by those that are a little legally biased, or carried to mortify sin only by Vows, Promises, shunning occasions, removing temptations, strictness and

severity in Duties, fear of Hell and Judgments, scarce rising so high for their Mortification, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, &c. dwell in their place and order, like Oars in a Boat (See Saltmarsh, Free-grace, page 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever, it is Christ crucified which is the power of all in all; it is Christ lifted up, as Moses lifted up the Serpent, which strikes more soundness into the wounded beholder, then any other way; wherein some have toiled all their time for power over corruptions, and like Peter, have caught little or nothing, because Jesus Christ was not in the company.

SECT. 6. Of the manner of watchfulness over our Hearts.

That we may watch over our hearts, observe we these directions:

1. Guard we the windows of our soul, the Senses: I made a Covenant with mine eyes (said Job) why then should I think upon a maid? Turn mine eyes from beholding vanities (said David) and quicken thou me in thy way. It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these floodgates of sin, and therefore we had need to watch over the Senses.

2. Go we down into our hearts, and consider well all our thoughts; these, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that take thought to provide for the satisfying of them, the disturbers in all good Duties, that interrupt, and soil, and fly-blow all our Prayers, that they stink in the nostrils of God; and

therefore consider and weigh well all our thoughts, for as our thoughts are, so be our affections, prayers, speeches, actions.

3. Let us make Conscience of our thoughts: By them especially do we sanctify, or sin against God; by them especially do we evidence ourselves, to be sincere-hearted Christians, or dissembling hypocrites; by them especially will the Lord judge us at the last day, when he will make manifest the counsels of our hearts; by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity, even by thoughts accusing; there shalt thou meditate terrors, and study God's wrath, together with thy own sins and miseries, forever and ever.

4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising: Is the temptation strong? Encounter it with this dreadful Dilemma, If I commit this sin, either I must repent, or not repent; if I repent, it will cost me more heart-break and spiritual smart, before I can purchase assurance of pardon and peace of Conscience, then the sensual pleasure can be worth; if I never repent, it will be the death and damnation of my soul.

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts; they will still be entering in, whilst we are in these houses of clay, yet lodge they must not. Hence the Apostle, Let not the Sun go down upon your wrath; q. d. if thoughts of anger come in, in the morning or day time, they must be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may pass, as strangers through a bad man's heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and disturb him in good Duties, by knockings, and interruptions, and breakings in upon his heart, but still they lodge not there, they are not there fostered and harbored.

6. Forget and stifle we all thoughts of sinful actions already passed: The mind is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight; this argues wickedness of heart, and such as when it is ordinary with the heart to do so, is not compatible with grace: What fruit had you of those things whereof ye are now ashamed? All that the Saints reap out of such fruits, is shame and sorrow, and many a sad sigh: When Ephraim remembered his sins, he was ashamed and repented; a truly sanctified soul will hate the appearance of his former sins, and will have his heart inflamed with a zeal and revenge against it. What, do you repeat to yourselves your old sins with delight? This provokes God exceedingly, you thereby stand to, and make good your former act; you show a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them!

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned; whether by the Ministry of the Word, mindfulness of Death, Christian admonition, reading some good Book, some special Cross, or extraordinary Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heavenward, which is a singular happiness.

8. Endeavor we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remiss, endeavor to recover those affections again: Thoughts and affections are mutual causes of each other; Whilest I mused, the fire burned, said David: and again, How love I thy Law? It is my meditation day and night. First, his thoughts were the bellows that kindled and inflamed his affections: And

secondly, his affections inflamed, made his thoughts to boil, and to meditate on God's Law day and night. Hence it is that men newly converted to God, having new and strong affections, can with more pleasure think of God then any else can.

9. Let us captivate and conform all the thoughts and imaginations of our heart, to the Rules and Sovereignty of grace; Bring into captivity every thought to the obedience of Christ: If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be sinful and unsanctified, thou art a limb of Satan still: Purity in the inward parts, is the most sound evidence of our portion in the purity and power of Christ. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee? God seeth (saith the Psalmist) and understandeth our thoughts afar off: And hence it is that many humble souls, sensible of their secret sins, in the presence of God's pure eye, are more grieved (setting aside ill example and scandals) for the rebelliousness of their thoughts, then the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all searching eye of God, as their words and actions in plausibleness towards man.

10. Get we our hearts possessed with deep, strong, and powerful apprehensions and impressions of God's Holiness, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the mind of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? We find it by experience, a blessed means to avoid distractions in Prayers, to enlarge a man's thoughts in his preparations

before, or at the beginning, if with a consideration of God's Attributes and Relations to us, he sets on the Duty.

11. Let us elevate, and often lift up our hearts towards heaven: Consider the blissful depths of God's boundless Mercies in Christ; Consider the glory, the everlastingness, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoke, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities, which the world (heated by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of men's souls, and the bliss of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: Consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into, an Orient Pearl, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel; the Love-tokens he hath sent to our dear souls: And ah! What flames of divine affection? What raptures of zeal? What ravishments of delights? What brinish sorrows, and great indignation against sin? What ecstasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

SECT. 7. Of the manner of watchfulness over our Tongues.

That we may watch over the tongue, two things must be heeded:

1. That it be not unseasonably idle.
2. That it be not sinfully exercised.

1. That it be not unseasonably idle; and herein observe those generally, and much neglected Duties of,

Christian Reproof.

Heavenly Discourse.

1. For Christian Reproof, observe these Directions: —

1. If a Brother be overtaken with a fault, or some less offense, admonish him in the spirit of meekness, considering thyself, lest thou also be tempted.

2. If he offend more grievously, then reprove him freely, and suffer not sin to rest upon his soul.

[Obj.] But in this case, when, or how must we reprove?

[Sol.] This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions; only the Christian that is perplexed what to do, let him consult with these bosom-Counselors:

1. With his Spiritual wisdom; it is that must suggest to him, when, and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and downright, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder manner, or with a more bold and resolute spirit; whether only by discountenance, or by discourse, &c.

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and meddling with his brethren; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sense of its own infirmities, graciously resolved into compassion, and commiseration of the offender, and lifted up in a secret supplication for the

success of the Reproof, and salvation of the party, all at once to God's Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions: —

1. Apprehend all opportunities and occurrences which may minister matter of digression from worldly talk, into Divine discourse. It is pity that Professors should ever meet, without some talk of their meeting in heaven, or of the blessed ways and means that lead thereunto; and therefore by some wise transcision, turn thou the current of the discourse towards some heavenly good: It was the practice of our Savior, upon mention of bread, he pressed upon his Disciples a dissuasion from the Leaven of the Pharisees: And upon occasion of Drink being denied him by the Samaritan woman, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happiness.

2. Have ever in a readiness some common heads of more stirring and quickening motives to mind heavenly things; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetness of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingness of our state in another world, the terrors of death, the dreadfulness of that great and last day drawing on now apace, the horrors of damned souls, &c. Mention of these things many times may strike full cold to the heart of the most sensual Belshazzar, and drive him into his dumps; and by God's blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindedness, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and forecast of the sweetness, glory, and eternity of those

Mansions above, by reflecting's on time past, how long thy soul was detained in the state of darkness, what bitterness and terrors it passed through in the pangs of its new birth, what relapses and desertions it hath been incident to, ever since that time to this; and being thus busied at home in our own hearts, we shall find ourselves much more pregnant and plentiful in holy talk when we come abroad: Men for the most part speak most, and most willingly of those things they mind most; such provisions within, will make the tongue so ready, that it cannot be unseasonably idle.

2. Watch we must over the tongue, that it be not sinfully exercised: And herein observe these Directions: —

1. Be dumb to all unsavory communication; as, Lying, Swearing, Cursing, &c. O how do these sins wound the heart of Christ, and crucify again the Lord of glory?

2. Be silent from Slandering, Backbiting, False accusing, Censuring: A true heart is ever most angry and displeased with, most Eagle-eyed, and watchful over, most strict and severe against its own sins; which homebred employment haply hinders, and moderates a man from too much meddling abroad.

3. Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you: By Dogs are meant obstinate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By Swine are meant those sottish, scurrile wretches, who scornfully and contemptuously trample underfoot all holy Instructions, Reproofs, Admonitions, tendered unto them by any Christian out of the word of truth. Now if accidentally such a son of Belial, or scoffing Ishmael, be in our company, we are commanded by Christ to say nothing, at least of the consolations of Christ, of the special promises of

Christ, of the gentle entreaties of the Gospel of Christ: Consider this, and tremble, all ye that are scornful, and furious opposites to the purity and power of the Word; it is the Lord's will that you should run furiously towards the pit of hell, and that nobody should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: But he that is filthy, let him be filthy still; let him drink, be drunk, despair, die, and be damned: All this while not a word of comfort belongs to you.

SECT. 8. Of the manner of Watchfulness over our actions.

Our actions are either,

Natural,

Civil,

Religious,

In all which observe these Directions:

1. Concerning Natural actions, as Eating, Drinking, Sleeping, Visitations, Recreations, &c. no constant Rule can be prescribed, because it is much diversified by health, sickness, age, constitution; and everyone hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a sly insinuation and ensnarement of licentiousness and immoderation in such lawful things, then by the gross assaults of foul sins and temptations;

their hearts may rise against any work of darkness, as Adultery, Murder, Swearing, Prophaning the Lord's Day, Speculative wantonness, &c. which yet may too often be insensibly seized upon, by an excessive sinful delight, in things unsinful in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as Bargains, Contracts, Covenants, Dealings, Negotiations, &c. observe these Directions:

1. Think we seriously and solemnly of that Principle, Do as thou wouldst be done by: In a fellow-feeling real conceit, put thyself into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thyself, deal out and proportion unto him that measure in every particular, which thou wouldst be willing to receive at another's hand, if thou wert in his case: Whatsoever (saith our Savior) ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.

2. Abhor with an infinite disdain, to get anything by any wicked means, wrong doing, or unconscionable dealing; we may assure ourselves in such cases, That besides the secret grumblings of our self-accusing Consciences, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten itself immoderately upon any earthly thing, though never so excellent: Exorbitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. O consider we the vanity of these earthly things! Consider we the glories above! Methinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof, it is this, Every

Christian by a fruitful Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory, everlastingness, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, when he shall be dissolved from this vale of tears; Methinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart anymore.

3. Concerning Religious actions, as Meditating, Hearing, Reading, Fasting, Praying, Almsgiving, &c. observe these Directions:

1. In general.

2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities, 1. To perform all Duties. 2. To exercise all Graces. 3. To resist and overcome all Temptations and Corruptions which shall be befall us: To this purpose are those Promises of Grace and Strength, Isa. 44:3, Ezek, 36:27, Zech. 10:12, Joh. 1:16. And these are Securities given us from God, that we shall receive grace through Duties, which are the Conduit-pipes or instruments of conveying the same into the soul from Christ. This is to do all in the strength of Christ, and to take forth a great deal of Christ into the soul, so that not I, but Christ may live in me.

2. In special, observe these Directions:

1. That before the doing of Duties, we remove all lets and impediments which may hinder, and improve all occasions which may forward us thereunto.

2. That in doing of them, we behave ourselves well and wisely, performing them rightly and religiously.

3. After all is done, that we be careful all be not lost through our own vileness, and viciousness, privy pride, or secret hypocrisy.

For instance, Would we watch unto Prayer, as the Apostle enjoins us?

1. Then, before we fall on our knees, let us shake off three empoisoning and heavy hindrances, which otherwise will clog and clip the wings of our Prayers, that they will never be able to ascend up into heaven; as, Sin, Anger, and Distrust: and let us possess ourselves of three excellent helps and inflaming furtherance's; the first is a right apprehension of God's Dreadfulness, Purity, Power, &c. The second is, a true sense of our own Vileness, Abominableness, Nothingness, &c. The third is, a hearty survey of the Infiniteness, and unexpressibleness of God's Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit, Satan's Blasphemous injections: Secondly, watch over the world with care and timely opposition, (that if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sin throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle, That he would proportionally animate and enliven, even as the soul doth the body.

3. After we are risen off our knees, first, take heed of resting in the Duty, take heed of privy pride, and secret hypocrisy, take heed of returning with the dog to his vomit: Secondly, pursue and press after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all

occasions, and heavenly offers, which may any ways concur to the compassing of them: But of this I shall speak more largely, when I come to the Duty of Prayer. Thus much of Watchfulness.

CHAP. IV. – OF SELF-EXAMINATION.

SECT. 1. Of the Nature of Self-Examination.

We have done with Watchfulness, the eye that oversees and directs all other Duties: Now to the Duties themselves; wherein we shall follow this method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to public Assemblies. The Philosopher in his method of Practical Philosophy, first handles Ethics, in reference to particular persons; and then he proceeds to his Economics, in reference to Families; and lastly, to his Politics, in reference to Cities and Countries. Of many particulars arise a Family; of many Families is constituted a City: The same order shall we follow in these Divine Arts, of our Ethics, Economics, and Politics. And we shall first handle Duties in reference to particular persons; of which sort are these:

1. Self-Examination.
2. Experiences.

3. Evidences.

4. Meditation.

5. Life of Faith.

The first Duty is Self-Examination: And for our better direction in the exercise of this Duty, observe we,

1. Nature.

2. The Objects.

3. The Manner.

4. The Time of it.

For the Nature of it, Self-Examination is a kind of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this Duty of Examination, some,

Essential.

Accidental.

1. Of the former sort, or of Essentials, are these three,

Discussion.

Application.

Censure.

1. Discussion is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by itself what it is.

2. Application is a laying of these acts, thus searched and found out, to the Rule of God's Law, which is the Touchstone of all our doings, and according to which God will judge us at the last day.

3. Censure is the judgment that our Minds and Consciences give upon our Thoughts, Words and Deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination: So that we may not unfitly describe it out of its own Principles, thus: —

Self-Examination is, A Discussion of a man's life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of God's Law.

2. Of the latter sort (or of Accidentals) are these two; viz.

The one going before Examination.

The other following after Examination.

1. That which goes before, is a purpose to better a man's Spiritual estate, by,

Correcting what is amiss.

Confirming what is right.

2. That which follows after it, is a practice of such Rules as may back our Examination, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have examined, we then compare our present, with our former estate, and consider whether we have increased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment, concerning which we had a purpose to better our Spiritual estate, we then recall home our thoughts, and make use of our former resolutions, and practice what we did

purpose. — Out of all these laid together, we may more fully describe it thus:

Self-Examination is a discussion of a man's life, for the finding out the true estate of a man's soul towards God, accompanied with a purpose and practice of whatsoever upon trial shall appear requisite for the salvation and good of a man's soul.

SECT. 2. Of the objects of Self-Examination.

The object of our Examination, is either,

Evil works, or Sin.

Good works, or Duties.

1. We must examine our sin in,

General.

Special.

1. In General, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murders, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge ourselves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In Special, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to examine ourselves concerning these sins.

2. As we must examine our evil works, so our good works.

1. Because we are many times deceived with shows, thinking that good which is evil: Thus Paul thought he showed much zeal, when he persecuted

the Churches of Christ; and Micah thought he highly merited God's favor, when he kept a Priest for Idolatrous service.

2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil manner; but always in our best devotions there are many imperfections and failings. Indeed this Examination is a Duty necessary to all Duties: If we believe, we must do it with the heart, Rom. 10:10. If we sing Psalms, we must do it with the Spirit, 1 Cor. 14:15. If we come to the Lord's Supper, first Let a man examine himself, and so let him eat, 1 Cor. 11:28. If we pray, we must therein examine: And hence (as some observe) the same Hebrew word signifies to pray, and to judge a man's self.

But because Duties are of several sorts,

Inward, of the Heart.

Outward, of the Tongue, and Actions.

In examining these three, we shall inclusively examine all sorts of Duties that are in reference to them.

SECT. 3. Of the manner of examining our sins in general.

That we may examine our sins of all sorts, observe these Rules:

1. Procure we a Catalogue of our sins, both before, and since our conversion; and to that purpose, go we through the Commandments one by one, and in each of them consider what sins are condemned, and what Duties are enjoined: And hereupon question with our own hearts, Whether have I committed this or that sin? 2. Whether have I neglected this or that Duty? And as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sense of it: Thus Ephraim did, and God was feign to acknowledge it, I have surely heard Ephraim bemoan himself: O the Lord loves to hear such bemoaning Ephraim's, and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn ourselves: This is that Duty instanced in by the Apostle, If we would judge ourselves, we should not be judged. There is a Tribunal that we should everyone erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

4. After we have thus judged ourselves, let us then appeal to God's Throne of Grace; let us desire of God salvation in the Lord Jesus Christ; let us cast all our confidence on him; who never fails them that put their trust in him, and in his precious Merits.

SECT. 4. Of the manner of examining our special sins.

That we may examine our special sins, our Delilah sins, observe we these Rules:

1. Endeavor we to find out this sin; and in our scrutiny, our examination, we may discover it by these marks:

1. That it is the Delilah, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art loathest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgement of thyself-accusing heart; and if ever the sword of

the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize upon thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in ourselves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set ourselves some short space of time, as for a day or a month, &c. and when the prefixed time is come, we should then question ourselves, How well we have performed? Or how, or wherein we have failed? And then begin a new purpose.

4. Be we ever jealous of ourselves, and of our infirmity and proneness to this sin. Now we have two grounds of this jealousy:

1. Lest we be deceived about it.

2. Lest we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus: —

1. We may change only in the outward form, and not in truth: For instance, whereas the same sin of Covetousness doth utter and express itself by Usury, Simony, Sacrilege, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods, without restitution; we may perhaps insensibly glide out of one gulf of griping cruelty into another, or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tyranny of this reigning sin.

2. We may surcease, and refrain from the outward gross acts of such hateful villainies, and yet our inwards be still defiled with insatiable, sensual hankerings after them: For instance, Whereas the foul sin of Uncleanness doth actuate itself by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonness, we may perhaps forbear the external acts of uncleanness, and yet lie and languish in the delightful revolving's of them in our mind, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way; and yet upon the matter itself, it is but the exchange of one foul fiend for another: For instance, Wantonness may be our sweet sin in youth, and Worldliness in old age; Hypocrisy may reign at one time, Apostasy at another; Furious Zeal for one while, Profane Irreligiousness for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholic pang of slavish terror, serious fore-thought of death, lying everlastingly in Hell) but because it is not the work of the word, humbling us soundly under God's mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously then before.— I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it: Here is the difference, The temporary man, after his formal enforced forbearance, engulfs himself again with more greediness into the sensuality and pleasures of his bosom-sin, he lies in it, and delights in it, and hardens himself more obstinately in it: but the

sound convert after a relapse, his heart bleeds afresh with extraordinary bitterness, and he cries more mightily to God, for the return of his pleased countenance, and he prays, and fortifies the breach with stronger resolution, and more invincible watchfulness against future assaults; observe then, if our change be but formal, outward, mistaken, temporary, we are utterly deceived, and therefore we had need to be jealous of ourselves.

2. We may be overtaken with this sin, before we be aware; our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder: This sin is called *Pecatum in deliciis*, our darling pleasure, our minion delight; it is ever ready at every turn to allure us, tempt us, persuade us; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness: It may be we have sometimes given it a deaths wound, by the power of his might, who is our all in all, and yet as it is said of the first Beast, this deadly wound is ready to be healed again; it is an Hydra with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more than before; and therefore what need have we to this holy jealousy?

5. Above all, without which all the rest are nothing, believe we the Promises of Pardon, and of Sanctification: The Promises of the first sort, I spoke to in our Watchfulness over this sin, and therefore now I shall speak of the latter. The Lord hath promised to deliver us from all our enemies, that we may serve him in righteousness and holiness all the days of our life; The Lord hath promised to write his Law in our hearts, and that can never be, except he obliterate all the old-writing: Now then believe these Promises, and press the Lord with them, or we shall never be able to outwrestle our lusts; what though we find our sweet sins, confess them, resolve against them, be jealous over them? Unless we go to God and Christ in the

Promises for strength, we shall lie down in sorrow: Could we of ourselves subdue our Corruptions, God would not take this upon him, to give us new hearts, and new Spirits, to sanctify us, to make us new creatures, to crucify the flesh, to weaken the dominion of sin: Alas, he knows our weakness, and he knows all is in his own power; and therefore if we would mortify these lusts, we must go to him, and beseech him to do it. When a man is once in Christ, he lives by a Principle without himself: I live by the faith of the Son of God (said Paul) who loved me, and gave himself for me: If we ask, Why will the Lord have our strength out of ourselves? Why may not a man have sufficient habitual strength in himself, by which he may be able to outwrestle lusts, and overcome temptations? The reason is, Because no flesh shall rejoice in itself, and therefore Christ is made Sanctification unto us: O let us believe these Promises, and have continual dependence on the Lord Jesus Christ.

SECT. 5. Of the manner of examining our hearts.

That we may rightly examine our hearts, observe we these Rules:

1. Use we retiredness when we fall on this work: To this purpose, saith the Psalmist, Commune with your own hearts on your beds, and be still: When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, then in a crowd; and therefore set we some time apart out of our public or particular occasions to deal with our hearts, as David, who after the public business was done, turned home to visit, and to bless his own house.

2. Examine what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access; only if it be sanctified, it ordinarily distils holy, sweet, and useful

Meditations out of all objects; as the Be sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to itself: So doth a holy heart (so far as sanctified) convert and digest all into Spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, profane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to Jerusalem, O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: How long shall thy vain thoughts lodge within thee?

3. If upon examination we find a loathness to entertain holy thoughts, and unsteadiness in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we find in us many times a taking thought to fulfil the lusts of the flesh, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way) then let us humble ourselves for them; and thus Agur teacheth, If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth; (i.e.) be humbled, be ashamed of these thoughts.

4. After humiliation, we must proceed to Judgment: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers, The counsels of the heart: And who will be the Executioner? Even Thoughts accusing: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their pass.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they past not unseen; where strict watch and ward is kept, where Magistrates,

and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvous, and pass in our hearts, is, Because there is no strict watch kept, we observe not our hearts with all diligence.

6. Set our thoughts in order every morning, strengthen and perfume our Spirits with some gracious Meditations on God's Holiness, Majesty, Omnipresence, Omniscience: My soul waiteth for the Lord (said David) more than they that watch for the morning; observe it, if you please, when we first open our eyes, there stand many suitors attending on us to speak with our thoughts, even as Clients at Lawyers doors; but speak we first with our God, and he will say something to our hearts, and settle them for all the day after.

7. Now and then propose we to our hearts these two questions: 1. Heart, how dost thou? A few words, but a very serious question: you know, this is the first question, and the first salute that we use to one another, How do you Sir? I would to God we would sometimes thus speak to our hearts, Heart, how dost thou? How is it with thee for thy Spiritual estate? 2. Heart, what wilt thou do? Or, Heart, what dost thou think will become of thee and me? As that dying Roman once said, *Animula; vagula, blandula*, &c. Poor, wretched, miserable soul, whither art thou and I agoing, and what will become of thee, when thou and I shall part? This very thing doth Moses propose to Israel, though in other terms, O that they would consider their latter ends! And O that we would propose this question constantly to our hearts to consider and debate upon! Commune with your own hearts, said David; q.d. debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. [Commune,] or hold a serious

communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect in this kind, I have lived (saith he) forty years, and somewhat more, and carried my heart in my bosom all this while, and yet my heart and I are as great strangers, and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! That I could be grieved at the very heart, that my poor heart and I have been so unacquainted! We are fallen into an Athenian age, spending our time in nothing more than in telling or hearing News: How go things here? How there? How in one place? How in another? But who is there that is inquisitive, How are things with my poor heart? Weigh but in the Ballance of a serious Consideration, what time we have spent in this Duty, and what time otherwise? And for many scores and hundreds of hours or days that we owe to our hearts in this Duty, Can we write Fifty? Or where there should have been fifty vessels full of this Duty, can we find Twenty or Ten? O the days, months, years we bestow upon sin, vanity, the affairs of this world, whiles we afford not a minute in converse with our own hearts, concerning their case.

SECT. 6. Of the manner of examining our Tongues.

That we may rightly examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? The tongue may offend both ways, but especially if we are wordy.

2. Peruse with a broken heart and bleeding affections, the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, Blasphemy, Murmuring Defense of sin, Swearing, Forswearing, Lying, Equivocating,

Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill counsel, Sowing seeds of Discord amongst Neighbors, Double-tonguedness, Boasting, Discovering of secrets, Hasty or indiscreet, Threatening, Rash Promises and Vows, Idle words, Loquacity, or Immoderate talkativeness, Filthy talking, Scurrility, or foolish Jesting, Tale-telling, Raising of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.

3. Consider we the last Judgment, when men shall give account for every idle word; for by our words we must be justified, and by our words we must be condemned. Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn ourselves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle. It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out, Stay there, and I will hear the rest when I have learned that verse: A long time after being demanded, Why he returned not to his old Master, he answered, that As yet he was not perfect in his first lesson: And hence the Apostle could say, If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. It is a hard work to bridle the tongue, and therefore we had need to watch over it.

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; The preparation of the heart in man, and the answer of the tongue, is from the Lord; and therefore prayed David, Set a watch, O Lord, before my mouth, keep the door of my lips: O the tongue is a fire, a world of iniquity, as the fire flies about, so the tongue is said to have wings; as the

fire assimulates and turns everything into its own nature, so the tongue assimulates the hearts of men to whom it speaks; we had need therefore to pray, that God will order this fire in our mouths, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of God's wrath, which shall smoke to our destruction.

SECT. 7. Of the manner of examining our Actions.

That we may rightly examine our actions (I mean such actions as are matters and concernments of the soul, whether the work of saving grace, or the individual companions of this saving work, as Duties and Graces) observe we these Rules:

1. For the work of saving grace or Conversion, examine—

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sense and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether after these bruising's and breakings, our souls ever cast their eyes upon that infinite sea of God's mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastened their sight steadfastly upon their blessed Redeemer, as he was hanging on the Cross, struggling with his Fathers wrath for our sins, and crying out at last, It is finished?

3. Whether after this sight, and consideration of the work of our Redemption, our souls ever hungered and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably, then ever the panting heart thirsted after the rivers of water? Whether ever with strong cries, prays, groans and sighs, they threw themselves with some comfort and

confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and gored side, from the eager pursuit of the wounding Law, the rage of Satan, and stinging's of their own Consciences?

4. Whether after this fast-hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, intitled by the Covenant of grace unto a Crown of Immortality, and endless joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchedness of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether we have ever since settled ourselves to holiness of life, universal obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart?

It maybe every soul (truly converted) cannot speak affirmatively to every of these Quaeres in intention, or height of measure, though for the substance they can; and if so, we may conclude, there is the work of saving grace.

2. For the individual companions of this saving work, as,

Duties.

Graces.

1. For Duties, examine —

1. How we manage them before, in, and after the work? Of this we shall inform more particularly in most of the Duties, as we handle them in order.

2. What sensible and quickening communion we have with Christ in our Duties? This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lord's Day; we look no further, but only to the exercise of the body, we see not anything of the power of Christ shining out in strength in these Duties: And therefore examine we particularly—

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us?

2. Whether we have a constant influence, a quickening power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ? In right performance of Duties, we come to have fuller Union with Christ, and by this coming to him, we come to, and see the Father by him: And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For Graces, examine —

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we shall discuss at large in the Sacrament of the Lord's Supper.

SECT. 8. Of the time of our Self-Examination.

The Scriptures have determined no set time, yet some rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of surfeiting upon too much; the oftener we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to mind, and more exactly be scanned: This made Bernard say of this work, If we will do it as often as we need, we must do it always.

2. The time that learned and devout men commend to us, is once every day: So Chrysostom, Let this account be kept every day; — Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.

3. The time that especially Scripture holds forth to us, is at evening or at night: I call to remembrance, said David, my song in the night; I commune with my own heart, and my spirit made diligent search: And thus he bids us, Commune with your own heart upon your bed, and be still. Upon which words says Chrysostom, What means this that he saith, Commune with your own hearts upon your beds? Q.d. after supper, when you lie down, and are ready to sleep, and have great quietness and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.

4. Other times may be as occasion requires: When the Church of Israel was in distress, and sighed to God, then they encouraged each other, Let us search and try our ways, and turn again to the Lord. When Christians purpose to receive the Lord's Supper, then Let a man examine himself, and so let him eat: When we observe days of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then it's time to examine, and to judge ourselves, that we be not judged.

5. Besides those daily and casual times, it is convenient also, after some good space of time, to examine ourselves over again, ex. gr. after a month or a year, to consider ourselves for the month or year past, that we may see how we have profited or decayed for that space of time; for as our members grow, and our shape every day changeth, and our black hairs turn gray, while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned, but after some continuance of time: And for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly examination; by this means we shall see wherein we are better or worse, how our zeal is increased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may strengthen the things which remain, and are ready to die.

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of God's dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641, ever since which time he hath continued it, and once a year purposes (by God's grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited in grace, to find out the means

whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own Experiences and Evidences, which he may (by the Lord's help) gather out of this Diary.

SECT. 9. The daily Register of a weak, unworthy Servant of Christ, for some years.

It may be expected that I give some Example hereof; wherein, if I may any way advance Christ, or benefit his Church, though I lie in the dust, I shall willingly, in such things as are fitting to publish, subscribe the daily Register of a poor unworthy Servant of Christ, indeed one of the meanest of his Masters family for some space of time.

1641.

Jan. 24. - This day came the news of my Mother's death, whom (for the daily prayers made, and many tears shed for me) I esteemed as another Monica, and therefore I had cause to mourn for such and so great a loss.

May 20. - This day in the Evening the Lord in his mercy poured into my soul the ravishing joy of his blessed Spirit. O how sweet was the Lord unto me? I never felt such a lovely taste of Heaven before: I believe this was the joyful sound, the Kisses of his mouth, the Sweetness's of Christ, the Joy of his Spirit, the new wine of his kingdom; it continued with me about two days.

1642.

January 6. - This day I observed a private Fast in my house; where by the Spirit of Prayer in some Christians, all hearts were warmed, affections moved, and Christ manifested his presence in the midst of us.

Feb. 2. - I Preached (at the desire of the people) the first Sermon that ever was Preached in Garstange Chapel: I hope a blessed beginning, the Lord prosper the Word in that place.

Feb. 5. - The Lord (as once before wonderfully) so this day again delivered me from the danger of fire, which had seized on some part of the house or stuff in it where I lived.

May 15. - I first Preached against all Superstitious vanities, and particularly against the Cross in Baptism: This was the first occasion of the people's general discontent, ever since when some of them have been irreconcilable: Now begun the Divisions of Church and State. Reformation proves a hard work. I received strong consolation afterwards out of Psal. 37:32-34, and out of Psal. 57, throughout.

Aug. 2. - This day I observed a private Fast, with a godly Neighbor-Minister, wherein some of his, and some of my Hearers joined: I took this as a fore-runner of Consociation of Churches.

Novemb. - 15. I was taken Prisoner, but some Gentlemen offered themselves to be bound for my appearing when called; and so the Lord set me free: Now began the troublesome times; and this year the Lord many a time assisted me in the Preaching of his Word boldly to the Enemy, both above ordinary, and far above myself.

1643.

Febr. 9. - This day the Lord gave Preston (which was kept Garrison by the Commissioners of Array) into the Parliaments hands. I saw much of God in it; O that Preston would have known, or yet would know the things belonging to its peace!

March 20. - This day the Lord gave Preston again into the hands of the Commissioners of Array, much blood was shed; I was taken Prisoner, and

yet preserved and delivered by the good hand of God.

July 5. - The Affairs of this County were (by God's Providence) so altered again, that this day we observed a holy Feast, and Thanksgiving to God publicly, for his people's deliverances in Lancashire. There was many mixtures this year of God's frowns and smiles to his Saints.

1644.

Jan. 28. - Many godly and sweet Ministers exiled from Yorkshire, were provided for in Preston, and the parts adjacent: And this day they were pleased to observe with me a private Fast in my house; it was a comfortable day.

May 2. - Bolton was taken: Colonel R. Forces Routed, and many a sweet Saint slain; no Quarter would be given, so that it grew into a Proverb, Bolton-quarter (i.e.) present death without mercy: Now I removed into Yorkshire, and the Lord provided for me comfortably, especially in Leeds.

June 14. - Other two godly Ministers of Lancashire with myself, observed a public Fast in Leeds new Church: The best people in and about the Town joined with us.

June 21. - This day the same Ministers joined in a private day; some Christians of the place joined with us, and the Lord sweetly enlarged our hearts: A good sign that he would return favorable answers.

July 2, and 5. - Two solemn Fasts were observed at Manchester: It was observed, That at the very same time of the former day, whilst an holy grave Minister was praying, that the Lord gave us the Victory (which was the turn of England) over Prince Ruperts Forces.

July 10, and 11. - Were days of Thanksgiving observed at Manchester for the same Victory: They were two comfortable days.

Aug. 17. - I returned to Preston, and the next day Preached there before the General and Colonels: This was the Lord's doings, to him be the glory and praise forever.

1645.

Feb. 27. - This day I had given me an Augmentation to my former Means; The Lord grant I may rightly improve it to his glory. Incline my heart unto thy testimonies, and not to covetousness.

March 11. - This day, with some other Christians, I observed a private, but solemn day of Thanksgiving: The Duty no sooner done, but News came to the house (which exceedingly heightened our joys in the Lord) that Bristol was taken.

Decemb. 2. - This day Latham-Hall was delivered into the Parliaments hands: It is observed, That as it was twice Besieged, so on the same day twelve-month that the former Siege was raised, was the latter Siege laid; and it is supposed (as it was foretold by a well-wisher to the house) that the blood shed at Bolton pulled down those walls.

1646.

Febr. 8. - This day, after the Lord had enabled me in the Preaching of his Word, one of my Hearers came to me with tears and complaints, doubting her case and Spiritual condition: Now the Lord bring in souls, and make his Word powerful unto them.

May 20. - I came to Weddicre, which I did upon mature resolution, every year about that pleasant Spring time (if the Lord pleased) to retire myself, and in some solitary and silent place to practice especially the secret Duties of a Christian: In this place are sweet silent Woods, and therein this month, and part of the next, the Lord by his Spirit wrought in me Evangelical Repentance for sin, gave me sweet comforts, and Spiritual refreshing’s in

my commerce, and intercourse with him, by Prayer, and Meditation, and Self-Examination, &c. discovered to me the causes of my many troubles and discouragements in my Ministry: whereupon I prayed more fervently, pressed the Lord with his promises, set his Power, and Wisdom, and Mercy on work; and so waited and believed, till the Lord answered every Petition, and I could not but observe his hand in it. This was a comfortable time to my soul. June 26. I returned home again.

Aug. 7. - I was ill troubled concerning the Divisions amongst us, and the reproaches of some cast upon me; but at last I drew comfort from Psal. 37:4-8.

Aug. 23. - I Preached, and all the hour the Stitch was sore in my side; after Sermon I grew worse, and my sickness daily increased, the Physician could not by any means give me ease: I then made my Will, gave Exhortations to the chief of my Hearers; yet after it pleased the Lord to recover me, and September. 13. I Preached again, when Mr. A. joined with me as Assistant. O the fruit of Prayers!

Decemb. 8. - We observed a private Fast: Some Ministers joined with me; it was a heavenly day, the Lord walking in the midst of us. All glory to him.

1647.

March 1. - This day Mistress C. sent for me, expressing that my Sermons of Eternity had struck her with fear and trembling, and that she was troubled in Conscience, and desired to be informed in God's ways: I advised her, and prayed with her; many a tear came from her: The Lord by his Spirit work in her a through and saving Conversion.

March 3. - Mr. B. a godly Minister in the North, being troubled in Conscience, came to me, and desired some Spiritual advice: After acknowledgement of my unfitness and weakness, I directed, as the Lord

enabled. On March 8, we joined in a private day of Humiliation; and the terror of Conscience had so worn out his Spirit, and wasted his body, that he was not able (as he said) to perform: yet desiring him to depend on God, and to cast himself on him for ability; he prayed with such fervency, humility and brokenness of heart, that he opened the fountains of all eyes about him, and caused a flood of tears in my Chamber, I never saw the like day. All the glory to God.

March 29. - This day I received a Letter from Mr. B. who expressed, That he had found a great and constant ease and quietness of mind, ever since that day he was by the good Providence of God cast amongst us; and that he enjoyed that quietness, as God's gracious return of our powerful Prayers. O our Father, hallowed be thy Name in this and all things.

March 30. - I received a Letter from Mr. S.B. then at Warwick-house in L. who amongst other things, complained of our great Divisions, many fears, frustrated expectations; so that if God show mercy now, ’twill be strange to us: but this was our Unum Magnum, to have recourse upwards, to shelter ourselves there, and either to wait for better times, or our pass for eternity: This Letter coming from so worthy, holy, and able a Divine, saddened my heart exceedingly, which helped on the Duty of the next day, being a public Fast day.

April 1. - Two Suns were seen in the Firmament by many in Preston: I dare not stick in the natural cause, but rather consider it as a token of God's heavy displeasure.

April 17. - I received a Letter from Mr. C. Minister at H. who visited with sickness, expressed his grief for some former miscarriages; desiring that his head were waters, and his eyes a fountain of tears, to weep for his sins: adding, That whatsoever I was minded to say to him, whether by way of

Exhortation, Admonition or Reproof, it should be heartily and lovingly accepted, and be as oil, which should not break his head. O Lord, make his Repentance sincere, and sanctify his sickness to his Spiritual advantage.

May 2. This day (after three years want) we administered and received the Sacrament of the Lord's Supper; it was the most heavenly heart-breaking day (especially at the time of the Ordinance) that of a long time we enjoyed: Many souls were raised, many hearts melted. Blessed be God.

May 19. - This day I went to Weddicre, that in those sweet silent Woods (where I have found God many a time) I might fall upon the practice of some secret Duties, and enjoy sweet communion with my Lord and my God; accordingly I found him in the several Duties of Self-Examination, Meditation, Prayer, Praises, &c. June 21. I returned home again.

June 26. - I visited (upon call) R. M. in his bed of sickness, who confessed that the Lord made me an instrument of his souls Conversion; and now in his sickness the Spirit of God had filled his soul with Comforts, and given him Assurance, which he drew from Christ in that precious Promise, Believe in the Lord Jesus, and thou shalt be saved.

June 27. - I visited (upon call) E.W. whose heart God touched in the midst of our Prayers, and she received some Spiritual Comforts.

July 1. - R. M. sent for me again, and drawing to his end, he proclaimed God's goodness, and sweetness, and mercy, which were his last words; and after, in the midst of our Prayers, he gave up the ghost. Now he enjoys that of which he had such sweet fore-tastes. The next day I Preached his Funeral Sermon on that Text which he hit on for his comfort, when he cried, It is come, it is come.

July 19. - This night desiring God to sanctify my sleep and dreams, that I sinned not in them: I dreamed, that after some troubles of life, my time

limited was at an end, and that I heard the very voice of God calling me by name into his glorious Kingdom; whither when I came, heavenly ornaments were put upon me by the hand of God, and of Christ: My soul was exceedingly ravished. The Lord grant I may make some use of this, to be more heavenly-minded, and to breathe more after Christ.

July 27. - E.W. died in midst of our Prayers; the day after was our Monthly Fast; which done, I Preached again her Funeral Sermon, and the Lord was then pleased so to enlarge my heart, and to pour words into my mouth, that I am confidently persuaded he spake in me, and by me. O Lord bless thy word to the people, and enable me still by the power of thy might.

Octob. 4. - This day I was called by some discontented Brethren to a private Fast: I construed this as good news from Heaven, was obedient unto it, and joined with them. Some sparkles of former love still remained in every one of us: notwithstanding former breaches, I trust God will by degrees unite our hearts more and more.

Octob. 12. - This day I was told by a godly Minister Mr. C. that Mr. B. residing in Glasco, and lighting by Providence on my Book of the First and Last things, it was a means (as he acknowledged) of his Conversion; at this time he was ordained Minister by the L. Classis, and reported to be a holy and able man. Glory and praise to thee, O my Lord and my God.

Octob. 15. - A Letter full of Invectives, without any Name subscribed, was in the night cast into my house: I guess the man, but I desire to look up to God, to search my own heart, and to bind the Reproofs as a Crown unto my head; be the Author who he will, I much matter not, Psal. 27:11-14.

Novemb. 29. - This night I was told that Mistress E. D. was upon my Prayer the last Fast troubled in Conscience; and that since she had much talked of me, and desired to see me, but her Companion concealing it, she

now apprehended the time was past, and utterly despaired: I sent to her, and at her first entrance into my Chamber, she cried, O that face! I dare not look on it! Shall such a lost creature as I look upon thee? — Had I seen thee yesternight, I might have been saved; but now I am lost time is past; — O the terrors of the Lord are upon me, &c. yet after she was pleased to hear me pray: And then I advised her, To search out her sin — To submit to the Lord, to wonder at God's mercy, that yet she lived, and was on this side Hell; — To acknowledge God's Justice; — To bear the indignation of the Lord; — Not to quarrel with the Lord; — Not to limit him to this or that time; — To learn Eli's and David's lesson, Here I am, let him do with me as seemeth him good in his own eyes. To this she spake sensibly, acknowledging God to be righteous, That she deserved the state she was in; yet promised to yield, and to be quiet under God's hand, and to search out her sins: so for that time we parted. After this I understood she grew to a deep melancholy, took Physic, but before she was cured, she was took by her friends into Ireland.

Decemb. 5. - I was very weak in body; yet being desired, I went out to pray for R. G. who received thereby some soul-comfort, and within an hour after departed this life.

1648.

Jan. 24. - I was troubled in mind to hear, and consider of the many oppositions I found in my Ministry; at night I read a feeling passage in Rogers on Judges 13, thus: — I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.

March 17. - I had news of a Justice of Peace who took offense at some passages in my Sermon before the Judges; and after a Messenger came to me from the Judges themselves, to give me an account of the Assizes, and especially of the Trial of the Jesuit S. concerning whom was the exception taken.

May 3. - We had sudden news of some Cavaliers driven out of Scotland, and drawing towards us: At morning, in order of our Family-duty, we read Psal. 124, and at night 1 Pet. 5:7, both which places refreshed and cheered my soul.

May 5. - We had blessed news from London, of a happy accord betwixt the Parliament, City and Army; a strange alteration on a sudden: Thus God, when he pleaseth, wheels things about, and is that Spirit in the wheels.

May 7. - I administered the Sacrament of the Lord's Supper; wherein I found much sweetness, and blessed impressions of the Spirit of Christ, and Spiritual enlargements above myself, and a return of Prayers, in that the Lord hedged his Sacrament, that some such came not in, whom I desired to keep out. Halleluiah. Blessed be God.

May 16. - I came to Weddicre, to renew my engagements and loves with my Lord and my God this Spring also: My ground is that of Cant. 2:11,12. Come my beloved, let us go forth into the fields, &c. there will I give thee my loves. The bridegroom of our souls (said Bernard) is bashful, and more frequently visits his bride in the solitary places.

May 17. - I went into the solitary Woods, to practice the secret Duties of a Christian: No sooner stepped in, but the green Trees, and Herbs, and the sweet singing of Birds, stirred up my soul to praise God. After, I begun my work, and continued it during that month: At several times I ran through the Duties of Watchfulness, Self-Examination, Experiences, Meditation, the

Life of Faith; and many a time I felt many sweet stirrings of Christ's Spirit: The Lord Jesus appeared to my soul, gave me the kisses of his mouth, especially in my Prayers to, and praises of his Majesty. Surely thou art my Lord, and I will praise thee: Thou art my God, and I will exalt thee. Halleluiah. June 19. I returned home again.

June 20. - I observed this day an experimental truth, That it is the nature of Mortification to press forwards to have more virtue from Christ: So a Christian should 1. Prevail against the outward act of lust: 2. Against the rising and rolling of it in his fancy: 3. He should then come to hate it, and the thought of it. O Lord write this Law in my heart.

July 3. - I observed with some Christians a private Fast, for the removal of God's hand in immoderate Showers, Sword, Pestilence, &c. and the next day we observed a public Fast to the same purpose. O when will the Lord return answers!

July 12. - We had news that the Scots had invaded this Kingdom.

August 1. - In the morning, a little before day, I dreamed fearfully of Satan's being busy with me about my bed, and in terror I awaked; the night was rough: Hereupon I meditated on God's Judgments now abroad on the earth. After in my Family-duty was read Psal. 103, and from ver. 8-13, whence I drew some Spiritual comfort.

Aug. 5. - I read the Story of Mistress Sarah Wight; I found many a sweet passage in it, that exceedingly affected me, and melted my heart. Now the Lord Christ be magnified and exalted, whom I desire to be my All in All.

Aug. 6. - I read a Story of the Indians receiving the Gospel in New-England, written by Mr. T. Shepherd, wherein was expressed many gracious impressions of God upon them, as the precious first-fruits of America to Jesus Christ, it much affected my heart to read it. All glory to God.

Aug. 9. - Upon further advance, and near approach of D. Hamilton and the Scots, I was forced to remove; and presently after I heard the enemy was come into Preston.

Aug. 16. - A Fast was upon the occasion observed in Manchester. In my preparation unto it (reading in the Bible) I light upon Isa. 49:17.—51:12,13. After the Duty begun, the Lord kept my heart up as in a flame: The day was sweetly observed, but the Conclusion of it (when Mr. Angier prayed) was exceeding sweet; his Prayer was so working, that I believe it melted all hearts: and for my own, it pleased the Lord so to soften it, and break it, that (so far as I can remember) it was never in such a melting frame in any public Ordinance before.

Aug. 22. - I returned to Preston, and saw the wonderful works of God, and heard of many miracles of Mercies; — as 1. That the Infantry of the Scots was ruined, 150 Colors taken from them, 36 Barrels of Powder, 100 Barrels of Match, 6000 weight of Bullet, 5000 Muskets, 2000 Pikes, the Enemy being above 30000, and the Parliament forces not above 9000.— 2. That no place (whither the Enemy came) escaped Plundering, except Preston, which was prevented by the Armies coming in the very nick of time. — 3. That provision of meat was brought into the Town-Hall for the Scots, to the value of a thousand pounds at least, but the Armies seasonable march saved that provision for themselves. —4. That some of the Scots in the pangs of death cried out, They had broken the Covenant, notwithstanding that the word [Covenant] was interwoven in their Colors. Upon meditation of the whole business, I believed that the Lord heard my Prayers: 1. In that my heart sympathized: 2. In that my heart was filled with joy in the accomplishment: 3. In that the Mercy concerned me, in respect of my person, Family, Congregation, as much as any other.

Aug. 30, and 31. - We observed as days of public Thanksgiving to God.

September. 25. - R.H. died: In his life he was incontinent, and run away with a Journeyman's wife that wrought with him; he was a frequenter of Alehouses, and kept in his Shop a Jugg, which he called Jack of Newberry, of large size, which he would have sent to the Alehouse sometimes about, and sometimes above twenty times in one day: He was a great Prophaner of the Lord's Day, and ordinarily would have wrought in the way of his Calling on it: Once being demanded to pay Lays, he answered, How could they honestly demand moneys of him, that would not suffer him to work; there were but seven days in the week, and one day he must watch, and another day he must Fast, and a third day he must rest from his work, because it was the Lord's day. But this wicked life had a miserable end: for some weeks together he consumed away; at which time of his weakness, Mr. T.A. advised him to repent, to whom he answered in loud language, Let me alone, let me alone: Another advised him to call upon God; to whom he answered, I care not for God, and God cares not for me: A Gentlewoman advised him to send for the Minister to pray for him; to whom he answered, Yes, when I have need: and the party then going from him, he bade, The Devil go with her. Upon remembrance of that Text (which he often repeated) No unclean person hath any inheritance in the Kingdom of Christ; he concluded, That then he should never see God's face in his Kingdom. One whole night (which was terrible to the hearers) he spent in cursing himself and others, bidding often, The Devil take thee, and the Devil fetch me: Sometimes he was heard to say to the by-standers, See, do you not see that black grim fellow that stands there? There will be whisking even now: The very day before he died, he drank eighteen Cans of Ale, and (without any visible repentance) the day after, he died, without any man or woman in

presence, to the amazement of them who first found him dead. O Preston take warning!

Octob. 23. - I had this Relation, That one Sir G.C. of an ancient Family, sprung from many Knights, was much addicted to the sin of Uncleanness: An ancient Hall he had, which for the stateliness he Idolized; he left behind him one Son, and two Daughters: His on Sir H. C. followed his Fathers steps, and had only two Sons lawfully begotten, whereof his younger died first, together with his Lady; and the other Son having a Maid to wait upon him, she brought the Pestilence into the family, of which his Son and Heir died also: He himself (now being in a Consumption) said, That he knew his house was come to its period. About this time his fair house was made a Garrison, by which means all his Barns and buildings about it were pulled down; but the storm being over, he began to repair the house, and two Workmen being lately come out of Ireland, having the bloody Flux, brought that disease into the Family; hereupon he removed: And when the house was clear, he returned, and began again to repair the Building; but then the Pestilence by some means or other was brought into the Family, and so he was forced to remove again: The house once again cleansed, he (being now far spent in his Consumption) desired two days before his death to be carried to it, saying, He must be the last of that house, and he would die where his Father died before him; accordingly his Servants conveyed him thither in a Chair. His great affliction was the want of an Heir, and especially that he knew none of his own Name in England (except Bastards) to whom he might convey his Estate: But after much enquiry, he was resolved that there was a Gentleman near his Name (it being but a syllable longer) who lived near the City of Y. This pleased him so well, that he made him (though a stranger) the Heir of all his Lands: In the mean while one of

his Sisters died, and he himself (being conveyed as aforesaid) died in the same place he so much desired. There was none now alive of that Family, except one Sister, and she not long after his death, died also; at whose very time of death (as it was observed by strict calculation) a fire (not known certainly how) seized on that stately Hall, which was so vehement, that none could quench it, till at least two parts of it were burnt to the very ground. Here's a Looking-glass for all unclean persons, and vain-glorious worldlings.

November 6. - At night in my sleep I was exceedingly troubled with fearful dreams of the Kings danger in reference to his person, and of great Commotions in the Kingdom, and Uproars everywhere; and that I was got into the throng, and could not avoid: At my waking I was exceedingly troubled.

Novemb. 8. - Some Christians with me joined in a day of Humiliation, and sought God for a blessing on our Conferences the beginning of this Winter season.

Novemb 14. - A public Fast was observed in Preston, for a blessing on the Provincial Meeting. Mr. A. and Mr. H. undertook the Burthen, and performed it very ably and sweetly.

Decemb. 6. - The Army (as I heard) turned the City Guard back, as they were going to the Parliament House, and undertook the Guard themselves; after, forty-one Members were seized on, and carried away, and the next day they turned all others back, whom they judged not expedient to sit in the House.

Decemb. 25. - Was a day of jollity to all about us; but some Christians considering the evil days we lived in, joined with me in humbling

ourselves, and we found by sweet experience, that It is better to be in the house of mourning, then in the house of mirth.

1649.

Jan. 30. - The King (as I heard) was Beheaded before White-hall: The news came to me on Feb. 3, and on Feb. 4. I observed a day of Humiliation with my own Family; which was helped on (for some part of the day) by the public Ordinances: my ground was 2 Sam. 1:12.

Feb. 16. - News, That the Commons Voted the House of Peers useless and dangerous, and therefore to be abolished: As also, That the Office of a King in this Nation is unnecessary, burdensome, and dangerous to the Liberty, Safety, and public Interest of the People of this Nation, and therefore also to be abolished. To this purpose they Voted further, That the Oaths of Allegiance and Supremacy should from henceforth be made void, and never more imposed upon any People in this Nation: On March 14. Acts were brought in to these purposes: Hos. 3:4, 10:3,4.

April 2. - Some Christians with me joined in a private Thanksgiving day, for God's assistance and gracious appearing's in our Winter Conferences: It was a comfortable day. All glory to God.

April 7. - News, that the Lord Major of London refusing to Proclaim the Act for taking away Kingly Government, was put out of his Majoralty, put into the Tower, Fined Two thousand pounds: And that four Ministers were sent for by the Commons out of this County, to answer for their Papers against the Agreement of the People, whereof myself (the most unworthy) was one.

April 8. - I preached upon that subject of the Two Witnesses, and cleared it by Scripture proofs, That they were Magistrates and Ministers, and that the time of their killing is yet to come: Zech. 4:14, Rev. 11:3,4,7,10.

April 10. - Some Christians with me observed a private day of Humiliation, in reference to our sins and manifold miseries threatening us more and more: It was a good day. O Lord return favorable answers.

April 20. - I received a Summons from the Committee of Plundered Ministers, to appear before them, and to answer all such matters as should be objected against me, concerning a Paper entitled, The Agreement of the People taken into consideration, &c. by the Ministers of the Province of Lancaster; The next day I went up towards London.

May 5. - I appeared, with the rest of my Brethren, before the Committee: where we confessed our Subscription, and owned the Papers for the substance of them. On May 10,13,21,22,23,24, we appeared again, and were not at all questioned of anything in the Book, but some few Interrogatories were made, Whether we owned the present State-Government, and would submit to it? We had many precious Prayers put up to God for us in the City, many Prayers and private Fasts for us in the Country, many sweet encouraging Letters both from Ministers and people in our own parts, and many unexpected friends and acquaintance stirred up by God wheresoever we came; the Lord encouraged and enabled us from time to time, so that the last day Mr. M. (Chairman of the Committee, in whose eyes we found favor) wished publicly there, I would the business of the Lancashire Ministers were well rid out of our hands. All glory and praise be to our good God.

May 6, and 27. - I received the Sacrament of the Lord's Supper at the hands of Mr. Nalton and Mr. Ash: Their Exhortations, Prayers, Consecration and Administering of the Sacrament, exceedingly melted my heart. Blessed be God for them: Blessed be they of the Lord.

May 28. - Upon serious consideration of the manifold miscarriages both in Church and State, which I observed since my coming to London, I had some resolutions to spend the remainder of my uncertain days in a more retired and private way. At this time I set out of London, and left this Book in the Stationers hands for the Press. The Lord bless it to his people for his Names sake. Amen.

CHAP. V. – OF SELF-DENIAL.

SECT. 1. Of the nature of Self-Denial.

If any many will come after me said Christ, let him deny himself, Mat. 16:24. The word in the original is a compound, noting more than a single ordinary Self-Denial. It signifies to deny utterly, totally, not at all to spare, or regard a man's self: It imports a perfect, or universal Self-denial; it is as much as to reject and cast off a man's self, as a man doth a graceless son whom he will not own any more for his. From the word opened, we may discover the nature of it, which diverse give in, though with some variety, as thus. To deny a man's self, say some, it is to forsake the motions of our own corrupt reason and will, which is the very same with mortifying of the old man, and crucifying the flesh. To deny a man's self, say others, it is to refuse to be subject to, or to work for a man's self, as if it were our master: And this description is taken from the similitude of a servant who renounceth to be under the government of such a Lord. To deny a man's

self, say others, it is not to deny himself to be a man, or to put off human affections, but to humble himself. This likewise is true, but tis not full enough for a Christian Self-denial. And therefore to deny a man's self, says others, it is to put himself and all that he hath in hazard, rather than to neglect the glory of Christ. This Antithesis much enlargeth it; and in this sense a man is said to deny himself when he comes up to that height of the apostle, as to say, I live, yet not I, but Christ liveth in me, Gal. 2:20, q.d. The life that I live in respect of the original, it is not of nature, but of grace; not of myself, but of Christ: in respect of the rule; it is not after my own fancy, but according to the will of Christ; not after my own lusts, but after the Spirit; in respect of the end: It is not to myself, but to Christ, not to exalt or magnify myself, but to be all that I am unto Jesus Christ: in respect of opinion, it is not to make myself my own Lord and master, but to prostrate all at the feet of Christ; not to suffer anything in me to exalt itself, but to make all veil and bow to Christ. And hence I shall give this description of it, that Self-denial is a total, thorough, utter abnegation of a man's own ends, counsels, affections; and a whole prostration of himself and all that is his, under Christ Jesus. And thus we have the meaning of Christ, If any man will come after me, let him deny himself; i.e. Let him lay aside his own wisdom as an empty lamp, his own will as an evil commander, his own imagination as a false rule, his own affections, as corrupt counsellors, and his own ends as base and unworthy marks to be aimed at. Let him deny himself, whatsoever is of himself, within himself, or belonging to himself as a corrupt and carnal man; let him go out of himself, that he may come to me: let him empty himself of himself, that he may be capable of me, and that I may reign and rule within him. As in Josephs vision, the sun, moon, and the eleven stars did obeyance to him, and all the sheaves in the field

veiled to his sheaf, Gen. 37:7,9. So in the life, way, work and soul of a regenerate man, all the supernatural gifts and graces, all the moral endowments and abilities, all the natural powers and faculties of the soul, with all the members of the body, and all the labors of the life, and whatsoever else, must do obeysance, and veil, and be made subject and serviceable unto Jesus Christ. And this is true Self-denial.

SECT. 2. Of the Distribution of Self, and of the Manner how every Self is to be denied.

But for the better understanding of this duty of Self-denial, we must first distinguish of Self, and then apply it accordingly.

1. There is a threefold Self; viz. a sinful Self, a natural Self, and a moral, virtuous, or renewed Self.

The first Self, which is sinful Self, or corrupt Self, is that which the apostle calls the old man, Eph. 4:22, the earthly Adam, 1 Cor. 15:47, the body of death, Rom. 7:24, the carnal mind, Rom. 8:7. In which sense, to deny a man's Self, it is, in the apostles phrase, to deny ungodliness and worldly lusts, Tit. 2:12.

The Second Self, which is natural Self, is either considerable in regard of being, or of well-being. 1. In regard of being and substance, and so it imports our life, which is the continuance and preservation of our being, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshly members. 2. In regard of well-being, or the outward comforts of life, and they are either, 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend. Or, 2. Special gifts and endowments, as learning, wisdom, power, or any other abilities of mind and body. Or, 3. Common ends, which naturally men pursue and seek after, and they are by the apostle comprised under

three heads, of profit, pleasure and honor; The lust of the eyes, the lust of the flesh, and the pride of life, 1 John 2:16. Of this kind are, Houses, lands, possessions, fleshly, worldly, natural, unnatural, artificial delights; liberty, praise, favor, applause, anything from which a man doth draw any kind of content or satisfaction in order to himself.

The third Self, which is moral Self, or virtuous Self, or renewed Self, it is a man's duties, holiness, obedience, righteousness, the graces of his Spirit, the image of Christ, Col. 3:10. Rom. 8:29. For as the first Adam begets us after his image, so the second Adam regenerates us after his image; from the one we receive lust for lust, and from the other grace for grace.

Now according to this three-fold Self, there are three branches of Self-denial; for some things are to be denied simply and absolutely, some things conditionally, and upon supposition; some things comparatively, and in certain respects.

1. Some things are to be denied simply and absolutely, and so a man is to deny sinful self; 1. Generally as it imports the whole body of corruption and concupiscence, which we are to mortify and subdue, to crucify and to revenge the blood of Christ against it, Col. 3:5. Rom. 8:13. 2. Specially in regard of those personal corruptions, which we in our particulars are more notably carried into, which David calls the keeping of himself from his own iniquity, Psal. 18:23.

2. Some things are to be denied conditionally, and upon supposition of Gods special call, and so a man is to deny his Natural Self, whensoever it stands in opposition unto, or in competition with Christ, his glory, kingdom, or command. And this we are to do. 1. Habitually, in preparation of the soul, and that always. 2. Actually, whensoever anything dear unto us is inconsistent with the conscience of our duty to God: And thus Paul regarded

neither liberty nor life in comparison of the gospel of grace, and of the name of the Lord Jesus, Acts 20:24, 21:13. Thus Micaiah regarded not his safety or reputation in Ahabs court, 1 Kings 22:14. Thus Levi regarded not his father, or mother, or brethren, or children in the zeal of Gods honor, Deut. 33:9. Thus Ezekiel regarded not his dear wife, the delight of his eyes, when God took her away with a stroke, and forbade him to mourn for her, Ezek. 24:16-18. Thus Matthew regarded not his receipt of custom, Luke 5:27, nor James and John their nets, their ships, their father, when they were called to follow Christ, Matth. 4:21,22.

3. Some things are to be denied comparatively, and in some respect; and so a man is to deny his renewed self, his very duties, virtues, graces: I deny not but in the nature and notion of duties we are bound to seek, to pray, to practice, to improve, to treasure up, and exceedingly to value them; but in relation unto righteousness, in order to justification in the sight of God, and in comparison of Christ, we must esteem all these things but as loss and dung, Phil. 3:8.

SECT. 3. Of the denial of Sinful Self; and first of Cautions.

First, we must deny Sinful Self, and this we are to deny simply and absolutely, whether it be the whole body of corruption and concupiscence; or those personal corruptions which we in our particulars are more notably carried into. Concerning both these, I shall give some cautions, and directions.

The cautions in general are these.

1. That the denial of sinful Self is still imperfect in this life, even in the most excellent servants of Christ: the best of us feel in ourselves another law and power of sin, rebelling against the law of our mind, and leading us into captivity to the law of sin that is in our members, Rom. 7:23,24.

Howsoever self-denial is as a deadly wound given unto sin, whereby it is disabled to bear rule, or commanding power in the heart of a regenerate man, yet self-denial is not perfect; it doth not so slay sin, as that we have no sin at all in us, or that we cease to sin; there is still the sap of sin in the heart of the most regenerate and holy man; hence self-denial is not for a day only, but it must be a continual work; as we have denied sin to-day, so we must deny it to-morrow, for sin is of a quickening nature, it will revive, if it be not deadly and continually wounded.

2. As this self-denial is imperfect, so it is unequal, every man having a portion of grace according to the measure of the gift of Christ, Eph. 4:7. The same measure of the Spirit is not to be expected in all; all have not the same measure of sorrow for their sin that others have, yet it may be true and unfeigned, and so accepted of God; the fruits of repentance are in some thirty, in some sixty, in some an hundred-fold, Matth. 13:8. Though every true believer have the Spirit, Rom. 8:9, and be a spiritual person, 1 Cor. 2:14,15, yet some truly spiritual are so weak, that in comparison of others they are not spiritual, 1 Cor. 3:1. And therefore ought not any for this to be discouraged if they find themselves inferior unto others.

3. As this self-denial is unequal, so it is in some respects unlike in the faithful; as there are diverse measures of it, so there are diverse manners of it: Hence some that have not so strongly denied the outward actions of sin, may have striven more in the self-denial of their inward lusts and affections: And some that have not denied themselves for a time in respect of more heinous sins, may yet exceed others in Self-denial which never fell into such gross and heinous transgressions. It is hard for any to determine whether it was greater grace in Joseph resisting the temptation, and not committing adultery with his mistress, or in David after his fall to humble

himself so far as being a glorious king to shame himself by public confession of his adultery; for as God magnifies his mercy by sin in forgiving it, more than if no sin had been, Rom. 5:20, so the godly may sometimes manifest their grace, by open and effectual repentance, more than if that special sin had not been committed by them, Luke 7:44-47.

4. Howsoever this self-denial is in the best saints imperfect, unequal, unlike: yet we must endevour absolutely and simply to deny sinful-self: We must ever be hacking and hewing at this tree till it falls: we must grieve at it, strive against it, and thus continue grieving and striving all the days of our life. Say not now, I have grace enough, but, as that great apostle, still press forward to have more virtue from Christ: If we have prevailed against the outward act, rest not, but get the rising of lust mortified, and that rowling of it in our fancy; get our hearts deadened towards it also: and rest not there, but get to hate it, and the thought of it: The body of death must not only be crucified with Christ, but buried also, and so rot, and molder away more and more after its first deaths-wound, Rom. 6:4,6.

SECT. 4. Of the manner of denying our natural Concupiscence.

The directions have respect either to our natural concupiscence, or to our personal corruptions.

1. We are absolutely to deny the whole body of corruption and concupiscence; we are to mortify and subdue, to crucify and to revenge the blood of Christ against this sin. This is the meaning of the apostle, Mortify your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, Col. 3:5. Now for the denying or mortifying of this concupiscence, observe these directions.

1. Be sensible of it, cry out with Paul, Rom. 7:24. O wretched man that I am, who shall deliver me from the body of this death?

2. Endeavour we to get a willing heart to have this sin mortified. Blessed are they which hunger and thirst after righteousness, for they shall be filled, Matth. 5:6.

3. Be we peremptory in denying the requests of concupiscence, bar up the doors, give it no audience; nothing is better than a peremptory will if it be well set, nothing worse if it be ill. When Abishai would have persuaded David to slay Shimei, David gives him a peremptory denial, saying, What have I to do with you, ye sons of Zeruiah? 2 Sam. 16:10, and 19:22. So Christ gave Peter a peremptory denial when he would have dissuaded him from his passion, saying, Get thee behind me, Satan, Matth. 16:23. The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us, look to it, and whensoever it suggests, give it a peremptory denial.

4. Take we pains to mortify this sin, I run not in vain, as one that beats the air, 1 Cor. 9:26, that is, I take pains, but not in vain; I take no more pains than I must needs, if I took any less, I could not come to that I aim at: The less pains we take in subduing this corruption, the more will it increase; but what pains? I answer, We must use the means God hath appointed, as the Word, and Prayer, and Fasting, and Watching, and Weeping, and Mourning, to these, I may add Covenants and Vows: Provided that, 1. They be of things lawful. 2. That we esteem them not as duties of absolute necessity. And 3. That we bind not ourselves perpetually, lest our vows become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew, or let them cease, as necessity requires.

5. Let us intermix these means, duties or services one with another. Christ hath variety of blessed employments for us, and we should flee from flower to flower; as sometimes hear, other whiles pray, frequently meditate, and be

not seldom in godly company. When our lusting's solicit us to this or that object, ask our souls the question that the prophet did Ahaziahs messengers, Is there not a God in Israel, that thou shouldst go to Baal-zebub the god of Ekron? 2 Kings 1:2. Is there never a promise in the scripture? Never a saint of my acquaintance? Never a mercy to be thankful for? No beauty and glory in heaven to be panting after?

6. Labor we to get the assistance of the Spirit of Christ. This you may think strange, The wind bloweth where it listeth, John 3:8. i.e. the Spirit worketh where it listeth; yet this hinders not, but that the Spirit may list to blow in the use of the means: Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be won or lost in the doing or not doing of these things.

1. If you would have the Spirit, then we must know the Spirit; we must so know him, as to give him the glory of the work of every grace: The want of the knowledge of Christs Spirit is the very reason why men receive not the Spirit. I will send unto you the Comforter, whom the world cannot receive, because they know him not, John 14:17. The world knows not the preciousness of the Spirit, and therefore they lightly esteem of him. The first means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace.

2. If we would have the Spirit, take heed we quench not the Spirit, 1 Thess. 5:19. I mean not by quenching the Spirit, a quite putting of it out: But, 1. A growing careless and remiss in the duties of religion. 2. A not cherishing every good motion of the Spirit in our hearts, either to pray, or to hear, &c.

3. If we would have the Spirit, take heed that we grieve not the Spirit; let us not drive him by our sins out of the temples of our souls, disturb him not

in his gracious and comfortable operations there, but so demean ourselves that he may stay in our spirits, and manifest without any eclipses or interruptions his sweet and powerful presence within us. Surely the Spirit is a clean spirit, as he loves a clean habitation: It is sin makes the Spirit loath the soul of a man: Evil speeches, and evil actions grieve the Spirit of Christ.

4. If we would have the Spirit, take heed that we resist not the Spirit, Acts 7:51. Now we may be said to resist the Spirit, 1. By not doing the good required, when we hang off from that good to which we are strongly moved by the inward pulsations and persuasions of the Spirit of God. 2. By sinning against light; in this respect, the sins against the second table resist more than sins against the first, because these are sins against a multiplied light, against the light of the word, and the light of the Spirit, and light of nature. 3. By falling into soul sins, such as are the manifest deeds of the flesh, as, adultery, fornication, uncleanness, lasciviousness, Gal. 5:19. Indeed these sins are not fit to be named among Christians. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints, Eph. 5:3. This last is called idolatry, Col. 3:5. Now the name Idol, in scripture, doth sometimes signify an image, or sculpture, or representation; sometimes an heathen god under the notion of a false God, and sometimes an heathen God, under the notion of filthy, unclean, and abominable, 1 Pet. 4:3, 1 Cor. 10:7,8, Isa. 57:5, 1 Cor. 6:9. The reason whereof was, because in their idol feasts and idol-worships they used those heathen villainies of filthiness and uncleanness, Rev. 2:14, or at least their idol-feasts were wont to be previous, and preparatory to fornications, Acts 15:20. Rev. 2:14. O these are foul sins, which were a shame for Christians to name, or speak out, much more to commit. But why is covetousness unfit to be named? And why is it called idolatry? Some critics observe very well,

that the word in the original is Pleonexia, which is not Covetousness properly, but inordinate Desire, not only of wealth, but also of lusts, those *nefanda*, that were common to the Gentiles. O take heed of thus resisting the Spirit; this is a desperate, and a dangerous sin.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Christ used, I will pray the Father, (saith he concerning his apostles, John 14:16.) and he will send the Comforter to you. And this was the means Christ puts us upon, For if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghost to them that ask him? Luke 11:13. Prayer is prevailing with God, it is restless and pleasing to God, it will have no denial.

6. If you would have the Spirit, then let us walk in the Spirit, do the actions of the new man: We know some physic is for restoring, to preserve the strength of the body, and such is this walking in the actions of the new man; it preserves the strength of the soul, it preserves spiritual life in a man, it enables him to fight against corruptions and lusts, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh, Gal. 5:16.

But the saints may object: All this we have done in our measure, but still we find a body of death, many lusts yet remaining and rising up in us, and rebelling against the law of our mind, yea, sometimes captivating and leading us away to the minding and seeking of ourselves, and serving our own base affections.

I answer, It may be so, nay, I told you it would be so, in the first caution; and yet if we pray against them, if by an holy, gracious and constant contestation we fight and war against them, if by a godly grief and sorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denied them.

There the lusts of a man are denied, where they do not reign, and bear dominion, where they have not the full and peaceable possession. Paul was one that in a very high measure denied himself, and though he complained of sin, and of a law in his members rebelling against the law of his mind, and bringing him into captivity to the law of sin and death; yet this being his trouble, the Lord thereupon comforts him with the sufficiency of his grace, My grace is sufficient for thee, 2 Cor. 12:9.

SECT. 5. Of the Manner of denying our personal Corruptions.

2. We are absolutely to deny the personal Corruptions which we in our particulars are more notably carried unto. Now for the denying or mortifying of this sin (whatsoever it may be) observe these Directions.

1. Labor we to see the disease. No man will seek for cure, except he see the disease: The sight of the disease is half the cure of it. O then endevour we to find out what is our special sin, our Dalilah sin, let us be persuaded and convinced of it.

2. Observe the baseness of this condition, which appears, partly in the nature of it, and partly in the evil it brings. 1. For its nature, it is the basest slavery in the world. Israels bondage in Egypt was but a shadow to this: Men that will not deny their corruptions, they are servants to sin, and servants to Satan, they walk after the prince of the power of the air, Eph. 2:2, nay, they are servants to their own corrupt minds, they are led by their lusts as a fool to the stocks. 2. For the evil that comes by it, it deprives us of Gods favor, and brings upon us infinite sorrows, as Blindness of Mind, Hardness of Heart, Deadness of Spirit, Horror of Conscience, and, without repentance, all the Terrors of Hell.

3. Abstain we from all beginnings and occasions of this sin: Quench it at first; if we cannot put out a spark, how should we put out a flame? If we get

not the mastery over the first motion to sin, how shall we overcome it when it is brought to maturity in action? As a stream riseth by little and little, one shower increasing it somewhat, and another making it bigger still, so sin riseth by degrees, James 1:14,15. And therefore take heed of the beginning of our affections, look we to the beginning of this inordinate lust; if we perceive but a glimpse of it, let us quench and resist it; if we hear it knocking at the door of our hearts, do not presently let it in, but ask his errand, plead the cause with it, consider the hinderance and inconveniences that come by it.

4. Proportion the remedy to the disease.

As the lust is greater, so use we greater abstinence; make stronger vows against it; if the tide beat strongly, keep the bank good; repair it by new renewals of our graces in us; make we new covenants against it. What though we are weak and frail, and subject to break our promises in this kind? Yet, remember that they are Gods ordinances, and he will put to his helping hand to enable us.

5. Turn we our delights to God, and Christ, and heavenly things: There is no true self-denial that is only private; a man cannot leave his earthly-mindedness, but presently he must be heavenly-minded; as a man cannot empty a vessel of water, but presently air will come in its place, so a man cannot deny sinful-self, but grace will immediately enter, and take possession of his heart. And, Oh! When it is thus, when the intentions of our mind (as our morning thoughts, &c.) which we spent upon vanities, are now drawn unto prayer by holy meditations, then lusts wither, then doth corruption shole off more and more.

6. Maintain in our souls the authority of Gods truth. Either Self or Christ will rule in the soul; and therefore set up truth, and let that be the spring of

all our actions; he that will free himself from being an hired servant to this or that master, he must hire himself. When David went to Achish, he was free from Saul; if we would not have Saul and sinful Self to rule in us, we must give up ourselves to the command of God and his word.

7. Labor to thwart that particular corruption to which we are inclined: Ex. Gr. Are we given to wrath? Endeavour we to be humbler and meeker than other men! Are we given to the world? Look after the better and more enduring substance in heaven? Consider that the reproaches of Christ are greater riches than the treasures of Egypt, Heb. 11:26. Contraries in nature do expel one another, cold is expelled with heat; darkness with light: thus it is with grace.

8. Pray that Christ would baptize us with the Holy Ghost, and with fire, Matth. 3:11, that like fire he would heat the faculties of our souls, and inflame our loves unto God; for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hatred to sinful Self will be more strong and perfect. O pray for the Spirit, and wait for the Spirit, and labor to be baptized with the Holy Ghost more and more fully. If we be left to ourselves, it is impossible for us to deny Self, to mortify Self; and therefore we are to pray to God to give us his Holy Spirit. It is he that is the refiners fire, and fullers soap, Mal. 3:2. Now, as in refining and purifying, use what means you will, except you use fire you can never refine silver; so if a man be left to his own spirit, he will run into a thousand noisome lusts; but when Gods Spirit is clothed in a man's heart, then he is kept from sin.

9. Labor after further discoveries of Christ. Believe more, and depend more upon Christ, yea, let us trade immediately with Christ, for Christ is the only agent in the work of Self-denial. Mistake not, I do not say, that we are

mere passives in Self-denial; indeed at that first habitual beginning of it at conversion, and at that final perfecting and finishing of it, and carrying away all sin in death, I believe we are mere passives; but now in our progress, we are workers together with Christ: And therefore it is said that we purge ourselves, 2 Tim. 2:21, and that we purify ourselves, 1 John 3:3, and that we by the Spirit mortify the deeds of the flesh, Rom. 8:13, because Christ still going on to purge us, purify us, and mortify our lusts, he doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives, and considerations to do it. Let us therefore use all means required, but above all, let us bring our hearts more and more acquainted with Christ. It is Christ is that great ordinance appointed by God to get our lusts mortified, how many souls have gone puttering on (as I may so speak) in the use of other means? And though in them Christ hath communicated some virtue to them, yet, because they did not trade with him, they had little in comparison: The more distinctly a man understands Christ, and how to make use of him, the more easily he will deny himself, and get his lusts purged; such a one as trades immediately with Christ, will do more in a day, than another will in a year. Now this is as God opens our faith to see him, and know him, and to be acquainted with him: Hence it was Pauls desire, Phil. 3:10. That I might know him, and the power of his resurrection: That I may know him as a prophet instructing me, as a priest sanctifying me, as a king reigning spiritually in me; that I may know the power of his resurrection in the vivification of my soul, in the abolition of my sin, and especially of mine own iniquity, Psal. 18:23. It was Christ that Paul made use of in this work. By Christ the world is crucified unto me, and I unto the world, Gal. 6:14. Thus much for the denial of sinful Self.

SECT. 6. Of the denial of our external relations; and first of Cautions.

Secondly, we must deny Natural Self; and this we must deny only conditionally, and upon supposition of Gods call, whether it be in regard of our being or well-being. I shall begin with the latter, and that contains either External Relations, Special Gifts, or common Ends.

1. We are conditionally to deny our external relations; to this purpose, saith Christ, Luke 14:26. If any man cometh to me, and hateth not father and mother, and children, and brethren, and wife, and sisters, he cannot be my disciple. Not that religion teacheth or commandeth, or endureth a saint to break the ties of religion or nature; you see it puts in a plea against such unnaturalness, Honor thy father and mother, is the first commandment with promise, Eph. 6:2. And the ravens of the valleys shall pick out their eyes that mock and despise their father and mother, Prov. 30:17. Gods commandments do no interfere, the gospel in this case gives no supersedes to the law [or supersedes the obligation of it:] and therefore in the denial of relations, I shall lay down some cautions, and directions.

The cautions are these.

1. That relations are the blessings of God: they are Gods gifts, and bestowed on the saints in a way of promise; Blessed is every one that feareth the Lord, that walketh in his ways: How may that appear? Thy wife shall be as a fruitful vine by the sides of thy house, thy children like olive plants round about thy table. Behold, thus shall the man be blessed that feareth the Lord, Psal. 128:1-4. Now thus we must not deny, but love and cherish, and dearly esteem of our relations; they are the gifts of Gods bounty, of his gracious covenant, proceeding from the free and undeserved love of God, they are the tokens of Gods special good-will and favor in Jesus Christ: they are love tokens which Christ sends to our souls, that so he might draw our loves to him again; and hence it is lawful and commendable

to rejoice in them in their way, and especially to lift up our souls in thanksgiving to God for them, For every creature of God is good (much more the children of our loins, and wives of our bosoms) if received with thanksgiving, 1 Tim. 4:4.

2. Notwithstanding they are the blessing of God, yet we must deny them for God, as in these cases:

1. If they retard us in the way to Christ, if they entice us to make halting's in our running's through fire and through water to the Lord Jesus. Thus as it was said of Levi, so should it be said of every saint, He said unto his father and mother, I have not seen him, neither did he acknowledge his brethren, nor know his own children, Deut. 33:9. This is meant, either of the priests continual duty, who, if his father, mother, brother or child died, he might not mourn for them; but carry himself as if he did not respect, know, or care for them; or, it is meant of that fact of the sons of Levi, who being commanded of Moses, they killed every man his brother, friend, neighbor, and son, that had sinned in making and worshipping the golden calf, Exod. 32:27,28, and to this latter the Chaldee refers it, translating thus, Who had no compassion on his father, or on his mother, when they were guilty of judgment, and accepted not the persons of his brother, or of his son. If our dearest relations should beckon us out of the way, or retard us in the way to Jesus Christ, [in that case] we must not respect father or mother, we must not acknowledge our brethren, nor know our own children. And Christ gives the reason, He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me, Mat. 10:37. A man should love father and mother, and a man will love son and daughter, for love descends rather than ascends; but if any man love father or mother,

or son or daughter more than Christ, he is not worthy of Christ, he is not fit to be a disciple of Christ, or to be saved by Christ.

2. If they draw contrary ways to Christ, if their ways be cross, Christ drawing one way, and relations drawing another way. Now in this case, as Christ said, If a man hate not father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple, Luke 14:26. If a man hate not, i.e. if a man renounce not all carnal affection, if a man be not disposed (where these loves are incompatible) to hate father and mother, and all for the love of Christ, he cannot belong to Christ. These two cases may be summed up thus; if our relations do either retard our way to Christ, or draw us from Christ, in this sense they ought to be forgotten, yea, to be hated. Christ, in this case, called Peter Satan; we must not love father, or mother, or wife, or daughter, or child more than Christ; so Matth. 10:37, expounds that place of Luke 14:26. This is plain, for we must love Christ with all our heart, and with all our soul; and though, by the second commandment, we must love our neighbor as ourself, yet we must not love our neighbor as our Christ.

SECT. 7. Of the Manner of denying our external Relations.

The directions of Self-denial, in respect of our relations, are these.

1. Let us have them as if we had them not. This is the expression of the apostle; The time is short, saith he, and, What then? It remains that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice, as if they rejoiced not, 1 Cor. 7:29,30. The time is short: the apostle here alludes to sea-faring men that have almost done their voyage, and begin to strike sail, and to fold them up together, and are even putting into harbor: so it is with us, our time is short, as soon as we begin our voyage, we are ready to strike sail presently. 2. It

remains that both they that have wives be as though they had none, &c. q.d. You that are ready to cast anchor, trouble not yourselves about these things, but rather be ye steadfast, gird up the loins of your minds, let your care be greatest for heaven; and as for these outward relations, be as if you had none, or think, as soon as you are ashore, you shall have none; do not glut yourselves, but moderate your hearts in all such comforts as these.

2. Let us resign up all to God. This we have done, and this we must do still. 1. This we have done in that day when we have made up our bargain for Christ. Every soul that comes to Christ, he parts with all to buy that pearl, and in selling all he sells not only his corruptions and lusts, but his father, mother, wife, children, all relations conditionally.

3. This we must do still; we must give up all to God; we, and they, and all must be at the command of Christ, at the pleasure of God and Christ; indeed nothing is properly called our own but God and Christ; all other things are Gods gifts, lent of God, and therefore of due (as occasion is) we must give all to God again.

4. In all things, yea, above all things, be we filled with the Spirit. This will take off our thoughts from other things that are inferior: if our souls be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our souls would but mount up, and take a view of those rare things that are provided for us in another life! What? To have God our father, angels our keepers, to be the children, brethren, companions of angels? Weigh these things daily, and then we shall deny our relations here: these on earth may be comforts, but what is earth to heaven? What are these joys to joys eternal?

5. Let us muse on the many relations betwixt Christ and us; he is our creator, we the work of his hands: he is our shepherd, we the flock of his

pasture; he is our father, the great father of the family, who provides all things necessary for them that be under his government, and we are his children; he is our bridegroom, we his spouse: now if Christ be instead of all relations, how should we but leave all for Christ? As a woman leaves her father's house, and her own people, to cohabit with her husband, so should we leave our country with Abraham, Gen. 12:1. Leave our friends with Levi, Deut. 33:9. Leave our possessions with the disciples, Matth. 4:22, yea be ready to leave our life with Paul for the testimony, honor and service of Christ. The soul that is related to Christ, hath enough in Christ to please and delight itself. Though all friends according to the flesh become strangers, or prove enemies, yet Christ is instead of all friends.

6. Let us imitate them (as occasion is) who for Christs sake have not only in will, but actually parted with their dearest relations. Thus Moses refused that relation, to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. 11:24-26. Thus the apostles of Christ refused not some, but their all relations: Behold we have forsaken all, and followed thee: to whom Christ answered, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundredfold, (which Christ gives them in bestowing himself on them) and shall inherit everlasting life, Matth. 19:27,29. It was Jeroms saying, If the Lord Christ should call me to him, though my father should lay in the way, and my mother should hang about my neck, I would go over my father, and shake off my mother, and run to my Christ. But this was only said; if you would know a greater matter than this done and practiced, I shall give you one notable instance, enough to inflame all our hearts towards Christ and his truth in the very publishing of it.

I have read a notable story of one Galeacius Caracciolus, the noble marquess of Vico: This Vico was one of the paradises of Naples, and Naples was the paradise of Italy, and Italy is the paradise of Europe, and Europe the paradise of all the earth; yet, this marquess being brought to hear a sermon of Peter Martyrs, God pleased so to work upon his spirit that he began to enter into serious thoughts, whether his way of popery wherein he was trained, was right or not. At last, having further light let into his soul not only of seeing truths, but likewise of delivering himself from that idolatry which he apprehended himself defiled withal; his resolutions were strong to leave the court, and his honors, together with his father, wife and children, and whatsoever was dear to him. Many grievous combats he had betwixt the flesh and the spirit when he resolved of his departure, but the greatest troubles were his relations; for,

1. As often as he looked on his father, which he almost did every hour, so often he was strucken at the heart with unspeakable grief; his thoughts run thus, What? And must I needs forsake my dear and loving father? And cannot I else have God my Father? O unhappy father of my body which must stand in competition with the father of my soul!

2. No less inwardly was he grieved in respect of his noble wife; for having no hope that she would renounce popery, and go with him, he resolved also for Christs sake to leave her, and to follow Christ, whereupon his thoughts run thus: And shall I so, yea, so suddenly, and so unkindly leave and forsake my dear loving wife, the only joy of my heart in this world, and shall I leave her not for a time, but forever? Poor lady! How many doleful days without comfort, how many waking nights without sleep shall she pass over? What will she do, but weep and wail, and pine away with grief?

These two cogitations of his father and wife greatly tormented him, and the more because he labored to keep close this fire which burned and boiled in his heart; he durst not make known his departure, lest it should have been hindered, which he would not for a world.

3. There was yet a third and special care that pinched him, and that was for his Children; which were six in all. It was the more grief in that they were so young, as that they could not yet conceive what it was to want a father; the eldest was scarce fifteen, and the youngest scarce four years old: towards them, saith the story, his thoughts run thus: And shall I within these few days utterly forsake these sweet babes? Shall I leave them to the wide and wicked world, as though they had never been my children, nor I their father? And you, poor orphans, what shall become of you when I am gone? Your hap is hard, even to be fatherless, your father yet living. And what can your woeful mother do when she looketh on you, but weep and wring her hands, her grief still increasing as she looks upon you? Yet thus must I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I, in the meantime, weeping and wailing for you all.

This noble spirit thus resolved, at last he left his family, and went to Geneva, who no sooner gone, but his friends and family were so astonished, that nothing was heard or seen amongst them but lamentations. The story is large: I shall wind up all in this one passage. By his father's commands, and his wife's entreaties he was persuaded to see them once in his life, and to take his journey from Geneva to Vico; thither come, and having staid a while, and now ready again to return to his dear Geneva, his father at his farewell gave him many an heavy and bitter curse; his wife embraced him, and took him about the neck, beseeching him in a most loving and pitiful manner, that he would have care of himself, of his dear wife and children,

and not so willingly cast them all away; his young children all upon their knees with arms stretched out, and hands holden up, and faces swollen with tears cried unto him to have pity on them his own bowels, and not to make them fatherless before the time: his friends with heavy countenances and watery eyes looked ruefully on him, and though for grief they could not speak a word, yet every look and every countenance and every gesture was a loud cry, and a strong entreaty that he would stay, and not leave so ancient and noble an house in such a woeful and desolate case. But above all, there was one most lamentable sight: among all his children, he had one daughter of twelve years old, who crying out amain, and wallowing in tears, fell down, and catching fast hold about his thighs and knees, held him so hard as he could by no means shake her off, and the affection of a father wrought so with him as he could not offer with violence to hurt her; he labored to be loose, but she held faster; he went away, but she trailed after, crying to him not to be so cruel to her his own child, who came into the world by him: this so wonderfully wrought with his nature that he thought, as he often reported, that all his bowels rowled about within him, and that his heart would have burst presently, and there instantly have died. But notwithstanding all this, he being armed with a supernatural and heavenly fortitude, he broke through all those temptations, and for Christs sake denied all, and so returned to Geneva, (where Mr. Calvin then lived) a glorious self-denier, or a glorious denier of his natural self. And thus much of denying our relations.

SECT. 8. Of the denial of our special gifts; and first of Cautions.

We are conditionally to deny our special gifts and endowments; as learning, wisdom, power, or any other abilities of mind and body. In prosecution of this I shall give some cautions, and directions.

The cautions are these;

1. That learning, wisdom, abilities are in themselves excellent things. Aeneas Sylvius, in his Epistle to Sigismund Duke of Austria said, that if the face even of human learning could but be seen, it is fairer, and more beautiful than the morning or evening star. How much more may be said in respect of divine, spiritual, theological learning, whose subject is God, and Christ, and the things of God? In this respect therefore we must deny them.

2. Notwithstanding the excellency of learning, wisdom, or other abilities, yet must we deny them, as in these cases.

1. In respect of any high thoughts of ours, of any overweening conceit of our own excellencies. Be not wise in our own conceits, saith the apostle, Rom. 12:16. To which agrees that of Solomon, Lean not to thine own understanding; be not wise in thine own eyes, Prov. 3:5,7. It is a sad thing to see in these times how all our debates, differences, controversies, even in spiritual matters, do almost savor nothing else but of the affectation of natural wisdom, subtility, eloquence; how doth pride move men to outstrip one another, either by shewing their parts, as wit, language, reading, philosophy, history, and other learning; or by lashing, and smiting one another with the tongue, to seek a conquest rather by the infamy of others than by the armor of righteousness on the right hand and on the left! By these unchristian and unconscionable ways the more able men are, the more destructive they make themselves to the comforts of their brethren, and the nearer their debates relate unto religion, the further off they set themselves and others from the kingdom of Jesus Christ. The respect which is had to gain credit with men, to lose no ground in the debate, and to be thought leaders in the cause, together with the fear lest they should be foiled in

anything, doth even strip them of all Christian simplicity. With the lowly is wisdom, saith Solomon, whereas from pride cometh shame, Prov. 11:2.

That wisdom cannot be true, which brings us nearer to our own wit, and further off from the simplicity and humility which is in Christ Jesus. I suppose this is one cause why so much contempt is now cast upon the name of learning, though it may be wrongfully by men, yet deservedly as from God; and I believe God will not cease to stain the pride of all their glory, and their greatness, by a full discovery of their shame, till they that are learned do shew themselves willing to be reformed herein.

2. In respect of any use of them according to the world, according to man, or according to the flesh. Of this God speaketh when he saith, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, 1 Cor. 1:20. And thus the apostle triumphed over the wisards of the world, saying, Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? 1 Cor. 1:19. Worldly wisdom usually scorns and disdains the great mysteries of godliness, foolishness of preaching, simplicity of the saints; but this wisdom descendeth not from above, saith the apostle, James 3:15. This wisdom is but earthly, sensual, devilish. 1. Earthly, it minds only earthly things; though a man be to pass perhaps the next day, the next hour, the next moment to that dreadful tribunal of God, yet it so glues his hopes, desires, projects, resolutions to earthly, transitory things, and things of this life, as if both soul and body, at their dissolution, should be wholly and everlastingly resolved into earth or nothing. 2. It is sensual; it prefers the pleasure of sense, and pleasing the appetite, before the peace of conscience and sense of Gods favor; it provides a thousand times better for a body of earth, which must shortly turn to dust, and feed the worms, than for a

precious immortal soul that can never die; it highly prefers a few bitter-sweet pleasures for an inch of time in this vale of tears, before unmixed and unmeasurable joys through all eternity in the glorious mansions of heaven. 3. It is devilish, for it imitates the devil in plotting and contriving mischief and ruin against the glory of God, the ministry of the word, the passage of his gospel, the plantation of his grace in the hearts of men: or it is devilish, because the devil usually sets those on work that have a little more wit to do him service? He knows they are more able, and active to quarrel, rail, slander, disgrace the truth of God, or ministry of Christ. O poor souls! How do you bark and snatch at those hurtless hands, which would heal and bind up your bleeding souls! O poor idiots, what wisdom is it for you to endevour their extirpation, who are as stars in the right hand of Christ? Rev. 1:16. They that would do Christs ministers any deadly harm, they must pluck them hence. I could wish those worldly, earthly, sensual, devilish-wise, that employ their wits, their power, their malice, their friends, their underhand dealings, to slander, disgrace, hinder, stop the passage of a conscionable ministry, but to remember those few texts; He that toucheth you, toucheth the apple of my eye, Zach. 2:8, and, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me, Luke 10:18. Surely there is something in it that God so strictly chargeth, Psalm 103:15. Touch not mine anointed, and do my prophets no harm.

SECT. 9. Of the manner of denying our special gifts.

The directions of Self-denial in respect of our special gifts are these.

1. Think we soberly of our selves according as God hath dealt to every man the measure of faith, Rom. 12:3. We were not sober in the apostle's phrase, if either we took that upon us which we have not, or bragged of that which we have.

2. Mind the true ends of learning, wisdom, abilities, etc. and aim at them. 1. What are those ends? I answer, 1. To do God more excellent, and more glorious service. 2. To furnish the soul for a higher degree and a greater measure of sanctification. 3. To do more nobly in Ephrata, and to be more famous in Bethlehem. What a shame and sin is it for men by their abilities to hunt after certain secondary prizes, as pleasure of curiosity, ability of discourse, victory of wit, gain of profession, enablement for employment and business, and so (by the abuse and misapplying of it) to put their great engine of gifts into the devil's hands, for the enlarging and advancement of his kingdom? O consider those more noble ends, and seek after them.

3. Endeavour to walk before God in humility and lowliness of mind. What? Are thy gifts more eminent than others? It is the Lord that makes thee differ; and as God hath been favorable to thee, so should his favors be as obligations to obedience, humility, meekness in thee.

4. Remember it is not the greatness of the gift, but the well-using of the gift that is the glory of the receiver; it is not the having of anything whether much or little, but the having of Christ with it, that makes it full and satisfactory, sweet and comfortable, useful and beneficial unto man.

5. Know and be assured, that whatsoever we have, if it puff us up, and make us swell, it is not food but poison, no mercy but a curse, no evidence of divine favor but of severe anger to our souls.

6. Observe and weigh well that the issue and event of all depends not upon the abilities of man, but upon the all-disposing hand of God. The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding, Eccl. 9:11. All our abilities are under Gods providence, who puts an efficacy into mans abilities even as he pleaseth.

7. Esteem we all abilities, gifts, knowledge as dung and dross in comparison of the excellency of the knowledge of Christ Jesus our Lord, Phil. 3:8. Thus Paul determined to know nothing but Christ and him crucified, 1 Cor. 2:2. All knowledge, art, learning, is nothing to Christ; there is no fulness, no divine excellency in that man's knowledge that knows not Jesus Christ. *Si Christum nescis*, etc. If we know not Christ, it is nothing if we know never so much. *Si Christum discis*, etc. If we know Christ, it is enough though we know nothing more; enough indeed, for in knowing him we have all knowledge; In Christ are hid all the treasures of wisdom and knowledge, Col. 2:3. Among wise men he is the choicest that knows most of Christ; it is Christ that puts a fulness into our knowledge, as the shining of the sun in the air puts a fulness of light into the eye; hence Paul made Christ crucified the center and circumference of his knowledge, the breadth, the length, and the depth, and height of his knowledge,

Eph. 3:18. This was the full latitude of his knowledge to know Jesus Christ, and this is excellent knowledge, Phil. 3:8, excellent for the author, matter, subject, fruits, and effects of it; this is saving knowledge, this is life eternal to know thee and Jesus Christ whom thou hast sent. O never speak of learning, wisdom, gifts, abilities, in comparison of Christ. Bernard could say, *Si scribis non sapit mihi, nisi legero ibi Jesum*, etc. If thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest or conferrest, it doth not relish with me, unless Jesus found there. All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Come then, and down with all carnal knowledge in this respect; come then, and submit to that true, spiritual, applicatory, experimental knowledge of Jesus Christ. Henceforth, saith the apostle, we know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we

him no more, 2 Cor. 5:16. We know him not after an earthly carnal manner, but after a divine and spiritual manner agreeable to the state of glory whereunto Christ is exalted.

8. Consider that gifts and abilities are the stay, and staff, and strength only of hypocrites; they only lean on these, they only secure themselves in these: are they not hypocrites that dare to plead thus with God himself? Mat. 7:22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many great wonders? They trusted upon, Have we not prophesied? Have we not prayed? Have we not done wonders? Q.d. God hath opened the secrets of heaven to us, and do you think he will shut the gates of heaven upon us? We have preached, we have been instruments of saving others, and shall not we be saved ourselves? We have cast out devils, and shall we be cast to the devil? We have not walked in an ordinary tract of profession, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done, is all this nothing? Thus they plead with Christ, as if he were bound to save them by the law of these services; yet Christ tells them, Depart from me, I know you not. One of the ancients represents them in such an amazement, What means this strange unexpected answer from Christ, Depart, etc. Must we depart, who have lived so near thee? Must we be damned, whom thou hast thus honored?

9. Conclude hence, Though a man have never such parts and gifts, yet if he have not grace withal, he may go to hell and perish to all eternity; for by his gifts he is not united to Jesus Christ, nor made the child of God, nor estated into the covenant of grace. You see how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like, that you cannot say,

whose child is this or that: but when night comes, the father then comes to his child, and saith, Come my child, come in at doors: and if the other offers to go in there, No child, you must go home to your father: so while we are living, grace and gifts are mingled together; some men have gifts, and some men have graces, and they look very like: ah but when night comes, and when death comes, then saith God to those that have grace, Come my children, enter in; but if those that have gifts only come, he sends them away. And if a man do go to hell and perish, the more gifts he hath, the deeper will he sink into hell; as it is with a man that is in the water, if he bring in the water, the more he is laden with gold, the more he sinks; and as he is sinking, if he have any time to cry out, he saith, Oh take away these bags of gold, the bags of gold will sink me, they will undo me: So I say, These golden parts and golden gifts will undo men, when men come to hell, and shall perish indeed, the more golden gifts and parts they have had, the deeper they shall sink into hell. And thus much of denying our special gifts.

SECT. 10. Of the denial of our worldly profits: and first of cautions.

3. We are conditionally to deny our common ends, which naturally men pursue and seek after, as profit, pleasure, and honor. I shall begin with the first, viz. Profit; in prosecution of which I shall give some cautions, and directions.

The cautions are these.

1. It must be granted that worldly profits, such as houses, lands, possessions, are a blessing of God, and useful in their kind and places; namely because they serve for the refreshing, comforting, supporting of our frail weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free-grace hath undertaken and promised to make competent provision for his children. O fear the Lord, ye his saints, for

there is no want to them that fear him; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing. Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. The meek shall inherit the earth, and shall delight themselves in the abundance of peace, Psal. 34:9,10, and 37:3,11. Seek ye first the kingdom of God, and all these things shall be added unto you, Matth. 6:33. All these argue that earthly enjoyments are in themselves mercies, and the blessings of God to godly men.

2. Notwithstanding this, we must deny them, as in these cases.

1. As temptations and snares, when they are either baits unto sin. Thus Simon Magus offering money for the gifts of the Spirit, Acts 8:20, the apostle doth abhor so abominable a negotiation. Though an idol be made of silver and gold, yet being an idol it must be thrown away with detestation like a menstruous cloth, Isa. 20:22. Even the brazen serpent when it became a snare by the abuse of men, it is no longer preserved as a monument of mercy, but broken in pieces as Nehushtan, a piece of brass, 2 Kings 16:4. Or, when they are themselves the fruits and wages of sin. Thus Zaccheus denies himself in all his unjust gain which he had gotten by sycophancy (or false accusation) and by defrauding; and when Christ offered to come into his house, he would not suffer mammon to shut the door against him: restitution as it is a most necessary, so it is one of the hardest parts of Self-denial; when a covetous heart must be forced to vomit up all his sweet morsels again, unjust gain is like a barbed arrow, it kills if it stay within the body, and pulls the flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dedicate them unto him, then we must deny them. Thus when Abraham was called from his country into a land of sojourning which he knew not; and when Daniel was

called from a kings court to a den of lions; when Moses was called from the honors of Egypt to the afflictions of Gods people; when the disciples were called from their nets and ships to follow Christ, immediately they consulted not with flesh and blood, but willingly left their own comforts to obey Gods commands.

All we are, or have, we have it on this condition, to use it, to leave it, to lay it out, to lay it down, unto the honor of our Master, from whose bounty we received it.

SECT. 11. Of the manner of denying our worldly profits.

The directions of Self-denial in respect of our worldly profits are these.

1. Look we on worldly profits as vanity, nothing; With thou set thine eyes upon that which is not, saith Solomon, for riches certainly make themselves wings, they fly away as an eagle, Prov. 23:5. Observe 1. The Holy Ghost says that riches are not, they are nothing: those things that make men great in the eyes of the world, are nothing in the eyes of God. 2. Observe the Holy Ghost would not have us so much as set our eyes upon riches, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon them, Wilt thou set thine eyes upon that which is not? Q.d. What a vain, unreasonable, sottish, senseless thing is this? 4. Observe that he says, their parting from us is by way of flight, that is a sudden, swift, and irrecoverable motion. 5. Observe that this flight is by the wings of an eagle, which of all birds hath the most sudden, the most swift, and the most irrecoverable motion. 6. Observe that none needs to put wings upon them to flee away, for they make themselves wings, there is matter enough in themselves to work out their own corruption, and to put themselves into a flight. We think when we are called to deny our profits, that we are called to deny some great things; but the

truth is, had we eyes to discern the vanity of them, we should see that we are called to deny nothing but a mere fancy, a thing of nought, and that which is not. Oh that the glory of the world were darkened in our eyes as once it shall be, that it might not be so dear unto us as it is!

2. Consider them as instabilities, uncertainties; all worldly things whatsoever are mutable, changeable, transitory; and hence the apostle stiles riches uncertain riches, 1 Tim. 6:17. Witness Zedekiah who was deprived of his kingdom, honor, estate, nobles, wives, children, liberty, and his sight in one day, 2 Kings 25: and witness Job, who of the richest became the poorest man in one very day. History tells us of one Belisarius, a noble and successful captain under Justinian the emperor, that upon some displeasure he was turned out of his office and estate, and had his eyes put out, and so was forced to beg from door to door; *Date obolum Bellisario*, give one half-penny to Belisarius, whom fortune made great, and envy hath made blind. All worldly things are like the sea, ebbing and flowing; or like the moon, always increasing or decreasing; or like a wheel, always turning up and down. Such a story we have of Sesostris king of Egypt, who would have his chariot drawn with four kings, and one of them had his eyes continually on the wheel; whereupon Sesostris asked him, What he meant by it? He answered, It put him in mind of the mutability of all earthly things; for I see, said he, that part of the wheel which is now up on high, is presently down beneath, and that part which is now below is presently up on high: whereupon Sesostris being moved, considering what mutability might be in his own estate, he would never have his chariot drawn after that manner any more.

3. Consider them as snares: To this purpose cried Solomon, All is vanity, and vexation of spirit, Eccl. 2:26. Worldlings! Do you not feel this true?

Mark but how your worldly cares do rush upon you in the morning as soon as you awake, mark but how they accompany you in the day, mark but how they follow you to your beds at night, mark but how they hinder your sleeps, and afflict you in your dreams; O what fears? What suspicions? What under-minding's of one another? What disappointments? What vexations? What a clutter of businesses crossing one the other? What snares and temptations lye in your way at every hand? You walk all the day long upon snares, Job 18:8, upon dangerous snares that bring much sin and guilt, and will bring much sorrow and misery. Hence some give the reason why Joseph, although he had power to have advanced his brethren in court, yet he would not have them live there, but by themselves in Goshen tended their sheep, for himself he had an extraordinary call to be there, but he so knew the encumbrances and cares of the court, that he sought it not for his brethren.

4. Consider them as fading in regard of use, which, yet may prove eternal in regard of punishment. O what a dreadful noise is that in hell. We have lost eternity for setting our hearts upon things that were but momentary. A strong motive to work in us a self-denial of these profits: What? Shall I lose eternity for things momentary? Shall I while away that time that I have to improve for eternity, to seek after you, and to take content and pleasure in you? This is no ordinary motive or argument. Indeed the knowledge of this in some general notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, Psal. 49:4. Some observe, That when God works any saving work upon the soul, he begins in this way, to settle upon the soul this truth, that all things here are fading, and what is a year or two to enjoy all the contentment's in this world, if then I must be gone, and bid farewell to all? Have not I an

immortal soul? And when shall be the time that I shall provide for eternity? To help on such a soul, (now I am upon this subject) consider, whosoever thou art, these two or three questions. 1. What is thy heart upon? I urge this question as in the name of Christ, and answer thou that readest, What is thy heart upon? It is either upon things momentary, or things eternal: If thou lookest upon things eternal as high, notional things, and fitter for some thoughts hereafter: then, 2. What will be thy thoughts at the hour of death; it may be these: Now are all my hopes at an end, now I must bid farewell to all my comforts, I shall never have mirth and jollity any more, the sun is set, the season is at an end for all my comforts; now I must see before me an infinite vast ocean of eternity, and of necessity I must launch into it; O Lord, what provision have I for it? O there's a thought that will rent the heart in pieces! O what a dreadful shriek will that soul give, that sees before it that infinite ocean of eternity, and sees no provision that it hath made for it? What will it think, but here's an ocean of hot scalding lead, and I must launch into it, and I must swim naked in it for ever and ever. I know not how this word may work, but if it be trampled underfoot, it may be within this year, or two, or three, it will be said of thee; Such a one was at such a sermon, or such a one read such a book, and learned, that worldly profits were but momentary, but now he is gone: Or it may be thou wilt say on thy death-bed, Such a book, and such a thing I read, that all worldly profits were but momentary, and that I had not only a little river to swim over, but an infinite ocean to launch into, and yet I would not be warned, and now my season is gone, and I am launching into eternity, the Lord knows what shall become of me. And if thou perish indeed, then, 3. What will be thy thoughts in hell? (I speak only to such as go on resolvedly in their sin, or will take no resolutions of better courses). It was the sad expression of one Lysimachus,

who lost his kingdom for one draught of water, O for what a short pleasure have I lost a kingdom? O consider what a soul-sinking thought will this be to think hereafter, O God, for how short a pleasure have I lost a kingdom? The kingdom of heaven? And again, For what a short pleasure have I made myself a bond slave to hell and devils forever? It is reported of pope Sextus the V. that to enjoy the glory and pleasure of the popedom for seven years, he sold his soul to the devil. What infinite folly possesseth the hearts of the children of men, who were made for eternity, to venture eternal miscarrying's for a few years, yea, a few hearts contentment's to the flesh?

5. Compare Christ, and the things of Christ, with riches, or worldly profits in the particulars forementioned, and thence draw out conclusions: as, Worldly Profits are Vanities, but Christ and the things of Christ are Realities, they are true, real, substantial, solid things, John 6:27. 2. Worldly Profits are Instabilities, Uncertainties, but Christ and the things of Christ are stable things; they are things that perish not: an enduring substance; eternal things, Heb. 10:34. So the apostle, The things which are seen are temporal, viz. Riches, honors, houses, but the things which are not seen, as Christ, grace, holiness, Gods favor, heaven, are eternal, 2 Cor. 3:17,18. 3. Worldly Profits are Thorns, Vexation of spirit, but Christ and the things of Christ are full of Joy and Comfort; not like the joys of earth, that blaze for a time, that are like the crackling of thorns under a pot, but yield no durable, solid heat; no, no, they are inward, sound, substantial, lasting joys, and when we come to heaven, they shall be unmixed joys, pure comforts without any mixture of discomfort, or grief of any kind. 4. Worldly Profits are but momentary, and of a fading, perishing nature; but Christ and the things of Christ are all durable, and lasting, yea, everlasting: Christ is the same yesterday, and today, and forever, Heb. 13:8. And heaven (wherein Christ is) is an

inheritance incorruptible, undefiled, that fadeth not away, 1 Pet. 1:4. Spiritual joy is an everlasting joy, and salvation is an everlasting salvation, Isa. 45:17. Upon these premises may we not resolutely conclude? What? Are we not willing to do or suffer anything for Christ? To part with all for Christ? To make an absolute choice of Christ before the world? We read much of the primitive Christians, that when riches, preferments, ease, liberty, were offered to them to deny but some truth of Christ; they refused it with disdain, they embraced the stake, they kissed it, they cried out, Welcome death, and none but Christ, none but Christ. Yea, some, with Paul, have said, To me to live, is Christ, and to die is gain, I desire to be dissolved, and to be with Christ, Phil. 1:23. I know it is an hard lesson to flesh and blood; many have their hearts so glued to the world, that they are as unwilling to part with their wealth, as Lots wife was to leave Sodom. Oh, but muse we the differences betwixt Christ and profits! What wise man would make it his business to fill his coffers with pebbles, when he may have pearls, gold or silver? What is a man profited, if he shall gain the whole world, and lose his own soul? Matth. 16:26.

6. Go on in the ways of godliness, though all our profits be hazarded; keep on your way, and pass not for them, trust God with them; if we do still enjoy them, so it is; if not, yet maintain a constant strong resolution of keeping on in the ways of Gods fear: Thus did Daniel, chap. 6:10, notwithstanding the princes and nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his course for all the hazard he was in, the constant ways of godliness, in communion with his God, was more sweet and precious to him than all his court-preferments. Thus did Nehemiah, chap. 7:1, notwithstanding the opposition he had, notwithstanding the conspiring's, complaints, and many letters sent to

inform against him, yet he went on in the work of the Lord. Thus David professeth, Though princes spake against him, yet he did, and he would meditate on Gods law, Psal. 119:23.

7. Appear for God and his cause, his truth and people, though the issue may seem dangerous, and when none else will. Thus Esther, chap. 4:16, did with that brave resolution of hers, If I perish, I perish. Thus Nehemiah did, chap. 2:4,5, who, though he was something afraid at first to speak to that heathenish king in the behalf of his religion and people, yet having lift up his heart to God, he spake freely unto him. Oh let not a public good cause be dashed and blasted, and none have an heart to appear for it, for fear of the loss of worldly profits: Christians should have that nobility of mind which the prophets had, and the apostles had, and which they that serve riches cannot have. What? Do public causes for God and his people call you out to venture your estates? Surely it is beneath true nobleness of spirit to provide only for your ease and safety. We should value duty, more than safety.

8. Consider that our hearts are not perfect with the Lord till we come to a disposition to let go everything for the Lord. Look under the whole heaven, if there be any thing we would not forsake, or anything we would not suffer for the Lord, our hearts are not perfect with God. Whosoever he be that forsakes not all (in vote, or act) for Christ, he cannot be a disciple of Christ; if thou art born to a thousand pound lands a-year, yet, if God, and a good conscience to witness the truth, call for it, thou must forsake all. As Christ said to the young man, If thou wilt be perfect, go sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven, Matth. 19:17. Were Christ now on earth, he might say as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this

habitual frame! These thoughts, if well meditated on, would much abase us, and keep us from contemning any man for his mean condition in the world, for we know not how soon a good conscience may bring us into the like condition. Certainly, to have these loose and dying affections to the enjoyments of the world, are greater mercies than the enjoyments themselves.

9. Let all go indeed, rather than be brought to the committing of any sin: it is better to endure all the frowns and anger of the greatest of the earth, than to have an angry conscience within our breast; it is better to want all the profits and pleasures that earth can afford, than to lose the delights that a good conscience will bring in: O let the bird in the breast always be kept singing, whatsoever we suffer for it; it is better we lose all we have, than to make shipwreck of a good conscience: In this case, we must be willing to lose all, or else we are lost in the enjoyment of all. I confess it is no little matter for them who have much of the world, to deny themselves in those things that give content to the flesh, considering the corruption that is in the hearts of the children of men; it is an hard thing, and seldom hath success, to give rules for the ordering of life to men who are in great prosperity in this world; For a man to be set on high, and yet to have the heart kept down, it is hard and unusual, says Bernard, Ep. 42: But the more unusual, the more glorious; the more hard, the more honorable; the more rare, the more comfortable it is to yield unto it.

SECT. 12. Of the Denial of our worldly Pleasures, and first of Cautions.

The next common end which naturally men pursue and seek after, and which we must deny, it is Pleasure: In prosecution of this, as in the former, I shall give some Cautions and Directions.

The Cautions are these.

1. That pleasures, delights, recreations are, in some sense, laudable, namely, as in a sober, moderate, seasonable use of them they serve for the refreshing, comforting and supporting of our frail, weak bodies, whilst we live here in this world. In which respect the preacher could say, There is nothing better for a man, than that he should eat, and drink, and delight his senses. And again, I perceive there is nothing better, than that a man should rejoice in his own works, for that is his portion. And again, To everything there is a season, and a time to every purpose under the sun: A time to weep, and a time to laugh, a time to mourn, and a time to dance, Eccl. 2:24, 3:22, 32:1,4. Thus, and in this sense, and in their season we need not to deny them.

2. Notwithstanding the lawfulness, and laudable use of pleasures, yet we must deny them, as in these cases.

1. When they are baits to draw us unto sin; thus it is said of the wicked, They take the timbrel and harp, and rejoice at the sound of the organ, they spend their days in mirth. And then it follows, Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways; and what is the Almighty, that we should serve him? And what profit shall we have, if we pray unto him? Men given to pleasure are very ready to cast off their God.

2. When they are sin, or the concomitants of sin, or the fruits and wages of sin. Thus Solomon found them, and therefore denied them, I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold this also is vanity: I said of laughter, it is mad, and of mirth, what doth it? Eccl. 2:1,2. The sum of that book is this, When Solomon forsook God, then he ran to pleasures and vanities, and sought everything that

should please his carnal eye, and tickle his vain fancy; but he no sooner returns to himself (as the prodigal did) but he says of pleasure, This is vanity, and of mirth, This is madness, and of laughter, What is this thou dost?

SECT. 13. Of the manner of denying our worldly pleasures.

The directions of self-denial, in respect of our worldly pleasures, are these;

1. Look on pleasures as vanity and nothing. Thus Amos 6:4-6, charging the courtiers of riotousness; he tells them, They lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the viol, and invent to themselves instruments of musick like David; they drink wine in bowls, and anoint themselves with the chief ointments, they are not grieved for the affliction of Joseph. This their life might appear to some a most brave and desirable thing, but mark what the holy Ghost says of it, Ye who rejoice in a thing of naught, q.d. all these pleasures put together were, in a true judgment, but a thing of naught, they had nothing, no reality in them.

2. Look on pleasures not only as vain, but as vanishing; they are soon gone from us, or we are soon gone from them; 1. They are soon gone from us, The fashion of this world passeth away, 1 Cor. 7:31. Solomon compares all the prosperity of the wicked to a candle; and how soon is the candle of the wicked blown out? Prov. 24:20. All pleasures are but like a mountain of snow that melts away presently. 2. We are soon gone from them, it is but a while, and then we, and all our pleasures must together vanish; if death draw the curtains, and look in upon us; then we must bid a farewell to them all, never laugh more, never have merry meeting more, never be in jollity

any more, now all is gone, as Adrian said, when he was to die, Oh my soul, whither goest thou? Thou shalt never jest it, sport it anymore. Oh, when we are called to eternity, then all our delights will leave us, and bid us adieu forever, and how doleful will this sound be then to all the sons and daughters of pleasure, your season is done, you have had your time, it is gone, it is past, and cannot be recalled.

3. Consider this is not the season that should be for pleasure. Son, remember in thy lifetime thou hadst thy pleasure, Luke 16:25, it should not have been then: the apostle James 5:5, lays a great charge upon those in his time, that they lived in pleasure on earth and were wanton. This is a time for virtuous actions, to do the great business for which we were born; Oh, did we think that our eternity depended upon this little uncertain time of our lives, we would not say, that sensual pleasures are now in season. Surely this time should be spent in seeking to make our peace with God, in humbling our souls to get off the guilt of sin; this is a time of suing out our pardon, of mourning and sorrow, and trouble of spirit; and no time for jollity and fleshly delights. If a condemned man had two or three days granted him that he might sue out his pardon, were that a time for pleasures and sports? Thus it is with us, the sentence of death is upon us, only a little uncertain time is granted us to sue out a pardon, let us know then, what is our work we have to do, and let us apply ourselves to it.

4. Meditate upon that last and strict account that must be given for them all. Rejoice, O young man in thy youth, walk in the ways of thy heart, and in the sight of thine eyes, Eccles. 11:16, q.d. Live after thy lusts, and do what thou wilt; it is an ironical confession: but remember withal, that for all these things God will bring thee into judgment. For all these things; there is not one merry meeting, not one hour spent in pleasure, not one pleasurable

act or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our pleasures. 1. What kind of pleasures they were, whether wicked in their own nature or not? 2. What time was spent in them? 3. How far the heart was let out upon them?

5. Weigh the fearful end of these delightful things, those morsels which are sweet in going down, they must come up again as bitter as gall; hence Solomon adviseth, Look not upon the wine it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder, Prov. 23:31,32. The young man that follows the enticing of a whore, he goeth as an ox to the slaughter, and as a fool to the stocks, till a dart strike through his liver, Prov. 7:22,23. Sensual pleasure leads to, and fits for destruction: Hell hath enlarged herself, and opened her mouth without measure; he that rejoiceth shall descend into it, Isa. 5:14. They take the timbrel and harp, and rejoice at the sound of the organ, they spend their days in wealth, and in a moment go down into hell, Job 21:12,13. And it was said of Babylon, How much she hath glorified herself, and lived deliciously, so much torment give her, Rev. 18:7. O how grievous will eternal pain be to them who are now altogether for delight and pleasure? Now they cannot endure any sad thoughts, O they make them melancholy, but how will they endure the dismal thoughts of an accusing, tormenting conscience everlastingly? Now their flesh is dainty, delicate and tender, it must lye soft, and fare deliciously, but how will it endure those everlasting burnings? If after every intemperate draught there should be a draught of scalding lead poured down, how grievous would it be? The end of men's intemperate pleasures will be worse; for, as Job says, ch. 21:20. They shall drink of the wrath of the Almighty, this shall be the portion of

their cup; they who delight in long sittings at it, they shall drink of this eternally, those cursed delights in burning lusts shall end in eternal burnings.

6. Ponder the carriage of the saints before us. You know the mean provision that John the Baptist, the forerunner of Christ had, his fare was locusts and wild honey, Matth. 3:4, and yet there was not a greater born of women before. Daniel was afraid of taking liberty to his flesh in eating the king's meat, and the time he had most heavenly vision, He ate no pleasant bread, neither came flesh nor wine into his mouth, neither did he anoint himself at all, Dan. 10:3. Paul was careful to beat down his body, 1 Cor. 9:27, to club it down even till it was black and blue, so the word *Upotiazo* signifies. Timothy, though he was sickly, yet would not take liberty to drink a little wine, but only water, till Paul wrote to him, and in that liberty there was but a little granted, and that for his stomachs sake, and his often infirmities, 1 Tim. 5:23. If I should speak of the mean provision for the flesh that many of the ancients were contented withal, and that before the superstition of popery prevailed, it would seem incredible unto you. Basil, in an epistle to Julian mentions the mean fare he, and others with him, lived withal, he ate no flesh, they had no need of cooks, all their provisions was but the leaves of plants, and a little bread: and Hierom reports of Hilarion, that he never ate anything before the sun went down, and that which at any time he ate, was very mean: and Hierom himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water.

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? Was he content to part with the pleasures of heaven, the bosom of his Father to redeem poor man? And shall we not part with the pleasure of a little meat or drink for him; What? Was he content to part with

his blood for us: and shall not we be content to part with our lusts for him? Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensual pleasures? Surely the daughters of pleasure must undress; if ever they will be beautiful in Christs eyes, they must lay aside their paintings and dressings, their curling's and perfuming's of the hair; Their ornament must not be the outward adorning, of plaiting the hair, and of wearing of gold, and putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. 3:3,4.

8. Keep on in the ways of godliness; by this means we shall not lose, but change our pleasures for the better; if things may be rightly scanned, there is more pleasure in the very act of self-denial, than in all the pleasures of men's lives; and if such pleasure be in the denial of false pleasure, what is there in the enjoying of true? Surely God hath pleasure enough for us, if we had a heart to trust him with our pleasure, we shall hereby only lose our sin, but not our pleasure. Bernard hath a notable expression to the purpose, If you be willing, says he, to sacrifice your Isaac, which signifies laughter, your Isaac, your pleasure shall not die; it is the ram, your stoutness of spirit, your self-willedness that shall die, but Isaac shall live, you shall have your pleasure still. Do not harbor ill thoughts of God, do not think God is an enemy to your pleasure; if you would trust him with your pleasure, you should have pleasure enough, it may be, in this world, or howsoever, in the world to come. Augustin hath some expressions to the like purpose, How sweet was it to me of a sudden, said he, to be without those sweet vanities! Thou Lord, who art the true sweetness didst cast them from me, and instead

of them didst enter in thyself, who art more delightful than all pleasure, and more clear than all light. Keep on therefore in Gods ways; if we would not be sad, let us live well, said Bernard.

9. Understand what are the ways of Godliness, and what is in the ways of Godliness to cause delights. Nothing more deadens the heart to false delights than rightly to know what it is in Gods way that causeth true delights. Now it is the love of God that appears upon our souls in every duty, which causeth delight, it is the presence of God and the glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the ways of godliness. Many go on in duty haled by conscience, but they little understand of the pleasantness of Gods ways, and for want of the sense of those spiritual pleasures, no wonder if they fail in the denial of outward, sensual, carnal pleasure.

10. Meditate on these pleasures above, and say (you that have the experience of the pleasantness of Gods ways) if the nether springs be so sweet, what will the upper be? If the lower Jerusalem be paved with gold, surely that upper Jerusalem is paved with pearls. It is an excellent speech of Bernard, Good art thou, O Lord, to the soul that seeks thee; What art thou to the soul that finds thee? If grace be pleasant, how pleasant is glory? Therefore the saints die so pleasantly, because there is a meeting of grace and glory; grace is delightful, glory more delightful, but when both these meet together, what delight will there then be? It is a speech of one speaking of carnal delights, None can go from delight to delight; but it is not so spiritually; the more delight we have here, the more we shall have hereafter: And therefore let this be all our prayer, Lord, give us evermore this pleasure, satisfy our souls with this pleasure; if the drops be sweet, the rivers of pleasure and joy that are at Christs right hand, how sweet are they?

11. Above all, Oh taste and see how sweet the Lord is even in the want of all outward pleasure; this will bear up the heart when all is gone. Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation, Hab. 3:17,18. When all is dark abroad in the world, then let our souls rejoice in God alone, yea, then let us expatiate our joys to the utmost. As it is a work of grace to moderate all carnal pleasures, and to keep them down, so it is a special work of grace to expatiate the soul to the outmost in all spiritual pleasures, and rejoicings in the Lord. And to this purpose we should exercise our faith in the work and office of the Holy Ghost: Look upon the Holy Ghost as designed by the Father and the Son to bring joy and delight to the souls of his people. O what a vast difference is betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat and drink, etc. but the other comes from the exercise of faith about the office of the Holy Ghost, who is designed by the Father and the Son to be the comforter of his saints. What say we then? Are all outward pleasures gone? Let them go: only by the help of the Spirit, rejoice in the Lord, and again, I say, rejoice in the Lord. Oh taste and see how good the Lord is even in the want of all outward pleasures.

SECT. 14. Of the Denial of our Honor, Praise, Favor, good name among men: and first of Cautions.

The next common end, which naturally men pursue and seek after, and which we must deny, is Honor, Praise, Favor, good Name.

In prosecution of this, as in the former, I shall give some cautions and directions. — The Cautions are these.

1. That Honor, Praise, Favor, good Name as the gifts and blessings of God. Moses was honorable; and before Moses was gathered unto his people, the Lord bade him to put some of his honor upon Joshua, that all the congregation of the children of Israel might be obedient unto him, Numb. 27:20. And God blessed the children of Israel themselves with honor, he made them high above all nations in praise, and in name, and in honor, Deut. 26:19. And because Solomon begged wisdom of God, the Lord told him that he would give him riches and honor to boot, 1 Kings 3:13. Yea, that these are Gods gifts, David in his prayer speaketh expressly, both riches and honor come of thee, and thou reignest over all, 1 Chron. 29:12. And for a good name, which is true honor indeed, the Lord hath made a promise to his, that he will give them in his house a place, and a name better than of sons and of daughters: an everlasting name, that shall not be cut off, Isa. 56:5. Yea, he will make them a name and a praise among all the people of the earth, Zeph. 3:20. Surely, these are the blessings of God, yea, comparatively, far above all other blessings. A good name is better than precious ointment, Eccles. 7:1. Yea, a good name is rather to be chosen than great riches, and loving favor rather than silver and gold, Prov. 22:1.

2. Notwithstanding they are blessings of God, yet we must deny them for God, as in these cases.

1. When they are as snares or baits unto sin. And in all those, &c. Honor, Praise, Favor, good name, there are dangerous snares: how prone do they make a man to those sins of vain-glory, self-exaltation, self-admiration, self-estimation? Surely it is a great mercy of God, if any man be preserved from these sins that enjoys these blessings. And hence it is, that a few honorable men prove Self-deniers, because they are most prone to those sins which are most formally opposite unto Self-denial: What is more

opposite to Self-denial than Vain-glory, Self-love, Self-seeking, Self-advancing, Desire of men's praise? In this respect Bildad truly speaks of such men, that they are cast into a net by their own feet, and they walk upon snares, Job 18:8. Take heed of these snares: in this respect we had need to deny them.

2. When we are called by God to dedicate them to God. The Lord never gave us these things, Honor, Praise, good Name upon any other terms, but that we should be willing to part with them for the honor of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into covenant with God in him, we then resigned up all to him, we professed to part with all for him, we entered into bond that we would give up whatsoever we were or had to the Lord when it should be called for. And good reason, for whatsoever honor or excellency we have it is he that gives it; it is he that made the difference betwixt us and others; the rainbow is but a common vapor, it is the sun that gilds it, that enamels it with so many colors; the best of us are but a vapor; and if any of us be more glorious, more honorable than others, it is the Lord that hath shined upon us, and hath put more beauty, more luster upon us than upon other vapors. The Honor, Favor, good Name we have, God hath put upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

SECT. 15. Of the Manner of denying our Honor, Favor, Praise, good Name among men.

The directions of Self-denial, in respect of our Honor, Favor, Praise, good Name among men, are these:

1. Look on Honor, Praise, Favor, Applause, as vanity, nothing. Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity, Eccl. 1:2.

Observe here his expression, 1. Vanity, not only vain but vanity itself. 2. Excessive vanity, for it is vanity of vanities. 3. A heap of vanities, for it is in the plural number, vanity of vanities. 4. All is vanity, not only Profit, and Pleasure, but Honor too; Solomon had an experience of them all, and all is vanity. 5. He adds his name to that he saith, Vanity of vanities, saith the preacher. The word signifies the soul that hath gathered wisdom. There is no reality in Honor, Praise, Favor, Applause of men, which are so much admired and magnified by the most. Honor is but a shadow, a fancy, a wind, a breath, an external additament, for there is no internal excellency in it; a mere fable, as Augustus Caesar could say on his death-bed, Have not I seemed to have acted my part sufficiently in this fable of the world? Now then, Farewell.

2. Beware of those attendants, or companions of Honors, as Vain-glory, Self-love, Self-exaltation, Self-admiration. Let us not be desirous of vain-glory, Gal. 5: Let us not exalt ourselves above others, let us not strive or study to be magnified by others, let us not please and bless ourselves in the vain applause of others. It is not human applause, but Gods approbation which ministers matter of true honor to a Christian. We should rejoice to see God honored, but fear to hear ourselves applauded, lest either we be idolized, our hearts elevated, or Gods honor obscured. Certainly shame will be at last that man's portion that exalts himself. O how should Christ put the crown of glory on his head, who takes the crown of praise from the head of Christ? Them that honor me, saith God, I will honor, and they that despise me, shall be lightly esteemed, 1 Sam. 2:30.

3. Be convinced, that of all vices, Vain-glory, Self-admiration, Self-exaltation, hunting after men's praise, is the most invincible. The roots thereof are so deep and strong, and so largely spread in the heart of man,

that there is no disease in the soul so hardly cured, no weed in the garden of man's heart so uneasily plucked up; it is the hardest task that ever man undertook, to deny himself, and fully to prostrate, and put himself under God and Christs yoke. Pharaoh did many things in the way of love and honor to Joseph, he put his ring upon his hand, he arrayed him in vestures of fine linen, and set him over his house, but he reserved this to himself, to be greater in the throne than Joseph; so man may do much in the way of outward zeal for God, he may exalt God very far, above his profit, above his pleasure, above his peace, yea, above his life, and yet still reserve to himself a preeminence above God, to be greater in the throne than God: A man may clothe the naked, feed the hungry, and give his body to be burnt too, in the cause of God, and yet do all this for himself more than for God; for his own applause, for his own name, more than for honoring of God's name. Of all conquest this Self-conquest is the most difficult, the most excellent, the most noble, the most glorious. He that ruleth his own spirit, saith Solomon, is better than he that taketh a city, Prov. 16:32. The overcoming of a kingdom is nothing in comparison of a man's overcoming his own corruption. O this Self-exaltation will stand it out like a mighty champion in the heart, when all other lusts seem to fly, as Shammah was said to stand it out, and to defend the field when the people fled, 2 Sam. 23:12. Other lusts may go out like fire that wants fuel, yet this lust will still put forth, and soar aloft, and strive to climb up into the throne of God so long as anything of the old man remains in man. Of all the evils that are within us, we have most cause to be convinced, yea, to watch and pray against this evil of Vain-glory, Self-exaltation, Self-admiration.

4. Learn inwardly, by heart, this gospel-truth, That man's honoring of Christ, or being honored by Christ, is the truest honor of man. If any man

serve me, him will my Father honor, John 12:26. As the honoring of the father, husband, sovereign, is the honor of a son, a wife, a subject; so the honoring of Christ, and especially being honored by Christ, it is the glory of them who are the children, spouse, and subjects of Jesus Christ. Vain and carnal men think no honor comparable to the honor which men give, as it was said of the chief rulers in Christs time, They love the praise of men more than the praise of God, John 12:43, and therefore they strive more to have the testimony of man applauding them than the witness of God's Spirit sealing them up unto the day of Redemption. O but this honor should darken the other in our eyes; what great matter is it though the glory of the other be lost, so that God do but highly honor us with this? Whosoever knows himself to be the Son of God, he never wonders more at that which is human. Surely he debases himself from the height of true generousness, who admires at anything besides God and Christ himself; all other honor is but of nature, but this honor is of grace; it is a sparkle of the divine nature, a ray of the very glory of God himself shining into the souls of his saints.

5. Let us herein conform ourselves to Christ. He came from the bosom of his Father, and from that infinite glory he had with him before the world was; for so he prays, that the Father would glorify him with that glory he had with him before the world was, John 17:5. He left the riches and pleasures of heaven, and that honor which he might have had from all the angels, and all to save poor wretched sinful creatures; he that was equal with God so emptied himself that he became man, nay he was made a scorn of men, he was called the carpenters son, as one that was contemptible, he made himself of no reputation, he came in the form of a servant, yea, of an evil servant that was to be beaten, he was made a curse, as if he had been the vilest of men living; and yet this was the honor of Christ himself,

because it was all for God and good of souls. O then who is he that knows anything of Jesus Christ, that can think it much to lay down all his honor, or any outward dignity under heaven for him? What can be more unworthy? What more detestable than that a man should magnify himself after he hath seen God humbled? It is intolerable impudency, that where majesty hath emptied itself, a worm should be puffed up and swell.

6. Let us submit to the meanest service of our God, though it darken our honors never so much in the eyes of the world. Thus Jerom wrote to Panmachius a godly young nobleman, that he would have him to be eyes to the blind, feet to the lame, hands to the weak, yea, if need were, to carry water and cut wood, and make fires; for what are all these, saith he, to bonds, buffetings, spitting's, whippings, death? To this purpose Constantine, Valentinian, Theodosius, three emperors, called themselves the vassals of Jesus Christ; as Socrates reports of them: and Theodosius especially did manifest it in the work of his humiliation, when in the face of a full congregation, he cast himself down upon the pavement, weeping and lamenting for his sin; which many haughty spirits, though inferior to him, would have scorned to have done.

7. Let us willingly join with those of lower degree in any way of honoring God. Mind not high things, saith the apostle, but condescend to men of low estate, Rom. 12:16. Thus Jerom advised Pamachius to equal himself with the poor, to go into the cells of the needy. Who knows but that the poorest creature may be far more honorable in the eyes of God and of his saints than we? Where greater graces fit below us, let us acknowledge their inward dignity. My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the

kingdom, which he hath promised to them that love him? James 2:1,5. It may be some of them were in Christ before us, and others of them are in Christ as well as the best of us, and if we must differ in glory as we do differ in grace, who can tell but they may be in heaven as the stars of a bigger magnitude, and of a greater glory?

8. Let us bear or suffer the most disgraceful thing that can be put upon us for the cause of Christ; yea though all the world should frown upon us, and cast us off, and scorn us, and account us as a disgrace unto them. As Theodoret reports of Hormisdas a nobleman in the king of Persias court, because he would not deny Christ, he was put into ragged clothes, deprived of his honors, and sent to keep the camels; after a long time the king seeing him in that base condition, and remembering his former estate, he pitied him, and caused him to be brought into the palace, and to be clothed again like a nobleman, and then he persuades him to deny Christ; at which he presently rent his silken clothes, and said, If for these you think to have me deny my faith, take them again, and so with scorn he was cast out. We must be content to be made a by-word and reproach for Christ: But this is a hard lesson, and for which I had need to give other more particular directions in another section.

SECT. 16. Rules how to bear Reproaches for the name of Christ.

The directions for reproaches I shall reckon up negatively and positively.

1. Negatively thus,

1. We must not bear Reproaches Stoically, insensibly, for in some sort they are afflictions. A good name is better than a precious ointment. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold, Eccl. 7:1. Prov. 22:1.

2. We must not bear them desperately as many desperate wretches do, who usually say, Let men speak the worst, I care not, I must appeal unto God. Though it be true that innocency is a good bulwark, and a good conscience is a brazen wall; yet we are not only to care to approve ourselves unto God, but to men also; we are to provide things honest before all men, especially amongst the people of God, and the churches of Christ.

3. We must not carry ourselves passionately under Reproaches; there are many evils follow upon this distemper of heart, as, 1. Thereby we greatly disturb our own spirits. 2. We discover a great deal of evil within us. 3. We show the baseness of our spirits to be so soon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of those reproaches they lay upon us. It is true we should be more sensible of the wrong done to our names, than of any wrong done to our estates, yet neither are the wrongs of the one or the other to be born passionately.

4. We must not carry ourselves revengefully under reproaches. To this purpose saith the apostle, Being defamed, we entreat, 1 Cor. 4:13. It is unbeseeming Christians to revile again, and to speak evil for evil. It is said of Christ, that when he was reviled, he reviled not again, 1 Pet. 2:23, and if we profess ourselves to be Christs, we must not revile again when we are reviled; there is no contending this way where the overcomer is the loser: When Demosthenes was reproached by one, I will not, said he, strive with thee in this kind of fight, in which he that is overcome is the better man.

5. We must not be hindered in our way, or break off our course of Christianity when we are reproached. What though filth be cast in our way, shall we decline the way? What though the clouds do arise and darken the light of the sun, doth the sun cease shining, because it is darkened? No, it goes on in its course, and shines till it breaks forth; Psalm 37:6. So you that

are shining in a good conversation, go on, and in time you will break through the clouds.

2. Positively thus,

1. We must bear our reproaches wisely. Though we should not be insensible, yet we should not take too much notice of every reproach. Christ himself was silent in this case, So that the rulers wandered, Matth. 26:63. David could say, They speak mischievous things, but I as a deaf man heard not, Psal. 38:12,13. But how then shall we stop their mouths? I answer, 1. Let us walk innocently; Innocency will clear all, and will overcome all in time. 2. Let us labor to be eminent in that which is quite contrary to that we are reproached for. Perhaps you are reproached for a dissembler, labor for the greatest eminency of plainness of heart and sincerity; perhaps you are reproached for covetousness, labor to be eminent in liberality, in heavenly-mindedness, in doing good wisely; perhaps you are reproached for pride, clear up yourselves (not by yielding to their humor, but) by eminency of humility, that those that can judge right, may see there is humility in you.

2. We must bear reproaches patiently. What are we? Or what is our names that we should think much to bear reproach? Consider, have not others of Gods servants, far holier than we are, been under exceeding reproach? Nay, how is God and Christ reproached? How is the name of God slighted? How is the majesty, and sovereignty, and authority of God contemned in this world? How are the dreadful threatening's of God, and the revelation of Gods wrath scorned in the world? What reproaches endured Christ in his own person, in his preaching? How was he contemned when he preached against covetousness? The pharisees scorned at him, Luke 16:14. The word signifies, they blew their noses at him. He was called a devil, a Samaritan, a wine-bibber, a friend of publicans and sinners; What worse could be

imagined than was cast upon Christ? They spat on his face, that blessed face of his that the waves of the sea were afraid of, and that the sun withdrew his light from, as not being fit to behold it: They put thorns upon his head, and bowed to him in reproach. This argument should, methinks, move us to bear reproaches patiently, but how should we do it? How should we bear reproaches patiently?

1. Be we sure to keep conscience clear. O let not that upbraid us; be we careful of what we do, and then we need not be much careful of what men say: if conscience doth not reproach us, reproach will not much move us; one of consciences testimonies for us is more than ten thousand slanders against us. As the storms and winds without do not move the earth, but vapors within cause the earthquakes: so all the railings of all the Shimeis in the world cannot much trouble us, if our consciences within do abound with good works; if I can but say with Job, ch. 27:6. My heart shall not reproach me so long as I live; I am safe enough from the evil of reproach.

2. If we are failing in anything, let us begin with ourselves before any others begin with us: let us accuse ourselves first. So some interpret that place, Psal. 119:98. I am wiser than mine enemies; q.d. Tho mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiser, I can find out the ways of mine own heart, and mine own evils better than all mine enemies.

3. Let us exercise ourselves in great things, in the things of God and Christ, and eternity. Labor to greaten our spirits in a holy manner, and be above reproach. Surely if our spirits were but truly greatened (I mean not with pride, but with the exercising of our spirits in things that are above the world) reproaches would be nothing in our eyes. It is a notable expression that John hath against the evil tongue of Diotrephes, He prates against us

with malicious words, 3 Joh. 10, in the original it is, he trifles. Although his words were malicious, and Diotrephes a great man, yet all was but trifles, so high was Johns spirit above them. The sinking of the heart under reproaches argues too vile a pusillanimity, such a poor low spirit, as is not consistent with the true magnanimity of a true Christian.

4. Make we our moans to God, and lay our case before him, as Hezekiah (when Rabshakeh came and reviled God, and the people of God) he went and spread the letter before God, and made his moan to God: so if we can but do likewise, we shall find unspeakable refreshments to our souls, and that will be a great argument of our innocency. My friends scorn me, said Job, ch. 16:20, but mine eye poureth out tears unto God: and the mouth of the wicked (saith David) and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. But I gave myself unto prayer, Psal. 109:2,4.

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly should cause us to pity them, to be patient towards them, and to pass by the wrongs they do to us. This was one of the arguments that Abigail brought to David to quiet his spirit that was so stirred against Nabal, because of his reproaches, O, said she, Nabal is his name, and folly is with him, 1 Sam. 25:25, q.d. it is his folly, David, and therefore rather pity him, David, it is too low a thing, for such a spirit as Davids to be stirred with folly. Indeed instead of being troubled with reproachers, our spirits should be most troubled for their sin; alas! They sin by their reproaches, and God hates them for it. Pride, and arrogance, and the evil way, and the froward mouth do I hate, Prov. 8:13. If we have any love, we should think thus; This poor man, what hath he done? He hath brought

himself under the hatred of God. O this should mightily affect the hearts of the godly.

3. We must bear reproaches fruitfully. Christians should not think it enough to free themselves from reproach, but they must improve it for good; and to that end;

1. Consider what ends God aims at by it, and labor to work them upon ourselves that we may attain to those ends.

[Which ends are, To humble our pride; to make us circumspect in our walk; to lead us to self-acquaintance, and an examination into our temper and conduct; To raise in us a spirit of moderation and charity, patience and forbearance; To wean us from this world, and to raise us to the hopes of a better; and excite our trust in God, the clearer of our good name.]

2. Draw what good instructions we can from the reproaches of others, as thus; when I hear men reproach and revile, Oh, what a deal of evil is there secretly in the heart of man that is not discovered till it have occasion? Again, Do I see another so vigilant over me to find out anything in me to reproach me? How vigilant should I be over myself to find out what is in me to humble me?

3. Set upon what duty God calls for at the present; The less credit I have in this world, the more credit let me desire after in heaven; if there be a breach of my name here, let me seek to make up my name in heaven. [To which may be added, That the more we are reproached for what is bad, we ought to excel in what is good. It is the duty, and will tend to the honor, of a man, whenever he is calumniated, to study to be quite the reverse of what his enemy represents him to be. To this purpose the apostle Peter exhorteth, 1 Pet. 3:16. Having a good conscience, that whereas they speak evil of you,

as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.]

4. We must bear reproaches joyfully and triumphantly. We glory in tribulation, said Paul, Rom. 5:3.And if I must needs glory, I will glory in things concerning mine infirmities. 2 Cor. 11:50. By infirmities, we are not (say some) to understand the infirmities of sin, but his weakness and evils that he endured for Christ. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake, 2 Cor. 12:10. Jerom upon that, Blessed are you when men shall speak evil of you, and revile you, Matth. 5:11. O, says he, who would not be willing to suffer? Who would not wish to be persecuted for righteousness sake? Who would not desire to be reviled? Oh that all the rout of unbelievers would persecute me for righteousness sake; I would this foolish world would all rise up against me to reproach me. (Hierom. Epist. to Ocean.) When Christ appeared to Saul, he cried, Saul, Saul, why persecutest thou me? Who art thou, Lord? Answered Saul. I am Jesus of Nazareth, replied Christ, Acts. 22:7,8. But why Jesus of Nazareth? Doth any good come out of Nazareth? Surely there is something in this; he saith not, I am the Son of God, the second person in the trinity, the king of the church; no, but I am Jesus of Nazareth; that was a reproach cast upon Christ, and Christ glories in that. Reproaches are the ensigns of heavenly nobility, Christians therefore should not fear them, but bear them joyfully.

5. We must return good for evil, and then we come to the top of Christianity. This is a sign of great progress in religion: If I be weak, saith one, perhaps I may pardon one charging me falsely, but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and answer nothing; but if I am perfect, I then bless him that reviles me,

according to that of Paul, being reviled we bless. (Ambros. offic. 50:1. 100:48.) If we can do thus, if we can heartily pray for our reproachers, and desire good to them, and so heap coals of fire upon them, this is a great sign of grace. Bless them, saith Christ, that curse you, pray for them that despitefully use you, that you may be the children of your Father, etc. Mat. 5:44,45. Why? Were they not children before? Yes, but this declares it, now God owns them for his children indeed. And this much of denying our common ends, Profit, Pleasure, and Honor.

SECT. 17. Of the denial of our very being, our life, for Jesus Christ; and first of cautions.

I have done with the Denial of Natural Self in regard of Well-being. I shall now consider the denial of Natural Self in regard of very being, and so it imports our life, together with the faculties and powers of nature, our Understanding, Will, Affections, Senses, fleshly Members; all within us must be captivated to the obedience of Christ, and all without us must endure to suffer for the name of Christ.

For them we call faculties or powers of nature, as the Understanding, Will, Affections, Senses, I shall dispatch in a word.

1. The Understanding must be captivated as it hinders from Christ. Suppose the word of Christ be contradicted or checked by way of reason or understanding, as in the business of the trinity, union of two natures, resurrection of the body; in this case I must deny my reason, and believe Christ; I must bow down and worship, I must captivate my understanding to the obedience of faith. We see by experience, those are soonest brought to Christ who for the most part are foolish, simple, and of weak conceits; whereas those who have been most famous for worldly wisdom and understanding, they have been hardly brought to the subjection of Gods

wisdom and truth. [Not that Christianity is a religion for fools, and persons of an easy faith; no, it is wise in itself, has had men of the greatest abilities, and most distinguished for wisdom, for its professors, and solemnly requires the exercise of wisdom and men's rational faculties, towards their embracement of it, nay, and commends a free inquiry into it, as in the example of the Bereans; but the meaning of our author is, That simplicity of mind and an honest heart with a weak head, will better dispose a man for the reception of the gospel, than much knowledge and wisdom, without sincerity and probity of heart.] This is that which the apostle doth teach, Not many wise, not many mighty are called, etc. We preach Christ crucified, unto the Jews a stumbling block, and to the Grecians foolishness, 1 Cor. 1:23,26.

2. The will must be renounced in reference to Christ. Servants must not follow their own will, but their masters directions; how much more ought we who always may justly suspect ourselves, and can never suspect the will of Christ, it being the square of right? For therefore is a thing good, and just and equal, because God wills it; hence our will, if good, yet sometimes it must be denied; that if evil, and contrary to the will of God, it must be subdued. It is meet that Hagar should stoop to Sarah, our will to Christs will.

3. Our affections and senses must be denied, both as good, and as they are cherishers of evil, or opposers of good. This latter is that crucifying of the flesh, with the lusts and affections, which the apostle mentions, Gal. 5:24. But all these being within the compass of natural life, I shall only insist on that Self which we call Life. And concerning which, as in the former, I shall give some cautions and directions.

The cautions are these: 1. That our being, or life is in itself the gift of God and the blessing of God. It was God that breathed into man the breath of life, Gen. 2:7. The Spirit of God hath made me, said Elihu, and the breath of the Almighty hath given me life, Job 33:4. He gives it, for he is the fountain of it. With thee is the fountain of life, and in thy light shall we see light, Ps. 36:9. This was the sum of Paul's sermon to the Athenians, He giveth to all life, and breath, and all things; and to this purpose he cites Aratus, one of their Greek poets, In him we live, and move, and have our being, Acts 17:25,28. And as it is the gift, so it is the blessing of God: hence the promise of life, and of long life is made to obedient children, Exod. 20:12, and this turned unto a prayer by the believing parents, it is usually called by the name of blessing.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these cases.

1. As a sacrifice. If God will rather be honored by the death, than by the life, by the sufferings, than by the services of his saints, in this case we should be willing to submit to God. Thus many of the martyrs who had opportunity of flight, yet tarried to witness the truth, and gave their lives to the flames for it. It is not what I, or others may think, that God will be honored this way or that way, but we should observe what is Gods will, and which way God will be honored. All our intentions and aims at the glory of God are nothing, God cares not for them, if they be out of his way. It was an excellent resolution of David, If I shall find favor in the eyes of the Lord, he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him, 2 Sam. 15:25,26.

2. As a temptation. Thus rather than sin, the primitive Christians, when apprehended, choose willingly to die. We have a notable story of that heroical mother, and her seven sons, 2 Mac. 7: who rather than they would break Gods law in eating forbidden meats, they died one after another, the mother in the mean while being content to see them all butchered before her eyes, and last of all she dying also. Surely life is nothing in comparison of those glorious invisible rarities which sin may hinder us from; and therefore if it be on this condition, that we may avoid sin, that we may be sure of the main, that by losing life we may go to Christ, in whom we shall find, with an infinite overplus, whatsoever we can lose for his sake; then we must deny life itself.

SECT. 18. - Of the Manner of denying our natural Life for Jesus Christ.

The directions of self-denial in respect of our natural being, or life, are these.

1. Apprehend Gods love to our souls in his Son: He thought nothing too good for us, God so loved the world, that he gave his only begotten Son, John 3:16, and this he did for us when we were enemies, Rom. 5:8. Nay, God hath not only given us his Son for a savior, but he hath given us himself for an husband; now as the husband loves all his family, but gives himself to his wife, so God bestows his Son to shine, and his rain to fall on the good and bad, but he gives himself only to his saints. O let us apprehend this love, let us often by sad and solemn meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are, to God.

2. Get we a sovereign love to God again. It was from this sovereign love that those admirable self-denials of the martyrs sprung; we must not think

they had bodies of brass, or muscles of steel, or that they were not as sensible of torments as others were; O no, it was their love to God did swallow up all; as the heat of a fever swallows up the heat of an ulcer, or as the heat of a fire swallows up the heat of a fever; so the heat of the martyrs love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. I deny not but we may love these comforts with a subordinate love, as a husband will allow that his wife should love her friends with an inferior love, only the prime love must be kept for him; nor will it be sufficient that she love her husband better than many thousands, if there be one in her affections before him; so it will not be sufficient that we love the Lord better than many things, but we must love him better than everything. Such a love was in Paul, Phil. 3:7, and in the brethren who loved not their lives unto the death, Rev. 12:11. We must love the Lord above all, not subordinately as a creature, but sovereignly as a Creator.

3. Let us cleave to God with steadfastness and resolvedness of spirit, come what will come. Thus Barnabas exhorts the brethren, that with purpose of heart they would cleave to the Lord, Acts 11:23. Thus Daniel was purposed not to defile himself with the portion of the kings meat, though it cost him his liberty or life, Dan. 1:8. David could say, that the princes spake against him, and the princes persecuted him, yet he was resolved, and his resolution was as strong as an oath, I have sworn, and will perform it, that I will keep thy righteous judgments, Psal. 119:23,106,161. This is the nature of Christian resolution, that it chooses that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain fears put in, and suggest that the witnessing of such truths may cost us our life; resolution answers all, It

matters not, so I can retain Christ, tell me not of the difficulty of the way, only let me know which is the way; I am resolved to follow the Lamb whithersoever he calls me; I know there is no threatening so terrible as Christs is, no promise so sweet as Christs is, no command so holy as Christs is; therefore I am resolved to expose myself, and to drink that cup, how bitter soever, which my Father shall give to drink.

4. Endeavour after a disposition or habit to lay down life for a good conscience. It is a true saying, that None are saved but martyrs; I mean, martyrs either actually or habitually, having faith enough to encourage, and love enough to constrain them to be martyrs, if the honor of their profession should require it. This takes away their objection who say, It is harsh and unseasonable to trouble us now with any thorny discourse of martyrdom. 1. We must know that the habit of martyrdom is included in the most fundamental principles of Christianity, and therefore they deserve no answer but silence, who think a discourse of it at any time harsh and unseasonable. 2. The church never enjoys such a calm, but a terrible storm may unexpectedly dash it away, and therefore there is no man, though born in the most peaceable time of the gospel, but ere the glass of his life be run out, he may be overtaken with a fiery trial. 3. There is no professor of the gospel, though he live and die during the public tranquility of it, but he may privately be brought to that plunge, that either he must hazard his life, or else in some fearful horrible manner, against his conscience, dishonor Christ; as suppose a ruffian, that had no religion of his own, should pull any of us into a corner, and with a naked blade, either make us forswear our religion, or lose our life. 4. As the prophet Ezekiel forewarned the Jews, We have had mischief upon mischief, and rumor upon rumor, Ezek. 7:37. And if mischiefs and rumors continue, and multiply upon us as fast as they have

done of late, the days may be sooner upon us than we are aware, when there may be too much occasion to practice this point of self-denial, and no time to preach it; howsoever, let us seek of God for the habit or disposition of it, for that is fundamental.

5. Maintain a godly jealousy and fear of our own hearts; for want of this all the disciples fainted, especially Peter, and shamefully denied Christ. Memorable is that story of Pendleton and Sanders; Sanders was fearful he should endure the fire; Pendleton seemed resolute, Be not fearful, said he to Sanders, for thou shalt see me, and this fat flesh of mine fry in the fire before I will yield. Yet he that was so strong in his own strength fell away, and the other, so fearful, was enabled by God to burn for his truth. To fear martyrdom, and to pray against it, with submission to Gods will, is warranted by our Saviors own example, He prayed earnestly, that if it were possible, the cup might pass away from him; but still with submission to his Fathers pleasure. That place concerning our Savior, is very remarkable, Who, in the days of his flesh, when he had offered up prayers and supplications, with strong cries and tears unto him that was able to save him from death, and was heard, in that he feared, Heb. 5:7. Heard? How was he heard? Not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetened unto us.

6. Resist wherein we can, fleshly impediments; for the flesh will be ready by all means to hinder us from offering this sacrifice to God. As, 1. By distinctions. Is a man resolved to hold his estate, liberty, life, come on what will? Such a one never wants a distinction to mock God withal; so the teachers of circumcision at Galatia. As many as desire to make a fair shew in the flesh, these constrain you to be circumcised, only lest they should

suffer persecution for the cross of Christ, Gal. 6:12. They did not see, but to avoid persecution, they might preach circumcision, being they did it *pro abundant cautela*, in a cautious manner, not to overthrow the faith of Christ crucified, but for their security. Such distinctions many use at these times. 2. By persuasions. Thus carnal reason pleads the case, Give a little to the times, save thyself and thine. Or thus, What, are you the only quick sighted men; wiser than a church, than a state? May there not, will there not, a law come out in a moment, whereby you may be disfranchised, or exiled, or banished, or burned? But to answer these reasonings, remember Christs answer to Peter, Get thee behind me, Satan, for thou savorest not the things of God, but of men, Matth. 16:23. A certain person persuading another to recant the truth, told him that he spoke to him out of love. O yes, said the martyr, I confess it, but there is something in you that is mine enemy, meaning the flesh. And it is said of Mr. Hooper, that when a box was brought, and laid before him on a stool with his pardon from the queen in it, if he would recant; he being now at the stake, at the very sight of it cried out, If ye love my soul, away with it, away with it. 3. By terrors. Thus when the Spirit of God had suggested unto Spira to suffer, or if he doubted of the issue to go away, though never so far rather than deny the Lord of life, presently the flesh begun in this manner, Be well advised, fond man, consider reasons on both sides, and then judge. Dost thou not foresee what miseries this rashness will bring upon thee? Thou shalt lose thy substance, thou shalt undergo the most exquisite torments that malice can devise, thou shalt be counted a heretic of all, and thou shalt die shamefully. What thinkest thou of the stinking dungeon, the bloody ax, the burning kindling? Wilt thou bring thy friends into danger? Thou hast begotten children, wilt thou now cut their throats? It concerns us in this case to outwit the flesh; if

it tells us of prisons, let us tell it how much more terrible is the prison of hell; if it presents to us the condemnation of tribunals, do we present to it that great condemnation of the great tribunal; if it threatens us with displeasure of friends, present to it the displeasure of God, and of glorified spirits.

7. Consider and peruse the acts and monuments of the church in the case of martyrdom. Others sufferings cannot but beget some resolutions in us. And herein if we begin with the beginning of the world; as soon as we hear of any work of religion, we hear of the persecution of Abel. Noah's ark on the waters was a type of the condition of the church of Christ in afflictions? What hard things did Abraham, and the rest of the patriarchs endure in their generations? History tells us, that Isaiah was sawn asunder with a wooden saw; Jeremiah was put into a dungeon, sticking in the mire, as some stories say, even up to the ears, and after was stoned to death; Ezekiel was slain in Babylon; Micah was thrown down from a steep place, and his neck broke; Amos was smitten with a club, and so brained. The story of the persecution of the Maccabees, prophesied, Dan. 11:36, and recorded by the apostle, Heb. 11:35, is exceeding lamentable; The Text says that they were tortured, mocked, scourged, imprisoned, stoned, sawn asunder, slain with the sword, wandered up and down in sheep-skins, and goat-skins, being destitute, afflicted, tormented, they wandered in deserts, and mountains, and dens, and caves in the earth. And for the Christian church, we know what Christ himself, the great leader of his people, suffered; When Stephen, the first Christian martyr, was stoned, Dorotheus witnesseth that two thousand of others who believed on Christ were put to death the same day. That many suffered in those very times, is plain to me from those very texts, And Saul made havoc of the church. And Herod vexed the church, Acts 8:3, and 12:1.

Else what shall they do who are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead? 1 Cor. 15:19. This place is difficult, and many interpretations are given of it; but this I prefer, as being most agreeable to the scope of the apostle; Else what shall they do (what shall become of them, in what miserable condition were they) who are baptized (with their own blood, not only suffering grievous torments, but even death itself) for the dead (for the cause and quarrel of the dead, for the faith of them that now are dead, and in special, for maintaining this very article of the resurrection of the dead). The force of this argument is very evident, and it well agreeth with the argument of the apostle, that ensueth, ver. 30-32. Why stand we in jeopardy every hour? I protest by our rejoicing which I have in Christ, I die daily. And if I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not at all? As for the word Baptizing, it is only so taken frequently by the fathers, and schoolmen, who usually distinguish baptisms into *Baptisma Flaminis*, *fluminis*, *et sanguinis*, Of the Spirit, water, and blood; but also in sundry places of Scripture, as Matth. 20:22, Mark 10:38,39, Luke 12:50. I have a baptism to be baptized with, and how am I straitened till it be accomplished. All the apostles, after many sore and grievous afflictions, suffered many violent deaths, John only excepted, who yet was banished into Patmos, and by Domitian thrown into a tun of scalding lead, though by a miracle delivered. Brightman, speaking of the stories of those times, says, That every page and leaf is, as it were, all red colored in blood. The covenant of grace is a bloody covenant, both in regard of the blood of Christ first sealing it, and of the blood of the blessed martyrs adding likewise their seals in confirming it.

It is a most heart-breaking meditation to consider the ragging's, madness, and fury of the heathen against the Christians in those times. Hieron, in an epistle to Cromatius, says, that there was no day in a whole year, in which the number of five thousand martyrs cannot be ascribed, except only the first day of January. All the policy, wit, strength and invention of men and devils were exercised and stretched out to the utmost, for the devising the most miserable torments, and exquisite tortures; as plates of iron burning hot, laid upon their naked flesh; pincers red hot pulling off the flesh from the bones; bodkins pricking and thrusting all over their bodies; casting into lime-kilns, and into caldrons of scalding lead; whipping until almost all the flesh was torn off their bodies, and their bones and bowels appeared, and then laid flat upon sharp shells and knives; their skins were flead off alive, and then their raw flesh was rubbed with salt and vinegar, their bodies were beaten all over with clubs until their bones and joints were beaten asunder; they were laid upon gridirons, roasted and basted with salt and vinegar; one member was pulled from another; by fastening them to boughs of trees, they rent their bodies asunder; they were tossed upon the horns of bulls, with their bowels hanging out; they were cast among dogs to be devoured; they were put under the ice naked into rivers; they were tortured on the rack, on the wheel, and on the gibbet with flaming fire under them; they made it their sports to see them devoured by wild beasts; and in the night, instead of torches, they burned the bodies of the saints to give them light for their pastimes. In after-times antichrist began to rise, and to bring a fearful darkness over the face of the church; of which times the Holy Ghost prophesied, Rev. 8:12. The moon, and sun, and stars were smitten. Never will be forgotten these lamentable extremities that Gods poor people then endured; large volumes are extant, the reading whereof might cause the

hardest heart that lives to break. O let us warm our hearts at these fires! Let us peruse and consider those acts and monuments of the church in the case of martyrdom.

8. Be acquainted with the promises of Self-denial; have always a word at hand to relieve ourselves withal in the worst of sufferings. Now the promises are of several sorts. 1. Of assistance, Psal. 9:18, Psal. 37:24, Psal. 46:1, to the end. 2. Of acceptance, Exo. 2:24,25, Exo. 3:7, 1 Pet. 2:20. 3. Of reward, Mat. 19:29, Luke 18:30. And again the promises of reward, are, 1. Of this life, He that forsakes all for Christ shall receive a hundred-fold, saith Matthew: Manifold more in this present time, saith Luke; the joy, the peace he shall have in his conscience shall be many times a hundred times better than the comfort of all these outward things. O but (may some say) what will become of my posterity? Peace of conscience, and joy in the Holy Ghost redounds only to myself, but for my children, I shall leave them fatherless and helpless. To this by way of answer, God often stiles himself the Father of the fatherless, and if of any fatherless, then surely of those whose parents have lost their lives for Jesus Christ. Leave thy fatherless children, saith the Lord, I will preserve them alive, and let thy widows trust in me, Jer. 49:11. 2. Of eternal life, such shall inherit eternal life, Matth. 19:29, Mark 10:30, Luke 18:30. Be of good comfort, (said Bradford to his fellow martyr,) we shall have a merry supper with the Lord this night. Christians! What would we have? The soul indeed is of a large capacity, all things here below can never satisfy it, but eternal life; the inheritance above will fill the understanding with knowledge, and the will with joy, and that in so great a measure, that the expectation of the saints shall be exceeded; for he shall be admired of them that believe, 2 Thess. 1:16.

9. Mind the principle that must carry us through death, and make death itself honorable. We read Heb. 11:34,35,37. That by faith some quenched the violence of fire, Others were tortured. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; and all this by faith. Faith is the grace that enables us to deny ourselves, yea, life itself; other graces may do much, but faith hath the principal work in this. By faith ye stand, said the apostle to the Corinthians, chap. 1:24. It is faith that makes a man stand in his greatest trials, and therefore when Christ saw how Peter should be tempted, he tells him that he had prayed that his faith should not fail, Luke 22:32, noting that while his faith held, all would be sure; faith in this case is like the cork that is upon the net, though the lead on the one side sink it down, yet the cork on the other side keeps it up on the water: David professed, that he had fainted, unless he had believed, Psalm 27:13. Believing keeps from fainting in the time of trouble.

10. When sufferings come, then stir up, and put forth the grace of faith in the exercise of it: Look up to God for strength and assistance, commit ourselves and cause wholly to him, plead the promise, plead our call that he hath called us to this, plead the cause that it is his. Mr. Tindal in a letter of his to Mr. Fryth who was then in prison, hath four expressions of the work of faith in the time of suffering; If you give yourself, cast yourself, yield yourself, commit yourself wholly, and only to your loving Father, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and work for you above all your heart can imagine. But because faith is the root, or principle of Self-denial in this case of sufferings, I shall therefore propound two questions in the following paragraphs.

Quest. 1. What are the differences betwixt faith and pride of heart in sufferings?

I answer, 1. If pride be the principle, a man is ready to put forth himself though he be not called: It is true that in some extraordinary cases, a man may have an inward calling by some extraordinary motion of Gods Spirit, as some of the martyrs had; but in an ordinary way, a gracious heart fears itself, and dares not venture till God calls, it depends more upon Gods call, than any strength it hath to carry it through.

2. If pride be the principle, a man cares not for Gods name any further than he is interested in it; should God use others to honor his name, and he no way come in, he regards it not.

3. If pride be the principle, a man doth not so much strengthen himself with the consolations of God; or the sweet of the promises, as he doth with his own self-proud thoughts; the heart is not so much taken up with the glorious reward of God in heaven, as with some present self-good here: whereas faith is altogether for spiritual and supernatural good, it carries the soul beyond all present things.

4. If pride be the principle, there is no good got by sufferings, the soul doth not thrive under them, it doth not grow in grace by them, it grows not more holy, more heavenly, more savory in all the ways of it, the luster and beauty of godliness doth not increase upon such a one, he is not more spiritual, he doth not cleave closer to God, he is not more frequent with God in secret, he doth not enjoy more inward communion with God than formerly; but if faith be our principle in suffering, there is never such thriving in grace as then, then the Spirit of glory and of God useth to rest upon Gods servants; a godly man's service prepares him for sufferings, and

his sufferings prepare him for service; the church never shined brighter in holiness than when it was under the greatest persecution.

5. If pride be the principle, there is not that calmness, meekness, quietness, sweetness of spirit in the carriage of the soul in sufferings, as where faith is: Pride causeth the heart to swell, to be boisterous and disquiet, to be fierce and vexing, because it is crossed; but faith brings in the Spirit of Jesus Christ, and that was a quiet and meek Spirit in sufferings, as the sheep before the shearer, Acts 8:32. When he was reviled, he reviled not again, 1 Pet. 2:23. Where is reviling and giving ill language, there is pride flaring in that heart. Cyprian speaking of the martyrs contemning death, saith, We see not that humble loftiness, or that lofty humility in any but in the martyrs of Jesus Christ.

6. If pride be the principle, there is joined with that man's sufferings a desire of revenge; he would, if he could, return evil for evil, and doth as far as he dares; but those who have faith to be their principle, they commit their cause to God; though men curse, they bless; they can heartily pray for their persecutors, as Christ and Stephen did for theirs: The Banner over a gracious heart, in all troubles that befalls it, is love; and therefore whatsoever the wrongs be that are offered to such, there is still a spirit of love preserved in them.

Quest. 2. Wherein lies the power of faith to carry us through sufferings and death?

I answer, 1. Faith discovers the reality of the beauty and excellency of spiritual things, which before were looked upon as notions, conceits, and imaginary things; hence Faith is described to be the substance of things hoped for, and the evidence or demonstration of things not seen, Heb. 11:1. The things of Christ, of grace, of heaven, what poor empty notions were

they to the soul, what uncertain things, before faith came in? But faith makes them to be glorious things; Faith discovers such real, certain excellencies in them, and is so sure, that it will venture soul and body, it will bear any hardship, yea it will venture the infinite loss of eternity upon them.

2. Faith makes the future good of spiritual and eternal things to be as present to the soul, and works them upon the heart as if they did now appear. This comes to pass, because faith sees things as the word makes them known, it pitches upon the word in that way that it reveals the mind of God; now the word speaks often of mercies that are to come, as present things. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem, Isa. 53:9,10. Thus the prophet speaks of the deliverance of the church from captivity, as a thing already done, which was not fulfilled many years after. As soon as Jehoshaphat had received the promise, he falls on praising the Lord, as if the mercy were already enjoyed, Praise ye the Lord, for his mercy endureth forever, 2 Chron. 20:17, to 22. Christ saith of Abraham that he saw, and rejoiced, and was glad, John 8:56. Christs day was unto him, as if it had been then. And it is said of the godly who lived in former ages, that though the promises were afar off, to be fulfilled, yet they embraced them, Heb. 11:13. The word in the original signifies, they saluted them. Now salutations are not but betwixt friends when they meet together. Faith takes hold upon eternal life, 1 Tim. 6:19, it takes present possession of the glorious things of the kingdom of God; it makes the soul to be in heaven conversing with God, and Christ, his saints, and angels already; That which is promised, Faith accounts it given, And the land which I gave to Abraham,

to thee will I give it. It was only promised to Abraham, but Abraham's faith made it to him as given, Gen. 35:12.

3. Faith makes use of things past as if they were present. 1. It makes use of Gods mercies to our forefathers; thus the church makes use of the mercy of God to Jacob, when he wrestled with him, and prevailed, as if it were a present mercy to themselves. He had power over the angel, and prevailed, he wept, and made supplication unto him, he found him in Bethel, and there he spake with us, Hos. 12:4. Not only with Jacob, but with us, q.d. Whatever mercy God shewed to him, we make it ours. God spake with us. Thus David and his people did, when he said, He turned the sea into dry land, they went through the flood on foot, there did we rejoice in him, Psalm 66:6. The comfort of the mercies of God for many years past to their fore-fathers, they make as theirs, there did we rejoice in him. 2. Faith makes use of all the promises that God hath made to any of his people, though never so long ago, yea, it fetcheth out the comfort of these promises, as if they were made now to us. Compare Joshua 1:5, with Heb. 13:5. God saith to Joshua, I will be with thee, I will not fail thee, nor forsake thee. This Paul applies to the believers in his time, as if it had been made to them, Be content, saith he, with such things as ye have, for he hath said, I will not leave thee, nor forsake thee. Upon this one instance, whatsoever promise God ever made to any of his people since the beginning of the world for any good, if our condition comes to be the same, faith will make it her own, as if God had but now made it to us in particular. 3. Faith makes use of Gods former dealings with ourselves; when all sense of Gods mercies fails, that God seems to be as an enemy, faith will fetch life from his former mercies as if they were now present. I have considered the days of old (saith David) the years of ancient time, I call to remembrance my song in the night. I said

this is my infirmity, but I will remember the years of the right hand of the most high, Psalm 77:5,6,10. He checks himself for doubting of Gods mercies, because of his former mercies, and he recovers himself by bringing to mind the former dealings of God with him. Now in this work of faith what abundance of strength doth it bring in from former mercies, former promises, former dealings? O this must needs wonderfully strengthen the heart to any suffering whatsoever.

4. Faith carries the soul on high, above sense, above reason, above the world: when faith is working, Oh how is the soul raised above the fears and favors of men? I care not (said Ignatius, a little before his suffering) for anything visible or invisible, so that I may get Christ; let fire, the cross, the letting out of beasts, breaking of my bones, tearing of my members, the grinding of my whole body, and the torments of the devils come upon me, so that I may get Christ. Faith puts a holy magnanimity upon the soul, to slight and overlook with a holy contempt whatsoever the world proffers or threatens: faith raises the soul to converse with high and glorious things, with the deep and eternal counsels of God, with the glorious mysteries of the gospel, with communion with God and Jesus Christ, with the great things of heaven and eternal life. Men, before faith comes into their souls, how poor low spirits, busied about mean and contemptible things, and therefore every offer of the world prevails with them, and every little danger of suffering scares them; but when faith comes, there is another manner of spirit in a man, a princely spirit (as Luther calls it) that dares to adventure the loss of life for the name of Christ. When Valens the emperor sent his officers to Basil to turn him from the faith, they first offered him great preferments. But Basil rejected them with scorn, Offer these things (says he) to children; then they threatened him most grievously; Nay,

threaten (said Basil) your purple gallants, that give themselves to their pleasures. What great spirits did faith put into those worthies, who through faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, of weak were made strong, etc. Heb. 11:33,34. Certainly faith is as glorious a grace now as ever it was, and if it be put forth, it will enable the soul to do great things; the raising of the soul above reason and sense, is as great a thing as any of these; the faith of Abraham was most glorious, for which he is styled the father of the faithful, and yet the chief thing for which he is commended, is, that he believed against hope, Rom. 4:18. When the soul is in some strait, it looks up for some help, and sense says, it cannot be; reason says, it will, wicked men say, it shall not be; yea it may be, God in the ways of his providence seems to go cross: as if he would not have it to be; yet, if faith have a word for it, it says, it shall be: Yea, when God seems to be angry, when there appears nothing to sense and reason, but wrath, yet even then, faith hath hold on Gods heart, that his hand cannot strike.

5. Faith gives the soul an interest in God, in Christ, in all those glorious things in the gospel, and in the things of eternal life: Faith is an appropriating, an applying, an uniting grace; it is a blessed thing to have the sight of God, there is much power in it; but to see God in his glory, as my God, to see all the majesty, greatness, and goodness of God, as these things that my soul hath an interest in, to see how the eternal counsels of God wrought for me to make me happy; to see Christ, in whom all fulness dwells, in whom the treasures of all Gods riches are, and all these are mine; to see Christ coming from the Father for me, to be my redeemer; O what a blessed powerful thing is this! What is all the world now to such a soul? Where is all the bravery of it, or the malice and opposition of it? The loss of

outward things, liberty or life, are great evils to those who have no interest in better, but to such as have interest in higher things, there is no great matter though they lose all these.

6. Faith sets all Gods attributes on work for the good and relief of a believer; it is one thing to have interest in God and Christ, and another thing to have God and Christ working for us. I will not deny but God and Christ are working still; yet when faith lies still, and is not active, although we do not lose our interest in God, yet we cannot expect such sensible manifestations of Gods workings in us. We have a notable expression of Gods stirring up his strength and wisdom for those whose hearts are right with him. The eyes of the Lord run to and fro throughout the earth, to shew himself strong for those whose heart is perfect towards him, 2 Chron. 16:9. Although we be in the dark, and know not how to order our steps, yet there is an infinite wisdom working for us; although we have but a little strength, yet if we have faith to set Gods strength on work, we shall (as the church of Philadelphia) keep Gods word, and not deny his name, Rev. 3:8. Thus much for the denial of natural Self.

SECT. 19. Of the Denial of religious, gracious, or renewed Self; and first of Cautions.

I must now direct in the last place how we are to deny religious, gracious, or renewed self; as a man's own Duties, Holiness, Righteousness, the graces of the Spirit. In prosecution of which (as in the former) I shall give some cautions, and directions.

The cautions are these.

1. That graces, duties are the special gifts and blessings of God. It is of the fulness of Christ that all we have received, even grace for grace, John 1:16. And the apostle tells us, That God hath blessed us with all spiritual

blessings in heavenly places in Christ, Eph. 1:3. Methinks here I see the transcendent excellency of the saints, the betterness of their condition above all men of the world; if God have given a man grace, he hath the best and choicest of all that which God can give; God hath given us his Son, and God hath given us himself, and God hath given us his Spirit, and God hath given us the graces of his Spirit; these are the finest of the flower, and the honey out of the rock of mercy; they that have this gift need not to be discontented at their own, or envious at the condition of any other; they have the principal verb, the one necessary thing. O Blessed be the God and Father of our Lord Jesus Christ who hath thus blessed us: How? With all spiritual blessings in heavenly places, Eph. 1:3.

Notwithstanding they are Gods special gifts, yet we must deny them comparatively, and in some respects, as in these cases.

1. In point of Justification, in relation to righteousness, in comparison of Christ, in the notion of a covenant of life and salvation. It is a dangerous thing to hang the weight of a soul upon anything which hath any mixture of weakness, imperfection or corruption in it, as the purest and best of all our duties have; it is a dangerous thing to teach, That faith, or any other evangelical grace as it is a work done by us, doth justify us: there is nothing to be called our righteousness, but the Lord our righteousness, Jer. 23:6. Faith itself doth not justify habitually, as a thing fixed in us, but instrumentally, as that which receives and lets in the righteousness of Christ shining through it upon us; as the window enlightens by the sun-beams which it lets in, or as the cup feeds by the wine which it conveys. So then in point of justification we are to renounce all our duties and graces.

2. In point of Sanctification: for so we are to attribute the strength, the power, and the glory of all our graces and duties unto Jesus Christ, and

nothing to ourselves. And yet understand we aright, though every believer is thus to deny himself, in spiritual things, even in the point of sanctification, yet he is not to speak evil of the grace of God within himself; he may not miscall his duties and graces, saying, these are nothing but the fruits of hypocrisy, for then he should speak evil of the Spirit whose works they are; neither is he to trample or tread on these graces of God: a man tramples and treads upon the dirt, but he will not trample upon gold or silver; why? Because that is a precious metal, and the stamp or image of the prince is upon it: Now our duties and graces, our righteousness and holiness, as to the matter of justification, they are nothing worth, and so we trample upon all: but as to the matter of sanctification, they are precious metal, and they have the image of Christ upon them, and therefore for a man to tread on them, for a man to say, All this is nothing but hypocrisy, that is not self-denial; properly self-denial in spiritual things, as to the matter of justification, it is to renounce all; and as to the matter of sanctification, it is to attribute the strength, the power and glory of all unto Jesus Christ, and nothing to ones self. This is true self-denial.

SECT. 20. Of the manner of denying our religious, gracious, or renewed self.

The directions of Self-denial in respect of our religious, gracious, or renewed self, are these.

1. Be we sensible of, and humbled for our pride in spiritual things. There is nothing that a Christian is more apt to be proud of than spiritual things. Before he takes up profession, possibly he is proud of his clothes, or friends, or honors, or professions; but afterwards there is nothing that he is more apt to be proud of than of his parts and gifts, and graces, and spiritual things; for look, where a man's excellency lies, there his pride grows; now

the excellency of a Christian lies in spiritual things, and therefore there his pride grows, and there he is most apt to be proud; O be we sensible of this, and mourn for this! It was Mr. Fox his speech, As I get good by my sins, so I get hurt by my graces. It is a dangerous thing to be proud of a man's duties and spiritual gifts, we had better to be proud of clothes, or friends, or honors; for this pride of spiritual things is directly opposite to a man's justification. The first step to humility is to see one's pride; the first step of Self-denial is to be convinced of one's inclination or desire after Self-exalting, Self-admiring, Self-advancing. O what a proud heart have I! What a self-advancing heart have I! There is no believer but he hath something of self; be he never so humble, yet he hath something still that tastes of the cask; there was never any that was so transformed, melted or changed into the mold of the gospel, but there was still some savor of self remaining in him: we had need therefore to be jealous of ourselves, and to watch over ourselves; and if at any time self break out, if at any time the soul begins to be advanced in regard of duty or spiritual things, let us fall down before God, and humble ourselves for the pride of our hearts.

2. Look up, and consider the glory, purity and holiness of God. This consideration will humble a soul, and cause it to deny itself in spiritual things. See this in Job, no sooner had he a great prospect of the glory of God, but he denied himself concerning his own righteousness, which before he stood much upon to his friends. I know it is so of a truth, but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Job. 9:2,3. Gods fulness will convince us abundantly of our emptiness, his purity will shew us our spots, his all-sufficiency our nothingness. When Job was brought a little nearer unto God, he was more humbled before God. I have heard of thee by the hearing of the ear, but now

mine eye seeth thee. Job 42:5,6. (i.e.) I have a clearer and more glorious manifestation of thee to my soul than ever: I now perceive thy power, thy holiness, thy wisdom, thy faithfulness, thy goodness, as if I saw them with my eye, wherefore I abhor myself in dust and ashes. He could not go lower in his thoughts of himself than this expression laid him; abhorrence is a perturbation of the mind arising from vehement dislike, or extreamest distesteem; abhorrence strictly taken is hatred wound up to the height; and to abhor, repenting in dust and ashes, is the deepest act of abhorrence: thus low Job goes, not only to a dislike, but to the furthest degree of it, abhorrence of himself when he saw the Lord. See this in Isaiah, when God came near him, and he saw much of God, then he cried out, Woe is me, for I am undone, because I am a man of unclean lips. Isa. 6:5. How knows he that? Why, mine eyes have seen the king the Lord of hosts. What did not Isaiah know he was a man of polluted lips till then? Yes, but he was never so sensible of it as then: he saw his pollution more than ever by the light of the glory of God that then shone round about him; he never saw himself so clearly as when the majesty of God dazzled his eyes. When the sun shines bright in a room, we may see the least mote in the air; so when the glory of God irradiates the soul, we see all the motes and atoms of sin, the least spot, and unevenness of our hearts and lives.

3. Have Christ in eye. The more we see a humble Christ, a self-denying Christ, the more shall we learn humility and self-denial. Now Christ was the most eminent, transcendent example of self-denial that ever was. He thought it no robbery to be equal with God, and yet he humbled himself and took upon him the form of a servant, Phil. 2:6,7. O what self-denial is here? Was there ever such a self-denial as this? Christians! Consider your Christ, and the more will you learn to deny yourselves even in spiritual things.

4. Acknowledge we ourselves debtors to Christ for all our gifts, and for all our graces. Possibly a man may wear brave apparel, but he owes for them at such a shop, while he is abroad he swaggers, and is proud of his clothes, but when he comes into the shop, and looks upon the book, and considers what he hath to pay, he strikes sail then: thus the gospel is the great shop, and from Christ in the gospel we have all our gifts and graces, and though I may be proud in spirit at another time, yet if I come into the gospel, and see what an infinite debtor I am to Christ, and to free-grace for all that ever I have, then I think, What? Shall I be proud? What? Shall I not deny myself in spiritual things?

5. Study the gospel, and the way of the gospel. Where shall we see an humble Christ but in the gospel? Where shall we see the rich and free grace of God in Christ, but in the gospel? Where shall we get faith in Christ, but in the preaching of the gospel, and in the studying of the gospel? Surely this grace of self-denial in spiritual things grows only in the garden of the gospel: I deny not but there is a common-field humility, or Self-Denial, as I may so speak; such a self-denial I mean, as grows among the heathen, and among moral men: but betwixt that and this we may observe these differences.

1. Take a moral, civil man, and though he may seem to be humble and to deny himself, yet he is proud of his humility. A philosopher coming into Platos house, and seeing it very neat, I trample upon Platos pride, said he. But, said Plato, not without your own pride. Now, a believer doth not only deny himself, but he is sensible of his own pride in that very thing wherein he is humble.

2. Take a moral, civil man, and though he may seem to deny himself, yet it is but in this or that particular thing; but a believer denies himself in

everything. I count all things but dung and dross, saith the apostle, for Jesus Christ, Phil. 3:8.

3. Take a moral, civil man, and though he may seem to deny himself, yet it is but the artifice of his reason and resolution; if I go on in such and such a way, says he, I am undone. Hence he denies this pleasure, and that company. But now a believer denies himself in spiritual things by the beholding of Jesus Christ.

4. Take a moral civil man, and though he may seem to deny himself, yet there is no mystery in it; but there is ever a great mystery of grace in a believers self-denial. As thus, he ever cries, what shall I do to be saved? And yet he professeth that he doth not expect to be saved by his doing; here's a mystery. Again he counts himself less than the least of all Gods mercies, and yet he thinks God hath done more for him than if he had given him all the world; heres a mystery. Again, he looks upon himself as the greatest sinner, and thinks of every one better than himself, and yet when he looks upon a drunkard, or a swearer, or the like, he professeth that he would not change his condition with such a man for all the world; what a mystery is this?

5. Take a moral, civil man, and though he may seem to deny himself in temporal things, which devils themselves may do, yet he cannot, as the believer, deny himself in spiritual things. One makes mention of a certain godly man that was sore tempted by Satan in his time, the godly man was much in duty, to whom Satan said, why takest thou this pains? Thou doest watch, and fast, and pray, and abstainest from the sins of the times; but O man, what doest thou more than I do? Art thou no drunkard, no adulterer, says Satan? No more am I. Dost thou watch, and fast, says Satan? I never slept, I never eat, nor drink; what doest thou more than I? I will tell thee,

said the godly man, I pray, I serve the Lord, I walk humbly, I deny myself; Nay then, says Satan, thou goest beyond me, for I am proud, and I exalt myself, and therefore herein thou goest beyond me. And thus we may difference betwixt true self-denial and false.

6. Rest not on anything below Jesus Christ. Neither grace, nor duties, nor holiness are to be trusted upon. We must hold them fast in point of practice and obedience, but it is our sin and danger to hold them fast in reliance and confidence. I desire to be rightly understood in this truth. Some because they need not to rely on duties, they let go their duties, they let prayer and repentance and sorrow for sin go, they say, It is no matter for duties, they need not to trouble themselves, Christ hath done all. This is to turn the grace of God into wantonness. We must let go both our graces and duties in point of justification, but hold them we must as our lives in the tenor and conversation of our lives. Prayer, hearing, fasting, repenting must not die whilst we live; do them we must, but glory in them we must not: we must not rest in anything whatsoever below Jesus Christ.

I shall instance in these particulars.

1. We must not rest upon our own preparations for duties. It is a commendable thing to prepare our heart; we must pray that we may pray; we should have secret communion with our God, before we come to seek communion with him in a sermon; but we must not rest upon our own preparation when we have prepared; if we advance that into the throne of Jesus Christ, and rest upon that when we should only rest upon him, it is the way to make all our preparations miscarry.

2. We must not rest upon our enlargements in duties. It may be we have a spring-tide of assistance comes in; a minister preaches with great preference of the spirit of God, and a saint prays, as we find it, in the Holy Ghost Jude

20. i.e. He finds the holy Spirit of God leading him from petition to petition, melting him with brokenness when he is confessing sin, filling him with rejoicing when he is remembering mercy, raising him with an high wing, as it were, of importunity, when he is begging of favor (as it was an admirable temper in holy Bradford, that he was not content till he found God coming into his spirit with several dispensations according to the several parts of his prayer); and now as soon as the duty is done, it may be he goes away, and strokes himself. O what an admirable prayer was here! Surely I shall do well this day, I shall be able to wrestle with all temptations; this is the very way to miscarry, thousands have found it; so that when he comes to pray again, it may be he prays most dully and flatly, the Spirit is grieved, and gone, and he can say little or nothing.

3. We must not rest upon the comforts we have in duty, or after duty. It may be when we have been at duty and have had some soul-ravishments, O now we think our nest is built very high, and our rock is firm, and we shall go on vigorously; Chrysostom hath a saying to this purpose, Methinks, saith he, a saint when he comes from a sacrament, should be able to flee in the face of a devil, and though he walk in the midst of snares, yet he should be able to encounter with them all. Comforts are very sweet things, and indeed strengthening things; The joy of the Lord is our strength, saith Nehemiah, ch. 8:10. Nothing more animates souls than joy, only here is the danger, if we rest on these joys and comforts; surely if so, we provoke God to withdraw them. The Spirit of God is a most choice and tender thing, it dwells in none but a clean pure temple most cleanly swept; if any pride spring up in our hearts we lose our comforts.

4.We must not rest upon graces. This was Peters fault, he was full of conceit and self-confidence, he had grace, and he rested on it, Lord, though

all forsake thee, yet will not I, Mat. 26:33. Yet soon after Peter did forsake and deny his master, and we do not find Peter so confident afterwards: when Christ said to him, Simon Peter, lovest thou me more than these? No comparative words now; no more that Lord thou knowest I love thee, John 21:15, etc. Peter was whipped with self-confidence, and the woeful fruits of it, and now in a good degree it was purged out of him. Surely it was a lesson well worth the learning though it cost the whipping. We must not rest on graces, nor on anything else on this side Jesus Christ.

7.Be often putting forth new actings of faith in Jesus Christ. The more we believe, the more do we deny religious self. Hence it is that self-denial in spiritual things is not to be found in the law, but in the gospel; the law though it had its use (and we dare not but make use of it) yet properly it will not make a man to deny himself, but rather to seek himself in spiritual things: Obey and live; saith the law, but if thou failest in any one point, thou are lost forever: in this case (if there were no other way) who would deny his own righteousness? Nay who would not seek to save himself by his own righteousness? But now says the gospel, By works thou canst not live, but if thou wilt throw down all thy own righteousness at the feet of Christ, and believe on him, and rest only on him, thou shalt be saved. O this will make a man to deny his own righteousness, and to deny himself in spiritual things. Go we therefore to Christ, let us maintain believing apprehensions of the Lord Jesus Christ. He alone is the humble self-denying person that seeks justification not by works, but by faith only.

8. Let it be the joy of our souls to exalt and set up Christ within our souls. Though in order to justification we must deny our graces, eye Christ without us, yet we must have a care to see and feel Christs kingdom within us, to set up Christ in our hearts, and to discern him ruling and commanding

there as a king in his throne. And there is true self-denial in this, for wherever Christ reigns there sin goes down. As the people would have all the men put to death which would not have Saul to reign over them, 2 Sam. 11:22, so doth a true believing soul mortify whatsoever opposeth Christs kingdom, he removeth whatsoever may hinder Christs spiritual dominion, he makes all veil and stoop for Christs exaltation within him. O then let Christ reign over all within us, in our understandings as a prophet enlightening us, in our wills as a king commanding us, in our affections as a priest mortifying us, in our loves as a husband marrying us; let the whole man be subject unto whole Christ. This is the character of a true self-denier, Christ rules within him, he every way subjects himself to Christ, in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honor Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desires to long after Christ, in his endeavors to exalt Christ, in all his duties, graces, gifts, abilities, to make them serviceable unto Christ: why this is to attribute the glory of all our duties and graces to Jesus Christ, and nothing to ourselves. Now is Christ all in all, now we truly deny ourselves, our sinful selves, our natural selves, our religious selves.

Thus much of Self-denial.

CHAP. VI. – OF EXPERIENCES.

SECT. I. Of the Nature of Experiences.

Experience (say some) is a knowledge and discovery of something by sense not evident in itself, but manifested by some event or effect. This description contains both Natural and Spiritual Experience; but my purpose is to speak only of the latter, and in that respect I look strictly at Experiences, as Real proofs of Scripture truths. When I mark how true every part of God's Word is, how all the Doctrines, Threatening's and Promises contained therein, are daily verified in others, and in my own self, and so improve, or make use of them to my own Spiritual advantage, this I call Experience.

SECT. 2. Of the gathering of Experiences.

That our Experiences may further us in the way to Heaven, we must learn 1. To gather them: 2. To improve them. 1. For the gathering of them, the only way is —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us instead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; Who among you will give ear to this? Who will hearken for the time to come? Whoso is wise, and will observe those things, even they shall understand the loving kindness of the Lord.

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that Experience is *multiplex memoria*, A multiplied memory, because of the memory of the same thing often done, ariseth Experience: I remember the days of old, saith David; I remember how thou didst rebuke Abimelech, and overthrew Nimrod, and Pharaoh, and Ahithophel: and thus would we treasure up Experiments, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we should be; even as in Victories, every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, moving's, stirrings, workings of a soul towards Christ, or of Christ towards a soul.

3. To cast these things thus marked and laid in under several Spiritual heads, of Promises, Threats, Deceits of the heart, Subtilties of Satan, Allurements of the world, &c. I might enlarge the Heads into anything that is good or evil: 1. Into anything that is good, whether it be God, or the things given us by God; his Spirit, his Councils, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into anything that is evil, whether it be Sin, or the fruits of Sin, as Corruption, inability to good,

vanity of all the Creatures, the Judgments of God. Thus we must sort our Experiences, as the Apothecary sorteth his Drugs.

SECT. 3. Of the improving of Experiences.

2. For the improving of Experiences, —

1. We must consider what Scripture-truth is verified thereby in,

Others.

Our selves.

1. In others, as if we consider how God blesseth and cheereth the religious; wherein that Text is verified, Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings: Or if we observe how God punisheth the carnal and hypocritical, wherein that Text is verified, Woe unto the wicked, it shall be ill with them, for the reward of their hands shall be given them.

2. In ourselves, as if by a Spiritual Experience we taste God to be good; wherein that Text is verified, If so be ye have tasted that the Lord is gracious: If we find the things given us of God to be good; as that his Spirit is good, according to that Text, Thy Spirit is good: That his Ordinances are good, according to that Text, It is good for me to draw near to God; — and, This is my comfort in affliction, for thy word hath quickened me: That Sanctification, and the fruit of the Spirit, are good; according to that Text, It is good that a man should both hope, and quietly wait for the salvation of the Lord: — It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: — It is good to be zealously affected always in a good thing:— It is a good thing that the heart be established with grace; or if by Experience we discern the evil of sin itself out of measure sinful, according to that Text, Sin by the Commandment is become exceeding sinful: If we find out the corruption of our own Nature, according

to that Text, Behold, I was shapen in iniquity, and in sin did my mother conceive me: If we discover the abomination of our own righteousness, according to that Text, We are all as an unclean thing, and all our righteousness are as filthy rags: If we feel our own inabilities to do any good, according to that Text, To will is present with me; but how to perform that which is good, I find not: — Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God: If we have trial of the vanity of all creatures, as of Riches, Honor, Wisdom, according to that Text, Vanity of vanities, all is vanity: O how will these blessed Experiences, backed by Scripture truths, kindle our affections! I deny not, Faith works more steadfastness, and firmness of adherence, but Experience usually breeds the greater strength of affections: I love the Lord, (saith David) and why so? Because (of this Experience) he hath heard my voice, and my supplications.

2. We must endeavor to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of Experiences is evidenced by the Dispositions answering God's mind, which are left upon the heart, and brought forth into the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satan's suggestions more watchfully resisted; the bewitching's of the world kept at a greater distance from the soul; in a word, when by this experimental application of God's works to his word, God is more advanced, and Self more abased, the honor of the Lord is more studied, and the edification of his people endeavored, holy love increased, service

quickened, faith strengthened, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

SECT 4. Of the Sanctification of Experiences in their several Uses.

The Sanctification of Experiences is evidenced (as we said) by such Dispositions as these: —

1. When Divine discoveries are more strongly believed; this is one fruit of Experience, it wonderfully strengthens our faith: When the Israelites saw the Egyptians drowned, then they believed the Lord, and his servant Moses. When we find all things in the event to be as we believed, this confirms our Faith, as David knew that God favored him, by his deliverances.

2. When the heart by threats is more kindly awed: This another fruit of Experience, The righteous also shall see and fear; first see, and then fear: When the Primitive Christians saw Ananias fall down, and give up the ghost, then great fear came on them that heard those things; this holy fear many a time possesseth the Saints: My flesh trembled for fear of thee (saith David) and I am afraid of thy judgments.— When I heard, my belly trembled (saith Habakkuk) my lip quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of God's wrath against impenitent sinners.

3. When the deceitful heart is more narrowly watched: Hath it cozened us once and again? Experience hereof will breed in us a godly jealousy and suspicion over our hearts; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy duties,

how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satan's suggestions are more watchfully resisted, this is the voice of Experience in such a case, Doth Satan furiously assail us? Be not dismayed; Are his temptations most fierce? Be we most diligent in the means of grace, the practice of holiness, the labors of an honest calling; Pray earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubting's; Draw nigh to God, for Satan will then cease to vex thee with his temptations anymore: Resist the Devil, and he will fly from you: it is true, the Believer is too weak of himself to withstand the least assault, but if we rely on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of Experience, That a Soul having once returned with victory, through the power of his might, He will abide in the secret place of the most high forever.

5. When the bewitching's of the world are kept at a great distance from the Soul: This was Solomon's case and cure, after all his travels and great delights, he no sooner returns as to himself, but he fills the world with this news; What news? Vanity, And what more? Vanity of vanities; And what more? All is vanity: Experience of its vanity, weans him from the love of this earth, it takes him off the creature, and lifts him unto the Lord his Creator; so should we (if ever we were charmed with such Syren songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced: The man that feels Christ's gracious power and virtue, will be sure to exalt Christ, and set him up on high; when Israel saw the mighty work of David in overthrowing

Goliath, then David was much set by: The Believers experience of Christ's mighty and gracious working, makes Christ very precious to him, then he cries, as the Soldiers of David, Thou art worth ten thousands of us: Hence it is that God's people value him above all their profits, friends, ease, credit and lives. Matthew left the Receipt of Custom, James and John their Ships, and Nets, and Father, and followed him, yea, many for his sake loved not their lives unto death; no wonder they had many sweet experiences of Christ: Christ to their apprehension was the fairest of ten thousand, none but Christ, none but Christ.

7. When the people's edification is endeavored: Have we tasted of the goodness of God? Let us then provoke others to believe, and to serve the Lord together with us; this is one end of Experience, and that use we should make of it towards others. When Gideon heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of Israel, and said, Arise, for the Lord hath delivered the host of Midian into your hands.

8. When a man's own self is more abased: Do we live the life of grace and true holiness? This will teach us to deny ourselves wholly: If any man (saith Christ) will come after me, let him deny himself; q.d. If any man will come after me in the knowledge of my Will, in the belief of my Promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at: Let him deny himself; whatsoever is of himself, or belonging to himself, as a corrupt and carnal man; let him go out of himself, that he may come to me; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my

service: This the Apostle stiles, A living, not unto ourselves, but unto him that died for us; he alone understands, and hath experience of the end of Christ's death, that makes Christ's glory the end of his life, and lives not to himself, but to Christ.

9. When holy love is more increased: I love the Lord, because he hath heard my voice and my supplication: We cannot taste of the Lord, but we must have a hearty love to the Lord: Will you hear the voice of Experience? This ’tis, O taste, and see how good the Lord is; and then, O stay me with flagons, and comfort me with Apples, for I am sick of love; such a one truly affects Christ, and all that follow Christ; such a one loves the person of Christ, without his privileges; a naked Christ, as well as a Christ clothed with all his robes, in all his glory and resplendent beauty; Christ in a Prison, as well as Christ in a Throne: Thus John (after all his Experiences of Christ's love to him) could love Christ on the cross, when other forsook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, such times may come, that death and darkness may surround us, and we may grovel in the dust: But here is our comfort, That tribulation worketh patience, and patience experience, and experience hope: Have we any Experience of God's gracious dealings with us in former times? Have we sometimes been refreshed by his hand? Hath he sometimes helped us? Was he found of us when we sought him? Nay, often unsought for? Hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace? How should we then but hope? As it was in this respect, it is, and ever shall be; if new temptations arise, and new lusts break in and spoil, it is the voice of Experience, I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me unto his

heavenly kingdom, to whom be glory and dominion forever and ever —and, We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us.

11. When joys of the Spirit are raised and stirred up: Who is he that hath not been delivered out of some miserable exigence? And if we have, we may well say with David, Thou hast showed me great troubles and adversities, but thou wilt return and receive me, and wilt come again, and take me up from the depth of the earth, and comfort me: Former comforts are as a bill obligatory under God's hand, to assure us that he will not forsake us: Whom God loves, he loves unto the end—Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

12. When Faith is more and more strengthened, Experiences should be turned into Confidences: Thus David improved his Experiences, The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine: In like manner should we take notice of God's dealings, and after we have once tried him and his truth, let us trust him for the future; Tried Truth, and tried Faith unto it, sweetly agree, and answer one another. Hence it is that Experience of God's love, should refresh our Faith upon any fresh onset; So let all thine enemies perish (said Deborah, the heart of that blessed woman was enlarged, as it were Prophetically) when one falls, they shall all fall; there is the like reason, So let all thine enemies perish, O Lord. Experience in ourselves or others, will enlarge our faith to look for greater matters still from our gracious powerful God: Hath the Lord given us a victory over the Philistines? Then Awake, awake Deborah, awake, and be enlarged, O my faith! Every new Experience is a new knowledge of God, and should fit us

for new encounters: I deny not but we ought to trust God upon other grounds, though we had never tried him; but when he helps our faith by former Experiences, this should strengthen our confidence, and shore up our Spirits, and put us on to go more cheerfully to God, as to a tried friend. It was the speech of one eminent in holiness, upon occasion of the accomplishment of a great request made to God by him, I have tried God often, now I will trust him indeed. If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of God's particular dealings towards us: we might say, This and this truth I dare venture upon, I have found it true, I dare build all my happiness upon it; as Paul, I know whom I have trusted, and I am persuaded he is able to keep that which I have committed unto him against that day; q.d. I have tried him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.

13. When scruples and doubts are removed, O (cries the soul) I have many Experiences, but no Comfort as yet. Thus David, after the remembrance of his songs in the night, left his soul still in doubt; and he goes on to say, Will the Lord cast off forever? And will he be favorable no more? In this case it is the duty of Christians, to call to mind their former Experiences of Faith and Joy again and again: for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a breast of Consolation) milkless? Yet again suck, Comfort may come in the end: If after we have impaneled a Jury and Grand Inquest to search, and our first Verdict condemns us, or they bring in an Ignoramus; yet do, as wise Judges often do, send them about it again, they may find it the next time: Jonah looked once, it seems, and found no comfort, for he said, I will look again towards thine holy Temple: So some have looked over their hearts by

signs at one time, and have to their thinking found nothing but Hypocrisy, Unbelief, Hardness, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espied the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

O but (cries the soul) I have tossed and tumbled over my heart, I have searched into the Registers and Records of God's dealings, and me thinks, I can call nothing into remembrance betwixt God and me: What, nothing? Look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure strains of love to Christ? Pure drops of godly sorrow for offending Christ? Have we never an old tried Evidence, which hath been acknowledged and confirmed again and again in open Court? What, not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one Promise do belong to us, all do; for everyone conveys whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveys whole Christ, and the Wine conveys whole Christ: so in the Word, every Promise conveys whole Christ; if we can but say as the Church of Ephesus, This thing I have, that I hate sin: we may plead this to God, yea though it be in a lesser degree, if in truth and sincerity (for God brings not a pair of Scales to weigh, but a Touchstone to try our graces) if it be true gold, though never so little of it, it will pass current with him: He will not quench the smoking flax, though it be but a smoke, not a flame; though it be but as a wick in the socket, (as it is in the Original) likelier to die and go out, then to continue, which we use to throw away, yet he will not quench it, but accept it. O let us comfort ourselves with these words!

O but (cries the soul again) I have searched all crevasses for light, but alas, I cannot see the least beam of it: What help now remains? If it be thus, poor soul, Be not faithless, but believing. Christ helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoice in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them; or Christians may live depending on God, when all other subordinate stays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, I will hang on him still, Though he kill me, yet will I trust in him, and there is comfort in this.

If so (saith the soul) then what need of Experiences, so long as I have the Promises, and may live by Faith? O but for all this, be not careless of Experiences: for 1. It is the goodness of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his Children by daily renewed Experiences of his fatherly care. 2. Though it be one thing to live by Faith, another thing to live by sight, yet the more we see, and feel, and taste of God, the more we shall be led to rely on him, for that which as yet we neither see nor feel: This is the very meaning of God, that by that which we feel, we might be strengthened in that we look for.

SECT. 5. The consideration of Experiences in a practical course; or some practical Rules to be observed.

It were good for Christians intending the practical part, to observe these or the like Rules:

Some Cautionary.

Some Directory.

1. The Cautionary Rules may be these: —

1. In gathering Experiences, Beware of misprision of God's Providences. There are many mistakes nowadays, and therefore it is our best and only course, for our security, to interpret all God's works out of his Word: We must make the Scriptures [as we said before] a construing book to the book of God's Providences: Judge neither better of prosperity, nor worse of adversity, then God's word warrants us. This was the Psalmists cure, his Experience put a *Probatum est* to this prescription, When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end: God may prosper a wicked man, and he may construe this as an argument, and note it as an Experience of God's gracious dealing with him, and dear love unto him: O take heed! To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.

2. In improving Experiences, beware how we argue from one Experience to another: Judgments threatened, are not always inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not always dispensed after one and the same manner; indeed David could say, The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine; and Paul could say, I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work: and so we may say, that God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still: But this manner of arguing, as it is demonstrative, so it hath some limitations, which we must carefully take notice of; as,

1. That besides a mere Providence, we take notice of some Promise of God on which we build: Thus Paul delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, which (saith he) raiseth the dead.

2. That we consider the manner of the Promise, because,

1. Some Promises are disjunctive; as when God in his mercy conveys anything to us either in particular, or in the equivalent, by way of Commutation and Compensation with Spiritual things. Thus a Christians Experience works Hope, but not always of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before time found; No, we must hope according to the Word, or according to the quality of the Promise: Paul's hope (after Experience of many deliverances) was not expressly or peremptorily, that the prick in his flesh should be removed, but that God's grace should be sufficient, and so he had the fruit of his former Experience, because he obtained an equivalent supply, but not otherwise.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sickness, and from trouble, and war: If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. In these or the like Promises, God may give us the Experience of his Word at one time, but deny it at another, because we fail in the condition of the Promise on our parts. Observe, Christians! Would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the means he

hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not.

3. Some Promises are indefinite; as that in Jam. 5:14,15. Is any sick among you? Let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up: In this case God may sometimes, yet doth not always perform promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quoties*, again and again. It only intends thus much, That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not always perform, so neither are we absolutely, or infallibly, or universally to conclude, The Promise is not universal, but indefinite, and accordingly our conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure ourselves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. The Directory Rules may be these: —

1. Let us communicate our own Experiences to the good of others. David in his deliverances invites others to have recourse unto him: Bring my soul out of prison, that I may praise thy name; then shall the righteous compass me about, when thou shalt deal bountifully with me. Conceal not within our bosoms those things, the communicating whereof may tend to public profit: Surely it were a course much tending to the quickening of the faith of all, if we would impart to one another our mutual Experiences.

2. Let us trade others Experiences to our own particular profit. Thus David in desertion hath recourse to God's gracious dealings with his forefathers: Our fathers trusted in thee, they trusted, and thou didst deliver them; they cried unto thee, and were delivered, they trusted in thee, and were not confounded. What favor God showeth to any one, he will vouchsafe to everyone that seeketh him diligently, if it may be for his good: Thus we find in Scripture, that sometimes a personal Experience was improved to an universal advantage, James 5:11, Psal. 73:1, Heb. 13:5,6.

3. Let us cast our Experiences under several heads, and make the Word and Works face one another, and answer one to another: Or to make the work complete, it were not amiss to distribute the frame into three Columns; and in the first to set down Experiences, in the second the Texts, in the third Dispositions answering God's mind, in such and such a case, to be left on the heart afterwards.

4. Let us pray with fervency (whenever we set a time apart to view over our Experiences) that those Dispositions, answering God's mind in every particular Experience, may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choice comfort of the soul in this Duty. And this method a poor creature and servant of Christ hath followed in his own particular practice: whereof I shall give you a taste in the following Section.

SECT. 6. The Experiences of a weak Christian, cast into the method propounded.

SUB-SECT. 1. Judgments on the Wicked.

Experiences.

1643.

Feb. 9. - Preston was taken by the Parliaments Forces; several Papists slain in it, some naturally of a good disposition, and therefore many mourned for their untimely death, but rejoiced in the accomplishment of the promise.

Octo. 29. - This day a Soldier was slain in Preston in the open Fair; and not long after another Soldier was slain in the very act of drunkenness: It is reported that he was drunk the night before, and that he threatened that very morning, before night either to kill or to be killed.

1648.

June 6. - H.M. (as it is said) drunk together 18 Cans of Ale, and presently upon it fell sick, and after died; others in like manner surfeited: But above all, most terrible was the death of R.H.

Octob. 23. - A strange and fearful relation of the ruin of a family, and of a stately house, of one who was exceedingly addicted to the sin of uncleanness; and now (excepting two of his brother's base born) there is not a man left of his name in all England; for which cause he conveyed his Estate to a stranger.

Texts.

Rev. 16:6,7. - They have shed the blood of Saints, and thou hast given them blood to drink. —Even so Lord God Almighty, true and righteous are thy judgments.

Rev. 19:2. - He hath judged the great whore, which did corrupt the earth with her fornication, &c.

Gal. 5:19-21. - Now the works of the flesh are manifest, which are these, — Hatred, variance, emulations, wrath, strife, seditions, heresies, envying's, murders, drunkenness, revellings, and such like.

Isa. 5:11,14. - We unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till the wine inflame them: — Therefore Hell hath enlarged herself, and opened her mouth without measure, &c.

Prov. 5:8-11. - Remove thy way from the strange woman, lest thou give thine honor to others; — lest strangers be filled with thy wealth—and thou mourn at the last, when thy flesh and thy body are consumed.

Dispositions required in this case, and to be prayed for.

Rev. 18:4. - Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev. 18:20. - Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

Gal. 5:16. - Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

Gal. 5:24. - They that are Christ's, have crucified the flesh, with the affections and lusts.

1 Cor. 6:20. - Ye are bought with a price, therefore glorify God in your body, and in your Spirit, which are God's.

Prov. 23:20. - Be not amongst wine-bibbers.

Luke 21:34. - Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.

Rom. 13:13. - Let us walk honestly, as in the day, not in rioting and drunkenness.

Ephes. 5:18. - Be not drunk with wine, wherein is excess, but be filled with the Spirit.

Coloss. 3:5,6. - Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection: — For which things sake the

wrath of God cometh on the children of disobedience.

1 Thess. 4:3. - This is the will of God, even your Sanctification, that ye should abstain from fornication.

SUB-SECT. 2. God's love to the Saints.

Experiences.

1642.

Sept. 29. - This night some Christians observed a night of Humiliation and Prayer for besieged Manchester; and Octob. 1. - The Siege was raised: God's love was exceedingly manifested herein to the Saints, both within and without that prayed for Town. O let the mercy never be forgotten!

Decemb. 23. - Thus they prayed for Blackburn, and Decemb. 24, the siege was raised thence.

1647.

Feb. 11. - This evening one was desired to pray for Mr. L. sick child; and it was observed in the heat of Prayer, at the commending of its soul to God, the soul at that very expression left the body: Blessed be God for this Providence, and for the assistance of his spirit at so needful a time.

1648.

August 7. - A Letter from Mr. Tho. Shepherd, of the Indians receiving the Gospel in New England: He calls them, The precious first fruits of America to Jesus Christ; it much affected the hearts of many.

Aug. 22. - Many Miracles of mercies to England, to the County Palatine of Lancaster, and especially to Preston, by that glorious Victory over the Scots: The Army came to Preston in the very nick of time, by which means it both escaped Plundering and firing, the Enemy having threatened it both ways. Surely, God now answered Prayers, of which the Lord gave some signs the very day before, at a public Fast observed in Manchester.

Texts.

2 Chron. 7:14. - If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chron. 6:28-30. - If their enemies besiege them in the cities of their land, — then what prayer shall be made by any man, — hear thou from heaven.

Isa. 65:24. - And it shall come to pass, that before they call, I will answer, and whilst they are yet speaking, I will hear.

Acts 7:59,60. - Lord Jesus receive my spirit: — and when he had said this, he fell asleep.

Isa. 60:5,8. - The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee: — Who are these that fly as a cloud, and as the doves to their windows?

Judge. 20:28,42,43,45. - Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up, for tomorrow I will deliver them into thy hand: — So they turned their backs before the men of Israel— but the battle overtook them, — and chased them, and trod them down with ease over against Gibeah— and they gleaned of them in the high ways, and pursued after them to Gidom, and slew 2000.

Dispositions required in this case, and to be prayed for.

Psal. 28:6. - Blessed be the Lord, because he hath heard the voice of my supplications.

Psal. 116:1,2. - I love the Lord, because he hath heard the voice of my supplications, because he hath inclined his ear unto me, therefore will I call

upon him as long as I live.

Psal. 6:8. - Away from me, ye workers of iniquity, God hath heard the voice of my weeping.

Ps. 66:16-19. - Come and hear, all ye that fear God, and I will declare what he hath done for my soul: I cried unto him with my mouth, and he was extolled with my tongue: If I regard iniquity in my heart, the Lord will not hear me; but verily God hath heard me, he hath attended to the voice of my Prayer.

Isa. 54:1. - Sing O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travel with child: for more are the children of the desolate, then the children of the married wife, saith the Lord.

Psa. 2:11. - Rejoice with trembling.

Psal. 44:8. - In God we boast all the day long, and praise thy name forever. Selah.

Exo. 15:11. - Who is like unto thee, O Lord, amongst the gods? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

Judge. 5:15. - For the divisions of Reuben, there were great thoughts of heart.

SUB-SECT. 3. Several Chastisements or Afflictions on myself and others.

Experiences.

1641.

Jan. 24. - This day one heard of his Mothers death, whose daily prayers and tears, now missing, he could not but mourn for her loss.

March 5. - This day the Lord visited one with a Feaver, but not long after restored him to his former health.

1645.

Jan. 21. - This day fire took hold on the clothes of a young child, and burned his face very ill.

1646.

Aug. 23. - One fell into a sore sickness; many gave him for gone, but the Lord recovered him.

1647.

Decem. 27. - This day one understood of the slanders, and consultations and threats of some eminent persons against him; at which time he fell upon reading, and the Lord seemed to speak to him out of Psal. 31.

1648.

Jan. 24. - I had a grieved and troubled heart, by reason of some opposition of wicked people; at night I read a feeling passage of Mr. Rogers on Judges 13, thus, — I have often thought it God's mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by experience they be armed against it.

July 1. - Or thereabouts, one gave me a Relation of her sad desertion, thus — That one night as she sat by the fire, she thought she saw the ground open, and a gulf of fire appearing; whereupon she cried, I am damned, I am damned: If at any time she saw any fire, she supposed that she must go into it, and that the Devils would fetch her into it. Once wringing her hands, she cried out, O what was I born into the world for? One standing by, answered, To glorify God; to whom she replied, You say true, for God shall be glorified in my damnation: If any offered to pray, or to read, she usually cried out, It was too late to pray for her; and they should not read that pure

Word of God by her, for it belonged not to her. At last God appeared, and she felt marvelous comforts.

Texts.

Psal. 35:14. - I bowed down heavily, as one that mourneth for his Mother.

Luke 4:38,39. - Simon's wives mother was taken with a great fever, and they besought Christ for her; and he rebuked the fever, and it left her.

Zech. 3:2. - Is not this a brand plucked out of the fire?

Phil. 2:27. - For indeed he was sick nigh unto death, but God had mercy on him.

Psa. 31:13. - I have heard the slander of many, fear was on every side, while they took counsel together against me.

Joh. 15:20. - Remember the word that I have said unto you, the servant is not greater than the lord; if they have persecuted me, they will also persecute you.

1 Cor. 4:13. - We are made as the filth of the world, and are as the off-scouring of all things unto this day.

Job 13:24,26. - Wherefore hidest thou thy face, and holdest me for thy enemy? Thou writest bitter things against me.

Psal. 88:14,15. - Lord, why castest thou off my soul? Why hidest thou thy face from me? I am afflicted and ready to die; —while I suffer thy terrors, I am distracted, &c. v. 16-18.

Dispositions required in this case, and to be prayed for.

2 King. 2:12. - And he cried, My father, my father, the charet of Israel and the horsemen thereof.

1 Thess. 4:13. - Concerning them which are asleep, sorrow not, even as others which have no hope.

Psal. 103:2,3. - Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases.

Isa. 43:1,2. - Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine; when thou passest through the waters, I will be with thee, when thou walkest through the fire, thou shalt not be burnt.

Psal. 30:3,4. - O Lord, thou hast brought up my soul from the grave, thou hast kept me alive— Sing unto the Lord, O ye Saints of his.

Joh. 11:4. - This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Psa. 31:14-16. - But I trusted in thee, O Lord; I said, Thou art my God, my times are in thy hand, deliver me from the hand of mine enemies, and from them that persecute me: Make thy face to shine upon thy servant, &c.

Matth. 5:12. - Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

Matth. 5:44. - Pray for them which despitefully use you, and persecute you.

Rom. 8:35. - Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution? &c.

Rom. 12:14. - Bless them which persecute you: bless, and curse not.

Psal. 77:5-7,10. - I have considered the days of old, the years of ancient times: I call to remembrance my song in the night, I commune with mine own heart, and my Spirit makes diligent search: Will the Lord cast off forever? And will he be favorable no more? — And I said, This is my infirmity.

Isaiah 50:10. - Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.

SUB-SECT. 4. Performances of gracious Promises to myself and others.

Experiences.

1642.

Jan. 6. - This day a private Fast being observed, the Lord gave some, that exercised, the very spirit and power of Prayer, to the ravishment of hearers; surely it was the Spirit spake in them.

Feb. 5. - The Lord wonderfully this day (as once before) delivered one from the danger of fire, which had begun in his house, but was discovered by the smoke.

1643.

Jan. 2. - This day was snares laid for a poor Christian; the Sheriff of the county sent for him, but the Lord delivered him.

1644.

July 2. - This day was a public Fast observed in Manchester, and the very same day the Lord returned answers, by overthrowing Pr. Ruperts forces at York.

1646.

Sept. 13. - The Lord restored one to his health, out of a dangerous disease, and he praised God for it in the public Assemblies.

1647.

Decemb. 11. - This day one observed Gods goodness, in supplying fully all his Temporal wants: This he construed as an earnest both of Spiritual and Eternal favors and mercies in Christ.

1649.

May 5. - Some Ministers were convented before the Committee of plundered Ministers, and examined by them concerning a Book put forth by

the Ministers of Christ in the Province of Lancaster; but the Lord stood by those Ministers, and gave them in that hour what to speak for Christ and his Cause.

Texts.

Zech. 12:10. - And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications.

Rom. 8:26. - Likewise the Spirit also helpeth our infirmities, — it maketh intercession for us, with groanings which cannot be uttered.

Isa. 43:2. - When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

Psa. 64:5,7. - They commune of laying snares privily: — But God shall shoot at them with an arrow, suddenly shall they be wounded.

Psal. 55:18. - He hath delivered my soul.

Isa. 65:24. - And it shall come to pass, that before they call, I will answer; and whiles they are yet speaking, I will hear.

Deut. 7:15. - And the Lord will take away all sickness.

Exod. 23:25. - And I will take sickness away from the midst of thee.

Mat. 6:33. - Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Prov. 13:4. - The soul of the diligent shall have plenty.

Matth. 10:18-20. - And ye shall be brought before Governors and Kings for my sake. — But take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh in you.

Dispositions required in this case, and to be prayed for.

Jer. 29:12,13. - Then shall ye call upon me, and ye shall go, and pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when

ye shall search for me with all your heart.

Jer. 31:9. - They shall come with weeping, and with supplications will I lead them.

Dan. 3:15. - Our God whom we serve is able to deliver us from the burning fiery furnace.

Isa. 24:15. - Wherefore glorify ye the Lord in the fires.

Psal. 64:9,10. - And all men shall fear, and shall declare the work of God: for they shall wisely consider of his doing; the righteous shall be glad in the Lord, and shall trust in him, and all the upright shall glory.

Psal. 66:13,14. - I will pay thee my vows which my lips have uttered, and my mouth hath spoken.

Psal. 66:20. - Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Psal. 30:3,12. - Thou hast kept me alive, that I should not go down to the pit; — to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee forever.

Psal. 62:10. - If riches increase, set not your heart upon them.

Prov. 30:8. - Remove far from me vanity and lies, give me neither poverty nor riches: feed me with food convenient for me.

Matth. 10:16. - Be ye wise as serpents, and harmless as doves.

Matth. 10:26. - Fear them not therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known.

Matth. 10:28. - But rather fear him, who is able to destroy both soul and body in hell.

SUB-SECT. 5. The temptations of Sin prevailing, of Satan cheating, of the World ensnaring.

Experiences.

1646.

May 25. - The Lord opened a poor creatures eye, to see in some measure the depths of Satan, and deceitfulness of his own heart: he acted in things doubtful, against the reluctancy of his own conscience before; no question this is sin, because it is not of faith.

1647.

Jan. 23. - This evening one fell into exorbitancy of passion; it was so strong in him, that it cast him into Palpitation of heart.

March 27. - Ones heart was over-powered, and exceedingly troubled with the cares of this life; and this occasioned some discontentment's in his family. O base world! How dost thou vex them that intermeddle with thee?

October 5. - One was overcome with a strong temptation of Satan, for which his conscience immediately smit him very sore.

1648.

April 4, and 17. - A poor creature in the night was fearfully troubled in his dreams with Devils, and Torments, and Satan's power over his soul: He apprehended strongly that Satan was with him, and very busy to ensnare him; which at his first awaking struck him with trembling and horror.

Texts.

Rom. 7. - That which I do, I allow not.

Rom. 14:23. - He that doubteth, is damned if he eat, because he eateth not of faith, for whatsoever is not of faith, is sin.

Job 18:4. - He teareth himself in his anger.

Prov. 15:1. - A soft answer turneth away wrath, but grievous words stir up anger.

Pro. 19:11. - The discretion of man deferreth his anger, and it is his glory to pass over a transgression.

Eccles. 1:2,14. - Vanity of vanities, saith the preacher, vanity of vanities, all is vanity. —Behold, all is vanity, and vexation of spirit.

Rom. 7:23. - I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

2 Cor. 2:11. - We are not ignorant of his devices. —

Ephes. 6:11. - Of the wiles of the devil. —

Rev. 2:24. - Of the depths of Satan.

1 Thess. 3:5. - By some means the tempter hath tempted you.

1 Pet. 5:8. - Your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour.

Dispositions required in this case, and to be prayed for.

Rom. 14:22. - Hast thou faith? Have it to thyself before God: Happy is he that condemneth not himself in that thing which he alloweth.

Gal. 2:14. - Walk uprightly, according to the truth of the Gospel.

Psal. 37:8. - Cease from anger, and forsake wrath; fret not thyself in any wise to do evil.

Eph. 4:31. - Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

Col. 3:12,13. - Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another.

Luke 21:34. - Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

1 Joh. 5:4. - Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Matth. 26:41. - Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

Eph. 6:11,16. - Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.— Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Jam. 4:7. - Resist the devil, and he will flee from you. —

1 Pet 5:9. - Whom resist steadfast in the faith.

2 Pet. 2:9. - The Lord knoweth how to deliver the godly out of temptations.

SUB-SECT. 6. Victories of the World, Lusts, Temptations, Corruptions, Satan.

Experiences.

1646.

May 25. - The Lord discovered to a poor creature his sins, not only in things absolutely sinful, but in things doubtful; and by the power of his might, began blessedly to subdue in him those his iniquities.

1647.

Jan. 24. - One troubled in conscience for his rash anger, reconciled himself to his adversary, and immediately God spake peace to his conscience.

March 27. - A poor soul being mightily ensnared with the world, and finding by experience its vanity and vexation, he resolved against it, divided his estate betwixt his wife and children, desiring thenceforth piously to make his soul to rejoice in God's blessings and his own labors, and to give himself to the Lord wholly for the remainder of his days: This desire he makes at the feet of Christ.

1648.

March 6. - This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satan's approach and busy temptations: it struck him into fears, but praising God for his assistance, he received boldness, and then slept again.

Texts.

Rom. 14:14. - I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean.

Mat. 5:23,24. - If thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, — go thy way, first be reconciled to thy brother.

Eccles. 2:24, 3:22, 5:19. - There is nothing better than that a man should rejoice in his own works, for that is his portion. Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God.

1 Tim. 6:9-11. - They that will be rich, fall into temptation and a snare: — for the love of money is the root of all evil: — But thou O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness.

2 Cor. 12:7-9. - There was given to me a thorn in the flesh; —for this thing I besought the Lord thrice that it might depart from me; and he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.

Dispositions required in this case, and to be prayed for.

Rom. 14:19. - Let us follow after the things which make for peace, and things wherewith one may edify another.

Acts 24:16. - And herein do I exercise myself, to have always a conscience void of offense, toward God, and toward men.

Matth. 11:29. - Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

Tit. 1:7. - For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry.

Phil. 4:11. - I have learned in whatsoever state I am, therewith to be content.

1 Tim. 6:8. - And having food and raiment, let us be therewith content.

1 Tim. 6:17-19. - Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, that they be rich in good works, ready to distribute, —laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1 Cor. 15:57. - But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

2 Cor. 12:9. - Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

James 4:5,6. - The Spirit that dwelleth in us, lusteth to envy, but he giveth more grace.

SUB-SECT. 7. Observations of God's providences.

Experiences.

1642.

Feb. 5. - This day one observed a special providence in preventing a sin, to which he had given consent, with some reluctancy of spirit. O gracious Providence!

May 25. - A Minister being generally opposed and discountenanced by the people, who had formerly expressed singular love to him, which arose from his casting off some unlawful ceremonies of the Church; it pleased the Lord that he observed this day a special providence, which put a courage into him, by reading (as it fell in course in his family-duties) Psal. 57.

June 24. - On this day understood by a Knight, that some snares were laid for him, and by a special Providence at the same time he opened the Bible, and cast his eye on Psa. 37, v. 32-34, to his great encouragement and comfort.

1647.

Aug. 9. - This day some Christians observing a private Fast in reference to the Distractions betwixt the City and Army, in midst of the duty, there came into them an Emissary from the Army, with Papers and Declarations; of this Providence (though sad) they made use in their Prayers.

Aug. 13. - This day hearing the proceedings at London, a Minister brake out into those words written in Isa. 59:14-16.

1648.

March 1. - This day one musing on God's Providences, he occasionally took up a Book, and read in it, That the recording of Providences is not the least portion of God's Praise, of our Duty, of Posterities Patrimony.

Texts.

2 Thess. 3:3. - The Lord is faithful, who shall stablish you, and keep you from evil.

Psal. 94:18. - When I said, My foot slippeth: thy mercy, O Lord, held me up.

1 Sam. 2:9. - He will keep the feet of his saints.

Psal. 69:7-13. For thy sake I have born reproach, shame hath covered my face, I am become a stranger unto my brethren, and an alien unto my mother's children: for the zeal of thy house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me: When I wept, and chastened my soul with fasting, that was to my reproach:— But as for me, my prayer is unto thee, O Lord, in an acceptable time.

Psal. 37:32,33. - The wicked watcheth the righteous, and seeketh to slay him; the Lord will not leave him in his hand, nor condemn him when he is judged.

Psal. 38:12. - They that seek after my life, lay snares for me: and they that seek, my hurt speak mischievous things.

Dan. 9:16,20,22,26. - I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem: —And whilst I was speaking and praying, and confessing my sin, —the man informed me, and talked with me, and said, Unto the end of the War desolations are determined.

Isa. 59:14,16. - Judgment is turned away backwards, and justice standeth afar off, for truth is fallen in the streets.

Job 5:27. - Lo, this we have searched, so it is; hear thou it, and know it for thy good.

Dispositions required in this case, and to be prayed for.

Joh. 17:15. - I pray not that thou shouldst take me out of the world, but that thou shouldst keep me from the evil.

Isa. 30:21. - This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.

2 Sam. 16:11,12. - Let him alone, and let him curse, for the Lord hath bidden him; it may be the Lord will look on my affliction, and that the Lord will requite good for his cursing this day.

Isa. 51:7. - Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their reviling's.

Mat. 5:12. - Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you.

Psal. 37:34. - Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

Psal. 38:13,15. - But I as a deaf man heard not, and I was as a dumb man that openeth not his mouth: for in thee Lord do I hope, thou wilt hear, O Lord my God.

Isa. 26:16-18. - Lord, in trouble have they visited thee, they pour out a prayer when thy chastening was upon them, like as a woman with child that draweth near the time of her delivery: — We have been with child, we have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth.

Lam. 1:20. - Behold, O Lord, for I am in distress, my bowels are troubled, mine heart is turned within me, for I have grievously rebelled.

Psal. 34:8,9. - O taste and see that the Lord is good: blessed is the man that trusteth in him; fear the Lord, ye his saints.

SUB-SECT. 8. The breathings of the Spirit in others, and my own Soul.

Experiences.

1641.

May 20. - This day the Lord cast one into a Spiritual, heavenly ravishing love-trance; he tasted the goodness of God, the very sweetness of Christ, and was filled with the joys of the Spirit above measure. O it was a good day, and blessed foretaste of heaven.

1644.

April 21. - This day one received the Sacrament of the Lord's Supper, but found not in it the comfortable presence of Christ as at other times; it troubled his soul, and then falling to examination and prayer, the Lord was pleased at last to give him a sweet visit, and spiritual refreshing.

1645.

March 17. - After some extreme torment, one voided a Stone; and suddenly the Spirit of Christ injected this motion into his heart, That the best cure for the stone in his heart, was to look on Christ, whose heart he pierced; and to consider that Christ looks on him in every action, and therefore that he should still carry as in his presence, that his heart should be still on God's eye.

1646.

May 22. - The Lord by his spirit wrought in one a depth of humiliation for sin, and yet he was troubled that he was not more troubled for it.

1647.

Feb. (sometime) - One was struck into very sad, serious, and withal sweet stirrings of God's Spirit within him, at the consideration of Eternity.

1648.

May 7. - This day one felt many sweet impressions of God's Spirit in his heart, sometimes melting, and sometimes cheering his soul, in the public Ordinances of his Word and Sacrament.

Texts.

Cant. 2:3. - I sat down under his shadow with great delight, and his fruit was sweet to my taste.

2 Cor. 7:4. - I am filled with comfort, I am exceeding joyful in all our tribulation.

Acts 13:52. - And they were filled with joy, and with the holy Ghost.

Cant. 3:1-4. - I sought him whom my soul loveth, I sought him, but I found him not: I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth; I sought him, but I found him not: —it was but a little that I passed from them, but I found him whom my soul loveth.

Zech. 12:10. - And they shall look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Heb. 4:13. - All things are naked and open unto the eyes of him with whom we have to do.

Isa. 38:14. - Like a crane or a swallow, so did I chatter, I did mourn as a dove, mine eyes fail with looking upwards: O Lord undertake for me.

Psal. 39:3,4. - While I was musing, the fire burned; then spake I with my tongue, Lord make me to know mine end, and the measure of my days.

Cant. 5:1. - I am come into my garden, my sister my spouse, I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunken my wine with my milk: Eat O friends, drink, yea drink abundantly, O beloved.

Dispositions required in this case, and to be prayed for.

1 Pet. 1:8. - Whom having not seen, ye love; in whom though now we see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

Rev. 22:17,20. - And the Spirit and the Bride say Come, and let him that heareth, say Come, and let him that is athirst come. — He which testifieth these things, saith, Surely I come quickly. Amen, even so come Lord Jesus.

Cant. 1:7. - Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon? For why should I be as one

that turneth aside by the flocks of thy companions?

Cant. 3:4. - I found him whom my soul loveth, I held him, and would not let him go.

2 Thess. 5:19. - Quench not the Spirit.

Ezek. 11:19,20. - I will take away the stony heart out of their flesh, and I will give them an heart of flesh, that they may walk in my statutes, and keep my ordinances to do them.

Zech. 12:11. - In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

James 4:9,10. - Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness: humble yourselves in the sight of the Lord, and he shall lift you up.

Deut. 32:29. - O that they were wise, that they understood this, that they would consider their latter end.

1 Tim. 6:12. - Lay hold on eternal life, whereunto thou art also called.

Psal. 89:15. - Blessed is the people that know the joyful sound, they shall walk O Lord, in the light of thy countenance.

SUB-SECT. 9. Deceits of the heart beguiling.

Experiences.

1641.

Feb. 19. - This day one fell upon a religious work, but too strongly intended himself and his own ends therein. O deceitful heart!

1643.

Jan. 2. - A poor soul was this day strongly moved, and ready to drop into evil, which would have been scandal; but by a subtle kind of dealing, he declined the temptation, so that it brake not then forth into outward act: yet

in this carriage was more policy then piety, O it was devoid of that plain simplicity which the Gospel requireth.

April 17. - A poor soul committed sin, and concealed it; but the Lord's eye was upon him, which after he was sensible of.

1644.

July 2. - One made a show of that grace and godliness, which he may well say he had not in that measure as he made show of.

1645.

March 8. - One concealed and smothered the grace and conscience that was in him, in respect of the place and company, which might have been prejudicial unto him. O deceitful heart!

1646.

May 13. - One performed indeed a good action, but he exceedingly overprized it; which he found afterwards.

May 15. - This day a poor soul upon strict examination of his heart, found that formerly he had judged many sinful actions lawful and good, and had excused many actions though in themselves sinful: he felt not such a powerful operation of his corruptions before, and so through Pride and Ignorance thought better of himself then he had cause.

1647.

March 27. - A poor soul woefully breaking such Vows as he had formerly made, he now saw the unsoundness and unsettledness of his deceivable heart.

1648.

May 29. - One felt many strivings and contrary workings in his spirit; sometimes in prayer ravished, and sometimes heavy; sometimes full of comfort, and sometimes exceedingly dejected; sometimes patient, and other

whiles impatient. O the fickleness and uncertainty of the heart in the course of piety.

Octob. 24. - One many times, but now especially, took notice of the slipperiness of his heart in the very act of performance: Sometimes (said he) it slily steals away after idle and wandering imaginations: sometimes it lets in base thoughts of praise, vain glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance, and therefore come not from the Spirit of grace, but from Satan. O cheating cozening heart!

Texts.

Rom. 7:21-23. - I find a law, that when I would do good, evil is present with me. I delight in the law of God after the inner man; but I see another law in my members, warring against the law of my mind.

Gal. 6:12. - As many as desire to make a fair show in the flesh, they constrain you—only lest you should suffer persecution for the cross of Christ.

Gal. 2:14. - But (howsoever I yielded not) I saw that I walked not uprightly according to the truth of the Gospel

Psal. 69:5. - O God, thou knowest my foolishness, and my sins are not hid from thee.

Jer. 17:9. - The heart is deceitful above things.

2 Cor. 12:11. - I am become a fool in glorying, ye have compelled me.

Mat. 26:58,70. - But Peter followed him afar off unto the high priests palace, and went in, and sat with the servants to see the end; —and saying (to the damsel that came unto him) I know not what thou sayest.

2 Cor. 11:7. - That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting.

2 Cor. 12:11. - I am become a fool in glorying.

Gal. 1:13-16. - For ye have heard of my conversation in time past, — being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.

Rom. 7:5. - What I would, that do I not, but what I hate, that do I.

Rom. 7:18,19. - To will is present with me, but how to perform that which is good, I find not: for the good that I would do, I do not, but the evil which I would not, that I do.

Gal. 5:17. - For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other.

Rom. 7:22. - For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind.

Jer. 17:9. - The heart is deceitful above all things, and desperately wicked, who can know it?

Rom. 7:21. - I find then a law, that when I would do good, evil is present with me.

Dispositions required in this case, and to be prayed for.

Rom. 7:24,25. - O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Matth. 16:24. - If any man will come after me, let him deny himself.

2 Cor. 1:12. - Our rejoicing should be this, The testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world.

2 Cor. 11:3. - But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity

that is in Christ.

Hab. 1:13. - Thou art of purer eyes then to behold evil, and canst not look on iniquity.

Heb. 4:13. - All things are naked and open to the eyes of him with whom we have to do.

2 Cor. 12:5. - Of myself I will not glory, but in mine infirmities.

2 Cor. 12:6. - But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

Heb. 10:23. - Let us hold fast the profession of our faith without wavering, for he is faithful that promised.

Psal. 40:10. - I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation, I have not concealed thy loving kindness.

1 Cor. 4:7. - And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?

Jer. 9:23. - Let not the wise man glory in his wisdom: —

2 Cor. 10:17. - But he that glorieth, let him glory in the Lord.

Phil. 3:12-15. - Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the price of the high calling of God in Christ Jesus. Let us therefore as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this to you.

1 Cor. 16:13. - Watch ye, stand fast in the faith, quit you like men, be strong.

Psal. 76:11. - Vow, and pay unto the Lord your God.

Eccles 5:4. - When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed.

Rom. 7:24,25. - O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my mind I myself serve the law of God, but with my flesh the law of sin.

Gal. 5:18. - But if ye be led of the Spirit, ye are not under the law.

Gal. 5:24,25. - They that are Christ's, have crucified the flesh, with the affections and lusts: If we live in the Spirit, let us also walk in the Spirit.

Gen. 15:11. - And when the fowls came down upon the carcasses, Abram drove them away.

Mat. 26:41. - Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak.

1 Pet. 4:7. - But the end of all things is at hand; be ye therefore sober, and watch unto prayer.

CHAP. VII. – OF EVIDENCES.

SECT. I. Of the nature of Evidences.

The Scriptures set out the ways of discovering things spiritual, by sight and by taste: By taste, Experience is meant; and by sight, faith, and assurance of faith is intended: Peter speaks of tasting that the Lord is gracious; and Moses by faith saw him which is invisible: David joins both together, O taste and see that the Lord is good: Blessed is the man that trusteth in him. We have done with tasting, the next is seeing, which I call Assurance, or Evidence: Would we know what these Evidences are? I look at them as inherent and habitual observations of the Spirits actings in the Soul; of which the beloved Apostle speaks so often, Hereby we know that we know him, if we keep his Commandments.—We know that we have passed from death unto life, because we love the Brethren: — By this we know that we love the children of God, when we love God and keep his Commandments:—These things have I written unto you that believe on the

name of the Son of God, that ye may know that ye have eternal life; and the Apostle Paul, Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

SECT 2. Of the gathering of Evidences.

Now for Evidences (as Experiences) it is our duty,

1. To gather them.

2. To improve them.

1. For the gathering of them, observe we,

1. A right season.

2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of ourselves, or of our own concernments: David in desertion refuseth to be comforted; he spilled all the cordials and physic that was brought him, he was not only void of comfort, but refused it: What? Bring me promises (will a Soul then say) you may as well carry them to one in Hell; What? Are these the Evidences of God's love? I see no such thing, here's nothing but scruples, and doubts, and flaws: O how apt is such a one at such a time, to forsake his own mercy, to take Satan's part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of Evidences, it is good to observe times, and such precious opportunities of comforts and refreshing's as God vouchsafeth unto us.

2. The right way must be observed, and that consists in eying,

1. The precious promises of Christ.

2. The inward graces unto which those promises are made.

3. The truth of those graces written in our hearts.

4. The testimony of the Spirit, witnessing with our spirits that we are the children of God.

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly looked at; the Promises are the means by which we are assured, not the things on which we are to rest: It were folly for a man to think he hath an interest in an Heiress Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to herself, all the writings may justly be fetched out of his hands again; so it is with the Promises, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the Promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves, may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them; so that to dead the heart either to the present delighting in God, or pursuing after him with the joint strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousness; and yet the minds of many are so wholly taken up with their own hearts, that as the Psalmist says of God, Christ is scarce in all their thoughts: Let these consider, what dishonor this will be to Christ, that his

train and favorites (our Graces) should have a fuller court, and more frequent attendance from our hearts then himself, who is the King of glory: Now to rectify this error, the way is not wholly to reject all uses of such Evidences, but to order them rightly; as thus,—

1. Let not the use of graces go before, but follow after an address of Faith first renewed, and acts of Faith first put forth upon Christ himself: Thus whensoever we would go down into our own hearts, and take a view of our graces, let us be sure first to look wholly out of ourselves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or fore-past graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christ's honor, or the Doctrine of Free-grace.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with a redoubled strength; as Faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign; and whiles men make use of it, only as of a bare sign to let them come in to Christ, and their rejoicing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ: There is no danger at all in making such use of signs; for thus we make our Graces subordinate and subservient to Faith, whilst it makes Christ its Alpha and Omega, The beginning and the end of all. I know it is strongly objected against Christians, That many forget, and

seldom use an entire, immediate close with Christ, whilst in the meantime the stream of their most constant thoughts and deepest intentions, are ever running upon their Graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) Christ is all in all to them; so that if we ask such, Have you any Grace, change of heart? &c. tush, what do you tell them of Repentance, Holiness, &c. they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? They have all in Christ, what should they look for Evidences, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christ's benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and Free-grace, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect: The Law of God is written on the heart of Christ, Heb. 10:7, and if ever he wraps us up in the Covenant of Grace, He will write his Law in our hearts also, Heb. 8:10. The right way for both, is to order their Evidences aright, and by this course Graces will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full habit and exercise towards Christ alone for Justification.

[Quest.] Why would not some men have Grace or Sanctification an Evidence?

[Answ.] In some it ariseth from their lusts, which they have a mind to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this Witness of water or Sanctification, to

testify in the Court of Conscience; in others, I think it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little, and that little very darkly and obscurely for them, therefore they have no great mind that it should be brought in as any witness for them; others I think may have much Grace, yet for a time they cast it by as an Evidence unto them, because they have Experience how difficult and troublesome it is to find this Evidence, and when ’tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness: And hence arise those speeches, Why do you look to your Sanctification? It is a blotted Evidence, you may have it today, and lose it tomorrow, and then where is your peace? These men, because they feel not that measure of Sanctification they would, do therefore vilify and deny that they have; because they feel a Law of sin in their members, leading them away captive, therefore they will not take notice of the Law of their minds, whereby that inner man delights in the Law of God, and mourns bitterly under the body of death, by which they might see with Paul, That there is no condemnation to such, Rom. 8:1. But I shall propose one thing to Conscience: Suppose thou wert now lying on thy Deaths-bed, comforting thyself in thy elected and justified estate; suppose the Spirit of God should now grapple with thy Conscience, and tell thee, If thou art justified, then art thou sanctified, 2 Thess. 2:13. Is it thus with thee? What wilt thou answer? If thou sayest, Thou art not sanctified, the Word and Spirit will bear witness against thee, and say, Thou art not then justified: If thou sayest, Thou knowest not, thou lookest not to Sanctification, or the fruits of the Spirit; they will reply, How then canst thou know or say thou art elected or justified? For it is a truth as clear as the Sun, None are justified, but they are sanctified, and if they are not sanctified, they are not

justified: O bless God for any little measure of Sanctification, do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an Evidence of thy part in Christ; surely Grace is the image of Christ stamped upon the Soul, and they who reflecting upon their Souls, see the image of Christ there, may be sure that Christ is theirs; Christ hath given all himself to those, to whom he hath given this part of himself.

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernible to others, but a hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, manner and end of our motions carry much manifestation in them. But of this more largely in the Duties of Self-Examination, and Receiving of the Lord's Supper.

4. We must eye the testimony of the Spirit, witnessing with our spirit, that we are the children of God: As God hath set up a frame of holiness in every Believer, so he hath given unto us the earnest of the Spirit: The Graces of the Spirit are a real earnest of the Spirit, yet they are not always an Evidential earnest, therefore an earnest is often superadded to our Graces.

There is a threefold work of the Spirit;

1. To convey and plant Grace in the soul.

2. To act and help us to exercise the Graces which are planted there.

3. To shine upon and enlighten those Graces, or to give an earnest of those Graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.

2. By presence and influence, which is an immediate work.

This the Apostle calls Witness-bearing, the Spirit brings in the witness of the water, and of the blood, which is his mediate work; but besides and above these, he gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, The witness of the Spirit: Hence that of the Apostle, We have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God: The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, To seal us up unto the day of Redemption.

[Quest.] But how may a man discern between the testimony of the Spirit, and the illusion of Satan?

[Answ.] I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God, and therefore we may discern the testimony of the Spirit by the Word. Thus in the Old Testament, all Revelations were to be examined by the Word, Deut. 13:1. Isa. 8:20, and in the New Testament our Savior tells us, That the Spirit shall lead you into all truth: How so? For he shall not speak of himself, but what he shall hear, that shall he speak: And what is that which the Spirit heareth, is it not that which is already contained in the Scriptures?

[Obj.] Nay then (say some) the credit of the voice of the Spirit, must depend upon the Word, but this must not be allowed, that anything should be of such credit, as to give credit to the Spirit.

[Sol.] I answer, Why not? The Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs

borrow credit from it: Indeed, the truth of what the Spirit speaketh doth not depend upon the Word, yet the credit of it doth.

[Obj.] But there is no more Evidences (say they) save only the revealing Evidence, the Spirit of Christ, and the receiving Evidence, which is Faith; the Spirit within thee saith, Thy sin is forgiven thee, and Faith receiveth it, and sits down satisfied; now here is thy Evidence, if thou hast only these two, thou hast thy portion, thou needest no more.

[Sol.] I Answer, 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this persuasion, That the Spirit saith it, and I believe it. 2. The revealing and receiving Evidence (i.e.) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except there come in also the Evidence of inherent qualifications. For the better understanding of this, observe, That the Evidence of the Spirit is either mediate, when it enables the Soul to frame a Syllogism, wherein the minor, sc. the dictate of the Conscience, so far maketh to this Evidence, as our Graces are witnessed unto by the Spirit, 1 Cor. 2:12, or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is merely passive or receptive, an act of irradiation or impression of God's love, or (as some call it) a transcript of the decree of God's election set upon the Conscience; the Scripture calls this especially, A seal of the Spirit, which imports the mere passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to Inherent Graces, yet howsoever, it excludes them not, nor cometh in till that mediate Evidence precede, Eph. 1:13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes for *hic & ill*, doth not speak according to the Word, but where a Text of Scripture hath a *Quicun{que}* for the Proposition, and a work of the

sanctifying Spirit for the assumption; as thus, the Scripture saith, They that repent and believe:— They that are led by the Spirit of God, are the sons of God, Mark 1:15. Rom. 8:14. Hereupon the renewed and sanctified Conscience saith, I do repent and believe, I am led by the Spirit, therefore I am the child of God: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the Soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work of Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony; a secondary, not first deponent: Is not this rightly concluded from that of Rom. 8:16. The Spirit witnesseth with our Spirit?] where we have two witnesses joining together their testimonies to assert this truth, That we are the sons of God; two, I say, viz. our spirit, and the Spirit of God: The witness of our spirit (i.e.) of our conscience, is the first, the Spirit of God is the second: His work is not *Marturein*, but *Summarturein*, to witness together with our Spirit; (i.e.) To confirm and ratify what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own Conscience; if this do not first speak and conclude, that other of the Spirit speaks not at all: Now the testimony of the Conscience is the conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption, which mentioneth the work of Grace in the heart: So then, let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, I do repent, I do believe, I am led by the Spirit; and this shall not only afford him comfort by the conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm

it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: Surely (will he say) this is the Spirit of God, for now he speaks according to the Word of God, and according to the work of his own Grace within me.

SECT. 3. Of the improving of Evidences.

2. For the improving of Evidences, we must endeavor to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of God's unsearchable Grace in Christ Jesus; a sober, moderate and self-denying use of our Evidence-comforts; a fiducial pleading of all the precious promises of the Gospel; a cheerful bearing of crosses, a holy contempt of Creature comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearing's of the Lord Jesus, a confident contest with sin, a courageous resisting of temptations; I may add humility, love to God, fear of offending, zealous labors to advance Christ in the power of Grace, &c. all which are the fruits of legible Evidences in true Christian hearts: And our Evidences thus improved, then is the whole business Christianly managed indeed. But of these in the next Section.

SECT. 4. Of the Sanctification of Evidences in their several uses.

The Sanctification of Evidences is manifested (as we said) by several Dispositions: To enlarge myself; No sooner is the Soul settled in its Scripture-persuasions, and Spirit-persuasions, that God hath translated it unto Christ, but immediately there follows, —

1. A deep admiring of God's unsearchable grace in the Lord Jesus Christ: Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless, boundless love of the Lord; it is of his grace that ever I did bethink myself of the danger of my sinful course I was formerly in; it is of mere

grace that the Lord Christ died for my sins, and rose again for my Justification; It is of his special grace, that the Spirit of Christ should thus whisper to my Spirit, Thy sins are forgiven thee. O the bountifulness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, an Orient Pearl which out shines all the sparkling Jewels of the whole Creation. When the Jews heard of the Proclamation of King Cyrus, by which they were set free from their long and tedious captivity, they were wrapped with joy, they were like to men that rather dreamed, then possessed the thing that their souls longed after: How much more will Assurance that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom; and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, brake forth into holy admiration, Lord, what is man, that thou art mindful of him? The Prophet calling to mind long after, what God had done for his soul, cannot pass it over without servant praise, What shall I render to the Lord for all his benefits towards me? How much more ought and will that man that is assured of God's favor and love towards him, forever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned Spirits, and withal, hath translated him into the kingdom of his dearest Son? O needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of Evidence-comforts: I speak not herein against the frequent actings of grace, or against the simply looking on them, or comforting ourselves in them, especially under sad

hours; but against the excessive, overflowing, over-loving way of Evidence-comforts, against the abuses thereof: which may be in these particulars; as 1. When we pore more frequently upon the comforts of our own gracious actings, then upon Jesus Christ and his death; when we live too much on the sight of a new-created birth in ourselves, and the image of the second Adam, though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in ourselves by the grace of Christ, that we begin to make a mixture of self therewith, and immediately we sit down and write of ourselves a hundred instead of fifty. 3. When we think graces and comforts so rooted in ourselves, that we neglect God and Christ for the upholding, increase and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of God's Spirit, which are all but creatures, acts of God upon us, and in us; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone: and so, as the Lord speaketh, We go a whoring after our own hearts. Now all these flow from the corruption of our nature, and not from the nature of assurance; the product of true Evidences is, a praising of God for them, and a comforting ourselves in them, as in the fruit of his eternal and unchangeable love: Our rejoicing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to ourselves, That no flesh should rejoice in his presence.

3. A fiducial pleading of all the precious Promises of the Gospel: And hath the Lord indeed given me a kiss of his mouth, a sure sign of his love? Why then, O my soul, arise, and lay hold on all the Promises, which God of his

mercy in Christ doth offer in the Gospel: Be not dismayed by reason of thy unworthiness, for the Promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes: Thou art unworthy of the least crumb of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them. I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty: — And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God: —He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Surely Lord, I will lay hold on these promises: I will yet draw nigher to thee, and put my trust in thy mercy; I will henceforth fly to the throne of Grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief. Thus the soul pleads with God, and God is well pleased with such pleadings; the soul is assured of salvation, and yet prayeth in the midst of assurance, Who am I, Lord, that thou shouldest make such ample and free promises unto thy poor servant? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.

4. A cheerful bearing of crosses: Hence Paul eying that object of assurance, that weight of glory, he counts all his afflictions light, momentary; he sung in the dungeon, and reckoned it a special favor to be a sufferer for Christ: The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it; yea, such is the nature of this fire, that it feeds on those waters, and grows more fervent by that which would quench it; no wonder: it is but a light affliction, but it

causeth unto us a more excellent and eternal weight of glory; and parts of this glory the Christian now receiveth aforehand, as earnests of the whole: This makes him to rejoice (even in the midst of crosses and losses) with a joy unspeakable and glorious: And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are so overcome by the joys, that the sufferings do not turn his joys into sadness, but his assurance turns the sadness of his sufferings into joys, for he rejoiceth in his sufferings.

5. A holy contempt of Creature-comforts: This is another fruit of assurance, it will make a man endeavor to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatness and goodness of his spirit, ambitiously to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven? Tell me then, you that carry the Evidences of Heaven in your hands and hearts, is it not thus with you? Hath not God wrought your hearts to this frame and divine disposition? If not, he will do it first or last; for citizens of Heaven set not much by the best things on earth, when they are themselves, and act like their Savior. It was a good speech of an Emperor, whatsoever he himself was, You (said he) gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you would not take them up from the ground for them; but suppose there had been no cares but pleasures in them, yet Moses when he had this assurance of Faith, He refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sins for a season; esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompense of reward.

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg anything of God with greater

affiance; Prayer is nothing else but the stream and river of Faith, and an issue of the desire of that which we joyfully believe: Our Savior Christ knew that his sheep should never perish, and yet he prayeth, Holy Father, keep them in thy name: Paul knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be delivered from evil. Assurance adds fervency to prayer; the firmer our Faith, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray, Abba Father: Assurance hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee; nay, Assurance puts on the Soul to ask anything it wants; these be the times when the Spirit moveth the waters, therefore, Now (saith Assurance) cast in your Petition, and whatsoever grief it hath in it, you shall be cured of it: Now the King holds out his golden Scepter, And therefore (saith Assurance) let the Queen come in boldly with her request, though it be for a Kingdom; yea, this King likes it best, if first we seek a Kingdom, and the Righteousness inseparably annexed to it, for then we shall have all other things with it.

7. A valiant adventuring for Christ: Is a man assured of God's love in Christ? Such a one fears not any troubles, he knows all comes through his Fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably today, tomorrow, and to the end; he is like one of David's Worthies, or like David himself, that having got experience, fears nothing; he walks up and down the world like a Giant, higher by head and shoulders then most men, he holds in his hand a strong shield, that the

Devil himself cannot pierce, but it quencheth his fiery darts: He gets a victory against the world by his Faith, and Samson -like, breaks all bands of temptation as straw, he leaps over a wall, breaks a bow of steel, lays heaps upon heaps.

8. An earnest longing for the appearing of the Lord Jesus: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with Paul, I desire to be dissolved, and to be with Christ; and with Stephen, Lord Jesus receive my spirit; and with the Spouse in the Canticles, Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the Mountains of spices. It is the voice of Assurance, My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: I cannot be still put off with these tastes and earnests, my love and longing is rather inflamed by them to the fruition of thee: The very voice of these earnests is, Come; yea, they scarce know any other language but Come, therefore again and again they say, Come; yea, after they have said, Come, as if that were not enough, they say, Come quickly; and now, what can the Soul say more to her Lord? Only as before she still said, Come, so now will she still say, Amen; even so, Amen and Amen.

9. A loathing of sin, indignation for sin, contest with sin, and a continual watch against the baits and allurement of sin: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future, that he lose not his comfort, nor dishonor God, who hath done so great things for him? It is Satan's cavil against the Saints, That Assurance

begets security: Assuredly, if it be true Assurance, it will through Christ mortify our lusts, and quicken us to more sincere, settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, then whiles he follows, cherishes and feeds in himself this heavenly affection.

[Obj.] But some may object, If we say we have no sin, we deceive ourselves: —Who can say his heart is clean? —There is no man just, that sinneth not: — And how can these two stand together, Sin and Assurance?

[Sol.] I Answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: This spot is not the spot of God's children, and yet such sins as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labor so long as they live: These are not altogether incompatible with Assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the Soul to question its Regenerate estate: As — 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no advised consent, and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins willfully committed with full consent, delight and contentment, to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder Assurance, so that the sinner cannot for the present lay actual claim to any one privilege of Grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, until

he rise again by Repentance, and so recover not a new right and title, but a new claim by virtue of the old title.

10. A courageous resisting of doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; Evidences may be lost, though interest be continued: yet Assurance and Evidences rightly improved and sanctified to us, may help us against all the shakings, and shivering's, and doubting's of the Soul, and of their own nature they do resist them: Hence the best cure and remedy of doubting's, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoke it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapors are fewest: Assurance and Doubting are like a pair of scales, where the weight of the one bears away the other.

[Quest. 1] But how should assurance be strengthened?

[Answ.] 1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: O Lord (say) my knowledge is dim, lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truths; my embracing's, applications, are very trembling, and broken, and interrupted, but do thou guide my eye to look upon my Savior, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thyself, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.

2. Be in the way of strength: There are ways in which God doth reveal his arm (i.e.) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. One thing (could David say) have I desired of the Lord, that I may dwell in the house of the Lord all the days of my life: and to what end? That I may behold the beauty of the Lord, and visit his Temple: what this beauty is, he himself expounds, We thought of thy loving kindness in the midst of thy Temple: The loving kindness of God, his mercy and countenance upon his own servants, that is the Lord's beauty, that is it which makes him amiable in his own people.

3. Let assurance know its privileges, and then it will grow stronger. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: they who descended from the blood of Abraham had more privileges than others, and have not they greater who come of the blood of Christ? The Priests of the Law had singular exemptions, and Kings of all men are most highly privileged; and do Believers come short, who are not profane, civil, typical Priests, but royal Priests? Who are not Priests only, nor Kings only, but both Kings and Priests: A royal priesthood, a holy nation, a peculiar people. If we did once thoroughly know our privileges, the grants of favor, the free access, the singular acceptance we have with God in and through the Lord Jesus Christ, how might we keep down our fears, and our doubting's, and with fullest eagerness embrace our God, our Christ, our Promises.

4. Observe, and call to mind our former Experiences of God's favor and love: I will remember (saith David) the years of the right hand of the most High (i.e.) the years and times of my life, wherein I had sweet experiences of God's mercies and love: why, what of that? He tells you, Because thou

hast been my help, therefore in the shadow of thy wings will I rejoice. But of this point in the last Chapter.

[Quest. 2] But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?

[Answ.] In such a case we must endeavor to live above Evidences, by working the soul to close with, and depend upon an absolute Promise: To this purpose it pleaseth the Father of Mercies; sometimes to convince and persuade the soul, that he will supply what is wanting, heal backslidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair and dismal distress. Thus David expected to receive his Assurance, when he cried, Why art thou cast down, O my soul? — Hope thou in God, for I shall yet praise him for the help of his countenance: And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast ourselves on God, why not now, when our Assurances wholly fail?

SECT. 5. The Evidences of a weak unworthy servant of Christ, laid down according to the Rules aforementioned.

The life of all we have said, is Practice: Hence I make bold to lay down the Evidences of a poor creature, not worthy to be named, much less to have his Name written in the Book of Life. —He gives them thus: —

1. The Texts containing Promises.
2. The Graces to which Promises are made; or my particular Evidences.
3. The truth of these graces examined
4. The testimony of the Spirit.

After acts of faith first put forth upon Christ himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the Spirit of Christ in me,

as handmaids to attend, and to witness to the truth of this adherence unto Christ, which I call my Evidences.

1. Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by a Heavenly impression and irradiation upon my soul!

1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember.

Joh. 3:5,8, 1 Pet. 1:23.

2. My desire and endeavor to rely on the Promises of Christ, both for this life and that to come.

Joh. 1:11,12, 2 Pet. 1:3,4.

3. My Experience that I could act Faith, and lay hold, and rest upon the Promises of God in diverse cases and conditions.

Gal. 2:20.

4. The chief aim and bent of my heart, which for the main is Godward and Christ-ward.

Psal. 119:6,7.

5. My respect to all God's Commandments, desiring that I could give up myself wholly to God to do all his will.

Psal. 119:5,128.

6. My renewed repentance for my often failings, and sins committed against God.

2 Cor. 7:10.

7. My grief for the sins of the times and places where I lived.

Ezek. 9:4,6, Psal. 119:136, 2 Pet. 2:7,8.

8. My earnest desire and prayer to God for Israel, and for all I know, That they might be saved.

Rom. 10:1.

9. My love to God in Christ, to his Word, Services, Saints, and all things that belong to him.

John 4:19, Psal. 119:165, 1 Joh. 3:10,14, 1 John 4:7.

10. My sense and feeling of the fight and combat between the flesh and the Spirit.

Rom. 7:23, Gal. 5:17.

11. My watch to strive against secret sins, which no eye sees, as well as against public, notorious, scandalous sins.

Psal. 19:12.

12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband, as for my Jesus and Savior.

1 John 3:3, Rev. 15:3.

13. My willingness to suffer shame and disgrace, and (if my heart deceive me not) persecution and death for Christ my Savior.

Mat. 10:39, Mark 10:21, Luke 9:23,24

14. The unspeakable joy of God's Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two days I was carried away into ecstasy and ravishment: This was when I began to see Spiritual things; and upon which followed more desire and endeavors after grace.

Psal. 89:15, Isa. 12:3, John 15:11, Rom. 14:17, Gal. 5:22, 1 Pet. 1:8.

2. This is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by a Heavenly impression and irradiation upon the soul by a sweet motion and feeling of God's goodness, and pardon, and mercy, and saving presence to me.

15. My sensible growth in the measure of God's sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of God's presence and assistance in all things to come.

Mal. 4:2, Eph. 4:15, 2 Pet. 3:18.

16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.

Psa. 119:67, Heb. 12:7,8,11.

17. My assurance of faith, and of my spiritual safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of God's Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am God's child.

Col. 2:2, Heb. 6:11,19, Heb. 10:22, 2 Cor. 5:17, Gal. 5:22, Rom. 8:15,16.

18. A desire to wait upon God, if at any time he delay to hear prayers.

Psal. 27:14, Psal. 40:1.

19. The return of my prayers, which many a time God hath graciously made sensible and known to my soul.

Psal. 28:6, Psal. 66:18,19, Psal. 116:1,2.

20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my all in all.

2 Tim. 4:8, Rev. 22:20.

21. My Conscience hath born witness with me, that my heart was sincere towards God.

Phil. 1:10,11.

22. I rest not in the approbation of men, unless I can approve my heart unto God.

Psal. 139:23,24.

23. Besides these and the like, I may fetch (say some Divines) as good, if not better Evidences from Mortification, in denying myself, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever.

Rom. 7:24, Rom. 8:13, Gal. 5:17, Col. 3:4, 5:8,9, Tit. 2:11,12.

But, O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.

His Evidences thus gathered in, the prime and especial work of the soul is, the sanctification of Evidences in their several uses. But of that before, SECT. 4.

And thus much of Evidences.

CHAP. VIII. – OF MEDITATION.

SECT. 1. Of the nature and kinds of Meditation.

Meditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and Devil, and to the leading us forward towards the Kingdom of Heaven; or Meditation is a steadfast bending of the mind to some spiritual matter, discoursing of it with ourselves, till we bring the same to some profitable issue.

Now this Meditation is either sudden or set, occasional, or solemn, and deliberate.

1. Occasional or Extemporal Meditation, ariseth from such things as God by his providence offers to our eyes, ears and senses. When I consider the Heavens, the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindful of him, or the son of man, that thou visitest him? This Meditation of David's was occasional.

2. Deliberate, set, or solemn Meditation, ariseth out of our own hearts, when purposely we separate ourselves from all company, and go apart to perform this exercise more thoroughly, making choice of such matter, time and place as are most requisite thereunto: Now this Meditation is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God: The former of these two we leave to the Schools and Prophets, the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

SECT. 2. The Circumstantials of Meditation.

The circumstantials of our Meditation, are time and place; I shall add to these (though I cannot call it a circumstance) the subject matter, which by way of preparation to the duty we may take notice of.

1. For the time: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one choice of opportunities; some find their hearts most in frame in the morning; others learn wisdom of their reins in the night season; others find Isaac's time the fittest time, who went out in the evening to mediate: No practice of others can prescribe to us in this circumstance; it is enough that we set apart that time wherein we are aptest for that service.

2. For place: We judge solitariness and solitary places, fittest for Meditation, especially for set and solitary Meditation: Thus we found Jesus meditating alone in the Mount, John the Baptist in the desert, David on his bed, Daniel in his house, Isaac in the field. The Bridegroom of our Soul, the Lord Jesus Christ, is bashful (said Bernard) and never comes to his meditating Bride in the presence of a multitude: Hence was the Spouses invitation, Come my beloved, let us go forth into the field, let us lodge in

the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grapes appear, and the pomegranates put forth, there will I give thee my loves: We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; both these societies are enemies to this Meditation.

3. For the matter of our Meditation, it must be Divine and Spiritual; viz. God's Word, or some part thereof: It is woeful to think how some meditate on sin, contrary to God's Word, studying to go to Hell with the least noise of the world; others bend their thoughts only on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing of the Seas, the kinds of simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the meanwhile, the God that made them, the vileness of their nature, the danger of their sin, the multitude of their imperfections, the Savior that bought them, the Heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our Meditation must be something divine; I remember thee on my bed, and meditate on thee: — I will meditate of all thy works, and talk of thy doings.

SECT 3. Of occasional Meditation.

Occasional Meditation ariseth from such things as God by his providence offers to our eyes, ears or senses: Examples of this sort are infinite, for a taste take these few:

1. Upon our first waking in the morning, meditate how the Lord can at the last day as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from the grave our bed, so then we must arise from that bed our grave.

2. Upon sight of the morning sky, meditate, That if one Sun make so bright a morning, what a shining morning will that be when Christ (the Son of Righteousness) shall appear, attended with all his bright Angels, Archangels, Cherubim, Seraphim's, Bodies and Souls of Saints? When there shall be as many Suns on a day, as there are stars on a bright winters night.

3. Upon the occasions of the day, meditate, how the Lord seeth us, and understands all our thoughts, and is acquainted with all our ways: The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them, whose heart is perfect towards him, and therefore we should do all things as in the awful presence of God.

4. Upon our particular callings we may accordingly meditate; as—

1. A Magistrate, thus, As I judge others, so will the Lord judge me; it will not be long ere death arrest, and I must go without bail: Me thinks I hear that sound in mine ears, I have said ye are gods; but ye shall die like men.

A Minister, thus, The time I have to spend is not mine, but the people's: Me thinks whiles I idle it away, I hear them crying after me, To your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, then must our blood be required at your hands.

3. A Tradesman, thus, What is that balance in my shop, but a memento of distributive and commutative Justice? If my dealings be not just to a point or pin, I shall then be weighed in God's balance, and be found too light: A false balance is an abomination to the Lord, and so is a true balance, without true dealing with all men.

4. A Husbandman, thus, As I sow in spring, so I reap in harvest, and God hath said, He that soweth iniquity, shall reap vanity, but they that sow in

tears, shall reap in joy: Lord, whiles I sow in tears, give me April showers of Repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barn of Heaven.

5. A Soldier, thus, What trade is this I follow? What devices are these I carry about me to murder afar off? Whose image do I bear in this killing disposition, but his whose true title is, The Destroyer? I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Savior and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause, thy cause, or that I may leave this calling.

5. Upon night approaching, meditate, That seeing our days are determined, and the number of our months are with the Lord, and our bounds are appointed, which we cannot pass, that one day more of our limited time is gone and past, and we are now nearer to our end by a day, then we were in the morning.

6. Upon occasion of lights brought in, meditate, If the light of a poor candle be so comfortable, which is nothing but a little inflamed air, gathered about a moistened snuff, What is the light of that glorious Sun, the great Lamp of Heaven? But much more, what is the light of that infinitely resplendent Son of Righteousness, who gave that light to the Sun, and that Sun to the world?

4. Upon the sight of a bright sky full of stars, meditate, How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions: But the employment of a Christian is far more noble, Heaven is open unto him, and he can look beyond the veil, and see further above those stars, then it is thither, and there discern those

glories that may answer to so rich a pavement: I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabric, the outward curtain of that glorious tabernacle: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes? But Oh! What millions of pure and majestical Angels? What millions of happy and glorified Souls? How many mansions of my Father (one of them being my own) do I see by Faith? Come down no more (O my soul) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.

Thus from our uprising to our down-lying, we may upon every object presented to our senses, frame a sudden or occasional Meditation.

SECT. 4. Of deliberate Meditation, and the parts thereof.

Deliberate Meditations arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts, The,

Entrance.

Proceedings.

Conclusion.

1. The entrance is either,

Common.

Proper.

1. The common entrance is some short, yet pithy prayer, that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choice of some theme or matter, and a settling of ourselves on that which we have chosen.

2. The proceedings of our Meditation are in this method:

1. To begin in the understandings.

2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial Reason do lead us unto: as to consider the matter of our Meditation, 1. In its description: 2. In its Distribution: 3. In its Causes: 4. In its Effects: 5. In its Use: 6. In its Properties: 7. In its Opposites: 8. In its Comperates: 9. In its Scriptural Testimonies; only in these heads observe these cautions:

1. That we be not too curious in prosecution of these Logical places; the end of this Duty is not to practice Logic, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we meditate of God, there is no room for Causes and Comparisons: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (us if meditating of sin, we cannot readily meet with material and formal causes) we rack not our minds too much with the inquiry thereof, but quietly pass over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetoric do lead us unto: These are six: viz.

1. A relish of what we have meditated on.
2. A complaint, bewailing our wants of this relish.
3. A wish of the soul for what it complaineth to want.
4. A confession of our inabilities, to effect what we wish.
5. A petition for the supply of our inabilities.
6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

1. A thanksgiving.

2. A recommendation of our souls and ways to God.

I shall add no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up itself with much sweetness and Spiritual contentment.

SECT. 5. An Example of the souls love to Christ.

After entrance by Prayer, and choice of this theme, the soul may proceed thus:—

1. Description.

O my soul, what is this souls love to Christ, whereof thou studiest? It is a Spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ.

Or it is a sparkle of that fire of the holy Ghost, struck into the tinder of our souls, which immediately smokes, and sends up the flame thitherward, whence it first had its rise: Or, it is the souls rest or reposal of itself in the bosom of Christ, with content unspeakable and glorious, being persuaded of her interest in that song of the Spouse, I am my well-beloveds, and my well-beloved is mine. This, O my soul, is the nature of thy love to Christ.

2. Distribution.

There is a twofold love, one of desire, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of complacency, when having attained that which we desire, we hug and embrace it, and solace ourselves in the fruition of it: Now the first of these loves is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing, and thirsty love, wherewith we pant and gasp after

Christ, proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto as then anything in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) we return unto our rest, because the Lord hath dealt bountifully with us; when sweetly we repose ourselves in the lap of our Savior, with content unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actually persuaded by those welcome whispers of the Spirit of adoption, that certainly Christ is our Savior, and that our debts are cancelled to the very last mite; only observe (O my soul) these two things of this love: 1. That 'tis subject to all variations or changes, ebbing's and flowing's of that persuasion; sometimes in a violent temptation, or in a sensible desertion, our persuasion fails, and so this love of complacency is either stupefied, or it falls back into that thirsty anxious love of desire. 2. That this love of complacency admits of degrees, proportionable to the degrees of our persuasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies,— whence this love of complacency may not unfitly be subdivided into an Ordinary and Heroical love; ordinary love proceeds from a weak degree of that last act of Faith; Heroical love springeth from a more eminent and transcendent pitch of persuasion, concerning our own reconciliation in particular: It is called Ordinary, because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called Heroical, because it is constantly only in such, as either besides the evidence of the Word and Spirit, have had some special revelation to put them out of all doubt, concerning their estate to Godward; or in such as by a certain close walking with God, have been long exercised

in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that holy Spirit, which brings all the good news from Heaven, to those diligent souls which carefully wait for it.

3. Causes.

But whence is this love, O my soul? The Apostle is plain, We love him, because he first loved us: When the Spirit of God in the promises lets in some intimation of God's love into the soul, then she loves him again: That expression of the Psalmist, The Lord will command his loving kindnesses in the day time, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws: so the Lord sends out his loving kindness, saying, Go out, my everlasting love and kindness, take a Commission from me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it: It may be at the first visit, the poor soul cries out, What, I love? What, I mercy? Will Christ Jesus accept of me? Oh, I am the worst of sinners; could I pray, or perform duties as some others do, I might have some hopes of mercy; but what? Is it possible that the Lord of Heaven should love me? Yes, thee, even thee, saith the Lord: go out my loving kindness to that poor soul, break open the doors of that weary weltering heart, knock off those bolts of carnal reason, and all base arguments, and clear and warm that broken, bruised, humbled soul, and tell him from me, That his sins are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in again: Here, O my soul, is the immediate cause, God's love thus affecting the heart, it breeds a love in the heart to God again: I drew them (saith God) with the cords of a man, even with the bands of love.

4. Effects.

And what are the effects (O my soul) of this love? O this love hath many holy gracious effects, it will make the soul to rejoice in Christ's presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, though it have no other wages; to bestow readily and freely anything it hath on the Lord Jesus Christ, to deny itself, or anything that may come in competition with Christ, to part with her Isaac's, her dearest things, To account all things as dung and loss, that she may win Christ, to be content with nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily and frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. O how that Spouse of Christ runs on in a description of his rarities and transcendencies, My beloved is white and ruddy, the chiefest among ten thousand (or as it is more elegantly in the Original, He is an ensign-bearer among ten thousand)—He is altogether lovely, or he is all-entire, he is all composed of loves: Betwixt those Verses 10, and 16. there's a description of Christ, so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul) out of any of those Poets which have flown highest in amorous inventions; at last she concludes with a triumphant Epiphonema, This is my beloved, and this is my friend, O daughters of Jerusalem: Nay, love will make the soul not only speak, but do anything for the Lord Jesus Christ: O then she cries, How may I please Christ better? What duty must I do? And what sins must I avoid? If there be any of the bedchamber of the Bridegroom, tell me I beseech you, how may I hear, and pray, and walk, and approve my heart to my Christ and King, that nothing may displease him. Lastly, love will make the soul suffer for

Christ, and to rejoice in such sufferings; it is a fire that much water of persecution cannot quench; nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition, yea, it riseth by it, until it rise above it.

5. Opposites.

Now what are the contraries to this love of Christ, but a hatred of Christ? One would wonder there should be such a thing in the world, as hatred of Christ: But why then should the Apostle threat, If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; (i.e.) If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting due vengeance from the Lord, when he cometh with his holy millions, to execute judgment upon all, and to convince all that are ungodly: No question there is a world of wicked men, that are under this curse; I speak not of poor Indians, and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darkness can possibly enwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an ocean of tears and blood; but of those that live within the paradise of the Christian Church, that have nothing to distinguish them from those Indian Miscreants, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enemies, gross, heinous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like love sin more than Christ, they love the Devil more than Christ. 2. All fawning Hypocrites, that profess (it may be) a marvelous affectionate love unto the Lord Jesus Christ, but they are inward haters of Christ.

6. Comparisons.

But to inflame thy love (O my soul) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a Soul, 1. By the parched ground: My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where no water is. 2. By the panting's of a chased Hart: As the Hart panteth after the water brooks, so panteth my soul after thee, O God. 3. By the longings of a teeming woman: I have longed for thy salvation, O Lord, and thy Law is my delight. 4. By the fainting and swooning of one that is in good earnest sick of love: I charge you, O daughters of Jerusalem, if you find my Beloved, that ye tell him I am sick of love: Such souls are commonly cast into an agony, into pangs of love, that love Christ indeed.

7. Testimonies.

And doth not the Scripture express these loves of the soul to the Lord Jesus? If God be your Father (said Christ to the Jews) then will ye love me: —and, Thy name is as an ointment poured forth, therefore do the Virgins love thee: —and, We will remember thy love more than wine; the upright love thee:—We love him (saith the Apostle) because he loved us first: I will love thee (saith David) O Lord my strength:—I will cause those that love me (saith Wisdom) to inherit substance: — He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him:—Look upon me (saith David) and be merciful unto me, as thou usest to do unto those that love thy name.

Thus for Information of Judgment, now for the stirring up (O my soul) of thy affections.

1. Relish.

O divine love! O the pleasures, O the joys of this love! O honey and sweetness itself! It is the love of Christ, that sets a price on all other Duties; the least service (even a cup of cold water, or a widows mite) if it have but a grain of this love in it, is a most acceptable sacrifice to God; it is love to Christ that hath the Promises of this life, and that which is to come: I will cause those that love me, to inherit substance, and I will fill their treasures; —yea, there is a crown of life, which the Lord hath promised to them that love him; it is love to Christ, that by Christ assures to us all the glorious privileges, flowing from Christ, as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousness, Wisdom, Sanctification, Redemption, Possession of all things, All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christ's, and Christ is God's. O who can think of this love of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to love him sufficiently; it is the Lord Jesus that is all strength, and all wisdom, and all honor, and all beauty; the fountain of all graces, and virtues, and qualities in men: whatsoever grace, or virtue, or quality is in us, they are but so many rays that come from this Sun of righteousness; he is fairer then the children of men, and grace eminently is poured into his lips.

2. Complaint.

But alas! Where is my soul? How dull is my understanding? My affection? How careless, how peevish is my soul, in a business which concerns it so much? How prejudicate is my opinion? How vain are my conceits? O my soul! How ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? How secure, and sleepy, and senseless art thou? O this hard heart of mine! Thou canst mourn for losses

and crosses of this life, but for the loss of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Woe, and alas, that my mind is taken up with a confluence of worldly lusts, worldly cares, and worldly desires! O it is this that quencheth the Conjugal love of my soul to her bridegroom; my loves are now become very adulterous loves: woe, and alas, that I have loved the world, and the things that are in this world, that I have followed my base lusts, and adulteries, and abominations; that instead of loving Christ, I have loathed him, and whipped him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this love of Christ, alas, I feel it not, or if I feel a little, little love of desire, yet I have no sense, no taste, no relish of that love of complacency; there is no such fire, no flames in my breast towards the Lord Jesus.

3. Wishing.

And yet, O that I could love the Lord Jesus! O that he had my heart! O that now I could bid adieu to all other lovers! O that the Father of love, and the Spirit of love would strike one spark of love from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! That God would stretch them, and widen them to the utmost, that I might love Christ with all my heart, soul and might! O that I were even sick of love! O that I were cast into the melting pangs of a divine Christian love! O my soul, consider the want of Christ, and the worth of Christ! O consider the benefits of Christ's death, the sweetness of Christ's promises, the pleasantness of his commands, the preciousness of his graces, and above all, the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, God who is rich in mercy, for his great

love wherewith he loved us, even when we were dead sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus: and thou canst not but cry out with the ardency of affection, with the strength, the zeal of love, O! To him, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, To him be glory and dominion forever and ever. Amen.

4. Confession.

O my soul, these are sweet motives: But alas, how dull is thy understanding, how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O Christ! I would love thee, but I cannot; I find no ability in myself to love thee; I am no more able to love thee, then cold water is able to heat itself, O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to express in their Soliloquies? O where is this holy, constant, conjugal love? O where are those swellings, and throwing's, and wrestling's, which others have felt in their bowels? O where be those holy fits, those pangs of love, those love-trances, those Seraphical flames of conjugal affection, which made the Spouse cry out, I am sick of love? Alas, I feel a distemper in my affections; I find it not so easy to love Christ, as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

5. Petition.

Come then blessed Lord, and show thy own self to me, I beseech thee, if I have found grace in thy sight, show me the way that I may know thee: —I

beseech thee show me thy glory;— give me the Spirit of wisdom and revelation in the knowledge of Christ; let me see the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot love what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love, that it may rest largely in thee; enlarge the cranny which the Spirit hath bored through the flesh into my Spirit, that I may largely see thee, and so largely love thee; enlarge the arteries and conduit-pipes, by which thou the head and fountain of love flowest into thy members, that being abundantly quickened and watered with the Spirit of love, I may abundantly love thee: and do not only come much, but come often into me, and let my Spirit often be one Spirit with thee, in communicative and fruitive unions; for such often unions with thy Spirit, will make my Spirit more Spiritual, and the more Spiritual she is, the more will she love thee, the God of all Spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the pattern? O that I were sick of love! That my understanding, will and affections were all overflown, overcome and amazed, that my fainting's were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that virtue may go out of thee into me, and draw me unto thee; let the savor of thy ointments (whose very breath is love) be ever in my nostrils: Give me the flagons of the new wine of the kingdom, which may lift up my soul above myself in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly love, that I may embrace Christ who is the Lord from heaven with a love like himself:

O give me to believe, for faith and love grow together, and the stronger my faith, the greater will be my love.

6. Confidence.

And this (sweet Jesu) I am fully persuaded thou wilt do: I believe, Lord help my unbelief; surely thou art God, who canst not lie, and thou hast promised, that the upright shall love thee. O how should I but believe thee? And now thou hast in some sweet measure convinced me, now thou beginnest to warm my heart, and to cast me into a love-trance; now that my Spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this Spiritual Epithalamium, Blessed Lord, I am thine, only thine, ever thine, all that I am is at thy command, and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish, in a thirsty love, panting and gasping after thee, my blessed Savior: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; Kiss me with the kisses of thy mouth, for thy love is better then wine. O let me bathe my soul in the delicious intimacies of a Spiritual communion with thee my God, that I may forever adhere unto thee with a sincere constancy, and rest in thee with a love of complacency: for I feel, I find my soul cast into a longing sweat for thee, and nothing can satisfy the importunate longing of my perplexed soul, but thy own self; for thou art my Lord, my love, my life, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O

these holy fits! O these sweet pangs of love grow upon me apace! Upon a sudden, my King, my Savior, I am even sick of love!

Conclusion.

And now, O my soul, return unto thy rest, for the Lord hath been beneficial unto thee: The reason of thy love is Christ's love; Thou lovest him, because he first loved thee. Is it thus, O my soul? Hath the Lord Christ indeed discovered his will, to take thee for his Spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of love? What stirrings of love shouldst thou now feel in thy bowels? How shouldst thou now value him, and prize him, and praise him? How should thy glory now sing praises to him, and not be silent? How shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? That thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Savior, go out of thyself, and creep to him, and affect not only union, but very unity with him; bathe thyself hereafter again and again, many and many a time in those delicious intimacies of thy spiritual marriage: And to that purpose (O my soul) if sometimes thy love to thy Savior shall cool, O then sweet Savior look upon me in mercy; one look of thine will awaken my love, and make me weep bitterly, that I have loved thee so little, whom to love sufficiently, my best and mightiest loves are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; and then when I have regained thee, I will hold more hardly, and keep more fastly, and love thee more vehemently, by thy power assisting: [and] Provide a stock of loves in the summer, against winter, if it return anymore: Come Lord Jesus, and be as the Roe on the Mountains; my life is

hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happiness of a consummate marriage: Even so, come Lord Jesus, come quickly, Amen, Amen, Psal. 18 to ver. 7.

SECT. 6. Another example of Eternity.

After entrance by prayer and choice of this theme, the soul may proceed thus: —

1. Description.

O my soul, what is this Eternity whereof thou studiest? It is the entire and perfect possession of a life (together and at once) that never shall have end: The description may be imperfect, and no wonder; For how can that be defined, which hath no bondage or limits: Whatsoever is said of eternity, comes infinitely short of it, no words can utter it, no figures number it, no time can measure it: Eternity is of this nature, take from it what you will, it is still the same, it is neither increased by addition, nor diminished by subtraction: What is Eternity? It is a circle running back into itself, whose center is always, and circumference, without all end: What is Eternity? It is a duration always present, it is one perpetual day, which is not divided into that which is past, and that which is to come: What is Eternity? It is an age of ages, never expiring, but always like itself, without all change: What is Eternity? It is a beginning without beginning, middle or ending, or a beginning never ending, always beginning: and this, O my soul is Eternity.

2. Distribution.

There is a twofold Eternity, an Eternity of woe, and an Eternity of joy: First of woe, O woe that never shall have end! The worm shall not die, the fire never shall be quenched: After a thousand thousand millions of years, there are still as many more to come, and when those many more are come and gone, the woes are yet as far from the last as they were at the first: It is

now above Four thousand years since Esau, who hated Jacob, was cast into this pit of woes, and yet the number of his years of torments are as many, as it was the first day of his torment. Secondly, of joy, O joy, above all the joys in harvest; they are the joys of Heaven: There joys the understanding, by a perfect knowledge and vision of God; there joys the memory, by a perfect remembrance of all things past; there joys the will, by enjoying all manner of good, without all fear of evil: In this joy there is no corruption, no defect, no old age, but solemn glory, and continual solemnity; there is an everlasting spring, there is always the flower, and grace of youth and perfect health: With thee is the fountain of life, and in thy light shall we see light.

3. Causes.

Whence are these two Eternities, O my soul, but from him that is only eternal?

1. Eternal woe is from him, For he hath prepared Tophet of old: God is the efficient, but sin the meritorious cause of this woe, The wages of sin is death.

2. Eternal joy is from him, the Father bestows it, the Son merits it, the Holy Ghost seals and applies it: God hath given thee a Savior (O my soul) to give this eternal joy to thee, and God hath given thee faith, whereby thou mayest attain to this Savior; and God hath given thee his Word, whereby thou mayest attain to this Faith: Look up therefore to him as the beginner and finisher of this Eternity, and whilst thou magnifiest the author, be ravished with the glory of the work; there is nothing that is good, that is not comprehended herein: In thy presence is fullness of joy, and at thy right hand are pleasures evermore.

4. Effects.

What are the effects, O my soul, of this Eternity?

1. Of Eternity in Hell, these amongst others; heavy, heavy, most sad and heavy thoughts, when the damned shall consider their dooms, Go ye into everlasting fires, then shall they cast their deep thoughts on,

Time past.

Eternity to come.

1. For time past they shall remember, that sometimes they lived (at least some of them) in a glorious Goshen, enlightened with the fairest noon-tide of the Gospel that ever the Sun saw, and that they heard many and many a powerful Sermon; any one passage whereof (had they not suffered Satan to blindfold and baffle them) might have been unto them the beginning of the new birth; that many times they were told of this danger by God's faithful Ministers; that they had many calls and offers of salvation, and the Spirit of God many a time cried behind them, This is the way, walk in it: That sometimes they were half persuaded to be Christians, and they were near salvation, and they had a golden opportunity for it; but alas, they revolted again, and preferred their lusts, and passed by those offers and opportunities, with an inexpiable neglect, and horrible ingratitude, and now they lie drowned and damned in that lake of fire and brimstone, which they might have so easily and so often escaped: O what a shrike will this cause in Hell? Whiles at every of these considerations, the worm of conscience shall give them a deadly bite, even to the heart? That the memory of things here on earth, remains still with all spirits in the world of Hell, is manifest, Son, remember thou in thy life time receivedst thy good things, and Lazarus evil, now therefore is he comforted and thou art tormented, said Abraham to that rich man in Hell.

2. For Eternity to come, they shall consider, That this Eternity is another Hell in Hell; might they endure those horrible pains, and extreme horrors, no more millions of years, then there are creatures both in Heaven and earth, they would comfort themselves with this thought, My misery will at last have an end; but this word [Eternity] it rents their very heart in pieces, it rents their very throat with hideous roaring's, it gives a new life to their insufferable sorrows: O my soul, doest thou not tremble at this consideration. Imagine thou heardest Judas roaring in Hell flames, I have now suffered above One thousand six hundred years since I betrayed Christ, and through the extremity of torment, I have thought these One thousand six hundred, to have been a thousand, thousand, thousand, thousand years: O when will be an end of these sufferings! When? Couldst thou tell *stellas coeli, stillas roris, undas aquei flueris,* &c. all the stars of Heaven, stills of dew, drops of rain, fleeces of snow, flowers of the Spring, colors of flowers, fruits of the earth, grains of corn, leaves of trees, beasts of the field, motes of the Sun flying in the air, hairs on thy head, sands on the sea shore, piles of grass growing on the earth; and shouldst thou add to these, all the thoughts of men, the motions and mutations of all the creatures, and number all these by all the additions and multiplications of Arithmetic, enough to fill volumes reaching from earth unto Heaven, as yet thou hast not measured the length, the middle of Eternity: O Judas here is thy lot, thou hast fried in Hell above a thousand years, thou must be tormented in those flames a hundred thousand years, ten hundred thousand years, a thousand millions of years, a thousand, thousand, thousand, thousand millions of years, of ages; and when all those years and ages are gone and past, thou art as far from the end of thy torments, as thou wert at the beginning, when thou hangedst thyself, and first wentst down to Hell. O my soul, here's a

Meditation able to startle thee from the sleep of sin: No question, at these thoughts, Judas and all the damned in Hell take on with infinite anguish, and enraged indignation: Hence comes that horrible hatred, and perpetual blasphemies which the damned utter against God: O how they tear their hair, and bite their nails, and gnash their teeth, and dig furiously into the very fountain of life, desirous (if they could do it possibly) to spit out their very bowels. O my heart, well mayest thou tremble in the midst of this Meditation! O Eternity! Eternity! Eternity!

2. Of Eternity in heaven, these (amongst others) are the effects, rousing, raising, and most ravishing thoughts, when the blessed shall consider their doom, Come ye blessed of my Father, inherit the kingdom: Then shall they cast their thoughts on,

Time past.

Eternity to come.

1. For time past, they shall remember, That sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by Sea and Land; That sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the Port and Haven of Security, where is no shadow of miseries: O what ravishing of Spirit will the souls of the just be cast into at this recalling of time past! And that the memory of things here below, remains still with all the Spirits of the just made perfect, is manifest: Remember me when thou comest into thy kingdom, said the good Thief to Christ.

2. For Eternity to come, they shall consider, That the joy they enjoy, they shall enjoy forever: They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever

and ever. They shall shine: how? As the firmament, as the stars, or as the Sun, saith our Savior: Not so (saith Chrysostom) as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the expressing of their incomparable glory: But to heighten this glory, observe the auxesis, it shall be forever (i.e.) for eternity, or forever and ever, (i.e.) for eternity and eternity; or as the Latins, in *perpetuas aeternitates*, for perpetual eternities: If one eternity be without end, what are two? What are ten? What are an hundred? What are infinite? O what a life is this that knoweth no end? What a glory is this that never fadeth? What a love is this that never cooleth? What a joy is this that never ceaseth?

5. Opposites.

Why then, O my soul, dost thou set up thy rest on this side Jordan? What are those few short pleasures thou here enjoyest? What is this brittle life, on which depends eternal bliss or woe? What is earth to heaven? What a minute to eternity? If anything be contrary to eternity, what is it but this punctilio of time we have here to spend? This little brittle life, what is it but an ell, a span, an inch, a point? O dear pennyworth, to buy the merry madness of one hour, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away Heaven, (our everlasting inheritance) with Esau, for a sip of momentary pleasure. I see this world and the other are mere opposites; my life is so little, and eternity so long, that I cannot tell what is more contrary then these two: My life is nothing but a Now, this instant is properly my own, I cannot promise to myself anything future, and therefore my life and eternity are as contrary as may be.

6. Comparisons.

But to what shall I compare this Eternity? As a drop of water is unto the sea, and a gravel stone in comparison of the sand, so are a thousand years to the day of Eternity: Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberless number of Eternity. They say, That the eighth Celestial Orb or Sphere, is moved wonderful leisurely, for though it be daily wheeled about by the rapid motion of the Primum mobile, yet it finisheth not its own proper Circuit, but once in Thirty six thousand years; and this space of time they call the Great year, or Plato's year: but compare this with Eternity, and it will appear but as a moment, a very nothing at all; to what then mayest thou compare this Eternity? O my soul, it is like an Orb, every way round, and like itself, or like a wheel, that turns, and turns, and doth never cease turning; or like a year, continually wheeling about, which turns again to the same point whence it began, and still wheels about again; or like an ever-running Fountain, whither the waters after many turnings flow back again, that they may always flow; or like a Snake bowed back unto itself orbicularly, holding the tail in her mouth, which in its end doth again begin, and never ceaseth to begin; or like a Ring, or like a Globe, or like a Sphere, or like the circuit of Sun and Moon, without all end.

7. Testimonies.

Is not the Scripture (O my soul) frequent in the mention of Eternity? These shall go into everlasting punishment, but the righteous into life eternal: —Their worm shall not die, their fire never shall be quenched: —Depart from me ye cursed into everlasting fire: —Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water, springing up into eternal life: —We know that if our earthly house of this tabernacle were dissolved, we

have a building of God, an house not made with hands, eternal in the heavens: — Surely he shall not be moved forever, the righteous shall be in everlasting remembrance: — They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

Thus far, O my soul, for the information of thy judgment: Now for the stirring up of thy affections.

1. Relish.

O Eternity, whether of joys or woes! O that thou wert written in a book, that thou wert graven with an iron pen and lead in the rock forever! O that my heart were the book! That my Meditation were the iron pen and lead! And that this word Eternity were so imprinted and engraven in my heart, that I might still have it in my mind, when Pleasure fawneth, when Lust provoketh, when the Flesh rebelleth, when the Spirit faileth! O Eternity, how is it I forgot thee! O my soul, be established, and say with David, My heart is fixed, O God, my heart is fixed: Set thyself in a sure place, and stand awhile; and standing, admire at this Eternity, which always stands, and never passeth away; and that thou mayest taste and relish, that thou mayest be affected and moved with this Eternity.

1. Consider the never-dying worm, and the everlasting fire: O the bitterness of this Eternity! There's a man in fire, and a worm at his heart; the fire burns him, and the worm bites him, yet neither of these make an end of him; there he roars, and yells, and howls, and cries, O woe is me forever! A man said I! Alas, Broad is the way, and many there are that walk hell-ward: It were enough indeed to make all tremble, though there were but one amongst all the sons of Adam to suffer eternally, but that Hell should enlarge herself, and open her mouth without measure, and their glory, and

their multitude, and their pomp should descend into it; that there should be millions of men of the same flesh and blood that I am, chained together in hell, where one roars, and another answers, and all bear the Burthen, Woe and alas forever. In one nook of Hell there's a lamentable shriek, Woe forever: in another corner far remote there's another fearful shriek, Woe forever; in all the corners of those smoky Vaults there's a cry, or an echo of this cry, Forever, forever, forever, forever. —O my soul, how is it thou canst sleep in the night, or be merry in the day, whilst thou thinkest attentively, or considerest thoroughly of this Meditation? Less matters have sometimes bestraught men of their wits, and bereaved them of their lives.

2. Consider the Eternity of joys. O the sweetness of this Eternity! O blessed estate of Saints in the kingdom of heaven! O glory, not to be expressed, even by those who are glorified! There is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) always after one sort, not distinguished into evening and morning, but continued with a simple Eternity. O Eternity of joys, worthy of continual songs of Saints and Angels to celebrate thy praise! O Eternity of joys! How should I extol thee, desire thee, love thee, and hate all this world for thee?

2. Complaint.

But alas, where is my fear, my trembling for that Eternity? My love, my longing after this Eternity? What little taste and savor have I of that bitterness, or this sweetness? My soul, what dullness and heaviness is this that hangs upon thee? How hath the world bewitched thee, and thou art become so carnal, so corporeal, so senseless of Spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honors, and they are slippery; thou art in love with pleasures, and their end

is sudden, and there is bitterness in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! What, all on the world? And now that Eternity is thy Meditation (on which thou shouldst taste largely, and be affected deeply) art thou now all a mort? O what dullness, what drowsiness, what security is this? If thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; awake, awake, O my soul, away, away with this dull senseless security, and consider there's but a step betwixt thee and Eternity.

3. Wish.

O that I could mind this Eternity! That I could taste or relish this Eternity! That I were fitted and prepared for Eternity! O that I were wise, that I understood this, that I considered my latter end! O that now while it is called today, while it is the accepted time, and the day of salvation, I had a diligent and intent eye upon this Eternity! O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty? What if I were beaten with rods, or suffered shipwreck? What if I were stoned to death? All these are nothing to that Eternity of woes; on the contrary, What if I had Croesus riches, Solomon's Wardrobe, Belshazzar's Cup-board, Samson's strength, Absolom's beauty? What if an Angel should take me up into an exceeding high mountain, and show me all the Kingdoms of the world, and the glory of them, and say unto me, All these will I give thee? All these are nothing to Eternal glory: O when shall this day come, that I shall enter into these confines of Eternity, and solace myself in my God? As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God?

4. Confession.

I desire Lord, but alas, how weakly, how dully, how heartlessly? I am not able, Not sufficient of myself, to think anything as of myself, but my sufficiency is of God: It is nature that pulls me from this holy Meditation; nature favors itself, loves the world, abhors death and Eternity in another world: It is my misery that I dote on nothing, or on sin, that's worse than nothing: How long shall these vanities thus besot me? How long shall these vain thoughts lodge within me? Why Lord? There is no strength in me, I can neither will nor do; It is thou only must work in me both to will and to do (both to meditate on, and to prepare for Eternity) of thy good will and pleasure.

5. Petition.

To thee, Lord, I make my moan, to thee I tender my humble Petition, and pour out my soul: O give me a taste and relish of this Eternity; O give me this water, that I need thirst no more; O give me such a taste or relish of this water, that it may be in me a well of water, springing up into eternal life: O inflame my soul with a love of these thoughts, with a longing desire after this Eternity of joys: O let me not always be thus dull and brutish, but thou that hast prepared Eternity for me, prepare my soul for Eternity; teach me so to carry on this earth, that I be not shut out of those eternal Mansions in Heaven; give me repentance for sin, that I be not thrown into those Eternal woes in Hell; open my eyes that I may see, draw aside this veil, that I may know what Eternity is; give me so to live, as one that labors for Eternity, contend for Eternity, suffers for Eternity; let me never be so foolish as to settle myself on vanity, and to neglect this Eternity that never shall have end.

6. Confidence.

Behold, O my soul, and do not merely crave, but challenge this favor of God, as that which he owes thee; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt: Is there not a promise made, Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord: and is it not an experience tried, I sat down under his shadow with great delight, and his fruit was sweet to my taste: O what is this but the taste of Eternity? What is this but a glimpse of unspeakable joy? Press on, O my soul, and do not only believe a taste, but a hearty draught of Eternity; these tastes are but earnests, but there is a promise of everlasting fruition: Hath he not given thee his word for Eternal life, for an Eternal inheritance, for everlasting righteousness, for an inheritance incorruptible, undefiled, and that fadeth not away? Awake, arise, O my soul, and lay hold on the promises of this blessed Eternity; be not dismayed by reason of thy unworthiness, for the promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all Eternity. O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thyself to embrace and receive this promise of Eternity? God's promises are ever certain, never less, but rather more in accomplishment then in tender; why dost thou not cast thyself upon this blessed issue, If God be merciful, I am eternally happy? It is the sure promise of God, That he that believeth hath Eternal life; therefore if I believe, I am already a free denizen in the new Jerusalem; Eternity of joys is already reserved for me: Why Lord, I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.

Conclusion.

Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee: O the incomprehensible love and favors of the Lord! Was it ever found that any King or Potentate should adopt the blind, the lame, the deaf, the dumb, to succeed him in his Inheritance? And shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade: O what shall I give unto the Lord for this Eternity? My soul, rejoice thou in the Lord, and bless his holy name: Now begin that Alleluiah on earth, which in Heaven thou shalt sing more sweetly to all Eternity, Alleluiah! And again Alleluiah! Amen, Alleluiah!

And now (O my soul) give up thyself to God, and repose thyself wholly on thy Maker and Redeemer; wait patiently on him, for the full possession of this Eternity, and walk cheerfully in the way that he leads thee thereunto: Say at the parting of this Meditation, O Lord, O Eternity itself, O thou First and Last, Alpha and Omega, without beginning, and without all end, I recommend my soul, my ways to thee; take me to thy keeping, and prepare me for Eternity, through Christ thy only Son, my only Savior. Psal. 16, beginning at Verse 7, ad finem.

CHAP. IX. – OF THE LIFE OF FAITH.

SECT. 1. Of the Nature of this Life of Faith.

To live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God, as our own in all estates and conditions, resting quietly upon his gracious and faithful promise, and yielding ourselves unto his good pleasure, in sincere, universal and constant obedience: Or, to live by Faith, is to feed upon the several promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage ourselves against all temptations, and unto every good duty. This Life of Faith is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed Duty!

SECT. 2. Of the manner of this Life of Faith in general.

Our Directions for this life of Faith are either,

General.

Particular.

In general, that we may live by Faith, we must endeavor two things,

1. To get matter for our faith to work upon.

2. To order our faith aright in the work.

1. That we may provide matter for our faith to work upon, we must observe three things: 1. That we store up all the good promises of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in promises of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, I have good provision as can be, but I have it not here: Let the word of God dwell in you plenteously and richly in all wisdom.

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the promises, and value them as our own.

2. Expect nothing from the promise, but that which is suitable to the nature of it: To this purpose some promises are absolute, which God hath simply determined to accomplish; as the promise of the Messiah, Isa. 7:14, and of the calling of the Gentiles, Rom. 11:26. Some promises are conditional, which God will accomplish in his own order, in his own time, and in his own manner and measure; in a word, they are no further promised, then God seeth in wisdom to be most meet for his glory, and our good; as, all temporal blessings, less principal Graces, and the measure of

all sanctifying Graces: now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the promise which we stand in need of, and set God's power, and faithfulness, and wisdom awork, to bring it about; for instance, thou art in persecution, and either thou wouldest have deliverance out of it, or comfort and refreshment in it: In this case see all this in the promise (referring the order, and time, and manner to God) and then set God's power and faithfulness awork that can do it, and his wisdom awork to contrive it, which way he knows best: This is the meaning of that Text, Commit thy ways unto the Lord, trust in him, and he shall bring it to pass; and hurl your care upon the Lord, for he careth for you.

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we must use the means, and meet God in the course of his providence, otherwise we live not by Faith, but tempt God, and throw away his promises and all.

5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence: This is the very work of faith itself, thus it draws sap and virtue from the promise, when it concludes, That according to the good in the promise, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come: He that believeth, maketh not haste, the vision is for an appointed time, and therefore wait for it; so the Psalmist, As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistress, so our eyes wait upon the Lord our God, until he have mercy upon us; not until we will, or until we see it fit, but until he will have mercy upon us.

7. Imagine the Lord not only delays, but seems to frown, and to say, He will not hear: In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When Jacob wrestled with God, Let me go, saith the Lord; I will not let thee go, saith Jacob: So do we catch the Lord Jesus, and strive with him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; Thy name shall be no more called Jacob, but Israel, because thou hast prevailed with God.

Two cautions concerning promises, and the life of faith, are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith: We are not to rest on the promises alone, but to close with Christ in those promises; and therefore in receiving of, or having recourse unto a promise, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the promise in him: Thus Philip directs the Eunuch, Believe on the Lord Jesus: The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the Pearl hid in it, and to be chiefly looked at: Thus it is said, That promises of pardon, are not as pardons of a Prince, which merely contain an expression of his royal word for pardon; but God's promises are made in his Son, and are as if a Prince should offer to pardon a Traitor, upon marriage with his child, whom in and with that pardon he tenders: The reason hereof is, because Christ is the grand promise, in whom all the promises are Yea and Amen.

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (i.e.) he makes such promises,

because sometimes (though not always) he grants accordingly. For instance, that promise of healing the sick, cannot be universal, for it might then be supposed, that sick men should never die, seeing the Elders may at all such times of danger of death, still come and pray with them, but we all know it is appointed for all men once to die; the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their prayers; and therefore upon every such particular occasion, we are to rely upon God for the performance of it by an act of recumbency, though we cannot with an act of full assurance, the promise not being universal, but indefinite: Of like nature are all other promises of things temporal or things spiritual, not absolutely necessary to salvation; as, long life, riches, honor, Assurance of Evidence to them that fear him, the tenor and purport of which promise, is not as if absolutely, infallibly, and universally, God doth always perform these to those that are truly qualified, with the conditions specified in those promises; the contrary both Scripture, instances, and common experience shows, they are therefore indefinitely meant, and so to be understood by us; because whenever God doth dispense any such mercies to any of his, he would do it by promise: And he requires answerably an act of faith, suitable to that his meaning in the promise; that as he intended not in such promises, an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him, so the act of faith, which a man is to put forth toward this promise, in the application of it for his own particular, is not required to be an absolute, infallible persuasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but only an indefinite act (as I may call it) of recumbency and submission, casting and adventuring ourselves upon him for the performance of it to us, not

knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not by a mere Providence, but by virtue of a Promise.

SECT. 3. Of the manner of this Life of Faith in particular, as in Temporal evils.

In particular that we may live by faith, observe we, —

1. The Promises.

2. The exercise of faith concerning the Promises.

And both these are considerable, either in regard of,

Our selves.

Others.

1. In regard of ourselves; and therein we shall consider matters,

Temporal.

Spiritual.

Eternal.

Things Temporal are either,

Evil.

Good.

We shall begin first with Temporal Evils; and concerning them, first give you the Promises; and secondly, the exercise of faith in respect of those Promises.

1. The Promises that concern Temporal Evils, have reference to those evils, either in,

General.

Special.

1. Evils general, are afflictions and dangers, concerning which we have Promises, some to,

Prevent,

Qualify,

Remove those Afflictions.

1. The Promises to prevent Afflictions, you may read in the Word, and they are these and the like: Psal. 91:10, Psal. 121:7, Job 5:19, Zech. 2:5, where the Lord promiseth to be a wall of fire to his people; not of stone, or brass, saith Theodoret, that it may both fray afar off, and keep off too at hand; protect them, and destroy their enemies.

2. The Promises to qualify evils, are these and the like: Psal. 103:13,14, Isa. 49:13-15, Hos. 11:8,9. In this last Promise, God imitates Parents (saith Theodoret) when any misery is upon their child, their bowels yearn more; never sits the child so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love (i.e.) in some misery, Christ stayeth her with flagons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her: Psal. 56:8, where we may read God's compassion to his children in their calamities, that he narrowly observes everyone of them; [Thou tellest my wanderings] yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; [Put my tears into thy bottle] yea, he keeps them in memory, he notes them and writes them in his book, as if he would chronicle our tears for everlasting remembrance; Are they not in thy book?] 2 Chron. 4:17. Is there or can there be any richer or fuller expression in Tully, then there is in the Greek, where there is both an elegant Antithesis, and double Hyperbole, beyond Englishing, *Kath' uperbolen eis uperbolen*; for affliction, glory; for

light affliction, heavy, massy, substantial glory, a weight of glory; for momentary affliction, eternal glory: nay, the Apostle adds degrees of comparison, yea goes beyond all degrees, calling it more excellent, far more excellent, an Hyperbole, Hyperbole, exceeding excessive, eternal weight of glory.

3. The Promises to bear them, or in due time to remove them, are these and the like: Psal. 37:24, Jer. 29:11, Micah 7:8,9, Psal. 97:11, as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, John 16:20, 1 Cor. 10:13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises, some to,

Prevent,

Qualifie,

Remove sickness.

1. The Promises to prevent, are these and the like: Exo. 15:26, Deut. 7:15, Psal. 91:10.

2. Promises to qualify sickness, are these and the like: Ps. 41:3, Heb. 12:6,7,8.

3. Promises to remove sickness, are these and the like: Exo. 23:25, Deut. 7:15, Isa. 4:31.

2. For Poverty, we may store up these Promises, Psal. 23, throughout, Psal. 34:9,10, Psal. 37:25, Heb. 13:15. The wicked indeed may have more abundance than the Christian, but here's the difference, the wicked hath all by a Providence, the Christian hath all by a Promise: and this distinction the poor Christian would not part with for a world of gold.

3. For Famine, we may store up these Promises, Job 5:19,20, Psal. 33:18,19, Prov. 10:2,3, Psal. 37:18,19, Isa. 41:17,18. Some Martyrs being cast into Prison, and denied necessary food, they had faith to return this answer, If men will give us no meat, we believe God will give us no stomach. When Christ was an hungered, and Satan tempts him to command stones to be made bread, he answered, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God; q.d. a man may feed on a Promise, he must depend on God's allowance, and when provision fails, then not to distrust the provision of God, is a notable trial of faith.

4. For War, we may gather up these Promises and the like, Job 5:20, Prov. 3:24-26, Jer. 39:17,18.

5. For Captivity, gather in these Promises and the like, Deut. 30:3,4, which very Promise Nehemiah sueth out, Neh. 1:9, Psal. 106:46, Ezek. 11:16.

6. For Witchcraft or Possession, consider that Promise, Numb. 23:23.

7. For Oppression, we have these Promises, Psal. 12:5, Psal. 68:5, Psal. 146:7-9.

2. For the exercise of faith, concerning these Promises, that we may live by them, go to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord, (saith

David) that thy judgments are right, and that thou in thy faithfulness hast afflicted me.

2. That as God sends it, so none can deliver us out of it but God alone: O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee. This Meditation draws the heart from carnal repose, in means or friends; it expels vexatious and distracting cares, and estrangeth from the use of unlawful means of deliverance: The horse is prepared against the day of battle, but safety is of the Lord.

3. The causes of all miseries and sorrow, is sin, and therefore its time for us to examine our ways, to humble ourselves, and to set upon Reformation: I thought on my ways (said David) and turned my feet unto thy testimonies: when Manasseh was in affliction, He besought the Lord his God, and humbled himself greatly before the God of his Fathers: Surely it is meet to be said unto God, I have born chastisement, I will not offend anymore: That which I see not teach thou me; If I have done iniquity, I will do no more: The end of chastisement, is amendment of life, whence it receives the name of Correction, which signifieth, to set aright or straight.

4. That now God trieth our faith, patience, contentation, and meekness of Spirit, He hath said unto Crosses, Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousness, to confirm his patience, support his hope, &c. — Hence God's servants by their faith have been enabled to say, I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: And if he say thus, I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him. This Meditation makes the heart willingly,

freely and constantly to resign itself to the good pleasure of God in all things.

5. That ’tis God's will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of dependence, that we solely rest on God's promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never fails) and not to the probability of the thing promised: Abraham against hope, believed in hope, —That what God had promised, he was able to perform.

6. That the promises are in Christ, Yea and Amen, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence; it may be not yet, what then? He that believes will not make haste: Daniel waited Seventy years for deliverance out of captivity in Babylon, and may not we wait Seventy weeks, Seventy days?

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrows before the Lord, pour out our complaints into his bosom: I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darkness but not into light: — Lord, how am I beset with miseries? How do my sorrows increase daily? How are they increased that trouble me?

2. Confess our sins with hatred and godly sorrow: I will declare my iniquity, I will be sorry for my sins: For want of this, God threatened the Israelites, I will go and return to my place, till they acknowledge their offenses, and seek my face, in their affliction they will seek me early.

3. Importune the Lord, and direct we our supplications to our God: Lord, how long wilt thou look on? O rescue my soul from their destruction, my

darling from the Lions; look upon mine affliction and my tears, for I am brought very low.

4. Then press we the Lord with his promises: Lord, thou hast said, The rod of the wicked shall not rest upon the lot of the Righteous: Thou hast said, Yet a little while and the indignation shall cease: Thou hast said, In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer: O these are thy promises, Lord, make them effectual to my poor soul.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: Though thou shouldst slay me, yet will I trust in thee: —For what time I am afraid, I will trust in thee.

These are the acts of faith by which it puts forth, and exerciseth itself in time of afflictions.

SECT. 4. Of the manner of this Life of Faith in temporal blessings.

Concerning temporal blessings, or good things, consider we,

1. The promises.

2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings, Either in,

General.

Special.

1. The general promises are these, and the like, 1 Tim. 4:8, Psal. 34:8,9, Psal. 84:11, Phil. 4,19, 1 Cor. 3:21, all things are yours, we are heirs of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Those promises that have a relation to our good name, are such as these, 1 Sam. 2:30, Prov. 3:16, Prov. 4:8, Prov. 14:19, Isa. 56:3-5.

2. Those promises that have a relation to our bodies, are either for long life, concerning which, Deut. 5:16,33, Prov. 3:1,2, or for health, concerning which, Prov. 3:8, Psal, 103:3-5, or for safety, concerning which, Prov. 1:33, Job 11:18, Hosea 2:18, Job 5:23, or for peace, concerning which, Levite. 26:6, Psal. 29:11, Psal. 37:11, Prov. 16:16, or for sleep, concerning which, Job 11:19, Prov, 3:24, or for food, concerning which, Psal. 37:3, Psal. 111:5, Joel 2:26, or for raiment, concerning which, Deut. 10:18, Matth. 6:25,30,32, or for posterity, the fruit of the body, concerning which, Deut. 7:12-14.

3. Those promises that have relation to our estates, are these, Job 22:24,25, Prov. 8:18,19, Psal. 37:5.

4. Those promises that have a relation to our calling, are either for plenty, concerning which, Prov. 10:4, and 12:11, and 13:4, and 28:19. —or for protection, concerning which, Psal. 91:11. — or for promotion, concerning which, Prov. 12:24, and 22:29. — or for good success, concerning which, Prov. 12:14, Isa. 65:21,23. I deny not but the wicked may enjoy all these Temporal blessings by a general Providence, but only the just have a Spiritual right to them; they only have them as rewards of their righteousness, as testimonies of God's love and care over them, and by virtue of a Promise.

2. For the exercise of faith concerning these Promises, observe that we may live by them, either in the want or enjoyment of these Temporal mercies.

1. Of the want of them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith in this case doth ransack, and fan the soul narrowly to find out and remove whatsoever doth offend: If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks. This advice faith digests, and labors the reformation of what is amiss, and whatsoever hinders the Promise.

2. That faith is painful, provident and frugal; it shakes off idleness, takes the opportunity, husbands thriftily, and observes God's providence in all affairs, otherwise we live not by faith, but tempt God, and throw away his Promises and all.

3. That faith preserves from the use of all unlawful means: The believer consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: Better is a little with righteousness, then great revenues without right.

4. That faith leans upon the providence of God, who will keep back nothing from us, but what is hurtful and pernicious: Here's a sweet act of faith, it submits to God's wisdom, and rests on his providence, after the use of all lawful means; and this maintains a Christian in some measure of contentment.

2. For Prayer, and the parts or manner of it, observe this method:

1. Confess our sins, especially those sins which upon search we are persuaded hinders prosperity: O Lord, I have thought on my ways, and I find (this or that) sin in my bosom, this or that corruption hath gotten head, and hinders thy blessings: O Lord, how should I expect needful things?

What have I to do with thy Promises, that have committed such and such sins?

2. Importune the Lord for his Temporal blessings, at least so far as he seeth them to be for our good, and for the glory of his great name: Thus Bildad tells Job, If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly increase. Thus Jabez prayed, O that thou wouldst bless me indeed, and enlarge my coasts, &c. and God granted him that which he requested. In like manner was Jacob's prayer, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, Then shall the Lord be my God: And thus may we importune the Lord, and make our supplication to the Almighty.

3. Then press the Lord with his Promises, as with so many Arguments: Lord, thou hast said, Godliness hath the promise of the life that now is, as well as that which is to come: Thou hast said, Fear the Lord, ye his saints, for there is no want to them that fear him, &c. O these are thy Promises, make them good to us as it stands best with thy wisdom.

2. In the enjoyment of these Temporal blessings, go we to—

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. Faith in prosperity, keeps the heart in a holy temper and disposition (i.e.) in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord: Satan himself could reply to the Lord, Doth Job fear God for naught? Hast thou not made a

hedge about him? In this case faith will remember man of his duty, and persuade him to be so much the more serviceable, as God's mercies are more plentiful upon him.

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate; as it receives all earthly blessings from God, so it winds and pulls up the soul to God again: and if it be rightly considered, prosperity is the fittest season for heavenly contemplation; the less trouble lies upon our estate, the more liberty we have to think of heavenly things: howsoever, faith considers these things as pledges of God's love, as parts of our childes-portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousy and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory, for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and entangle us: Prosperity is pleasing, but dangerous; a man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous, and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.

4. That faith minds a change, even when our mountain seems strongest: The thing I greatly feared (saith Job) is come upon me, and that which I was afraid of, is come unto me; by this it appears, that Job always thought upon a change: There is no wind (saith the Proverb) which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle: now faith minds this, and prepares for this; The prudent man foreseeth evil, and hideth himself.

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge God's mercy both in his Promises and performances: say, Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by virtue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but merely of Free-grace, and by virtue of a promise.

2. Pray, importune the Lord for sanctification of prosperity, and for God's blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of ourselves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctify all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote ourselves unto him from whom we have received all: What shall I render unto the Lord (saith David) for all his mercies towards me? I will take the cup of salvation, and call upon the name of the Lord. Men look for thanks, for a small kindness, and shall not we magnify God for all his favors and loving kindness towards us? O praise the Lord, bless the Lord, O my soul!

SECT 5. Of the manner of this Life of Faith in Spiritual evils.

Things Spiritual are either,

Evil.

Good.

We shall begin with Spiritual evils: and concerning them, first give you the promises, and secondly the exercise of faith in respect of those promises.

Evils Spiritual arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from the Devil, are temptations of several sorts; and the man whose heart is upright, shall find strength enough against every temptation: To that purpose consider these Promises, Matth. 16:18, 1 Cor. 10:13, 1 John 5:18.

2. Those evils that arise from the flesh, are lusts or temptations of Uncleanness; and for strength and ability against such a temptation, consider these Promises, Prov. 2:10,11,16, Eccles. 7:26, 1 Thess. 5:23,24.

3. Those evils that arise from the World, are covetousness, cares, evil company, &c. and for strength against such, consider these Promises, 2 Cor. 6:17,18, Gal. 1:4, 1 John 5:4, Heb. 13:5. There are five Negatives together in the Original that strongly affirm; q.d. I tell thee, I will never, never, never, never, never forsake thee.

4. Those evils that arise from men, are either oppositions against truth, concerning which, Mat. 10:19, Acts 18:9,10, or oppositions against goodness, concerning which, Mat. 5:10, 1 Pet. 3:14. — or oppositions against both, and so they fall either on our good name, concerning which, Psal. 37:6, where howsoever thy innocence be at sometimes covered (as it were) with a thick and dark mist of slander and oppression, yet the Lord will in his good time scatter and dissolve the mist, and so make thy innocence apparent to the world; yea, he will make thy righteousness as evident as the Sun when it ariseth, yea, as noon day, when it is at highest, and shines brightest, Psal. 68:13, Mat. 5:11,12, 1 Pet. 4:14, &c. —or they may fall on us in respect of our liberty, and concerning which, Psal. 69:32,33, and 102:19,20, Rev. 2:10.— or they may deprive us of our goods, concerning which, 2 Chro. 25:9, Mat. 19:29, Habak. 3:17,18. —or they may take away life, concerning which, Matth. 10:39, John 12:25, Revel. 14:13.

5. Those evils which arise from God, are desertions; and for comforts against them, consider these promises, Isa. 49:14-16, and 54:7,8, and 50:10.

6. Those evils that arise from ourselves are sins and infirmities, and they are either spiritual blindness, concerning which, Luke 4:18, 1 John 2:27, Isa. 35:4,5.—or spiritual lameness, concerning which, Isa. 35:6, and 40:31. —or heaviness of mind, concerning which, Isa. 35:1,2, Jer. 66:12-14.—or weakness of memory, concerning which, John 14:26, or fears of losing God's love, concerning which, Isa. 49:15, and 54:10, Jer. 33:20, Psal. 89:33-35, Joh. 13:1, Rom. 11:29.—or fear of falling away from God, concerning which, see the impossibility in regard of God, 2 Tim. 2:19, in regard of Christ, Luke 22:32, in regard of the Holy Ghost, John 14:16, Ephe. 4:30, in regard of the promises, Psal. 94:14, 1 Cor. 1:8,9. —or indisposition, distraction, defects in our best performances, concerning which, Numb. 23:21. Cant. 2:14.—or particular falls, daily frailties and infirmities, concerning which, Isa. 55:7, Jer. 3:1, Psal. 37:24, and 145:14, Hosea 14:4, 1 John 1:9.

2. For the exercising of faith, concerning these promises that we may live by them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider we these things,

1. That of ourselves we cannot resist these spiritual evils; all our comfort is, that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further than God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a Gaderene Hog, till Christ had given them leave: Satan could

not touch one bleat pertaining to Job, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for ourselves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe, and to keep close under the shadow of the Lord's wings: as the child affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil or Man raiseth against us (when to present sense and feeling all sight and hope of the grace and goodness in Christ Jesus is lost) then faith tells the heart, that a calm is at hand. The last temptation wherewith Satan set upon Christ, was the most furious, and when he could not prevail thereby, he departed for a season: The Lord will not suffer us to be tempted above measure. This faith assures of, and persuades us quietly to wait for the issue.

2. For prayer, and the manner of it, observe this method:

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary musings on the temptations of Satan, misinterpreting of the Lord's doings, &c. which set open the soul to all other spiritual evils:— O my God, I have disesteemed thy mercy, distrusted thy promises, harbored thoughts of unbelief, &c. and so have exposed my soul to the most violent, horrible and fiery temptations of the world, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joys of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheism, Blasphemy, and soul-vexing fears; my heart

trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken, I go mourning and desolate all the day long.

2. Importune the Lord for pardon of sin, and for help against all oppositions: Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubting's, dejectedness, infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snares, strengthen me in the combat against all my enemies: Arise, O Lord, disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I fly unto thee for help and for succor.

3. Then press the Lord with his Promises, as with so many arguments: Lord, thou hast said, That the gates of hell shall not prevail against us: That whoso pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juice, and virtue from every of these Promises; let not a word of these Promises fall to the ground, let me have my share, and part, and portion in these comfortable Promises, through the Lord Jesus.

SUB-SECT. An Appendix of the manner of this Life of Faith, in oppositions against truth and goodness, and more particularly against

our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.

His innocence being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and Defamations, he endeavored first to review the Promises, and secondly to act his faith on them.

1. The Promises were these: Psal. 37:5,6, Mat. 5:10-12, 1 Pet. 3:14, 1 Pet. 4:14, Psal. 68:13. Though you have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q.d. though hitherto you have been as so many abjects, cast into the ends of the earth, as thrown amongst black and smoky pots, oppressed with mighty calamities, yet the time is at hand that ye shall be made white as doves; your innocence and happiness shall appear, and your white shall be intermixed with the color of pure and yellow gold; (i.e.) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.

2. In the acting of his faith, he endeavored 1. To Meditate: 2. To pray.

1. His Meditations were these: —

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; only we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame.

2. That true faith will fortify the soul against all Reproaches: There is an encouraging voice of the Lord to this end; Hearken unto me, ye that know righteousness; the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their reviling's.

3. That if the wicked reproach more and more, yet it is the duty of Christians to exercise patience. Experience of their vanities, and God's gracious dealings with us, will fortify our hearts: Fear not thou worm (thou poor despicable thing) I will help thee, saith the Lord thy Redeemer; and as for thy reproachers, their doom is before, Behold, all they that are incensed against thee, shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to find out what is the matter and rise of those slanders and reproaches: If ye suffer for righteousness sake, happy are ye; it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds, You must have a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ: for it is better, if the will of God be so, that ye suffer for well-doing, then for evil-doing. We are ordinarily more impatient at undeserved, then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. Let none of you suffer as a murderer, a thief, an evil door, but if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.

5. That true faith esteems all such slanders as the most honorable badges of innocence that possibly can be. If mine adversary should write a book against me, surely I would take it upon my shoulder, and bind it as a crown to me. I rejoice (said Luther) that Satan so rages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me (said Austin) do against their wills increase mine honor both with God and good men. The more the dirty feet of men tread and rub on the figure graven in gold, the more luster they give it: so the more causeless

aspersions the wicked cast on the godly, the more bright do they rub their glory. And hence was that choice of Moses, rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches then the treasures of Egypt.

2. For Prayer, his method was, —

1. To complain to the Lord, as sometimes David did, Thou, O Lord, hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none, and for comforters, but I found none.

2. To petition to the Lord, as other whiles David did, Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast laid up for them that trust in thee before the sons of men? Thou shalt hide them in the secret of thy presence from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues. Thus Lord I beg at thy hands, or if otherwise, thou knowest it best in thy wisdom: Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.

3. To press the Lord with his gracious Promises: as thus, Thou hast said, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my names sake: And if ye suffer for Righteousness sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye: These are thy golden promises, now Lord make them good to my soul, let me draw the juice, and sweet, and virtue from

every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, Father, forgive them, for they know not what they do: Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble ourselves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us.

SECT. 6. Of the manner of this life of faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.

Concerning spiritual blessings, or good things, consider we,

1. The promises.

2. The exercise of faith in respect of those promises.

1. The Promises are of such blessings as arise either from,

God.

Christ.

The Spirit of Christ.

1. From God proceeds his,

Love of us.

Presence with us.

Providence over us.

1. Concerning his love of us, we have these promises, Deut. 7:7,8,13, Isa. 54:8, Jer. 31:3, Hosea 2:19, and 14:4, John 3:16, Ephe. 2:4, 1 John 4:19.

2. Concerning his presence with us, we have these promises, Gen. 26:24, and 28:15, Exod. 3:12, Joshua 1:5, Jer. 1:8, 1 Chron. 28:20, Isaiah 41:10, Math. 28:20, Rev. 2:1.

3. Concerning his providence over us, we have these promises, Psal. 34:7, and 91:11,12, Job 36:7, Zech. 2:8, whence (He that toucheth you, toucheth the apple of mine eye) observe, That the Lord to express the tenderness of his love, names the tenderest part of the body, nay the tenderest piece of the tenderest part, The Crystal humor, as the Philosophers call it.

2. From Christ we have promises,

1. Of the person of Christ.

2. Of the benefits that flow from Christ.

1. Of the person of Christ, in Genesis 3:15, where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ.

2. Of the benefits that flow from Christ, whether,

Redemption.

Vocation.

Justification.

Reconciliation.

Adoption.

1. Concerning Redemption, we have these promises, Tit. 2:14, Ephe. 1:7, Gal. 3:13, Heb. 9:12.

2. Concerning Vocation, we have these promises, Acts 2:39, Rom. 8:30.

3. Concerning Justification, we have these promises, Isaiah 53:11, Acts 13:39, Rom. 8:33.

Now this Justification consists of two parts, in,

1. Not imputing sin.

2. Imputing righteousness.

1. For not imputing (or forgiving) sin, we have these promises, Psal. 32:2, Jer. 31:34, Isaiah 55:7, Jer. 33:8, hither tend all those Metaphors, Isa. 43:25,

and 44:22, and 38:17, Micah 7:19.

2. For imputing Righteousness, we have these promises, Rom. 5:19, 1 Cor. 1:30, Rom. 10:4, Isaiah 61:10, Gal. 3:6, this phrase is used ten times in one Chapter, Rom. 4:3,5,6,8-12,23,24.

4. Concerning Reconciliation, we have these promises, 2 Cor. 5:18,19, Ephe. 2:14,16, Col. 1:21,22.

5. Concerning Adoption, we have these promises, Gal. 3:26, John 1:12, Rom. 9:26, Gal. 4:4,5,7.

3. From the Spirit of Christ, we have promises, —

1. Of the Spirit himself.

2. Of the operation of the Spirit.

1. Of the Spirit himself, in Joel 2:28,29, Acts 2:17,18, John 14:16,17, Ephe. 1:13, Gal. 3:14.

2. Of the operation of the Spirit, and that,

1. In general, as Sanctification.

2. In special, as,

Spiritual Graces.

Spiritual duties.

1. Concerning Sanctification, we have these promises, Micah 7:19, Jer. 31:33,34, Heb. 8:10, and 10:16, 1 Thess. 5:23, 1 John 1:7, Revel. 1:5. —

Concerning Graces and Duties, we shall handle them anon.

2. For the exercise of faith concerning the promises, that we may live by them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith (considering the privileges of God's children) admires and adores, O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men? — How excellent is thy loving kindness, O Lord; therefore the children of men put their trust under the shadow of thy wings.

2. That faith (in consideration hereof) rests upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: The Lord is my shepherd, I shall not want: —He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. What can they want, who have God for their Father, Christ for their Savior, the Spirit for their Sanctifier? Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away: Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.

3. That faith hereupon sets a high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth than Kingdoms, Empires, the whole world, which made holy David say, In the multitudes of my thoughts within me, thy comforts delight my soul; q.d. I have multitudes of thoughts, some running this way, some running that way, some on this pleasure, some on that profit, but my soul is only comforted in the thoughts of thee: Pleasures, profits, honors, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea, there's a full content

in Jesus Christ; let the world be filled with trouble and sorrow, even now faith carries a merry heart.

4. Faith in these promises doth greatly enlarge the heart towards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of God's singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.

5. Faith ever runs to these promises in all straits, and here it finds comforts: Nature teacheth man and beast in troubles and storms to make to a shelter; the child runs to the arms of the mother, the birds to their nests, the conies to the rock, so must the soul have a sanctuary, an hiding place, when danger and trouble comes; now where can it take up a surer and safer refuge, then with God and Christ, and the Spirit of Christ? Indeed God it dares not look at, but in Christ; and the Spirit proceeds not but from Christ, to Christ therefore it runs immediately; it is Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: Come (saith faith) let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, he keeps open house for all comers, he invites all, entertains all, old sinners, young sinners, great sinners, less sinners, his promise is sure to: him that cometh unto me, I will in no wise cast out: Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatness of his love to poor sinners, by dying for them, and sending his Spirit to sanctify and comfort them.

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge God's mercies both in his promises and performances: Say, Lord, thou hast said, I will love thee freely:—And I will be with thee, even to the end of the world:—He that toucheth you, toucheth the apple of mine eye: — And all is yours, and ye are Christ's, and Christ is God's:—And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, &c. Surely Lord thou art true in thy sayings; I believe by virtue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ, I am sanctified in some measure by that Spirit, I have all this of free grace, and by virtue of a promise.

2. Pray for this increase of faith, and for a further and further sight of this belief: Give me, gracious Father, to believe as thou hast promised; create in me the hand of faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the Spirit of Revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.

3. Praise God for his mercies, and quietly rest in the promises: O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I advance and set thee up on high? Salvation, and Glory, and Honor, and Praise be given to thy name, &c. I praise thee for my Election, Vocation, Justification, Sanctification, &c. but above all, for the fountain of all, the Lord Jesus Christ; It is my Christ justifies, and my Christ sanctifies: Lord, thou hast given Christ for my Wisdom and Sanctification, as well as for Righteousness and Redemption: Lord, thou hast appointed Christ to be the beginner and finisher of my holiness, and surely he will not leave that work imperfect, whereunto he is ordained of the Father; were the

progress of this building committed to my care and oversight, there might because of fear, but since thou hast laid all upon Christ, my only and all-sufficient Redeemer; Lord increase my faith, that I may hold him fast and be safe, and so at last I may sing Hallelujahs to thee in Heaven forever and ever.

SECT. 7. Of the manner of this Life of Faith in Spiritual Graces.

The operation of the Spirit in general, we told you was Sanctification; now the operation of the Spirit in special, appears in,

Spiritual Graces.

Spiritual Duties.

1. Spiritual Graces we shall consider in their,

Kinds.

Degrees.

And of them both give,

1. The Promises.

2. The exercise of Faith in respect of those Promises.

1. The kinds of Graces are these, Knowledge, and Faith, and Hope, and Joy, and Love, and Fear, and Obedience, and Repentance, and Humility, and Meekness, and Patience, and Righteousness, and Uprightness, and Peace of Conscience, and Zeal, and Perseverance; sixteen Graces in number: concerning which the Lord hath made gracious Promises.

1. Of them, to give them.

2. To them, to reward them.

The first Grace is Knowledge, and we find some promises, 1. Of it, Psal. 25:14, Jer. 31:34, Isa. 2:2,3, Micah 4:1,2, Ephes. 3:5, Rev. 21:23. 2. To it, as Prov. 3:14, Psal. 91:14, 2 Pet. 1:2, Prov. 3:18.

The second Grace is Faith, and we find some promises, 1. Of it, as Ephes. 2:8, Joh: 6:37, observe here these promises of assurance, the highest measure of faith, Psal. 50:23, Ezek. 34:30, Isa 60:16, Psal. 97:11. 2. To it, as 2 Chron. 10:20, Prov. 29:25, Isa. 26:3, Acts 10:43, Rom. 18:4, Acts 13:39, John 1:12, and 7:38, and 3:16,36, and 5:24, and 6:47.

The third Grace is Hope, and we find some promises, 1. Of it, as Psal. 65:5, Prov. 14:32, Job 13:15. 2. To it, as Psal. 40:4, Rom. 4:18,22, Rom. 8:24.

The fourth Grace is Joy, and we find some promises, 1. Of it, Psal. 36:8,9, and 64:10, and 68:3, and 97:11, and 118:15, Isa. 12:2,3, Isa. 35, throughout, Isa. 56:7, and 66:13,14, John 16:22, Rom. 14:17. 2. To it, Psal. 89:15,16.

The fifth Grace is Love, especially of God, and we may find some promises, 1. Of it, as Cant. 1:4, Deut. 30:6. 2. To it, as Psal. 91:14, and 145:20, Prov. 8:21, Deut. 7:9, 1 Cor. 8:3, and 2:9,10, James 1:12, and 2:5.

The sixth Grace is Fear, and we find some promises, 1. Of it, as Jer. 32:39,40, Hosea 3:5. 2. To it, as Psal. 103:11, and 31:19, and 147:11, Mal. 3:16,17.

The seventh Grace is Obedience, and we find some promises, 1. Of it, as Ezek. 11:19,20, and 36:26,27. 2. To it, as Deut. 28:1,2 to 14.

The eighth Grace is Repentance, and we find some promises, 1. Of it, as Acts 5:30,31, Exek. 11:19, and 20:43, and 36:31. 2. To it, as Mal. 3:7, Isaiah 55:7, 2 Chron. 7:14, Isaiah 1:16,17,18, Job 3:27,28, Jer. 4:14.

The ninth Grace is Humility, and we find some promises, 1. Of it, as 2 Cor. 10:4,5, Gal. 5:22. 2. To it, as Prov. 15:33, and 22:4, James 4:6, 1 Peter 5:5, Isaiah 57:15, Matthew 5:3.

The tenth Grace is Meekness, and we find some promises, 1. Of it, as Isa. 11:6,7,8, Gal. 5:22,23. 2. To it, as Psal. 37:11, and 147:6, Isa. 29:19, Psal.

25:9, Zeph. 2:3, Matth. 5:5, and 11:29, Psal. 149:4.

The eleventh Grace is Patience, and we find some promises, 1. Of it, as James 1:5. 2. To it, as Hebrews 10:36, James 5:11.

The twelfth Grace is Righteousness, and we find some promises, 1. Of it, as Rev. 19:7,8. 2. To it, as Psal. 11:7, Isa. 32:17,18, Prov. 14:32, Psal. 112:2,6, Mat. 25:46.

The thirteenth Grace is Uprightness, or Sincerity of heart, and we find some promises, 1. Of it, as Jer. 31:33, Jer. 50:5. 2. To it, as Psal. 84:11, Prov. 14:11, Psal. 112:2, 2 Chron. 16:9, Psal. 112:4, and 84:11, Gen. 17:1,2, 1 Chron. 29:17, Prov. 12:22, Psal. 37:37, Prov. 28:18, Psal. 15:1,2.

The fourteenth Grace is Peace of Conscience, and we find some promises, 1. Of it, as John 14:27, Gal. 6:16, Isa. 57:19, Isa. 54:10. 2. To it, as Phil. 4:7.

The fifteenth Grace is Zeal, and we find some promises, 1. Of it, as Jeremiah 20:9, 2 Cor. 7:11. 2. To it, as Numbers 25:12,13, Revel. 3:19,20.

The sixteenth Grace is Perseverance; and we find some promises, 1. Of it, as Psal. 89:28, Prov. 12:3, Isaiah 46:4. 2. To it, as Mat. 10:22, Revel. 2:26.

2. The degrees of Graces follow; and we find some promises 1. Thereof, as Isaiah 44:3,4, Mal. 4:2, Psal. 84:7, Prov. 4:18. 2. Thereto, as Rom. 13:11, 2 Pet. 1:8.

2. For the exercise of faith concerning these promises, that we may live by them, go we to,

Meditation

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That of ourselves we have no ability to attain any of these Graces: Everyone can say, I purpose well, but the question is, whether they build not on their own strength: Many a man (especially in time of his sickness,

danger, disgrace) will make fair promises of amendment, but when the rod is removed, all is forgotten: What may be the reason? He stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these Graces, then deny we ourselves: I will keep thy statutes (said David) but immediately upon his resolution he cries, O forsake me not utterly: Purposes thus grounded, bring forth holy performances, but of ourselves we can expect nothing.

2. That God's Spirit will infuse these Graces, and the increase of these Graces into them that believe: Many would fain have Knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his promises: I knew a man in Christ (could Paul say) concerning his Revelation; so, I know a man in Christ off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailing's against them, and (when all came to all) he could find no help till he went to a promise, and by faith believed that God would aid and assist, and do the whole work for him; it is good to believe that (according to his promise) God will sanctify our natures, enable us to holiness, and bestow all his graces on us.

3. That for the degrees of these Graces, it is necessary to improve them; graces improved, are the ready way to have them increased: God ever bestows the greatest measure, where he finds a care to put them forth to advantage: Whosoever hath, to him shall be given, and he shall have more abundance; as men increase their substance by labor, and learning by diligence, so he that improves graces, shall more and more abound in them.

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced

thine image, but I cannot repair it; I may say with the Apostle, When I would do well, evil is present with me, but I find no means to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love!

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these Graces, and create them in me, as thou didst gloriously create them in Adam, the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy word purer then silver seven times refined: O then make good thy promises, I press thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me Knowledge, and Faith, and Hope, &c.

3. Look we on the promises, and pray by them, or turn them into prayers: Faith hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it hearkeneth: Hence we can make no prayer in boldness, faith or comfort, but for things promised, and in that manner as they are promised. Thus Jacob (Gen. 32:9) and David (2 Sam. 7:27-29) prayed by a promise; and thus should we pray by a promise, and then we may be sure we pray according to his will. In want of other Rhetoric and Oratory, let us urge God with this repetition: Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of Graces, and of degrees of Graces: Thou hast said, The secret of the Lord is with them that fear him; and, All that the Father giveth me, shall

come unto me; and, The Righteous hath hope in his death; and, The Righteous shall be glad in the Lord, and shall trust in him; and, They shall go from strength every one of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.

SECT. 8. Of the manner of this Life of Faith in Spiritual Duties.

AS Spiritual Graces, so Spiritual Duties, are of the operation of God's Spirit: Now the duties are Twenty, concerning which we shall give,

1. The Promises.

2. The exercises of faith in respect of the Promises.

The first duty is Prayer, to which are affixed these promises, Psal. 5:3, and 10:17, and 65:2, Prov. 15:29, Psal. 50:15, and 12:17-20, Zech. 13:8,9, Rom. 18:13, James. 5:15.

The second duty is Praises, to which are affixed these promises, 1 Sam. 2:30, Psal. 50:23, and 67:5,6.

The third duty is Preaching, to which Matth. 28:20, John 5:25.

The fourth duty is Reading the Word, to which Psal. 19:8, Prov. 1:4.

The fifth duty is Loving the Word, to which Psal. 119:165, and 112:1.

The sixth duty is Waiting on the Word, to which Proverbs 8:34,35.

The seventh duty, Hearkening to the Word, to which Isaiah 55:2,3, Acts 5:20, 20:32, 13:26.

The eighth duty is Sacraments of:

Baptism, to which Acts 2:38, and 22:16, 1 Peter 3:21.

Lord's Supper, to which Isa. 25:6, Proverbs 9:5,6, Mat. 26:26.

The ninth duty is, A lawful Oath, to which Jer. 12:16, Psal. 15:4.

The tenth duty is Fasting, to which James 4:9,10, Matth. 6:18.

The eleventh duty is Meditation, to which Psal. 1:2, Prov. 14:22, Phil. 4:8,9.

The twelveth duty is Self-examination, to which 1 Cor. 11:31, Gal. 6:4.

The thirteenth duty is Sanctification of the Lord's Day, to which Isaiah 58:13,14, and 56:2, Jer. 17:26.

The fourteenth duty is Watchfulness, to which Mat. 24:46,47, Luke 12:37,38,43, Rev. 16:15.

The fifteenth duty is Conference, to which Prov. 12:14, and 16:13, Mal. 3:16, Luke 24:32.

The sixteenth duty is Reproof, to which Proverbs 24:25, and 28:23.

The seventeenth duty is Almsgiving, to which Psal. 41:1-3, Luke 14:13,14.

The eigthteenth duty is Seeking of God, to which Psal. 34:10, Ezra 8:22.

The nineteenth duty is Waiting on God, to which Isa. 40:31, and 64:4, and 49:23.

The twentieth duty is Delighting in God, to which Psalm 37:4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us, command only, and we were bound then to obey in every of these Duties; but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

2. That as he is gracious to us, so we should be cheerful in our Duties to him: This cheerfulness of service, is the very fruit of faith; By faith Abel

brought of the firstlings of his flock, and of the fat thereof, an offering to the Lord; By faith David went with the multitude unto the house of God, with the voice of joy and of praise: It is the voice of faith, I will sing and give praise with the best member I have.

3. That to make us cheerful, we should rouse ourselves to awaken to the work of our God: Arise, O my soul, why sleepest thou! Stir up thyself with readiness to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, loss of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? Wouldest thou reign with them, and not labor with them? Receive the prize, and not run the race? Divide the spoil, and not fight the battle? Look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain, saith God: O my soul, arise, contend forward towards the mark, Heaven is worth all thy labor.

4. That to remove all remora's, the Lord hath promised to assist us in these duties by his own Spirit: Besides the promises to Duties, we have promises of duties, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is always a gracious Covenant, for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to believe and repent, &c. he gives what he requires: For instance, in one place he commands, Cast away from you all your transgressions, and make you a new heart, and a new spirit; and in another place he promiseth, I will sprinkle clean water upon you, and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit will I put within you: in one place he commands them, Circumcise the

foreskin of your hearts; and in another place he promiseth, That he will circumcise their hearts: in one place he commands us, To keep his Commandments; in another place he promiseth to cause us, To walk in his statutes: in one place he commands us, To fear him, and in another place he promiseth, To put his fear into our hearts: in one place he commands us, To pray, to ask, seek, and knock; and in another place he promiseth, To pour upon us the Spirit of Grace and Supplication: These promises of duties are the foundation of all our performances, and those promises to duties are the rewards of his Free-Grace and good pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer, and the parts of it, observe this method:

1. Acknowledge the goodness and Free-grace of God in these promises: O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these promises, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet add this and that promise, to this and that duty? O miracle of mercies! O the goodness of God!

2. Bewail our own dullness and sloth to the duty: And yet (O Lord) how dull, and remiss, and slightly am I in the practice of this or that duty? Thou hast said, Cursed is the man that doth the work of the Lord negligently; and, Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? No marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctorily, pray coldly, labor not to feed on the promise, and to suck

vigor out of it: O Lord, thou lovest a cheerful giver, but my services are maimed, and corrupt, and dead, and superficial, and very uncheerful.

3. Importune the Lord to revive and quicken our dead hearts to the duty; so prays David, Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightness; so prays the Church, Draw me, and we will run after thee; and so let us pray, Give me a cheerful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, incline my heart to thy statutes, and not to covetousness.

4. Implore the assistance of God's Spirit to every good duty, beg acceptance of our persons and performances in the Lord Jesus Christ, press him with his promises to set on duties, and to reward duties; and whatever duty we do, press him with that especially promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by faith, in reference to Spiritual duties.

SECT. 9. Of the manner of this Life of Faith in things Eternal.

Things Eternal are either,

Evil, as Damnation.

Good, as Salvation.

Concerning both we shall first give you the promises, and secondly the exercise of faith in respect of these promises.

1. Concerning Damnation, or eternal confusion, we have these promises against it, Isaiah 45:17, Rom. 8:1.

2. Concerning Salvation, we have these promises for it, Rom. 6:23, 1 Thess. 4:17. God hath promised us a Kingdom, Mat. 25:34. A heavenly Kingdom, Matth. 7:21. And eternal Kingdom, 2 Pet. 1:11. A Crown of life, James 1:12. A Crown of Righteousness, 2 Tim. 4:8. An unaccessible Crown of glory, 1 Peter 5:4.

2. For the exercise of faith concerning these promises, that we may live by them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith in the precious promises of eternal life, quiets and cheers the heart in the midst of discouragements: This we see in the lives and deaths of God's faithful servants, who took joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an enduring substance.

2. That faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands for the present: Fulness of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; grace if the beginning of glory, and glory is the perfection of grace; now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory: Ourselves also which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of the body: I am in a full strait (said Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better: Salvation is the end of faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kind, this makes the Believer to long after glory.

2. For prayer, and the parts of it, observe this method:

1. Confess we our former carelessness to enter upon this inheritance: O Lord, I have slighted thy promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not labored more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holiness and Sanctification? By reason of my sloth, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O that I have not so earnestly sought (as I might) to make Heaven sure to myself, that I have not entered possession thereof, so far as in this life I have given me of Grace.

2. Pray that the Lord would increase our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holiness, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: O it is God that sealeth, and makes us to read the sealing; it is God that promiseth Heaven, and affects the heart with the goodness and worth of the thing promised; it is God that (by the pledges of his favor, and earnests of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, Who am I Lord, that thou shouldest make such ample, and free promises to thy poor servant? It is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are, which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreat the sense of thy love, the knowledge of this hope, the increase of Grace, the assurance of thy mercy.

3. Praise God for his Promises of eternal life: O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and foreigner, thou hast made me a free denizen of the New Jerusalem: Now I see, I read it in thy precious Promises, that my name is registered in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? Where should my thoughts be, but where my hope is? Now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! What a mercy is this? What promises are these? My soul rejoiceth in thee my God, my spirit shall bless thy name forever and ever.

SECT. 10. Of the manner of this Life of Faith in regard of others.

We have done with the Promises that concern ourselves: Now follows such special Promises as we find in Holy Writ concerning others, and they have reference To,

Our own Family.

Godly Society further enlarged.

The Church of Christ,

Particular.

General.

1. The members of our Family are either,

Husband and Wife.

Parent and Child.

Master and Servant.

1. For the Husband and Wife, if godly, they have a promise from the Lord, Psal. 128, Prov. 31:28, and 11:16, Job 5:25.

2. For Parent and Child, God hath made a gracious Covenant with them, Gen. 17:7,9, Acts 2:39, Jer. 32:39, Prov. 20:7, Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave God's favor for their possession, and his promises for a sure inheritance, Psal. 37:25,26, Prov. 11:21, Psal. 112:2, and 25:13, and 37:29, Prov. 13:22, Isa. 44:3,4, and 54:13, and Children obeying their Parents, have these promises, Exod. 20:12, Eph. 6:2, Jer. 35:18,19, Prov. 1:8,9, and 6:20.

3. For Master and Servant, they have sweet promises, Pro. 3:33, Job 8:16, Prov. 14:11, especially the servant that is truly obedient, Col. 3:23,24, 1 Pet. 2:19, here consider,

Magistrates, Deut. 17:19,20, Psal. 132:18.

Ministers, Psal. 105:15, Rev. 2:1, Isa. 49:4.

2. Godly Society (out of our own Families) hath precious promises, as Prov. 13:20, Mal. 3:16,17, Mat. 18:20.

3. The Church of Christ, whether particular (as public Assemblies) hath blessed promises, Isa. 33:20,21, and 59:21, Mat. 18:20, 1 Cor. 5:4, Rev. 2:1, Psal. 26:8, and 133:3, Micah 4:4,11,12, or whether general and universal, it hath glorious promises, as Mat. 16:8, Isa. 27:3, Psal. 125:2, Zech. 9:16, here come in all the promises, First, of calling the Jews, as Isa. 59:20, Rom. 11:23,26, Hos. 13:14, and 14:2-8, Secondly, of bringing in the Gentiles, as Isa. 49:22,23, Rev. 21:24, John 10:16, Isa. 60:3,5, 8, Acts 10:14, Eph. 2:12,19, Thirdly, of the destruction of Antichrist, as 2 Thess. 2:8, Rev. 17:16, and 18:21, where each word hath almost a gradation, in that an Angel, a mighty Angel taketh a stone, and a great stone, even a millstone, which he letteth not barely fall, but casteth into the sea, whence nothing

ordinarily is recovered, must less a millstone, thrust from such a hand, and with such force.

Now for the exercising of faith concerning these promises, that we may live by them, go we to,

Meditation.

Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That we have had the performance of many of these promises in hand; and this may persuade us, that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in God's people, of the Lord's most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing in more Kingdoms from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? Therefore study we this time of God, and in our places and callings, work with providence, now we have a season to help up the Church, God's holy Mountain.

2. For Prayer, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion: And now Lord what shall I say, but confess to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.

2. Pray for a blessing on others, as on our own selves, forget not our relations to others in our best prayers; be importunate with God more

especially for Zion, O look upon Zion, the city of our solemnities, let thine eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.

3. Press we the Lord with all his precious Promises, either to our Families, or Christian Societies, or to the Churches of Christ: We have a promise, that The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defense: Now Lord make good thy word, &c.

Conclude with, I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one tittle of God's word shall fail. It may be for the present things seem contrary, yet God hath said it (should a soul say) and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you.

Thus much of The Life of Faith.

CHAP. X. – OF FAMILY DUTIES.

SECT. 1. Of the nature of Family-duties.

Hitherto of the Duties which concern every man in his own particular; next to them succeed Family-duties: And they are such Duties as ought to be jointly or respectively observed by the families and houses of the people of God. This is implied by that threat, Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name; and by that example of Joshua, But as for me and my house, we will serve the Lord; and by that promise of God, At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

SECT. 2. Of the preparatives to Family-duties.

Now that we may comfortably carry on these Family-duties, observe we,

1. Our entrance into them.
2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this Family, as,

1. In the governor.

2. In the governed.

1. In the governor; whose duty it is,

1. To endeavor in a special manner for knowledge in God's word, and for holiness of conversation in a Christian walking; this would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an aptness in inferiors to take occasion therefrom.

2. To marry in the Lord, and then to live chastely in wedlock, that there may be a holy seed: Now that he may marry in the Lord, 1. Let piety be the mover of his affection, and personage, parentage and portion, be only as a comfortable accessory, considerable in a second place: Christianity and grace is the chief golden link and noble tie, which hath the power and privilege to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence Solomon could say, Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord: such a rare and precious jewel is to be sued and sought for at God's Mercy-seat with extraordinary importunity and zeal; and if she be procured at God's hand by prayer, he shall find a thousand times more sweetness and comfort, then if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choice; as, 1. The Report: 2. The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses, that show the fitness and godliness of any party with whom he ought to marry.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See David's resolution herein, Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way shall serve me; he that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight.

2. In the governed; whose duty it is both to join together in the performance of Family-duties with their governor, and to submit to his government: My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.

These preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

SECT. 3. Of the Duties of Governors in general.

In the proceedings of these Family-duties, we are to consider the Duties,

1. Of the governors.

2. Of the governed.

1. The governors, if (as it is in marriage) there be more than one; as first, the chief governor, to wit, the Husband; secondly, the helper, to wit, the Wife: both these owe Duties to their Families, and Duties to one another.

1. The Duties they owe to their Families, are either,

In general to the whole.

In particular, according to their several relations.

1. That which in general they owe to the whole Family, is either to their,

Bodies.

Souls.

1. To their Bodies; concerning which, saith the Apostle, He that provideth not for his own, and especially for those of his own house, he hath denied

the faith, and is worse than an infidel. Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That everyone should have some honest and good calling, and walk diligently in it; Let him that stole, steal no more (saith the Apostle) but rather let him labor, working with his hands the thing which is good. 2. That he bear a low sail, and keep within compass; remembering that of Solomon, He that is despised, and hath a servant, is better than he that honoreth himself, and lacketh bread.

2. To their Souls; concerning which, some duties they are to,

Perform to the Family.

Require of the Family.

1. The Duties they must perform to them, are—

1. To provide that they may live under the public Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voice of the chief Shepherd speaking unto them by those whom he hath sent?

2. To oversee the ways of their Families, that they serve God; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment, do bind all Masters of families: Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid; —Where the Lord speaks by name to the Governors, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God, to offer prayers and praises to the Lord morning and evening, before and after meals: This was David's practice, Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice; and this was Jobs practice, who sent for, and sanctified his sons and daughters, and rose up early in the morning, and

offered burnt-offerings, according to the number of them all:—Thus did Job continually: And this was Abraham's practice wheresoever he came, to build an Altar to God, where God should be worshipped jointly of him and his family: And this was Christ's practice for himself and his family, Matthew 14:19, and 26:30, John 17:1.

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it,

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So Timothy was trained up by his parents, and that from his childhood.

3. A careful endeavoring that they may profit by the public Ministry: To this end 1. They must prepare them to hear the Word, by considering God's Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, Know you not this parable, and how then will you know all parables? And then he expounds the parable to them.

2. The duties they are to require of the family, are both carefully to frequent the public Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties

comprised briefly in the Commandments of God; and they are to require these things, not only by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministered in,

Wisdom.

Patience.

1. In wisdom, whose property it is to find out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the mind of the doer, whether negligence or mere simplicity brought him to it.

2. In patience, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defense, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing, this Correction is necessary, as is evident in Gen. 30:2, Prov. 13:24, and 19:18.

These are the duties that Governors owe to their families, in respect of their souls; to correct them, catechize them, admonish them, call on them, read to them, pray for them, &c. only with these limitations:

1. That they presume not above their callings: This was Paul's Exhortation, That no man take this honor to himself, but he that is called of God, as was Aaron: The honor here, is the honor of the public Ministry, except that, and I know not but that every Governor of a family, who hath special abilities, utterance, memory, may read Scriptures, repeat Sermons, pray, teach and instruct them out of Scriptures, 1 Pet. 4:10. Thus Jacob said to his household, Put away the strange gods that are among you: And

without all contradiction (saith the Apostle) the less is blessed of the better: And if the women would learn anything, let them ask their husbands at home; thus Origen would have the Word expounded in Christian families; and Augustine saith, That which the Preacher is in the pulpit, the same is the householder in the house.

2. That they presume not above their gifts: This was Paul's Exhortation to every man, Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith; yet I deny not but in some cases they may lawfully depute or substitute someone in the family, whom they judge fittest unto the service and employment, which they themselves should ordinarily perform, as in case of old age and weakness of body; Thus Samuel being old, made his sons Judges: Or in want of good utterance or expression of what is to be said; thus Aaron was Moses his spokesman, and instead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness; thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in one's family, as Archippus did in Philemon his house: Or in case of necessary absence; thus the Apostle Paul made Timothy his deputy to the Christian Thessalonians: Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may Covet earnestly the best gifts in others, as well as in our own selves.

SECT. 4. Of the Duties of Parents to their Children.

The Duties in particular which Governors owe to the Family, according to their relations, are either,

As Parents to their Children.

As Masters to their Servants.

The duties of Parents to their children, are either,

To their bodies.

To their souls.

1. The Duties of Parents to the bodies of their children, are in many particulars, but may be all comprised under this one head, A provident care for their Temporal good; and this extendeth itself to all times, as,

1. To their infancy.

2. To their youth.

3. To the time of Parents departure out of this world.

1. The first age of a child is his infancy, and the first part of its infancy, is while it remaineth in the Mother's womb: Here the Duty lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of abstaining from wine, strong drink, and unclean things, given to Manoah's wife, but because of the child which she had conceived?

The next degree of a child's infancy, is while it is in the swaddling-band, and remains a sucking child; in this also the care more especially lies on the mother, whose duty it is to take all pains she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not only Nature, but Scripture sets forth;

1. By Consequence, Gen. 49:25, Hosea 9:14, 1 Tim. 5:10.

2. By Example, Gen. 21:7, 1 Sam. 1:23, Psal. 22:9.

3. By Grant, the Word giving it as a ruled case not to be denied, Gen. 21:7, Cant. 8:1, Luke 11:27.

2. The second age of a child is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth: Now the duty of Parents at this time is,

1. To nourish.

2. To nurture their children.

Under nourishment, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick; in which if Parents provide not for their Children, they are worse than Infidels: And under nurture, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, Prov. 19:18, 23:13,14, 29:17.

3. The last time to which parents provident care extendeth itself, is the time of their departure out of the world, and then they are to set their house in order, and to leave their estates to their children.

2. The duties of Parents to the souls of their children, extends itself also to all times, as,

1. To their Infancy.

2. To their Youth.

3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy: and the first part of its infancy, is while it remaineth in the mother's womb. Now the duty of parents at that time are these: 1. That they pray for their children: Thus did Rebekah, while the children were quick in her womb. Those parents that neglect this duty to their children, consider not rightly that they are conceived in sin: and 2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it: How? By making sure that they be under the Promise or Covenant themselves: If God in Christ be their God, they may have a comfortable hope, That God will be the God of their seed, according to the Promise, I will be thy God, and the God of thy seed.

The next degree of a child's infancy, is when it is born: and the duty of parents then is, To give up their children unto God, casting them into the hands of his Providence, into the arms of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, The Sacrament of Baptism, to get the seal of the Covenant set upon them, to get them marked out for salvation.

2. The second age of a child, is its youth: Now the Duty of Parents to their children at this time, is to train them up in true piety, To bring them up in the nurture and admonition of the Lord. To this end—

1. When children begin to read, let them read the holy Scriptures: so was Timothy trained up from a child; and thus will children suck in Religion with learning.

2. Let children be Catechized constantly from day today; only with this caveat, That parents deal with their children, as skillful Nurses and Mothers do in feeding their children, (i.e.) not to give them too much at once: overmuch dulls a childes understanding, and breeds wearisomeness to it; it is most suitable to give them Precept upon precept, Precept upon precept, Line upon line, Line upon line, here a little, and there a little: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby.

3. Let parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the Law, Josh. 4:6,21.

4. Let Parents be to their children a good pattern in piety, leading them to Christ by their examples: This will take place with children, more then all

precepts or paternal instructions: But as for me (said Joshua) and my house, we will serve the Lord; he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctify this correction unto them, Consider this, O ye parents, Do you observe such and such sins in your children? Enter into your own hearts, examine yourselves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have a holy anger with your own selves, and use this or the like Meditation with your own souls, Lord, shall I thus punish my own sin in mine own child? Shall I thus persecute the corruptions of mine own ancestors? How then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, show thou pity on me and my child!

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents train them up in the exercise of all Duties, as Prayer, Meditation, Self-Examination, Watchfulness, and all means public and private: if this be done, the world to come may reap the benefit of their education; such children as you bring up, such parents will they be (when you are gone) to their children; and such children shall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgment, and condemn you; for he being in hell, had a care of his father's house, that they might be forewarned, he desired Abraham to send Lazarus to his brethren, to testify unto them that they came not to that place of torment; but you will not admonish your children, you will not teach them Moses and the Prophets;

you will not show them the danger of God's heavy displeasure hanging over their heads; you will not, whilst you live, lead a good example before them: O you may fear that your children shall be Furies of hell to torment you. Now the Lord open your eyes to foresee, and to fly these judgments to come.

3. The last time to which the Duty of Parents extends itself, is the time of their departure out of the world, and then they owe to their children,

Good direction.

Faithful prayer.

1. For direction: when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholesome precepts unto their children, the better to direct them in their Christian course; so did Isaac, and Jacob, and David: The words of a dying Parent are especially regarded, and make a deeper impression.

2. For prayer: then is the most proper time for parents to pray and to bless all their children. As they commend their own souls into God's hands, so let them commend their children unto God's grace: God's providence and promises are the best inheritance in the world, and if parents (in their prayers) leave these to their children, they can never want anything that is good. O the faithful prayers of Parents for their Children (especially when they are leaving their Children, and going to God) must needs, in, for and through Christ, prevail mightily with God.

SECT. 5. Of the Duties of Masters to Servants.

The Duty of Masters to their Servants, is either,

To their Bodies.

To their Souls.

1. The Duty of Masters to the Bodies of their Servants, consists in these particulars; viz. In a due provision of food for them, Prov. 31:15, and 27:27. In a wise care for their clothing, Prov. 31:21. In a well-ordering of their labor, so as they may be able to undergo it: In their ease, rest, and intermission from labor at seasonable times: In paying them sufficient wages, Deut. 24:14,15. In a careful preserving of their health, and using means for their recovery in case of sickness, Mat. 8:6, and that not of the Servants wages, but of the Masters own charge, otherwise they undo not the heavy burden, but rather lay burden upon burden.

2. The Duties of Masters to the Souls of their Servants, consists in these particulars; viz. In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the public Ministry of the Word and Worship of God: In taking account of their profiting by the public and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

SECT. 6. Of the Duties of the Husband and Wife.

The Duties which the chief governor and his helper owe to one another, are either,

Common and mutual.

Proper and peculiar to each severally.

1. The common mutual Duties betwixt Man and Wife, are either,

Of necessity to the being of marriage; as,

Matrimonial Unity.

Matrimonial Chastity.

Of honesty to the wellbeing of marriage; as a,

Loving affection of one another.

Provident care of one for another.

The former Duties presupposed: there ought to be—

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each other's bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautify the marriage state. Now for the preservation of this love, let them consider,

1. The compassionate and melting compellations which Christ and his Spouse exchange in the Canticles, My fair one, my love, my dove, my undefiled, my well-beloved, the chief of ten thousand: such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, Husbands love your wives, Ephes. 5:25, and Wives (or young women) love your husbands, Tit. 2:4. Me thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one another's faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

2. A provident care of one for another; which extends to the body: No man hateth his own flesh, but nourisheth and cherisheth it: and to the good name; Joseph was not willing to make Mary a public example: and to the goods of this world; in which if there fall out any cross providence, they are both to join with Jobs spirit, The Lord hath given, and the Lord hath taken, &c. But especially to the soul; in praying together, for and with one another; in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern these same,

mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments, and conscionably to perform all the parts of God's public Worship: In case the one prove unconverted, let the other wait, and pray, and expect God's good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our Lord Jesus his tender-heartedness to Spiritual younglings, teach us mercy this way, who is said to gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.

2. The proper and peculiar duties to each severally, are—

1. Of the husband, whose Duty it is,

1. That he dearly love his Wife.

2. That he wisely maintain and manage his authority over her.

For the former, consider,

1. The matter.

2. The manner of his love.

1. The matter of it is a dear love, a special love, and a more special than that common mutual love to one another: No question the Wife is to love her Husband, and a Brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more special love, is the Husband to love his Wife. To this purpose she is called, The wife of his bosom, to show that she ought to be as his heart in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must show itself in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contents

and pleaseth her husband; but especially because she is his sister in the profession of Christian Religion, and an inheritor with him of the Kingdom of heaven; because of her graces, and virtues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing of beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on the considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into a hell.

2. For the manner of this love, the Apostle gives it thus, Husbands, love your own wives, even as Christ also loved the Church. Now the love of Christ to his Church, is commended to us in these particulars: —

1. In the cause of his love, which is his love: He set his love on you, because he loved you; his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but merely because they are wives.

2. In the order of his love: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun beams, before it give a reflection of her heat back again; so the Church is first heated and warmed at heart by the sense of Christ's love, before she love him again: We love him, because he loved us first:—Because of the savor of thy ointments, therefore do the virgins love thee; so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

3. In the truth of Christ's love: This was manifested by the fruits thereof to his Church; He gave himself for it, that he might sanctify it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle: So must husbands love their wives in truth and in deed, by guiding them in the way of life, and path that is called Holy: for this is the truest character of a sincere love.

4. In the quality of his love: Christ's love is a holy, pure, and chaste love: as he himself is, so is his love, such must be the love of husbands, a holy, pure and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! From which, if the fear of God, imitation of Christ, love of purity, awfulness of God's all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

5. In the continuance of Christ's love: Having loved his own, he loved them unto the end. His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love; Thou hast played the harlot with many lovers, yet return unto me. Such must be the love of husbands, a firm love, an inviolable love: the ground of it must be God's Ordinances, and the support of it must be an inviolable resolution, that no provocation shall ever change it, or alter it. Husbands must pass by all infirmities, endeavoring in love to redress them, if possibly they can, or if not, to bear with them.

2. Duty of a husband, is, Wisely to maintain and manage his authority: Now the managing of it consists in two things:

1. That he tenderly respect her.

2. That he carefully provide for her.

1. He must tenderly respect her, as his wife, companion, yoke-fellow, as his very delight, and the desire of his eyes, and never be bitter against her. This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindeness arise (as sometimes certainly will) then must he carefully, with all lenity, gentleness and patience quiet all, and never suffer himself nor his wife to sleep in displeasure: Let not the sun go down upon your wrath; or if he shall have occasion to reprove her, he must keep his words until a convenient time, and not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion, she will never amend by threats, or any hasty, rigorous carriage: and if she once begin to lose her shamefacedness in the presence of her husband, it is likely there will be often brawling's and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

2. He must carefully provide for her: To this purpose he is called her Head, and Savior, as Christ is the head of his Church, and the Savior of the body: The Head (you know) is the fountain of motion, quickening, life, sense and lightsomeness to the body; so should the husband be as the well-spring of liveliness, lightsomeness, light-heartedness to his wife: she hath forsook all for him, and therefore she should receive from him a continual influence of cheerful walking, and comfortable enjoying of herself. And a Savior (you know) both provides for, and protects the saved: Christ thus saved his Church, he is every way a sufficient Savior, able perfectly to save,

even to the very uttermost; he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell, or if sin be the greatest evil, (as indeed it is) he will save his people from their sins: I cannot say thus of the husband; yet an husband carrieth a resemblance of Christ, and is after a manner a Savior to his wife, to protect her, and provide for her. David compares her to a vine, intimating, that as a vine is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honor by virtue of her relation to her husband; by his wealth is she enriched; by his honor is she dignified: he is under God and Christ, all in all to her. In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a Savior, to provide for, and protect her to his utmost, if not to the utmost, which indeed is proper and peculiar to the Lord Christ.

2. The Duties proper to the wife, are these,

1. That she be in submission to her husband.

2. That she be a helper to him all her days.

1. Wives must be in subjection to their own husbands: Sarah obeyed Abraham, and called him Lord: But here's a case of conscience: —

1. What if her husband be a son of Belial, an enemy to Christ? Must she then yield subjection?— Yes: because in his office her husband is as in Christ's stead: The Church is compared to a lilly among thorns, she remains lilly like, white, soft, pleasant, and amiable, though she be joined with thorns, which are prickly and sharp: So a wife must be meek, mild, gentle, obedient, though she be matched with a crooked, perverse, profane and wicked husband: She must in this case remove her eyes from the disposition

of her husband’s person, to the condition of his place, and by virtue thereof (seeing he beareth Christ's image) be subject unto him as unto Christ.

2. What if her husband command things contrary to Christ? Must she therein be subject? — No: Submit, &c. How? As unto the Lord: if she submits to things contrary to Christ, she submits not as to the Lord. Conscientious wives must remember they have a husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth: and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

2. Wives must be helpers to their husbands. Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity or prosperity, in youth or old age.

A most memorable and famous pattern for this purpose, is recorded by Vives: A young, tender and beautiful Maid was matched (as he reports) to a man stricken in years, whom after marriage she found to have a very fulsome and diseased body, full of many loathsome and contagious diseases: yet notwithstanding, out of sense and conscience that by God's providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkind dissuasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, everything, anything to do him good any manner of way. At last by extraordinary expense, and excessive charges about him, she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels: and when he was dead, and friends came

about her, rather to congratulate her happy riddance, then to bewail her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husband's life with the loss of her five dearest children. Whence it appears, that this worthy woman was wedded to her husband's soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labor to forecast, contrive and manage household-affairs, and business within doors, as they say: for which see a right noble glorious pattern in Prov. 31.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christ's glorious Kingdom in their house, and especially in their own hearts. This is that one necessary thing, without which their Family is but Satan's Seminary, and a Nursery for hell: This will marvelously sweeten all reproaches, cast upon them by envenomed tongues: This will sweetly seal unto them, their assurance of meeting together hereafter in heaven; —where the husband and wife perform these and the like Duties, there's a happy Family, there's a College of quietness; where these are neglected, we may term it an Hell.

Thus much of the Duties of Governors: we now come to the governed.

SECT. 7. Of the Duties of Children to Parents.

Duties of Children to Parents, are either,

Inward, as Love and Fear.

Outward, as Reverence, Obedience, Recompence.

1. The inward Duties which children owe to their parents, are, Love and Fear: Love like Sugar sweetens Fear, and Fear like Salt seasons Love; there must be a loving-fear, and a fearing-love. Hence the fear of a child, is

opposed to the fear of a slave; for a childes fear being mixed with love, hath respect to the offense which a parent may take: but a slave's fear, which is ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This love-like-fear is so proper to children, as that the awful respect which the Saints bear to God, is called a filial fear: Children have received their substance, from the very substance of their parents, and therefore they are to perform this Duty of Love and Fear to them.

2. The outward Duties, or the manifestation of this Love and Fear in children, appears,

1. In their Reverence, in speech and carriage: They must give to their parents reverent and honorable titles, meek and humble speeches, obeisance, as becomes their age and sex: Thus Joseph and Solomon bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother; of which said Solomon, The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out: a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, Eph. 6:1, Prov. 1:8,9, the reason is, because of God, whom the father represents: Children must remember, that whatsoever they do to their parents, they do it to God; when they please them, they please God; when they disobey them, they disobey God; when their parents are justly angry with them, God is angry with them: nor can they recover God's favor (though all the Saints of heaven should entreat for them) till they have submitted themselves to their own parents; only with this limitation, that they submit or obey them in the Lord, Eph. 6:1.

3. In their Recompence: This is a Duty whereby children endeavor (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them, in way of thankfulness: If any widow have children, or nephews, let them learn first to show kindness at home, and to requite their parents; in sickness, they must visit them, in time of mourning, they must comfort them, in want, they must provide for them; as the children of Jacob, who visited, comforted, and went to buy food for their father: in time of danger, they must endeavor their protection, as David did, Let my father and mother (said he to the King of Moab) I pray thee, come forth and be with you, till I know what God will do for me: And he brought them before the King of Moab, and they dwelt with him, all the while that David was in the hold. If God please to take children out of this world before their parents, and their parents be succorless (they must as they can) provide for their well-being after their deaths: Thus Christ commended his Mother to his Disciple John, a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are past flying, the young ones carry them on their weak backs. Thus Nature teacheth children their Duty, how much more should grace?

SECT. 8. Of the Duties of Servants to their Masters.

Duties of Servants to their Masters, are either,

Inward, as Fear.

Outward, as Reverence, Obedience.

1. The inward Duty is Fear: Servants, be subject to your masters with all fear, and account them worthy of all honor: So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place

and power: If I be a master, where is my fear? Said God: observe, I mean not an excessive, slavish fear; as when a servant fears nothing but the revenging power of his Master (such was the fear of that unprofitable servant, who could say to his Master, I knew that thou wert an hard man,— and I was afraid) but I mean an awful fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on cheerfully to perform his Duty.

2. Outward Duties which issue from this fear, are,

Reverence.

Obedience.

1. Reverence, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as Father, Lord, and Master, &c. They must yield obeisance to them; as The children of the prophets, when they saw that the Spirit of Elijah rested on Elishah, they came to meet him, and bowed themselves to the ground before him.

2. Obedience, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters, 1 Pet. 2:18-20. But here's a case or two of Conscience:

1. How far they must obey; or what is the extent of servant's obedience to Masters? — The Apostle answers, Servants, obey in all things your masters according to the flesh: It is not sufficient that servants perform well their Duties in some things; they must do it in all things, yea in things that may be against their own mind and liking, if their Masters will have it so: This is clear in the example of Joab, the King commands him to number the people; Joab declares himself, that he thinks it a very unmeet thing, Why doth my Lord the King delight (saith he) in this thing? Yet against his judgment he yields unto the Kings peremptory command, The Kings word

prevailed against Joab. Look as Peter, when Christ bid him launch out into the deep, and let down his net for a draught, He answered and said, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net. So must servants say, when they have a peremptory command, though contrary to their own judgments, this or that in all humility, I suppose, or I propound to you, Nevertheless, at your word I will let down the net, I will do as you please.

2. But what if God and Master should command contrary things?— In such a case the Apostle sets down an excellent limitation in these four phrases, 1. As unto Christ: 2. As the servants of Christ: 3. Doing the will of God: 4. [As to the Lord:] All these imply, That if Masters command their servants anything contrary to Christ, they may not yield to it: Upon this ground the Midwives of the Hebrew women, would not kill the Hebrew children, They feared God (saith the Text) and did not as the King commanded them. In this case Joseph is commended in not hearkening to his Mistress; and the servants of Saul are commended, for refusing to slay the Lord's Priests at their Masters command. When Masters command or forbid anything against God and Christ, they go therein beyond their commission, and their authority ceaseth, so that servants may say, We ought to obey God rather than men.

3. But some Anabaptists object, That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expressly forbidden to be Servants of men. I answer, I answer, to be a servant, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before God: Hence the Apostle elsewhere in the Duties of servants, lays down this Antithesis, Not as men-pleasers, but as the servants of Christ; again, doing service as to the Lord,

and not to men: The meaning is, That we must do Duty to a Master, not as merely to a man, but as to one in Christ's stead. Masters by virtue of their office and place, bears the image of Christ; Christ communicates his authority unto them, and so in performing Duty to Masters, we perform Duty to Christ, and in denying Duty to Masters, we deny Duty to Christ: Thus the Lord said to Samuel, when the people rejected his Government, They have not rejected thee, but they have rejected me, that I should not reign over them. Consider this, all ye that are Servants, though Masters should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God, above all other Servants; others may serve their Masters with fear and trembling, in singleness of heart, and with good will, but only Christians and Saints do service as to Christ, and this makes them not content themselves with doing the thing, but to endeavor to do it after the best manner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the Duties both of Governors and governed. Christians, look within you, look about you, that man is not a good man, that is not good in all his relations. The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your Duty in the former respect, yet you may go to hell for neglecting your Duties, as Masters, Servants, Husbands, Wives, Parents, or Children; nay, I will say a little more, that though you should be good in one relation, yet if you endeavor not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. And he that keeps the whole Law, and offends in one point, is guilty of all.

CHAP. XI. – OF CHRISTIAN SOCIETY.

SECT. 1. Of Preparatives to Christian-Society.

Hitherto of secret Duties, and private Duties, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a family, so of many families may consist this Christian-Society we are ready to treat of; and the rather do we fall upon it, because we hold it a Duty, to keep a constant, endeared and loving correspondence with the Saints, to communicate with experimental Christians, in their Experiences of Christ working and dwelling in them, To exhort one another, and so much the more, as we see the day approaching.

Now that we may jointly and comfortably carry on this Duty, observe we,

1. Our entrance into it.
2. Our proceedings in it.

1. For entrance, we must,

1. Renounce all sinful and wicked Society.

2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? What agreement hath the Temple of God with Idols? As melted gold will unite itself with the substance of gold, but not incorporate itself with dross; so if God by his Spirit melts the heart, and fits it for union with Believers, then he separates it from that which is Heterogeneous and disagreeing to it: Lord, who shall dwell in thy holy hill? Saith David; the answer is given, Psal. 15:4. In whose eyes a vile person is contemned, but he honoreth them that fear the Lord: Understand the Text soberly concerning Contempt of a vile person. David would not have us to deny him courtesies and civil behavior: We may eat, and drink, and buy, and sell, and show kindness, and pity him, and pray for him, and carry ourselves with all wisdom towards him, though he be without; but as for holy communion, we must say to him as Peter to Simon, Thou hast neither part nor fellowship in this body; or as Nehemiah to Sanballat, Tobiah and Geshem, You have no portion, nor right, nor memorial in Jerusalem.

2. We must entertain such Graces as will fitly prepare us for this Christian Society, and they are such as these: —

1. Humility: Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath

chosen, rich in Grace, and heir of the Kingdom) Sit thou here in a good place; they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other men's gifts, For in honor they prefer one another, and so they come to be kindly affectioned one to another in brotherly love; they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesy of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the cheerful activity of God's worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men, have several lusters: now the humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitness for this Society.

2. Acknowledgement, and the prizing of others gifts: It is said of Apollos, That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in Aquila and Priscilla, (a plain couple, an handy-crafts man and his wife) that he was content to learn of them: O let not Brethren envy and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. Self-denial: Let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other better than themselves: Look not every man on his own things, but every man also on the things of others: How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? Paul could endeavor to please all men in all things, Not seeking his own profit, but the profit of many: He hath a true public spirit, that prefers the body of Christ, before his own private; that can deny himself, so that God may be glorified.

4. Love: A grace of such use and influence, that without love there can be no Christian Society; it is love that joins hands and hearts: So the soul of Jonathan was knit to the soul of David, For Jonathan loved him as his own soul. Love disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love: Though I spake with the tongues of men and Angels; Though I had the gifts of all prophesy, and understood all mysteries, and all knowledge, and have not love, I am nothing.

5. Amiableness, Facility or Condescension: Rugged stones unhewn and unsquared, cannot fitly lie and join together in one building; sour, harsh and sullen spirits, are not fit for society: If there be a Nabal, who is such a son of Belial, that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and ridged disposition, who make many a poor Christian to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. Sobriety of spirit, in the suspending of all rashness of censures, and a patient bearing with some errors and offenses, which unavoidably will sometimes fall out: The Apostle had respect unto this, when he admonished the Colossians, To forbear one another, and to forgive one another, if any man have a quarrel against any, or a matter of complaint (as the word signifieth) even as Christ forgave you: How quarrellous are some men? How loud and shrill, and thunder-stormy in their complaints? On the

contrary, heavenly souls resolve to do good, and to suffer evil: Such was David's carriage towards Shimei, when Shimei cursed him: Come out thou bloody man, thou man of Belial: David said no more, but Let him curse, because the Lord had said unto him, Curse David.

7. Innocency, harmlessness, or inoffensiveness of conversation: Nothing more destroys Christian-Society, then frequent lies, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence James calls the tongue, An unruly evil, full of deadly poison; — And if this member be not tamed, all Religion is in vain; and consequently all Religious Society.

8. A holy coveting of excellent gifts: Emulation ordinarily engenders strife, and overthrows Christian-Society; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoineth, Covet earnestly the best gifts; q.d. affect, emulate, be zealous after a further growth or improvement.

9. Wisdom: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spiritual wealth, in some obscure and neglected Christians, which many supercilious and conceited professors do pass by and neglect: One would not think what dexterity in Scriptures, what judgment in Controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meekness, Moderation, Contentedness, Heavenly-mindedness, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and draw it forth: Do you observe one of great dexterity in Scriptures? Propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in controversies? Desire

him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? Learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? Get him to commend your suits with you unto God: All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

SECT. 2. Of a mutual exchange of gifts and graces.

After the Preparatives, we come to the Duties themselves; which consist,

1. In a mutual exchange and imparting of Gifts and Graces.

2. In a mutual serviceableness to the bodies and souls of one another.

3. In a mutual walking together, and holding of hands in the Ordinances of Christ.

1. There must be in Christian-Society, a mutual exchange and imparting of Gifts and Graces: God hath dispensed variety of gifts unto his people; as Job was exemplary for patience and uprightness; Moses for faithfulness and meekness; Josiah for tenderness and activity in the cause of Reformation; Timothy for Ministerial diligence and care of the flock: The gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: Unto every one of us is given grace, according to the measure of the gift of Christ: God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honor and entrust us: To one is given the word of knowledge, to another faith, to another prophesy, to another the discerning of spirits, to another divers kinds of tongues: Thus every man hath his proper gift of God, One after this manner, and another after that: One hath quickness of parts, but not so solid a judgment; another is solid, but not so ready and presential; one hath a good wit, another a good

memory, a third a good utterance; one is zealous, but ungrounded; another well principled, but timorous: One is wary and prudent, another open and plain hearted; one is trembling and melting, another cheerful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have the bodies, and all the body hath, yours: Some say, The art of Medicine was thus perfected, as any one met with an herb, and discovered the virtue of it by any accident, he would post it up in some public place, and so the Physicians skill was perfected, by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after Prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanced in for the use of others; how we got rid of such a lust, how we mastered such a temptation, how we attained to such a facility in this or that duty, and there must be this commerce among them that are in this heavenly partnership.

SECT. 3. Of a mutual serviceableness to the bodies and souls of one another.

There must be in this Christian-Society, a mutual serviceableness:

1. To the bodies.

2. To the souls one of another.

1. To the bodies of one another: The primitive Christians excelled in this care, they put their estates (by reason of the persecution) into a common stock, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects: The Catalogue runs thus; 1. The public state wherein we live, we must provide for. 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbors and common friends. 9. Our countrymen. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lord's poor and sick; therefore Paul sometimes took upon him the fellowship of the ministering to the Saints, as he was desired by the Churches of Mecedonia, whom he commends for their charity, and whose example he wills the Corinthians to follow.

2. To the souls of one another, and this several ways:

1. In watching over one another: I know we have Enemies that maliciously watch over us for our halting's, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know ourselves.

2. In admonishing and reproving those that fall: This is a great Duty, but much neglected. Reverend Mr. Bolton, speaking of that grave and religious Judge Nichols (who desired him sometimes to deal plainly with him)

confessed after the Judges death, that he was grieved at his heart that he had done no more in that kind: O count not admonition an unnecessary meddling, we may through a foolish humor to be esteemed peaceable and quiet, suffer many to miscarry and be lost.

3. In recovering those that are fallen, through a spirit of meekness: Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight.

4. In instructing the ignorant, dull, and less capable: To this purpose we should rather keep a slow pace, then willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven; it may be they can reach no higher than the very Principles of Religion, without which they could not be safe: yet if they know and can say anything of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

5. In encouraging weak beginners: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ. It was prophesied of Christ, A bruised reed shall he not break, and the smoking flax shall he not quench: It should be thus with Christians, they should not quench, but rather encourage the smoking flax into a flame: Do you perceive a poor soul to listen after Christ, and to hearken if some word of comfort may be let fall? Open yourselves to him, and let him in to the pleasures and ravishments of the

Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christ's family.

6. In stirring up the Spirits and gifts of one another: Consider one another (saith the Apostle) to provoke unto love and to good works; not forsaking the assembling of ourselves together, but exhorting one another. A mean person by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharpeneth iron, as rubbing of the hands makes both warm, and as live coals makes the rest to burn, so let the fruit of Society be mutual, sharpening, warming and inflaming.

7. In raising, cheering, comforting the dejected and dismayed Spirit: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? How did holy Bradford's sweet and cheerful company, make the very dungeons lightsome, and Palace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applied in the season of it) feel the load quite taken away.

SECT. 4. Of a mutual walking together, and holding hands in the Ordinances of Christ.

There must be in Christian Society. A mutual walking together in the Ordinances of Christ: as—

1. In hearing the Word, by quickening one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. In the Sacraments, joining in one another, beholding their order and steadfastness of faith in Christ: How should they but rejoice together in the love of God, feeding at the same Table as those that shall meet and sit down with Christ in his Kingdom of Glory? How should they but behold their order and steadfastness of faith, now renewing their Covenant of love among themselves, and laying down all grudges, rancor, prejudice, uncharitableness, surmises for Christ's sake, and giving the right hand of fellowship, cordially and unfeignedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood.

3. In Prayer for and with each other: In Primitive times, they used to transact one another's affairs in the Court of Heaven by Prayer: Pray always (said Paul) with all prayer and supplication, for all Saints, and for me: — and, Pray one for another (said James) that ye may be healed; q.d. if the heart rankles, or if there be any fallings out, any differences and jarring's among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Prob-tum est* was written upon it.

4 In fasting for the afflicting, and humbling of the soul; so Ezra and his men, and Esther and her maids, maintained communion together: Such Fasting-days, are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. In mutual bemoaning's, confessions, and opening of our sores and wounds; it may be, when the Apostle saith, Confess your faults one to another, he means more than acknowledgement of offenses, whereby a man

hath sinned against his brother; viz. that Christians should also bewail their failings, infirmities, deadness, unsavoriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. In holy Conference: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorners, and profane spirited men talked vainly, and did even what they list, then they that feared the Lord met, and spake often one to another; no doubt they spake of God, and his councils, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did Paul: and have we not an express Command for this Duty of Conference? Thus shall ye say everyone to his brother, and everyone to his neighbor, What hath the Lord answered? And what hath he spoken?

And now I am fallen on this Duty, give me leave to lay down some experiments and proceedings of some Christians as willingly joined themselves in a Christian Society, and by God's blessing thereby sweetly improved themselves.

SECT. 5. Of some Orders to which some Christians subscribed before Conference.

In this Conference of Christians,

1. Some Orders were made, to which all subscribed.
2. Some Questions were propounded, to which all answered.

1. The Orders were these: —

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgment of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sin or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kind, the observer shall then join with himself one or two more to warn the same party; and if he will not hear them, the observer or any other shall then acquaint the Society at our next meeting; and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such Censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be but weak in gifts; nor too large in admitting such, who may be either heretical in opinion, or immoderate in life: And by this Rule, those that are to be admitted shall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society at our next meeting; and the same shall be confirmed or annulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the Question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

SECT. 6. Of some Questions of Practical Divinity, which at the Conference were propounded and answered.

The Questions propounded were of several sorts:

1. Choyce Heads of Practical Divinity.
2. Wholesome Cases of Conscience.
3. Some Controverted Points.

The Questions of the first sort, were these and the like:

SUB-SECT. 1. What was the happiness of Mans condition in the state of Innocency?

1. God made man in his own Image, Gen. 1:26,27, and 9:6, Eccles. 7:29, Eph. 4:24.
2. Man was wonderfully and fearfully made, Psal. 139:14.
3. Man was made Lord of all the creatures, Gen. 1:26,28, Psal. 8:6.
4. Man had a perfect knowledge of God, Rom. 1:19,20, the Creatures, Gen. 2:19.
5. Man had sweet and immediate communion and conference with God, Gen. 1:28-30, and 3:8.
6. Man was placed in Paradise, Gen. 2:15.
7. Man was made little lower than the Angels, Psal. 8:5.
8. Man labored without pain, Gen. 3:17.
9. Man lived without sin or shame, Gen. 1:31, and 2:25.
10. Man was crowned with glory and dignity, Psal. 8:5, 1 Cor. 11:7.
11. Man was God's delight, Prov. 8:31.
12. Man had a possibility not to die, Gen. 2:17, and 3:19.

13. Man had free choice of good and evil, not necessitated to either, Gen. 2:16.

SUB-SECT. 2. What are the Miseries of Man in state of Nature?

1. He is impure in his conception, Psal. 51:5.

2. He is born in iniquity, Psal. 51:5.

3. He is defiled with sin in the whole nature, Isa. 64:6, Ezek. 16:6, Rom. 7:24.

4. His thoughts are corrupted with sin, Gen. 6:5, Eph. 4:17,18.

5. All the members of his body and powers of his soul are defiled with sin, 2 Pet. 2:14.

6. His members are servants to unrighteousness and to iniquity, Rom. 3:13-16, and 6:19.

7. He is Spiritually blind, Rev. 3:17, Jer. 10:14, 1 Cor. 2:14, Eph. 5:8.

8. His mind is set in evil works, Eph. 4:18, Col. 1:21.

9. His will lusteth after evil, Rom. 8:7.

10. His heart is deceitful and desperately wicked, Jer. 17:9.

11. His affections are inordinate, Isa. 59:7.

12. He hath a defiled conscience, Tit. 1:15.

13. He hath an insatiable desire after sin, Job 14:4, 15:16.

14. He is full of sin, Prov. 22:15. Rom. 1:24, 7:5,14, 2 Pet. 2:19.

15. He is dead in sin, Eph. 2:1,2.

16. His civil actions are sin, Prov. 21:4.

17. His best services are sin, Prov. 15:8,9,28,29.

18. He is unable to any good, Rom. 3:12, 7:19, 8:8, 2 Cor. 3:5, Rev. 3:17.

19. He is hated of God, Psal. 5:5.

20. He is separated from all fellowship with God, Isa. 59:2, Eph. 2:12.

21. He is under God's curse, Gal. 3:10, Deut. 28:16-18.

22. He is without Christ, Eph. 2:12, and out of the communion of Saints, Eph. 2:12.

23. He is a bondslave of Satan, John 8:34,44, 2 Cor. 4:4, Eph. 2:2, Heb. 2:15.

24. He is a child of wrath, Eph. 2:3.

25. He is subject to all the calamities and curses of this life, Deut. 28:15-17, &c.

26. His life is short, and vain, and full of toil and care, Gen. 3:19, Eccles. 5:14, Psal. 103:14,15.

27. He is liable to death, Rom. 5:12, 6:23, Gen. 3:19, Deut. 30:18, Psal. 89:48.

28. He is guilty of damnation, Rom. 5:17,18, 8:6, 2 Thess. 2:11,12.

29. He shall not (as such) inherit the Kingdom of heaven, 1 Cor. 15:50, 2 Thess. 1:9.

30. He is an enemy to his children, Deut. 28:18.

SUB-SECT. 3. What means hath God appointed to come out of this miserable estate?

1. We must inquire after the means of salvation, Luke 3:10,12, Acts 2:37, 16:29,30.

2. We must lay hold on seasons and opportunities of grace offered, John 12:35.

3. We must hearken to, and entertain the motions of God's Spirit, Rev. 3:18,20.

4. We must seriously consider of our own ways, Haggai 1:5, Luke 15:20.

5. We must go to God by Christ, John 14:6, and 10:9.

6. We must search the Scriptures, Deut. 17:19, Isa. 55:1,2,3, John 5:39.

7. We must wait on the word preached, John 5:24, Acts 26:18, Rom. 10:14,17, 1 Cor 1:18,21, 1 Pet. 1:23, 1 John 4:6.

8. We must see our sin, Rom. 2:20, Gal. 2:10, have a sense and feeling of sin, Mat. 11:28, Acts 2:37.

9. We must confess our sins, Prov. 28:13, 1 John 1:9.

10. We must be grieved for sin, Isa. 57:15, Mat. 5:4, James 4:9,10, Zech. 12:10, 2 Cor. 7:10.

11. We must be instant in prayer, Acts 8:22, Rom. 10:13, 2 Thess. 1:11,12, Heb. 4:16.

12. We must endeavor after regeneration, John 3:3,5, and mortification, Mat. 7:13, Rom. 8:13.

13. We must consider the curse due to us for sin, Ezek. 18:28, Gal. 3:10, Col. 3:6.

14. We must remove all lets or impediments that hinder conversion, Deut. 12:8, Eph. 4:17.

15. We must consider that by sin we had an hand in crucifying Christ, Zech. 12:10, Acts 2:36,37.

16. We must judge ourselves, that we be not judged, 1 Cor. 11:31.

17. We must forsake our ways and thoughts, and turn to the Lord, Isa. 55:7, Joel 2:13, Acts 2:38.

18. We must avoid evil society, 2 Cor. 6:17,18.

19. We must desire after Christ and his righteousness, Mat. 5:6, Rev. 3:18, 21:6.

20. We must believe on the Lord Jesus, John 3:15, 6:35,65, Acts 16:31, Gal. 3:22, Eph. 2:8.

21. We must rest on God's Promises in Christ for conversion, Isa. 43:25, 44:21,22, Ezek. 36:26,27.

22. We must deny ourselves, Mat. 15:24, Luke 14:26.

23. We must be doers of the word, and not hearers only, James 1:22.

SUB-SECT. 4. What are the signs of a sound and sincere Humiliation?

1. A Sorrow for sin, because God hates it, Psal. 51:4.

2. A breaking of the heart out of pure love to God, Rom. 2:4.

3. A sorrow for sin, because it crucified Christ, Zech. 12:10.

4. A free acknowledgement of our unworthiness, in greatest fullness of our worldly felicity, Gen. 32:10.

5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, Isa. 58:5,6, Joel 2:13.

6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a man's best works, as for his other evil actions, James 2:10.

7. A submission to God's will, let him do what he pleaseth, Josh. 10:15, 2 Kings 20:19, Jer. 10:19.

8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his Promises, Luke 13:12, Acts 16:31.

9. A hatred against, and shunning of all sin, Job 42:6, Psal. 119:113, 2 Cor. 7:11.

10. A leaving of all sin, and doing the contrary good things, Isaiah 58:6,7,8, Micah 6:8.

11. The seven marks of godly sorrow, laid down in 2 Cor. 7:11.

SUB-SECT. 5. What are the signs of a hard heart?

1. Impenitence, Rom. 2:5.

2. An evil heart of unbelief, Heb. 3:12,13.

3. Inflexibleness under the means of grace, Exod. 7:14, Mat. 23:37, Jer. 6:16, 44:16.

4. Spiritual blindness, and obstinacy in error, Isa. 44:18, John 12:40, Eph. 4:18.

5. A contemning of God and of Christ, 1 Sam. 6:6, Mark 3:5.

6. A slighting of divine miracles, Mark 6:52.

7. A distrusting of the Almighty, Psal. 78:17-20.

8. A slighting of the mercies of God, Deut. 32:15.

9. A slighting of God's threats and judgments, Jer. 5:3, 44:16

10. Abuse of God's lenity, bountifulness, patience, and longsuffering, Rom. 2:4,5.

11. A desire of God's departure from us, Job 21:14.

12. A greedy affection to sin, Eph. 4:18,19.

13. A despising of the blessed means of salvation, Psal. 81:11,12, Jer. 32:33, Zech. 7:9-12, Acts 2:51.

14. A not being bettered by the means, but rather the contrary, Isa. 6:9,10.

15. A growing worse and worse after judgments, Exod. 8:15, 9:34, Psal. 106:43.

16. A willful provocation, Num. 14:11, Psal. 95:8.

17. Pride against God, and cruelty against the people of God, Exod. 5:2.

18. Willful and desperate speeches, Jer. 18:12.

19. Opposition of God's people in their service to him, Exod. 13:15, Deut. 2:30.

20. War against the people of God, Josh. 11:20.

SUB-SECT. 6. What means hath God appointed for brokenness of heart?

1. The word powerfully preached, Jer. 23:29.

2. Attendance unto, and hearing of the word preached, 2 Kings 22:19.

3. A sight and sense of our own sins, Ezra 9:6, Psal. 31:9,10, 38:3,4,17,18, Jer. 23:9,10.

4. A consideration of the sins of our Prophets, Jer. 23:9.

5. A consideration of Christ crucified for and by our sins, Zech. 12:10, Acts 2:37.

6. A consideration of the hardness of others hearts, much more of our own, Mark 3:5.

7. Prayer for contrite spirits, Psal. 51:10, Ezek. 36:26, Luke 18:15.

8. A remembrance of our affliction and misery, Josh. 7:5, Lam. 3:19,20.

9. A consideration of God's withdrawing his comfortable presence for us, Lam. 1:16.

10. A consideration of God's infinite love and grace to our souls, Joel 2:13, Rom. 2:4.

11. A consideration of the death of God's Saints, who are as the pillars of the places where they live and abide, Isa. 38:2, 57:1.

12. A consideration of God's judgments on others, who have been hardened in sin, Heb. 3:8-13.

13. An actuating of our faith in respect of the precious promises of softening hearts, Ezek. 11:19, 36:26.

SUB-SECT. 7. What are the means both for the obtaining and increasing of Faith?

1. The preaching of the word John 4:42-5:24, Acts 13:48, 14:22, 16:14,32,34, Acts 18:8, Rom. 1:16,17, 10:8,14,17, Eph. 1:13.

2. The influence and assistance of the Spirit concurring with the word, 1 Cor. 2:4,5.

3. A forsaking of our own legal righteousness, Rom. 3:27, 9:30,31, Phil. 3:8,9.

4. Godly conference with others, John 4:7,29,39, Acts 17:2.4.

5. Due administration of the Sacraments of:

Baptism, Rom. 4:11, Heb. 10:22,23.

The Lord's Supper, 1 Cor. 10:4,16, Gal. 3:1.

6. Fervent prayer and wrestling with God, Luke 17:5, 22:32, Eph. 3:16,17, 1 Thess. 3:10.

7. A complaining of our own unbelief, Mark 9:23,24.

8. Experiences of God's former dealings, 1 Sam. 17:37, 2 Cor. 1:10.

9. A consideration of the faithfulness of God in his Promises, Heb. 11:11.

10. A drawing nigh to God with a heart sprinkled from an evil conscience, Heb. 10:22,23.

SUB-SECT. 8. What are the signs of a true justifying Faith?

1. The blessed fruits of the Spirit, Gal. 5:22,23, 1 Tim. 2:15, 6:11.

2. All the graces linked together in that golden chain, 2 Pet. 1:5-7.

3. A love of Christ, John 16:17, 2 Tim. 1:13, Philem. 5, 1 Pet. 1:8, 1 John 5:1.

4. A love of the Saints, Eph. 1:15, Col. 1:4.

5. Love and peace with the brethren, Eph. 6:23.

6. Love and hope of salvation, 1 Thess. 5:8.

7. A joy unspeakable, and full of glory, 1 Pet. 1:8, Rom. 5:1,2.

8. Patience in waiting for the Promises, Isa. 28:16, Heb. 6:12,15.

9. Patience in enduring affliction, 2 Thess. 1:4, James 1:3, Rev. 3:10.

10. Hope in God, 1 Cor. 13:13, 1 Pet. 1:21.

11. Repentance from dead works, Heb. 6:1.

12. Righteousness, peace and charity out of a pure heart, 1 Tim. 2:15, 2 Tim. 2:22.

13. A heart weaned from the world, 1 John 5:4,5.

14. A resistance of Satan, and his fiery darts of temptation, Eph. 6:16, 1 Pet. 5:9.

15. A confidence in Christ, without being ashamed, Rom. 10:12, 2 Tim. 1:12.

16. A firm resolution to cling to Christ, maugre all discouragements, Mat 15:28, Rom. 8:35,36.

17. A relying upon God's power, when all worldly means fail, Rom. 4:18-20.

18. A relying on mercy, not upon merit, Rom. 4:5, Phil. 3:9.

19. A throwing ourselves on God, though he frown on us, Job 13:15.

20. A pure heart, and a good conscience, Rom. 5:1, 1 Tim. 1:5,19, Heb. 10:22.

21. A sanctified life, or pure conversation, Acts 15:9, 26:18, Heb. 11:7, James 2:17,18.

22. Obedience to God in things contrary to, or above human Reason, Rom. 11:7,8,11.

23. Fervent and hearty prayer, Rom. 5:1,2, Eph. 3:12, Jam. 1:6, Mark 9:24.

24. A contempt of the world in respect of the heavenly inheritance, Heb. 11:24-26.

25. The seal of God's Spirit, which is the earnest of our inheritance, Eph. 1:13,14, 1 John 5:6.

26. A glorifying of God, Rom. 4:20.

27. Thankfulness for the promises, as for the performance, Heb. 11:13.

28. A disregard, and defiance of the tyranny of man, Psal. 56:4,11.

29. A sense of our own infidelity, and an earnest desire of the increase of our faith, Mark 9:24.

30. A true, real and cordial confession of faith, John 20:28, Acts 19:18, Rom. 10:10.

31. A constancy in our holy profession, 2 Cor. 1:24.

32. An earnest longing after the coming of Christ, 2 Cor. 5:7,8.

SUB-SECT. 9. What motives to Evangelical Repentance?

1. Sin laid open before us, to the conviction of conscience, Acts 2:37,38.

2. A consideration of God's Judgments threatened, Ezek. 18:30, Jonah 3:4,5, Jer. 4:3,4, 6:26, 26:4, Amos 4:12, Luke 13:3,5, Rev. 2:4,5,16.

3. A consideration of the Lord's chastisements and corrections on us, Lam. 3:19,20, Rev. 3:19.

4. A fear of the enemy prevailing against us and over us, Judges 10:9,10,15,16, 2 Chron. 12:5,6, Jer. 6:26.

5. A fear of God's removing the Candlestick from us, Rev. 2:5.

6. A consideration of the great Judgment-day, Acts 17:30,31.

7. A consideration of God's mercies and grace, Hosea 6:1, Jer. 18:8, Joel 2:13, Zech. 1:3.

8. A consideration of God's patience and goodness, Rom. 2:4, 2 Pet. 3:9.

9. A consideration of God's travelling's after our soul's salvation, Ezek. 33:11.

10. The approaching of God's Kingdom, or of the beauty of Religion, Mat. 3:2,4, Mark 1:15, Acts 17:30, Ezek. 43:10,11.

11. A consideration of the Promises of Remission upon our Repentance, Isa. 55:6,7, Ezek. 18:21,22, Acts 3:19.

12. A consideration of the Promise of Life upon Repentance, Ezek. 18:32,38.

13. A consideration of the Promise of God's communion and fellowship with us, Isa. 57:15.

14. A consideration of Christ crucified for us, Zech. 12:10,11.

15. A consideration of God's former dealings with us in mercy, Hosea 12:3,4, 5,6.

16. A hope and belief of God's acceptance when we come to him, Jer. 3:22.

17. The publication of Christ's marriage with our poor souls, Jer. 3:14.

18. A consideration of those comforts that await Repentance, Mat. 5:4, Luke 15:7,17,18.

SUB-SECT. 10. What are the signs of true and Evangelical Repentance?

1. An abhorring of sin, and of ourselves for sin, Job 42:6, Amos 5:15.

2. A godly shame for sin, Ezra 9:6, Jer. 3:24,25, 31:19, Ezek. 16:61,63.

3. A mourning for sin, because God is offended, 1 Sam. 7:2, Psal. 51:4, Zech. 12:10,11.

4. Sorrowing mingled with hope, Ezra 10:1,2.

5. Serious carefulness, 2 Cor. 7:11.

6. Judicious clearing, 2 Cor. 7:11.

7. Holy indignation, 2 Cor. 7:11.

8. Filial fear, 2 Cor. 7:11.

9. Eager desire, 2 Cor. 7:11.

10. Godly zeal, 2 Cor. 7:11.

11. Impartial revenge on ourselves for sin, 2 Cor. 7:11.

12. Works meet for Repentance, Mat. 3:8, Acts 26:20, Isa. 1:16,17, Hosea 12:6.

13. A forsaking of sin, Ezek. 14:6, 18:28,33, Rom. 6:6, Heb. 6:1, Isa. 30:22.

14. Self-denial, Luke 15:19.

15. A justifying of God, or giving him the glory, Hos. 14:1,2, Luke 7:29.

16. A disesteem of all worldly helps, Jer. 3:23.

17. A submission to all offices of humility upon sense of sin, Luke 7:37,38.

18. A dear love to God's Ministers, whom God hath made instruments of our Repentance, Acts 16:14,15.

19. An endeavor after this work on ourselves, to work it on others, Psal. 51:13, Ezek. 18:30.

20. An earnest longing after Christ's coming to Judgment, 1 Thess. 1:9,10.

SUB-SECT. 11. How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?

1. By a continual remembrance of God's goodness to us, Psal. 103:1-4.

2. By telling others what Christ hath done for our souls, Psal. 34:3,4, Eph. 1:3.

3. By walking holily, and without blame before Christ in love, Psal. 116:8,9, Eph. 1:4, Phil. 1:11, Col. 2:6,7.

4. By rejoicing in God through our Lord Jesus Christ, Psal. 34:2, 63:7, Eph. 5:11.

5. By calling on God, and paying our vows, Psal. 116:12-14.

6. By endeavoring the conversion of others, Psal. 51:12,13.

7. By administering to the necessity of the Saints, Heb. 13:16.

8. By singing of Psalms, making melody in our hearts unto the Lord, Eph. 5:19,20.

9. By worthily receiving the Sacrament of the Lord's Supper, 1 Cor. 11:24,25.

10. By loving the Lord Jesus Christ, Cant. 1:3, Luke 7:47, 1 John 4:19.

11. By denying ourselves and highest excellencies in respect of Christ, Rev. 4:10.

12. By a public profession of Christ's sovereignty, Phil. 2:11.

13. By suffering willingly for the Name of the Lord Jesus, 1 Pet. 4:14,16.

SUB-SECT. 12. What are the signs of a sincere love to Christ?

1. Upright walking with God, Cant. 1:3, John 14:15,21,23, Eph. 1:4, 1 John 2:5-15.

2. A fainting and languishing desire after Christ, Cant. 3:1-4, 5:8.

3. A love to the members of Christ, 1 John 4:12,20.

4. A hating of evil, Psal. 97:10.

5. A relieving of the poor members of Christ, Mat. 25:45, 1 John 3:17.

6. A full assurance of faith, Cant. 6:3, Rom. 8:38,39.

7. A disesteem of all things in comparison of Christ, Mat. 10:27, Phil. 3:8.

8. A conquering of all difficulties and discouragements for Christ, Cant. 8:6,7, Rom. 8:35, 2 Cor. 5:14.

9. A heart and tongue enlarged in the praises of Christ, Cant. 5:10, to the end.

10. All the fruits of the Spirit, Gal. 5:22.

11. A contemplation of Christ's love, and desires after further sense of it, Eph. 3:17-19.

12. A restlessness of the soul in the non-enjoyment of Christ, Cant. 3:1-4.

13. A contentedness to suffer censures, disgraces, and death for Christ, Cant. 5:6-8, Acts 21:13.

14. A rejoicing in Christ, whom we love, Psal. 5:11, John 14:28.

15. A patient waiting for Christ's appearing, 2 Thess. 3:5.

SUB-SECT. 13. What are the causes in us of Christ withdrawing from us?

1. Covenant-breaking, Deut. 31:16,17.

2. Idolatry, or Spiritual whoredom, Deut. 31:16-18, Psal. 78:58,60, Hosea 5:3,4,6.

3. The pride of our hearts, Hosea 5:5,6.

4. Hypocrisy in God's service, Hosea 5:6.

5. Infidelity, and frowardness of hearts, Deut. 32:20.

6. Leaving our first love, Rev. 2:4,5.

7. Carnal security, Psal. 30:6,7, Cant. 5:3.

8. Carelessness of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, Cant. 5:3,6.

9. A preferring of the creature before Christ, Isa. 57:17.

10. A weariness of God's Ordinances, Jer. 33:38,39, Mal. 3:7.

11. A withdrawing from God in the duties of our obedience, Deut. 32:20, 2 Chron. 15:2, Hosea 5:4,6.

SUB-SECT. 14. What are the causes for which Christ on his part withdraws himself from us?

1. To try us what is in our hearts, Deut. 32:20:2 Chron. 32:31.

2. To bring us to a humble acknowledgement of our sins, Job 13:23, to the end. Hosea 5:15, Deut. 31:17, Psal. 30:7.

3. To prevent Spiritual pride in us, 2 Cor. 12:7,8.

4. To make us pray earnestly to him, Psal. 3:7,8, 13:1, 77:1-3, 88:1-3, &c.

5. To exercise our faith in his Name, Isa. 50:10.

6. To make us seek him in the use of all means, Cant. 3:1-4, 5:6,8.

7. To make us prize him, and highly to esteem of him, Cant. 5:8, 8:1.

8. To make us hold him more surely when once we have found him, Cant. 3:4.

9. To stir up and exercise in us all our Spiritual graces, Cant. 5:6-11.

SUB-SECT. 15. What means for the recovery of Christ's comfortable presence?

1. A search after, and an acknowledgement of those sins which caused his withdrawing's, Psal. 32:4,5, Lam. 3:40,50.

2. A hearty bemoaning, shame and repenting for sin, Jer. 31:18-20, Psal. 34:18, Isa. 57:15.

3. A waiting upon God in the use of his Ordinances, Psa. 27:13,14, Cant. 1:8, Isa. 8:17, Luke 24:32, 1 John 1:3,4.

4. A diligent enquiry after Christ, Cant. 3:3,4.

5. A moaning and weeping for his loss till he be found, John 20:11,13-16.

6. A drawing nigh to God in the duty of prayer, Lam. 3:57, Psal. 51:12, 145:18, James 4:8.

7. A pressing of God in prayer with his word and promises, Psal. 119:49,50.

8. A due receiving of Christ in the Lord's Supper, 1 Cor. 10:16.

9. A feeding upon Christ Spiritually, by a true and lively faith, John 6:56, Isa. 50:10.

10. A recourse to our former experiences, Psal. 77:7-10.

11. An hope that for all this we shall enjoy Christ, Psa. 43:5.

12. A listening and submitting to the voice of his Spirit, Rev. 3:20.

13. A walking in his statutes, and keeping his commandments, Lev. 26:3-12.

SUB-SECT. 16. Of what use is Christ to a Believer already justified?

1. Christ is wisdom and sanctification unto us, 1 Cor. 1:30.

2. Christ is the satisfaction of all our desires, John 6:35.

3. Christ is our example in forgiving of others, Eph. 4:32, Col. 3:12,13.

4. Christ is our example in suffering injuries with patience, Heb. 12:3, 1 Pet. 2:21.

5. Christ is our example in holiness, 1 Pet. 1:15,16.

6. Christ is our example in love, Eph. 5:1,2.

7. Christ is our example in meekness, lowliness, humility, Mat. 11:29, John 13:14,15, Phil. 2:5.

8. Christ is the way and means for our access to God the Father, Rom. 5:2, Heb. 10:19,20.

9. Christ is both the representer and the granter of our requests, doing for us whatsoever we desire in his Name, John 14:13,14, Rev. 8:3.

10. Christ is our consolation in sufferings, 2 Cor. 1:5.

11. Christ is our continual joy, Rom. 5:11.

12. Christ is the death of sin in us, Rom. 8:10, 1 Cor. 15:57, Heb. 9:14.

13. Christ crucifies the world in us, Gal. 6:14.

14. Christ is our freedom, the end of the law for righteousness, Rom. 8:2, 10:4, Gal. 5:1.

15. Christ is our life, the very life of grace in us, John 14:6, Rom. 8:11, Gal. 2:20, Eph. 3:17.

16. Christ makes intercession for us, Rom. 8:34, Heb. 7:25, 1 John 2:1.

17. Christ is our upholder in temptations, Heb. 2:18.

18. Christ is our harbinger for heaven, John 14:2,3.

19. Christ is our Master, Mat 23:8,10, our Lord, Rom. 14:9, our Head, Eph. 4:15, our Master and Lord, John 13:13.

20. Christ is our enabler to do all things, Phil. 4:13.

21. Christ is both the Author and finisher of our faith, Heb. 12:2.

22. Christ is our Savior, yea salvation itself to us, Rom. 5:9,10, 1 Thess. 5:9, 2 Tim. 2:11,12.

23. Christ is our very being, the food, and soul of our souls, John 6:55, Acts 17:28.

24. Christ is our all in all, Col. 3:11.

SECT. 7. Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.

The Questions concerning Cases of Conscience, were these and the like:

SUB-SECT 1. Whether a Believer may profit more, or be more intent in public, or in secret Prayer.

It was answered, That this Case might better be resolved by experience then Scripture; and accordingly some preferred public Prayer for these Reasons: —

1. Because in public they are stirred up by others; but in private or secret Prayer, they had none others to join with them.

2. Because in public they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds: —

1. Because in secret they could confess more enlargedly and feelingly their own sins, then others could do it for them in public, to whom they were not particularly known.

2. Because in secret they had fewer occasions of distraction, then in public, and consequently they kept closer to God in the Duty.

3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in public, the Society whom they joined with, did ordinarily more straiten them.

4. Because in secret they could take more pains with their heart; as in midst of Prayer to prostrate, or by breaking off to meditate, &c. which conveniently they could not do in public.

In conclusion this Case was resolved, That some Believers may profit more, or be more intent in public, others in private: And the reason rendered was, Because the Spirit that helps us to pray, is a free agent, and works diversely in the hearts of his people, to show the diversity of his gifts, and his diverse manner of working.

SUB-SECT. 2. Whether a Christian in his own apprehension decaying in Grace, may not yet grow in Grace? And if so, What are the reasons of his wrong apprehensions?

To the first Question it was answered Affirmatively; as in case of temptation, Psal. 73:21-23, or in a Spiritual desertion, Psal. 51:12, Psal. 88, Isa. 49:14.

To the second Question these reasons were given in: —

1. The neglect of Self-examination.

2. The want of God's lively Ordinances.

3. A too much eying of our afflictions.

4. A too much poring upon sin, without any thoughts of Christ or Free-grace.

5. The want of the light of God's amiable countenance.

6. The insensibleness of grace, which is of a Spiritual nature, and not so easily to be perceived.

7. A present deadness or dullness of Spirit.

8. A misapplying of someone or more places of Scripture, as Heb. 6:6, &c.

9. Weakness of knowledge, or want of judgment in such experimental passages, especially in the beginning of Christianity.

10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idly, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, That all the succeeding Answers or Resolutions should be proved out of God's holy word.

SUB-SECT. 3. What signs of true grace, though for the present but small or weak grace?

1. A willingness to be admonished, and to have our sins discovered, Job 13:23, Psal. 141:5.

2. A consideration of our sins, with endeavors to turn to our God, Psal. 119:59, Lam. 3:40.

3. A feeling sin to be a burden, Mat. 11:28, and a sorrow for sin, Zech. 12:10.

4. A loathing of our sins, Ezek. 36:31, 2 Cor. 7:11.

5. A hatred of the occasions of evil, Jude 23.

6. A resolution to relinquish sin, Psal. 17:3, Prov. 28:13, Luke 15:17,18, 1 John 1:9.

7. A weak apprehension of the promises of God concerning forgiveness, Psal. 31:22.

8. An importunate enquiry after Christ and salvation, upon sense of sin, Acts 2:37, 13:12, 16:30.

9. A hunger and desire after Christ, Psal. 42:1,2, 107:9, 145:19, Mat. 5:6.

10. A precious esteem of Christ, John 8:42, Phil. 3:7,8, 1 Pet. 2:6,7.

11. A love of the word, Psa. 119:103, John 10:4,27, 1 Pet. 2:2.

12. A Spiritual joy in the word, Psal. 119:77.

13. A receiving of the word with all readiness, Acts 16:14, 17:11.

14. A longing desire to keep God's Commandments, Psal. 119:5.

15. A sorrow that others keep not God's Law, Psal. 119:136, 2 Pet. 2:8.

16. A love of the brethren, Psal. 16:3, 137:6, 1 John 3:14.

17. A Spiritual joy in the Churches deliverance, Psal. 68:3, 106:5, Isa. 66:10, 61:10.

18. A reverence and fear of God, Heb. 12:28, and trusting in God, Prov. 30:5.

19. A delight in doing well, Prov. 21:15.

20. A hatred of evil Assemblies and wicked Society, Psal. 26:4,5, 129:21,22.

21. A holy despair in ourselves, through our own abilities to attain heaven, Ezra 9:6, Luke 15:17.

22. A poverty of Spirit, and purity in heart, Mat. 5:3,8, Mark 9:24.

23. An holy endeavor after growth in grace, Phil. 3:13, 2 Pet. 3:18.

24. A continual conflict betwixt Flesh and Spirit, Rom. 7:22-24.

25. A competent measure of Spiritual knowledge, Acts 26:18, Col. 3:10.

26. A careful endeavor after perseverance, Psal. 119:111,112, John 8:31, Gal. 3:3.

27. The unutterable sighs and groans of the Spirit in prayer, Rom. 8:26.

28. A sense and bewailing of the hardness of our hearts, Isa. 63:17.

29. A pure love of God, and desire to fear his Name, Neh. 1:11, Psal. 18:1, Isa. 26:8,9, Rom. 8:28.

30. A godly conversation, Psal. 16:8, 50:23, Acts 2:25.

SUB-SECT. 4. Whether is a Christian always bound to reprehend an offender? Or in what Cases may he forbear?

It is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these: —

1. When the party offending is a scorner, and we perceive he will but scoff at it, Prov. 9:8, 23:9, Mat. 7:6.

2. When the offender sins of infirmity, Gal. 6:12.

3. When the offended is not able to convince the offender that it is a sin, Job 6:25, Tit. 1:9.

4. When there is no hopes to prevail in respect of the evil times, Amos 5:13.

5. When the offenses are small, and but little, Prov. 19:11, 20:3.

6. When we know not certainly whether the supposed offense be a sin, or not, Josh. 20:16, &c.

7. When the reprehender is faulty in the same thing, Mat. 7:3-5.

8. When the party offending is not capable of reproof, as in case a man be an idiot, or drunk, or in the height of his passion, 1 Sam. 25:36,37.

9. When our reproof may breed some dissention, or imminent and dangerous disturbance; as in case it be amongst rude, boisterous and desperate company, Mat. 7:6.

10. When the offender is obstinately and willfully bent to go on in his sin, Mark 14:60,61, 15:4,5.

SUB-SECT. 5. How may we know whether we profit by afflictions?

We may know by these signs:

1. If by affliction we come to be sensible of God's heavy displeasure, Deut. 31:17, Ruth 1:13, Mic. 6:9, 1 Cor. 11:37.

2. If by affliction we are drawn to search our ways, 1 Kings 8:38, Ezra 9:14, Psa. 32:4,5, Lam. 1:5, 3:39,40.

3. If by afflictions we are soundly and sincerely humbled, 2 Kings 22:19,20, Job 1:20, 1 Pet. 5:6.

4. If our afflictions work on us to make our peace with our God, Isa. 27:5, Hosea 5:15.

5. If by afflictions we be drawn to make and pay vows of better obedience, Psal. 66:13,14.

6. If in our greatest afflictions we rest upon God, 2 Chro. 14:11, and wait on God, Psal. 37:7,34, Micah 7:9.

7. If in our afflictions we mind the promises, and roll ourselves on them, 1 Sam. 30:6, Psal. 119:49,50,92.

8. If in our afflictions we clear God when he is judged, Psal. 119:75.

9. If for afflictions we bless God, and his afflicting hand, Job. 1:21.

10. If by afflictions our graces are stirred up and exercised, Job. 13:15, Psal. 42:5, Jer. 31:18, Rom. 5:3, 2 Cor. 1:10, Heb. 10:34, James 1:3.

11. If by our afflictions our prayers are more fervent, Neh. 1:3,4, Psal. 77:2, 116:3, 142:4,5.

12. If in our affliction we gather in some experiences of God's love and help, Psal. 34:46, 66:16,17.

13. If in our afflictions we submit willingly and cheerfully to God's good will and pleasure, Levite. 26:41, 1 Sam. 3:18.

14. If in afflictions we look more at the hand of God that strikes, then at the instrument, 1 Sam. 3:18, 2 Sam. 16:11.

15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest only on God, 1 Cor. 1:8,9, Heb. 11:25,26.

16. If in present afflictions we gather assurance of deliverance from former experiences, 1 Sam. 17:37, Psa. 77:9,10,11, 2 Tim. 3:11.

17. If by afflictions we find corruptions to weaken, and to be mortified, Isa. 27:9.

18. If our afflictions beget assurance of our adoption, Heb. 12:8, sanctification, Heb. 12:6-11, glorification, Mat. 5:12, 2 Cor. 4:17, 2 Pet. 2:8.

SUB-SECT. 6. How should a Christian fortify himself against the reproaches of wicked men?

1. Let him consider the command of God in this case, Mat. 5:44, Rom. 12:19, 1 Pet. 3:9.

2. Let him look on reproaches as the very hand of God, 2 Sam. 16:11.

3. Let him consider what an honor it is to suffer reproaches for Christ, Acts 5:41.

4. Let him eye the blessedness of those that are reproached for Christ, Mat. 5:11,12, 2 Tim. 2:12, 1 Pet. 3:14, 4:14.

5. Let him consider it as the lot of God's servants to suffer reproaches, 2 Tim. 3:12.

6. Let him consider that in his reproaches he suffers with and for Christ, John 15:20.

7. Let him consider, that though the wicked reproach, yet God will in his time justify and approve, Psal. 37:33, 147:11.

8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, Micah 7:8,9, 10.

9. Let him set before him the examples of Christ, his Apostles, and Prophets, Isa. 53:7, Mat. 5:12, John 15:18, 1 Cor. 4:13, 1 Pet. 2:21.

10. Let him pray with fervently and faith, Job 16:20, Psal. 109:1,2, 4, 1 Cor. 4:13.

11. Let him be sure to keep a clear conscience within, 1 Pet. 4:15.

12. Let him refer the issue of all unto God, 2 Sam. 3:39.

13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, Psal. 37:6, 68:13, Isa. 61:7, 1 Pet. 1:7, 3:14, 4:14.

SUB-SECT. 7. Whether a true Believer may not sometimes doubt? And what are the several causes of doubting?

It was answered, That without controversy (and as the following Texts will evince) a true Believer may doubt of his salvation; and the causes are these: —

1. The prosperity of the wicked, Psal. 38:17, 73:2,3,12,13.

2. His own want of necessary provisions for this life, Numb. 20:3-5.

3. Suspension of divine favor, Job 13:24, Psal. 77:7-10.

4. Imminent dangers and fears, Exod. 14:10-12, Mat. 8:25,26, 14:30,31.

5. Apprehensions of God's denying his prayers, Psal. 22:1,2.

6. The afflicting hand of God lying sore on his soul, Psa. 116:10,11, Lam. 3:17,18.

7. Mistaken apprehensions and weakness of judgment, Mat. 14:26, Mark 6:49,50, Luke 24:37.

8. Relapses, or reensnarements into former sins, Psal. 51:8,12.

9. The littleness or smallness of faith, Mat. 14:30, Mark 9:24.

10. A poring on, or a studying too much of the life of sense, Luke 1:18,20, John 20:25.

11. A want of the true understanding of some divine mysteries, John 6:60.

12. A distrusting of God's promises, upon human reports, Numb. 13:32,33, 34:1-3.

SUB-SECT. 8. What are the cures or remedies of doubting's incident to Believers?

1. Faith in the Lord Jesus Christ, Rom. 11:20, 14:23.

2. A wary and filial fear, Heb. 4:1.

3. A hope in God, Psal. 42:11, and waiting on God, Isa. 8:17, Jer. 14:19,22.

4. Earnest prayer: 1. Against doubting, Mat. 21:21,22, Mark 9:24, Luke 17:5, 22:32, 2 Cor. 12:1,8,9, and 2. To have our doubts resolved, Judges 6:37,38.

5. A depending on the faithfulness of God and his promises, Heb. 10:23, 11:11.

6. A striving to keep down the life of sense, Mat. 6:28-31.

7. A recalling to mind the Lord's dispensations in our former afflictions, Lam. 3:18-21.

8. A recalling to mind God's former love to our souls, Psal. 22:1-5, Lam. 3:22,24.

9. Diligence in the use of all means, Psal. 73:17, Cant. 3:1-3.

10. A trusting in God's Name, making him our stay and support, Psal. 73:26, Isa. 50:10.

SUB-SECT. 9. What are those Remora's that hinder the growth of Christianity, or the spreading of the Kingdom of Christ?

1. Want of a pious and powerful Ministry, Pro. 29:18, Rom. 10:14,15.

2. Negligence of the Ministry in place, Jer. 1:21-23, Ezek. 34:4-6.

3. A scandalous and vicious Ministry, 1 Sam. 2:17, Jer. 23:1,2, Mal. 2:8, Mat. 23:13.

4. The deceits and sophistry of false Prophets, Jer. 27:14, 28:15, Ezek. 13:6,10, 2 Pet. 2:18.

5. A presuming to teach others without God's call, Jer. 23:32.

6. A despising of the Ministry of the Gospel, Mark 6:3, John 8:57.

7. Envy and railing against the Word and Ministry, Acts 13:45,46.

8. Persecution of God's Messengers, Acts 12:1-4.

9. Ambitious, factious, and malicious spirits, 3 John 10.

10. Fomenters of divisions amongst the people of God, Rom. 16:17,18, 2 Pet. 2:2,3.

11. Enemies of the truth and power of godliness, 2 Tim. 3:6.

12. The evil example of Superiors, 1 Sam. 2:23,34, 1 Kings 14:16, John 7:47,48.

13. Seducing spirits, 1 Kings 12:27-30, Acts 14:19, 20:30, 1 Tim. 4:1.

14. Scandalous Professors, Heb. 12:14,15.

15. Evil Society, Psal. 18:26, Prov. 4:14-16.

16. Conspiracy of the wicked, Acts 19:29,34.

17. Satan and Antichrist, Zech. 3:1, 2 Cor. 4:4, Rev. 8:10,11, &c.

18. Broaching and fomenting of errors, and especially of idolatry, 1 Kings 12:30, Acts 19:27,28, 2 Peter 2:2, Revel. 2:20.

19. Mistake in the matters of Salvation, Hosea 4:6, John 6:66.

20. A profanation of holy things, 1 Sam. 2:17.

21. A preferring carnal things before Christ, Mat. 8:34, 19:22, Acts 19:26.

22. Obstinacy and unbelief, Jer. 44:16, Mat. 13:58, Heb. 3:19, 4:2.

23. Slavish fear, John 9:22.

24. Abuse of Christian liberty, 1 Cor. 8:9-11.

25. A giving offense in things merely indifferent, Rom. 14:13, 1 Cor. 10:32,33.

26. Persecution of the Church, Acts 8:1,3, Revel. 11:7.

SUB-SECT. 10. What means to preserve Unity and Amity amongst Christians.

1. Frequent and fervent prayer, Psal. 122:6, John 17:11, Rom. 15:5,6, James 5:16.

2. Pithy and pious Exhortations, Rom. 12:10,16, 1 Cor. 1:10, 1 Thess. 5:13, 1 Pet. 1:8, 4:8.

3. The spirit of meekness and lowliness, of longsuffering and forbearing one another in love, John 13:14,15, Rom. 12:10, 15:1,2, Eph. 4:2,3, Phil. 2:3.

4. A not rendering evil for evil, 1 Pet. 3:8,9.

5. A restoring such as are fallen with the spirit of meekness, Gal. 6:1,2.

6. A moderate reprehension of such as are contrary-minded, 2 Tim. 2:24,25.

7. A slighting of slanderous reports, Prov. 25:23.

8. A quelling of the spirit of pride, Prov. 13:10.

9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, Acts 15:36.

10. Meetings and Conferences about differences that have fallen out, Acts. 15:6.

11. A ready submission to the judgment of one another, according to the Word, Eph. 5:21.

12. An endeavor to speak the same things, and to be of one mind, 1 Cor. 1:10, Phil. 2:2.

13. A doing of all things in charity, 1 Cor. 16:14.

14. A readiness to forgive, as Christ forgave us, Mat. 18:33, Eph. 4:32.

15. A spirit of wisdom and discretion, Proverbs 19:11, Eccles. 7:9.

16. A mortifying of lusts, and subduing of passions, 1 Cor. 3:3, James 4:1.

17. A loving carriage and deportment of the outward man, Prov. 15:1, 25:23.

18. A cheerful admission of the weak into Christian-Society, and bearing with their infirmities, Rom. 14:1, 15:1, 1 Thess. 5:14.

19. An avoiding of such as cause divisions amongst Christians, Rom. 16:17.

20. An avoiding of ill speeches one against another, 1 Peter 2:1.

21. A not thinking too highly of ourselves, but soberly, according to the measure of faith God hath given us, Rom. 12:3,4, 1 Cor. 4:6.

22. A desire to do to others, as we wish others to do to us, Mat. 7:12.

23. A study to be quiet, and not to meddle with another man's business, 1 Thess. 4:11.

24. A solemn entering into Covenant with God, and with one another, Jer. 50:5.

25. A consideration of the command, Be of the same mind one towards another, Rom. 12:16.

26. A consideration that we all know but in part, and therefore that we should bear with one another's infirmities, 1 Cor. 13:9.

27. A consideration that a passionate, peevish and froward professor is seldom acquainted with the truth as it is in Jesus, Psal. 25:9, Proverbs 11:2, 27:20, Isaiah 28:9, Rom. 16:17, James 1:21,26.

28. A consideration that unity in judgment is the promise and blessing of another life, and that unity in affection is our present duty, Ephes. 4:13, Phil. 3:15,16.

SECT. 8. Of some Questions or controverted Points, which at the Conference were propounded and answered.

The Questions of controverted points were these and the like: —

SUB-SECT. 1. Whether doth God see sin in Believers, so as to be offended at it? And how may it appear?

1. It is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, Exod. 4:14, 1 Sam. 3:12,13, 2 Sam. 12:9,10, Psal. 135:14, Jer. 16:17,18, Rev. 2:4,13,14, though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth—

1. From the Lord's complaining against believers for sin, Isa. 1:2-9, Jer. 2:5-13.

2. From his threats if they do not repent, 2 Sam. 7:14, Psal. 89:30-32, Isa. 1:20, Rev. 2:5,16, 3:8.

3. From his chastisements of them for sin, 2 Sam. 12:15, Psal. 74:1, 99:8, Amos 3:2, Jer. 30:15, Luke 1:22.

4. From God's withdrawing the comforts of his Spirit for sin, Psal. 51:12.

5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, Psal. 6:16, 32:5,6, 51:9.

6. From the Lord's reproving of his people for their sins, 2 Sam. 12:7-9, Mat. 16:23.

SUB-SECT. 2. Whether are Believers to repent for their sins? And upon what grounds?

1. Answered, That they are to repent, as appears, Job 42:6, Jer. 31:19, Rev. 2:5, 3:3.

2. The grounds or reasons are these following—

1. Because God looks for repentance from them, Zech. 6:6.

2. Because God commands them to repent, Rev. 2:5,16, 3:3,19.

3. Because it is God's pleasure that we should feel the bitterness of sin, as well as the sweet of sin, Jer. 2:19.

4. Because believers sin as well as others, 1 King. 8:46, 1 John 1:10.

5. Because in believers there is a proclivity and disposition to all sin, Psal. 51:5, Rom. 7:24.

6. Because repentance is a means for the diverting of judgments from a Land, or a person, 2 Chron. 7:14, Joel 2:13.

7. Because repentance is a means for obtaining mercies, Judge. 20:26, Neh. 1:9.

8. Because repentance is a means to Pardon, 1 Chron. 7:14, Salvation, 2 Corinth. 7:10.

9. Because repentance is a necessary fruit of faith, Zech. 12:10, Acts 19:18.

10. Because after repentance we may expect comfort, Psal. 126:5,6, Mat. 5:4, 2 Cor. 7:9,13.

11. Because that therein we shall give God the glory of his Justice, Psal. 51:4, Rev. 16:9.

SUB-SECT. 3. Whether are Believers to pray for pardon of sin? And what are the reasons?

1. Answered, that believers are to pray for pardon, as may appear from these Scriptures, Num. 14:19, 2 Sam. 24:10, Dan. 9:19, Psal. 25:11, Mat. 6:12.

2. The Reasons are these and the like:

1. Because Christ taught his Disciples so to pray, Matth. 6:12.

2. Because believers have renewed infirmities, Numb. 14:11,19.

3. Because God is ready to pardon them that pray for it, Psal. 86:5.

4. Because God hath promised to pardon the sins of his Saints, 2 Chron. 7:14, Jer. 33:3,8.

5. Because whatsoever we read in Scripture of pardon, it is always in reference to sins past, Isa. 43:25, Jer. 33:8, Psal. 79:8, &c.

6. Because yet the Judge hath not solemnly pronounced the sentence of pardon, neither will he till the last day, Acts 3:19.

SUB-SECT. 4. Whether is it the duty of Christians to observe the Lord's-day (now being the first day of the week) as a Christian Sabbath? And what grounds for it?

1. Answered, That it is their duty; and proved from Mark 16:2, John 20:19,26, Acts 1:1-3, 20:7, 1 Cor. 16:1,2, Rev. 1:10.

2. The grounds are these and the like:

1. Because Christ as that day did perfect the work of Redemption for our eternal rest, Mat. 28:1,2.

2. Because Christ did appear to his disciples upon that day more especially, John 20:19,26.

3. Because (as it is observed generally) the Holy Ghost as that day did fall upon the Apostles, being met together in one place, Acts 2:1.

4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments, and other Ordinances, Acts 20:7, 1 Cor. 16:1,2.

5. Because such things as are named the Lord's in Scripture, are ever of the Lord's institution; as, The Word of the Lord, 1 Tim. 6:3, The Cup of the Lord, 1 Cor. 11:27, The Supper of the Lord, 1 Cor. 11:20, and so The Lord’s Day, Rev. 1:10.

6. Because God doth seem to honor the first day of the week above any other day, as appears by his great works done upon that day; viz. In the creation he made that day the first fruits of time; and in it he created the

highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christ's Resurrection, wherein the Son of Righteousness, the true light of the world rose up, and became the first fruits of them that sleep, and by virtue thereof will bring all his Saints into eternal rest, Gen. 1:1-5, compared with Mal. 4:2, John 1:9, 1 Cor. 15:20, Heb. 4:9-11.

SUB-SECT. 5. Whether may not Christians lawfully sing David's or Moses Psalms? And how may it appear?

1. Answered affirmatively: Eph. 5:19, where, under those three heads, of Psalms, and Hymns, and Spiritual songs, David's Psalms are contained.

2. This is proved by Precepts, Patterns and Reasons.

1. By Precepts, Ephesians 5:19, Colossians 3:16, James 5:13.

2. By Patterns:

1. Of Christ himself and his Apostles, Mat. 26:30.

2. Of Paul and Silas, Acts 16:25.

3. Of the Church, Rev. 15:3.

3. By Reasons, as—

1. Because the people of God have used the very same words of David's Psalms in singing, 2 Chron. 15:13, compared with Psal. 136, and Ezra 3:11, compared with Psal. 118, and Rev. 15:4, compared with Psal. 86:9, and Exod. 15:2, compared with Psal. 118:14.

2. Because Paul directing to sing Psalms, gives the very same word or title as David gives in his Psalms, James 5:13, compared with Psal. 95:2.

3. Because David's Psalms were indicted by the Spirit of God, as well as any others that confessedly may be sung, 2 Sam. 23:2.

SUB-SECT. 6. Whether admitting of or joining with scandalous persons in the Sacrament of the Lord's Supper, and not endeavoring to

keep them back (whiles such) be not sin in the admitters and joiners? And how may it appear?

1. Answered Affirmatively, That it is sin,

1. In the admitters, Mat. 7:6.

2. In the joiners, 1 Cor. 5:11, 2 Thess. 3:6.

2. This appears to be sin—

1. In the admitters, by these grounds: —

1. Because it is against the command, of keeping unclean persons from such like holy things, Num. 9:6,7, 2 Chron. 23:19.

2. Because Christ cast out the man that came without his wedding garment, Mat. 22:11.

3. Because this was the practice of the Apostles, 1 Cor. 5:3-5, 1 Tim. 1:20.

2. In the joiners, by these grounds: —

1. Because they are forbidden expressly to join with such, 2 Thess. 3:14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joiners as Heathens and Publicans, Mat. 18:17.

3. In both admitters and joiners, by these grounds: —

1. Because God hath forbidden us to eat with such, 1 Cor. 5:11, 2 Thess. 3:6.

2. Because by this means their sins would become ours, 1 Cor. 5:6,7, Gal. 5:9,10.

3. Because the Ordinance of the Lord's Supper is defiled thereby; which is not to be understood simply in itself, but in some sort (i.e.) to them who are scandalous, and to them who join with such as they know to be scandalous: And this appears—

1. In that the Temple, which had a sacramental signification of Christ, was polluted by the coming of profane persons into it, Ezek. 23:38,39.

2. In that the Sacrifices of old were defiled by profane persons, Haggai 2:11-14.

3. In that the profane are as Swine, which trample the pearls under their feet, Mat. 7:6.

See these Proofs enlarged in Gillespie. Aaron's Rod blossoming, l.3, ch. 15.

SUB-SECT. 7. In such a case, what is the duty of admitters and joiners, to keep themselves blameless, and the Ordinance undefiled?

1. It is the duty of admitters—

1. To eye and observe the flock, over which God hath given them charge, Acts 20:17,28.

2. If any be observed, or brought in as offenders, it is their duty—

1. To admonish them once or twice, Tit. 3:10, 2 Thess. 3:15.

2. If that prevail not, to suspend them, 1 Cor. 5:11, 2 Thess. 3:6,14,15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, Matth. 18:17, 1 Cor. 5:4,5, 2 Cor. 2:6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 Cor. 16:22, Gal. 1:8,9, 1 John 5:16, This is only when a man is visibly irrecoverable, or hath committed the sin against the holy Ghost; the case of Julian the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joiners—

1. To eye and observe one another's conversation, so much as they may, Heb. 10:24, and 3:12,13.

2. If upon observation they find any faulty, then—

1. The Scandal being private, it is the joiners Duty, —

1. To admonish privately betwixt him and the offender alone, Mat. 18:15.

2. If that be not effectual, then to take one or two more with him, Mat. 18:16.

3. If that be not effectual, then to Tell it to the Church, Mat. 18:17.

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, 1 Cor. 5:2.

2. The Scandal being public, it is the joiners duty immediately to bring it to the Church, 1 Cor. 5:1, 2 Thess. 3:14.

SUB-SECT. 8. In what cases is it lawful to enter into fellowship, association, confederacy and covenants with scandalous sinners? And in what cases is it not lawful?

1. It is lawful in some civil affairs to enter into association or Covenants with them, Jer. 29:7, Rom. 12:18, as—

1. For maintaining our own outward peace and quiet with them, Gen. 31:44, 1 Kings 5:12.

2. For commerce and traffic with them, Gen. 23:16, 47:20,21, 1 Kings 5:10-12.

3. For maintenance of the several Orders, Liberties and Privileges of the Towns and Cities where we live, &c. 1 Cor. 5:9,10.

2. It is not lawful to enter into association or covenants with them: —

1. In some civil affairs; as—

1. In conjugal covenants, Deut. 7:3, 2 Kings 8:18, 2 Cor. 6:14.

2. In military covenants or expeditions, 2 Chron. 18:3, compared with— 19:2, 1 Kings 22:49, 2 Chron. 20:35-37, 25:7,10.

2. In Religious affairs; as—

1. In the Sacrament of the Lord's Supper, 1 Cor. 5:11.

2. In private Religious conferences, Mal. 3:2, Acts 2:42, compared with 2 Cor. 6:17, 2 Thess. 3:14.

3. Nor may we enter into any other Religious covenants, of what kind soever with Heretics, Blasphemers or Idolaters, Exod. 23:32, 34:12,13, Judges 2:2.

CHAP. XII. – OF HEARING THE WORD.

SECT. 1. Of the necessity of preparation to the Hearing of the Word.

Hitherto of Duties in reference to our Spiritual Ethics and Economics: Now follow our Divine Politics; viz. such Duties as have reference to public or Church Assemblies; and they are either,

Hearing the Word Preached.

Receiving the Sacraments.

1. For our right, holy and conscionable importment in and about the Hearing of the Word, we must look to,

Our preparation before we hear.

Our carriage in hearing.

Our behavior afterwards.

1. For preparation, it is of such necessity, that the want and neglect of it, is the cause that the word to many becomes the savor of death unto death; and

to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dullness of spirit at these holy exercises? Alas, their zeal and fervency which should be quickened and inflamed at every Sermon, is dull and benumbed with senselessness and satiety; they do not tremble at divine Commination's, and denouncements of God's Judgments against sin; they are not so refreshed with the gracious Promises of life and salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word; they do not with that cheerfulness receive, with that sweetness taste or relish, with that life and vigor digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus; their hand of faith doth not with that feeling and fastness lay hold upon, and clasp about the rich treasures revealed in the Gospel: and why? Because their hearts are not purged and prepared for hearing. This duty then is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the word: Take heed how ye hear (saith Christ;) and Take heed to thy foot (saith the Preacher) when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil.

But understand we aright: God would not have us make an Idol of preparation, as if therefore God draws nigh to us, because we are prepared; No, no: though preparation in ordinary course is a means to find God, yet doth God sometimes hide himself when his people are prepared? He would have us know, that if he be found of us at all, it is of mere mercy; he is not

bound in Justice (setting aside his Promise) to reward this preparation: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly find God according to their preparation; and hereto the current of the Scripture bears witness, They that seek the Lord, shall praise him: Open your gates, and the King of glory shall come in: — If any man open to me, I will come in to him: — If thou prepare thine heart, and stretch out thy hands towards him, — then shalt thou lift up thy face without spot.

SECT. 2. Of the manner of preparation to hear the Word.

The manner of this preparation consists in these particulars: 1. In Prayer. 2. In Meditation. 3. In Examination. 4. In the purging or cleansing our hearts. 5. In a right disposition of our hearts.

1. In Prayer: If thou criest after knowledge, and liftest up thy voice for understanding; — then shalt thou understand the fear of the Lord, and find out the knowledge of God. Christ bids us pray for our daily bread, and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live. Now the particulars we are to pray for, are these:

1. For the Minister, that God would open unto him a door of utterance, to speak the mysteries of Christ; — and that he may make it manifest as he ought to speak. Direct him, Lord (should every soul say) that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

3. For ourselves, that through God's assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right disposition and frame: Open thou mine eyes (said David) that I may see the wonderful things contained in thy law.

2. In Meditation: I thought on my ways (said David) and turned my feet unto thy testimonies; he first looked over his own ways, before he would set his feet into God's ways.— Now the matter of our Meditation is, 1. Who we are, to hear God's Word: Alas, poor handfuls of dust and ashes, base and vile; thus Abraham and Job in their converses with God confess: and this consideration will stir-up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of a high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration will further our reverence and respect of God. When Job's eye did see God, he abhorred himself in dust and ashes. 3. By whose assistance we come; we have no strength of our own to do any good, nor is there anything in us, that can procure favor and acceptance with God, we must therefore by faith depend upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come; if we come to purpose, we must come with inward Spiritual affections, with willingness, cheerfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to God's glory, and our own souls good.

3. In Examination, let us search and try our ways: — Commune with your own hearts; — and then offer to God the sacrifice of righteousness. — Now the matter of Examination is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper then formerly. 2. The special

occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, I am weak in knowledge; of others, I want such and such graces; of others, I am like to encounter such and such temptations: of all these we are to examine ourselves, that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strengthened and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the Receiving of the Lord's Supper.

4. In the purging or cleansing of our hearts, 1. From sin; Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls: with which agrees that parallel place, Wherefore putting away all malice, as new born babes desire the sincere milk of the word; as it is with the body, when the stomach is foul and clogged with bad humors, we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and increase the corrupt humors: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: The cares of the world (saith Christ) do choke the seed of the word. When Abraham went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as Abraham did by the birds that would have eaten up his sacrifice, chase them away. It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one fly appeared stirring. O that it might be so with us, that not one thought

might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts in spiritual employments, the less of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In a right disposition of our hearts: We must have hearts seasoned, 1. With softness, for if the heart be not soft and flexible, the power of the Word will not make any print or deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot against a stone wall. 2. With humility, For them that be meek will he guide in judgment, and teach the humble his way: The proud heart is so swelled with the wind of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With honesty, For honest hearts are the profitable and fruitful hearers, resembled by the good ground; hearts that have no manner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With faith, for this makes the Word sink and soak into the soul with power and profit. The old Jews heard the Word, but it profited them not, because it was not mixed with faith in them that heard it: Faith animates and inspires the promises of the Gospel, with such a sovereign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With teachableness: Sacrifice and burnt offerings thou wouldst not (saith David) but mine ears hast thou prepared; q.d. Thou hast bored new ears in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greediness devour (as it were) the mysteries of Grace.

6. With openness, or readiness to receive every truth that God shall teach us: It is said of the Bereans, That they received the Word with all readiness of mind: When there is such an holy disposition in us, as to receive both in judgment and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windows of heaven will be set wide open, that all manner of spiritual comforts, all the blessings of peace and happiness, may in abundance be showered down upon us; the rich treasury of everlasting glory and mortality, shall be now unlocked to us, and we may row and tumble ourselves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

SECT. 3. The duties of the soul in hearing the Word.

Our Duties in hearing, consists in these particulars: —

1. That we set ourselves in God's presence whiles we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is God's Word; and not man's: This was the great commendation of the Thessalonians, That they received the Word as the Word of God; and it is the express saying of our Savior, He that heareth you, heareth me: The Lord himself is present in a special manner, where his Word is preached; Surely the Lord is in that place, as Jacob said of Bethel: Now this apprehension of God's presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts: I hate vain thoughts, but thy Law do I love; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

2. That we diligently attend to that we hear, thus all the people were very attentive to hear Christ; or (as it is in the Original) They hanged upon him to hear him; they so carried themselves, as if their ears and minds had been tied to his very tongue: Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death; or as the servants of Benhadad, when they were in their enemies power, observed diligently if any word of comfort would come from the King of Israel, and they did hastily catch at it; so should we with all diligence and attention hearken to the good word of God.

3. That we labor to understand what we hear; to this purpose, Christ called to the multitude and said, Hear and understand: Now the means to understand the Word are these: 1. Come to the Word with a willing mind to learn; though the Eunuch understood not what he read, yet because he had a mind to learn, the Lord provided for him, and we know what a comfortable success Philip's sermon had with him: Men love to teach willing Scholars, so doth God when we come with willing and ready minds to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity; it is the want of this that makes men dull in understanding; they that are not first well-nourished with milk, will not be fit to receive and digest stronger meat; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed; A good understanding have all they that do his Commandments: If we employ well the little knowledge we have, there is a promise to give us more.

4. That we hear the Word with all spiritual subjection, as that Word which hath power to command the soul and conscience: God to this purpose looks into a Congregation, to see what hearts will yield to his Word; the Spirit of God hovers over the Congregation, and here it waits, and there it expects, to

this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, Open your hearts, you everlasting doors, that the King of Glory may come in: Surely now should we say, These are God's testimonies, this is the Word the Minister of God speaks to me in God's stead, I must give account of it, and therefore I will submit myself to it.

5. That we hear the Word, with application of it to our own hearts and lives; Hear this, and know it for thyself: so did Christ's Disciples when our Savior told them, that one of them should betray him, They were exceeding sorrowful, and began every one of them to say, Lord, is it I? As no plaster can do the Patient any good, unless it be applied; and as no meat is able to do us good, unless it be eaten and digested, no more can the Word preached profit us, unless it be mixed with faith, one principal work whereof is to apply those things that are delivered in the Word, and this is the meaning of the Prophet, Hearken diligently unto me, and eat ye that which is good.

6. That in hearing, we look to our affections, that they be rightly exercised: Thus Josiah his heart is said to melt at the reading of the Law: Thus the Jews at Peters Sermon were pricked in their hearts, and said, Men and brethren what shall we do? Thus the hearts of the two Disciples that went to Emmaus, burned within them, when Christ opened to them the Scriptures: Now the means to stir up these affections, are, 1. A belief of the Word, as that which is undoubtedly true: God cannot lie, Tit. 1:2. Nor will he change his mind, Numb. 23:19. 2. A love of the Word, for its purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto ourselves, for that which affects us, is that which most nearly concerns us; without this means of quickening our hearts, they remain dead and senseless, and the Word becomes utterly unprofitable. 4. A consideration of the nature of the Word, which ever requires and calls for

suitable hearts and affections; it is a pure Word, and therefore we must cleanse and purify our hearts for the receiving of it; it is spiritual and heavenly, and therefore we must labor for spiritual and heavenly minds to entertain it; it is a word of power and authority, the very voice of Christ, and therefore our hearts must submit and stoop to receive it with meekness and trembling of heart: It is a sure word, 2 Pet. 1:19. A faithful word, Tit. 1:9. A vision that will not lie, Heb. 2:3, and therefore we must embrace it with faithful and believing hearts, without which the Word cannot profit us at all, Heb. 4:2.

7. That above all other affections, we make sure to delight in the Word; it is said of Christ's hearers, that they heard him gladly, and it is noted for an especial sign of Grace to hear the Word with delight: I rejoiced at thy Word (said David) as one that findeth great spoils.

[Quest. 1] But whether may not unregenerate men have a delight in God's Ordinances?

[Answ.] I answer, 1. Most of them have no delight at all in God's Ordinances: To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it; and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies, to poor sinners, to vile, lost, undone souls, and are no whit taken therewith; woe to our souls, can we sleep away such a sermon? Can we slight or neglect such Gospel-offers, nay, do we attend them coldly? Have we not heart-risings? No stirrings and workings? No longings and desires? And thus we pass Sermon after Sermon, and Sabbath after Sabbath: O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of

Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him, and if we have no such relish, our condition is sad.

2. Some unregenerate men may have some delight in the word: They seek me daily (said God) and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. The second ground received the word with joy, and Herod heard John the Baptist gladly. Ungodly men may delight in God's word, as in these cases: —

1. When the Ordinances are a leading way unto some end that suits with corrupt nature: Thus Jehu showed abundance of zeal in destroying the house of Ahab, and the Idolatry of Baal, that thereby he might establish the kingdom to his Posterity, and get himself a great name; Come with me, and see my zeal for the Lord: he was so full of vain-glory, that he could not hold in, but was forced to burst out.

2. When the manner of dispensation of the Ordinances doth suit with their disposition: An understanding judicious man may love preaching that is judicious and understanding; A man of meekness, may delight in a Sermon of Peace, peace; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalms, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit terms, or so pathetically, or they may have such a grace in utterance, as may affect: Lo, thou art unto them as a very lovely

song, of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but do them not.

3. When there is a common work of the Spirit of God upon them for a time: They may taste of the heavenly gifts, and be made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away; but this work is rather a work upon them, then in them, a forced work, not natural, rather a flash, then a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle; the experience that the Spirit hath forcibly and powerfully wrought on them, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with David, I delight to do thy will, O God; yea, thy law is within my heart: and otherwise with Paul, I delight in the law of God after the inward man; till the law of God be within us, we cannot from within taste the sweetness of God's Ordinances: In true and solid delight, there must be a suitableness betwixt the heart and the Ordinances; therefore saith the wise man, It is joy to the just to do judgment: The Justice that is in him, is suitable to the Judgment to be done by him, and this makes the joy. Hence it follows, that so much grace, so much delight: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such delight.

[Quest. 2] Why is the word so brim-full of comfort to the dear Saints of God?

[Answ.] Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called the Comforter: Now as a man that walks amongst Perfumes, must needs smell

of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore David calls God his exceeding joy. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold come to the fire and not be warmed? Can he that is in the dark come into the open air and not be enlightened? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they miss of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That God's word is brim-full of comfort to God's people, though every experiment comes not up to it.

SECT. 4. The Duties required after hearing.

The Duties required after hearing the word, are these: —

1. That we carefully remember, and keep that which we have heard: My son, let thine heart retain my words, —keep them in the midst of thine heart. As a man that hath a Jewel will be careful to lock it up in his safest Chest, so should we keep the word in our hearts, in the midst of our hearts. Many hear the word desirously, but (as we say) it goes in at one ear, and out at the other, it stays not for any after-use, but a little present admiration: others hear, and the word smites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dies; like unto metals which are soft and pliable, whilst they are in the fire, but shortly after they become harder then before. Take earnest heed to the things which we have heard, lest at

any time we should let them slip; or let them run out as a leaking vessel, for so the Original bears it.

2. That we meditate, and seriously think of that we have heard: Meditate upon these things (said Paul to Timothy) give thyself wholly to them, that thy profiting may appear to all: Thus Mary pondered the words of the Angel in her heart, and David meditated all the day on God's law: Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it separates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, O this is the word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear whiles I live, such a gale of God's Spirit may never be offered to me again: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the blessed motions of God's Spirit, that this day have been made.

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: My tongue (saith David) shall speak of thy word, for all thy Commandments are righteousness: and, You shall lay up these my words in your hearts (saith God) and you shall teach them your children, speaking of them when thou sittest in thy house. This is it for which the noble Bereans are commended to us, They searched the Scriptures daily, concerning the things that were delivered by Paul: A man that comes into a pleasant garden, will not content himself with the present scent only, but will carry some of the flowers away with him: So after we have been in the Garden of spices, and have felt the savor of Christ's ointments in Church-Assemblies, let us take some of the flowers away with

us, and smell of them again and again. Repeating, conferring, examining the word, is as the pounding of spices, that will make them smell more.

4. That we put in practice whatsoever we hear: Be ye doers of the word, and not hearers only, deceiving your own souls; we must do it, we must bring it nearer to us, that it may be an engrafted word in our understanding and affections, that it may be written in our souls, and in the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: I made haste, and prolonged not the time to keep thy commandments; This speedy, this immediate putting of the word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays die and decay suddenly.

5. That (when the word is heard, and we are returned home) that we pray again for a blessing on that we have heard, and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the Alpha and Omega, the beginning and ending of this Spiritual duty; we must pray in preparation, and pray in conclusion, and pray always. And thus much concerning our Duties before, in, and after the Hearing the Word.

CHAP. XIII. – OF THE TWO SACRAMENTS OF THE NEW TESTAMENT.

SECT. 1. Of the two Sacraments of the New Testament.

The next duty of a Christian, as it hath reference only to the public or Church-Assemblies, is a right receiving of the Sacraments, which are two, Baptism, and the Lord's Supper: Baptism is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity; The Lord's Supper is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By Baptism we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the Lord's Supper we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and virtue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because

infants (whom only are in our days baptized) are merely subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatched elsewhere.

SECT. 2. Of the duties in general, before we receive the Lord's Supper.

I shall now therefore proceed to the second Sacrament, and for right receiving of the Lord's Supper, there are duties of necessity required,

Before, In, and After the Sacrament.

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which—

Before Sacrament, the duty is Self-Examination: Let a man examine himself, and so let him eat of this bread, and drink of this cup: Of this Self-Examination we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

1. In its subject.

2. In its object.

1. For the subject matter, or the nature of this Self-Examination: Self-Examination is a holy work of the soul, whereby it casts its eye, and reflects upon its self, and so looks through itself, and takes, a true scantling and estimate of its spiritual estate; for instance, I find such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, Am not I guilty of these sins? Do I practice these duties? Or am I possessed of these graces? The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easy to give a true censure of our spiritual estate or condition.

2. For the object of our Examination, it is generally—

Our sins.

Our graces.

Of which in order.

SECT. 3. Of the manner of examining our sins before the Lord's Supper.

For the right examining of our sins, observe we these rules: —

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion: Let us search and try our ways (saith Jeremiah) and then turn again to the Lord: If we will not, we may be sure God will: Thou inquirest after mine iniquity (saith Job) and searchest after my sin.

2. Confess we our sins: Bring we them out, as they brought the vessels of the temple, by number and weight: Aaron confessing for the people, he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins. As three make All, so here's three All's to make up a right confession; not only must be confessed All their iniquities, and All their sins, but All their transgressions in all their sins; q.d. Aaron must number, and Aaron must aggravate their sins, by laying out how many transgressions were wrapped up in their several sins.

3. Labor we for grief and sorrow of heart for sin, otherwise all is to no purpose: I will declare mine iniquity (saith David) I will be sorry for my sin: His confessions were dolorous confessions; he felt sin, and this wrought upon him, as a heavy burden, they are too heavy for me; there's nothing in the world can make an heart more heavy, then when it feels the weight and heaviness of sin.

4. Judge we and condemn ourselves for our sin: This is that duty instanced in by the Apostle, If we would judge ourselves, we should not be judged: O Lord, I am not worthy (could the Centurion say) that thou shouldst come

under my roof: But, O Lord, I am not worthy (should every one of us say) that I should come to thy table.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jesus Christ.

SECT. 4. Of Examination of the wants of Graces, that should be feelingly in us.

For the right examining of our Graces, observe we this threefold search or scrutiny of,

1. The wants of our Graces.
2. The truth of our Graces.
3. The growth of our Graces.

1. That we may rightly examine the wants of our Graces, practice we these particulars: —

1. Procure we a catalogue of Graces, such as that in Gal. 5:22,23. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; or such as that in 2 Pet. 1:5-8. Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

2. This Catalogue procured, set we the same before us, and consider which of these graces we have, and which of these graces we want. I know it is a question, whether all graces are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish, quantum ad habitus, and actus; in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or

exercise: Add grace to grace (saith the Apostle) q.d. a Christian at first doth not exercise all graces; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in graces, there are many forms that Christians go through, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learned that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him, and about the art and way of drawing virtue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them again throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fullness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to add grace unto grace: — Nay, there may be addition concerning one and the same grace, as when a man's grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the same, ex. gr. for faith, when from a man's casting himself on Christ, he comes to find sweetness in Christ, and from that grows up to an assurance of faith: So for prayer, when we find our prayers to grow better; when more Spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations, or petitions for pardon; when we have more enlargedness to thankfulness, more zeal to pray for the Churches, when we go to pray with all prayer and supplication in the Spirit: So for obedience, when we abound more and more in the work of the Lord, as it is said of the Church of Thiatira, that their last works were more than their first; when as the boughs are laden, and we are filled with the fruits of

righteousness: this is to add grace unto grace, or one degree of grace unto another. Now if in this sense there be an addition of graces, or an addition of degrees, examine, what is the grace? Or what is the degree of any grace that we want?

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his privileges, and promises, and pardons, and mercies, and merits; imagine we heard him say, Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty, there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification and Redemption; what is it you want? What is it you would have me do for you? Shall not these sugared words of our Savior melt your hearts, and bring you low on your knees: O Lord (should the soul say) I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing virtues, to launch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quickening's in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the virtue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty: —O Lord, upon this very errand, and for this very end, do I now come to thee, for help in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw virtue from thee: If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: Receive (would he say) the Grace you feel want of; receive my Spirit, receive power against lusts,

receive strength to obedience, receive all the Graces of my spirit, for I am all in all to you.

4. Raise and rouse we up our souls, and go we to the Ordinances, with strong expectations to receive the benefits and Graces we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with expectation of cleansing; if a blind man came, he came with expectation of seeing; if a lame man came, he came with expectation of walking, and we never read that any coming with such expectation, was turned empty away; the Cripple asking an alms of Peter and John, they said to him, Look on us, and then (saith the Text) he gave heed unto them, expecting to receive something of them: If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, Of his fullness (for he is full of Grace, a fountain ever-flowing, and over-flowing) we should receive grace for grace; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular expectation of such and such a blessing as my soul stands in need of.

SECT. 5. Examination of the truth of our Graces, and first of our Conversion.

Our sins and want of Graces thus examined, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament; before they come to be nourished as Saints, let them

know whether they are begot and made Saints: and to that end they must examine further,

1. The truth of their Graces.

2. The growth of their Graces.

1. For the truth of their Graces, it is good to begin with the beginning; and first to examine their conversion, and secondly the individual companions of their conversion, as their Knowledge, and Faith, and Repentance, and Love, and Obedience, and desires after this Ordinance.

1. For Conversion: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

1. If he have turned from Satan in all sins, and turned unto God in all duties; if he have left all gross sins, as Lying, Swearing, Usury, Drunkenness, Uncleanness, &c. in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of Spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all God's Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

2. If he be willing in all his purposes, desires, endeavors and actions, to set himself in the presence of God, and in them to be wholly, unreservedly and entirely guided by his word.

3. If he can with a holy comfort, and humble triumph, think upon death, the Law, that great judgment, hell, and those endless torments.

4. If he lovingly hunger and thirst after spiritual nourishment, the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath, and all other godly exercises both public and private.

5. If truly and heartily he love and long after the coming of Christ; and love such as are true Christians, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

6. If his chief delight and best comfort be in holy duties and heavenly things, and that he infinitely prefer them before gold, honors, pleasures, yea the whole world.

7. If he would not change his present station, though never so base, poor and neglected in the world (yet accompanied with the state of Grace and Christianity) for the most rich and glorious estate of the greatest man upon earth, where there is nothing but profaneness and unregeneration; if all this whole great world about, were turned into gold, honor and pleasures, and in respect of the comfort of Grace, it were dung, vanity, nothing.

8. If he would not be in the state and case he was before (though he then thought that good enough) for any worldly good, for ten thousand worlds.

9. If he be truly humbled with consideration of the long time of his profaneness, and impenitency, and very sorry he began no sooner, nor made greater haste into the royal and glorious state of Christianity.

10. If those sinful pleasures and vanities be most tedious, irksome and distasteful unto him, which formerly he pursued with greediness and delight.

11. If he mourn for the abomination of the times: Grieve at the wicked courses of others, and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted.

12. If to the power of his gifts at all occasions, he be still plotting, working and laboring the conversion of others with zeal and sincerity, especially those that are nearest about him, any ways depend upon him, and belong to his charge.

SECT. 6. Examination of Knowledge.

Now for the individual companions of sound conversion: We must inquire within ourselves, for these Graces of Knowledge, Faith, Repentance, &c.

The first of these Graces, which every worthy and fit receiver must necessarily find in himself, is Knowledge; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of mind; if the sight of God's purity, majesty, just indignation and vengeance against sin; if the sense of his own blindness, vanity, inward filthiness, and natural corruption, makes him willingly entertain humility, and a lowly conceit of his own self.

2. If it be drawn into practice, and joined with conversion of the heart from sin unto God, and with reformation of life from evil to good, otherwise knowledge without practice will increase the guilt of Conscience, and the damnation in hell.

3. If it be edged and [irritated] with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out the sanctuary Waters of Life (see their increase) first to the ankles, then to the knees, then to the loins, afterwards a river that no man could pass: If we have once tasted how sweet the Lord is, there will be a desire to increase more and more.

4. If it be diffusive and communicative of itself, if it shine round about, and work all the good it can in all places: The lips of the righteous feed many: — The lips of the wise disperse knowledge, but the heart of the foolish doth not so: It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or profane praises, but to work spiritual good, and for the conversion of others.

5. If it beget reverence of that great majesty and love, to that holy truth it knows and apprehends in the Word, and an holy estimation of it above all possessions, Counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.

6. If by it the soul knows God in Christ, and knows Christ as his own Savior, and knows the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

7. If by it the soul knows the things given it of God, and especially the inhabitation of the Spirit of Christ.

8. If it extinguish or greatly dull the savor of earthly things, and makes the soul heavenly minded, savoring of spiritual things.

SECT. 7. Examination of Faith.

A second Grace which every worthy receiver must find in himself, is Faith; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If it sprung in the heart by the public Ministry of God's holy word; if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly renounced, disclaimed, and disavowed itself, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of pardon in the blood of Christ, whence arose an hungering desire, and longing thirst after the mercies of God, and merits of Christ Jesus; and so it casts itself with strong cries and prayers into the arms of Christ his blessed Redeemer.

2. If it grow, and daily spring up towards height of assurance, and fullness of persuasion: Ordinarily faith is weak at first, full of many doubts and

distractions, fears and trembling's, but after long experience of our own sincerity, godly life, and good conscience, it grows up in time, and by leisure to be a strong faith.

3. If it purify the heart: Formalists may watch over their open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart. The desire of the righteous is only good (i.e.) the main streams of his desires, the course and current of his heart, is to godliness and goodness, though sometimes his corrupt Nature, and Satan's boisterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and through Evangelical Repentance: Where God's comfortable favor shines, and is shed into the heart, it immediately melts and resolves into tears of sorrow and grief for former rebellions, and makes unfeigned and resolute vows, forever after, by God's grace, to throw out of his heart and life, those sins which have grieved so good a God.

5. If it beget in him whom it possesseth, a sanctification of all parts, both in soul and body, though not in perfection; if the understanding be enlightened with knowledge in the great mysteries of godliness; if the will be bent with the best things; if the memory be a storehouse of heavenly treasures; if the stream of our affections be turned from the world towards God's glory and good causes; if the heart be weaned from lusts, and fallen in love with eternal pleasures and heavenly things; if the Conscience be watchful to discover, and sensible to feel the approach and pricking's of the least sin, &c.

6. If it work by love, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards

Christians, in that the saving graces of God's Spirit shine in them: Thirdly, towards himself, with relation unto God, and reservation of his glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious Command of Christ.

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) until his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? How resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

8. If it speak comfort in distress, joy in tribulation, glorying in afflictions: Faith teacheth that God casts us in the fire, not to burn us, but to refine us, and make us more orient in his sight: This is the beaten path to heaven (cries faith) which all the glorious Saints have trodden before us.

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: The just shall live by faith, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on God's promises, and work an inward trust in God's never-failing providence, so as he will leave the success of all his labors to the Lord.

SECT. 8. Examination of Repentance.

A third grace which every worthy Receiver must find in himself, is Repentance; and by such marks as these he may try whether his Repentance be a sound and sincere Repentance.

1. If it be ashamed of sin: not as a Thief is ashamed, which shame ariseth from the effect of sin, as punishment or disgrace, but as a Son is ashamed

(whence it is called a filial shame) out of a sight of the filth and loathsomeness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin.

2. If it mourn for sin: Thus David mourned (not for the punishment, he is willing to bear it, but) for sin, as it was sin. I deny not but sorrow may be godly, even for Judgments, and then our trial will be, if we can mourn rather for Spiritual Judgments, then for Temporal; and especially if we can feel and bewail hardness of heart, mourning because we cannot mourn as we ought.

3. If it cause a great mourning, at least so great as our mourning would be for outward losses: Thus Zacharias instanceth, the Spirit of God should cause them to mourn, as in the family one would mourn for the loss of their only Son, or as in the Commonweal the Subjects would mourn for the loss of a most worthy Prince.

4. If it rest not without cleanness: True Repentance is not water, but washing, nor every washing, but such as maketh clean; could a man weep his eyes out, yet if he weep not his sins out, what is he better? Sorrowing after a godly sort, what carefulness, what cheering hath it wrought? If I have done iniquity, I will do it no more.

5. If it bring forth fruits meet for Repentance: This was the sum, as of Johns, so of Paul's preaching, that Jew and Gentile should repent, and turn to God, and do works worthy amendment of life: nay, it is the very sum of the Gospel, To mourn, to be comforted, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.

6. If it be stirred up by the sense of God's goodness: So that nothing more fires a man to abase himself in the sense of his own vileness, then to feel

and find the gracious goodness and readiness of God in Christ, to show him mercy; He feareth the Lord and his goodness.

7. If the same Spiritual means asswage it, that first raised it in the heart: Repentance that can be healed by sports, merry company, &c. was never sound; It is the voice of the Church, Come, and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will bind us up.

8. If it be joined with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very disquietness of the heart, the desire of the soul be to the Lord; if he be never so much cast down, yet he waits upon God for the help of his countenance, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never failing compassions of God in Christ, wherein it differs from the Repentance of Cain and Judas.

SECT. 9. Examination of love to the Brethren.

A fourth grace which every worthy Receiver must find in himself, is Love to the Brethren: and by such marks as these, he may try whether his love be a true love.

1. If it be to the Saints as Saints; not because they are rich, learned, wise, but merely because they have God's image upon them: Love one another with a pure heart, love must be pure, not mixed, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

2. If it be to the Saints above others: Others may have love and honor, according to their relations, qualities, worths; but true love bestows its Benjamins portion (the specialty and choice of its affections) upon the Saints.

3. If it be to all the Saints: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as to all Saints, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the fellowship of Saints: Such as find no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

6. If it cause forbearance of one another, Forgiveness of one another: if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul to honor them that fear the Lord: This honor hath in it —

1. An estimation of them, as the only excellent people in the world.

2. A free acknowledgement of their just praises in all places for their grace.

3. A willing proposing of them as examples to imitate.

4. A holy endeavor to cover their infirmities, taking things in the best part and sense.

5. An apology for them, against the reproaches and scorns of the world.

SECT. 10. Examination of Obedience.

A fifth grace which every worthy Receiver must find in himself, is Obedience: and by such marks as these he may try whether his Obedience be true:

1. If it arise out of love to God in Christ Jesus; if it be voluntary and not constrained; if the heart be inflamed with the sense of God's love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God.

2. If it be in all things, with all respect to all God's Commandments; if as Noah, we walk with God (i.e.) if in a settled even course of obedience, we keep close to him all the days of our life.

3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer God's Commandments above all things, yea above life itself.

4. If it obey the Commandments of faith, as well as life, submitting to the Lord by believing, as by doing, yielding to the Gospel as to the law.

SECT. 11. Examination of our desires after this Ordinance.

A sixth grace which every worthy receiver must find in himself, is Holy desires after this holy Ordinance; and by such marks as these he may try whether his desires be holy.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits.

2. If they spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.

3. If there accompany them a holy kind of impatience in the want of the Ordinance: When shall I come and appear before God?

4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends; If the soul be content with Christ, though he be cast into prison and banishment.

5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with Samson drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it;

so that sometimes the heart is filled with strange ecstasies, with excess of spiritual pleasures, with a heavenly kind of satisfaction, contentation and delight.

6. If there follow after the Ordinance holy vows and wishes of infinite and eternal thankfulness; as also a growth and springing up as among the grass, or as willows by the water courses.

SECT. 12. Examination of the growth of Graces.

The truth of Graces thus found out; In the last place, examine we the growth of Graces: True grace is ever growing grace, and if a man grow, it will appear by these signs:

1. By his outward appearance; not that any man can see him grow, but that we may discern him (as the corn that springs and grows up) after some time, when he is grown in Knowledge and Faith, &c.

2. By his appetite to his spiritual food: Yong men have better stomachs then old men, because they are growing; and a gracious spirit hath ever an appetite or desire after Spiritual dainties.

3. By his spiritual strength; a Christian is at first weak, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, Powers and Principalities, and get the mastery over them. To this duty of Examination, others add Excitation, as thus, — There must be a new exciting of Faith, and Repentance, and Love, and of desires after the Ordinances; but of that more fully in the Ordinance itself.

SECT. 13. Of the duties in Sacrament, of the exercise of Repentance.

Thus far of the duties before Sacrament: now follow the duties in the time of the Sacrament; viz. The exercise of our Graces, I mean such Graces as are suitable to the quality and nature of the Sacrament, as Repentance, and Faith, and Thanksgiving, and Love, and Charity.

The first of these Graces, which must be stirred up or exercised, is Repentance: And this will be actuated, if we consider God's love in Christ, and Christ's sorrows and sufferings for sin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the springs of true spiritual sorrow, or Repentance in the soul, but we name only these two particulars:

1. Here is a discovery of the love and sweetness of God, in giving his Son to die for us: So God loved the world, that he gave his only begotten Son, &c. enough to cause us to mourn that ever we offended: O that God should be more tender to us, then to his Son, not sparing his Son, that he might spare us; give him to die, that we might live; pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts: —Consider them—

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? What conflicts, struggling's with the wrath of God, terrors of hell? What weight, burden, wrath, did he undergo, when his soul was heavy unto death, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipped of, it would have sunk them into Hell? Nay, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweet such a sweat, as never man sweet, drops, very clods of blood?

2. In the meriting cause of all our good, the procurers of all our peace, salvation: He was wounded, that we might be healed; scourged, that we might be solaced; He was slain, but not for himself: —He was wounded for

our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy stony hearts: It was I (should the soul say) who was the Traitor, Murderer, Judas, Herod, Pilate; they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned, and thou sufferedst, 'twas I that eat the sour grapes, and thy teeth were set on edge: This consideration must needs fill the heart with sorrow: They shall look upon him whom they have pierced; and how then? They shall mourn, and be in bitterness of soul, as one in bitterness for their first born: O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? If thou wilt be conformable to Christ (saith Bernard) as thou beholdest here a broken bleeding Christ, so labor to behold him with a broken bleeding heart: O who can with the eye of faith look upon a broken Christ, but with a broken heart? A wounded Christ, but with a wounded spirit? A bleeding Christ, but with a bleeding soul: God hath made in nature the same organ for seeing and weeping; and in grace he who sees clearly, weeps thoroughly; The eye will affect the heart: O Christ, that my eye would affect my heart; that whiles I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize myself with tears of Repentance.

SECT. 14. Of the exercise of Faith.

The second Grace, which in time of Sacrament must be actuated and exercised, is Faith; then should a communicant speak to his Faith, as

Deborah to her soul, Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith, bestir and rouse up thyself, to receive Christ in this Sacrament.

But how, or in what manner is Faith to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: In the night that he was betrayed, he took bread and brake it: —He took the cup, and gave it, saying, —Take, eat, this is my body which is given for you: —And drink ye all of this, for this is my blood of the New-Testament, which is shed for you, and for many, for the remission of sins. 1. [He took the bread, and brake it, and cup, and gave it,] there is the Representation. 2. He bade, [Take, and eat, drink of this,] there is the offer. 3. He said, This is my body, which is given for you: [This is my blood, which is shed for many for the remission of sins,] there is the promise: Now upon every of these must our Faith be busied and set on work: As thus in order; —

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine, there is a representation of Christ's death and passion, both of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: He was wounded for our transgressions, —And with his stripes we are healed: What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed I am a grievous sinner, I have wounded my conscience with my transgressions, but behold my

Savior here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein; yet my conscience needs not sink in a despondency of spirit, whiles I look at the wounds of Christ: Here are wounds for wounds, healing wounds for stabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that God is in Christ, reconciling the world to himself: The Lord's bowels are laid open by these wounds, so as through them we may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us: — O my dove, that art in the clefts or holes of the rock! Some of the Ancients understood by these clefts of the rock, the wounds of Christ, in which the dove, the Church, lies and shelters herself: This is one work of Faith in the Sacrament, when it sees these clefts of the rock opened, like a dove to betake herself thereunto for shelter security, against all fears that wrath and guilt may put their Conscience to: Do any fears of wrath trouble thee? Doth any guilt of Conscience disquiet thee? Why now for thy comfort, behold the holes in the rock, where thou mayest shelter: Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth; see, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: Faith thus actuated, cannot but send the soul from the Sacrament with much comfort.

2. Of the blood poured and shed; and what is to be done now when I see this blood in the Sacrament, but to actuate my faith, and apply this blood to myself? Christ's blood is a reconciling blood, Rom. 3:25. A justifying blood, Rom. 5:9. A pacifying blood, Coloss. 1:20. A pardoning blood, Ephes. 1:7. A sanctifying blood, Heb. 13:12. A purging blood from dead

works, Heb. 9:14. A cleansing blood, 1 John 1:7. A mortifying, crucifying blood, Gal. 6:14. A blood that sets prisoners free, Zech. 9:11. A blood that makes men Kings and Priests, Rev. 1:5,6. A softening, mollifying blood, that makes the heart tender, a fleshy heart, Zech. 12:10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant-heart of a man, which nothing else can break: It is a quickening blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, Heb. 13:20,21. —Now what a deal of comfort may faith draw from all this? True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is a sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softening blood; my heart is exceeding dead, but thy blood is quickening blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good cheer, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softening blood against thy hardness, quickening blood to help thee against thy deadness.

2. For Sacramental offers, in the words, [Take, eat, drink,] Christ himself is offered with all his benefits: Here then must faith actuate itself, and set itself on work, striving with all its might to take Christ, to eat and drink Christ offered: When Christ is offered to us, the act of faith then is that of the Psalmist, Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and why must these gates and doors be lift up? That the King of glory may come in: Christ makes offer to come into our hearts, and

therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way may be made for ready entrance. If a great man, especially a King, comes to a man's house, he will not only open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our faith busily bestir itself in widening the passage, and opening our hearts to make Christ way, let us strive with might and main, to stretch open our hearts to such a breadth and largeness, as a fit way may be made for the king of glory to come in, let us hasten, open, clasp, embrace, welcome and receive Christ offered to us.

3. For sacramental promises; This is my body which is given for you; this is my blood which is shed for you, for remission of sins: Here's a precious promise of Christ's body and blood, which may abundantly set faith on work: for understanding whereof, I shall propound some questions; as

Quest. 1. What is meant by Body and Blood?

By the body of Christ, and by the blood of Christ, we mean whole Christ, God and man, as he is Mediator, Christ himself crucified, with all the benefits and graces flowing from him: in all which observe these four things;

1. The person of Christ, God and man, in which person are two natures, (1.) The Godhead, which makes his manhood meritorious. (2.) The Manhood assumed into the Godhead, and hypostatically united to it.

2. His Merit, which is Lutron, the price and worthiness, and excellency of his person and sufferings: Christ's death was it that merited man's salvation, that there might be an infinite satisfaction for an infinite debt.

3. His Virtue, which is the power and efficacy of his Godhead, by which he freed both himself and all believers from death and imputations of sin.

4. His benefits both of grace and glory.

All these are included in the body of Christ, and in the blood of Christ; viz. The whole person of Christ, God and man, with his merits, and virtue, and benefits, into which we are incorporated, and made consorts, and joint-fellows with him in his divine nature, 2 Pet. 1:4. yet mention is made especially of the manhood and body of Christ.

1. Because we could not be partakers of his divine nature, but by means of his manhood: for the flesh of Christ is the conduit that conveys the graces of the Godhead, and the graces of the Spirit of Christ into our souls; they are given by the Spirit to Christ's manhood, without measure, that so they might be derived to us in measure by the same Spirit, which otherwise than by this body we could not receive.

2. Because Christ performed those parts of the work of man's redemption in his body, or human nature, which were not compatible to the Deity, or divine nature; and therefore mention is made more especially of Christ's body, which is symbolically in the sacrament, and really the soul.

2. And this begets another question; How should the body or blood of Christ, thus understood, be in the soul of a man?

We answer, In the soul there is a double nature: 1. A human nature, as it is natural, defiled with sin. 2. A Christian inward nature, animated by the Spirit of Christ which we call the inward man, the new man, which is sanctified by regeneration. For the First, the human nature, as it is natural, it is not in Christ, nor is Christ in it; it hath no being or existence in grace, or in Christ, but is altogether void and destitute of spiritual life; and hence it is called the natural man, the old man, the fleshly carnal man. For the Second,

the Christian, inward nature, it is upheld in the children of God, by things answerable to its nature; and to this inner spiritual nature, indeed the Lord offers in his sacrament, Christ's body and blood, as its own proper food; Christ therefore is in the soul spiritually, in the spiritual part of it; it is the inner man, the spiritual nature that receives Christ's body and blood.

3. Our next question follows, 'How is faith here to be exercised for the drawing down of Christ's body and blood into our souls?' For answer of which,

1. Faith looks upon Christ as the treasury and common stock of grace, in whom dwells all fullness, all our fullness: faith looks on him as the universal principle of life, and the root of holiness: God gave not him the Spirit in measure, no, It pleased the Father that in him all fullness should dwell, Col. 1:16. There is in him fullness, and all fullness; whatsoever is to be required in a Mediator is fully in him, yea, in him doth all fullness dwell: he is not like a full vessel, that now is full, and anon is emptied, it dwells in him, it is an inhabitant, a resident, and a permanent fullness, so that Christ is full, and ever shall be full to the brim; there is in him a fullness of merit, for our justification, and a fullness of spirit, and habitual Graces for our sanctification: In him are hid all the treasures of wisdom and knowledge (i.e.) vast heaps, for some pieces of silver and gold, are not treasures; all the treasures, all the heaps of Knowledge and wisdom that are in the world, all are in him; he is all in all.

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by virtue of the promise; where there is no promise, there can be no faith, and therefore faith discovers the promise, That of his fullness we shall receive grace for grace; That his body is given for us; That his blood is shed for us, and for many, for the remission of sins:

Hence the schools admit of a double fullness (i.e.) Of abundance and redundance: The promise speaks not only of the fullness of abundance in Christ, whereby he is sufficiently full in himself, but also of a fullness of redundance, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not only full itself, but springs and flows over to the filling of the streams below it.

3. Faith looks upon this Ordinance, as an instrument, a means which God hath set up for the conveying of Christ, and nourishment from Christ: in Zacharias we find mention of two olive branches, which through two golden pipes, emptied the golden oil out of themselves: We may thus interpret, Christ is the olive branch, and the olive tree, and from whom comes all the golden oil of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? It is by his Ordinances, they be the golden pipes, by which this golden oil is conveyed unto us: Christ doth not immediately empty the oil into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by virtue of the promise, draws down his body and blood into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of many sins: Lord, I cheerfully and gladly believe that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe

his person is mine, his Godhead is mine, his Manhood is mine: Lord, I believe his merit is mine, his virtue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fullness dwells, and that of his fullness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lord's Supper, I shall receive the golden oil of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ. In this manner, as one said of the tree of Christ's ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palsy hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more stretched, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakened, our assurance never the more heightened, it is a shrewd sign faith did not play its part in the Mount: Faith was entrusted in this employment, to go over to Christ for these and the like benefits, but thy faith did fail in the undertaking; therefore God, suspends the bestowing of these benefits, because thou suspendest thy faith: —Well then, if thou see not the fruit and benefit thou expectedst, to come into thy soul in the use of this Ordinance, charge thy faith with it, and bewail the weakness of it; and for the future, put it to its burden, let it have its full and perfect work, and thou wilt then find the comfort and fruit of it: Never did faith touch Christ in any Ordinance, but virtue came from him.

SECT. 15. Of the exercise of Thanksgiving.

The heart being warmed, and growing hot with the sense of God's goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and Thanksgiving is actuated —

1. By our private ejaculations: Our souls should praise him, and all that is within us should praise his holy name; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, We praise thee, O God, we acknowledge thee to be the Lord, &c.

2. By our public and joint praises: Minister and people should both lift up their voices, with Glory to God on high, on earth peace, good will towards men.

3. By our singing of Psalms: Thus Christ and his Apostles, after the celebration of the Lord's Supper, they sung an hymn or psalm; and some say, it was one of David's Psalms, which was to present purpose (the Jews at their Passover used these Psalms, Psalm 113 to 119, which they called the great Alleluiah) but others say, it was a Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, we learn our duty, as at other times, so at this especially, to sing unto God a great Alleluiah.

4. By our obedience, by devoting, and giving up ourselves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is Thanks-doing; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? That strictly is the object of praise: or do we thank God for his goodness? That strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our praises; and that we stand bound

and beholding to him indeed, as we say in our thanks. Let us carry ourselves in our life towards him, as to God, who only is excellent, who only is God, our God, the God of our life and salvation.

SECT. 16. Of the exercise of Love and Mercy.

Our love must be actuated—

1. In respect of all men, not only by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of our enemies; by forgiving, and forgetting all injuries, by praying for them, as Christ hath commanded.

3. In respect of the Saints, by delighting in them, as the most excellent of the earth, the only true worthies of the world, worthy forever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, Rejoice with them that rejoice, and mourn with them that mourn.

Our mercy must be exercised to the poor, according to their necessities, and our abilities; only with this caveat, That we give in faith, and cheerfulness, and spiritual discretion, in preferring the Saints.

SECT. 17. Of Examination after Sacrament, and the result, if not a good day.

Thus far of the Duties both before, and at the time of the Lord's Supper: Now follows the Duties after Sacrament, and they are these, —

Examination.

Thankfulness.

Obedience.

1. A man is seriously and faithfully to consider, after he hath been at the Lord's Supper, what entertainment and welcome God hath given him? What

comfort? What increasing of Faith and Grace? What quickening? What refreshment? What assurance? What friendship, and what communion with Christ? What virtue he hath found to flow out of Christ into his soul?

Now if upon such examination, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of deadness, hardness, dullness, unfruitfulness, then two things are to be done: —

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his preparation to, or in his performance of the Duty; and let him labor to find out where the fail was; what it was that hindered the efficacy of that Blessed Sacrament: and having found out what hindered, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismayed, because this is one fruit of the life of Christ, which was undoubtedly received in the Sacrament; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this Humiliation as a fruit of going to the Sacrament, and be thankful for that.

2. Let him endeavor by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the Sacrament: Sacraments do not always work for the present, but the efficacy may come afterwards; the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physic doth not always work when it is taken, but sometimes afterward: Thus also it may be with the Sacrament, when a Communicant humbled for his unprofitableness in the Duty, endeavors by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the Lord's Supper, as in the Sacrament of Baptism? The efficacy and force of Baptism doth not

presently appear, no not presently upon the years of discretion: many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his Baptism, and makes it as powerful and efficacious, as if it had been administered that very day: So in this case possibly a man hath been at the Lord's Table, and hath more than once been an unworthy receiver, yet if he shall once come to be humbled for that unworthiness, God will make Sacraments so often received unprofitably, to become efficacious unto him: If then we have miscarried in our preparations and dispositions, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 18. Of Thankfulness, if a good day.

If upon examination we find that we were refreshed, had our hearts enlarged, had virtue from, and communion with Christ, then must follow,

Thankfulness.

Obedience.

1. Thankfulness: Return home now, as with thy heart full of benefits of the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? Other mercies are but crumbs, in comparison of this rich mercy, and shall our hearts savor them so much, and not relish these? What's corn and wine to this? This is a mercy, in which all other mercies are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is exceeding great reward; nay, all mercies are not only folded up in him, and entailed to him, but he sweetens and sanctifies

every mercy: let us then return home, as full of the blessing from on high, so full of praises to the most high: Thankfulness is the great grace to be exercised in, and Thankfulness is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into Thankfulness toward God; it is the most suitable service, and the most suitable time to return it.

SECT. 19. Of obedience and fruitfulness in our lives.

The second thing required in such a case, is Obedience. 1. Get we our hearts now further set against sin, let our souls say, Hath God been so gracious to renew and confirm my pardon, and shall I again dishonor him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burden, and cast it on the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of Covenants between God and us; he seals to the first part of the Covenant, Pardon, Mercy, Grace, and we must seal to the second part of it, Service, Subjection, Obedience. God gives Christ to us, and we are to give ourselves back again to Christ. As there is matter of Bounty from God to us, so there is matter of Duty from us to God: There was never any soul, to whom God said in this Ordinance, I am thine, whose heart did not echo again to the same God, Lord, I am thine. Let us then labor to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lord's Supper.

CHAP. XIV. – Of Prayer.

SECT. 1. Of preparation to Prayer.

Hitherto of all the duties in reference only to secret, private or public Ordinances; now follow such duties as have reference jointly to all three, and they are either,

Ordinary, as Praying, Reading the Word.

Extraordinary, as Fasting, Feasting.

The first of these duties is prayer, in which (as in the former) there is required some things,

1. Antecedent.

2. Concomitant.

3. Subsequent.

1. There is something required before, viz. Preparation; now this Preparation consists partly in

Removing impediments.

Using the means.

1. The Impediments to be removed are these: —

1. We must lay aside all carnal thoughts, and worldly cares, which might distract our minds: Keep thy foot when thou goest to God's house, saith Solomon; q.d. look with what affection and disposition thou comest to God in prayer.

2. We must put off our shoes (i.e.) remove our pollutions and corrupt affections, as carnal lusts, anger and doubting: I will that men pray everywhere, lifting up holy hands, without wrath and doubting.

3. We must avoid surfeiting and drunkenness, which makes the heart dull and heavy: Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this world; with ordinary prayer we must join a moderate diet, and with extraordinary, fasting.

4. We must cast off our sins: I will wash my hands in innocence, and so will I compass thine altar, O Lord.

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and instead of drawing nigh to God, or enjoying sweet communion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays; and he may live more upon his cushion, then upon Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are,

Prayer.

Meditation.

1. Prayer; a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose David prayed before prayer, Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.

2. Meditation, 1. On our own unworthiness, that so we may pray in humility: I am less than the least of all thy mercies, said Jacob: O my God, I am ashamed and confounded to lift up mine eyes, said Ezra. 2. On the glorious majesty of God our Father: He that speaks to God, must remember that God is in Heaven; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? In prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the mediation and intercession of our Savior Christ, which is the very ground of our faith in prayer: Whatsoever ye shall ask in my name, that I will do. 4. On the promises of God in Christ, made to our prayers: Thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee: — And deliver me, I pray thee (saith Jacob) from the hands of my brother Esau; Thou saidst, I will surely do thee good: Such promises have we all, Ask, and ye shall have; seek, &c.

SECT. 2. The general duties of the soul in prayer.

2. The duties in prayer, are either internal or external: The former are the duties of the soul, the latter are the duties of the body.

1. The duties of the soul we shall consider,

In general.

In particular.

The duty in general is to pray,

In truth.

By the Spirit.

In the name of Christ.

1. In truth, (i.e.) in sincerity and uprightness of heart: The Lord is nigh unto all them that call upon him in sincerity and in truth: Hence two faults are to be avoided.

1. Praying with feigned lips, this is to pray with a heart and a heart, as all hypocrites do: but ’tis otherwise with the Saints: Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.

2. Praying with wandering thoughts, arising partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but always follow after the conceit of the mind: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, Lip-labor: O let the absurdity of the fault, breed in us a loathing of it; Do our minds wander in prayer? Endeavor we to join into one speech, the prayer of the mouth, and the speech of the heart, both which sound in God's ears, and then consider whether we would make such a speech (I say not with Malachi, To our Prince, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through God's mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weakness in ourselves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise

from mere negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

2. By the help of the Spirit: It is the Spirit that helps our infirmities (saith Paul) for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered; q.d. when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This [helping of the Spirit] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so helps him: So the poor soul that is a pulling and tugging with his own heart, he finds it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for anything as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.

[Quest.] But how should we know whether the Spirit of God come in, or no?

[Answ.] We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savor behind it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any work it came for, it

leaves a sweet scent behind: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savor left behind; so though the Spirit of God, in respect of the present assistance, withdraws itself, yet it leaves a sweet savor behind it.

3. In the Name of Christ: for Whatsoever you ask the Father in my Name, that I will do. There is a necessity of praying in Christ's Name,

1. In regard of Admission.
2. In regard of Assistance.
3. In regard of Acceptance.

1. In regard of Admission: God is a consuming fire, and we are dried stubble; there is no approaching to him, but in Christ, in whom we have access with boldness to the Throne of Grace: God will not look pleasingly on us, if we come without Christ, he is no Throne of Grace without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the Duty of Prayer? Do it not in the strength of man, but in the strength of Christ: say, Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavored to prepare myself through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.

2. In regard of Assistance: We pray, but we have no strength to do it without Christ; we might as well be set to move Mountains, as to pray without the strength of Christ: Without me (saith Christ) you can do nothing; without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own

graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not only made Precepts Promises, but Promises Performances.

3. In regard of Acceptance: Our works, they are not only impotent, but impure too, as they come from us: It is Christ that must put validity to them, it is Christ that must put his own odors to them, it is Christ that must put both Spirit and Merit to them, his grace to work, and his blood to own them, for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our performances, and wonder that ever God should accept them? So much deadness, so little life, so much coldness? Consider then, that God looks upon them, not as ours, but as Christ's, in whom not only our persons, but our performances are accepted: Christ gives us his spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. This rightly considered, it will cause us in every petition put up, to think ourselves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, I may thank Jesus Christ for this.

But what is it to pray in Christ's name?

I answer, 1. To pray in Christ's name, is to pray with reliance upon the grace, favor and worthiness of the merits of Christ, in whom we have believed, and have access with confidence, by the faith of him: Christ's satisfaction is the ground of our intercession, because Christ's blood hath purchased this (we pray) therefore, O Lord, grant this.

2. To pray in Christ's name, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, Tell him, I sent you, and that I desire such a thing of him; so when we take

those words which the Lord puts in our mouths, and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally, this is to pray in his name.

3. To pray in Christ's name, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, To receive a prophet in the name of a prophet (i.e.) for this end and reason, because he is a prophet. Now let Christians observe, when they would have anything of God, to what use and end, and for whose sake it is: You ask, and have not, because you ask amiss, to spend it on your lusts. A lust is properly such a desire (though for lawful things) wherein a man must have a thing, because it pleaseth him: Give us water, that we may drink (was the brutish cry of Israel) not that we may live to him that gives it; holy desires or prayers (opposed unto lusts) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

SECT. 3. The particular duties of the soul in prayer.

The Duties of the soul in particular, are such as are—

In the mind.

In the heart.

1. In the mind, two things are required,

Knowledge.

Faith.

1. Knowledge,

Of God to whom we pray.

Of that for which we pray.

1. We must know and acknowledge Jesus Christ whom he hath sent: Christ told the Samaritans, Ye worship ye know not what; far be it from Christians thus to do: Without this knowledge we shall wander into Will-

worship, and superstitious inventions; And therefore know thou the God of thy fathers (said Solomon) and serve him with a perfect heart.

2. We must know and understand what we pray, otherwise we are subject to our Saviors reproof, You ask you know not what: two sorts of men are here condemned 1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. Faith,

More general.

More special.

1. Faith more general is such a faith, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. Faith more special, is such a faith as apprehends the precious promises made to our prayers, whereby we are persuaded that our particular requests shall be granted unto us, only with this distinction,—in matters spiritual, necessary to salvation, we are to ask absolutely, as being persuaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual, not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with God's glory, and the good of ourselves and our brethren; and we are to believe that he will so far forth grant them: Thus our Savior prayed in the like case, O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.

2. In the heart three things are requisite,

Humility.

Reverence.

Ardency of spirit.

1. Humility, which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble ourselves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus Abraham acknowledged himself but dust and ashes; Thus Jacob confessed himself less than the least of all God's mercies; thus David professed, that he would be vile before the Lord; thus Isaiah cried out, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: Thus Ezra prayed, O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens: Thus the Centurion, Lord, I am not worthy that thou shouldst come under my roof: Thus the woman of Sirophaenicia, confesseth herself a dog in comparison of the Israelites; and thus the Prodigal received to favor, confesseth himself unworthy to be called a son: Here's a cloud of witnesses, concluding that Humility in the heart is requisite in prayer.

2. Reverence of the majesty of God: Serve the Lord with reverence, and rejoice with trembling: The blessed Angels being in God's presence, and sounding forth his praise, are described as having six wings, whereof two pair serve to cover their faces and their feet, hereby betokening their wonderful reverence of God: How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? Did we consider ourselves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a reverence of this great King of Heaven?

3. Ardency, or fervency of spirit; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of God's Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of mere natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, Be it unto thee (not according to thy importunity and fervency, but) according to thy faith; q.d. I heed not, I regard not this clamor and earnestness, if it be only out of mere natural desires, but if it be out of Faith; if besides sense of need, you have in you a true hope of mercy, then be it unto thee according to that: This fervency is set out in the Word by divers significant phrases; sometimes it is called A crying unto the Lord, thus Moses cried unto the Lord, and Samuel cried unto the Lord, and Elijah cried unto the Lord, and Isaiah cried unto the Lord; sometimes a crying mightily: Let man and beast be covered with sackcloth, and cry mightily unto God: sometimes a lifting up of our prayers; wherefore lift up thy prayer for the remnant that is left, said Hezekiah to Isaiah: sometimes a pouring forth our souls before the Lord like water; O wall of the daughter of Zion,— pour out thy heart like water before the face of the Lord: Thus the Israelites drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord: sometimes a groaning in spirit, or groans of the spirit; The Spirit itself maketh intercession for us, with groanings which cannot be uttered: sometimes a praying exceedingly; sometimes a praying fervently, sometimes a striving with God: Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of

the Spirit, that you strive together with me in your prayers to God for me: sometimes a wrestling with God: Thus Jacob wrestled with a man (i.e.) with God in form of a man, until the breaking of the day: —All these phrases do set forth the excellency, the necessity of this ardency, fervency of prayer, required in the text.

SECT. 4. The duties of the body in prayer.

Thus far of the duties of the soul in prayer; as for bodily exercise (of itself) it profiteth little: but if joined with the soul, it is of great importance; Therefore glorify God in your body, and in your Spirit, for both are God's.

The duties of the body may be reduced to these two heads:

The gesture of the body.

The speech of the mouth.

Concerning the first; in public prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul.—In Scripture we read of these several gestures: 1. Standing, which is a token of reverence and service, 2 Kings 5:25, 1 Sam. 16:21, 1 Kings 10:8, Job 29:7,8, Gen. 18:22, 2 Cor. 20:5, Psal. 134:1, Luke 18:13, Mark 11:25. 2. Kneeling, which is a token of our humility and earnestness in prayer, Psal. 95:6, 2 Chro. 6:13, Dan. 6:10, Acts 7:60, and 9:40, and 20:36, Luke 22:41. 3. Prostration, or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used amongst us in these parts of the world, Numb. 16:22, Josh. 5:14, Ezek. 9:8, and 11:13, Mat. 26:39. 4. Sitting, lying, walking, riding, journeying, in some cases, 2 Sam. 7:18, 1 Kings 19:4, Isa. 38:2, Psal. 6:6, Gen. 24:26, 2 Chron. 18:31. 5. Uncovering of the head in men, covering of the head in women, which is a token of subjection, 1 Cor. 11:7,10, Rev.

4:10. 6. Lifting up, and casting down of the eyes, the former being a token of faith, the latter of dejection and humiliation, Psal. 123:1, Mat. 14:19, John 11:41, and 17:1. Luke 18:13. 7. Lifting up, or stretching forth of the hands; expressing humility and earnest affection; and knocking them on the breast, which betokens guilt, and earnest desire of pardon, Exod. 9:33, Psal. 143:6, 1 Kings 8:22, Psalm 134:2, Lam. 3:41, Luke 18:13, Luke 23:48.

Concerning the second; viz. The voice or speech of the mouth; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either,

Inarticulate.

Articulate.

1. The inarticulate, is that which is uttered in sighing, groaning and weeping: Lord, all my desire is before thee; and my groaning is not hid from thee, saith David; and Hezekiah professeth, That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.

2. The articulate voice, is the external speech itself, whereby the prayer is expressed, wherein three things are considerable,

Quantity,

Quality.

Form.

1. For Quantity, we must not affect prolixity, as if for multitude of words we looked to be heard: When ye pray, use not vain repetition, as the heathen do: The Heathen thought, that their gods did not always hear, as being otherwise employed (so Elias told Baals Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must

not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths sake; but on the other side, where is variety of good matter, uttered with the attention of mind, and vigor of affection, there the longer we continue in prayer, the better it is.

2. For Quality, we need not be curious in respect of the style, God looking to the heart, rather than the speech: As it is not the loudness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers, are they that move the Lord: The reason, prayer moves not God as an Orator, but as a child moves his Father: two words of a child humbled, and crying at his father's feet, will prevail more than penned orations: it is the meaning of the spirit that God looks unto, more than the expressions, for the groans are said to be unutterable, Rom. 8:26, yet must we not be more careless and negligent for the manner of speech, then we would be, if we were to speak to a mortal man: If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person? Saith the Lord of hosts, Mal. 1:8.

3. For the Form: We are not tied to any set form, nor are we so tied to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man may conceive a prayer *ex tempore*, and yet without Enthusiasms, or extraordinary revelations; viz. by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture phrases.

SECT. 5. Duties after Prayer.

3. The Duties subsequent, which follow after prayer, are these: —

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word Amen, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for faith, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and increasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gaining's by prayers, otherwise we are like foolish Venturers, who have a great stock a going, but look not after their returns: [In the morning I will direct my prayers, and look up:] There are two military words in the verse, David would not only pray, but marshal up his prayers, put them in array; and when he had done so, he would be as a spy upon a tower, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quaeres or cases of Conscience as:—

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joined with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6. The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

We may resolve this case, by some observations before prayer, in prayer, and after prayer.

1. Before prayer: When God prepares the heart to pray, when he pours upon a man a Spirit of Grace and Supplication, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickening heat, and enlargement of affections, with a lingering, and longing, and restlessness of spirit, to pour out the soul unto God: This is a sign that God lends his ear, and will return answers: Thou wilt prepare their heart; thou wilt cause thine ear to hear; q.d. Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear.

2. In prayer: As 1. when God draws nigh, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcomes thee, falls about thy neck and kisseth thee; when no sooner thou comes into his presence to inquire of him, but he says, Here I am, as the promise is, Isa. 58:9, this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: Hear me speedily (saith David) and

that I may know thou hearest me, draw nigh unto my soul, Psal. 69:17. 2. When God doth put a restless importunity into the heart, maugre all discouragements, for this or that mercy; and when this importunity is joined with a subjection to God's will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable, how the unjust Judge heard the widow, for her importunities sake: So when God puts this importunity into the heart, it is a sign God means then to hear and answer.

3. After prayer: This will appear in several particulars; as—

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going in to a great man, exceeding anxious, but coming out very cheerful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him, which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy mind, calmed and satisfied, and thou feelst the anxiousness, the solicitude of thy heart, about the thing taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When Hanna out of much bitterness, and with strong desires, had poured her soul out unto the Lord, it is said, That she looked no more sad; And then God gave her a son, a son of her desires.

2. When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in as a curb unto sin: If I regard iniquity in my heart, God will not hear me: When God doth still after praying, keep the soul in a more obedient frame of spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt

have returns: David praying for his life, Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness: —Presently after he prays for holiness, knowing that sin would enervate and spoil all his prayers; Cause me to know thy way, wherein I should walk: — Teach me to do thy will.

3. When God after prayer, strengtheneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather than pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: David having prayed, says to his soul, Wait on the Lord, be of good courage, and he will strengthen the heart: wait, I say, on the Lord.

SECT. 7. The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

We may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? Didst thou not pray absolutely for such blessings, as were never absolutely promised? If so, no wonder thy prayer is denied; or didst thou pray conditionally (as Christ prayed, If it be possible, &c.) then thy prayer may be heard, and yet the things denied; for otherwise Christ had not been heard, when yet the text says, He was heard in that he feared.

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? If we had many of our desires, we should be undone: If the child had lived for which David so earnestly prayed, he would but have been a living monument of his own shame; God therefore denied his prayer, but after he gave him a Solomon.

3. Whether God doth not answer thee still according to the ground of thy prayer? Now the ground and intent of thy prayer, is after God's glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered Abraham, when praying for Ishmael, O let Ishmael live in thy sight! God went as far in answering his request as might be, I have heard thee (said God) and I have blessed him, and I will make him fruitful, and multiply him exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.

5. What effects that denial hath upon thy heart? As—

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? I cry in the day time (saith David) but thou hearest not: — Yet thou art holy, O thou that inhabitest the praises of Israel.

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? It moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denied, were conditional [if God will] that thou perceivest a reservation in God's denial, for some greater mercy; that God answered thee, at least, according to the ground of thy prayers, that God yielded far to thee; as if he were loath to

deny thy prayers; that thou feelest such effects of denial upon thy heart, as these:—1. An enlargement, to acknowledge God holy and righteous. 2. A holy contentment in the denial. 3. A thankful heart. 4. A heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

SECT. 8. The third Case: Suppose after prayer, I observe all I can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?

We may resolve this case by laying open the duties appertaining to such a soul: Canst thou not discern God's dealings? Spy no returns of thy prayers? It is then thy duty—

1. To examine what is the cause; and if the fault be in our prayer, because we did ask amiss, we must endeavor by God's grace to amend; or if the fault be in ourselves, because we are impenitent, we must first repent, and then renew our prayers unto God.

2. To persist and persevere in our prayers, without fainting, Continue instant in prayer, as Hanna, and David, and Daniel, and Bartimaeus, and that importunate widow.

3. To expect the Lord's leisure: I waited patiently for the Lord (saith David) and he inclined unto me, and heard my cry.

4. To rest in the good-will and pleasure of God: Let him do what seemeth him good: Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? Howsoever, it is the Lord that gives or denies, let him do what he please.

SECT. 9. The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my prayers, and not out of common providence?

We may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As,

1. From the manner of God's performance: When God gives anything in answer to prayers, he often discovers a more than ordinary hand of providence in it: As,

1. By bringing it to pass through many difficulties: Thus Peter was delivered out of prison at the prayers of the Church; and we find 1. He was sleeping between two Soldiers, if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts fly open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no less wonderful.

2. By facilitating all means, and causing them to conspire to accomplish the thing prayed for; thou hast wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, wherefore if anyone had been wanting, haply the thing had not been done: Thus when Israel went out of Egypt (which was the accomplishment of their prayers,) their cry came up unto God (saith the Text) how were all things facilitated? The Egyptians that detained them, then came and entreated them to go out, Rise up, and get you forth amongst my people, said Pharaoh; Yea, they were urgent upon the people, that they might send

them out of the Land; yea, They hired them to go out with their jewels of silver, and jewels of gold, and raiment, and Pharaoh parts himself lovingly and fairly with them, and desires their prayers, Bless me also; yea, to show there was no resistance, the Text saith, A dog did not move his tongue; the brute creatures did not disturb them, though at midnight, when these creatures use to be most obstreperous through noises, especially at Travelers.

3. By bringing it to pass suddenly and unexpectedly; as the return of the captivity of Babylon, which was the conclusion of many prayers, was done in a trice; they were as men in a dream, they could scarce believe it was so, when it was done.

4. By doing above what was desired, with addition of other mercies; so Solomon asked wisdom, and God gave him more then he asked, Peace, Riches and Honor: When prayers are answered, usually mercies come thick; the thing we prayed for, comes not alone.

5. By adding some special circumstance, as a token of God's special hand in it; such a token as a man himself often takes notice of, yea, and others also often takes notice of it; Show me a token for good (saith David) that others that hate me may see it, and be ashamed: So when Abraham and Isaac, and Abraham's servant, had prayed for a wife for Isaac; see by what a token God showed that he had heard their prayers; Rebekah was the first that came out, and if she be the woman appointed for Isaac (prays the servant) let her offer me drink, and my camels also, and thereby shall I know thou hast showed kindness to my Master; and God gave him the token, and therefore the servant bowed at it, and worshipped the Lord: If we take notice of the sign, it was such as argued in her a kind, courteous

disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.

2. From the time, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shows his wisdom and love as much in the season, as in giving the thing itself: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in: In an acceptable time have I heard thee (saith God) As—

1. It may be at the very time when thou art most instant and earnest in prayer: Whiles they are yet speaking (saith God) I will hear; a time culled out on purpose, that they might rest assured it was an answer to their prayers.

2. At that time when thou hast most need, and when thy heart is most fitted for mercy (i.e.) when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing; Thou wilt prepare thine heart, thou wilt cause thine ear to hear, thou wilt prepare thine heart in taking it off from the thing desired, in making it quieted and contented with God in the thing, and then [thou wilt hear] this is the fittest time.

3. From the effects upon thy heart that prayest: As —

1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence only, do increase our lusts, and are snares to us; but if thou findest God's dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer: Away from me ye workers of iniquity (saith David) God hath heard the voice of my weeping; or,

2. If thou findest God's dealings with thee, to be a kindly motive, to cause thee to rejoice in God, more than in the thing obtained, it is a sign it was a

fruit of thy prayer. Hanna blessing God for her child, My heart rejoiceth in the Lord, saith she: She rejoiceth not so much in the gift, as in the giver, not so much in her child, as in his favor that answered her prayer.

2. If the mercy obtained by thy prayer, enlarge thy heart with thankfulness: Self-love makes us more forward to pray, then to give thanks, for nature is all of the craving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement: Great blessings won with prayer, are worn with thankfulness; such a man will not ask new, but withal, he will give thanks for old: Thankfulness of all duties proceeds from pure Grace, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See Hanna's song when she had her desire, 1 Sam. 2:1.

3. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a sign thou hast gotten the former mercy that way: The Lord hath heard me (saith David) and I will call upon him as long as I live.

4. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: I will pay thee my vows (saith David) which my lips have uttered, and my mouth hath spoken, when I was in my trouble; and the reason follows, because that verily God hath heard me, when I cried to him; and so Eliphaz in Job, doth connect and hang these two together, Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy vows.

5. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: When the blessing of God maketh rich, he addeth no sorrow with it: It may be the

heart was put to some trouble in the deferring, but its recompensed by the more settled; constant, immixt sweetness in the enjoying.

6. If the mercy obtained brings with it assurance of God's love, and an evidence of his favor: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is the fruit of prayer.

SECT. 10. The fifth Case: Suppose that others join with me in those prayers now answered, how should I know that my prayers had a hand in obtaining those answers, as well as any others?

We may resolve this case by these observations: As—

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voice hath helped to carry it: If two of you shall agree on earth, (saith Christ) as touching anything that they shall ask, it shall be done for them of my Father which is in heaven: If two of you shall agree (the word is *sumphonesosin*) q.d. if you harmoniously agree to play the same tune (for prayers are music in God's ears, and so called melody to God) if you agree not only in the thing prayed for, but in your affections, for it is the affections that makes the consort and melody: If the same holy affections were touched and struck by God's Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voices (as when he named ten persons in Sodom) and so one voice may cast it.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old Simeon saw his prayers answered in sending the Messiah into the world, he was even

willing to die through joy, and thought he could never die in a better time: Lord, now lettest thou thy servant depart in peace, according to thy word.

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus Paul prayed for the Thessalonians, and when Timothy came, and brought him good tidings of their faith and charity, he was not only comforted, but in his ravishment he cries, What thanks can we render again to God for you?

4. If the thing concern thyself which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers: I know this shall turn to my salvation, through your prayers, said Paul: but if God stirs up thy heart to pray for thyself, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thyself especially, as being a more special mercy to thee then to others.

SECT. 11. The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?

We may resolve this Case, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then—

1 To be thankful to God for his goodness: Blessed be the Lord (saith David) because he hath heard the voice of my supplications.

2. To love God the more, and to resolve with confidence to call upon him so much the more: I love the Lord, because he hath heard the voice of my

supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.

3. To have such a deportment and demeanor ever after, as is suitable to such who have commerce and intercourse with God; as, To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping: —And I will pay thee my vows which my lips have uttered; —For God hath heard me.

SECT. 12. A Directory for Prayer.

I promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Scheme.

In prayer observe we,

I. The Preface to it, which consists of (1) A Description of God, and that both by his Attributes and Promises.

(2) A craving of Audience and Acceptance.

II. The Parts of it, which are three, namely, Confession, Petition, Thanksgiving.

(1.) Confession of sin, and that of three kinds, (1.) Of the sin of our first Parents; (2.) Original Pollution, (3.) Of actual Transgressions.

In confession of actual Transgressions,

(1.) Confess we our transgressions in thought, word, and deed before and since conversion.

(2.) Confess we our sins against light of knowledge, checks of conscience, long forbearance of God, tender mercies, terrifying judgments, strong purposes, frequent promises, multiplied vows.

(3.) Confess we the sins of our age, sex, constitution, relations, &c.

(4.) Confess we our secret, open, bosom lusts, (1.) Against the Law of God; 2. Against the gospel of Christ, as, "Our not thirsting after Christ; our not relying on Christ; our grieving God's Spirit; our continued impenitency."

(5.) Confess we our sins, in their several aggravations; by circumstances of—

1. The Person against whom they are committed; 2. The Number of them; 3. The Time, Place, Manner, &c.

(6.) Confess we the judgment and condemnation we deserve for sin; —To which is annexed humiliation, or mourning for sin.

(II.) Petition; and that 1. For ourselves; 2. For others.

(1.) For ourselves; and this sort of petition includes in it two things, namely, precation, and deprecation.

1. Precation, and that for these following things, viz.

(1.) Pardon of sin, and that, —for his name's sake, his promise's sake, his mercies' sake, Christ's sake. (2.) Sealing of this pardon to our consciences. (3.) Peace of conscience and joy in the holy Ghost. (4.) Justifying and lively faith. (5.) Repentance unto life. (6.) Saving knowledge. (7.) Love to God, saints, enemies. (8.) Lively hope, ardent zeal, filial fear, &c. (9.) Growth in grace. (10.) For means conducing, as, The word preached, The Sacraments, The Sabbaths. (11.) Purifying, and power against sin. (12.) A blessing on our outward callings. (13.) Sanctifying of all afflictions to us or others.

2. Deprecation, and that,

(1.) Against all evil; of sin especially; against the devil, and all his assaults, against the world and all its temptations, against our own flesh, with all the lusts of it, against our darling corruptions, Delilah sins.

(2.) Against all judgments, either National, or Personal. National, as War, Famine, Pestilence, and the like. Personal, as bodily diseases, &c. and inward terrors of Conscience, and Spiritual Desertion.

(3.) Against the sting of death and horror of the grave.

2. Petition for others. (1.) All belonging to God's election, though as yet uncalled, as, Jews, Pagans, Infidels, Profane or ignorant Christians, Persecutors themselves. (2.) All in the bosom of the church, either in foreign countries, or in our own nation, as the magistracy, the ministry, the commonalty. (3.) All afflicted in soul or body.

(III.) Thanksgiving, and that for blessings spiritual, and temporal.

1. Spiritual blessings, such as are (1.) Election, with all the golden chains of graces hanging thereon; as redemption, vocation, justification, sanctification, hope of glory. (2.) The word, sacraments, Sabbaths, ordinances, labors of the learned. (3.) Power over sin, Satan, our own selves.

2. Temporal blessings, such as are (1.) Creation; (2.) Continual preservation; (3.) Life, health, peace, prosperity, plenty, &c. (4.) Deliverance from judgments national, and personal. (5.) Victory over the church's enemies.

SECT. 13. Forms of Prayer.

SUB-SECT. 1. A form of prayer in Scripture-phrase.

In this form observe, —

1. A description of God.

O God, the God of the spirits of all flesh. —

Who hast created the heavens, and stretched them out, who hast spread forth the earth, and that which cometh out of it, who givest breath unto the

people upon it, and spirit to them that walk therein: See Neh. 1:5, Isa. 37:16, Jer. 23:24, Dan. 9:4, Psal. 65:2, 1 Tim. 1:17, and 6:16, &c.

2. A begging of Audience.

Look down from heaven thy holy habitation: —

Have thou respect unto the prayer of thy servants, to hearken to the cry, and to the prayer which thy servants pray before thee: — See Neh. 1:6, Psal. 102:1,2, Isa. 37:17, Dan. 9:17, &c.

3. A confession of the sins of our first Parents.

We confess, O Lord, thou createdst our first parents in thine own image, but the Serpent beguiled them, and they did eat of the forbidden fruit: —See Rom. 5:12.

4. Confession of Original pollution.

We are risen up in our fathers stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards us: — See Psal. 51:5, Rom. 7:14,23, Lam. 5:7, Ezek. 16:4,6, &c.

5. A confession of actual transgressions in thought, word, deed.

The words of our mouth are iniquity and deceit: —

We have whet our tongues like swords, and have bent our bows to shoot out arrows, even bitter words.—

We have done deeds unto thee, that ought not to be done: — See Gen. 6:5, Isa. 6:5, Dan. 9:5, Mat. 12:36, and 15:19, Tit. 3:3, Ezek. 16:8,15,23,25, &c.

6. Acted against light of knowledge.

We have trusted in our wickedness, we have said, None seeth us; our wisdom and our knowledge hath perverted us: — See Neh. 9:14,16, Isa. 47:10, Jer. 6:16, Rom. 1:22, and 2:18, Tit. 1:16, &c.

7. Against checks of Conscience.

Our very Consciences have born witness, and our thoughts in the meanwhile have accused us: — See Rom. 7:15,18,19, &c.

8. Against long forbearance of God.

Many a year hast thou forborne us, and testified against us by thy Spirit in thy prophets, yet would we not give ear: — See Eccles. 8:11, Rom. 2:4, &c.

9. Against tender mercies.

Surely Lord, thy goodness and mercy have followed us all the days of our life—

But we have observed lying vanities, and forsaken our own mercy: — See Deut. 32:15, Neh. 9:25-28, Psal. 106:43, Isa. 63:9,10, &c.

10. Against terrifying judgments.

Thou hast caused judgment to be heard from heaven: —

But we have not trembled at thy word: — See Deut. 29:19, Psal. 78:31,32, Jer. 5:3,5, Rom. 2:5, &c.

11. Against frequent Purposes, Promises, Vows of better Obedience.

We have not done according to our promise, —Nor paid that which we have vowed; —Nay Lord, they have been sin unto us: — See Deut. 29:25, 1 Kings 19:10, Psal. 78:10,37, Jermiah 2:20.

12. Sins of our Age, Sex, Constitution, Relation and Calling.

We have found by experience, that foolishness is bound in the heart of a child: —

O remember not the sins of our youth: — See Gen. 42:21, Neh. 9:34,35, &c.

13. Secret and open sins, our most beloved lusts.

We have sitten in the lurking places of the villages, in the secret places have we murdered the innocent, our eyes are privily set against the poor; —

Nay, we have sinned openly in the sight of the sun; we have sinned without shame: —

We lodge within us many bosom lusts, right hands, and right eyes, and we are loath to cut them off, or pluck them out: — See Psal. 19:12, and 90:8, Jer. 6:15, Isa. 3:9, Mat. 19:22, &c.

14. Sins against the Law of God.

We have erred, and not observed all these Commandments, which the Lord hath spoken: — See Neh. 1:7, Ezra 9:10, Rom. 7:15,19,20, &c.

15. Sins against the Gospel of Christ.

We have not obeyed the Gospel; —How then should we escape, if we neglect so great Salvation: See 1 Pet. 4:17, &c.

16. Our not thirsting after Christ.

Our souls break not for the longings that they should have unto Christ at all times: — See Psal. 42:1, &c.

17. Our not relying on Christ his merits and promises.

We have relied on the King of Syria (outward helps and means) and not on the Lord: See Heb. 3:12,13.

18. Our grieving God's Spirit.

We have grieved thy holy Spirit, and turned the graces of God into lasciviousness: — See Mark 3:5, Heb. 3:10,17, Genesis 6:6, &c.

19. Our continual impenitency, notwithstanding all means of Grace.

We have despised the pleasant Land, we have not believed thy word, but murmured in our tents, and hearkened not unto the voice of the Lord: — See Isaiah 1:6, and 5:4, and 28:13.

20. Aggravations of sin by the person against whom.

Against thee, thee only, have I sinned, and done this evil in thy sight: See Numb. 21:7, Heb. 6:6, Heb. 10:29, &c.

21. By the number of them, time, place, &c.

Innumerable evils have compassed us about; —They are more than the hairs of our head: — See Psal. 38:4, Ezra 9:6, Job 9:3, Isa. 26:10, &c.

22. An accusing, judging, and condemning ourselves.

Shouldst thou whet thy glittering sword, and thy hand take hold on judgment, —Thou mightest make thy arrows drunk with blood, and thy sword might devour flesh from the beginning of revenges: See Dan. 9:7-9, Neh. 9:33, Lam. 5:16, Isa. 28:17, Jer. 5:9.— 50:15,25, Ezek. 5:15, 14:8, 15:7, 23,33, 25:17, Rev. 4:5, &c. Thus for Confession.

SUB-SECT. 2. The Second part of prayer is, Petition for ourselves and others.

1. We petition for pardon of sin.

Lord, pardon our iniquities, and our sins, and take us for thine inheritance: See 2 Sam. 24:10, Neh. 4:5, Psal. 119:132, Isa. 1:18, Isa. 44:2, &c.

For his holy Names sake.

Do it Lord, for thy names sake: — See Ezek. 14:22, and 20:44, Psal. 25:11, &c.

For his Promise sake. Thou hast said, In those days, and in that time, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon them whom I reserve: — See Neh. 9:17, Isa. 55:7, Jer. 5:1, and 33:8, and 50:20, Mic. 7:18.

For his Mercies sake. Make thy face to shine upon thy servants; O save us for thy mercies sake: — See Psal. 25:7, Psal. 79:8, &c.

For Christ's sake. O that God for Christ's sake would forgive us our sins: — See John 1:29, Psal. 51:7, Isa. 55:7, Jer. 33:20, &c.

2. For sealing of this pardon in our Consciences.

Show us the salvation of God: — See 2 Cor. 1:22, Exod. 14:13, and 33:13,18, Psal. 35:3, &c.

3. For Peace of Conscience, and joy in the holy Ghost.

Give us joy in the holy Ghost: —And the answer of a good Conscience towards God: — See Psal. 51:8,11,12, Rom. 8:15,16, &c.

4. For justifying and lively faith.

Give us ever that gift of God, a soul-saving and justifying faith: See Ephes. 6:16, Phil. 3:9, Tit. 1:1, Heb. 11:1, Mat. 6:39, 7:20, &c.

5. For repentance unto life.

Give us to repent, and to turn ourselves from our idols: — See Psal 6:6, Ezek. 36:25-27, Mat. 11:21, Acts 11:18, 2 Cor. 7:10, Rev. 2:21, &c.

6. For saving knowledge.

Give us the Spirit of truth, who will guide us in all truth: —

Incline our ears to wisdom, and our hearts to understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee our God, We know thee: — See Hab. 2:14, Eph. 1:17,18, Psal. 25:14, 1 John 2:20, Ephes. 3:17-19.

7. For love to God, Saints, Enemies.

Thou hast said, Thou wilt circumcise our hearts, and the hearts of our seed, to love the Lord our God, with all our heart, and with all our soul: — Give us also to love one another, as Christ hath loved us:—Cause us to love our very enemies, to bless them that curse us:—Luke 7:47, Ephes. 3:17-19, Phil. 1:9, &c.

8. For lively Hope, ardent Zeal, filial Fear, Patience, Perseverance, &c.

Give us to set our hope in God, —to be zealously affected always in every good thing:—Let the fear of the Lord be upon us;— Make us run with patience the race that is set before us, looking unto Jesus the author and

finisher of our faith:—Help us to hold fast the profession of our faith without wavering:— See Prov. 14:32, Psal. 146:5, John 2:17, 2 Cor. 9:2, 1 Pet. 4:12,13, Rom. 8:18, Phil. 1:29, Prov. 37:23,24, Isa. 46:4, Psal. 48:14, &c.

9. For growth in Grace.

Guide us continually, and satisfy our souls in drought: O make fat our bones, that we may be like a watered garden, and like a spring of water, whose waters fail not: See Mal. 4:2, Prov. 4:18, Hosea 14:5,6, Isa. 44:3,4, &c.

10. For the means of Grace, as the Word, Sacraments, Sabbaths.

Let the word of God grow mightily and prevail: —Teach us to keep thy Sabbaths, and to reverence thy Sanctuary: — See Psal. 19:7, Prov. 20:12, Isa. 55:10,11, and 50:4, and 53:10, Psal. 36:8, Isa. 26:8, Heb. 4:12, &c.

11. For a blessing on our outward callings.

Establish thou the work of our hands upon us; yea, the work of our hands establish thou it: — See Gen. 28:20,21, 1 Chron. 4:10, Neh. 1:11, Psal. 91:11,12, Jer. 10:23, &c.

12. For sanctifying of all afflictions to us.

O Lord, see our afflictions, —and let our tribulations workout patience, and patience experience, and experience hope: See Psal. 68:20, Zech. 2:5, Heb. 12:20, Jer. 46:28, 1 Cor. 10:13, Isa. 27:9, 2 Cor. 4:16, &c.

13. Against all evil of sin, the Devil, World, Flesh, our special sins.

O Lord, deliver us from evil, —from all the wiles of the Devil, — from the worlds allurements; for what will it profit us to gain the whole world, and to lose our souls? —from all the filthiness of the flesh, —especially from our darling lusts: See Rom. 6:11,12,22, 2 Cor. 10:5, 1 John 5:18, John 16:33, 1 John 5:4, Rom. 8:8, Psal. 13:1,2, &c.

14. Against all evil of punishment,

National.

Personal.

Thou hast plagued our Nation; The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands: —O heal the Land; —Let no evil befall us, neither let any plague come nigh our dwellings: —Our souls are among Lions, our soul also is sore vexed, but thou, O Lord, how long? See Psal. 57:3, and 6:2-7, and 25:16-18, Mat. 26:39.

15. For all that belong to God's election, though uncalled as yet.

Look upon Zion the City of our solemnities.—Call home the Jews; thou hast revealed that they shall be graffed in again, and thou art able to graft them in again: —Bring in the Gentiles; thou had said, I will lift up my hands to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders:—Convert profane and ignorant Christians, search thy sheep, and seek them out,— that there may be one fold, and one shepherd:— See Isa. 49:16,17, Ezek. 34:12,13, Isaiah 2:2, and 60:3,5,8, and 54:1,2, and 60:18,19, &c.

16. For those called in foreign Countries.

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old: —Jer. 12:9-11, Psal. 17:7,8, &c.

17. For our own Churches.

Look down from heaven, and behold from the habitation of thy holiness, and of thy glory; where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercy towards us? — See Jer. 14:19-21, Daniel 9:19, Jer. 12:7, Amos 9:11,12, Mic. 2:12, Psal. 5:12, &c.

18. For our King, Queen, Seed-royal.

Let thy mercy and truth preserve our King, and let his throne be holden up with mercy: — See Psal. 72:1, Prov. 22:6, 2 Sam. 25:19, Psal. 89:29.

19. For Magistracy, Ministry, People.

Set godly Magistrates and Judges amongst us, which may judge according to the Laws:—Give the Ministers fully to preach the word of God, even the mystery which hath been hid from ages, and from generations, but now is made manifest to thy Saints:—Bless all from Dan to Beersheba, call them thy holy people, the Redeemed of the Lord: — See Proverbs 11:14, Isaiah 11:2, 2 Chron. 23:20, Psalm 105:22, Amos 5:24, and 6:12, Isaiah 53:10, 2 Samuel 17:11, Eccles. 12:10,11, Isaiah 62:6,7, &c.

20. For all afflicted in soul or body.

Give power to the faint, and to them that have no might: — Let them wait on thee, and renew their strength, and mount up with wings as Eagles: — See Isaiah 40:29, Psalm 41:31, 68:20, 79:11, Isaiah 30:26, &c. Thus far Petition.

SUB-SECT. 3. The Third part of Prayer, is Thanksgiving for blessings Spiritual and Temporal.

1. We bless God for our election, with all the golden chain of Graces hanging on it.

We give thanks to God, and the Father of our Lord Jesus Christ, whereby we are beloved for the Fathers sake, and for that golden chain of Graces hanging thereon, having predestinated us to the adoption of Children, by Jesus Christ to himself, according to the good pleasure of his will; — Having accepted us in the beloved, in whom we have redemption through his blood;— Having given us the forgiveness of our sins, according to the riches of his grace; — Having quickened us who were dead in trespasses

and sins: — Walking in times past according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: — But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: —And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, —That in ages to come he might show the exceeding riches of his grace unto us:— See Col. 1:12,21, Rom. 11:7,28, 1 Thes. 1:4, Rom. 8:15,23, Gal. 4:5, Ephes. 1:5, Psal. 111:9, 130:7, Rom. 3:24, Heb. 9:12,15, Col. 1:14, Rom. 4:7, Eph. 4:32, 1 John 2:12, &c.

2. We bless God for his Word, Sacraments, Sabbaths, labors of the learned, &c.

Thou hast showed thy word unto Jacob, thy statutes and thy judgments unto Israel: Thou hast not dealt so with all nations, and as for thy judgments, they have not known them:—Thou hast been pleased by the foolishness of preaching, to save them that believe, by preaching at the first or second rebound, by lively voice, or printed Sermons:— See Acts 2:41, Tit. 1:3, 1 Pet. 1:25, Jer. 15:16, Ezek. 20:46, 21:2, 2 Cor. 5:19, Phil. 2:16, Col. 1:5, 2 Pet. 1:19. &c.

3. We bless God for any power over sin, Satan, or our own corruptions.

We acknowledge, Lord, to thy glory, that all our strength is in thee, and in the power of thy might: See Hosea 10:8, 12:8, Rom. 5:20, and 6:6,7,10-22, Acts 26:18, Rom. 16:20, &c.

4. We bless God for our creation, preservation, life, health, peace, deliverance, victories.

We bless thee for our creation after thine own image;—for our preservation, by thy loving kindness and truth;—for our life once and again

redeemed from destruction;—for our health once again restored;—for our liberty, prosperity, peace in our walls and palaces;—for our food and raiment convenient for us;—for deliverance from judgments national and personal, for a little moment didst thou forsake us, but with great mercies hast thou gathered us: —For all the victories over thine and thy Churches enemies, well may we sing, The Lord is our strength and our song, and he is become our salvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him:—Awake, awake, O my soul, awake, awake, utter a song:—Give thanks unto the Lord, call upon his name, make known his deeds among the people; sing unto him, sing psalms unto him, and talk of all his wondrous works; glory in his name, let the heart of them rejoice that seek the Lord:—Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth forever:—Blessed be the Lord God of Israel forever and ever, and let all the people say Amen, praised be God: See Psal. 22:9,10, 71:14,15, &c. Isa. 12:1,2, 42:10-12, 44:26,27, &c.

Thus much of Prayer.

CHAP. XV. – OF READING THE SCRIPTURES.

SECT. 1. Of the nature of Reading the Scriptures, what it is.

The second Duty in reference both to secret, private and public Ordinances, is Reading the holy Scriptures, which is nothing else but a kind of holy conference with God, wherein we inquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of Scriptures, we cannot otherwise conceive of ourselves then as standing in God's presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with God's Word, by that phrase of going into the sanctuary of God (i.e.) in going in unto God; as going into the Sanctuary is termed 2 Sam. 7:18, so by reading the Word we come in unto God, we stand in the presence of God, to inquire at his mouth.

SECT. 2. Of fit times and seasons for Reading the Scriptures.

There is a season to every purpose under the Sun, saith Solomon; the observation whereof not only adds grace to every good action, but many

times facilitates the work itself we have in hand: Now the times and seasons most convenient to this duty of reading the Scriptures, are (besides the Sabbath) left to Christian wisdom; only we have general commands to be frequent and diligent in meditation of the Word, Josh. 1:8, Psal. 119:97, and the particular times may be either uncertain and occasional, or constant and set.

For the first, we may have occasions to read the Scriptures, to resolve us in doubts, Psal. 73:17, to comfort us in afflictions, Psal. 119:50, to direct us in matter of advice, Psalm 119:24, to guide us in our way, Psal. 119:105, to assist us in temptations, Eph. 6:17, such or the like occasions may make us to have recourse to the word extraordinarily.

For the second, respect must be had both to order and proportion; for the former, viz. Order, godly men have accustomed to begin the day with religious exercises, as with prayer, Psal. 5:3, 55:17, 88:13, now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joined together: And as we must thus begin the day, so it is very fit to close up the day with the same duties: The evening was David's time, Psal. 55:17, and Isaac's time, Gen. 24:63. For the latter, viz. Proportion of time to be allotted for this exercise, it must indifferently respect both the duty, that we read all Scripture, and the person that undertakes it; for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set apart some time for this duty; but that I may generally commend the practice of this order and proportion to all, I shall compose a Calendar, to show how we may read all the Scriptures over in a year.

SECT. 3. Of the manner of preparation before the Reading of the Scriptures.

There is a double preparation needful; as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy duties, and of our inconstancy and unsteadfastness in persisting and going through with them to the end; and partly because we know how dangerous it is to put one's hand to the plough and look back: Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn —

1. From the sense of our own blindness and ignorance, who of ourselves have not the knowledge nor understanding of a man, as Agur acknowledgeth.

2. From assurance that this is the means ordained by God to help us out of ignorance: We have a more sure word of prophesy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.

3. From the delight which we may find in the use of it: This delight drew holy David to the continual meditation of it; the sweetness of the word arising out of its suitableness to his sanctified nature, overcame David.

2. A man's heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work itself,

1. By cleansing the heart of all superfluity and naughtiness; of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.

2. By awing the heart with due reverence of God before whom we stand, because he can find us out in all our failings, as knowing our very thoughts afar off, much more having all our ways before him, and being one who

will not forgive our willful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.

3. By stirring up in ourselves a Spiritual appetite to the word, such as Job found in himself, who esteemed the words of his mouth more than his necessary food; and David in himself, who opened his mouth, and panted, and longed for his Commandments; which appetite ariseth both from the sense of our emptiness (for the full soul loathes the honey comb) and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.

4. By awaking our faith; and to this purpose we must consider, that it is the word of him that speaketh Righteousness, whose faithfulness is to all generations; and that God hath made it his power to salvation, mighty through him to cast down strong holds, and hath promised that it shall not return empty, but shall surely execute that for which it was sent.

5. By softening the heart, and making it pliable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against God's councils, and seek after the Spirit of tenderness, which is called, The opening of the heart, Acts 16:14.

6. By lifting up the heart unto God in prayer, to open our eyes, to enlarge our hearts, to incline our hearts to his testimonies, to keep them to the end, and (according to his promise) to send his Spirit, and to lead us into all truth: Some short effectual prayer to this purpose, to close up our meditations in this preparation of ourselves to the reading of the Word, representing unto God our dependence on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer.

SECT. 4. Of the necessary Duties in Reading of the Scriptures.

The duty now fallen upon, it is good for our profiting to observe these particulars: —

1. That (in the beginning of our reading the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table towards the end of this Chapter, which may well serve for the proposed ends.

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; A child must hear his father, Prov. 4:1, and a Subject must attend reverently to the words of a Ruler, Job 29:21, yet none of them is our Potter as God is, Isa. 63:4, nor made us as he did, Psal. 100:3, nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the Scriptures handle, not only for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we ourselves have in those things, as containing our evidences and directions, which we and our children must observe, that we may do them.

3. That we keep still Jesus Christ in our eye, in the perusal of the Scripture, as the end, scope and substance thereof: What are the whole Scriptures, but as it were the spiritual swaddling clothes of the holy child Jesus? 1. Christ is the Truth and Substance of all the Types and Shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament, Christ is veiled, under the New Covenant, revealed. 3. Christ is the center and meeting place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and

New Testament. 5. Scripture-Genealogies are to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our school-master to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christ's light, whereby we know him; Christ's voice, whereby we hear and follow him; Christ's cords of love, whereby we are drawn into sweet union and communion with him; yea, it is the power of God unto salvation, unto all them that believe in Christ Jesus; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole Scriptures.

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions. I deny not, but all God's testimonies are wonderful in themselves, Psal. 119:129. All of them pure, ver. 140. All profitable to give understanding, ver. 130. And to cleanse our ways, ver. 9. And to make the man of God perfect to every good work, 2 Tim. 3:16. Yet there are some things in Scripture more important than others, and some more useful than others, for some persons, times and occasions: And to this purpose, I have in the end of this Chapter, composed some heads, or common places, for observation of such profitable things.

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgment approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the evidence by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty

of those heavenly mysteries, and taste of the goodness of them, they cannot but ravish readers with admiration, yea transport them with strong and heavenly affections of love, joy and desire, Psal. 119:97,111,131,162.— observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples hearts burned within them, whilst our Savior talked with them, going to Emmaus; and if so, then the heart opens itself to close with, and draw in that ravishing object, which will necessarily enforce the soul to make a pause:— And these pauses rather further then hinder us in our work, for a godly spirit quickened by such sweet refreshing's, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise.

SECT. 5. Of Duties after reading the Scriptures.

The end of studying the Scriptures, is not only knowledge, but practice; wherefore after we have read any part of the Scriptures, our special care must be—

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other men's Writings or Conference.

3. To single out and apply what is of more special use to ourselves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which is the most effectual means to awaken and stir up affections, and to set our endeavors, as manifestly appears in good Josiah his example, 2 Chron. 34:20,21.

4. To work those things upon our hearts, till they warm our affections: This is best done—

1. By appropriating them unto ourselves; for that which affects us, is that which most nearly concerns us.

2. By believing what we read as undoubtedly true; thus David believed, Psal. 119:138,151,160.

3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to ourselves, in quickening the spirit, in giving wisdom, in converting the soul; these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.

5. To advise about, and to resolve upon the means to bring all into practice, especially for those duties which are laid before us in reading the word, or some part of the word, at such a particular time.

6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal rejoice in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as David doth, Psal. 119:131-133,176.

SECT. 6. A Calendar purposed to show how we might read over the Scripture several ways once in a year.

In reading of Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that

we read all the Bible or Scriptures over in a year, I bad composed a Calendar, showing how we might read it over several ways.

As 1. by reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms. 3. By reading strictly three Chapters a day of those that edify most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading only one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry find out this, or some other Calendar more beneficial to him; and therefore (not to swell this book needlessly) I shall leave it to him; only with this note, that after all these forms, it were not unprofitable, if he read at least every morning a Psalm, and every evening a Chapter of those that edify most in their order, which is now the constant use of a weak Christian in his family duties.

SECT. 7. Of heads or common places of observations for profitable things.

I declared before that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to ourselves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herein advise these four points; 1. That every Christian following this direction, should make a little paper Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title, only the Book, Chapter and Verse, and not the

words, for that would tire him in the end; only when he hath done his quarter-task, or years task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of this course the first week or month, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

SECT. 8. Common places observed by one in his private Reading of the Scriptures.

1. Places that in reading the Scriptures he found sensible comfort in.

Exod. 14:13, 19:4,5, 24:10,11,17, 34:6-8, Numb. 14:18, Deut. 5:29, 10:15, 1 Sam. 30:6, 2 Sam. 12:13, 2 King. 20:5, 2 Chron. 12:12, 15:4, 20:21,22,27,28, Job 5:11,17-19, 33:25,26, Prov. 3:12, Psal. 27:13,14, 31:7, 37:1-8,32-34,57, throughout, 119:103, 138:7,8, 139:17, Isa. 29:19, 30:18,19, 40:1,2, 42:3, 48:18, 49:2,13-16, 52:9, 54:7,8-10, 55:7, 57:15,16,18, Jer. 1:9, 31:3,9,20, Hosea 6:1,2, 11:8, Mic. 7:18-20, Mat. 5:11,12, 10:26,28-32, Mark. 2:17, Luke 6:22,23, Rom. 8:18,31,32, 2 Cor. 7:6, Eph. 5:8, Col. 1:13, 4:3, 2 Tim. 3:11, Heb. 10:35-38, 12:5-8, James 5:20, 1 John 3:12,13.

2. Places that in reading he found rebuke of corruption in his nature or practice.

Numb. 14:11, 1 Sam. 12,13, 2 Chron. 32:26, Psal. 119:75, Isa. 56:11, 57:17, 59:11,12, Jer. 6:13, Ezek. 34:2-4, Hosea 7:10, Mark 7:21-23, Luke 12:15, Rom. 7:23,24, Ephes. 5:4, 1 Pet. 2:1, Rev. 2:5, 3:15-17,19.

3. Places that directed him in his particular calling.

Job 33:23,24, Isa. 49:4,5, 50:4, 52:11, 58:1, 62:1,6,7, Jer. 15:19, 23:22, 48:10, Ezek. 3:1,18-21, 33:2-9, 34:10, Mal. 2:7, Mat. 10:16-18, Acts 20:20,21,23, 1 Cor. 1:5, 14:1,12, 2 Cor. 4:5-7, 6:3-7, 12:15, Phil. 2:3, 1 Thess. 1:5, 2 Thess. 2:3,4-13,17, 1 Tim. 1:4, 4:12.

4. Places containing sweet passages, which melted his heart.

Gen. 22:1-20, 24:31,33,50,52, 33:10,11, 43:14,30, 44:13,16,31, 45:3,9,14,24,26-28, 48:11,12, 50:10,11, Deut. 5:29, Judges 7:15,20,22, Ruth 2:10, 3:10,18, 1 Sam. 17:30, to the end, 18:1-7, 20:41,42, 24:16-19, 25:23-35, 2 Sam. 15:25,26,30, Isa. 57:17,18, Jer. 31:20, Jonah 2:7, Mark 9:24, John 11:35.

5. Places that hold forth comforts against the burden of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15:1, Exod. 34:6,7, Psal. 18:6, 23:4-6, 34:18, 11:24, Hos. 6:1,2, Mic. 7:19, Luke 17:4, Joh. 17:20, Rom. 6:14, 1 Cor. 10:13, 2 Thess. 3:3, 1 Tim. 1:15, Heb. 4:15,16, 1 Pet. 5:10, 1 John 1:9, 2:1,12, 5:18.

6. Places that establish his heart against the fear of falling away.

1 Kings 6:13, Job 8:20, Psal. 15:5, 16:8, 37:24,27,28,31, 89:33-35, 94:14, Isa. 54:10, Jer. 31:3, 33:20,21,25,26, 32:39-41, Hosea 2:19,20, Luke 22:32, John 6:39, 13:1, 14:6,17,22,23,26, Rom. 8:35,39, 11:29, 1 Cor. 1:8,9, Eph. 1:13,14, 4:30, Phil. 1:6, 1 Thess. 5:23,24, 2 Thess. 3:3, Heb. 13:5, 1 Pet. 2:6, 1 John 3:9, 5:4.

7. Promises that comfort him against outward crosses.

Gen. 41:43, Exod. 4:31, 23:25, Judges 13:23, 2 Chron. 25:9, Psal. 23:1,2, 37:25, 119:165, Pro. 1:33, 3:8,10, Isa. 58:8, Dan. 6:16, Luke 21:18, John 16:33, Rom. 1:17, 2 Cor. 4:17,18, 2 Tim. 2:12, Heb. 13:5,6, 1 Pet. 3:14-18, 4:12-16,19, Rev. 2:10.

8. Places that hold forth his privileges in Christ, above all the wicked in the world.

Gen. 3:15, 7:1,23, 12:3, 15:6, 26:4, 28:14, 32:28, Exod. 19:4-6, Num. 23:21, 24:5,6, Deut. 26:18,19, 1 Sam. 12:22, 2 Chron. 15:4, 16:9, Job 5:19-27, Psal. 32:7, 33:18,19, 34:4-8, &c. Isa. 9:6, 40:31, 41:10,14-18, 53:11, 54:11-17, Jer. 33:8, Lam. 3:32, Ezek. 11:19, Dan. 6:23, Zech. 2:8, Mal. 4:2, Mat. 1:21, 10:30, 11:28, 28:20, Luke 11:13, 19:10, 21:18, John 1:12,16,29, 10:28, 3:16,17, 14:16,17, 17:17,19,24, Acts 13:39, 27:34, Rom. 4:5, 8:30,33, 10:4, 1 Cor. 1:30, 2 Cor. 5:19,21, Gal. 3:13, 4:4-6, Eph. 1:3,4,6,7, 2:14,16, 3:25, Phil. 3:21, Col. 1:21, 3:4, 1 Thess. 5:23,24, 1 Tim. 1:15, Tit. 2:14, Heb. 1:3, 9:12,26, 1 John 1:7, 2:2, 3:1,2,5, Rev. 1:5,13.

9. Places hard to be understood, of which he desired and endeavored after resolution, as (amongst the rest) all the Titles of the Psalms, especially of these Psalms, — 3,4,5,6,7,8,9,16,22,30,34,38,39,42,45,46,50,53,56,57,60,72,88,90,92,119,120, &c.

10. Other several heads hath he noted in his private little Book, which only I shall set down for others imitation: As—

1. Places that hold forth Experiences (or the word written in our hearts) as the best Commentary.

2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and die in the assurance of them.

3. Places that justify a precise respect of the least sin.

4. Places that show the godly have suffered all sorts of crosses, reproaches and slanders.

5. Choice Sentences, or memorable Sayings.

6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

SECT. 9. Of the use of these Collections.

The use of them is diverse, according to the several heads: Now the first head was, Places that in reading, he found sensible comfort and ravishing of heart in? The use hereof is not only for present, but whiles he lives in any distress, for then he may have recourse to these places, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvelously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The second head was, Places that in reading, he found rebuke of corruption in his nature or practice: The use hereof, is to open his eyes, and to let him see the Anatomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so he should go to the Spirit of God for mortification.

The third head was, Places that directed him in his particular calling: The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears: When wilt thou arise? Why tarriest thou so long? Why stirrest thou so slowly? See how the Sun rejoiceth as a Giant to run his race, why then dost not thou sharpen thyself to the work which God hath laid on thee? It may be thou meetest with many troubles, disgraces, oppositions, but what then? Is not this God's command? Is not this a service to the Lord Jesus? Doth not the Lord assist? And is not he Pay-master sufficient? It may thy labor is in vain, thy work is without fruit, and what then? Is not labor thy duty? And good success God's work? What hast thou to do with

thoughts about the blessing and success of thy labors? Look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavors to the good will and pleasure of God; lay aside all care of the event, and roll thy burden upon the Lord, who will sustain thee: Thus these Texts cry upon him to submit to God's direction, and to depend therein upon his help and assistance. This is the double duty we all owe, First, To ask counsel at the word, and to follow the determination of it; for a true heart is ever obediential, subjecting itself to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into God's hands, and in a manner out of our own, trusting in him for ability to the work, and for good success to come by them.

The fourth head was, Places containing passages that even melted his heart: The use hereof, is to call such passages to remembrance in times of mourning, only be sure that our affections prove spiritual, and not merely natural: I make no question but David's longing after God, Psalm 42:1,21, his panting after the word, Psalm 119:140, his delight in the sweetness of it, Psal. 119:103, his trembling at God's presence, Psal. 119:120, his grief for the breach of his Law, Psalm 119:136, were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before; all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benumbed, and they hear only by the hearing of the ear; but at other times, when those

senses are awakened, they taste, and see, and feel the same, and consequently are affected, as Job was in that place, Job 42:5, so if at any time we find these melting's stirred in us by a spiritual object, and that they are answerable to God's dealings with us, then we can rejoice or mourn seasonably, when God calls us to either, Eccles. 7:14 I take this to be an holy and happy use made of those places.

The fifth head was, Places that hold forth comforts against the burden of his daily infirmities, inward temptations, and afflictions of spirit: The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succor promised: This is the voice of Faith, Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestows on thee a pardon of course, only be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, specially against sin of constitution, calling, company, corrupt education: Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautelous and circumspect then holy fear.

The sixth head was, Places that establish his heart against the fear of falling away: The use hereof is, in case of any such doubt, to learn and think upon these precious places, that we may be settled in believing our perseverance. This will encourage and quicken us in our Christian course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of not falling away, doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a man's soul, the more fear and trembling in a

man's course; he who is best assured, hath most power of God's Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The seventh head is, Promises that comforted him against outward crosses: The use hereof, is to live by faith in afflictions; for then is faith in these promises the only stay and support of the heart: I had fainted, unless I had believed to see the goodness of the Lord in the land of the living:—This is my comfort in my affliction, for thy word hath quickened me: In daily and lighter trials, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voices as these, Were it anything but this I could bear it; but now if in conscience of his impotency, he will seek to Christ to make him able, and he will fasten himself upon him by a true and lively saith in these promises, he may find strength enough through his might, whereby to bear that comfortably, which otherwise he may find most intolerable. Faith drives a man out of himself, as not able to bear the least cross as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

The eighth head is, Places that hold forth his privileges in Christ, above all the wicked in the world: The use hereof is, 1. To believe and to rejoice in them: All these privileges are mine, will a soul say, the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Savior? 2. To live unto him who hath bestowed them on the soul: And now, O Israel (after all his kindness) what doth the

Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) how should I now think much of Christ? And speak much of Christ? And converse much with Christ? And do much for Christ? And suffer much for the Lord Jesus Christ? And if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? How should I continually go to him, to enable me to do more than of myself I can do? Nay, how should I mourn and lament for what I have not done, either through want of ability or will: This is the use of such glorious privileges, to believe in Christ, and to live unto Christ.

The ninth head is, Places hard to be understood, of which he desired and endeavored after resolution: The use hereof, is specified in the very Title itself; and the resolution of the hard Texts cited (viz. those Titles of several Psalms) was by industry found out thus.

PSAL. 3. The Title is, A Psalm of David, when he fled from Absalom his son.

In which three things are contained, 1. The Author thereof, David King of Israel, who composed it. 2. The kind of the Psalm; which word [Psalm] is a word generally appliable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are: It was usually delivered to the whole Choir, on the Sabbaths and Festival days, to be sung by voice, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (i.e.) when he fled from Absalom: the story is set down 2 Sam. 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of Uriah, but never any so grievous, as to be driven out of his own Kingdom

by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this Psalm, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joins this word [Selah] as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word [Selah] note, that Selah is an Hebrew word, and signifies as much as Amen, forever, *semper, in sempiternum, in seculo*, &c. eis ton aina, *in aeternum*.

Jerome observes, that the Jews used one of these three words in the end or conclusion of their writings or sentences, or in the end of their prayers, Amen, Selah or Salem, which signifies peace: And its noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as Amen is, or else it imports a wish, vow or desire, that the thing spoken be certain, or may be forever, (i.e.) that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered: And you shall not find it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet Habakkuk, Hab. 3:3, whereupon its observed by Drusius and others, to be a word of note, used in those dities and music, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the

Hebrew Bible, express the word Selah, by the Greek word Diastima, which signifies a stop, or intermission, and so comes to be used in the Psalmody, and is *rithmi Commutatio*, a change of the note, or *vicissitudo canendi*, or as some say, *alterius sensus exordium*.

PSAL. 4. To the chief Musician on Niginoth, a Psalm of David.

The meaning is this, The Kingly Prophet David composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that music or consort, upon the instrument called Niginoth, which sounded by playing on with the hand: To understand this the better, we may observe, that some instruments used in the Jewish Temple, were *pneumatica* windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word Nechiloth, which signifies bored through or hollow.

Others were *pulsatilia*, such as were played upon with the fingers only, either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called Niginoth; now to every one of these several kinds of instruments, there was one who excelled therein, appointed Overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the singers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, its said, To the chief Musician, or to him that excelleth: A Psalm of David.

PSAL. 5. To the chief Musician upon Nehiloth, a Psalm of David.

The Title of this Psalm may be understood by that which is said in the Title of the fourth Psalm, differing in nothing but in the name of the

instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shows, as afore, &c. Some of the Hebrew Writers say, It was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Choir was appointed to pray for all Israel, as for all the Armies of the Israelites, against the Armies of the enemies, that came against them in multitude and noise like a swarm of Bees; thereupon he gives the Title, *Super exercitus Psalmus Davidis*, &c. but improperly, the Title having no conformity with the Substance of the Psalm, nor is it approved by our Interpreters, &c. but the first followed.

PSAL. 6. To the chief Musician on Niginoth upon Sheminith, a Psalm of David.

The meaning of this Title may be understood by that which is said afore in the fourth Psalm, saving that here is added [upon Sheminith] that is, it was played with the eighth time, note or strain, and sung with a very clear and high voice; we may better understand it by what is said, 1 Chron. 15:21. Mattithiah, Eliphaleh, and others were set over the base and tenor, which is the Sheminith, or the Eights, or Diapasan, as Musicians call it, so the meaning is; this Psalm was to be ordered by the chief Musician of that consort, to be sung and played upon the instrument Niginoth, with the highest and utmost strain of sound and voice, or instrument of ten strings.

PSAL. 7. Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

This was a Psalm of David, sung according to an ordinary song, the beginning whereof was Shiggaion, for its usual with us also to make songs to be sung, according to the tune of some others that were made before.

Tremellius and some others, from the Hebrew word, which signifies *errare*, &c. titles it, *Ode erratica*, a wandering sonnet, because it is mixed, and consists of divers forms and distinctions of voice, and sound in playing artificially, joined to complete the music, as we see resembled in Prick-song.

And where it is said, Concerning the words of Cush, it shows the occasion of the Psalm, namely, That when David was most unjustly slandered by his enemies, and especially by Cush, &c. he makes his complaint unto God in this Psalm, desiring him to revenge his innocence, &c. and to be delivered from the persecution of Saul and his flatterers, such as this Cush was; [words] (i.e.) Accusations, &c. who this Cush was, is doubtful. Jerome affirms it to be Saul, and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of Ethiopia, whom Saul entertained in his Court, and was his special favorite, as if he had been of his family or stock (for Cush is the name of, and taken for Ethiopia) &c. this man for hatred against David, and flattery towards Saul, falsely accused him to Saul, and practiced all the mischief he could against him.

PSAL. 8. To the chief Musician upon Gittith, a Psalm of David.

The Title of this Psalm is diversely given, some thus, To the chief Musician, *pro torcularibus*, for wine-dressers; as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by David in the City of Gath, when he was banished; Others, that that kind of instrument was invented and used there: That which is most probable and agreeable with the Scripture, is, That Gittith was an instrument which Jeduthim and his posterity, being chief of the third Classis, or Order of Musicians, used to play upon, the custody whereof was committed to Obed-Edom the Gittite, and his family, that was of the posterity of Jeduthim; who for himself and

his brethren, for his time, ministered and used them in the holy service, 1 Chron. 16:37,38.

PSAL. 9. To the chief Musician on Muth-Labben, a Psalm of David.

Muth-Labben was the beginning of a tune, after which this Psalm was to be sung by the Choir, which contains a Thanksgiving for his victory, and for the death of Goliath, the Champion of the Philistines against Israel; therefore some read the Title thus, *Magistro Symphoniae de morte illius bellatoris* (i.e.) Goliath, &c. which typically is applied to Christ, as a song of joy of the Church and Saints of God, for Christ's triumphant victory over the Tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make Muth-Labben two distinct words, and make the sense to be this, *Victori, super mortem filii*, *Psalmus David*, as if David had made it for the death of his son, as Seldan; which sense Austin mislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoiced not for his sons death, therefore the first sense is best.

PSAL. 16. The Title is, Michtam of David (i.e.) A golden or excellent Psalm.

The meaning is, it is a Psalm made by David, to be sung after a certain tune, named Michtam, well known among the Jews, which for the excellency, is compared to Gold, the beginning of which tune was Michtam; or else it is taken for a musical instrument of special esteem amongst them.

PSAL. 22. To the chief Musician on Aijeleth Shahar; (i.e.) The hind of the morning.

Some take Aijeleth Shahar, to be the name of some common song, or to be the beginning of some ordinary tune, according to which this Psalm was sung; that's the Geneva note, which may be so: But Tremellius Lyra, and

divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, in, or at the dawning of the day, as you would say, between break of the day and Sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, David made this Psalm, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out; at which time it was by the Law and Custom their duty to exercise their Ministry in the Choir, and to sing Psalms, 1 Chron. 9:33, which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory; the prophesy of whose Kingdom and sufferings are represented in this Psalm, looking (as the day springs from on high) that Christ should visit them.

PSAL. 30. Title, A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.

Which Title showeth the occasion of this song, and time when it was used, which was at such time as he had built and finished his house of Cedar upon Mount Zion, which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after Absalom in his rebellion had profaned it, and defiled it by his incestuous wickedness with his Fathers Concubines; and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctify and make it holy again, that it might be blessed and acceptable to himself, 2 Sam. 16:22, which is the opinion of learned Tremellius, and the matter of the Psalm serves to imply as much; for it was a custom prescribed by the Law, Deut. 20:5, that whosoever had built a new house, he should dedicate it unto the Lord, sever

it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof.

And this dedication imports three things:

1. That the Builder should devote it unto God, to testify that he would use it to holiness, and not to profane or sinful uses.

2. To testify his thankfulness for the work finished.

3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

PSAL. 34. A Psalm of David, when he changed his behavior before Abimelech, and he departed.

This Title shows the occasion of the Psalm, rather than the ceremony thereof: The story is set down 1 Sam. 21:13, the sum is, David flying from Saul to Achish, King of Gath, who here is called Abimelech, for his safety, but being discovered by those about the King, and thereby in some danger, he changed his behavior, *mutavit gustum suum*, some *vultum*, meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before Abimelech, who after sent him away, and so he escaped the danger he feared, and thereupon makes this Psalm of Thanksgiving for his deliverance: And it is to be noted, touching the name of the King, that here he is called Abimelech, which was a common name to all the Kings of that Country, as Pharaoh was to the Egyptians, Caesar to the Romans; and in Samuel he is called Achish King of Gath, which was his more proper name.

PSAL. 38. Title, A Psalm of David to bring to remembrance.

A Psalm which David made, to be sung by the Choir upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of God's children in like case) in remembrance of his sin, which caused them; (which some think was the matter of Urias) and

to admonish him of God's goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ, and his powerful victory over sin, death, &c.

PSAL. 39. Title, To the chief Musician, even to Jeduthim, a Psalm of David. [*Magistro Symphoniae Jeduthim*.]

This Psalm was composed by David, and appointed to be sung and played on instruments to Jeduthim, even to Jeduthim (i.e.) To that excellent Musician, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as 1 Chron. 25:3.

PSAL. 42. Title, To the chief Musician, Maschil, for the sons of Corah.

A Psalm committed to the sons (i.e.) posterity of Corah, of whom it seems Heman was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, 1 Chron. 25:5. All these were under the hand of the father; viz. Heman, who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not only be kept, but sung by them in the tune beginning with the word Maschil, that both the fingers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sons of Corah, after his rebellion against Moses; to whom after their repentance, &c. God gave the spirit of prophesy, whereby they made divers Psalms, whereof this was one, and therein foretold things to come of Christ, &c. which conceit Augustine mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter Lamech, being prefixed to note the Dative case, shows it was made by David, for them to act by their music, and not of them; and that

David in his banishment, to show his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to Heman and his sons, to be used in the song.

PSAL. 45. Title, To the chief Musician, Shoshannim, for the sons of Corah, Maschil, a song of loves.

Shoshannim was an instrument amongst the Jews, that had six strings, according to the Lily that hath six leaves or stems, thereby called Hexachorda, upon which instrument this Psalm was delivered by David to be sung to, and played to by Corah and his posterity; it begins with the word Maschil (as afore) (i.e.) To give instruction to God's people, touching the spiritual marriage and love between Christ and his Church, whereof Solomon's marriage with Pharaohs daughter, was a figure and type; and likewise to show the perfect love that ought to be between the husband and the wife; hence called, A song of loves, not unlike to Solomon's Canticles: And some put this difference between a Song and a Psalm; that, where no instrument, but the voice only is; this, the contrary; the Song is, when the instrument begins, and the voice follows; a Psalm, when the voice or ditty begins, and the instrument follows.

PSAL. 46. Title, To him that excelleth upon Alamoth, or the chief Musician for the sons of Corah upon Alamoth.

Some understand this Alamoth, to be the tune of a song; I take it otherwise (after the best Expositions) to be meant of an instrument, not a tune, the meaning being thus much, A Psalm committed by David to be sung, and to him that was chief of the sons of Corah, to be played upon the instrument called Alamoth; for 1 Chron. 15:10, it is expressly said, That

Zachariah played with Psalteries upon Alamoth, and then they played first upon that instrument, and so then sung the Psalm or ditty.

PSAL. 50. Title, A Psalm of Asaph.

Some think it is so called, for that Asaph was the author of it, having the gift of prophesy, which is but a weak reason, because all the rest were endued with a prophetical spirit as well as he. Augustine and other learned Divines, take it to be so called, not for that Asaph made it, but because it was committed to him and his posterity to be the singers thereof, 1 Chron. 25:2.

PSAL. 53. Title, To the chief Musician upon Mahalath Maschil.

Jerome thinks Mahalath to signify a tune of the whole Choir, or Company of singers, and that David committed it to be sung by the whole company of Levites, &c. but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollowness thereof; the rest is expounded before.

PSAL. 56. Title, To the chief Musician upon Jonath, Elem, Rechokim, Michtam of David, when the Philistines took him in Gath.

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, a dumb Dove, for so Jonath signifieth, in a far or strange Country; So Jerome: or more properly, for a soul-suffering violence in a far Country; for howsoever usually the first word is interpreted, Columba, a Dove, yet its taken also in the other sense properly, and in its natural signification, for soul-suffering violence; in both which senses David applieth this Title to himself in his great distress: for David by a metaphor, compares himself to dumb Doves in a far Country; because when he was driven out of Judea, his own Country, by Saul that sought his life, and from the worship of God, and forced to fly to Gath

amongst the Philistines, yet with patience, meekness and silence, escaping, he neither sought revenge, though it was in his power, nor showed any impatience, but betook himself in silence unto God, as if he had been dumb, and mourning like a Dove; and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by Junius, he referreth it (which sense the words likewise bear) to the soul-suffering violence, enclosed by a band or multitude of Philistines, enemies both to him and his God. Some read the words, To the Master of the Harmony, which is all one in sense, as To him that excelleth, or chief Musician, Michtam of David; (i.e.) the excellency of this Psalm is as precious as gold.

PSAL. 57. Title, To the chief Musician, Altaschith Michtam of David, when he fled from Saul in the cave, or into the cave.

The general notes on this Title intimate, that the words are either the beginning of the song, Destroy not, or else words uttered by David in his extremity, staying and bridling his passion, &c. [Michtam of David] as if he should say, This was the golden or excellent sonnet, which David composed and delivered to the Levites to be sung, and after the tune of the Psalm beginning with Altaschith, when he was in some wonderful fear and danger of death in the cave of Adullam, or En-gedi; whither he was driven by Saul, and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not destroy, (i.e.) suffer him to be destroyed, which was the occasion of this song: See the story, 1 Sam. 22, and 24.

PSAL. 60. Title, To the chief Musician upon Shushan-Eduth, Michtam of David, to teach when he strove with Aram, Naharim, and

Aram Zobah, when Joab returned and smote of Edom in the valley of salt, twelve thousand.

Shushan-Eduth is either the name of some instrument to be played upon in singing this Psalm, or the beginning of some song, so called according to the tune wherewith David would have this Psalm sung; or Michtam (i.e.) an excellent song which may be sung, either upon the instrument or tune Shushan-Eduth, or that of Michtam.

Some Titles have it *Magistro Symphoniae* in hexacorda, and then it signifies an instrument of six strings, upon which David would have this Psalm played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the Aramites of Mesopotamia, and the other Aramites that inhabited Zobah, for which cause the word in testimonium is put in that Title; for further explication of the words, declaring the time and occasion of the making this, see the story 2 Sam. 8, and 1 Chron. 18.

PSAL. 72. Title, A Psalm for Solomon, or of Solomon.

Not that Solomon made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father David, when being ready to die, he commends his son Solomon, created King, to God, &c.

PSAL. 88. Title, A Psalm or Song for the sons of Corah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Heman and Ethan were brothers, endued with an excellent spirit of prophesy and wisdom, wherein they were compared with Solomon, 1 Kings 4:31. Heman was the author that composed and made this Psalm, and Ethan the next Psalm, and committed them to be sung and played to the sons of Corah, to the chief of that company, upon Mahalath-Leannoth, which was the beginning of a song, after which he would have the Psalm sung, as some

think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this Psalm) or in the time of affliction, or in persecution of Church or Commonwealth (as in the next.)

And it is to be noted, that some skillful in the holy tongue, affirm the Hebrew word Mahalath to be of divers significations, signifying both a musical instrument, or a Choir and company of Musicians, or infirmity; according to every of which acceptions it may be taken in this place, and applied to the instrument so called, to be sung by the whole company of the Levites, as well by voice as playing, in times of affliction of that people or others.

PSAL. 90. Title, A prayer of Moses the man of God (i.e.) A psalm of prayer made by Moses.

Its thought this psalm or prayer was made by Moses, for himself and the people, at such time as the Spies came back from viewing the Land of Canaan, murmuring and bringing an ill report thereof, for which the Lord threatened that they should not enter into the Land of promise.

PSAL. 92 Title, A psalm or song for the Sabbath day.

This psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath day, when the people met for the public exercises of the Church.

Some Hebrew writers say, it was made by Moses, in celebration of the memory of the Creation; there is no author thereof expressed in the Title.

This psalm for the Sabbath; and 113,114,115,116,117 Psalms, which the Jews call their Halleluiah, or praises of God, were sung at the Passover, and

are the psalms or hymns which are mentioned in the Gospel, which were sung during the celebration.

PSAL. 119.

In this 119 Psalm, we find no less than ten several names or appellations, whereby David expresseth God's revealed will; sometimes he calls it God's Law, sometimes his Way, sometimes his Word, sometimes his Precepts, sometimes his Commandments, sometimes his Judgments, sometimes his Statutes, sometimes his Promises, sometimes his Righteousness, sometimes his Testimonies; but above all, notable it is, that there is not one Verse (excepting one, viz. 122.) in this long Psalm (containing according to the Hebrew Alphabet, two and twenty Octonaries) where we may not find one or more of these ten words or names: Hence we may gather, if David were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every Verse beginning with the self-same letter) he still makes mention of someone or more of these, so many appellations: O then, how were his affections enkindled, how was his love inflamed towards God's holy Word!

PSAL. 120. The Title, A Song of Degrees.

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not find so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14 others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voice in singing, or rising of the tune, that they might be better heard of the people; so Calvin: Some, that they were sung by the Priests and Levites, after the form and melody of some known and

esteemed song, beginning with this Title: Some later Expositors conceive nothing to be meant hereby, but the excellency of the Psalms above the rest, because those places are accounted chiefest, whereunto we do ascend by degrees, therefore the word is used in the plural number [degrees,] as being choice Epigrams, as one would say, Most excellent Sonnets; because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number, as here, A Song of degrees, (i.e.) an excellent Song; so the Canticles of Solomon, called A Song of Songs, (i.e.) excellent; so the Lord is called The God of gods, Deut. 10:17. Lord of lords, Apoc. 19:16. (i.e.) without all comparison, above all other gods or lords: Daniel called him a Man of desires, Dan. 9:23. (i.e.) to be esteemed or desired above others; in this sense Junius takes it: Others think they were composed for Psalms of Thanksgiving, at the return of the Jews from their captivity in Babylon; and in that Jerusalem was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called Psalms of Degrees.

Carolus Siggonius de rep: Hebreorum (whose judgment is more to be approved, as more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come; and in Nehemiah 9:4, mention is made of the stairs whereon the Levites stood in the solemn feasts, crying unto God, &c.

For Solomon in building the Temple of Jerusalem, made certain Terraces, stairs or steps rising one above another, 2 Chron. 9:11, by which the Priests

and Levites went up from that outward and great open Court or room adjoining to the Temple, 2 Chron. 4:9. (where the people prayed, brought and attended the Sacrifice, called, John 10:29. Solomon's porch, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called The inner Court, or Lord's House, 2 Chron. 24:21, or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these 15 Psalms, upon each stair one, being in number 15, as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of Psalms of Degrees.

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with cheerful hearts, renewed and lifted up to him by faith, from whence Cyprian observes, that in the Church Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, Sursum corda.

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used in specie, whether they be the same that we use in these days, or some resemblance of ours, in respect of the playing by the hand, or by breath; as Decem-chorda, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles its said to be sung after such a tune, it is no more but as in our psalms it is said, This is to be sung after, or according to

such a psalm, because neither their nor our psalms have for every several psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the Psalms, as the weak Christian spoken of, desired and endeavored, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them.

Thus much of Reading the Word.

CHAP. XVI. – OF THE ANALYSIS OF THE WHOLE BIBLE – OT.

SECT. 1. Old Testament Preliminaries.

In Reading of the Scripture we spake of an analytical table, that so we might the better mark the drift and scope of the holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this analysis, 1. Of the whole Bible. 2. Of the several parts of it.

The whole is divided into two Testaments, the Old and the New.

1. The Old Testament Christ divides into (1.) the Law, and (2.) the Prophets.

I. The law which is in the Pentateuch or Five Books of Moses, comprehended in this verse,

Genesis, Exod. Levit. Numb. and Deuteron.

Wherein is, 1. The object of the Law, to whom it was delivered, viz. To the church, in its original, in Genesis.

2. The promulgation of the Law, which was delivered either jointly, as the Law ecclesiastical and civil, in Exodus: or severally, as the Law ecclesiastical and civil, in Leviticus; and the Law political, in Numbers.

3. The repetition of the Law, after once delivered, in Deuteronomy.

II. The prophets; which are

(1.) Historical, declaring time past, as Joshua, Judges, Ruth, Kings, Chronicles, Ezra, Nehemiah, Esther.

(2.) Dogmatical, instructing for faith and life present, as Job, David, Proverbs, Ecclesiastes, Canticles.

(3.) Prophetical, foretelling things to come, as Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

As for Esdras, Tobit, Judith, and the rest of those books commonly called Apocryphal, though they be not of divine inspiration, yet they may and ought to be read by all Christians, as containing a variety of good directions, and giving great light into some places of the Bible, by letting us know the state of religion in those times.

SECT. 2. Of the Pentateuch or Book of the Law.

SUB-SECT. 1. Genesis.

Treats of the church, to whom the law was to be delivered.

Genesis contains,

I. The creation of the church; and therein,

1. Of the great world in which it was to live, ch. 1.

2. Of the lesser world, man, of which it was to be his happiness, ch. 2. his misery, ch. 3.

II. The constitution of the church, which must be considered as it was in two worlds:

1. The old world before the flood; wherein consider the propagation of sin, and punishment, ch. 4. the conservation of the church, ch. 5. the condemnation of the wicked world foretold, ch. 6. executed, ch. 7.

2. The new world after the flood, in the ages of four men,

1. Noah; in whom consider his deliverance from the deluge, ch. 8. his blessing from God, ch. 9. his posterity, as united, ch. 10. as dispersed, out of which God chose his church, ch. 11.

2. Abraham; in whom consider his vocation, in the former part of ch. 12. His peregrination (1.) Into Egypt, in the latter part of ch. 12. (2.) Into Canaan, ch. 13. His dealings or actions. 1. With Lot, ch. 14. 2. With God, who promised him issue, ch. 15. Gave him a child, ch. 16. and made his covenant with him: Of which covenant consider, 1. The form, ch. 17. 2. The fruit, 1. On Gods part, in the communication of his counsels and secrets, ch. 18. His benefits, in delivering Lot, ch. 19, Succoring Abraham, ch. 20. Giving him Isaac, ch. 21. 2. On Abrahams part, who is commended for his obedience and faith, in offering Isaac, ch. 22. For his love and justice in burying Sarah, ch. 23. For his providence and piety in marrying Isaac, ch. 24.

3. Isaac; in whom consider his issue or kindred, ch. 25. His travels and troubles, ch. 26. His prophecies concerning the state of the church in his two sons, ch. 27.

4. Jacob; in whom consider his peregrination, 1. Into Mesopotamia, where note his journey thither, ch. 28. His arrival and marriage, ch. 29. His riches and children, ch. 30. 2. Into Canaan, where note his journey thither, and arrival there, ch. 31. His congress with Esau, ch. 32,33. His progress with grief in Dinah's rape, ch. 34. Rachel's death, ch. 35,36. Joseph's selling, ch. 37. Judah's incest, ch. 38. 3. Into Egypt, whither went (1.) His sons Joseph,

in whom his affliction, ch. 39,40. Dignity and preferment, ch. 41. The other brethren, ch. 42,43,44. (2.) Himself, wherein note his sending for by Joseph, ch. 45. Travelling thither, ch. 46. Abode there; where his conferring, ch. 47. Blessing, ch. 48. Prophesying, ch. 49. Dying, ch. 50.

SUB-SECT. 2. Exodus.

Treats of the law giving to the church generally Ecclesiastical and Political together.

Exodus contains,

I. The deliverance of the people to whom the law was to be given, ch. 1.

1. The occasion of it, The tyranny of the Egyptians.

2. Instrument by whom effected (Moses) of whose birth, ch. 2. Calling, ch. 3. Assistant, Aaron, ch. 4. Sayings to the King of Egypt, ch. 5,6. Signs which he wrought in Egypt confirming his calling, ch. 7. Confounding the King, ch. 8,9,10,11.

3. Deliverance itself, wherein the people's departure out of Egypt, ch. 12. Ratification of it by signs and observations; ch. 13. their passage through the Red-Sea, ch. 14. Thanksgiving after they went over, ch. 15.

4. Consequents of their deliverance, 1. Provision of victuals and necessaries, Quails and Manna, ch. 16. Defense and protection from their enemies Amalekites, ch. 17. 3. Administration of justice by Jethro's counsel, ch. 18.

II. The delivery of the law itself unto the people; wherein consider, I. How it was given by God. (1.) The preparation before it, ch. 19. (2.) Parts or kinds of it, 1. Moral, in 2 tables, ch. 20. 2. Judicial, ch. 21,22,23. 3. Ceremonial, feasts, ch. 24. Tabernacles and instruments, ch. 25,26,27. Priests and their garments, ch. 28, to 31. II. How it was taken and obeyed by the people, 1. Moral law, (1.) Their transgression in the golden calf, ch.

32. (2.) Reconciliation to God by Moses's prayer, ch. 33. (3.) Restitution of the law by the finger of God, ch. 34. 2. Ceremonial; wherein is set down the building of the tabernacle, ch. 35, to the end.

SUB-SECT. 3. Leviticus.

Treats of holy observations and persons.

I. Sacrifices, or offerings; 1. Their sorts or kinds, distinguished by their matter, of which Animalia, or living creatures, ch. 1. Inanimalia, or inanimate creatures, ch. 2. Occasion for which they were: 1. Good things from God, ch. 3. 2. Evil things from men, ch. 4,5. 2. Rites, ch. 6,7.

II. Persons, and these. 1. Public, viz. the priests their consecrating to their office, ch. 8. Execution of their office, ch. 9. transgression in their office, ch. 10.

1. Private, in respect of their sanctification.

(1.) Particular, of one man; where observe the ways whereby he is polluted—viz. (a) eating, ch. 11. (b) child-bearing, ch. 12. (c) leprosy, ch. 13,14. (d) flux, ch. 15.

(2.) Common, of the whole church.

1st, In things necessary, about which consider (1.) The laws which concern either purification for sins ordinary, ch. 16. extraordinary, ch. 17. or information of their lives; (a) Economical, about marriage, ch. 18. (b) Political, about their carriages, ch. 19,20. (c) Ecclesiastical; which laws consider either persons, ch. 21. or things, ch. 22. or times, as days, ch. 23,24. years, ch. 25. (2.) Obligation of these laws, by promises and threatening's, ch. 26.

2dly, In things voluntary, ch. 27.

SUB-SECT. 4. Numbers.

Of the laws, for most part, political, occasioned by the mustering of the people for their journey to Canaan.

Numbers. This story contains,

I. Their preparation to the journey, wherein note: 1. Their mustering, or numbering, which was either civil, of the people that were numbered, ch. 1. ordered, ch. 2. or sacred, of the priests that were numbered, ch. 3. ordered, ch. 4. 2. Laws given them, which are either common to all, about sanctity in things necessary, ch. 5. things voluntary, ch. 6. or particular, for the laity; viz. The tribes, ch. 7. and the clergy; viz. the priests and Levites, ch. 8. 3. Manner of their sanctification and order, ch. 9. their progress or journey.

II. Their journeys, which are distinguished by a story of eight murmurings of the people, 1. for the tediousness of their journey, ch. 11,2. for loathsomeness of the manna, ch. 11. 3. for the emulation of Miriam, and Aaron against Moses, ch. 12. 4. for the sedition of the spies, who murmured, ch. 13. were plagued, ch. 14. reconciled, ch. 15. 5. for the conspiracy of the three Levites, Korah, Dathan, and Abiram, ch. 16. 6. for the indignation of the people at the former judgments; wherein their murmuring, ch. 17. their reconciling persons, ch. 18. manners, ch. 19. 7. for want of water, ch. 20. 8. for wearisomeness of the way, ch. 21.

III. Their station or abode when they came to Canaan, which hath two stories that concern,

1. The people who were to inherit, considered in a sixfold manner; (1.) as conquerors of their enemies, ch. 22. (2.) as encouraged by magic arts, Balaam, ch. 22,23,24. (3.) as disordered with idolatry and fornication, ch. 25. (4.) as reconciled, and again mustered, ch. 26. (5.) furnished with a new prince, ch. 27. (6.) instructed about sacred things, either necessary, ch. 28,29. or voluntary, ch. 30.

2. The inheritance itself considered, 1. In a part of it, as conquered, ch. 31. as disposed, ch. 32. where, by digression, their journeys are reckoned all together, ch. 33. 2. In the whole, wherein are set down, 1st. The bounds or division of the land, ch. 34. 2dly, the Law, concerning the inheritance of the priests, ch. 35. Of the people ch. 36.

SUB-SECT. 5. Deuteronomy.

Is a repetition of the Law.

I. Preparation of the people to receive the law by Moses, (1.) by a rehearsal of God's blessings to them in peace, ch. 1. (2.) Good success which they had in war, ch. 2,3. (3.) Council, ch. 4,5.

II. Promulgation of the Law given to the people, ch. 6,7,8,9,10,11. (1.) By the propounding of it; (2.) By the expounding of it; namely,

1st, The Moral Law Generally, and Specially, ch. 12,13.

2dly, The Ceremonial Law, ch. 14,15,16.

3dly, The Judicial Law, as it was either Common to all, ch. 16. or Singular, for priests, ch. 28. for people, ch. 19. for war, ch. 20. for civil justice, ch. 21, to ch. 27.

III. Confirmation of the Law after it was given (1.) By signs, ch. 26. (2.) By promises, and threatening's, ch. 28. (3.) By renovation of the covenant, ch. 29,30. (4.) By the election of a new captain, ch. 31. (5.) By prophecies, ch. 32,33.

IV. Conclusion of all, by the death of Moses, ch. 34.

Hitherto of the Law: Now of the prophets, which are either Historical, called the Anterior prophets; or Doctrinal, called Hagiographical; or Prophetical, called Posterior prophets.

SECT. 3. Of Prophets Historical.

SUB-SECT. 1. Joshua.

Joshua contains,

I. His calling to the Government, ch. 1.

II. His acts in his Government:

1. In time of war; where note (1.) The sending of the spies, ch. 2. (2.) Their miraculous passage over Jordan, with the consequents, ch. 3,4,5. (3.) The besieging and winning of Jericho, ch. 6,7. (4.) Winning of Ai, ch. 8. (5.) Covenanting with the Gibeonites ignorantly, ch. 9. (6.) Victory over five kings, ch. 10. (7.) Battle with the remnant of the Canaanites, ch. 11. (8.) all repeated, ch. 13.

2. In time of peace; where note (1.) Division of the Land, ch. 13, to 21. (2.) Dismission of the Trans-jordiani, ch. 22. (3.) Celebration of the parliament, ch. 23. (4.) Death of Joshua, ch. 24.

SUB-SECT. 2. Judges.

Story of the Jews under the Government of Judges.

Judges contains,

I. The occasion of that government, ch. 1,2.

II. Narration of the people's state, (1.) Under Governors, Othniel, Ehud, Shamgar, ch. 3. Deborah, ch. 4,5. Gideon, ch. 6,7,8. Abimelech, ch. 9. Jephthah, ch. 10,11,12. Samson, ch. 13, to 16. (2.) Without Governors; wherein of their monstrous sins and civil wars, ch. 17.

SUB-SECT. 3. Ruth.

A Moabitish woman; Of her Piety.

Ruth contains,

I. Her conversion, ch. 1.

II. Her conversation, ch. 2.

III. Her marriage, (1.) procured, ch. 3. (2.) Celebrated, ch. 4.

SUB-SECT. 4. Hitherto of the State of the Jews under Judges.

Now under kings till the captivity.

I. As the kingdom was united, in books of Samuel, where kings are (1.) by Election, 1 Sam. (2.) Succession, 2 Sam.

II. As it was divided, in the books of Kings, under Solomon, 1 Kings. Other kings; 2 Kings.

III. As it was in both states, more fully considered in the books of Chronicles.

SUB-SECT. 5. 1 Samuel.

Jews state under kings Elect.

1 Samuel contains,

I. The time of change of Government in Samuel's days; whose birth is described, ch. 1. and part of ch. 2.

II. Occasion of the change; viz. wickedness, (1.) Of the sons of Eli, which is threatened, ch. 2,3. punished, ch. 4,5,6,7. and (2.) Of Samuel's son, ch. 8.

III. Story of the kings; (1.) Saul; first, Of whose election, as he was called, ch. 9. confirmed by inauguration, ch. 10. By consent of the people, ch. 11. By resignation of Samuel, ch. 12. 2dly, Of Saul's rejection, with the true cause of it, ch. 13,14,15. (2.) David; 1. his posterity, viz. his vocation to his kingdom, ch. 16. His victory over Goliath, ch. 17. (2.) David' adversity; viz. 1st, His exile and banishment, (a) the cause of it, ch. 18. (b) the kinds of it, viz. in his own country, ch. 19,20. out of his own country, amongst Philistines, ch. 21. amongst Moabites, ch. 22. 2dly, David's persecutions; wherein (1.) the grievousness appears both by the diversity of places whither he fled, ch. 23, to 27. and by the flight to his enemies with whom he lived, ch. 27, to 30. (2.) The end of them, ch. 31.

SUB-SECT. 6. 2 Samuel.

Under the Successive kings.

2 Samuel contains,

I. The tidings of Saul's death, ch. 1.

II. The unlawful Successor of Saul, Ishbosheth, whose promotion, ch. 2. Dejection, ch. 3,4.

III. The true successor (David) whose inauguration, ch. 5. his good government, (1.) in religious things, ch. 6,7. (2.) in war, ch. 8. (3.) in political things, ch. 9,10. his bad government, where, 1. His sins committed, ch. 11. 2. Confessed, ch. 12. 3. Punished with judgments internal and external, 1st, Internal, or domestic punishments, as Amnon's incest, ch. 13. and Absalom's Sedition; whereof the occasion, ch. 14. Beginning, ch. 15; progress, ch. 16. Issue, ch. 17,18,19. 2dly, External and public, 1. The kinds of it, as, Sedition of Zeba, ch. 20. and famine, ch. 21. 2. The events of it, Good, as, Thanksgiving, ch. 22. Prophecy, ch. 23. Evil, ch. 24.

SUB-SECT. 7. 1 Kings.

Two Books treat of the kingdom as divided.

1 Kings contains,

I. The increase of the kingdom under Solomon, wherein (1.) His institution to be king, ch. 1. (2.) Conservation in the kingdom, ch. 2,3. (3.) Administration of it; wherein his glorying in his family, ch. 4. Buildings, ch. 5, to 9. Riches, ch. 10.

II. Decrease; 1. Occasion or cause, viz. Sins of Solomon, and justice of God, ch. 11. 2. Beginning of it, as authors of the division, Rehoboam and Jeroboam, ch. 12,13,14. Their successors, whose reigns are handled briefly, ch. 15, more largely, from ch. 15. to the end of the book.

SUB-SECT. 8. 2 Kings.

Of the Decrease of the Kingdoms of Israel and Judah.

2 Kings contains,

I. Their continuance or defection together, (1.) Of the Kings of Israel apart, as Ahaziah, ch. 1. Joram, ch. 2, to 9. Jehu, ch. 9,10. Joash, ch. 11,12. Jehoaz, Joas, ch. 13. (2.) Of both kingdoms together, ch. 14, to 18.

II. A special story of the defection of the kingdom of Judah, (1.) Their decay, ch. 18, to 22. (2.) Their repair, ch. 22,23. (3.) Their final destruction, ch. 24, to the end.

SUB-SECT. 9. 1 Chronicles.

1 Chronicles contains,

I. The beginning of the kingdom of Israel, 1. Genealogy of the world from Adam to Jacob, ch. 1,2. Particularly of the nation of Israelites in twelve tribes, ch. 2, to 9. II. The administration of the kingdom, 1. Under Saul, ch. 9,10. 2. Under David, whose entrance and acts are described.

1. David's entrance into his kingdom, his inauguration, ch. 11. His followers, ch. 11,12. Care of religion, ch. 13. Confirmation in his kingdom, ch. 14. 2. David's acts, (1.) in the progress of his reign, his good acts, for religion and God's service, ch. 15,16,17. War. ch. 18,19,20,21. his civil acts, ch. 21. (2.) Towards the end of his reign, in his old age, such as 1st, His courses again for religion, ch. 22, to 26. 2dly, His order for the common-weal, ch. 27. 3dly, The parliament a little before his death, and events of it, ch. 28,29.

SUB-SECT. 10. 2 Chronicles.

2 Chronicles contains,

I. The increase of the kingdom under Solomon, (1.) His virtues, ch. 1,2. His buildings both sacred, ch. 2, to 7. and civil, ch. 8. (3.) His condition and death: ch. 9. II. The decrease in the reign of Rehoboam, ch. 10,11,12. Abia, ch. 13. Asa, ch. 14,15,16. Jehoshaphat, ch. 17,18,19,20. Joram, ch. 21. Ahaziah, ch. 22. Joash, ch. 23,24. Amaziah, ch. 25. Uzziah, ch. 26. Jotham,

ch. 27. Ahaz, ch. 28. Hezekiah, ch. 29, to 33. Manasseh, Amon, ch. 33. Josiah, ch. 34,35. Jehoahaz, Jehoiakim, Jehoniah, Zedekiah, ch. 36.

SUB-SECT. 11. Ezra.

Of the Return of the people from Babylon.

I. Of the manner of it, ch. 1,2. II. Of the end of it; viz. Restoring of religion and government, ch. 3. III. Of the hindrance, 1. Raised by the Samaritans, ch. 4. By the governors of the land of Canaan, ch. 5. 2. Removed by Cyrus, ch. 6. and by Ezra, of whose journey, ch. 7,8. Reformation which he wrought, ch. 9,10.

SUB-SECT. 12. Nehemiah.

Treats of,

1. The repair of the buildings, 1. The causes of it, ch. 1,2. 2. The work itself which was begun, ch. 3. hindered, ch. 4,5,6. finished, ch. 7. II. Reformation political and ecclesiastical, ch. 7. to 14.

SUB-SECT. 13. Esther.

Contains a story of a miraculous deliverance of the Jews.

I. The means of it, viz. Esther ch. 1,2. II. The manner of it. 1. The greatness of the danger, ch. 3,4. 2. The degrees of the deliverance, 1st, The intercession of the queen, ch. 5. 2dly, Frustrating the advice of Haman, ch. 6,7. 3dly, Confirmation of the deliverance. 1. Revoking the decree, ch. 8. 2. Punishing adversaries, ch. 9. 3. Peace of the Jews, ch. 10.

Hitherto of the Books Legal and Historical: Now of the Books Dogmatical, or Sapiential, which concern either a singular subject, as Job; or a common subject, as David's psalms; Solomon's proverbs, Ecclesiastes, Canticles.

SECT. 4. Of Prophets Dogmatical.

SUB-SECT. 1. Job.

Job contains,

I. A dialogue; 1. The occasion, Job's prosperity, ch. 1. Job's adversity, ch. 2. Job's sin, ch. 3. 2. The sorts, and so observe the speeches of 1st. The disputants, Eliphaz, ch. 4,5. Job, ch. 6,7. Bildad, ch. 8. Job, ch. 9,10. Zophar, ch. 11. Job, ch. 12,13,14. Eliphaz, ch. 15. Job, ch. 16,17. Bildad, ch. 18. Job, ch. 19. Zophar, ch. 20. Job, ch. 21. Eliphaz, ch. 22. Job, ch. 23,24. Bildad, ch. 25. Job, ch. 26, to 32. 2dly, The moderators, 1. Elihu, ch. 32,33. 2. God, ch. 34 to 41.

II. An Epilogue, ch. 42.

SUB-SECT. 2. The Psalms.

Are, by the Hebrews divided into five books.

I. From Psalm 1. to the end of Psalm 41. concluded with Amen and Amen.

II. From Psalm 42. to the end of Psalm 72. shut up with Amen and Amen.

III. From Psalm 73. to the end of Psalm 89. closed with Amen and Amen.

IV. From Psalm 90. to the end of Psalm 106. ending with Amen, Hallelujah.

V. From Psalm 107. to the end of Psalm 150. concluding with Hallelujah.

This division seems to arise from the peculiar close of these five Psalms. Others divide them into two parts, viz. some directed from man to God, as the praying and thanksgiving psalms; some directed from God to man, as the exhortatory, consolatory, didactical, prophetical Psalms.

SUB-SECT. 3. Proverbs.

Contains rules of life.

I. General, about piety, wherein 1. What we must do, ch. 1,2,3,4. 2. What we must avoid, ch. 5, to 10. II. Special, and so the life of man is informed by all sort of rules, political, economical, moral, ch. 10 to the end.

SUB-SECT. 4. Ecclesiastes.

Ecclesiastes treats,

1. Of the vanity of all earthly things, proved by Solomon's observations in his own estate, ch. 1,2. and conditions of all sorts of men, ch. 3, to 10. II. Rules to be observed in this vain life of ours, ch. 10,11,12.

SUB-SECT. 5. Canticles.

Description of the love 'twixt Christ and his Church.

In speeches (1.)'Twixt Christ and church, ch. 1. (2.) Church and Christ, ch. 2. (3.) Church, ch. 3. (4.) Christ, ch. 4. (5.) Church, ch. 5. (6.) Church and Christ, ch. 6. (7.) Church, ch. 7,8.

These are the books dogmatical: Now follow prophets, four greater, and twelve lesser.

SECT. 5. Of Prophets Prophetical.

SUB-SECT. 1. Isaiah.

Contains prophecies,

I. Legal, 1. Reproving and correcting sins of the Jews, ch. 1, to 11. With comfort to the elect, ch. 11. to 12. 2. Threatening, 1st, Enemies of God's people, the particular nations threatened, ch. 23. to 28. The general uses of these threatening's, ch. 24. to 27. 2dly, Israelites, ch. 28. 3dly, Jews themselves, whose captivity is denounced with mixed comforts in Christ, ch. 29. to 36. II. Historical, ch. 36, to 49. III. Evangelical, (1.) concerning their Deliverance from, and preservation in captivity, ch. 49, to 50. (2.) Kingdom of Christ, about which he makes eight sermons or speeches. 1. Of Christ, ch. 40,50,51. 2. Of God, ch. 52. 3. Of the prophets expounding 1. the story of Christ, 53. and 2. the fruit of his kingdom, ch. 54. 4. Of God, promising, ch. 45. Exhorting, ch. 56,57. 5. Of the prophets reproving hypocrisy, ch. 58,59. Exciting the church, ch. 60. 6. Of Christ, ch. 61,62. 7. Of the church, ch. 63,64,65. 8. Lastly of God, ch. 66.

SUB-SECT. 2. Jeremiah.

Contains,

I. A prologue concerning the prophet's calling, ch. 1. II. Sermons concerning the Jews either in Judea, in the reign of Josiah, ch. 2. to 21. Zedekiah, ch. 21. to 25. Jehoiachin, ch. 25,26,27. Zedekiah again, ch. 28. to 35. Jehoiachin again, ch. 35,36. Zedekiah again, ch. 37. to 43. Or in Egypt, ch. 43, to 46. 2. Concerning the enemies of the Jews, ch. 46. to 52. III. An epilogue historical, ch. 52.

SUB-SECT. 3. Lamentations.

Contains,

The mourning's of the church, ch. 1. Prophet, ch. 2. Church, ch. 3. Prophet, ch. 4. Church, ch. 5.

SUB-SECT. 4. Ezekiel.

Contains,

I. The preface, which concerns 1. God, and his majesty, ch. 1. 2. The prophet and his fearfulness, ch. 2. his confirmation, ch. 3. II. Prophecies themselves, which contain 1. Objurations, or reproof of the impiety of the Jews, with their judgments, in 17 sermons from ch. 4. to 25. 2. Comminations against the enemies of the Jews, in 8 sermons from ch. 25, to 34. 3. Exhortations and encouragements to the Jews, to repentance and hope of delivery in six sermons from ch. 34, to 40. 4. Consolations in one continued prophecy of their spiritual deliverance by Christ in visions, from ch. 40, to the end.

SUB-SECT. 5. Daniel.

Contains,

I. A history of the things done in the kingdoms both of the Babylonians and Persians, ch. 1. to 7. II. A prophecy of things to be done; 1. Many

calamities to be executed, ch. 7, to 12. 2. Final deliverance and glory of the elect, ch. 12.

SUB-SECT. 6. Hosea.

Is,

I. Parabolical; and so the prophecy is propounded, ch. 1. Applied, ch. 2. Repeated, ch. 3. II. Plain; and so is either, 1. A commination or invective, in three sermons 1. in ch. 4. 2. in ch. 5,6,7. 3. in ch. 8,9,10. 2. Consolation, ch. 11, to 14.

SUB-SECT. 7. Joel.

Contains,

I. A commination of famine, ch. 1. II. An exhortation to repentance, ch. 2. III. A consolation to penitents, ch. 3.

SUB-SECT. 8. Amos.

Contains,

I. A commination against 1. Enemies of God's people, ch. 1. 2. Against Jews and Israelites, and that 1. in plain words, against their idolatry, ch. 2. their violence, ch. 3. their indignity, pride, inhumanity, luxury, ch. 4,5,6. 2. In a threefold type, ch. 7,8,9. II. A consolation from the 11 verse of the 9th ch. to the end.

SUB-SECT. 9. Obadiah.

1. Doth testify to ver. 12. 2. Dehorts to ver. 17. 3. Comforts, to the end of the ch..

SUB-SECT. 10. Jonah.

First, Describes the two callings of Jonas, 1st, in the manner of it, ch. 1. 2dly, the effect of it, prayer, ch. 2. Second, His sermons to the Ninevites and their repentance, ch. 3. The effect of their repentance in Jonah, ch. 4.

SUB-SECT. 11. Micah.

Contains Five Sermons.

(1.) Threatening against the whole kingdom, ch. 1,2. (2.) Threatening against the magistrates, ch. 3. (3.) Consolations in God and the Messiah, ch. 4,5. (4.) Commination, ch. 6. (5.) Consolation again, ch. 7.

SUB-SECT. 12. Nahum.

He threatens destruction to the Assyrians, which is 1. Propounded, ch. 1. 2. The means shewed, ch. 2. 3. The cause of their sins, ch. 3.

SUB-SECT. 13. Habakkuk.

Contains, (1.) A dialogue betwixt God and the prophets, ch. 1,2. 2. A prayer, ch. 3.

SUB-SECT. 14. Zephaniah.

Contains three sermons, viz. (1.) A commination, ch. 1. (2.) An exhortation, ch. 2. (3.) A mixture of both, ch. 3.

SUB-SECT. 15. Haggai.

First, Exhorts to build the temple, ch. 1. Secondly, Comforts with prophecy of Christ's kingdom, ch. 2.

SUB-SECT. 16. Zechariah.

Contains,

I. Types and visions, (1.) Hortatory, generally to all the people, ch. 1,2. Specially unto the priests, ch. 3,4. (2.) Monitory, ch. 5,6. (3.) Consolatory, ch. 6. II. Speeches and sermons (1.) Doctrinal, of things present, about God's service, ch. 7,8. (2.) Prophetical, of things that concern Christ's incarnation, ch. 9,10. Christ's passion, ch. 11,12,13.

SUB-SECT. 17. Malachi.

(1.) Chides for perfidiousness in God's service, ch. 1. for pollution of marriage and blasphemy, ch. 2. (2.) Comforts in the promise of Christ, ch. 3. and of Christ his forerunner, ch. 4.

CHAP. XVII. – OF THE ANALYSIS OF THE WHOLE BIBLE – NT.

SECT. 1. New Testament Preliminaries.

1. Historical, viz. Four Evangelists, and Acts. 2. Doctrinal; in epistles of Paul, James, Peter, John, Jude. 3. Prophetical, in the Revelation.

The books, for memory's sake, are comprised in these four verses.

Matthew, Mark, Luke, John, and Acts; these are books historical:

Epistles, Rom. Cor. Gal. Eph. Philip. Colos. teach doctrines all;

Join Thess. Timoth. Tit. Phil. and Heb. Paul for author, some deny,

To doctrines still, James, Pet. John, Jude; Except Revel. 'tis prophecy.

SECT. 2. Of Books Historical.

SUB-SECT. 1. Matthew.

Speaks of Christ.

I. In his person, as of his birth, ch. 1. his education, ch. 2.

II. His office, 1. In his preparation unto his office in his forerunner John Baptist, ch. 3. and in himself, who was baptized, ch. 3. Tempted, ch. 4. 2.

Execution of his office, (1.) Prophetical in teaching, whose doctrine is briefly expounded, ch. 5,6,7. and largely expounded and confirmed; and so he 1st, Teacheth, and confirmed by miracles of all sorts, ch. 8, to 19. 2dly, Reproves, and confuteth the doctrine of the scribes and pharisees, ch. 19, to 24. 3dly, Foretells and prophesieth the destruction of Jerusalem and of the world, ch. 24,25. (2.) Sacerdotal, in his passion, and sacrifice for the sins of the world, ch. 26,27. (3.) Regal, in respect of the beginning and manifestation of it, ch. 28.

SUB-SECT. 2. Mark.

Treats.

I. Of Christ's life, and herein 1. of his forerunner, ch. 1. 2. Of his sayings and doings, (1.) Before his transfiguration, and so reports both his oracles, ch. 2. and miracles, ch. 2, to 9. (2.) In his transfiguration, ch. 9. (3.) After it, and that before he entered the city, ch. 10. In his entrance, his disputation, ch. 12. His prediction, ch. 13. II. Of Christ's death, where (1.) Antecedents before it, ch. 14. (2.) Manner of it, ch. 15. (3.) Consequents after it, ch. 16.

SUB-SECT. 3. Luke.

Treats.

I. Of Christ's life 1. Private, wherein (1.) Conception, ch. 1. (2.) His birth and education, ch. 2. 2. Publick, in preaching the gospel, where (1.) His preparation to it, ch. 3. (2.) Performance of it; and that either alone, by teaching, ch. 4. by doing, ch. 5. Or with others; viz. his apostles, whom he calls and instructs, ch. 6,7,8. Sendeth, ch. 9. Seventy disciples, ch. 10.

II. Of Christ's death:

1. Antecedents of it; where consider the things he did, and spake, (1.) In his journey to Jerusalem, where he taught of inward worship of God, viz. prayer, ch. 11. Faith. ch. 12. Repentance, in causes moving to it, ch. 13.

Hindering of it, ch. 14. Effects of it, ch. 15. And of outward worship, where 1. What we must avoid, viz. Abuse of riches, ch. 16. Scandal, ch. 17. 2. What we must do, ch. 18. (2.) When he came to Jerusalem, how he was received, ch. 19. Disputed, ch. 20. Prophesied, ch. 21. 2. Tenor of his death, ch. 22,23. 3. Consequents after it, ch. 24.

SUB-SECT. 4. John.

Treats.

I. Of Christ's Person, ch. 1. II. Of his office; which he performed in his journey to three feasts: 1. Of the passover 1. In Cana from whence he sent out, ch. 2. (2.) While he abode at the feast, ch. 3. (3.) In his return by Samaria, ch. 4. 2. Of Pentecost, where he cured the palsy, ch. 5. and fed the people, ch. 6. 3. Of tabernacles, where note (1.) His coming to Jerusalem, ch. 7. (2.) His abode there, his disputation, ch. 8. Works, ch. 9. Sermon, ch. 10. (3.) His departure thence, ch. 11. 4. To the celebration of the true Passover, about his death, where note,

1st, What went before it, viz. (1.) His deeds, as his entrance to the city, ch. 12. And washing his disciples feet, ch. 13. (2.) His speeches at supper-time, ch. 14. As they went to the garden, some monitory, ch. 15. Some consolatory, ch. 16. Some supplicatory, ch. 17.

2dly, The manner of it, ch. 18,19.

3dly, Consequents of it; viz. his appearance to his disciples, conversing in Judea, ch. 20. Fishing in Galilee, ch. 21.

SUB-SECT. 5. Acts.

A history of the Apostles.

I. A general one of all, viz. (1.) Of their assembling, ch. 1. (2.) Of their gifts, ch. 2. (3.) Of their sayings, ch. 3. II. A special (1.) Peter with John and others, ch. 4,5. (2.) Stephen, ch. 6,7. 13. Philip, ch. 6. (3.) Peter alone, 1st,

His miracles, ch. 9. 2dly, Doctrine propounded, ch. 10. Defended, ch. 11. 3dly, Imprisonment and deliverance, ch. 12. (4.) Paul, and his travels, 1st, With Barnabas, ch. 13,14. 2dly, With Silas, 1. of whose departure, whereof the first council at Jerusalem, ch. 15. 2. His abode 1. In Asia, ch. 16. 2. In Grecia, ch. 17. 3. Return, ch. 18. 3dly, For the Ephesians, where (1.) From whence he went, 18, to 23. (2.) By what place, ch. 19,20. (3.) Whither he came, viz. (1.) To Jerusalem, and what befell him there, ch. 21,22,23. (2.) To Cesarea, and what was done under Felix, ch. 24. Festus, ch. 25. Agrippa, ch. 26. (3.) At Rome, ch. 27,28.

SECT. 3. Of the books doctrinal.

SUB-SECT. 1. Romans.

Treats.

(1.) Justification, ch. 1,2,3,4,5. (2.) Sanctification, ch. 6,7,8. (3.) Predestination, ch. 9,10,11. (4.) Good works, ch. 12, to 16.

SUB-SECT. 2. 1 Corinthians.

I. He reproves (1.) For schisms and factions, and hearkening to ambitious teachers, ch. 1,2,3,4. (2.) Incest and fornication, ch. 5. (3.) Going to law, ch. 6.

II. He disputeth about (1.) Marriage, ch. 7. (2.) Things indifferent, ch. 8,9,10. (3.) Sacrament of the supper, ch. 11. (4.) Right use of spiritual gifts, ch. 12,13,14. (5.) Resurrection, ch. 15.

III. He concludeth about collections, and matters of salvation, ch. 16.

SUB-SECT. 3. 2 Corinthians.

I. He apologizeth for himself against divers aspersions, ch. 1,2,3,4,5.

II. He exhorteth them, (1.) to a holy life, and patience, shunning needless society with the wicked, ch. 6. (2.) to avoid judging ill of him, ch. 7. (3.) to

mercy and liberality, ch. 8,9. (4.) to sincere respect of him and his apostleship, ch. 10,11,12.

III. Concludeth, ch. 13.

SUB-SECT. 4. Galatians.

(1.) He reproves their backsliding, ch. 1. (2.) Treats of justification, ch. 2,3,4. (3.) Exhorts to good works, ch. 5,6.

SUB-SECT. 5. Ephesians.

Treats.

(1.) Of matters of faith, ch. 1,2,3. (2.) Of works, ch. 4,5,6.

SUB-SECT. 6. Philippians.

I. Narration, (1.) of his love to them, 2. His afflictions, 3. His desire of death, ch. 1.

II. He exhorts 1. to love and humility, ch. 2. (2.) To wariness and progress, assurance and sanctity, ch. 3.

III. He concludes with particular exhortations and with general commendations, ch. 4.

SUB-SECT. 7. Colossians.

Treats.

Of matters of faith, ch. 1,2. and life, ch. 3,4.

SUB-SECT. 8. 1 Thessalonians.

Treats.

(1.) Of their conversion, ch. 1. (2.) Of the means of it, ch. 2. (3.) Of the fruits of this love to them, and care for them, ch. 3. (4.) Directions for their lives, ch. 4.

SUB-SECT. 9. 2 Thessalonians.

(1.) He comforts, ch. 1. (2.) He prophesieth, ch. 2. (3.) He exhorteth, ch. 3.

SUB-SECT. 10. 1 Timothy.

(1.) He confuteth the erroneous doctors, ch. 1. (2.) He exhorteth about prayer and apparel, ch. 2. (3.) Informeth concerning the duty of bishops and deacons, ch. 3. (4.) Prophesieth of the last and evil times, ch. 4. (5.) Ordereth church-governors, ch. 5. (6.) Taxeth several abuses, ch. 6.

SUB-SECT. 11. 2 Timothy.

(1.) He exhorteth him to perseverance, 1st, In the duties of his calling, ch. 1. 2dly, In Christian warfare, ch. 2. (2.) Prophesieth, ch. 3. (3.) Chargeth about preaching, and so concludeth, ch. 4.

SUB-SECT. 12. Titus.

He treateth of ministers, ch. 1. and hearers, ch. 2,3.

SUB-SECT. 13. Hebrews.

Treats.

I. Of Christ, and so (1.) Of his person, in his divine nature, ch. 1. in his human nature, ch. 2. (2.) his office, 1. of a prophet, ch. 3,4. 2. of a priest, ch. 5, to 10. II. Of the duties of Christians, and so of faith, ch. 11. and of a holy life, ch. 12,13.

SUB-SECT. 14. James.

Treats.

(1.) Of patience, right hearing the word, and true religion, ch. 1. (2.) Of love, and justification by works, ch. 2. (3.) Of the tongue, and wisdom, ch. 3. (4.) Of contentions, and presumption, ch. 4. (5.) Of oppression, and swearing, and prayer, and admonition, ch. 5.

SUB-SECT. 15. 1 Peter.

Hath in it a matter.

(1.) Of consolation, ch. 1, to 13. verse. (2.) Exhortation, from verse 13. of the 1 ch. to 8 verse of 3 ch. (3.) Dehortations, from 8 verse of 3 ch. to the

end of 3 ch.

And in these are again handled, (1.) Exhortation, 4 ch. to 12 verse. (2.) Consolation from 12 verse to the end of 4 ch. (3.) Dehortation implicitly, with the conclusion, ch. 5.

SUB-SECT. 16. 2 Peter.

(1.) Exhorts to holiness, ch. 1. (2.) Threatens wicked teachers and apostates, ch. 2. (3.) Prophesieth of the day of judgment, ch. 3.

SUB-SECT. 17. 1 John.

Treats.

(1.) Of the benefits of Christ, ch. 1. (2.) Of the office of Christians in love, ch. 2,3,4. and faith, ch. 5.

SECT. 4. Of the Book Prophetical.

SUB-SECT. 1. Revelation.

Contains,

(1.) History of the state of the church then, ch. 1,2,3. (2.) Mystery or prophecy 1. of the world, ch. 4, to 10. 2. Of the church (1.) in her battles, ch. 10. to 17. (2.) In her victories, ch. 17. to 21. (3.) Triumphs and eternal glory, ch. 21. to 22.

CHAP. XIII. – OF THE SAINTS SUFFERINGS.

SECT. 1. The suffering of the Saints.

Hitherto of Doing, one chapter I would add of Suffering; and rather because of the times into which we are cast; or, howsoever, be the times what they will, we cannot expect but that God will sometimes be honored by the sufferings and afflictions of saints. There is a strict and near dependence and connection betwixt Christianity and the cross, and that from the pleasure and providence of God, and dispensation of the things under the gospel: Christ hath so ordered it, that we should not serve the Lord our God of that which costs us nothing, but that true Christian piety should bring sufferings upon us. This course of the divine economy is so general and without exception that the apostle is clear, Heb. 12:6,7,8. Whom God loveth, he chastiseth, and scourgeth every son whom he receiveth; if you endure chastening, God dealeth with you as with sons, for what son is he whom the father chastiseth not? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not sons. Words of a large unlimited latitude, which I cannot discern any way in the world to soften, so as they may be supportable to him that hath no changes, that hath enjoyed an age of uninterrupted continued prosperity, without ever having the cross on his shoulders. When this text is set down as an aphorism of divine observation under the kingdom of Christ, as an axiom of gospel providence, there will be no safety in disputing or laboring to avoid the literal importance of it. 'Tis true indeed under the Old Testament, we find not any such economy, but promises of a long and happy life, in a temporal Canaan, to Gods servants; but under the gospel it is quite contrary; through much tribulation we must enter the kingdom of God. Our way to Zion is through the valley of Baca, we cannot follow Christ, and be his disciples but under these terms. All that will live godly in Christ Jesus must suffer persecution, Acts 14:22. Psalm 84:6. Matth. 16:24:2 Tim. 3:12. And therefore, as we have learned what to do, let us learn how to suffer; it is not duty only that we should seek Gods honor, but that we should seek it in his own way; while God is pleased to offer us opportunities of doing, while we see his mind in improving us thus, let us follow it on with all our might, let no opportunity slip, do to the utmost that we can for God; but when we see his mind to lay us aside, and to use another way, although it be in a way of affliction and grievous sufferings, let us now be willing to yield to God in this, as in the former way. And for our help therein I shall direct, 1. How to prepare for sufferings before they come. 2. How to carry in sufferings when they are come. 3. What to do, and how to carry when sufferings and afflictions are gone.

SECT. 2 Of the manner of preparation for sufferings before they come.

What? Are we now at ease are these sun-shine days of peace? Surely we should consider of the days of darkness which may be many. Ofttimes we are thinking of, and seeking after great things when we should be preparing to suffer hard things. Be not deceived, the clouds seem to gather, and ’tis time for us to prepare. Now this preparation consists in these particulars.

1. Make we account of afflictions: do not say I shall never be removed; although we know not what particular afflictions shall befall us, yet make an account that an afflicting condition will be your portion. Thus did the apostle, Acts 20:22,23. And now I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. It is our wisdom thus to make account of afflictions, that when they come they may be no other than were expected before. As it is reported of Anaxagoras, that when news came to him of the death of his son, and it was thought he would have been much troubled at it, he answered only thus, I knew that I begat one mortal: so when any troubles befall us, we should entertain them with these thoughts, I knew my condition to be an afflicted condition: I entered upon the ways of godliness upon these terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worse, I expect yet greater trials than these.

2. Let us deny ourselves, and so take up the cross: where self is renounced, the cross is easily born; it is self that makes the cross pinch. Now there is a six-fold self that in this case must be denied.

1. Self-opinion, we must be willing to lie quietly under the truth, to be convinced and to be guided by it. 2. Self-counsels, and Self-reasonings, we must take heed of conferring with flesh and blood, as it was the care of Paul, immediately I conferred not with flesh and blood, Gal. 1:16, surely if

he had, he would have been in danger. 3. Self-excellencies, our parts, our privileges, our credits, and all those things that are great in our own eyes, and that make us great in the eyes of the world. 4. Self-will, we must not think it so grievous a thing to have our wills crossed, we must not expect to have our conditions brought to our wills, and therefore it is our wisdom, whatsoever our conditions be, that we bring our wills unto them. 5. Self-comforts, those that give liberty to themselves to satisfy themselves to the utmost, although in lawful comforts, they will be unfit to suffer hardship, when God shall call them thereunto. I fear that neck (said Tertullian,) that is used to pearl-chains, that it will not give itself to the sword. 6. Self-ends, we must aim at God, and not at ourselves in all our ways; and then how easy will it be for us to bear crosses, considering that Gods ends do go on, though our ends be crossed?

3. Be we sure to lay a good foundation in a thorough work of humiliation. The seed that fell upon the stony ground withered, and although for a while it was received with joy, yet, when tribulation and persecution arose, by and by he was offended, Matth. 13:21. Mark the expression, by and by, he was presently offended, and all because there was no depth of earth, there was not a thorough work of humiliation. Some think the burdens of affliction great, because they never felt what the weight and burden of sin meant; but that soul which constantly exerciseth itself in the work of humiliation for sin, which burdens itself with the weight of its sins, and is willing to lie under sin for further breaking of spirit; that soul (I say) will be able to endure crosses, and to stand under sore afflictions.

4. Be we careful to preserve our inward peace with God and our own consciences. If vapors be not got into the earth, and stir there, all the storms and tempests abroad can never make an earthquake; so where there is peace

within, all troubles and oppositions without cannot shake the heart. Having peace with God, we glory in tribulations, Rom. 5:1,3. We are not only patient under them, but we glory in them. O then let that time that God gives us yet any respite from afflictions be spent making up our peace with God, let us now labor to get clearer evidences, and deeper sense of his love; then shall we suffer anything for God, O then we shall go through fire and water, then shall we triumph with the apostle, Rom. 8:38,39. I am persuaded that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come shall ever be able to separate me from the love of God in Christ Jesus.

5. Labor we to see more into the fulness of all good in God. The Lord told Abraham, that he was God all-sufficient, Gen. 17:1, as the only means to strengthen him against whatsoever evils he was like to meet withal. In God is all the excellency, beauty, comfort, and good of the creature in a most eminent and glorious manner, and God take infinites delight in communicating himself, in letting out his goodness to his creature; and if so, what is the loss of anything to me, when I see where I can have it made up? What is any bitterness, when I see such infinite sweetness to sweeten all? When tempests come upon mariners, and they be in narrow seas where they want sea-room, there is danger, but if they have sea-room enough, there is no fear, thus, if we are acquainted with the infinite fulness of good in God, we should see ourselves safe in the midst of all tempests, we should feel our spirits quiet under the sorest afflictions.

6. Do we humbly and cheerfully submit to our present condition whatsoever it is. Many cast about in their thoughts what they shall do hereafter, if troubles should befall them, and yet, in the meantime, they neglect the duties of their present condition: surely, if we would go on

humbly, and patiently in the performance of the duties that God now calls for, they would prepare us for whatsoever duties should be required hereafter. Mr. Bilney the martyr used to put his finger in the candle to prepare him for the burning of his whole body; a patient bearing of less troubles, for the present, will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our resignations of all unto the Lord. Let us renew our covenant with him to be at his dispose, that so when any trouble comes at any time, this resignation of heart and renewal of covenant may be fresh upon our spirits. Experience tells us that sometimes immediately after a day of solemn humiliation, the soul thinks it could then do or suffer any thing; but in a little time after (except this to be renewed again) the heart grows drossy and cleaves to present things, and mingles itself with them again; the often renewing of this keeps the heart very loose from the creature.

8. Lay we up provision against an evil day. There is a three-fold provision we should treasure up to prepare us for afflictions. 1. We should treasure up the consolations of God that he affords upon occasion, that at any time we feel in the performance of duties, in the exercise of graces, in the use of ordinances. 2. We should treasure up the experiences of Gods ways towards us, and his gracious dealings with us in former straights. 3.We should treasure up soul-supporting, soul-quickening, soul-reviving, soul-comforting promises, and that of several kinds, suitable to several afflictions, for we know not what kind of affliction we may meet withal.

9. Labor we much to strengthen every grace; it is strong grace that is suffering grace; a strong wing will fly against the wind, but so will not every wing. It is true a candle will hold light in a house, but if we go abroad

in the air, there is need of a torch, there must be stronger light there; weak grace may serve our turn to uphold us now, but in time of afflictions it had need to be strong; a little grace will be soon spent then, as a candle is soon spent when it stands in the wind.

10. Set much before us the example of Jesus Christ, and gods people, who have endured very hard things. In the example of Christ, consider 1. Who it was that suffered, he was the son of God, the glory of the father, God blessed forever; when we suffer, nothing but base worms trodden under foot do suffer. 2. What he suffered; even the wrath of God, and curse of the law, he was made a curse in the abstract, as the scripture speaks, which was another manner of thing than any of our afflictions. 3. For whom he suffered; it was for us vile worms, wretched, sinful creatures, who are enemies to him; we suffer for God who is infinitely blessed, to whom we owe all we are or have. 4. How freely he suffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us it is not in our liberty whether we will suffer or no, we are under the power of another. 5. How meekly he suffered; he was as a sheep before the shearer, his sufferings no way disquieted his spirit, but still it kept in a sweet quiet frame in the midst of it all. Thus set we Christ before us, let these meditation be meat and drink unto us. In the example of Gods suffering saints, consider what precious choice-spirited men they were, how holy, how spiritual, how heavenly; what are we in comparison of them? Consider what they did, what they endured for the Lord Jesus Christ. To this purpose there's a notable chapter, Heb. 12. Read and consider; is it not enough for us that we have such a cloud of witnesses, such a noble army of martyrs before us and with us?

Thus of preparation for afflictions before they come.

SECT. 3 – Of the manner of bearing sufferings when they come.

If any man will come after me, saith Christ, let him deny himself and take up his cross, and follow me, Mat. 16:24. This cross is sufferings; in which condition one way or the other we may be (if God so please) continually; the soul might say, If I must bear this cross, I hope it is but now and then; nay saith Christ, Let him take up his cross daily, Luk. 9:23. But if every day, may the soul say, I hope it is an easy cross. Nay saith Paul, it is a killing cross, I die daily, 1 Cor. 15:31. Yet may the soul say, if it be a killing cross, I hope there are refreshing's some part of the day. Not so neither; for thy sake, saith David, are we killed all the day long, Psalm 44:23. In regard of the danger of death. 2. In regard of some beginnings that we suffer. 3. In regard of our willingness to undergo it. But though we tie not these actual sufferings according to the letter, to every time and moment; yet certainly there is a time for that: and the duties that concern us when God now calls us to suffer afflictions are these. (1.) That we be willing to come under them. (2.) That we continually submit ourselves and quietly behave ourselves in them. (3.) That we labor to improve them.

SUB-SECT. 1. We must be willing to come under sufferings.

It was the honor of the three children in Daniel, 3:28, that they yielded their bodies to those fiery flames they were cast into. Let us not seek to put off sufferings by distinctions; certainly the best policy in dangerous times is the greatest purity. The Lacedemonians were wont to say, It was a shame for any man to fly in the time of danger, but for a Lacedemonian it was a shame to deliberate. How much more truly may this be said of a Christian, when God calls him to suffer? He should beforehand be resolved, that it should be a shame for him ever to deliberate. And yet by way of caution,

before we come under afflictions, let us look 1. That our cause be good. 2. That our call be clear. 3. That our end be right.

1. Look that the cause be good. It is not for every cause that a Christian should engage in sufferings. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or a busy-body in other men's matters, 1 Pet. 9:15, to suffer in these or the like cases is not Christian, neither will it be comfortable.

2. See that our call is clear, Christ calls not all to martyrdom; To you it is given to suffer, saith the apostle, Phil. 1:29, not only that you should believe in Christ, but also suffer for his sake. Affliction is a gift of love, even as faith is; 'tis grace as well to bleed for Christ, as to believe in Christ. Let us be wise therefore to clear our call: for example, if truth suffers by our silence, then we are called to speak; if the saving of our life should be Christs denial, then are we called to die; if we are before a magistrate for the name of Christ, Christ then calls us not be ashamed of him; if sin and suffering surround us, as that we are necessitated to take the one, and to leave the other, then we may conclude that Christ calls us to suffering.

3. Let us eye our end in all our sufferings; if our end be Self, how should we expect comfort? Some have died that their names might live; a Roman spirit can hold on to suffering and death itself; an opposing spirit will put on some to die rather than yield: the apostle hath left it a clear thing, that 'tis possible to give one's body to be burnt, 1 Cor. 13:3, and yet to want true divine love. One may (I wish none did) suffer as much for selfish as sublime respects, i.e. for his own glory. O let us mind Christs glory, truths propagation, the maintenance of equity and righteousness in all our sufferings; and if so, go on, fear not, flinch not, if we draw back, his soul will have no pleasure in us; what? Are we shy of the ways of religion

because of affliction? If such thoughts work in us any time, take these considerations.

1. At what low rate do we prize the ways of God, that such and such more low comforts must not be laid down for them, that such light afflictions must not be endured for the maintaining of them?

2. Consider if Christ had stood on such terms as to have said, I could be content indeed that these poor creatures might be delivered from misery, but seeing such grievous sufferings must be endured for their deliverance, let them perish for me, I am not willing to save them on such hard terms as these: O then what had become of us?

3. They who are so shy of suffering, may be forced to suffer in spite of their hearts, and what a sad thing will that be to them? What a sad thing was it to Cranmer after he had recanted for fear of sufferings, that yet he was forced to suffer? What a darkening was it to his spirit, to his cause, and to his good name?

4. Whatsoever prosperity we enjoy, when God calls us to suffer for him, it is cursed unto us: If we bless ourselves in our name, in our estate, our liberty, our life, and avoid the way of suffering, that God calls us unto, we deceive ourselves, for there is no blessing in them, they are all accursed to us.

5. All the duties of religion that now we perform out of a suffering condition are not accepted of God. We must not think now, having avoided suffering for Gods truth that because we are willing to perform duties, therefor God now accepts of us; no it was another work that God called us unto, a work of suffering, and seeing we have refused this, do what we can, God casts it as dung in our faces, and he regards it not; this is a sad

condition; what joy can such a man have of his life, if he had but an enlightened conscience?

6. What intolerable pride and delicacy is this in us that we will not venture the loss of anything, the enduring of anything for God and his truth? The least truth of God is more worth than heaven and earth, and what is our ease, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not trust God with our name, our estate, or liberty, how can we trust God with our souls, our eternal estate? How lightly do we regard the faithfulness, mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all those gracious blessed promises of God to us in this condition? Our base shyness, and cowardice of spirit is such, as if there were no God, no faithfulness, no mercy, no wisdom, no power to help us, as if there were no promise to support and relive us.

8. How little love is there in our hearts to God, when we are so shy of anything to be suffered for God? Love rejoices in suffering for the beloved: The avoiding hell, and the getting heaven are no great things (saith Chrysostom) where the love of God is.

9.What is the issue of soul apostacy? If we draw back from persecution, we draw on perdition. Christ is not so sweet in his dealings with martyrs, but he is as dreadful in his discovery of apostates. Ask Spira how doleful a condition denying is? He'll tell you that he could feel no comfort in his heart, that there was no place there but full of bitter torments and hideous vexing's of spirit; he'll tell you of Gods wrath burning in him like torments of hell, and that his conscience was afflicted with pangs unutterable.

10. What honor should God have in the world? Where would there be ay witness to truth against the rage and malice of the devil and wicked men, if

all should do as we do? If there be any Christian blood left in us, if any spirit worthy of our profession, O be we ashamed of our baseness this way, and be not so shy of sufferings.

SUB-SECT. 2. We must contentedly submit ourselves, and quietly behave ourselves in Sufferings.

Seeing we are now under an ordinance of God, take heed of the least murmuring or repining against God as if he were a hard master. If our spirits at any time begin to rise in such workings, let us charge our souls to be silent to God, it is a shame for a Christian not to be well skilled in that art, instructed in that mystery of Christian contentation; let us say with our Savior; Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father, and shall not I quietly and contentedly drink of that cup? Now we have an opportunity to manifest the power and excellency of our grace, to show what our grace can enable us to do: Strength of reason will go far in quieting and calming of the heart under afflictions, but grace surely, where it is true, will go farther; it will teach us to submit ourselves, and to resign our spirits unto God, to be willing that God should deliver us when he will, and as he will, and how he will, so that our wills are melted into the very will of God. It is true we may be sensible of it, and make our moan to God concerning it, and desire to be delivered of it, and seek it by all good and honest and lawful means; yet we must not murmur or repine, we must not fret or vex, there must not be any tumultuousness or unsettledness of spirit in us, there must not be any distracting fears in our hearts, not any sinking discouragements, base shifting's, rebellious risings against our God. Now that we may attain this frame, this grace of contentment and quietness of spirit, observe these directions.

1. Be we humbled in our hearts for the want thereof, or that we have had so little of this grace in us; there is no way to set upon any duty with profit, till the heart be humbled for the want of the performance of the duty before. Many men when they hear of a duty that they should perform, they will labor to perform it, but first they should be humbled for the want of it. “Oh that I had this grace of contentment (should everyone say) What a happy life I might have? What abundance of honor might I bring to the name of God? But o Lord, thou knowest it is far otherwise with me, I feel a kind of murmuring, and vexing, and fretting within me, every little cross puts me out of temper and frame of spirit: Of the boisterousness of my spirit! What a deal of evil doth God see in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!”

2. Pore not too much upon our sufferings. Many me have all their thoughts taken up about their crosses and afflictions, they are ever thinking or speaking of them; when they awake in the night, their thoughts are on them, and when they converse with others, nay it may be when they are praying to God, they are thinking on them. Oh, no marvel though we live discontented lives, if our thoughts be always poring on such things, we should rather have our thoughts on those things that may comfort us. It is very observable of Jacob, that when his wife died in child-birth, his wife called the child Benoni, that is, a son of sorrows, Gen. 35:18. Now Jacob he thought with himself, if I should call this child Benoni, every time that I name him, it will put me in mind of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my child have that name; and so the text saith, that Jacob called his name Benjamin, and that was the son of my right hand. Now this is to show us thus much that when afflictions befall us, we should not give way to have our thoughts

continually upon them, but rather upon these things that may stir up our thankfulness to God for his mercies. It is the similitude of Basil: “It is in this case as it is with men and women that have sore eyes; now it is not fit for those to be always looking on the fire, or on the beams of the sun, but on some things that are suitable, upon such objects as are fit for one that hath sore eyes, as upon green colors, or the like: So me or women that have weak spirits must not ever be looking upon the fire of their afflictions, upon those things that deject them or cast them down, but they are to look upon those things rather that may be suitable for the healing and helping of them.” It will be of great use and benefit to us if we lay it to heart, not to be poring always upon afflictions, but upon mercies.

3. Let us make a good interpretation of Gods ways toward us, if possibly we can. Should our friends always make bad interpretations of our ways towards them, we would take it ill. It is ill taken of the Spirit of God when we make ill interpretation of his ways towards us, and therefore if we can make any good interpretation of Gods ways toward us, let us make it. For example, If any affliction befall us, let us think thus, It may be God only intends to try me by this; it may be God saw my heart too much set upon the creature, and so intends to show me what there is in my heart; it may be God saw that if my estate did continue I should fall into sin, and so better my estate were, the worse would my soul be; it may be God intended only to exercise some grace in me; it may be God intends to prepare me for some great work which he hath for me to do; thus we should reason. It is usual with many otherwise to interpret Gods dealings, just as they did in the wilderness, God hath brought us hither to slay us, or to fall by the sword, Numb. 14:3. This is the worst interpretation that possibly we can make of Gods ways: Oh why will we make these worst interpretations when there

may be better? Love thinketh no evil. Love is of that nature that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine; and so though there might be ten interpretations presented to us concerning Gods ways towards us, and if but one be good and nine naught, we should take that one that is good, and leave the other nine. Oh retain good thoughts of God. Take heed of judging God to be a hard master, make good interpretations of his ways, and that will further our contentment in all our afflictions.

4. Let us look upon all our afflictions as sanctified in Christ, as sanctified in a mediator. This is to see all the sting, and venom, and poison of them to be taken out by the virtue of Jesus Christ the mediator between God and man. For example, Would a Christian have contentment? Say then, What is my affliction? Is it poverty that God strikes me withal? Christ had not a house to lay his head in, the foxes had holes, and the fowls of the air had nests, but the Son of man had not a hole to lay his head in, Matth. 8:20. O then how is my poverty sanctified? I see by faith the curse, and the sting, and venom of my poverty taken out by the poverty of Jesus Christ. Christ was poor in this world to deliver me from the curse of my poverty. Again, am I disgraced, dishonored? Is my good name taken away? Why Christ had dishonor put upon him, he was called Belzebub, a Samaritan, and they said he had a devil in him, Mark 3:22, John 8:48. All the soul aspirations that could be, were cast upon Christ, and this was for me, that I might have the disgrace that is cast upon me to be sanctified unto me. Again, am I jeered and scoffed at? Why so was Jesus Christ when he was in his greatest extremity; they could put thorns on his head, and a reed in his hand, and bow the knee before him, and mock him, and say, Hail king of the Jews,

Matth. 27:27. How then may I attain contentment in the midst of scorns and jeers, by considering that Christ was scorned, and by acting faith upon that which Christ suffered for me? We see many Christians lie under grievous pains and extremities very cheerfully, and some wonder it; why this is the way that they get it, viz. by acting their faith upon what pains Jesus Christ suffered: Are we afraid of death? Let us exercise our faith upon the death of Christ: Are we troubled in soul? Doth God withdraw himself from us? Let us exercise our faith upon the sufferings that Christ endured in his soul when he was in his agony, and when he sweat drops of blood. And this will bring contentment to our souls.

5. Let us fetch strength from Christ to bear all our burdens. Now this is done by going out of ourselves to Jesus Christ, and by acting our faith upon Christ, and by bringing the strength of Christ into our souls. A man may go very far with the use of reason alone to help him to contentment, but when reason is at a non-plus, then set faith on work: This is above reason. It would be ridiculous thing in the schools of philosophy to say, If there be a burden upon you, fetch strength from another: for another to come, and to stand under the burden they would easily grant, but that any one should be strengthened by another's strength, that is not near him in outward view, this they would think most ridiculous; O but true believers find contentment in every condition by getting strength from another; there is strength in Christ, not only to sanctify us and save us, but to support us under all our burdens and afflictions. And Christ expects that when we are under any burden, that we should act our faith upon him to draw virtue and strength from him. O sweet consolation! If a man have a burden upon him, yet if he have strength added to him, if the burden be doubled, yet if his strength be tripled, the burden will not be heavier but lighter, than it was before to his

natural strength; so if our afflictions be heavy and we cry out, “Oh we cannot bear them!” Yet if we cannot bear them with our own strength, why may we not bear them with the strength of Jesus Christ? Do we think that Christ could not bear them? Or if we dare not think but that Christ could bear them, Why may not we come to bear them? Some may question, Can we have the strength of Christ? Yes; that very strength is made over to us by faith, for so the scripture saith frequently, The Lord is our strength, God is our strength, and Christ is our strength, Psal. 28:7, and 42:2, and 118:14, Isa. 12:2, Heb. 3:19. And therefore is Christs strength ours, made over unto us, that we may be able to bear whatsoever lies upon us. This was Paul’s prayer for the Colossians, that they might be strengthened with all might, according to his glorious power unto all patience and long-suffering with joyfulness, Col. 1:11. 1. Here’s strengthening. 2. Here’s strengthening with all might. 3. Here’s strengthening with all might according to the glorious power of God in Christ. 4. Here’s the end, unto what? It is unto all patience and long-suffering with joyfulness. Oh you that are now under sad and heavy afflictions more than ordinary, look upon this scripture, and consider how it is made good in you, that so you may with comfort say, Through Gods mercy I find that strength coming into me, that is here spoken of in this scripture.

6. Let us fetch contentment from the covenant, and from particular promises in the covenant for the supplying of every particular want. There is no condition that a godly man can be in, but there is some promise or other in the scripture to help him in that condition: and this is the way of his contentment to go out to the promise, to plead the promise, to fetch from the promise that which may supply. But hath faith warrant to believe whatsoever we find in the promise literally? I dare not say so, but

howsoever it may act upon it, and believe that God will make it good in his own way. But I am in affliction, and here is a promise of that od will deliver me out of it, I act upon faith, but I am not delivered, what good now is there in this promise to me? I answer, 1. Notwithstanding our non-deliverance, yet now are we under the protection of God more than others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some other way, which shall be as good. Q.d. Let me have your health, your liberty, your life, you shall not lose by it, I will make it up to you some other way.

7. Let us by faith realize the glorious things of heaven to us: Faith we know, is the substance of things hoped for, and the evidence of things not seen, Heb. 11:1. Faith makes the kingdom of heaven, and the glory that is to come as now present: Hence the martyrs had such contentment in their sufferings: Though we have but a hard breakfast, say some, yet, we shall have a good dinner, we shall presently be in heaven. Let us but shut our eyes, said others, and we shall be in heaven presently. It is but a little cloud, said Athanasius, and it will presently be over. We faint not, said the apostle, why? Because these light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory, 2 Cor. 4:16,17. The Saints in their afflictions see heaven by them and that contents them. As the mariners though they were troubled before they could see land, yet, when they come nigh the shore, and see such a land mark, that contents them exceedingly: So the godly though they may be tossed in the midst of waves and storms, yet seeing the glory of heaven before them, they content themselves. One drop of sweetness of heaven is enough to take away all the sour and bitter of all the afflictions in the world.

8. Pray for this grace of contentment. It is Gods gift and it is a soul-business; it is an inward, quiet, gracious frame of spirit; which comes not so much from any outward arguments, or any outward thing, as from the disposition of our own hearts; that contentment that comes merely from external arguments, will not hold long; if it be habitual and constant, it ever comes from the gracious temper of a man's own spirit, and therefore we had need to pray that God would create in us clean hearts, and that he would renew right spirits (or constant spirits, as it is in the original) within us, Psalm 51:10. All the rules and helps in the world will do us little good, except we get a good temper within our hearts: you can never make a ship go steady with propping of it without; you know there must be ballast within the ship, that must make it go steady; and so there is nothing without us that can keep our hearts in a steady constant way but that that is within us; grace is within the soul, and that will do it. O pray we to God to create this Christian contentation within us, open we our hearts unto God, and then with Hanna we shall come from prayer, and look no more sad, 1 Sam. 1:18.

SUB-SECT. 3. How we must improve sufferings.

We must not only be contented under God's afflicting hand, but we must labor to thrive under it: certainly there is a blessing in every ordinance of God, if we have wisdom and care to draw it forth, and to make it our own. Austin (in his book De civitate Dei, 50:2:100:33.) cries out against such who did not profit by afflictions. You, saith he, have lost the profit of this calamity. As it is a sign of great wickedness to turn blessings into curses, so it is a sign of great grace to turn curses into blessings; by this improvement we shall not only get water, but honey out of the rock. But how should we improve our afflictions?

1. Be jealous of ourselves, lest that our sufferings should pass away unsanctified. Be we more afraid of the affliction leaving of us, than of its continuing upon us; lay out our strength more for a sanctified use of it, than for deliverance from it; that we may say with David, It is good for me that I have been afflicted, that I might learn thy statutes, Psalm 119:71.

2.'Labor to know God's mind in our afflictions.' The man of wisdom sees God's name upon his rod, and he understands what God intends, viz. whether he sends them for sin, or for some other ends. Only observe, though God sends afflictions sometimes for trial, and other ends, rather than for sin, yet it is sin that makes us capable of such a way of trial; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions are to be discussed.

1. How we may discern God's ends in our afflictions?

2. If it be rather for sin, how we may find out the particular sin?

For the first, God's ends in afflicting us, may be discerned thus.

1. If the affliction be extraordinary, and come in an extraordinary way; and upon examination we find ourselves not guilty of any special evil besides daily incursions, then we may comfortably hope God's intentions are not specially for sin, but for some other end; so it was in Job and Joseph.

2. We may know from the work of the affliction, which way it tends, and how God follows it; whether in it God settles not sin upon our heart for humiliation more than ordinary; or, whether the work of God's Spirit, be not rather for the stirring up of the exercise of some other grace: for God in his dealings with his people will work for the attaining the ends he aims at.

3. Much may be learned from the issue of an affliction; when God comes chiefly for trial, in the issue his grace does much abound towards his

servants, as it did in Joseph and Job: what honor was Joseph advanced unto? And how had Job (chap. 42:10.) given him thrice as much as he had before? But when the affliction is for sin, it doth not use to have such an issue; it is well if the sinner be restored into such a comfortable condition as he was in before.

For the second, If the affliction be for sin, how may we find out the particular sin? I answer,

1. Look what sins and afflictions the word hath coupled together; although every sin deserves all kinds of afflictions, yet the word joins some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions providence couples in respect of similitude: God often stamps the likeness of the sin upon the judgment, Judges 1:7,8.

3. Enquire at the mouth of God by prayer and humiliation, as David did, 2 Sam. 21:1, and as Job did, Job 10:2, and as those in Jeremiah did, Jer. 16:10,11.

4. Hearken to the voice of conscience, that is God's officer in our souls; especially after humiliation and seeking of God, then listen to the voice of conscience: for, as it is with an officer whom you would have search the records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly; so we must give conscience, God's register his fee, i.e. we must let conscience have much prayer and humiliation, which it calls for, and then it will tell us God's mind more fully.

5. When we have found out our sins, let us 1. take notice of Gods displeasure against us. 2. Let us be humbled for it. 3. Let us stir up our

hearts against it with indignation. This is that which hath caused me all this woe, that hath brought upon me all this trouble and smart. As the Jews took hold on Paul crying, Acts 21:28. Men of Israel help, this is the man that teacheth everywhere against the people: so should we take hold on our sin that we have found out, and cry to the Lord; Help, O Lord, this is that sin, that hath made the breach, this is that sin that hath been the cause of so much evil unto me. As we read of Antony after Julius Cæsar was murdered, he brought forth his coat all bloody and cut, and laid it before the people: Look here, says he, you have your emperors coat thus bloody and torn. Whereupon the people were presently in an uproar, and cried out to slay those murderers: thus looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to fly upon our sin with indignation, and not be satisfied without the destruction of that which would have destroyed us.

6. Let us promise and covenant reformation, and begin the work while the affliction is on us. Do something now presently, do not put off all till the suffering be over, till we be recovered or delivered; and think, then I will do it, Psalm 66:14. There is much deceit of the heart this way; many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction; for by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected, wherefore do something presently, and be always in doing, till that which was vowed be fully performed.

7. Let every affliction drive us much to God in prayer. James 5:13. Is any man afflicted, let him pray. It is a similitude of Chrysostom's, As clouds darken the heavens, and cause lowering weather, but being distilled into drops, then sweet sunshine, and fair weather follows: so sorrows and cares

in the soul cloud the soul, till they be distilled in prayer into tears, and poured forth before the Lord, but then the sweet beams of God's grace come in, and much blessing follows.

8. Let us not cease to seek and sue till we have some assurance that we have made our peace with God; this is that the Lord looks for at our hands in all our crosses, and the chief end he aims at in afflicting his children, to cause them to seek him more diligently, and to get better assurance of his favor; Isaiah 27:5. Let him take hold of my strength (saith God) that he may make peace with me, and he shall make peace with me. This is done these three ways. 1. By acknowledging unto God freely our manifold sins, and so justifying him in his judgments, as David did, Psalm 32:5. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah. 2. By praying for, and seeking assurance of his favor in the pardon of our sins, Isaiah 26:16. Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them. 3. By forsaking our sin whereby we had provoked him, Isaiah 27:9. By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin. It is good that we practice all these three ways, and never cease practicing, till God hath assured us that he is at peace with us.

9. Let us now (if ever) try, exercise, and improve our faith, wisdom, zeal, patience, and all other graces of the Spirit.

1. Let us try our graces: what graces? (1.) Our faith: it is an easy matter to trust God when our barns and coffers are full, and to say, Give us our daily bread, when we have it in our cupboards: but when we have nothing, when we know not how nor whence to get anything in the world, then to depend upon an invisible bounty, this is a true and noble act of faith. (2.) Our wisdom: Plato, being demanded how he knew a wise man, answered: When

being rebuked he would not be angry, and being praised he would not be proud. Our disposition is never well known to ourselves, until we be crossed. (3.) Our zeal: a little water cast upon the fire makes it burn hotter and brighter; so should our afflictions make us more zealous and fiery for God, and for good causes and for good men: the wicked, in afflictions, are many times furious, but never zealous, they are often like wild beasts that grow mad with beatings, if crosses or losses rush in upon them, they fall to the language of Job's wife, Curse God and die: or, to that of the king of Israel's messenger, 2 Kings 6:33. Why should I serve God any longer? (4.) Our sincerity: thus was Job's integrity discovered by Satan's malice; after all his losses he says no more but, The Lord giveth, and the Lord taketh, in all this Job did not sin with his lips. (5.) Our patience: when it is calm weather, the sea is quiet, and still as any river, but let the winds arise once, and we shall see a difference: for then the sea foams and rages, and casteth out mire and dirt. We are that indeed which we are in temptation: if we cannot abide a drawing plaster to drain away corrupt blood and humors, how should we abide cutting of joints and members? How pulling out eyes, which repentance must do?

2. Let us exercise our graces: afflictions give opportunity for this, it calls forth whatsoever grace there is in the heart to the exercise of it. The apostle speaking of saints-sufferings, saith thus, Rev. 14:10. Here is the patience and faith of saints, i.e. Here is matter for their patience and faith to be exercised about; this calls for the working of their patience and faith; and so for other graces, as Humility, Self-denial, Love to God, Meekness, Waiting on Christ, loving our enemies, not resisting of evil, fervent prayer. O what mighty prayers, and lively stirrings of spirit are there many times in afflictions? Isa. 26:16. They poured out a prayer when thy chastening was

upon them; our prayers do but drop out before, now they are poured out. And this it that many times makes God to afflict us, because God delights much to see the exercise of our graces; when spices are beaten, they send forth their fragrant smell; so when God's servants are in afflictions, then their graces send forth their sweetness in the activeness of them: grace is ever better for wearing.

3. Let us improve our graces. John 15:2. Every branch in me (saith Christ) that beareth fruit, he purgeth it that it may bring forth more fruit. This is the end of Christ's purging us, that we may be more fruitful; as vines are made more fruitful by pruning, so are God's people by the pruning-knife of afflictions: now they find more peace, more assurance, more strength than ever they did before: never such sweet joy, never such full assurance, never such use of faith, and patience, and love, as in the sorest and longest afflictions: is it thus with us now? O this may be a sweet seal to our souls of their sincerity even after afflictions. God's people never thrive so much in grace, as when they are watered in their own tears; Manasseh his chain was more profitable to him than his crown. There is a great deal of difference (could Luther say) between a divine in outward pomp, and a divine under the cross': they that are afflicted do better understand Scripture; but those that are secure in their prosperity, read them as verses in Ovid. But what graces must we improve? I answer, every grace, only I shall instance in these. (1.) Our spiritual wisdom. To this purpose God is said to open the ears of men even by their afflictions, Job 33:16. We are best instructed when we are afflicted: It is good for me that I have been afflicted, saith David, that I might learn thy statutes, Psal. 119:72. Algerius, a martyr, could say, that he received more light in the dark dungeon, than ever he received before in all the world. And Luther professed, that he never understood

some of David's Psalms till he was in affliction: when all is done, said he, tribulation is the plainest and most sincere divinity. Prayer, reading, meditation, and temptations make a divine. (2.) Our patience. To this purpose, We rejoice in tribulation, said the apostle, Rom. 5:3, knowing that tribulation bringeth forth patience. My brethren, saith James, ch. 1:23, count it exceeding joy when ye fall into divers temptations, knowing that the trial of your faith bringeth forth patience. The malice of our enemies both proves and improves our patience. See it exemplified in David, when Shimei cursed, and cast stones at David, and called him murderer, and wicked man; poor afflicted David was so far from revenging it, or suffering others to revenge it, that he makes that very thing an argument of his patience which was the exercise of it. Behold my son, saith he, who came forth of my bowels, seeketh my life, how much more may this Benjamite do it? 2 Sam. 16:12. (3.) Our faith. To this end God afflicts us that our faith may increase: as it is said of the palm-tree, that it groweth higher and stronger, and more and more fruitful, by how much the more weight it hath hanging upon it; or, as it is said of the lion, that she seems to leave her young ones till they have almost killed themselves with roaring and howling, but at last gasp she relieves them, whereby they become the more courageous; so it pleaseth the Lord sometimes to leave his children. Out of the depths have I cried unto thee, saith David, Psal. 130:1, and then, and not till then, it follows, The Lord heard me. The Lord saw him sinking all the while, yet lets him alone till he was at the bottom, and then hearing him, David is stronger in faith. This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of afflictions, this is thank-worthy: hope in a state-hopeless, a love to God when there is nothing but signs of his heavy displeasure, heavenly-mindedness when all worldly affairs draw

contrary-ways, is the chief praise of faith. What made our Savior say to that woman of Canaan, O woman, great is thy faith, Matth. 15:28, but this, in that neither his silence, nor his flat denial could silence her? Such a faith had Job, ch. 13:15. Though he kill me, yet will I trust in him. Here is faith to the purpose; to love that God who crosseth us, to kiss that hand which striketh us, to trust in that power which kills us, this is the honorable proof of a Christian; this argues faith indeed.

8. Be we thankful to God for our afflictions: thus Job was, notwithstanding he was bereaved of his estate, of his children, and in a great measure given up into the hands of Satan, yet he blesseth the Lord, The Lord giveth, and the Lord taketh away, blessed be the name of the Lord, Job 1:21. And this is the meaning of the prophet, Isaiah 24:15. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea. And thus adviseth the apostle, 1 Pet. 4:16. If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. And a little time before, If ye be reproached for the name of Christ, happy are ye, for the Spirit of glory, and of God resteth on you. As Noah's dove hovered over the water, and found no place to rest her foot on, until she returned to the ark; so doth the Spirit of God, as it were, hover over the souls of men; it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests. The Spirit of God and of glory there resteth upon you. A Christian is more bound to be thankful for the opportunity of exercising one grace, than for all his prosperity in the world: now there are some graces that cannot be exercised but only in affliction; the saints in heaven never exercise patience, and without affliction the saints on earth have no opportunity to exercise patience: but what? Have we

the opportunity of exercising that grace that we had not before? Be we thankful to God.

9. Let us with joy draw out of the wells of salvation, Isa. Xii.3. Let us comfort ourselves in our suffering condition: we should not only be thankful, but joyful. Methinks I hear some suffering saint sigh and say, What? Is it nothing to you, all ye that pass by? I weep sore in the night, and my tears are on my cheeks, among all my lovers there is none to comfort, all my friends have dealt treacherously with me, they have heard that I sigh, there is none to refresh me. I stand for Christ, but there is none stands by me, I own him, but none owns me, Lam. 1:2,12. Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men, as swallow-shallow friends, do leave thee in the winter of afflictions, yet Christ as a constant friend, abides: it is thy glory that thou sufferest for Christ, rejoice as Paul did, in thy sufferings, since in them thou fillest up that which is behind of the afflictions of Christ, Col. 1:24. Know this for thy comfort, that if thou sufferest with him, thou shalt also reign with him, 2 Tim. 2:12. In the meanwhile, what sweetens dost thou feel from Christ? It is thy privilege, and surely thou mayest, I hope thou dost expect more than ordinary sweetens from thy Savior, seest thou not heaven clear over thee? Doth not Christ lead thee gently, the cup in thy hand, though it taste bitter to the flesh, doth not the spirit make it sweet? What's that in the bottom of thy bloody cup? Is it not love? Are not thy draughts of sufferings sweeter and sweeter? What glory is that which rests upon thee? Is not Christ with thee in the fire, and doth not he pass with thee through water' in this storm of wind and rain, doth not the sun shine? Ah no, I suffer for Christ, and yet I am without Christ; could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frowns, were I but in the light of

him, I could sing in this darkness; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but, alas, alas, wo, etc. Stay, O soul, speak not out thy sorrows too speedily, Christ cannot be long away, hark! He comes leaping over the mountains, see how the clouds fly away; surely the sun will shine presently, he cannot be long away; thy very sins shall not, therefore thy sufferings cannot separate between him and thee; Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord: hast thou not heard, hast thou not known the everlasting God, the Lord, the Creator of the ends of the earth? He fainteth not, he giveth power to the faint, Isa. 41:27,28. Sing, ye sufferers, rejoice, ye prisoners of hope; the Lord whom ye look for, and long after, he is with you, he cannot be absent from you; Christ is in your prison (though it may be you are not aware of it) however, cast not away your confidence, for he that shall come will come, and will not tarry. Now the just shall live by faith, (this spoken to sufferers) But if any man draw back, my soul shall have no pleasure in him, Heb. 10:35,37,38.

But that I may draw out many arguments for your comfort, consider of these particulars.

1. Christ is especially present with his suffering saints. Thus run the promises, I will be with him in trouble, and will deliver him. Fear not, O Israel, when thou passest through the water, I will be with thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee, Isa. 43:1,2. Oh what sweet promises, what flagons of wine are these to comfort the distressed soul. As Cæsar said to the trembling mariners, Be not afraid, for you carry Caesar: so may I say to poor, persecuted, afflicted Christians, Be not afraid, for he that is your king is in you, for you, with you. Upon this ground David comforted his soul,

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff comfort me, Psalm 23:4. When Paul was bereaved of his sight, then, as some conceive, he was rapt into the third heaven, and heard those words from Christ not fit to be uttered, 2 Cor. 12:4. When Stephen was at the bar, and the shower of stones was ready to fall upon his head, then he saw heaven itself open, and the Son of man standing at the right hand of God, Acts 7:57. When the three children were in the furnace, Christ was there to make the fourth, I saw four men lose walking in the midst of the fire, and the form of the fourth is like the Son of God, Dan. 3:25.

2. Christ is not only present, but supportingly present with his in their sufferings. Thou art with me, saith David, thy rod and thy staff comfort me, Psalm 23:4. Though all men forsook Paul when he was to answer before Nero, Notwithstanding, saith Paul, Christ the Lord stood by me, and strengthened me, 2 Tim. 4:16,17.

3. Christ gives his saints cordials suitable to their sufferings. They shall put you out of the synagogues, saith Christ, and kill you, John 16:2. 1. They shall excommunicate you; now as suitable to this Christ told them that he went to prepare mansions for them in his Father's house, Joh. 14:2. 2. They shall kill you, now as suitable to this Christ tells them that their lives should be as sure as his; because I live, ye shall live also, John 14:19. Thus Christ hath suitable cordials; if men frown, he hath smiles; if men disgrace, he hath honors; if you lose perishing riches, he hath durable unsearchable riches. Whatsoever you suffer loss in, he will make it up.

4. Christ sympathizeth with his suffering saints. In all their affliction he was afflicted, and the angel of his presence saved them, Isa. 63:9. Christians, suffer when and where you will. Christ suffers then, and there

with you. Had persecutors eyes, they would see this, and they would be afraid of this. If we perish, Christ perisheth with us, could Luther say. Suffering-saints! Christ so loves you, as that he suffers with you; are you in dungeons? Christ is there too: are you with Job on the dunghill? Christ there sits by you; every drop of blood that you bleed, goes to the heart of Jesus Christ: the baptism of affliction wherewith ye are baptized is Christ's. Count not, call not that yours, which is his; surely he rather suffers in you, than you for him; or if you will say, you suffer for him, yet know he sympathizeth with you in those sufferings.

5. Christ ordereth all the sufferings of his saints for quality, quantity, and duration. (1.) For quality, Christ orders to some mocking's, bonds, imprisonments; to others stoning, sawing, killing with the sword; Christ tells Peter by what death he should glorify him, John 21:19. (2.) For quantity, Thou tellest my wanderings, Psal. 56:8, he means the wanderings whilst he was persecuted, such wanderings as the apostle means, They wandered about in sheep skins, and goats skins, being destitute, afflicted, tormented, Heb. 11:37. David must not wander a step more than Christ would: nor shall saints weep a tear, nor bleed a drop, nor bear a stripe more than Christ will number out. (3.) For duration, he orders that too; Ye shall have tribulation ten days. The Gentiles shall tread the holy city under foot forty-two months. The witnesses shall lie in the streets three days, and a half, Revel. 2:10, 11:2,9. So many days, months, years, Christ orders all.

6. Christ often gives to his saints most glorious visions in their grievous sufferings: was it not thus with John, and Stephen? And how many martyrs have spoke of spiritual visions, visits, incomes which they have had in prisons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, net-works to our children if they be in pains,

which we lock up in closets and cabinets at other times; Christ gives cabinet-comforts, locked up, and unusual discoveries to his members in prisons and dungeons, of which many have had sweet and gracious experiences. Rev. 1:12. Acts 7:55.

7. Christ rewards all the sufferings of his saints. To you that have continued with me in my temptation, I appoint unto you a kingdom, as my Father hath appointed me, Luke 22:29,30. For our light affliction which is but for a moment worketh for us a far more exceeding, and eternal weight of glory, 2 Cor. 4:16,17. I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us, Rom. 8:18. And blessed is the man that endureth temptations, for when he is tried, he shall receive the crown of life, Jam. 1:12. Tortures are but trading's with God for glory, said Grotius. And persecutors are but my Father's goldsmiths who are working to add pearls to the crowns of saints, said Bernard. Christians, comfort yourselves with these words.

SECT. 4. Of the manner how to carry ourselves when sufferings and afflictions are gone.

The duties that concern us when afflictions are gone, are these,

(1.) That we treasure up all the experiences we have had of God, and of our own hearts in the time of our affliction: keep we them fresh in our hearts, and work them upon our own spirits, and make use of them as God offers occasion. (2.) Whatsoever we wished that we had done then, be sure now to set about, and never rest till it be done, that when affliction comes again, it may not find it undone; if it doth, it will make the affliction very bitter unto us; if this rule were well observe, we should have glorious reformations. (3.) Be we careful to perform those vows we have made in our afflictions. Most hypocrites have many good motions and purposes, and

seem to be new men in their afflictions, but when Gods hand is removed, they return to their old bias again, yea become worse than before; only the elect are better for their afflictions afterwards; Before I was afflicted, I went astray, but now I have kept thy word, Psalm 119:67. (4.) Take heed of trusting to our own promises that we have made to God for obedience, rather than his promises he hath made to us for assistance. (5.) Often call ourselves to account after the affliction is over, what is become of it? How was it with me then? And how is it now? Have I more peace now than I had then? And how comes it about? Hath my peace grown upon good grounds, so as that it may hold? I had workings of spirit then, what are become of them? Have I been faithful to God and my own soul?

Thus much of the suffering of the saints.

CHAP. XIX. – OF FASTING.

SECT. 1. Of preparatives to Fasting.

Hitherto of duties ordinary; now follow the extraordinary, Fasting and Feasting: but because the Book is swollen bigger than I had purposed it, and that much of the extraordinary is contained in the ordinary duties, I shall therefore deliver in few words what I have to say of these duties.

The first of these is Fasting, in which there is required something,

Antecedent.

Concomitant.

Subsequent.

1. The Antecedent, or preparation thereto, consists in these particulars: —

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up,

even longer and later then on other days: From even to even shall ye celebrate your Sabbath, saith God; and therefore then set the time allotted apart for that holy work, propounding to ourselves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers in that behalf.

3. When we awake that night, let not our thoughts be upon worldly business, much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting day; it is probable, that for this cause some lay on the ground, others in sackcloth, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping overmuch or over sweetly.

5. In the morning (after some renewing of our preparation, and prayer for God's spiritual grace to enable us to sanctify a Fast that day) apply we ourselves to the main work of the day, of which in the next Section.

SECT. 2. Of the duties required in Fasting.

In the action of Fasting there are duties,

Inward and Outward.

1. The inward duties are 1. General, 2. More special.

1. The duties that more generally concern the nature of the day, are such as these: —

1. In the true spiritual Fast, there must be fasting from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lord's complaint, Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day. It is

plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added: I fasted and prayed before the God of Heaven, said Nehemiah:—And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God: But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by Prayer coupled with Fasting, is understood a special and peerless kind of Prayer, wherein two things are required: 1. Fervency of desire; now we must not only pray, but cry unto the Lord; yea, as the Ninevites speak, We are to cry mightily unto him: For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be an assurance of faith: The Lord hath made a gracious promise in many places to this Ordinance, 2 Chron. 7:14, Isa. 58:8,13, Joel 2:18,19, and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as Judges 20:23, Ezra 9:6, Esth. 4:16, Acts 13:2,3, and it will appear, that the end of their fasts (kept in any measure of truth and sincerity) was a feast, and the issue of their mourning, great rejoicing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, Is not this the fast that I have chosen, to loose the bands of wickedness, to deal the bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them? In all our fasts this must be observed, that the poor may have the gain of our fasting; If their loins and bowels bless us, the Lord also will bless us abundantly.

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not only unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our Covenant, is the life and sum, and the one most necessary thing in this excellent and extraordinary exercise of fasting and prayer.

2. The particular duties, wherein we must seriously exercise our souls on such a day, are these: —

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions and sins.

2. In a right apprehension of God's dreadful wrath and flaming vengeance against sin.

3. In a feeling sense of our own unspeakable, inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of ourselves, abhorring ourselves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the soul, accompanied with an outward bewailing, with a plentiful and heart-piercing confession of all our sins before God's gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavor and watchful opposition against sin.

7. In a hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The outward duties consist especially in outward abstinence: As—

1. From full sleep, whence that exhortation in some sense, Watch unto prayer, Col. 4:2, 1 Pet. 4:7.

2. From costly apparel, from ornaments, and better attire, Exod. 33:4-6, Jonah 3:6.

3. From matrimonial Benevolence, from that society which God hath sanctified by his word to married persons, 1 Cor. 7:5, Joel 2:16.

4. From bodily labors and worldly business, Lev. 16:29,31, 23:32, Joel 1:14, 2:15.

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, Hosea 6:6, Mat. 12:7.

6. From all carnal delights and pleasures of this life, Joel 2:16. David and Daniel would not anoint themselves at such a time, 1 Sam. 12:20, Dan. 10:3. And all these outward duties are to be observed, 1. Partly as helps to our humiliation, in renouncing the hindrances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge ourselves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

SECT. 3. Of the Duties after Fasting.

§. 3. Of the duties after fasting.

When all is done and performed, observe these particulars;

1. Take heed of inward pride, and resting in the performance: spiritual pride is that worm that will breed in the best fruits of the spirit, that poison which the devil (the hellish spider) will suck out of the best flowers in God's garden; and if he can but prevail over us to be self-conceited with our

enlargements, or to trust to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: labor therefore, as much as we can, to humble ourselves with a thorough view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing when and where it listeth, and setting out our strait hearts; which otherwise would be utterly closed and shut up: let Christ have the glory of all our abilities, who hath given us his grace, but will not give his glory to another.

2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of religion; unloose not the bent of our care and affections against sin, and for God; it is a corruption of our nature, and it is a policy of Satan to help it forward, that like some unwise warriors, when they have gotten the day of their enemies, we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlooked for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weakened in us, it is but for a season, and but in part, and especially if we stand not upon our watch, Satan will take occasion to return, and sin will revive in us, Luke 4:13, Matth. 12:44.

3. Wait upon God for return; we must not presume that presently upon the work done, God must grant our asking; as hypocrites that could say, We have fasted and thou hast not regarded it, Isa. 58:3, we may and must expect a gracious hearing, upon our unfeigned humiliation, All things whatsoever ye shall ask in prayer, believing ye shall receive, Mat. 21:22, but as for

when and how, we must wait patiently; it is true, faith secureth us of good success, This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us, 1 John 5:14, but faith neither prescribeth unto God how; For who hath directed the Spirit of the Lord? Or who being his counsellor hath taught him? Isaiah 40:13, nor yet doth it make haste, Behold, I laid in Zion a foundation stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste, Isaiah 28:16. Faith waits God's leisure, when he in his wisdom shall judge it most seasonable, that is the time.

And thus much of our duty before, in and after religious fasting.

CHAP. XX. - OF THE DUTIES OF FEASTING AND THANKSGIVING.

SECT. 1. Of Duties before Thanksgiving, or Feasting.

The second duty extraordinary, is, Holy Feasting or Thanksgiving; and the preparation thereto consists in these particulars:

1. In stirring up ourselves to the performance of this duty: Bless the Lord, O my soul, and all that is within me, bless his holy name: bless the Lord, O my soul, and forget not all his benefits, Psalm 103:1,2.

2. In meditating on God's undeserved bounty towards us, and of our own unworthiness to God: O God of my fathers, which saidst to me, I will deal well with thee: I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant, Gen. 32:9,10.

3. In craving the assistance of God's Spirit (because of ourselves we are unable) to open our lips, that we may shew forth his praise, Psalm 51:17.

SECT. 2. Of the duties required in thanksgiving.

In the action of Thanksgiving there are duties inward, and outward.

I. The inward duties are charis, Thankfulness, chara, Cheerfulness.

1. Thankfulness of the soul, which implies Mindfulness, Acknowledgment, Affection.

(1.) We must mind, and therefore we are often stirred up to remember God's benefits, Deut. 6:12, 8:18, 32:18. Psalm 103:2.

(2.) We must acknowledge God's goodness, James 1:17, Deut. 8:18, and our beholdenness, in respect of own nullity and unworthiness, 1 Cor. 4:7, 1 Chron. 17:16.

3. We must prize and esteem God's benefits, endeavoring to amplify them, in respect of their greatness, excellency, profit, necessity, sufficiency, acknowledging therein God's wisdom, power, goodness, fatherly providence and bounty towards us, Psal. 16:5,6, Mark 7:37, Rom. 8:28, and this acknowledgment, if it be effectual, will work affection in the heart, a sense of God's goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of thankfulness.

2. Cheerfulness and alacrity of spirit; as the Lord loves a cheerful giver, so a cheerful thanksgiver; charis thanks, comes from chairo, to rejoice; charis must be meta charas, with joy, Phil. 1:5, James 5:13. The holy Ghost in many places hath joined them together, I will be glad and rejoice in thee, I will sing praise unto thy name, O thou most high: rejoice in the Lord; O ye righteous, for praise is comely for the upright: it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; for thou hast made me glad through thy work, I will triumph in the works of thy hands, Psal. 60:2, 33:1, 92:1,4.

II. The outward duty, is to express our inward thankfulness and cheerfulness: our thankfulness, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting

others to praise the Lord: our cheerfulness, by making a joyful noise and singing unto God: Sing aloud unto God our strength, make a joyful noise unto the God of Jacob: make a joyful noise unto the Lord, all ye lands, serve the Lord with gladness, come before his presence with singing, Psal. 82:1, 100:1,2. To this purpose we may sing the psalms in the end of this book, or some such other.

SECT. 3. Of the Duties after Thanksgiving.

The Duty after, consists in these particulars: —

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorify God, who hath been so gracious unto us, by bringing forth the fruits of a godly life: Herein is my Father glorified, that ye bear much fruit.

3. In honoring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess: Honor the Lord with thy substance, and with the first fruit of all thy increase.

SECT. 4. Of Psalms suitable to this duty, translated by Mr. W.B.

Psalm 100.

1. To the tune, Have mercy, &c.

All men of mortal birth,
That dwell in all the earth,

2. O make a noise to God with joys,
And serve the Lord with mirth.
O come before his throne,
With singing, everyone;

3. For certainly the Lord most high,
Even he is God alone.

He made us, and not we;
Not we ourselves, but he.
His folk, and flock, and pasture stock
He made us for to be:
4. With praise come to his gate,
And to his Courts relate
His land and fame, and bless his name:
His honor celebrate.
5. For God is good forever,
His mercy faileth never.
His truth doth last all ages past,
And constant doth persevere.
Psalm 108, 1 part.
1. O God I fix my heart,
My glory bears a part,
And as my tongue, so shall my song,
Praise thee with music's art.
2. Wake Harp and Psaltery,
Right early wake will I.
3. Thy praises, Lord, will I record,
The people standing by.
I will praise thee with my song,
The nations all among,
4. To heavens high, to clouds of sky,
His truth and mercies throng.
5. Exalted be thy name,
Above the heavens frame,

Let earth below the trumpet blow,
Of thy renowned fame.

Psalm 150.

1. Praise, praise the Lord most high,
Within his sanctuary,
In topmost tower of his great power,
With praise him magnify.

2. Praise him for acts renowned,
With excellency crowned;
According to his greatness, do
Praise him with trumpet sound.

3. O praise him cheerfully,
With Harp and Psaltery:

4. And let the dance his praise advance,
And Timbrels melody.
Praise him with joint consents,
Of stringed instruments.

5. The Organs bring, loud Cymbals ring,
Each one his praise presents.

6. High sounding Cymbals ring,
Let every breathing thing,
The praise record of this great Lord,
And Halleluiah sing.
Alleluiah, and again Alleluiah; Amen,
Alleluiah.

BOOK III. ULTIMA - LAST THINGS

Certain Meditations on Life, Death, Judgment, Hell, the Sufferings of Christ, and Heaven.

CHAP. I. – LIFES LEASE.

GEN. 47:9.

[Few and evil have the days of my life been.]

When Pharaoh was Egypt's King, Joseph Pharaohs Steward, and Jacob Josephs father, there was a great famine which Pharaoh had dreamed, Joseph fore-told, and Jacob suffered: God that sent Joseph to Pharaoh, brings Jacob to Joseph, the same providence so disposing of all, that yet some food must be in Egypt, when nothing was found in all the land of Canaan: Thither come, and welcome (as you may see in the story,) Pharaoh salutes Jacob with this question, What is thy age? How many are thy days? How many? Alas, but few: what are they? Alas, but evil: Thus we find Jacob at his Arithmetic, the bill is short, and the number but a cypher: Will you hear him cast his accounts? First, they are days, and without all rules of falsehood, by subtraction few, by addition full of evil; contract all and this is the sum of all, Few and evil have the days of my live been.

This Text, briefly, is the Lease of Jacob's life, God the chief Lord enriched his substance, yet limits the grant of his time: will you question the Lease? For what time? No more, [but my life] saith Jacob: but a life? What years? No years, [but days] saith Jacob: but days? How many? Not many, [but few] saith Jacob, but few? How good? Not good, [but evil] saith Jacob: who can blaze the arms of life, that finds not in it Cross and Crosslet? The lease [but a life] the term [but days] the number [few] the nature [evil] nay, when all is done, we see all is out of date; the days are not, but are past, they have been [Few and evil have the days of my life been.]

We must, you see, invert the Text, and begin with that on which all hangs; it is but my [life] saith Jacob.

[Life.]

Would you know what is that? Take but a view of Nature, and Scripture, and these will sufficiently describe our life.

First, Nature, whose dim eye sees thus far: what is it? But a Rose, saith Tifernas, which if you view in its growth, the cold nips it, heat withers it, the wind shakes it; be it never so fair it withers, be we never so lively, immediately we die and perish.

A Rose? That is too beautiful! Life is but grass, saith Plautus, green now, withered anon; thus like the flower that is cut in Summer; as soon as we are born, Death is ready with his Scythe; as soon as we are dead, Angels gather in the harvest, on whose wings we are carried to that Barn of Heaven. Grass? No saith Philemon, life is no better than a counterfeit picture: what if the colors be fair, and the resemblance near? The shadow of death, and the Curtains of our grave will darken all. A picture? That is too honorable; life is (a worse resemblance) but a Play saith Luscinius, we enter at our birth, and act all our life, presently there is an exit, or a back return, and

away we go, shutting all up with a sudden Tragedy. A Play? That is too large. Anonymous being asked what was life, he shows himself a little, then hides himself amain; his meaning was this, our life is but a little show, and no sooner are we seen, but immediately are we hid and gone. A show? That is too pleasant; life is nothing but a sleep, saith Philonius, we live secure, and Dormice-like we slumber away our time; when all is done, as if all this were too little, we sleep again, and go from (our grave) the bed, to (that bed) our grave. A sleep? That is too quiet, it is nothing but a dream, saith Aristophanes; all our worldly pleasures are but waking dreams, at last Death rouseth our souls that have slept in sin, then lifting up our heads and seeing all gone we awake sorrowing. A dream, or the dream of a shadow, saith Pindarus; the worst, the weakest dream that can be imagined; sure one step further, were to arrive at deaths door; and yet thus far are we lead by the hand of Nature: nay if you will lower, death succeeds life, and life is but the image of death, saith Cato. Here is a true picture of our frailty, life is like death; indeed so like; so near together, that we cannot differ each from other.

See here the condition of our life; what is it but a Rose, a Grass, a Picture, a Play, a Show, a Sleep, a Dream, an Image of death? Such a thing is life, that we so much talk of.

And if Nature give this light, how blind are they that cannot see life's frailty? You need no more but mark the Destinies (as Poets feign) to spin their threads: one holds, another draws, a third cuts it off: what is our life but a thread? Some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long, this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblems of our life? And dare we trust to this

broken staff? How do the heathen precede us Christians in these studies? Their books were skulls, their desks were graves, their remembrance an hour-glass. Awake your souls, and bethink you of mortality: have you any privilege for your lives? Are not Heathens and Christians of one Father Adam? Of one mother, Earth? The Gospel may free you from the second, not the first death; only provide you for the first to escape the second death. O men, what be your thoughts? Nothing but of Goods and Barns, and many Years? You may boast of Life, as Oromazes the Conjurer of his Egg, which (he said) included the felicity of the world, yet being opened, there was nothing but Wind: Think what you please, your life is but a Wind, which may be stopped soon, but cannot last long by the law of Nature.

But secondly, as Nature, so Scripture will inform you in this point. The life of man is but of little esteem; what is it but a Shrub, or a Brier in the fire? As the crackling of thorns under the pot, so is the (life or) laughter of the fool: momentary and vanity, Eccles. 7:6. Nay, a shrub were something, but our life is less no better than a leaf, not a tree, nor shrub, nor fruit nor blossom: We all fade as a leaf, and our iniquities like the wind have swept us away, Isaiah 64 6. Yet a leaf may glory of his birth; it is descended of a Tree; life is a Reed, sometimes broken at least shaken, so vain, so infirm so inconstant is the life of man: What went you out to see? A reed shaken with the wind? Matth. 11:7. Nay, a reed were something, our life is baser, indeed no better than a rush or flag. Can a rush grow without mire? Though it were green and not cut down, yet shall it wither before any other herb, Job 8:11,12. What shall I say more? What shall I cry, a rush? All flesh is grass, and all the grace thereof as the flower of the field, the grass withereth, the flower fadeth, surely the people is grass, Esa. 40:7. I am descended beneath just patience; but not so low as the life of man; as all these resemble life, so

in some measure they have life: but life is a smoke, without any spark of life in it, thus cries David, My days are consumed like smoke, and my bones are burnt like an hearth, Psal. 102:3. Yet is here no stay, the smoke engenders clouds, and a cloud is the fittest resemblance of our life: Our life shall pass away as the trace of a cloud, and come to naught as the mist that is driven away with the beams of the Sun. Wisd. 2:4. Neither is this all, clouds may hang calm, but life is like a tempest, it is a cloud and a wind too, Remember that my life is but a wind, and that mine eye shall not return to see pleasure, Job 7:7. Nay, we must lower, and find a weaker element, it is not a wind, but water, said that woman of Tekoah, We are as water spilled on the ground, which cannot be gathered up again, 2. Sam. 14:14, yet is water both a good and necessary element, life is the least part of water, nothing but a foam, a bubble: The King of Samaria (that great King) is destroyed as the foam upon the water, Hos. 10:7. I can no more, and yet here is something less, a foam or bubble may burst into a vapor, and What is your life? It is even a vapor that appeareth for a little time, and afterwards vanisheth away, Jam. 4:14. Less than this is nothing, yet life is something less, nothing in substance, all it is, it is but a shadow, We are strangers and sojourners as all our fathers were, our days are like a shadow upon the earth, and there is none abiding, 1. Chron. 29:15. See whither we have brought our life, and yet ere we part, we will down one step lower; upon a strict view we find neither substance nor shadow, only a mere nothing, a very vanity: Behold, thou hast made my days as an hand breadth, and mine age is nothing in respect of thee, surely every man living is altogether vanity: Psal. 39:5.

Lo here the nature of our life, it is a shrub a leaf, a reed, a rush, a grass, a smoke, a cloud, a wind, a water, a bubble, a vapor, a shadow a nothing.

What mean we to make such ado about a matter of nothing? I cannot choose but wonder at the vanity of men, that run, rid, toil, travel, undergo any labor to maintain this life, and what is it when they have their desire which they so much toil for? We live, and yet whilst we speak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that suck the air to kindle this little spark, where is our standing but at the gates of death? Psal. 9:13. Where is our walk, but in the shadow of death? Luke 1:79. What is our mansion-house, but the body of death? Rom. 7:24. What think ye? Is not this the region of death, where is nothing but the gate of death, and the shadow of death, and the body of death? Sure we dream that we live, but sure it is that we die; or if we live, the best hold we have is but a lease: God our chief Lord may bestow what he pleaseth, to the rich man wealth, to the wise man knowledge, to the good man peace, to all men somewhat: yet if you ask, Who is the Lessor? God. Who is the Lessee? Man. What is leased? This world. For what term? [My life.] Thus Jacob tells Pharaoh, as the Text tells you, [Few and evil have the days of my life] been.

This is the Lease, and now you have it, let us see what use you will make of it.

It is a bad life some live, Come (say they) and let us enjoy the pleasures that are present, and let us cheerfully use the creatures as in youth, let us fill ourselves with costly wine and ointments, and let not the flower of life pass by us. What a life is here? Can it be that pleasures, wine and ointments should have any durance in this vale of misery? Suppose thy life a continued scene of pleasures, hadst thou Dives fare, Solomon's robes, David's throne, Croesus wealth, livedst thou many years without any cares, yet at last comes death, and takes away thy soul in the midst of her

pleasures: alas, what is all thy glory, but a snuff that goes out in a stench? Couldst thou not have made death more welcome, if he had found thee lying on a pad of straw, feeding on crusts and crumbs? Is not thy pain more grievous, because thou wast more happy? Do not thy joys more afflict thee, then if they had never been? O deceitful world, that grievest if thou crossest, and yet to whom thou art best, they are most unhappy?

But to speak to you who have passed the pikes and pangs of the new birth, would you have life indeed, and enjoy that joy of life which is immortal? Then hear, revive, watch and awake from sin: were you sometimes dead in sin? O but now live in Christ, Christ is the life. John 14:6. Were you sometimes dumb in your dying pangs? O but now abide in Christ, Christ is the word of life. John 1:1. Are you as yet babes in Christ, feeble and but weak through life's infirmities? Why then use all good means, eat and be strong, Christ is the bread of life John 6:48. Here is a life indeed, would you not thus live forever? Then believe in God, and in Jesus Christ whom he hath sent, and this is life eternal. John 17:3. O happy life, which many a man never dreams of! So much they strive to protract this brittle life, which but adds more grief, that they forget Christ, nay, they forget their Creed, which begins with true life, God; and ends with life never-ending, Life everlasting. Others that hope for heaven, fix not their thoughts on earth; if you be God's servants, lift up your hearts above, for there is life, and the God of life, the Tree of life, and the Well of life, the life of Angels, and the Life everlasting.

One sand is run, and the Text is lessened; but as you have the lease, so you may now expect to know the date: the lease is but a life, the date lasts but days.

[Days]

Not weeks, nor months nor years; or if a year, the best Arithmetic is to reduce or break it into Days: so we have it in the last translations, The days of the year.

Here then is the Sum, a Year.

Fraction, Days.

First, a Year; in the Spring is the youthful spring of our age, in the Summer is the aged time of our youth; in the Autumn is the high noon, or middle of our age, when the Sun (which is our soul) rules in the Equinoctial line of our life; in the Winter we grow old and cold, the nips of frost strip the tree of our life, we fall into the grave, and the earth that nourished us, will then consume us. See what is man! A Spring of tears, a Summers dust, an Autumns care, a Winters woe: Read but this map, and you need travel no further to inquire of life.

The first quarter is our Spring, and that is full of sin and misery; the infant no sooner breathes, but he sucks the poison of his parents: in Adam all sinned, and since his time all were defiled by his sin. Is it not Natures rule, that every man begets one like himself? And is it not God's rule, that every sinner begets another no better than himself? How may a foul vessel keep sweet water? Or how may an earthy sinner beget a heavenly Saint? We are all in the same state of sin, and so we fall into the same plunge of sorrow: the child in his cradle sleeps not so secure, but now he wakes, and then he weeps, cold starves him hunger pines him, sores trouble him, sickness gripes him, there is some punishment, which without sin had never been inflicted. It is wonderful to consider, how Nature hath provided for all creatures, birds with feathers, beasts with hides, fishes with scales, all with some defense, only man is born stark naked, without either weapon in his hand, or the least thought of defense in his heart; birds can fly, beasts can

go, fishes can swim, but infant-man, as he knows nothing, so neither is he able to do anything: indeed he can weep as soon as born, but not laugh (as some observe) till forty days old: so ready are we born to woe, but so far from the least spark of joy. O mere madness of men, that from so poor, naked and base beginnings, can persuade ourselves we are born to be proud!

And if this be our Spring, what (think ye) is our Summer? Remember not the sins of this time, prays David, Psalm 25:7, and why? Their remembrance is bitter, saith Job, Job 13:26. If mirth and melody should never meet with end, this were an happy life, Rejoice, O young man, in thy youth, let thine heart cheer thee in the days of thy youth, walk in the ways of thine heart, and in the sight of thine eyes; but remember for all these things God will bring thee to judgment, Eccles. 11:9. This judgment is the damp that puts out all the lights of comfort: could not Solomon have given the rains, but he must pull again at curb? Must youth rejoice, But for all this remember? What a bar stands here in the very door of joy? Alas, that we should trifle thus with toys, which no sooner we enjoy, but in grievous sadness we repent our follies. The wise man that gave liberty to his ways, what cries he but vanity, and after, vanity of vanities, and at last, all is vanity? What was the wisdom of Achitophel? A vain thing: what the swiftness of Hazael? A vain thing: what the strength of Goliath? A vain thing: what the pleasures of Nebuchadnezzar? A vain thing: what the honor of Haman? A vain thing: what the beauty of Absalom? A vain thing. Thus if we see but the fruit that grows of sin, we may boldly say of laughter, thou art mad, and of joy, what is this thou doest? Eccles. 2:2.

And if this be our Summer, what may be our Autumn? An hour of joy, a world of sorrow; if you look about you, how many miseries lie in wait to

ensnare you? There is no place secure, no state sufficient, no pleasure permanent, whither will you go? The chamber hath its care, the house hath its fear, the field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy, here is every place a field where is offered a battle: or if this were better, consider but your states, the Beggar hath his sores, the Soldier hath his scars, the Magistrate hath his troubles, the Merchant his travels, the Nobles their crosses, the great ones their vexations; here is every state a sea, tossed with a world of tempests: or yet if this were happier, bethink you a little longer of your fleeting joys; the sweet hath its sour, the Crown hath its care, the world hath its want, pleasure hath its pain, profit hath its grief, all these must have their end: here is a dram of sugar mixed with an Epha of bitter. Is this manhood, that is subject to all these miseries? Nay, what are these in comparison of all it suffers? It is deformed with sin, defiled with lust, outraged with passions, over-carried with affections, pining with envy, burdened with gluttony, boiling with revenge, transported with rage; all man's body is full of iniquity, and his soul (the bright image of God) through sin, is transformed to the ugly shape of the Devil.

And if this be our Autumn, what (I pray) is the Winter? Then our Sun grows low, and we begin to die by degrees; show me the light which will not darken, show me the flower which will not fade, show me the fruit which will not corrupt, show me the garment which will not wear, show me the beauty which will not wither, show me the strength which will not weaken: behold, now is the hour that thy lights shall darken, thy cheeks wrinkle, thy skin be furrowed, thy beauty fade, and thy strength decay. Here is the ambition of a long life, thy lease lies a bleeding, and death raps at the door of thy heart to take possession: O forcible entry! Will not pleasures

delay? Cannot riches ransom? Dares not strength defy? Is neither wit nor wealth able to deceive nor bribe? What may rent this house, that the soul may but lodge there one night longer? Poor soul that dies (or departs) in unremedied pangs! Our sins may run on score, and repentance forget her days of payment. Yet our lease shall end, the date expire, this body suffer, and the soul be driven from her house and harbor. See the swift course of our mortal Sun, at North and South, in our mother's womb and tomb both in one year.

Consider this, yet that forget God, you have but a year to live, and every season yields some occasion to tell you, ye must die. In childhood, what is your chest of clouts, but a remembrance of your winding sheets? In youth, what is your mirth and music, but a summons to the knell? In manhood, what is your house and enclosure, but a token of the coffin? In age, what is your chair or litter, but a show of the beer, which at last shall convey you to your graves? Man, ere he is aware, hath dressed his hearse, every season adding something to his solemnity. Where is the Adulterer, Murderer, Drunkard, Blasphemer? Are you about your sins? Look on these objects; there is a sun now setting, or a candle burning, or an hour-glass running, or a flower decaying, or a Traveler passing, or a vapor vanishing, or a sick man groaning, or a strong man dying, be sure there is something pulls you by the sleeve, and bids you beware to commit such enormities: Who dares live in sin, that considers with himself he must die soon? And who will not consider, that sees before his eyes so many a remembrancer? Alas, we must die, and howsoever we pass from childhood to youth, from youth to manhood, from manhood to age, yet there is none can be more then old: here is the utmost of our life, a Spring, a Summer, an Autumn, a Winter, and when that is done, you know the whole Year is finished.

The sum is a [Year] the Items are [Days.] And what Days can ye expect of such a Year? My text, in relation to these days, gives us two attributes, the first is few, the second is evil: if you consider our days, in regard of the fewness, (which this word seems rather to intimate) you may see them in Scripture brought to fewer and fewer, till they are well near brought to nothing.

If we begin with the beginning, we find first, that the first man Adam had a lease of his life in fee and (as Lawyers say) To have and to hold, from the beginning to everlasting: but for eating the forbidden fruit, he made a forfeiture of that estate: of this he was forewarned, In the day that thou eatest thereof thou shalt die the death; Gen. 2:17. And this he found too true, Because thou hast eaten of the tree, whereof I commanded thee, Thou shalt not eat —what then? Amongst other curses this was one, Dust thou art, and to dust thou shalt return: Gen. 3:19. After him, the longest life came short of the number of a thousand years, The days of Methuselah (saith Moses) were nine hundred, sixty, and nine years: Gen. 5:27, and had he come to a thousand, which never was attained by man, yet a thousand years are but one day with God: 2. Pet. 3:8, yea, but as yesterday, saith Moses, A thousand years in God's sight are but as yesterday: Psalm 90:4. But what speak I of a thousand years? No sooner came the flood, but the age of man (of every man born after it) was shortened half in half. These are the generations of Sem (saith Moses) Gen. 11:10, to wit, Arphaxad, and Selah, and Eber, none of which three could reach to the number of five hundred years; the longest liver was Eber, and yet all his days, before and after his first-born Peleg, were but four hundred, sixty, and four years: Gen. 11:16,17, nay, as if half a thousand were more then too much, you may see God half’s their ages once again: Peleg lives as long as any man after him,

and yet his days were neither a thousand, nor half a thousand, nor half of half a thousand; no, no more then two hundred, thirty and nine years, Gen. 11:18,19, but this was a long life too: If we come to arrive at the time of Jacob, we shall find this little time well-near halved again; when he spoke this text, he tells he was one hundred and thirty years old, and after this he lived no longer then seventeen years more, so that the whole age of Jacob was but (seven score and seven) an hundred forty, and seven years. Gen. 47:28. Nay, to leave Jacob a while, and to come a little nearer ourselves, in Moses time we find this little time halved again, he brings seven score to seventy, The days (saith he) of our age are threescore years and ten, and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow, so soon passeth it away, and we are gone. Psal. 90:10. Here is halves of halves, and if we half it a while, sure we shall half away all our time: nay, we have a custom goes a little further, and tells us of a number a great deal shorter, we are fallen from seventy to seven, in life's leases made by us. Nay, what speak I of years, when my text breaks them all into days? Few and evil have the days been, so our former translation, without any addition of years at all: and (if you mark it) our life in Scripture is more often termed days then years: the book of Chronicles, which writes of men's lives, are called according to the interpretation, Words of days: to this purpose we read, David was old, and full of days. 1 Chron. 23:1, and in the days of Jehoram, Edom rebelled. 2 Chron. 21:8. So in the New Testament, In the days of Herod the King. Matth. 2:1, and, in the days of Herod the King of Judea. Luke 1:5. In a word, thus Job speaks of us, our life is but days, our days but a shadow: we know nothing (saith Job) and why so? Our days upon earth are but a shadow. Job 8:9.

Lo here the length of our little life, it is not forever; no, Adam lost that estate, and he that lived longest after Adam, came short of the number of a thousand years: nay, that was halved to somewhat less than five hundred, and that again halved to little more than two hundred; Jacob yet halves it again to a matter of seven score, and Moses halves that again to seventy, or a little more: nay, our time brings it from seventy to seven: nay, Jacob yet brings it from years to days few and evil have the [days] of the [year] of my life been.

Teach us, O Lord, to number our days, that we may apply our hearts unto wisdom, Psal. 90:12. Moses Arithmetic is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one day of your number gone, and every morning there is another day of misery coming on; evening and morning meditate on God's mercy, and your own misery. Thus if you number your days, you shall have the less to account for at that day, when God shall call you to a final reckoning.

But miserable men, who are not yet born again, their days run on without any meditation in this kind: What think they of, but of long days, and many years? And were all their days as long as the day of Joshua, when the Sun stood still in the midst of heaven, yet it will be night at last, and their Sun shall set like others. True, God may give some a liberal time, but what enemies are they to themselves, that of all their days allow themselves not one? If any man long after life, and to see good days let him refrain his tongue from evil, and his lips that they speak no guile. How live they that would needs live long, and follow no rules of piety? Many can post off their conversion from day today, sending Religion afore them to thirty, and then putting it off to forty, and not pleased yet to overtake it, promise it entertainment at threescore; at last death comes, and allows not one hour: In

youth these men resolve to reserve the time of age to serve God in; in age they shuffle it off to sickness, when sickness comes, care to dispose their goods, loathsomeness to die, hope to escape, martyrs that good thought. O miserable men! If you have but the Lease of a Farm for twenty years, you make use of the time, and gather profit; but in this precious farm of Time, you are so ill husbands, that your Lease comes out before you are one penny worth of grace the richer by it. Why stand ye here all the day idle? There are but a few hours or days that ye have to live; at last comes the night of death, that will shut up your eyes in sleep till the day of doom.

You see now the term of our Lease, our Life lasts but [Days] and although we live many days, yet in this thy day, saith Christ; and, Give us this day our daily bread, say we as if no day could be called thy day but this day: if there be anymore, we shall soon number them, my text tells you they are not many, but few, Few and evil have the days of my life been.

[Few]

Our Lease is a Life, our Life is but Days, our Days are but Few. The Phoenix, the Elephant, and the Lion fulfill their hundreds; but man dieth when he thinks his Sun yet riseth, before his eye be satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and often will not give him leave to meditate an excuse before he comes to judgment; Is not this a wonder to see dumb beasts outstrip man's life? The Phoenix lives thousands (say some); but a thousand years are a long life with man: Methushalem (you saw) the longest liver, came short of this number; and yet, could we attain to so ripe an age, what are a thousand years to the days everlasting? If you took a little mote to compare with the whole earth, what great difference were in these two? And if you compare this life which is so short, with the life to come which shall never have end,

how much less will it yet appear? As drops of rain are unto the sea, and as a gravel stone is in comparison to the sand; so are a thousand years to the day's everlasting. But will you have an exact account and learn the just number? It was the Arithmetic of holy men to reckon their days [but Few;] as if the shortest cut were the best account. The Hebrews could subduct the time of sleep, which is half our life, so that if the days of men were threescore years and ten, here's five and thirty years struck off at one blow. The Philosophers could subduct the time of weakness, which is most of life; so that if *vivere* be *valere* that only a true life, which enjoys good health, here's the beginning and the ending of our days struck off at a second blow. The Fathers could subduct all times not present, and what say you to this account? Were the days of life at noon, man grown to manhood? Look ye back, and the time past is nothing; look ye forward, and the time to come is but uncertain: and if time past and time to come stand both for ciphers, what is our life but the present? And what is that but a moment? Nay, as if a moment were too much, look at Scripture, and you will see it brought to a lesser pass: Job (for his part) goes about to subduct the time of his birth, which is the bud of life; Let the day perish (saith he) wherein I was born; nay let it not be joined unto the days of the year, nor let it come into the count of months, Job 3:6. Solomon could subduct not only childhood but the time of youth too, which is the strength of life: Take away grief out of thine heart, and cause evil to depart from thy flesh; for childhood and youth both are but vanity, Eccles. 11:10. Paul could subduct the time of sin, which is the joy of life, She that lives in pleasure (lives not, nay she) is dead while she is alive, 1. Tim. 5:6. Sum all and suppose that the time of birth, and childhood, and youth, and sin were gone, to what an epitome were man's life come? Think of this all ye that travel towards heaven, had we not need

to make haste, that must go so long a journey in so short a time? How can he choose but run, that remembers his days are few? Nay, that every day runs away with his life? The workman that sets a time for his task, he listens to the clock, and counts the hours, not a minute must pass, but his work goes onwards: how then do we neglect our time while we should serve God? Work while it is day, saith Christ; and, this is the day of salvation, saith the Apostle. Would you know your task? You must work: would you know the time? It is this day: a great task, a short time, had we not need with Moses to number our days, lest we lose a minute? It is true, of all numbers we cannot skill to number our days: we can number our sheep, our oxen, our fields, our coin; but we think our days are infinite, and never go about to number them. The Saints that went before us cast another account; Moses had his tables, Job had his measures, all agree both for measure and number, magnitude and multitude, our life is but short, our days are but few. [Few] and evil they have been.

Give me leave a little to amplify on this point: would we thoroughly know the shortness of our time, the fewness of our days? I shall then set before you the magnitude of the one, and the multitude of the other:

And first, for the magnitude of the time of our life; A man (say the Philosophers) is Microcosmus, a little world: little for goodness, but a world of wickedness. Of this world if you will have the dimensions according to the rules of Geometricians, the length, breadth, and depth of our short life; then first for our length from East to West, from our birth to our burial. I need not to take so many paces, as will make *mille passus*, a mile; our little life bears no proportion to such a length: I dare not say as Stobaeus relates, that our life hath the last of a cubits length: for that's more than the Scripture will afford it: it is but a span, or hand breadth, saith David, that's

little: nay, Alcaeus in carmine Lyrico, saith, it is but an inch long, that's less: nay, saith Plutarch, All our life is but a prick, a point: yet less, saith Seneca, it is a point that we live, and less than a point, that's less than either I can say, or you conceive. What is it? Not a mile, but a cubit, but a span, but an inch, but a point, nay less than that: here's little longitude of life. Well, but our latitude perhaps is greater: no, take a measure if you please from one pole to another, as we stand betwixt the terms of life and death and wheresoever we are, death is within an hand-breadth of our life: if we be on the sea, there's but a thick board betwixt us and drowning: if on the land, there's but a shoe-sole betwixt us and our grave: if we sleep, our bed is our bodies grave, and there's but a sheet, (perhaps a winding-sheet) betwixt us and it: when we are awake, our body is our souls grave, and there's but a few skins (as say Physicians) betwixt death and us. What is it? But the breadth of a hand, of a board, of a shoe-sole, of a thin sheet, of a small skin: there's little latitude you see. Well, but our profundity may help all this: go to therefore, and see what that is. I shall not lead you down many steps, for indeed there are not many steps to lead you down: in one word come to the center of the heart of man: The Grecians to express the shallowness of this life, give the same name to the heart, that they do to death. *Kear* is the heart, the author of life; and *Kear* is destiny, the worker of death; to show that as every man hath an heart; so death hath a dart for every man. Christians! Mortals! Consider your magnitude in all these dimensions; alas, how is it that many of you make yourselves so great? What mean those titles which you take upon you? Your Greatness, Your Highness, your — I know not what. O consider the mortality of your bodies and that will tell you the just scantling of yourselves.

2. For the multitude of our days, he was branded with the name of a fool, that thought he had many years to live. Moses tells us, The days of our years are threescore years and ten, Psal. 90:10. But now (as you heard) we value our life but at seven years, as if six years we had to labor, and to do all we had to do; but the seventh were a Sabbath to rest with God, Revel. 14:13, nay yet the Scripture comes somewhat lower, and because a plurality might cause a security, it bestows but a unity upon our years, thus Jacob in this text reckons of a great number of one year, The days of the year of my life are a hundred and thirty year. Gen. 47:9, nay Austin comes shorter, and compares our life to a quarter of a year, like Jehoahash reign, which lasted about three months time. 2 Kings 23:31, nay, the Scripture descends from months to days, Few and evil are my days, saith Jacob: implying that this life is but a few days, or but one day, as some would have it, which is the meaning of Christ's prayer, Give us this day our daily bread. Matth. 6:11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, boast not of tomorrow, for thou knowest not what a day may bring forth. Prov. 27:1, thy day is this present day, and therefore saith the Apostle, Today if you will hear his voice, Heb. 3:7, nay, to speak further, this day (saith Job) is past already, we are but of yesterday, Job 8:9, nay, as if a day were too long for the life of man, most resembles it to the grass that grows up in the morning, and is cut down in the evening, Psal. 90:6, and Gregory compares it to Jonah's gourd, that came up in a night, and perished ere the day was come, Jonah 4:10. The evening and the morning make but one day. Gen. 1:5, but our day is oft times an evening without a morning, and oft times a morning without an evening. Nay, yet to go lower, as if half a day were more than our life could parallel, Moses compares it to a watch, which is but the fourth part of a night. Psal. 90:4,

yea and as if this were longer than our life doth last, the Scripture calls it but an hour. John 5:25. The hour is coming, and now is, saith Christ: nay our life is but a minute, or if we can say less, a moment, in a moment they go down to the grave, saith Job, Job 21:13, and in a moment shall they die saith Elihu. Job 34:20. And a lying tongue is but for a moment, saith Solomon, Prov. 12:19, and our light affliction is but for a moment, saith Paul, 2 Cor. 4:17. Lo here the length of our little life, this is the gradation that God makes of it: at first a matter of seventy years, but these were tithed from seventy to seven, this number again was made no number, one single year: a year? Nay a month, nay a day, nay an hour, nay a minute, nay a moment, as soon as we were born, we began to draw to our end. Wisd. 5:13. There's but one poor moment which we have to live, and when that is spent, our life is gone, How? But one? And a moment? One is the least number that is, and a moment the shortest time that ever was: O what mean men to plot and project for the time to come, as if this life would never be done? O consider of the littleness of the time that thou hast to live! O consider of the greatness of the matter that depends upon it; thy body, soul, heaven, and hell, all hangs on this thread, a short life, a [few days.] [Few] and evil have the days of my life been.

You have learned Moses Arithmetic to number your days; practice a while, and you find this use.

God shortens your time, you that are unregenerate, lest you defer your repentance: it is said of the Devil, that he is busy, because his time is short, Revel. 12:12, and are you worse than Devils? Is not your time shorter? And yet are you more negligent? How do you give way to that old serpent? He delays no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a Jonas gourd, suddenly sprung up, and by

and by withered again, and gone? Whatsoever ye do, your wheel whirls about apace: in a word, ye die daily, and you all know thus much, that you have every one of you a poor soul to save. I have wondered at men, that desire time after time, one time after another, why if your souls perish, the day will come soon enough. It makes me weep (said one of a better stamp) when my hour-glass is beside me, and I see every drop of sand follow other so speedily. Your days are but few, and yet who knows whether this day his sun may set? Take heed, you unregenerate, if death come unawares, it is the price of your souls how you are provided! Who (alas) would defer to be good, that knows not how soon he may go to judgment? The enemy keeps a daily watch, a friend prepares for your welcome, and are you such enemies to yourselves, that never are prepared to welcome death?

But to speak to thee, whosoever thou art that readest, regenerate or unregenerate, the best counsel thou canst learn, is to be still in a readiness; think every day thou risest to be thy day of death, and every night thou goest to bed, that thou art laid down in the grave: if thou shouldest forget, will not each object be a remembrancer? Thy sheets, of thy winding-sheet; thy coverings, of thy clasping dust; thy sleep, of thy death; with whom (I may say truly) thou shakest hands every night: who can forget his grave, that lies him down in his bed? And who then would not so provide himself, as if every night he went to his grave? Our days are but few, and the night will be ere long that we die indeed. What are we but Tenants at will in this Clay Farm? The foundation of all the building is a small substance, always kept cold by an intercourse of air, the pillar is but a little breath, the strength some few bones tied together with dry strings, howsoever we piece and patch this poor cottage, it will at last fall into the Lord's hands, and we must

give surrender only in this tenor, [Few] and evil have the days of my life been.

You now see the time of our Lease to the full, out life lasts but days, our days are but few, who is so fond to settle his care on this Lease, that so soon is expired, nay, with a blast is gone out? The man that is wedded to this world, enjoys neither length of days, nor a day of joy; as he is mortal, so is he miserable: you shall see my Text join both the hands, nothing indeed but death can loose the bonds, the days of my life are few, the few days of my life are evil; few in number, evil in nature; neither many, nor good, but few, and evil.

[Evil]

Our life is but days, our days are but few, our few days but evil: Into what a sea of misery have I now rushed sail? Evil life, evil days; but few, yet evil.

There waits on our life Sin, Punishment.

Both these are evil; Sin, as the father, plays the Bankrupt; and Punishment, the son, must pay the debt: first, Lust conceives and brings forth sin, then sin being finished brings forth death. Here is both the work and wages, first we commit, and then we suffer evil.

The evils we commit are sins, and see what a troop of enemies march about us; if you expect the battle in array, what say you to those evils original? These are the inheritance which we have from our first parents; it is the same infection that distilled from them abides in us, and therefore the same punishment is due to us, that fell on them. O the flood-gate of evils that now are opened! Adams sin is ours by imputation, we are twigs of one root, streams of one fountain, and by the same reason partakers of one sin. And as no evil is alone, so besides that imputed, we have another inherent, this is the proclive disposition that we have to evil, because of the loss of

those powers that we had to good; First, the sin of the person infected nature but now the sin of nature infects the person: Is not the mind doubtful of the ways of God? Is not the will prone to all manner of evil? Are not the affections disordered in their actions? But as for goodness, and holiness, and virtue, and grace, and temperance, and innocence, all these ornaments are lost; Adam received them for himself and us, and therefore lost them from us, as from himself: what wonder, if we being spoiled, nature be left naked; a rotten root must needs bear rotten branches; and if the first man be infected with sin, what follows, but a corruption of the whole nature of man?

But these are but the seeds, what say ye to the offspring? Evils original beget evils actual, and such are they (as Austin defines them) Whatsoever we say, or do, or think against the Law eternal. How many of these Furies haunt us? Our saying, doing, thinking, all is evil that is against God's command: his will is the rule that should measure all our actions, our actions are the frame that should be measured by his will; here then is sins material and formal, the actions of man diverted from the will of God; and if all these be evils, how many evils are they all?

Look at our omission of good duties, and come they not in like moats in the Sun? How many alms have we denied? How many blessings have we refused? How many Sermons have we neglected? How many Lord's days have we mis-spent? This was the sin of that rich man, of whom though Lazarus had no hurt, yet because he could receive no good therefore he was tormented in that flame. You know a day will come, when a bill of negatives shall be framed against the wicked, not what ye have done, but what ye have not done: I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye lodged me not; I was

naked, and ye clothed me not; sick and in prison, and ye visited me not, Matth. 5:42. It is the not doing your duties must incur that heavy sentence, Depart from me ye cursed. Mere harmless men are no fit members for God's kingdom; if you mean to avoid evil, you must neglect no good: alas, who would slip any occasion, that considers the just reward of this evil of omission.

But these are not half the count, there be evils of Commission, whereby we fight against God, and provoke his justice against us: of all the Commandments which we should perform, there is not one precept which we have not broken; God himself is dishonored, his worship is neglected, his name is blasphemed, his days are profaned: if we go any further parents are disobeyed, injury is maintained, adultery is committed, robbery is practiced, false witness is produced, covetousness is followed: thus is the manner of our keeping the Commandments, from the first to the last having transgressed against all. Hide thy face from my sins, O Lord, and put away all mine iniquities. We had need to pray, Hide them, for if they be not hid, how many of these evils will rise up in judgment against us?

But here is no end, there be evils external that accompany the body, and what part of the body is not possessed with some evil? Look at the senses, and wherein hast thou employed thine eyes, but in beholding vanity? Wherein thine ears, but in hearkening to lies? Wherein thy tasting, touching, smelling, but in sensual pleasures? And as the senses, so are the members full of evil, The head is sick, the heart deceitful, the tongue unruly, the teeth as swords, the jaws as knives, the hands are full of blood, and the feet swift to shed blood. Thus from the sole of the feet to the crown of the head, there is nothing whole, but wounds, and swellings, and sores full of corruption, Isa. 1:6.

And if these be our outward, what be those inward evils? Should I thrust my hand into your bosoms, O how leprous should I pluck it out again! That Understanding created full of light, is now so blind, that it perceives not the things of the spirit of God, neither can it know them, for they are spiritually discerned. No doubt there is in us a remaining spark of Nature, and that is the light of reason which makes us men; but if you look at this reason, it perceives only natural and external things; it can perceive thy house adorned, thy lands tilled, thy grounds stocked; but those spiritual blessings, celestial promises, eternal privileges, it cannot see, nor so much as think of: What are all our thoughts but vanity, and imagination of man's heart, but only evil, Gen. 8:21. Neither is this all, God framing man's soul, planted in it two faculties, the Understanding that informeth, and the Will that followeth: and as the Understanding, so is the Will; it receives from Reason (her Counselor) sensual advice, and sends forth to the Affections (her Courtiers) injunctions of vanity; here is a Counselor indeed, what is it but reason without reason? And here is a will indeed, what is it but a slave to sin, without any will to good? Man is so holden captive with the yoke of sin, that of his own nature he can neither aspire by desire nor travel by endeavor to any goodness. I say not, but (as Bernard) to will is in us all, but to will evil is of nature, to will good is of grace, away then with our abilities, and confess we with the Apostle, that to will is present with me, but I find no means to perform that which is good, Rom. 7:18.

And yet this is not all, take a view of those affections which attend the will, and how are all evil? It is God should be the object both of our will and affections, and what say you? Do you love him, and fear him, and trust in him, and serve him? Your sins say, no: we can do nothing that good is, but we run upon evil; see thine anger like a Serpent, thy desire like a Wolf,

thy fear like a Hart, thine envy like a Viper, all thy passions are become sensual, and Every man is a beast by his own knowledge, Jer. 10:14.

Blessed God! What a world of evils are within us? We have sinned (O Lord) above the number of the sands of the seas, our transgressions (O Lord) are multiplied, our offenses are exceeding many: Many sure, that contain these streams, and yet how many are the rivulets that issue from them? There be evils of weakness against God the Father, whose attribute is Power; there be evils of ignorance against God the Son, whose attribute is Wisdom; there be evils of malice against God the holy Ghost, whose attribute is Love. Can we add anymore? Mark but our thoughts, our delights, our consents to evil: or if these be not enough, see a swarm indeed that continually assault us, anger, hatred, envy, distrust impatience, avarice, sacrilege, pride, despair, presumption, indevotion, suspicion, contention, derision, exaction, (give me leave to breathe in the numbering of this bedroll) perjury, blasphemy, luxury, simony, perplexity, inconstancy, hypocrisy, apostasy: here is a number numberless, gross sins, little sins, known sins, hid sins; Who can understand his errors? O Lord, cleanse me from my secret faults, Psal. 19:12. The days of life are few, but the evils God knows how many; he that would number them may tell a thousand, and yet not tell one of a thousand: Can the proudest Pharisee justify himself? Remember the swarms that lurk in thy venomed conscience, number thy wanton words, thy carnal thoughts, thy unchristian gestures, thy outrageous sins, and come they not in by troops and herds, thicker than the frogs in Egypt? Well may we stand amazed at their number, and as convicted prisoners, cry for that Psalm of mercy, Lord have mercy on us, most evil wretched sinners.

Thus you see, Beloved, how evil be our days, since every day we do evil: then to wander no further, now we have found such a world of them, will you see them in a map? Here is evils original, evils actual, evils of omission, evils of commission, evils of the body evils of the soul; well may we pray, Deliver us from evil: what, so many evils of sin? Now the Lord deliver us.

Remember yourselves, and who will not sing David's burden, Mine iniquities are gone over my head, and as a weighty burden, they are too heavy for me to bear? There is in sin (saith Austin) both weight and number, and is any one so dull or dead, that he is sensible of neither? Go ye to the balance, and what a mass lies upon you? Enough and enough again to sink you down to hell: go ye to the count, and what a swarm comes upon you? A million, and a million of millions to keep you out of heaven; when all your sins must be called to account before that Judge of the world, what account shall be given of this account that is endless? See them like the stars, only these set and rise, but your sins rise, and never set; see them like your hairs, only these shed and lose, but your sins grow ever more and more; see them like the sands, only these are covered with the floods and waters, but your sins lie still open and are ever before you: think on these stars, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was David's saying, Every night wash I my bed, and water my couch with my tears: if your days be evil, let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withal lift up your voice Lord be merciful unto me a sinner: How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? Though we are begird

with a thousand devils this would be as the watch of our souls, and the safeguard of our persons.

But I must speak with a difference: I stand over some of you, who are so far from washing away your sins with tears, that I fear you never took much notice of the multitude of your sins: should I tell you that you brought sin enough with you to damn you, when you first came into this world; should I tell you, that you have everyone committed thousands, and thousand of thousands of actual sins and yet any one of those thousands is enough to send you packing to hell: You would think these strange points; but if God be true, there is no sin of man, either original or actual, either of omission or commission, either of the body, or of the soul, which without repentance will not produce eternal death: and therefore in God's fear take notice of your sins, set before you the Commandments of God, and thereto comparing your life, you may find out such a catalogue of your sins, that will thoroughly convince you of your damnable estate,

You may ask, to what end should we be so careful to find out our sins? I answer to a very good end, both in respect of the Unregenerate, Regenerate.

First, in respect of the unregenerate: this is the first step of repentance; this is one of those paces that will lead you towards heaven. You may be sure, without repentance no heaven, without confession no repentance, and without finding out sin there can be no confession. It were good therefore, and a singular means to bring you out of corruption into Christianity, and out of the state of nature into the kingdom of grace, that you would every one of you have a Catalogue of your sins. If you will not, I can tell you who will, there is an adversary called Satan (the adversary of mankind) that stands at your back, and (I may say figuratively) with a scroll in his hands, wherein he writes down your sins; not a day passeth on, but he can easily

tell how many sins you have committed all day. Lord, that men would think on it! Are you about any sin? At that very time Satan is registering the act, and time and place, and every circumstance: now woe, woe to man, that lets Satan do his work for him! Would you do this yourself, would you but study for a Catalogue of your own sins, that so you might confess them to God, and repent you thereof, this would be a dash in the devils book, so that he could not have whereof to accuse you; but if still you go on securely in sin, and never go about to call your sins to remembrance, a day will come (woe worth the day) when that roaring Lion shall set all your sins and transgressions in order before you: then shall you read (perforce) your sins original and actual, of omission and commission, of your bodies and souls. And I must tell you, herein is a great policy of Satan, he lets you alone in your security a while, if you will not trouble him, he will not trouble you; if you will not tell your own sins, neither will he tell you of them; but he will change his note (at furthest) when your few evil days finish: it is the very case as many creditors deal with their debtors, while they have any doings as they say, and are in trading, they will let them alone, in policy they will say nothing; but if once down the wind, in sickness, poverty, disgrace, or the like, then comes Serjeant after Serjeant, arrest upon arrest, action upon action: just thus is Satan's dealing with the unregenerate man; if you will but sin, and never call yourselves to a reckoning, impolicy he will say nothing, but when the score is full, and death comes to arrest you, then will he bring out his black book of all your sins committed all your days. O I tremble to speak of it! Then shall your sins fall as foul on your souls, as ravens on the fallen sheep, and keep you down forever in the dungeon of despair.

Secondly in respect of the regenerate; that you have ready by you (or by heart) a catalogue of your sins, is necessary in many respects.

First, to humble you: for no sooner shall the poor soul look on all the sins he hath committed, both before and after his regeneration, but confessing them in prayer, it will pull down his heart, and make the wound of his remorse to bleed a fresh, as before: and therefore this catalogue is most necessary in days of humiliation.

Secondly, it is necessary to prepare you for the receiving of the Sacrament; for indeed I would have none to presume to taste on that Supper, but first to view over all his sins, and to confess them in payer to his heavenly Father: there be many that in Confession look on their sins, as they do on the stars in a dark cloudy night, they can see none but the great ones, of the first or second magnitude, it may be here one and there one; but if they were truly enlightened, and informed aright, they might rather behold their sins, as those innumerable stars that appear in a fair frosty winters night; they are many, and many: and therefore take a little pains in composing your catalogue, that so you may confess all (at least for the kinds) before you presume to come near that Table of the Lord.

Thirdly, it is necessary in times of desertion, or visitation: yea, if the Lord shall please to exercise you with any cross, or disgrace, or discountenance, loss of goods, disease of body, terror of soul, or the like; you may be sure as no misery comes but for sin, so then the enumeration of your sins from a bleeding broken heart, is the prime and first means to cause that Sun of mercy to break through the clouds, and to beget a clear day; alas, our days are evil, and sure we have as good reason as ever Jacob had to confess it: for my part, though I keep my catalogue to myself, yet in the general I

cannot but confess to you all, My days have been evil, evil, evil: Few and evil.

And now we have done with the work, it rests that you should know your wages; there be days of sin, and then days of sorrow; as you have spent your days, so must you have your rewards; first we trespass, and then we pay for it; first we sin, and then we suffer evil.

2. The evils that we suffer may be ranked in this order; first, evils original fill up the scene, and what a multitude of evils do enter with them? No sooner had Adam sinned, but a world of miseries fell on man, so that as the infection, in like manner the punishment distills from him. By one man (saith the Apostle) entered sin into the world: what, sin alone? No, but death by sin, and so death went over all men Rom. 5:12. Infants themselves bring their damnation with them from their wombs; or if that be omitted, how many are the miseries of this life, as the fore-runners of that judgment? Look at the mind and what think ye of our ignorance, not only that of willful disposition, but (as the Schools distinguish) of pure negation; if it be not a sin, what is it but a punishment for sin? That our understanding should be obscured and darkened, our knowledge in things natural wounded, in supernatural utterly extinguished: O the miserable issue of that monster Sin! But as evils come by heaps, so of the same parent here is another brood, Ignorance and Forgetfulness; and is not this a misery, after all our time and study to get a little knowledge, quickly to forget that we are so long a learning? Man in his whole state, before the fall, could not forget things taught him; but now (as the hour-glass) we receive in at the one ear, and it goes out at the other; or rather (like the sieve) we always keep the bran, but let the flower go, so apt are we to retain the bad, but we very easily forget the good. And is this all? Nay, yet more evils; see but our affections, and to

what a number of infinite sorrows, griefs, anguishes suspicions, fears, malice's, jealousies, is the soul of man subject? So prone are we to these miserable passions, that upon any occasion we fall into them; or for want of cause from any other, we begin to be passionate with ourselves: Why hast thou, O Lord, set me against thee? I am become irksome and burdensome even unto mine own self, Job 7:20.

Alas, poor man how art thou beset with a world of miseries? And yet, as if all these summed up together, could not make enough, look at the body, and how many are its sufferings? In the sweat of thy face shalt thou eat thy bread, said God, Gen. 3:19. The Spider spins, and weaves, and wastes her very bowels to make her net, and when all is done, to what purpose serves it, but to catch a fly? If this be vain work, how vain is man in his fond imitation? The birds and beasts can feed themselves, without any pains, only man toils night and day, on sea and land, with body and mind; yet all is to no purpose, but to catch a fly, to protract a life, or to procure some vanity. And yet, as if misery had no mean; besides our industry, how is this body stuffed with many an infirmity? All the strength of man is but a reed, at best shaken, perhaps broken, howsoever weakened by every wind that blows upon it. The Physicians distinction of *Temperamentum ad pondus, & justitiam*, gives us thus much to learn, that no constitution is ever so happy, to have a just temper according to its weight; some are too hot others too cold all have some defects, and so are disposed to all kind of infirmities: man cannot carry himself, but he must needs carry about with him many forms of his own destruction. The books of the Physicians tell us of many diseases, and yet many are the diseases which their books cannot tell of: we see in our own days, most labor of new sicknesses, unknown to our fathers; or if any of us be free from any of these, yet every ones body nourisheth the

causes, and may be a receptacle of a thousand diseases. How evil is sin, that incurs so many evils of punishment?

But as if all were too little (because our sins are so many) if you will number anymore, here is yet another reckoning, evils original, and evils adventitious, evils of necessity, and evils of chance. Austin saith, What shall we say of those innumerable accidents that befall a man? As heat, and cold, and thunder, and rain, and storms, and earthquakes, and poisons, and treasons, and robberies, and wars, and tumults, and what not? Go whither you will, and every place is full of some of these evils: if you go on sea, every wave threatens you, every wind fears you, every rock and sand is enough to drown you: if you go on land every step dangers you, every wild beast scares you, every stone or tree is enough to kill you: if you go no whither, you cannot be without danger: Eli was sitting, and what more secure? Yet at the news of God's Ark, that it was taken by the Philistines, he falls down backwards, and his neck was broken. Korah was standing, what more sure? Yet as soon as Moses had made an end of speaking, the earth opened her mouth, and swallowed him and his family, and all the men that were with him. Indeed Absalom was riding, and what way more ready to escape the enemy? Yet, as the mule carried him under a great thick oak, his head caught hold of the oak, and he was taken up between the heaven and the earth and the mule that was under him went away. Whatsoever we do, or whithersoever we go, so long as we do evil, these evils will meet us. Go into the ship, there is but a board betwixt thee and the waters: walk on the ground, there is but a shoe-sole betwixt thee and thy grave: take a turn in the streets, and so many perils hang over thee, as there are tiles on the houses; travel in the country, and so many enemies are about thee, as thou meetest beasts in the fields; if all these places be so dangerous, then retire to

thy house, and yet that is subject to fire, or water, or if it escape both, it may fall on thy head: whithersoever we turn us, all things about us seem to threaten our death. Our days are evil indeed, and who is it that is exempted from every of these evils? Sinners are corrected, good men are chastened, there is none escapes free.

To see a little the state of God's own friends and children: Was not Abel murdered by his brother? Noah mocked by his son? Job scoffed by his wife? Eli slain for his sons? Will you all at once? Take one for all, and see Jacob our Patriarch, a notable example of extreme infelicity: he is threatened by his brother, banished from his father, abused by his uncle, defrauded of his wife, was not here misery enough to break one heart? But after this, for another wives sake, see him enter into a new service, In the day he is consumed with heat, in the night with frost: an hard service sure! Nay after this that he got his Rachel, see then a division betwixt her and Leah, two sisters brawling for one husband yet neither content, after both enjoyed him. Blessed Saint! How wast thou haunted with afflictions? Yet after this, he agrees his wives, and they all run from their father, and now see a fresh pursuit; behind him, Laban follows with a Hue and Cry, before him Esau meets him with 400 men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now must comfort him.

And yet again after his first entry into his own country, his wife Rachel dies, his daughter Dinah is ravished his son Reuben lies with his concubine, and if the defiling of a wife be so great a grief to the husband, what sorrow and shame, when the wickedness is committed by a man's own son? What can we more? If ye his heart be unbroken, here's another grief great enough to match all the rest, his son, his Joseph (they report) is lost, and what news

hears he of him, but that he is torn with wild beasts? And now see a man of miseries indeed! He rends his clothes, he puts sackcloth about his loins, he will not be comforted, but surely (saith he) I will go down into the grave unto my son mourning. Alas poor Jacob! What can they say to comfort him? To comfort, said I? Nay, yet hear the tidings of a new misfortune, a famine is begun, and another of his sons is kept in prison: What a grief is here? Another in prison, and nothing to redeem him but his only Benjamin; here is the loss of son after son, Joseph is not, and Simeon is not, and now ye will take Benjamin, all these things are against me. We need no more, if Jacob thus number, how many are the miseries he did daily suffer? Would you have the sum? He himself the best witness of himself, affirms it to Pharaoh, Evil, Evil. [Few and Evil] have the days of the years of my life been.

So miserable is our life, that no man can take his breath before some evil or other do seize on his person: if you would that we knit up all in one bundle, there be evils original, evils adventitious, evils of the mind evils of the body, evils that are common, evils of the chosen, we had need pray again, Deliver us from [evil.] What? So many evils of suffering? Now the Lord deliver us.

What is sweet in this life, which so many miseries will not embitter? If this be a vale of rears, where is thy place to pleasure? If this life be a nest of cares, how canst thou settle so great a vanity as sin in a field of such misery as the world? O ye sons of men, how long will ye blaspheme mine honor, and have such pleasure in vanity, and seek after leasing? Were men not mad in their ways, or utterly besotted in their imaginations, well might these miseries of our life breed their neglect of the world. Can we choose but wonder to see how busily thou heapest up riches yet knowest not who shall

eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and must it ever be groveling and poring on the earth? God gave thee a soul to live with his blessed Angels, and wilt thou make it a companion fitter for no other than brute beasts? There is an evil sickness (saith Solomon) that I have seen under the Sun; and what is that, but riches reserved to the owners for their evil. See here the just judgment of a righteous God, to this end is thy riches, thou wouldest live at ease, and outlast many years, therefore thy life is but miserable, and thy death must be sudden, thy days are but few, and thy few days are evil.

But to comfort all you that live in the fear of God, it may be your days are [evil,] and what then? This is to make trial of your love to God, and a trial it is of God's love to you.

First it makes a trial of your love to God; Certainly if you have but a spark of this love, your days cannot be so evil, but in the midst of those evils you shall find some inward consolations that will sweeten all. It is memorable how Jacob for Rachel serves Laban seven years, but yet (saith the Text) they seemed to him but a few days for the love he had to her. Nay, after Laban had deceived him in giving him blear-eyed Leah instead of beautiful Rachel, Jacob then serves him another seven years apprenticeship; love makes the heart cheerful in the worst of sufferings: though Jacob was consumed with drought in the day, and frost in the night, which many and many a time made his rest and sleep to depart from his eyes; yet his love of fair Rachel sweetens all his labors. Why thus will it be with you that wait on the Lord your God: what though miseries come upon you as thick as hail-storms in a sharp winters day? You may remember you have a better master then Laban, a better service then Jacob's, a fairer prize then Rachel: who is your master but such a one as will surely keep his covenant, even the Lord

your God? What is your service, but such a one as is most glorious and honorable, even a light burden, a perfect freedom? What is your prize, but such a one as surpasseth all prizes whatsoever, even the beauty of heaven, the beatifical vision of our blessed God, If then you but love God as Jacob did Rachel, what matters it how evil your few days be? Nay be they never so evil, and were your days never so many, yet a hundred, a thousand years spent in God's service, they would seem but a few days for the love you bear to him. O Lord work in us this love, and then command what thou wilt, persecution, affliction, the Cross, or death, no service so hard, but we shall readily obey thee.

Secondly, as your evils of sufferings try your love to God, so they are a trial (or token) of God's love to you: Our light affliction which is but for a moment causeth unto us a far more excellent and an eternal weight of glory; and if this be the end, who would not endure the means? O divine mercy! Therefore the dugs of this life taste bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering these so fitly; bitterness attends this life, that thou mayest sigh continually for the true life. Wouldst thou not run through dangers for a kingdom? Wouldst thou not fetch a crown for fear of a thorn? Nay, who would not go to heaven, although it were with Elijah in a whirlwind? I count (saith Paul) that the afflictions of this life are not worthy of the glory which shall be showed unto us. Come then ye that thirst for long life, believe in God, and you shall have life eternal. All is well that ends well: though a while we sink in miseries, yet at last the joys of heaven will refresh us: then shall we live in love, rejoice in hymns, sing forth in praises the wonderful works of our Creator and Redeemer, this is that life of heaven, and when our life ends here, Lord grant us life everlasting.

Thus far have you seen the state of our life, this lease breeds sorrow, but the reversion is our joy; no sooner shall this life expire, but God will give us the purchase of his Son, that inheritance of heaven; comfort then thy soul that wades through this sea of miseries, and the Lord so assist us in all our troubles, that he lead us not into temptation, but deliver us from evil. Amen.

[Have been]

Our life is but days, our days are but few our few days but evil, and now when all is done, we find all is out of date. Few and evil [have] the days of my life [been.]

This last word is the leases expiration: and why have [been?] If you will needs know the reason.

The time that is past is best known to Jacob.

And the life of Jacob is but as the time that is past.

First, the time that is past is best known to Jacob: old men can tell old stories, and something it delights them to remember the storms gone over them. We all know how,

Many years we have lived.

Great miseries we have suffered.

Jacob tells you, as you may tell each other, our years have been few, our few years have been evil. To make this good. Have they not been few? Let me ask some old man, whose hairs are dipped in snow, whose golden ewer is broken, whose silver cord is lengthened, how many be thy years? It may be thou wilt answer, as Moses gives the number, a matter of threescore years and ten, or fourscore years: I cannot say but it is a long time to come, but alas, what are these fourscore years now they are gone? Tell me you that have seen the many changes both of Moon and Sun, are they not swiftly run away? You may remember your manhood, childhood, and I pray what think

ye? Was it not yesterday? Is it not a while since? Who will not wonder to see how quickly it is gone, and yet how long it was a coming? The time to come seems tedious, especially to a man in hope of bliss, the time now past is a very nothing, especially to a man in fear of danger: go down to those cast-away souls that now suffer in hell flames, and what say they of their life, but as soon as we were born we began to draw to our end, Wisd. 5:13, go down to those putrefied bodies, and find amongst them the dusts of Adam, Seth, Enoch, Kenan, Mahalaleel, Jered, Enoch, Methushalem, every one of whom lived near to the number of a thousand years, are they not dead? And what is their epitaph, but, they lived and died? Gen. 5. To sum up all in one, and to make this one serve for all, Jacob is a hundred and thirty years old (for so you see it registered in God's book) yet now being demanded to tell his age, he answers but Days, and his days are but Few; how should they be many that now are gone already? These few days, they have [been.]

2. And as time past tells our days, so it counts all our miseries, who cannot remember the miseries he doth suffer? The poor, the sick, the banished, the imprisoned, the traveler, the soldier, everyone can write a Chronicle of his life, and make up large volumes of their several changes. What is the history of the Bible but an holy brief Chronicle of the Saints grievous sufferings? See the miseries of the Patriarchs described in the books of Moses: see the wars of the Israelites set down in the books of Joshua: see the afflictions of David in the books of Samuel, Ezra, Nehemiah, Esther, Job, everyone hath a book of their several calamities, and if all our miseries were but thus abbreviated, [I suppose the world would not contain the books that should be written.] There is no man so cunning to know his future condition; but for those things which have been,

everyone can read them. Look then (beloved) at the time now past, and will you not say with Jacob, your days have been evil? Evil for your sins, and evil for your sufferings: if you live more days what do you but increase more evils? The just man sins seven times a day, and every one of us perhaps seventy times seven times: do we thus multiply sins? And think we to subtract our sorrows? Think but of those storms that already have gone over our heads famines, sores, sicknesses, plagues, have we not seen many seasons unseasonable, because we could find no season to repentance? Our Springs have been graves rather than cradles, our Summers have not shot up but withered our grass, our Autumns have took away the flocks of our sheep, and for our latest Harvest, the heavens themselves have not ceased weeping for us, that never yet found time to weep for ourselves. And as this procured the famine, so famine ushered the pestilence. O the miseries miserable that at this time fell upon us! Were not our houses infected? Our towns depopulated? Our gardens made our graves? And many a grave a bed to lodge in it a whole family? Alas, what a hideous noise was heard about us? In every Church bells towling, in every hamlet some dying, in every street men watching, in every place, everywhere, wailing and weeping, or groaning and dying. These are the evils that have [been,] and how should we forget them that have once seen them with our eyes? Call to mind time past, was the rule of Bernard, and what better rule have we to square our lives, then the remembrance of those evils which our lives have suffered? Look back then with Jacob, and we have good reason to redeem the time past, because our days have been evil.

2. But there is yet another reason why these [few evil days have been.] As the time past is best known to Jacob so the life of Jacob is but as the time past. Go to now (saith St. James) ye that say today or tomorrow we will go

into such a City, and continue there a year, and buy and sell, and get gain, and yet ye cannot tell what shall be tomorrow. James 4:13. It is a mere presumption to boast of the time to come: can any man say he will live till tomorrow? Look back ye that trust to this staff of Egypt, there is no man can assure you of this day, Man knoweth not his time, saith the Preacher, Eccles. 9:12. As near as it is to night, it may be before evening someone of us may be dead, and cold, and fitter to lodge in our graves under earth, then in our beds above it; nay, assure yourselves, our life is of no long continuance: what speak we of tomorrow, or this day? We are not sure of (that least of times division) a very hour: watch therefore (saith our Savior) and will you know the reason? For ye know neither the day, nor the hour when the Son of man will come, Matth. 25:13. The man with ten or twenty dishes set before him on his table, when he hath full intelligence that in one of them is poison, will he not refuse all, lest in eating of any be run upon the hazard of his life? What is our life but a few hours? And in one of them death must needs come; watch then for the hour is at hand, and we know not how soon it will seize upon us. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poison, this hour the cup thou tastest may be that cup that must not pass from thee. But what speak we of this hour, seeing it is come, and gone? The sweetest ditty that Moses sung, were his briefs and semi briefs of life, and what is it but a watch? Psalm 90:4, what is it but a sleep? Psalm 90:5, we watch when it is dark, we sleep when it is night; if then our life be no more but a night-work, what is truer than this wonder, our life is done, our days they have been?

You may think we go far to prove so strange a paradox, yet Job goes further; what are we but of yesterday, for our days upon earth are but a shadow? Job 8:9. See here the chronology of man's frailty, we have a time

to live, and when is it, think you? Not tomorrow, nor do day, nor this hour, nor last night, it is as long since as yesterday itself. Are not we strangely deceived? What mean our plots and projects for the time to come? Why our life is done, and we are now but dead men. To speak properly, In the midst of life we be in death, our whole life being truly (if not past, yet) as the time past that is gone and vanished. The similitude or resemblance will run in these respects, the time past cannot be recalled [and is] suddenly is vanished.

And so is our life: can we recall that which is fled away? The life that we led yesterday, you see it is gone; the life that we led last night, it is past and done; the life that we led this morning, it is now a going, nay, it is gone as soon as we have spoken. Nicodemus saying according to the flesh was true, How can a man be born which is old? Can he enter into his mother's womb again, and be born? John 3:4. How should a man recall that is past? Can he receive again the soul once given, and begin to live? Man never so great in power, and spreading himself like a green bay tree, a [tree] most durable; a bay [tree] most flourishing; a green bay [tree] that is most in prime, if anything will stand at a stay, what is more likely? Yet he passed away (saith the Psalmist) and lo he was gone, I sought him but he could not be found, Psalm 37:35,36. We cannot stay time present, how should we recall time past? See here the man on whom the eyes of the world are fixed with admiration, yet for all this [he passeth] without stay, [he is gone] without recall, I sought him but to [find him] is without all recovery. Time was that Adam lived in paradise, Noah built an Ark, David slew Goliath, Alexander overcame the world: where be these men that are the wonder of us living? We all know they are long since dead and the times they saw shall never come again. How fond was that fiction of Plato, that after the revolution of

his tedious year, then he must live again and teach his Scholars in the same chair he sat in? Our faith is above his reason, for the heavens shall pass away, the elements shall melt with heat, and the earth with the works therein shall be burnt up, 2 Pet. 3:10. Where then is the life of Plato, when all these things shall turn to nothing? We may now for his learning praise him where he is not, and he may then for his error be damned and tormented where he is. Is there any man with skill or power can call back but yesterday? Once only we read of such a miracle, but it was only by the hand of God Almighty. Hezekiah was sick, 2 Kings 20, and to confirm the news that he must recover, he requires a sign. What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? This was no temptation, for you see how the Prophet gives him satisfaction, This sign shalt thou have of the Lord; wilt thou that the shadow go forward ten degrees, or go back ten degrees? Hezekiah thinks of death, and the Prophet restores his life, not only a time of fifteen years to come, but of ten degrees now gone, and thus it was observed in the dial of Ahaz. This was a miracle that but once happened since the beginning of the world; he then that sleeps away his time in expectation of Hezekiah's sun, may sleep till his death, and then not recall one minute of his life; as the time, so our life, if once past it is irrevocable, irrecoverable.

2. And as it cannot be recalled again, so suddenly it is vanished; Nothing makes life long, but our hope to live long: take away those thoughts of the time to come, and there is nothing swifter than the life that is gone. Suppose then thou hadst lived so long, as from Adam to this time: as Austin saith, Certainly thou wouldest think thy life but short: and if that were short, which we think so long, how long is our life, which in comparison of that is so extremely short? The time once past, we think it suddenly past, and so is

life gone in a moment, in the twinkling of an eye, so soon indeed, before it can be said, [This it is.] In every one of us death hath ten thousand times as much as life, the life that is gone is deaths, and the life yet to come is deaths, our now is but an instant; yet this is all that belongs to life, and all the life which any of us all is at once possessed of: here is a life indeed, that so soon is vanished, before it can be numbered or measured; it is no time but now, yet stays not till the syllable now may be written, or spoken: what can I say? The life that I had when I began to speak this word, it is now gone since I began to speak this word. May we call this life that is ever posting towards death? Do we what we can, and could we do yet more, all we do, and all we could do, were to no purpose to prolong our life: see how we shore this ruinous house of our body with food, with raiment, with exercise, with sleep, yet nothing can preserve it from returning to its earth; we go, and we go suddenly, witness those two Caesars, who put off themselves whilst they put on their shoes; Fabius (styled Maximus for his exploits, and Cunctator for his delaying) yet could not delay death, till notice might be taken he was sick: but how many examples in this kind have we daily amongst us? You know how some lately have gone safe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere mid-night found breathless by their sides. What need we further instances? You see how we go before we know where we are; the life that we had, what is it but a nothing? The life that we have, what is it but a moment? And all that we can have, what is it but a fleeting wind, begun and done in a trice of time, before we can imagine it. In a word, our Sun now sets, our day is done: ask Jacob (the Clock-keeper of our time) this Text tells the hour and now struck, you hear the sound? Our days are gone, [few and evil they have been.]

The Conclusion: Occasioned by the death of Charles Bridgeman, who deceased about the age of twelve, in the year of our Lord 1632, he was a most pious son of a most pious mother, both now with God.

Here I thought to have finished my Text and Sermon; But here is a sad accident to confirm my saying, and whilst I speak of him, what can I say of his state, his person, his birth, his life, of all he had, and of all he was, but that they have been.

Sweet rose, cropped in its blossom, no sooner budded, but blasted; how shall we remember his days, to forget our sorrows? No sooner had he learnt to speak, but (contrary to our custom) he betook him to his prayers; so soon had grace quelled the corruption of his nature, that being yet an infant, you might see his proneness to learn, nay, sometimes to teach them this duty, who waited on to teach him his devotion: not long after he was set to school, where he learned by book, what before he had learned by heart: the sweet care, good disposition, sincere religion, which were in this child, all may remember which cast but their eyes upon him. O God, how hast thou bereaved us of this Gem? Sure it is (as it was said of another) for this cause only, that it might shine in heaven. But this was but the beginning of his days, now they are past, [they have been.]

Go a little further, we left him at school, but how learned he Christ, and him crucified? This was the knowledge taught him by the Spirit of God in a wonderful manner. Out of the mouths of babes and suckling's hast thou, O God, ordained strength. To consider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of John, What manner of child shall this be? No question the grace of God was with him. If I should instance in any of these his frequency in prayer, his reading of Scripture, his reasoning with others to get knowledge

to himself, we may wonder at God's power in this child's poor weakness: Excuse me whiles I tell nothing but truths, and I hope they will tend to our own instruction. In the morning he would not stir out of doors, before he had poured out his prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember those times, when sometimes that he had forgotten this duty, no sooner had he been in bed, but up he would have got again, and so kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveness for that sin of forgetfulness; neither have his brothers escaped without his reprehension: for had they eat any meal or meat without a grace, his check was usual; Dare you do thus? Unless God be merciful unto us, this bit of bread might choke us. The wise sentences, the religious words, which often dropped from his mouth like honey can we remember them, and not grieve at the death of him that spake them? What comfort had we in those days? What sorrow have we to think those days are done? Surely we cannot speak it without bitterness of soul, they are gone, they have been.

Thus he lived: will you know how he died? First, a lingering sickness seized upon him, against which to comfort him, one tells him of possessions that must fall to his portion: And what are they? (said he) I had rather have the Kingdom of Heaven, then a thousand such inheritances. Thus he minds Heaven; and God, so minding him, presently sent him his sickness that should summon him thither. And now how should I repeat his words with the life that he spake them dying? No sooner had God struck his body with that fatal sickness, but he asks, and needs would know his soul’s estate: I have heard of the soul (said he) but what is the soul? The mind? He questions, and questioning answers, better (I fear) then many, too many

gray headed amongst us; but the answer given, how the soul consisted of the Will and the Understanding, he says, he is satisfied, and now understands better than he did before. Another comes to him, and then he begins another question, now he knows the soul, he desires yet to know further, How his soul may be saved? O blessed soul, how wisely couldst thou question for thine own souls good! The answer given, by faith applying Christ's merits: he heard it, and had it, anon telling them, who before had taught it him. Resolved in these questions, he questions no further, but will now answer them, that go about to question him: One asks him, whether he had rather live or die, he gives the answer, and not without Paul's reason, I desire to die (said he) that I might go to my Savior. O blessed Spirit, bow didst thou inspire into this child thy wisdom and goodness! This done, his pain begins again to afflict him, and this occasions another thus to question him, whether he would rather still endure those pains or forsake his Christ? Alas (said he) I know not what to say as a child, for these pains might stagger a strong man, but I will strive to endure the best I can. Upon this he presently calls to mind that Martyr, who being in prison, the night before his burning put his finger in the candle, to know how he could endure the fire; O (said he) had I lived then, I would have run through the fire to have gone to Christ. Sweet resolution of a silly child! Who can hear, and not wonder? Wonder, and not desire to hear that he may wonder still? Blessed child, hadst thou lived that we might have wondered at thy wisdom! But his days were determined, and now is the number turned to this poor cypher, they are not, they have been.

I cannot leave him yet, his sickness lasts long, and at least three days before his death, he prophesies his departure, and how strange a prophecy? Not only that he must die, but fore-telling the very day, On the Lord’s Day

(said he) look to me. Neither was this a word of course, which you may guess by his often repetition, every day asking till the day came indeed, What, is Sunday come? At last the looked-for day came on, and no sooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his blessed soul, whilst the body itself used such an action? His eyes were fixed, his face cheerful, his lips smiling, his hands and arms clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them how he saw the sweetest boy that ever eyes beheld, and bids them, Be of good cheer, for he must presently go with him. One standing near, as now suspecting his time of dissolution, bids him say, Lord, into thy hands I commend my spirit; Yes (said he) Into thy hands, Lord, I commit my spirit which is thy due; for why? Thou hast redeemed it, O Lord my God most true. Who will not believe this child now sings in Heaven, that so soon had learned this David's Psalm on earth? I cannot hold myself, nor will I hold you long; but how may I omit his heavenly ejaculations? Beloved, I beseech you pardon me whilst I speak his words, and I will promise you to speak no word, but the very same formally which were his own: Pray, pray, pray, nay yet pray, and the more prayers the better all prospers: God is the best Physician: into his hands I commend my spirit: O Lord Jesus receive my soul. Now close mine eyes, forgive me father, mother, brothers, sister, all the world. Now I am well, my pain is almost gone, my joy is at hand, Lord have mercy on me, O Lord receive my soul unto thee. Where am I whilst I speak these words? Blessed Saint, now thou singest in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoice with thee, this day is the Crown set on thy head, this day is the Palm of victory in thy hand now art thou arrayed in the shining robes of Heaven, and all the

Host do triumph at thy coronation. Sweet soul, how am I ravished to think upon thee! What joy is this? The Patriarchs salute thee, the Prophets welcome thee, the Apostles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creator of men and Angels, help us all to Heaven, that when our days [have been] we may all meet together in thy blessed Kingdom.

I have done: turn back by the same thread that led you through this labyrinth, and you shall have in two words the sum of this whole Text.

The time of our Lease what is it but our Life? What is this Life, but a number of few days? What are these days, but a world full of evil? But a life, but days, but few, but evil; can we add anymore? Yes, Life is life howsoever we live, and better you think to have a bad lease in being, then our life to be quite extinguished; nay, be not deceived, this life is but death, the days that we spend, they are past and done, few and evil they have been. Thus ends the Text with the expiration of our Lease: yet is not all done, when we lose this life we have another free-hold prepared in Heaven, and this is not leased, but purchased; not for a life, but inheritance; not for days but forever: Cross but the words of my Text, and many and happy shall the ages of thy life be in Heaven, forever and ever. Amen.

FINIS.

CHAP. II – DEATHS ARREST.

LUKE 12:20.

[This night thy soul shall be required of thee.]

Mans Body (we say) is closed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits and God or Satan in his Soul. Who holds the possession we may guess in life, but then is it most apparent when we come to death: The tree may bend East, or West, or North, or South; but as it falleth so it lieth: Our affections may look up or down, towards heaven or hell; but as we die we receive our doom, and then whose we are shall be fully made manifest to all the world. There is a parable of poor Lazarus, whose life was nothing but a catalogue of miseries, his body full of sores, his mind full of sorrows; what spectacle could we think more pitiful, whose best dainties were but broken crumbs, and his warmest lodging but the rich man's gates? Here is a parable of a certain rich man, who enjoys (or at least purposeth) a delicious fare, he hath lands

verse. 16, fruits, verse. 17, buildings, verse. 18, and if this be the Inventory, what is the sum? See it collected in the verse succeeding, Soul, thou hast much goods laid up for many years; now live at ease, Eat, drink, and take thy pastime. These two estates thus different, how should they be but of divers tenures? No man can serve God and Mammon. See Lazarus dying, and the Angels carry him in-Abraham's bosom. See this rich man dying, and they (that is, devils) require his soul. God receives one, and his soul is in heaven; Satan takes the other, and drags down his soul to hell; he is comforted that received pains, and thou art tormented that wast full of ease: this is the doom, and that he may undergo this, death now gives the summons, This night thy soul shall be required of thee.

The Text we may christen Deaths Arrest, it is we that offend his Majesty of heaven, and his precepts are given unto Death to attach our souls. See here a president, a rich man taken on a sudden, who must instantly appear before the Judge of heaven: when? [This night.] What? [Thy soul.] Why? [It is required.] Of whom? [Of thee.]

Or if this will not find the offender, see yet a more narrow search, every word is like some dark closet, therefore we will open the windows that you may have full light. This Text is Deaths Arrest, which as it must be executed, so it admits of no other time but [This] This what? This day, whilst the Sun gives light to the world, and the light gives pleasure to the eye? This were some comfort: no, but then suddenly whilst all sleep securely, not This day but This [night.] And what, this night? Is it to attach the body of some great personage, whose looks might affrighten Officers had they come by day? No, let his body rot in dust, whilst the Soul must answer his defaults: it is not thy body; ’tis thy [soul.] And what, of his soul? Is this a subject liable to arrests? Rather can they beg it at his hands, or will

he yield it at their fair entreaties? No, it is neither begged nor entreated; but by virtue of God's Writ, it is [required.] And how required? Of his sureties bound for his good appearing? He hath many friends, and all, either have or would have entered bonds: no, he must go without bail or main-prize, it is not required of his sureties, but himself; not of others, but [of thee] is thy soul this night required.

You hear the Texts harmony, of each string we will give a touch, and first note the time, this night.

[This]

No other but This? Were it a fortnight, a seven-night, any but [This] night, and his griefs were lessened; the news is more heartless in that it comes more sudden. You may observe, Then are the greatest losses when they come on us by heaps, and without fear or suspicion of any such matter. Here was a man swimming in his fullness, and a sudden death robs him of all his treasures. To give you a full view, see his possessions, and how great was the loss, because of the suddenness: [This] night.

1. First, those goods, whereof he boasted, are now confiscate; not a penny, not a dram, not a mite shall be left him, save only a token of remembrance (I mean his winding-sheet) which he carries along with him to his grave.

2. Secondly, his goods and grounds both were took from him at his death; he that commanded so much of earth must now have no more earth to pleasure him but a grave; what a change was this? His grounds were fertile, and they brought forth plenteously, but a blast of death hath struck both the fruit and ground; and nothing is now left him but a barren Tomb.

3. Thirdly, his lands and houses both went together. You may guess that great demeans must have stately Halls: we read of his building, and especially of his Barns; when these were too little for his store, he tells us,

he will pull them down, and he will build greater. He never thinks of any little room in the bowels of the poor. Was his harvest so great that his barns would not hold it? Whence came the blessing but from God? How is it then he forgets God that bestowed this blessing? It is written, When ye reap the harvest of the Land, ye shall not reap every corn of your field, neither shalt thou gather the gleanings of the harvest. How? Not reap it? Not gather it? What then? Why, Thou shalt leave them for the poor, and for the stranger: I am the Lord your God, Levite. 19:9. When Ruth came to glean in the fields of Boaz, that good Master commands his servants, Let her gather among the sheaves, and do not rebuke her. Had this Worldling been so pitiful to the poor, his barns might have stood, himself might have lived, his soul have been saved. But now what a strange lot happens on him? His Halls, Houses, Barns, Buildings, all run round in a dance of Death before his eyes.

4. Fourthly, his house and friends both left him when death came: The Parable is common: A man hath three friends, two whereof he loved most entirely, the third he made no account of: this man being sent for to come before his King, he desires his first friend to go with him, but he could not, only he would give him something for his journey: He desires his second friend to go with him, but he would not, only he would bring him a little piece of his way: When both these forsook him, he goes to the last, which before he esteemed least, and this friend was the party that went with him to the King, and answered for him in all his causes: This is the case of every man dying; the King our Judge sends death his Serjeant to summon you to your judgment. Come to your first friends, (I mean your riches) alas! They cannot go with you, but give you a sheet as necessary for your journey: Come to your second friends (I mean your acquaintance) alas! They will not go with you, but bring you to your graves, and there leave you to

yourselves: Come to your last friends, which you now least think of (I mean your Consciences) and you shall find that is the truest friend that will go with you to the Judge, answer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your Consciences, if you mean to speed well at this day: how blessed a man had this Worldling been, if only a good conscience had accompanied him to the Judge of heaven? But now when death summons him, there is no friend to solicit, no Advocate to plead no man to speak one word in his soul's behalf: it is his bad conscience keeps him company, and though all others leave him, he can devise no means to shake this from him.

5. Fifthly, there is a jewel irrevocable, of which this sudden death robs him, I mean his time, and what a loss was this? All his goods, grounds, barns, buildings, were they more worth than the world itself, yet were they not able to restore one minute of his time: if this could be purchased, what a rate would he give for a little respite? Nothing is now so precious as a piece of time, which before by months and years he lavishly mis-spent: they that pass away time with mirth and pastime, shall one day see to their grief what a loss they have; now we revel it out, dally it away, use all means and occasions to make it short enough; but when this golden shower is gone, and those opportunities of salvation lost by negligence, then we may wish, and wish again, Oh had we a little time, a little space to repent! Imagine that this worldling (whom now you must suppose to lie frying in hell flames) were dispensed with for a little time, to live here again on earth amongst us; would but the Lord vouchsafe him one hour of a new trial, a minute season of a gracious visitation, oh how highly would he prize, how eagerly would he apprehend, with what infinite watching, praying, fasting, would he

improve that short time, that he might repent him? I know not how effectually this may work on your hearts, but I am fully persuaded, if any damned creature had but the happiness to hear this Sermon, you should see how his very heart would bleed within him; bleed said I? Nay, break and fall asunder in his breast like drops of water. Oh with what inflamed attention would he hear and listen? With what insatiable grasping would he lay hold on Christ? With what streaming tears would he water his cheeks, as if he would melt himself, like Niobe, into a fountain? Blessed God! How fond are foolish men that never think of this till their time be lost? We that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how soon) that we shall be past it, and cannot recover it, no not one hour, if we would give a thousand, ten thousand, worlds for it. What can I say? Reflect on yourselves, you that have souls to save; you have yet a little time (and the time present is that time) what then, but so use it now, as when you are gone, you need not with grief wish you here again?

6. Sixthly, yet more loss, and that is the loss of losses, the loss of his soul; his riches, lands, houses, friends, time, and all were nothing to his soul. This is that Paragon, Peer, Rose, and Spouse of our well-beloved Christ. How many a tear shed he to save it? What groans cries, prayers, tears, and blood, poured he before God, that he might redeem it from the jaws of Satan? And is this lost notwithstanding all this labor? O sweet Jesu! What a loss is this? Thou wast born, lived, died, and that a shameful death, (the death of the cross) and all this suffering was to save poor souls: yet see a soul here lost, and the blood of God, though able, not effectual to redeem it. Whose heart would not melt into blood, that but knew this misery? Suppose you could see the soul of this wretched worldling, no sooner had it left the body, but

immediately was it seized on by infernal fiends, now lies it on a bed of fire, tortured, tormented scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cries, and roars, Woe, woe, and alas evermore. Who now for shadows of short pleasures, would incur these sorrows of eternal pains? In this world we can weep and wail for a loss of trifles: an house, a field, an Ox took from us, is enough to cruciate us; but how shall we bewail the loss of a soul, which no sooner plunged into that pit of horror, but it shall feel a punishment without pity, misery without mercy, sorrow without succor, crying without comfort, torment without ease, a world of mischief, without all measure or redress? Such is the loss of this man's silly soul, whilst he was cheering it with a home-bred solace; Soul, thou hast much goods laid up for many years: God whispers in his ears, and tells him other news: What? Of his soul: how? It is required: when? This night: a fearful sound unlooked-for message, speedy dispatch, no more delays, nor days, only this night, for then must his soul be taken from him.

You see all his losses; and now to contract them, there is one grief more then all, that all is lost on a sudden. Losses that come by succession are better born with, but all on a sudden is the worst of all; yet such is the misery of man, when he goes, all goes with him, and he and all pass away on a sudden: As in the days of Noah, they ate, and drunk, married, and gave in marriage, and knew nothing tell the flood came, and took them all away; so is the coming of the Son of man, Matth. 24:38. How many have been thus took tripping in their wickedness? Belshazzar in his mirth, Herod in his pride, the Philistines in their banqueting, the men of Ziklag in their feasting, Jobs children in their drunkenness, the Sodomites in their filthiness, the Steward in his security, this Churl in his plenty: miserable end, when men

end in their sin. Call to mind this (O my soul) and tremble: sleep not in sin, lest the sleep of death surprise thee: The hour is certain, in nothing but uncertainties; for sure thou must die, yet thou knowest not on what day, nor in what place, nor how thou shalt be disposed when death must be entertained. Do you not see most die, whiles they are most busy how to live? He that once thought but to begin to take his ease, was fain that very night (whether he would or no) to make his end: would you have thought this? He but now flourished like a green bay tree, his thoughts full of mirth, his soul of ease, but I passed by, and loe he was gone: gone, whether? His body to the grave, his soul to hell, in the midst of his jollity, God threats destruction, Devils execution, death expedition, and thus like a Swan he sings his funerals. There is that saith, I have found rest, and now will I eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die, Ecclus 11:19. The higher our Babel-tower of joy is raised, the nearer it is to ruin and confusion. Sodom, in the heat of their sins, had that shower of fire poured on their heads: Nebuchadnezzar, in the height of his pride, became suddenly a beast, that ruled before as a King: once for all, here was a man solacing, singing warbling out pleasant songs of ease and pastime; but (O the misery) in the midst of his note here is a sudden stop; he dreams of longs and larges, he hears of briefs and semi briefs, no longer a day, but this very night, and then shall thy soul be taken from thee.

See here the many losses of one man, his goods, his grounds, his houses, his friends, his time, his soul, and all on a sudden, whilst the word is spoken, [this] night.

Our neighbors fire, cannot but give warning of approaching flames. Remember his judgment, thine also may be likewise: unto me yester-day,

and unto thee today. Whose turn is next God only knows, who knows all. Is not madness in the hearts of men whiles they live? In the least suspicion of losing worldly riches, all watch and break their sleep; you shall see men work, and toil, and fear, and care, and all too little to prevent a loss; but for all these losses which are linked together, our riches, lands, houses, friends, time, and soul, and all we have, there is few or none regards them: O that men are so careful in trifles, and so negligent in matters of a great importance! It is storied of Archimedes, that when Syracuse was taken, he only was sitting secure at home, and drawing circles with his compass in the dust. Thus some we have, that when the eternal salvation of their souls is in question, they are handling their dust, nothing but suites or money-matters are their daily objects: but (alas) what will your goods or grounds, or houses, or friends avail you, when death comes? Where did ever that man dwell, that was comforted by any of these, in that last and sorest conflict? Give me a man amongst you, that spends the span of his transitory life in grasping gold, gathering wealth, growing great, enriching his posterity, without any endeavor, or care to treasure up grace against that fatal hour; and I dare certainly tell him, whensoever he comes to his deaths bed, he shall find nothing but an horrible confusion, extremist horror and heaviness of heart; nay, his soul shall presently down into the kingdom of darkness, and there lie and fry in everlasting fires. Nor speak I only to the covetous (though my text seem more directly to point at them) but whosoever thou art that goest on daily in a course of sin, in the fear of God unbethink thee of mortality: some of you may think I speak not to you, and others, I speak not to you; the truth is I speak to you all, but to you more especially that to this day have sinned with delight, but never as yet felt the smart for sin upon your souls or consciences: O beloved! This is it I call for,

and must call for till you feel a change, a thorough-change in you: would but some of you at this present examine you consciences, and say, whether have I not been inordinate in drunkenness, or wantonness, or covetousness? Whether have I not sworn an oath, or told a lie, or dissembled in my heart, when I have spoken? O who can say amongst you, I am clean, I am clean? And assure yourselves if you are guilty, you must either feel hearts grief, or you can never be provided for deaths dismal arrest. If you were but sensible of sin, if you felt but the weight and horror of God's wrath for sin, I am verily persuaded you would not take a quiet sleep in your beds for fear, and horror, and heaviness of heart: what is it but madness of a man to lie down in ease upon a feather bed, and to lodge in his bosom that deadly enemy, sin?

But (horror of horrors!) what if this night, whilst you sleep in your sin, death should arrest you on your beds? This I tell you is no wonder, are not sudden deaths common and ordinary among the sons of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not say carried away out of their beds, and cast into hell fire; whether it be so or no, the Lord our God knows: but howsoever it is with them, if we for our parts commit sin, and repent not thereof by crying, and sobbing, and sorrowing for sin; it may be this night, (and that is not long to) you may sleep your last in this world, and then shall your souls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whosoever thou art! Canst thou possibly sleep in such a case as this? Canst thou go to bed with a conscience laden with sin? Canst thou take any sleep (which is the brother of death) when thou liest now in danger of eternal death? Consider, I pray, what space, what distance, how far off is thy soul from death, from hell,

from eternity? No more but a breath, one breath and no more; no more but a step, one step and more: O beloved! Were not this lamentable, that someone of us that now are standing, or sitting, should this night sleep his last, and tomorrow have his body brought to be buried; yea, and before tomorrow morning have his soul (which the Lord forbid) cast from his bed of feathers, to a bed of fire? And yet alas! Alas! If any of us this night die in his sin, or in a state unregenerate, thus will it be with him whosoever he be; tomorrow may his body lie could under earth, and his soul lodge in hell with this miserable rich man.

But let me speak to you, of whom I hope better things; it is good counsel for you all to expect death every day, and by this means, death foreseen cannot possibly be sudden; no, it is he only dies suddenly, that dies unpreparedly, Watch therefore, saith our Savior, be ever in a readiness: and finally, that this rich man may be your warning, you that tender your souls, learn that lessen of our Savior; Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break thorough and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorough, nor steal: Mat. 6:19,20. You will say, What treasures are those? I answer: These treasures are those stocks of grace that will last forever, it is that circumspect walking, Ephes. 5:15, that fervency of spirit, Rom. 12:11, that zeal of good works, Tit. 2,14, that purity, which S t . John makes a property of every true hearted professor, 1 Joh. 3:3. In a word, it is the work, the life, the power of that prayer, that the rest of our life hereafter may be pure and holy; these are heavenly hoards indeed, O that we would treasure up such provision against the day of calamity! If while it is called today, we would make our peace with his heavenly Highness, by a humble continued

exercise of repentance, if in this time of grace we would purchase God's favor, and those rarest jewels of faith and a good conscience, if now before we appear at the dreadful Tribunal, we would make God and his Angels our friends in the Court of Heaven, O then how blessed would out deaths be to us? Came it never so suddenly, still should death find us ready, and if ready, no matter how suddenly, yea though it were [this] this night.

I have broke open the writ, and you see when it must be served [this] night; but in this Quando there is both suddenness, and sadness, it is not this day, but [this night] Let [this] end this days discourse, and the next day we will lay open the nights dark sadness: it is a dismal time, and God give us grace so to provide, that we may be ready with oil in our lamps, and enter with our Savior into his blessed Kingdom.

[Night]

He sins all day, and dies at night, and why at night? This you know is frequent, and there is reason, most are begot, and born, and therefore die at night: but we must further then the lists of nature, this night was more than ordinary, as being the fittest time to aggravate his grief: weigh but the circumstances.

1. First, It was a night of darkness, and this may increase the horror of his judgment: think but what a fear seized on the Egyptians, when no power of the fire must give them light, nor might the clear flames of the stars lighten the horrible night that fell upon them. The Husband-men, the Shepherds, the work-men, all were bound with one chain of darkness, No man saw another, neither rose up from the place where he was for three days, Exod. 10:23. Was not this fearful darkness? You may guess it by the effects, they were troubled, and terrified, and swooned, as though their own souls should betray them. Whether it were an hissing wind, or a sweet noise of birds,

among the spreading branches, or a pleasing fall of waters running violently, or a terrible sound of stones, or the running of skipping beasts, or the noise of cruel beasts, or the echo that answereth again in the hollow mountains, these fearful things made them to swoon for fear: And if thus the Egyptians, how was it with this Worldling? A darkness seized on him that engendered a thousand times more intolerable torments. This was the image of that darkness which should afterward receive him, and yet was he unto himself more grievous than the darkness. It was not an outward, but an utter darkness, not only to be not seen, but to be felt and feared. Imagine then what visions, what sounds, what sights, what sudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be dark, here is something to be seen: above is the angry Judge, beneath is the burning lake, before is gloomy darkness, behind is infallible death, on thy right and left hand a legion of evil angels, expecting every moment to receive the prey. Here is a sight indeed, able to break the very heart-strings of each seer. If some have lost their wits, by means of some dreadful sight; yea, if the very suspicion of Devils have caused many men to tremble, and the hairs of their heads to stand staring upright; what then was the fear and terror of this man, when so many dreadful, horrible hellish monsters stood round about him, now ready to receive him? O ye sons of men, stand in awe and sin not, commune with your own heart, and in your chamber, and be still: Will not this fear you from your sins? Suppose then you lay on your beds of death, were the Judge in his throne, your souls at the Barre, this accuser at your elbows, and hell ready open to shut her mouth upon you: O then, how would you curse yourselves, and bewail your sins? What horrible visions would appear to you in the dark? Horrible indeed? In so much (saith one) that were there no other punishment then the appearing of Devils, you

would rather burn to ashes, then endure their sights. Good God, that any Christian should live in this danger, and yet never heed it till he sees its terror! How many have gone thus fearfully out of this miserable world? I know not what you have seen, but there is very few which have not heard of many, too many, in this case: What were Judas thoughts, when he strangled himself that his bowels gushed out again? What were Cain's visions, when he ran like a vagabond roaring and crying, Whosoever findeth me shall slay me? What are all their affrights that cry when they are a dying, they see spirits and Devils flying about them, coming for them, roaring against them, as if a hell entered into them, before themselves could enter it? I dare instance in no other but this wretched miser: What a night was that to him, when on a sudden a darkness seized on him, that never after left him? Thus many go to bed, that never rise again, till they be wakened by the fearful sound of the last Trumpet: and was not this a terror? Whose heart doth not quake? Whose flesh doth not tremble? Whose senses are not astonished whilst we do but think on it? And then what were the sufferings of himself in his person? He might cry, and roar, and wail, and weep, yet there is none to help him; his heart-strings break, the blessed Angels leave him, Devils still expect him, and now the Judge hath pronounced his sentence, This night, in the dark, they must seize upon him.

2. Yet this was not all the horror, it was a night both of darkness and drowsiness, or security in sin. He that reads the life of this man, may well wonder at the fearful end of so fair beginnings: walk into his fields, and there his cattle prosper; come nearer to his house, and there his barns swell with corn; enter into his gates, and there every table stands richly furnished; step yet into his chambers, and you may imagine down-beds curtained with gold hangings: nay, yet come nearer, we will draw the curtains, and you

shall view the person; he had toiled all day, and now see how securely he takes his rest, this night, he dreams golden dreams, of ease, of mirth, of pastime, (as all our worldly pleasures are but waking dreams) but stay a while and see the issue: just like a man who starting out of sleep, sees his house on fire, his goods ransacked, his family murdered, himself near lost, and not one to pity him, when the very thrusting in of an arm might deliver him: this, and no other, was the case of this dying miser: at that night while his senses were most drowsy, most secure, death comes in the dark, and arrests him on his bed: Awake, rich Cormorant! What charms have lulled thee thus asleep? Canst thou slumber whilst death breaks down this house thy body, to rob thee of that jewel thy soul? What a deep, dull, drowsy, dead sleep is this? O fool! This night is thy soul assaulted, see death approaching, Devils hovering, God's justice threatening, canst thou yet sleep? And are thine eyes yet heavy? Behold, the hour is at hand, and thy soul must be delivered into the hands of thine enemies: heavy eyes! He sleeps still, his care all day had cast him into so dead a sleep this night, that nothing can warn him until death awake him, That thief is most dangerous that comes at night, such a thief is death, a thief that steals men, which then is most busy whilst we are most drowsy, most secure in sin; Hark the sluggard that lulls himself in his sins, Yet a little more sleep, a little more slumber, is not his destruction sudden, and poverty coming on him like an armed man? Prov. 6:11. Watch (saith our Savior) for you know not when the master of the house cometh, at even, or at midnight, at the cock-crow, or in the morning, lest coming suddenly he should find you sleeping Mark 13:35. Was not this the wretchedness of the foolish virgins? How sweetly could they slumber? How soundly could they sleep until mid-night? They never wake, nor so much as dream to buy oil for their lamps: imagine then how fearful were

those summons to these souls, Behold the Bridegroom, go ye out to meet him. Sudden fears of all others are most dangerous: was it not a fearful waking to this rich man, when no sooner that he opened his eyes, but he saw deaths ugliness afore his face? What a sight was this? At his door enters the King of fear, accompanied with all his abhorred horrors, and stinging dread: on his curtains he may read his sins, arrayed and armed in their grisliest forms, and with their fieriest stings; about his bed are the powers of darkness, now presenting to his view his damnable state, his deplorable misery: what can he do that is thus beset with such a world of woeful work, and hellish rage? His tongue faulters, his breath shortens, his throat rattles, he would not watch, and now cannot resist; the cry is made, the mid-night come, God sounds destruction, and thus runs the proclamation, This night so drowsy, thy soul must be taken from thee.

3. And yet more horror; it was a night of drowsiness and sadness. How is he but sad, when he sees the night coming, and his last day decaying? Read but the copy of this rich man's Will, and see how he deals all he hath about him; he bequeaths his garments to the moth, his gold to rust, his body to the grave, his soul to hell, his goods and lands he knows not to whom, Whose shall these things be? Here is the man that made such mirth all day, and now is he forced to leave all he hath this night. It is the fruit of merry lives to give sad farewells. You that sport yourselves, and spoil others; that rob God in his members, and treasure up your own damnations, will not death make sorry hearts for your merry nights? A night will come as sad as sadness in her sternest looks, and then what a lot will befall you? O that men are such cruel Caitiffs to their own souls! Is this a life (think ye) fit for the servants of our God, reveling, swearing, drinking, railing? What other did this miser? He would eat, and drink, and revel, and sing, and then came

fear as desolation; and his destruction on a sudden as a whirl-wind: If this be our life, how should we escape his death? Alas for the silly mirth that now we pleasure in! You may be sure a night will come that must pay for all, and then shall your pleasures vanish, your griefs begin, and your numberless sins (like so many envenomed stings) run into your damned souls, and pierce them through with everlasting sorrow: away with this fond, foolish, sottish vanity, The end of mirth is heaviness saith Solomon, Prov. 14:13. What will the sons and daughters of pleasure do then? All those sweet delights shall be as scourges and Scorpions for your naked souls, then (though too late) will you lamentably cry out, What hath pride profited us? Or what profit hath the pomp of riches brought us? All those things are passed away as a shadow, or as a Poste that passeth by: Look on this man as he lies on his bed of death, here is neither smile nor dimple, All the daughters of music are brought low. His voice is hoarse, his lips pale, his cheeks wan, his nostrils run out, his eyes sink into his head, and all the parts and members of his body now lose their office to assist him: Is this the merry man that made such pastime? Sweet God! What a change is this? Instead of sweet smell there is a stench, instead of a girdle a rent, instead of well-set hair baldness, instead of beauty burning; instead of mirth mourning and lamentation, weeping, and wailing, and gnashing of teeth. Must not sadness seize on that soul which incurs this doom? Here is a malefactor stands at bar, indicted by the name of Fool, charged with the guilt of treason, condemned by the Judge of heaven, and this night (the saddest that ever he saw) is that fearful execution, that his soul is taken.

4. And yet more horror: It was a night of sin, and this doth increase the sorrow. How dear in the sight of the Lord is the death of his Saints? And we may say on the contrary, How abominable in the sight of the Lord is the

death of the wicked? Was not this a grief to be took thus tripping in his wickedness? Even now whilst he was busily plotting his ease and pastime, death stands at his door, and over-hears all his plots and projects. It was a death to his soul to be took in his sin: hear how he roars and cries, O that I had lived so virtuously as I should; had I embraced the often inspirations of God's blessed Spirit; had I followed his Laws, obeyed his Commands, attended to his will how sweet and pleasant would they now be unto me? We and alas that I had not foreseen this day, what have I done, but for a little pleasure, a fleeting vanity, lost a Kingdom, purchased damnation? O beloved! What think ye of yourselves, whilst you hear this voice? You sit here as senseless of this judgment, as the seats, the pillars, the walls, the dust nay, as the dead bodies themselves on which you tread: but suppose (and it were a blessed meditation) you that are so fresh and frolic at this day, that spend it merrily, use it profanely swearing, reveling, singing, dancing; what if this night, while you are in your sin, the hand of death should arrest you? Could I speak with you on your death-beds, I am sure I should find you in another case: how? But sorrowing, grieving, roaring, that your time were lost; and these words not heeded, whiles the time well served? How would you tear your hair, gnash your teeth, bite your nails, seek all means possibly to annihilate yourselves? And can nothing warn you before death seize on you? Take heed, if you go on in sin, the next step is damnation. It was the Apostles advice, Now it is high time to wake out of sleep, for now is our salvation nearer, then when we believed, Rom. 13:11. If this wretched man had observed the present time, how happy had he been this hour of his departure? But as Officers take malefactors, drinking or drabbing; so is he nearest danger, when deepest in the mire of pleasure. Look at all those that are gone before us, and which of them thought their

end so near, while they lived so merry? I must needs tell you, there is a fire, a worm, a sting, a darkness, a hell provided for all wicked wretches, and there most certainly must you be this night, if you die this day in your natural state of sin. Lord! That men should be so strangely bewitched by the Prince of the air, as for the momentary enjoyment of some glorious miseries, bitter-sweet pleasures, heart-vexing riches, desperately and willfully to abandon God, and to cast themselves headlong into the jaws of Satan. Such a prodigious madness seized on this Worldling, he sings, he revels, he dallies, then dies. Thus greatest evils arise out of greatest joys, as the ears with vehement sounds, and the eyes with brighter objects, so many by felicity have lost both their sense and being. Gallus dies in the act of pleasure, Ishbosheth dies in the midst of sleep, the Israelites die in their day of lust, this Worldling dies in that night of sin, even then on a sudden his soul is taken.

5. And yet more horror, it was a night of death, and this was the worst of all: the darkness, drowsiness, sadness, sin, all were nothing to this, all nothing in themselves, if death had not followed: this is that most terrible of all terribles, all fears, griefs, suspicions, pains, as so many small brooks, are swallowed up, and drowned in this Ocean of misery. Now rich man! What sayest thou to thy barns, buildings, riches, lands? Do these pleasure thee in this thy extreme and dying agony? Thou liest this night on thy departing bed, burdened with the heavy load of thy former trespasses, the pangs come sore and sharp upon thee, thy breast pants, thy pulse beats short, thy breath itself smells of earth and rottenness: whither wilt thou go for a little ease or succor? What help canst thou have in thy heaps of gold, or hoard of wealth? Should we bring them to thy bed, (as we read of one dying, commanded that his golden vessels and silver plate should be set before him, which

looking on, he promised to his soul, it should have them all, on condition of his stay with him, but the remedy being silly, at last most desperately he commends it to the Devil, seeing it would not stay in his body, and so gave up the ghost.) Alas, these trifling treasures can no more deliver thee from the arrest of that inexorable Serjeant, then can an handful of dust. Wretched men! What shall be your thoughts, when you come to this miserable case? Full sad and heavy thoughts (Lord thou knowest): you may lie upon your beds, like wild bulls in a net, full of the fury of the Lord: In the morning thou shalt say, would God it were evening; and at even thou shalt say, would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see, Deut. 28:67. Here is the terror of that night of death, when you may wish with all your hearts, that you had never been born; if the Lord once let loose the cords of your conscience, what account will you make of crowns, of possessions? All these will be so far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the dismal time of death, what will you do? Whither will you go? To whom will you pray? The Angels are offended, and they will not guard you; God is dishonored, and he will not hear you; only the Devil had your service, and only hell must be your wages. Consider this, ye that forget God, lest ye be torn in pieces, and there be none to deliver you: It is cruel for your souls thus to suffer, to be torn, and torn in pieces, and so torn in pieces that none may deliver you. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then so to live, and thus to have died; yet hither it is come, his sickness is remediless, his riches comfortless, his torments easeless, still he must suffer, and there is none to deliver, he is torn, torn in pieces, and none may deliver him. What need you more, now we are come

to this period? His glass is run, his Sun is set, his day is finished, and now this night, the very night of Death, his soul is required, and received of him.

Lo here the dismal, dreadful, terrible time of this man's departure, it was in the night, a night of darkness, drowsiness, sadness sin, death, and destruction.

Who will not provide each day against this fearful night? Howsoever we pass away our time in sin, we must of necessity, ere it be long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darkness: what should we do then, but sow our seed while the seed-time lasteth? We have yet a day, and how short this day is, God only knows: be sure the night cometh wherein none can work, and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will defer it longer, till some time hereafter, such vain hopes of future performances hath undone many a soul: I must work the work of him that sent me, while it is day, saith our Savior. The way-faring man travels not in darkness, but while the day shines on him, then he knows he is under the protection of the Laws, the light of the Sun, the blessing of heaven; Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.] Do good then, and lay hold of every season which may get you to heaven. Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with yourself, Would I do thus and thus, if I knew this night to be my last? Who is it would sin, if he thought at that instant he must go to judgment?

But if we neglect the day, be sure the night will come to our condemnation: where be those wonders that so dazzled our eyes, while the day shone on them? Where is Absalom's beauty, Jezebel's paint, Saul's personage; nay, where is this wretched Worldling? He had a day to work out his own salvation, and that being lost, at last came night, before he had gone two steps toward heaven. O beloved! Walk while ye have light, that ye may be children of the light. You may be sure the meanest soul that hath the work of grace upon it, death is to him no night, but the daybreak of eternal brightness. This may make us in love with the sincerity of religion, this may make us to labor, and never cease laboring till we have gotten out of the state of nature, into the state of grace. O that I could say of every one of you, as Paul of the Ephesians, Ye were once darkness, but now are ye light in the Lord. Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you should meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of God's shining countenance, you should have a night (if it were night) turned all into a mid-day. Now the Lord give you such a day, whensoever you die, through Christ our Lord.

You have heard the time of [Death's arrest,] This [night.] Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, [it is thy soul.]

[Thy Soul]

The party under arrest is the rich man's [Soul,] no warranty could prevail, no riches satisfy, no strength rescue, death now demands it, and there's none can redeem it, therefore This night they will have his [soul.]

Every man hath a jewel better worth then a world, and the loss of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (said our Lord and Savior) Mat. 16:26. Nay, what are a thousand worlds when the soul is valued? Give me leave to ope the cabinet, and you shall see the jewel that is arrested; it is the Soul]

The Soul; what's that? It is (saith Austin) a substance that is created, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator. Please you that we illustrate this description, and you shall see how every word shows forth some excellencies (as the glorious lusters) of this glorious pearl the [Soul.]

1. First, if you ask what is the Soul, ’tis a [substance.] How fond were the opinions of some Philosophers? One would have it to be nothing, [*vox, & praeterea nihil,]* and how many of us are of this opinion? Do not we live as if we had no souls at all? The epicure is for his belly, the ambitious for his body, but who is he that provides for his soul? Sure we imagine it to be nothing valuable, or how should our estimation of it be so gross and vile, to prefer the body, to neglect the [soul?] There were other Philosophers went a pace yet further, and they gave it a being, but what? No better than an accident, that might live or die without death of the subject; this they call *krasis humorum*, a certain temper composed of the elements, or nothing but the harmony of those humors in the body. Is this the soul? Then of all creatures are men (say we), of all men are we (saith the Apostle) most miserable, most unhappy. Look at beasts, and in this respect we and they are even as one condition, Eccles. 3:19. Look at trees, and in their corruption you may see, the like constitution both of us and them. Look at stones, and by their dissolution we may argue this temper of composition in them also: if then our soul were nothing but this *krasis*, not only men, but

beasts, and plants, and stones, and metals have a soul: far be this from your thoughts, whose souls are prized to be of more worth than a world, there being nothing in the world that may give a recompense for our souls, Matth. 16:26. Others have gone a little further, and they suppose it to be a substance: but how? Only bodily, and not spiritual; such gross conceits have many idolaters of the Deity, as if this our image were of God's own substance, and this substance nothing else but a bodily being. A spirit (saith our Savior) hath not flesh and bones, as you see me have. It is the body is the flesh, but the soul is the spirit: the body you may see and handle, but the soul is not seen, not handled: as the Disciples then did err in supposing a spirit when they saw his body, no less is their error, in supposing a body where is only a spirit. The worst soul is better than the best of bodies. O precious soul (saith Bernard) espoused to thy God, endowed with his spirit, redeemed by his Son, what art thou to the flesh, whose being is from heaven. Others again have passed this opinion, and they call it a form: but what? Only material, not substantial, and such as are the souls of beasts that die with their bodies, as being deduced from the matter of some bodies pre-existent. It is not so with the souls of men, which though for a while they are knit and united to this house of clay, yet may they be separated from it, and subsist without it: this is that goodness of God, that as our souls are intellectual, so their being is perpetual, not but that our souls might die (seeing everything that is of nothing may return into the same nothing whence it sprung) but that God so sustains them by his glorious goodness, that as he gave the first being, so he would continue that he gave. What have we, that we have not received? Or to speak of the soul, what are we that God, and God only hath not bestowed upon us? Our parents begot our bodies, God only gave our souls: our bodies are buried again in the womb

of our common mother, but our souls return to God, as to their chiefest good. So immaterial is the soul, that neither will nor understanding depends on the dying organ. What then is the soul? A nothing, an accident, a body, a form only material: no, but on the contrary, an *ens*, a substance, a spirit, a form, a substantial being of itself subsisting.

2. But we'll ascend a little higher, it is a substance [created,] not traduced, (as some would have it.) I must confess the opinion was not a little strong, that as our bodies, so our souls were both propagated from our parents. Tertullian, and the Fathers of the West (as Jerome witnesseth) were most on that side: the reason of this opinion was because of original sin, which defileth the soul, as well as the body of each man sprung from Adam, they could see no means how both were corrupted, except withal the soul were propagated. But are not our souls as the Angels? And therefore if our souls, then may the Angels beget one another; nay if this were true, what soul were generated, but another were corrupted: for the rule is infallible, There can be no generation without a transmutation, and so would every soul be subject to corruption. Concerning that objection of original sin (if the soul were not traduced from the loins of Adam, how then should that sin be imputed to our souls?) I must confess the question is intricate, we should rather believe it, then inquire of it, and we may better inquire of it then understand it, and yet more easily understand it, then express it. But so well as we can, we shall untie the knot. First then, we say ’tis a fallacy to divide soul and body, for not the soul without the body, nor the body without the soul, but the whole man sinned in Adam, as the whole man is begot of Adam; so soon therefore as the soul is conjoined to the body, and of the soul and body is constituted whole man, that man being now made a member of Adam, is said to sin with him, and to derive that sin from him.

But for a further satisfaction, although the soul depend on God according to its substance, yet is it created in that body which is produced of the parents: thus in some sort we may say that the soul is begotten, (*non quoad essentiam, sed quoad einai*) God only gives the essence, but to exist comes from the parents. What is the soul but a form of the body? And of what body, but of that which is organical, as being apt for the soul? This aptness then whereby it is prepared for the form, being received from the parents, we may say of the soul, that thus it is generated, as not beginning to subsist before the body is prepared. This is true in some sort, though not properly. Consider then the excellency of man's soul, which is not born, but created,] and howsoever now it is bespotted with sin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God hath made? It was the devil that caused sin, but all that God made was good, and very good, Gen. 1:31, and such a soul hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman?

3. And yet there be more stairs to ascend: it is thirdly [invisible.] Hath any man seen God? Or hath any man seen God's image (which is the soul) and lived? Substances that are more pure are less visible. We see but darkly through a glass, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment, mortal eyes cannot behold immortal things; how then should this corruptible sight, see a spiritual soul? The object is too clear for our weak eyes, our eyes are but earthly, the soul of a heavenly nature. O divine being! Not only heavenly, but heaven itself: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? That is the body, Out of it wast thou taken, and into it must thou return, Gen. 4:19, would you see this heaven? That is the

soul, the God of heaven gave it, and to the God of heaven returns it, Eccles. 12:7. The body is but a lump, but the soul is that breath of life: of earth came the body, of God was the soul: thus earth and heaven met in the creation, and the man was made a living soul, Gen. 2:7, the sanctified soul is an heaven upon earth, where the sun is understanding, the moon is faith, and the stars gracious affections: what heaven is in that body, which lives and moves by such a soul? Yet so wonderful is God's mercy to mankind, that as reason doth possess the soul, so the soul must possess this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the air, that of these two is made one, without confusion of either; in like manner is the soul united to this body, one together, distinguished asunder: only here's the difference, the light is most visible, the soul is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

4. And yet we must up another step, it is fourthly [incorporeal.] as not seen with a mortal eye so neither clogged with a bodily shape: I say not but the soul hath a body for his organ, to which it is so knit and tied, that they cannot be severed without much sorrow or struggling: yet is it not a body, but a spirit dwelling in it: the body is an house, and the soul the inhabitant: everyone knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house where the inhabitant lives not: would you please to see the rooms? The eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence chamber, the senses her cinque-ports, the common-sense her custom-house, the fantasy her mint, the memory her treasury, the lips are her two leaved doors, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and

moved by this spring, the Soul. See here a composition without confusion, the soul is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water less, the air yet lesser, the fire least of all; so in this little world of man, the meaner parts are of grosser substance, and the soul by how much more excellent, by so much more spiritual, and wholly withdrawn from all bodily being.

5. And yet a little higher, it is fifthly [immortal.] It was the error of many Fathers, That bodies and souls must both die till dooms-day, and then the bodies being raised, the souls must be revived. Were that true, why then cries Stephen, Lord Jesus receive my spirit? Or why should Paul be dissolved, that he might be with Christ? Blessed men are but men, and therefore no wonder if subject to some error. Others more absolutely deny the souls immortality, We are born (say they) at all adventures, and we shall be hereafter, as though we had never been; (Why so?) for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft air. What, is the soul a smoke? And the spirit no better than the soft vanishing air; wretched men! Have you not read what is spoken of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now God (saith Christ) is not the God of the dead, but of the living. Abraham, Isaac, Jacob, they are not dead then in (the better part) their souls, but passed indeed from the valley of death, unto the land of the living. Whosoever liveth and believeth in me (saith our Savior) shall never die, John 11:26. [Not die,] against some, [never die] against others: what can we more? Only live and believe in him that redeemed us, and be sure his promises shall never fail us; our souls must live, live forever. Sweet soul, blessed with the felicity of eternal life! Here's a joy unspeakable, that

this soul now clogged with cares, vexations, griefs, passions, shall one day enjoy those joys immortal, not for a day, or two, (though this were more than we can imagine) but through all eternity; There shall be no defect, nor end: after millions of ages the soul must still live in her happiness, it is not of a perishing, but an everlasting substance.

6. And yet the perfection of the soul goes higher; [it is most like to God,] so far it transcends all earthly happiness: I cannot say, but in some sort all creatures have this likeness; every effect hath at least some similitude with its cause, but with a difference; some only have a being, as stones; others, being and life, as plants; but man above all hath a being, life, and reason, and therefore of all other the most like unto his Creator.

7. Can we anymore? Yes, one step higher, and we are at the top of Jacob's ladder: The soul is not only like God, but the image of God. I cannot deny, but there is some appearance of it in the outward man and therefore the body in some measure partakes of this image of the Deity, it was man, and whole man that was corrupted by sin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Please you to look at the body, is it not a little world, wherein everything that God made was good? As therefore all goodness comes from him, so was he the pattern of all goodness; that being in him perfectly, which only is in us partly. This is that Idea, whereby God is said to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifest? But if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in resemblance) to his Maker? Our eyes are the image of his wisdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body,

said, Let us make man in our own image: and what was the meaning, but that soul and body should both bear the image of his Majesty? Be astonished then, ye men of the earth! If this dust, this clay, this body of ours be so glorious, what think ye of the soul, whose substance, faculties, qualities, dignities, every way represents God's omnipotent Essence? Look on this glass, and first for substance, is the soul invisible? Why so is God: No man hath seen him at any time, Joh. 1:18. Is the soul incorporeal? Why so is God: We ought not to think him like unto gold, or silver, or stone graven with art, Acts 17:29. Is the soul immortal? Why so is God: He is King of Kings, and Lord of Lord's, who only hath immortality, 1. Tim. 6:16. Is the soul spiritual? Why so is God: God is a spirit, and they that worship him, must worship him in spirit, John 4:24. Is the soul one essence? Why so is God: There is one God and Father of all, who is above all, and through all, and in you all, Ephes. 4:6. See here the lively image of God in every soul of man. But there is another character imprinted in every faculty, so that not only the substance, but the powers of the soul bear this image in them: As there is one God and three persons, so there is one soul and three faculties: the Father, Son, and holy Ghost are but one God; the Understanding, Will, and Memory are but one soul: the Father is not the Son, nor the Son the holy Ghost; so the Understanding is not the Will, nor the Will the Memory: and yet the Father is God, the Son is God, and the holy Ghost is God; so the Understanding is the soul, the Will is the soul, and the Memory is the soul. I dare not say, but there is some difference. This trinity in us we rather see it then believe it; but that Trinity of Persons, we more believe it then see it: Howsoever then our soul is no proof of the Godhead, yet is it a true sign of that image of God in the soul. Nay, yet (as if this stamp were of a deeper impression) see the dowry of God's Spouse,

and who wonders not at the qualities and conditions with which the soul is arrayed? The Kings daughter is all glorious within, her clothing is of broidered gold. What say you to that heavenly knowledge inspired into us? God that created man, filled him with knowledge of understanding, and showed them good and evil, Ecclus 17:6. What say you to those heavenly impressions that are stamped upon us? Such are the new man's marks, which after God is created in righteousness and true holiness, Ephes. 4:24. These make the soul like God, and God loving to the soul; is it not clad with righteousness, as with a garment? Witness the integrity of Adam, in that sweet subjection, his soul to the Lord, his affections to the soul, his body to the affections, the whole man to God, as to the chiefest good: and as truth and mercy meet together, so righteousness and holiness kiss each other: this righteousness to God is it that makes us righteous afore God, and this is that holiness wherein we are created. O blessed image! How nearly dost thou resemble thy Creator? He is the pattern of perfection, and we bear the image of that pattern. Be ye holy, for I am holy, 1. Pet. 1:15. And yet again, as if this picture were of deeper die, how like is the soul to its Creator in her full dominion over all the creatures? Thou art bountiful, O my soul, as Tirzah, comely as Jerusalem, terrible as an army with banners. What is it will not stoop to this God's Vice-gerent? Beasts, and birds, and serpents, and things of the sea are tamed, and have been tamed of the nature of man, Jam. 3:7. What a thing is this soul? She can tame the wild, command the proud, pull down the lofty, do what she will, by compounding, comparing, contemplating, commanding. O excellent nature! That sittest on earth, canst reach to heaven, mayest dive to hell, nothing being able to resist thy power, so long as thou art subject to that power of God. Is this the soul? Lo, what is man that thou art mindful of him? Thou hast made him to have dominion in

the works of thy hands, thou hast put all things in subjection under his feet, Psal. 8:6.

O my soul, my soul! What can we say of such a creature? To sum up all, she is in nature a substance, created by God, invisible of men, incorporeal with Angels, immortal through grace, most like to God in a way of nearness, and bearing his image in the glorious stamp of her created likeness.

Is this the darling of our Lord? Where then is the rich man that hath lost this pearl? He that could tell his soul, Soul, thou hast much goods laid up for many years, live at ease, eat, drink and take thy pastime. Now on a sudden his soul is taken, and whose shall those things be which he hath provided? The loss of all losses is the loss of a soul, without which, had we never so much, we could truly enjoy nothing; what trust then in your earthly treasures? What stay in such broken staves of reed? One day you shall find them most deceitful, leaving your naked souls to the open rage of wind and weather, to the scourges and scorpions of guiltiness and fear: Could you purchase a monopoly of all the world, had you the gold of the West, the treasures of the East, the spices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable soul. O wretched worldling! What hast thou done then to undo thy soul? Was it a wedge of gold, a heap of silver, a hoard of pearl, to which thou trustest? See, they are gone, and [thy soul is required.] Alas, poor soul! Whither must it go? To heaven? To its Creator? To God that gave it? No, there is another way for wandering sinners; Go ye into everlasting fire, prepared for the Devil and his Angels: thither must it go with heaviness of heart, into a kingdom of darkness, a lake of burning, a prison of horrible confusion of terrible tortures: O poor soul! What a misery is this? Darkness, burning, confusion,

torments, are these the welcomes of his soul to hell? What meant the rich man in his unhappy fore-cast? He propounded to his soul a world of ease, of pleasure, of pastime; it proves far otherwise: this other world is a world of torments, which (like infinite rivers of Brimstone) feed upon his soul without ease or end. What avails now his pompous pride at his doleful funerals? The news is sounded [he is dead] friends must lament him, passing-peals ring for him, an hearse-cloth wrap him, a tomb-stone lie over him, all must have mourning suites, and (may be) rejoicing hearts; but all this while his soul his going to judgment, without one friend, or the least acquaintance to speak in his cause: O that his soul were mortal, and body and soul to be buried both together in one grave! Must his body die, and his soul live? In what world, or nation? In what place or region? It is another world, another nation, where Devils are companions, brimstone the fire, horror the language, and eternal death the soul's eternal life; never to be cured, and never must be ended. O my soul (saith Bernard) what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? Who will deliver thee from these ramping Lions? Who can defend thee from those hellish monsters? God is incensed, hell prepared, justice threatened, only mercy must prevent, or the soul is damned. View this rich man on his deaths-bed, the pain shouts through his head, and at last comes to his heart, anon death appears in his face, and suddenly falls on to arrest his soul; Is it death? What is it he demands? Can his goods satisfy? No, the world claims them: must his body go? No, the worms claim that: what debt is this, which neither goods, nor body can discharge? [*Habeas animam ejus coram nobis*] God's warrant bids fetch the soul: O miserable news! The soul committed sin, sin mortgaged it to death,

death now demands it; and what if he gain the world, he must lose his soul: This night [thy soul] shall be required of thee.

Animula vagula, blandula, said the heathen Emperor; Pretty, little, wandering soul, whither goest thou from me? Wilt thou leave me alone, that cannot live without thee? O what conflicts suffers the poor soul, when this time is come, must the soul be gone? Help friends, physic, pleasure, riches, nay, take a world to reprieve a soul; so different are the thoughts of men dying, from them living: now, are they for their pleasure, or profit, the body, or the world; but then, nothing is esteemed but the soul. what can we say? But if you mean your souls must be saved, O then let these precious, dear, everlasting things breathed into your bodies for a short abode, scorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treasures of a higher temper, riches of a nobler nature, that must help your souls. Do you think that ever any glorified soul, that now looks God Almighty in the face, and tramples underfoot the Sun and Moon, is so bewitched as was Achan with a wedge of gold? No, it is only the Communion of Saints, the society of Angels, the fruition of the Deity, the depth of eternity, which can only feed and fill the soul. So live then, as that when you die, your souls may receive this bliss, and the Lord Jesus our Savior receive all your souls.

I must end, but gladly would I win a soul: If the reward be so great (as you know it) to recover a sick body, which for all that must die, of what reward is that cure to save a soul, which must ever, ever live? O sweet Jesus, why sheddest thou the most precious and warmest blood of thy heart, but only to save souls? Thou wast scourged, buffeted, judged, condemned, hanged; was all this for us? And shall we do nothing for ourselves? What is it thou wouldest have bad, if thou couldest wish it good? Not thy house, nor

thy wife, nor thy children, nor thy good, nor thy clothes, but no matter for thy soul; I beseech you, value not you souls at a less price then your shoes; you can please the flesh with delicates, which is naught but worms meat; but the soul pines for want, which is a creature invisible, incorporeal, immortal, most like to God: are we thus careful of pelf, and so careless of this pearl? Certainly, I cannot choose but wonder, when seeing the streets peopled with men that follow suits, run to Courts, attend and wait on their Counselors for this case, and that case, this house, or that land, that not one of these, no nor one of all us will ride, or run or creep, or go to have counsel for his soul: I must confess, I have sometimes dwelt on this meditation: and (Beloved, let me speak homely to you) be our Counselors in this Town, every week solicited by their Clients? And have we no Clients in soul-cases? Not one that will come to us with their cases of conscience? Sure you are either careless of your souls, or belike you have no need of particular instructions: O let us not be so forward for the world, and so backward for the soul! Yet I pray mistake not; I invite you not for fees, as noble Terentius, when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered up the pieces, and said, I have my reward; I have not sued for gold, silver, honor, or pleasure, but a Church: so say I, in midst of your neglect; I have not sued for your good, or silver, for your houses, or lands, but for your souls, your precious souls: and if I cannot, or shall not woe them to come to Christ, God raise up some child of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that speech of Eli's sons, they hearkened not unto the voice of their father, because the Lord would slay them: 1 Sam. 2:25.

In such a case, O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your sins! O that I

could wash your souls with my tears from that filth of sin, wherewith they are besmeared and defiled! O that for the salvation of your souls, I might be made a sacrifice unto death! But the Lord be praised, for your souls and my soul Christ Jesus hath died; and if now we but repent us of our sins, and believe in our Savior, if now we will but deny ourselves, and take up his cross and follow him; if now we will but turn unto him, that he may turn his loving countenance unto us, if now we will but become new creatures, and ever-hereafter walk in the holy path, the narrow way which leads unto heaven, why then may our souls be saved. This is that we had need to care for, not so much for the body, as for the souls good: to this purpose saith Hugo, Why clothe we the body in silks, which must rot in the grave, and adorn not the soul with faith and good works, which one day must appear before God and his Angels. O think of this day, this night, this hour of death, for then must your Souls be taken from you.

Thus far you see the rich man's arrest: God enjoins it, death serves it, the time was this night, and the party is, [his Soul.] God give us grace to provide our souls, that when death arrests we may be ready, and then, O God, have thou mercy on our Souls.

[Shall be required]

The original is *apaitusi*, They shall require it: wherein you have, the Sergeants, and the Arrest.

The Sergeants, [They,] and the arrest itself, [They require] his soul.

We'll first take a view of the Sergeants.

They: who? Not God, he knows not sinners, what should he do with a drunken, profane, covetous, sensual soul, he that never so much as thought on God in this life, will God accept of the commending of his soul to him at his death? No, the Lord of heaven will none of it: he that forsook God, is

justly forsaken of God: See the true weight of this balance, he would not receive God's grace into his soul, and God will not receive his graceless soul into heaven. But who then? Will the Angels take it? No, they have nothing to do with the soul of a dying sinner, the Angels are only porters for the souls of the just: Poor Lazarus that could neither go, nor sit, nor stand for sores, it is he must be carried on the wings of Angels, but for this rich man, not the lowest Angel will do him poorest service. Who then? Will the Saints receive it? No, they have no such commission to receive a soul: that blind opinion (which everyone may blush at) that Saint Peter should be heavens porter, and that none may go in, but to whom he will open: if it be true, why may not a Saint help a departing soul? Away with this dreaming folly! Not Peter, nor Paul, nor all the Saints of heaven have any such privilege; if God will not hear us, what will our prayers do to Saints? Heaven is too far off, they cannot hear, or were it nearer they will not, cannot help: it is God must save us, or we perish ever. Who then are the Sergeants? Not God, nor Saints, nor Angels: no, there is another crew, Death and Devils stand in a readiness, and they are the parties that arrest this prisoner.

Stay, what would death have? The soul cannot die, and for the body, no matter who receives it. O yes! There is a death of the soul, as well as of the body: I mean not such a death whereby it may be annihilated, but a second death that shall ever accompany it: this is a death of the soul, that will always keep it in deaths pangs. But not to speak of this death, there is another death temporal, that shall sever the soul and body each from other: these two twins that have lived together since their first espousal, these two lovely ones that were made, and met, and married by the hands of God these two made one, till death them depart, and make them two again, now

is their rueful time of divorce: when death comes he gives over the body to the grave, and arrests the soul, to appear in presence before God's high Tribunal. Such a Bailiff hath now laid hands on this rich man's soul, when he least thought on it, death comes on a sudden, and arrests his person. O wretched worldling! Who is this behind thee? Call we this God's Sergeant? What grim, ugly, monstrous visage is this we see? Have ever any of you seen the grisly picture of death before you? How was it but with hollow eyes, open skull, grinning teeth, naked ribs, a few bones knit together with dry strings, as presenting to your eyes the most deformed image of a man in molds? But what's that in his hands? An hour-glass, and a dart: the one expressing the decreasing's of our life, and the other deaths stroke, that he gives us in our death. Such emblems are most fit to express mortality: and imagine such a thing to arrest this rich man, would it not terrify him, whilst looking back, death suddenly claps him on his shoulder, away he must with this messenger, all the gold and pearl of East and West cannot stay him one hour: now rich man, what avails all thy worldly pleasure? Hadst thou in thy hands the reigns of all earthly kingdoms, wert thou exalted as the Eagle, and thy nest set among the stars, yet all this, and whatsoever else thou canst imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatness, in this last and sorest conflict? See worldling, death requires thy soul, no bribe will be taken, no entreaty will prevail, no riches rescue, nothing at all redeem, death, death is impartial.

But (O horror!) death is not all, see yet more Sergeants, Devils, and Dragons are about thy bed, and these are they that will hurry away thy soul to hell. How? Devils; O worldling stay thy soul, and never yield it! Better to die a thousand deaths, then to leave it in their hands; but alas, thou canst not

choose, thy last hour is come, and here is neither hope, nor help, nor place of any longer tarrying. See but the misery of a miserable soul! What shall it do? Whither shall it fly from these damned Furies? Would they take it, and tear it into nothing, it were somewhat tolerable: but to tear it in pieces, and never to make end of tearing, to give it torments without all patience or resistance; this is that load which it cannot bear, and yet (O extremity!) it ever, ever must be born. Think on this, O my soul! And whilst thou hast a minutes stay in this body, call upon God to prevent this arrest of Devils: was it not (think ye) a terror to this rich man, when so many hell hounds waited for his soul? We read of one man, who being took away with a Devil through the air, was said so to roar and yell, that many miles distant his noise was heard, to many a man's trembling. And if a soul had but the organs of a sound, what a shriek would it make, being seized on by a Devil? Witness the cries of many desperate souls, when as yet they are safe in their beds, how do they roar and rage? How do they call and cry, Help, help us, save us, deliver us from these fiends about us! These are those evening wolves enraged with hellish hunger, these are those ramping Lions ever ready to devour our souls, these are those walkers up and down the earth, which are now come and entered into this rich man's lodging. Wheresoever the dead carcass is, thither (saith our Savior) will the Eagles resort: and wheresoever a damned soul is, thither with alacrity will these spirits come: O how they fly and flutter round about him, what fires do they breathe to enkindle them on his soul? What claws do they open, to receive her at the parting? And what astonishment is that poor soul in, that perceives these Sergeants even ready to clasp her in their burning arms? See (O Cosmopolite) what thy sin hath caused! Lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousness

thy heart, and now Death and Devils, they are the Sergeants that require thy soul.

Reflect these thoughts on your own souls, and consider with yourselves, what may be your cases; it may be as yet thou standest upright without any changes, hitherto thou hast seen no days of sorrow, but even washed thy steps with butter, and the rock hath poured thee out rivers of oil. Alas! Was not this the case of this wretched worldling? Yet for all this, you see a night came that paid for all: and so may it be with thee; a day, an hour, a moment, is enough to overturn the things that seem to have been founded, and rooted in Adamant; who can tell whether this night, this storm may fall upon thee? Art thou not strangely nailed and glued unto sense? Art thou not stupidly senseless in spiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and willfully into easeless, endless, and remediless torments? Yet such is thy doing, (if thou beest a worldling) to get riches to thy body, and let death and devils have thy soul. O beloved, consider in time, and seeing you have such a terrible example set before you, let this worldling be your warning.

We have done with the Sergeants, but what's their office? To beg? To sue? No, but to force, to require, thy soul is required.

How? Required? Is any so bold to approach his gates, and make a forcible entry? Yes, God hath his special Bailiffs that will fear no colors, riches cannot ransom, castles cannot keep, hollows cannot hide, hills nor their forts protect: Sits Herod on his Throne? There's a Writ of Remove, and the worms are his Bailiffs: is Dives at his Table? Death brings the Mittimus, and Devils are his Jailors: sits Lazarus at his gates? The King greets him well, (we may say) and Angels are his keepers: poor, rich, good, bad, all must be served at the Kings suit, no place can privilege, no power secure,

no valor rescue, no liberty exempt: with a *non omittas propter aliquam libertatem*, runs this Warrant: O rich man? What wilt thou now do? The sorrows of death compass thee, and the floods of Belial make thee afraid. What? No friends to help? No power to rescue, is there no other way but yield and die for it? O misery! Enough to break an heart of brass again: Imagine that a Prince a while possessed some royal City, where (if you walk the streets) you may see peace flourishing, wealth abounding, pleasure waiting, all his neighbors offering their service, and promising to assist him in all his needs and affairs: if on a sudden this city were besieged by some deadly enemy, who coming (like a violent stream) takes one hold after another, one wall after another, one castle after another, and at last drives this Prince only to a little Tower, and there sets on him; what fear, anguish, and misery would this Prince be in? If he looks about, his holds are taken, his men are slain, his friends and neighbors now stand aloof off, and they begin to abandon him; were not this a woeful plight trow you? Even so it fares with a poor soul at the hour of her departure: the body wherein she reigned like a jolly Princess, then droops and languishes; the keepers tremble, the strong men bow, the grinders cease, and they wax dark that look out at the windows, no wonder, if fear be in the way, when the arms the legs, the teeth, the eyes (as so many walls wherein the soul was environed) are now surprised and beaten to the ground: her last refuge is the heart, and this is the little Tower whither at last she is driven: But what, is she there secure? No, but most fiercely assailed with a thousand enemies, her dearest friends (youth, and Physic, and other helps) which soothed her in prosperity do now abandon her, what will she do? The enemy will grant no truce, will make no league, but night and day assails the heart, which now (like a Turret struck with thunder) begins all to shiver? Here is the

woeful state of a wicked soul, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reason of all, sin struck the alarm, and death gives the battle: it is but this night (a minute longer) and then will the raging enemy enter on her. Death is no beggar to entreat, no suitor to woe, no petitioner to ask, no solicitor to crouch and crave a favor: she runs raging, ruling, charging, requiring: hark this rich man's arrest, thy soul shall be required] It shall? Yes, the word is peremptory; what? Be required? Yes, it comes with authority. Here's a fatal requiring, when the soul shall be forced by an unwilling necessity, and devils by force hurry her to her endless fury. Adieu poor soul! The Writ is served, the Goal prepared, the judgment past, and Death (the Executioner) will delay no longer; This night thy soul shalt be required of thee.

But to whom speak I? Think of it you miserably covetous, that join house to house and call the lands after your own names: You may trust in your wealth, and boast yourselves in the multitude of your riches, but none of you call by any means redeem his brother, no nor himself, Psal. 49:6. When Death comes, (I pray) what composition with the Lord of heaven? Could ever any buy out his damnation with his coin? Howsoever you live, merrily, deliciously, go richly, yet Death will at last knock at your doors, and (notwithstanding all your wealth, honors, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns, Kingdoms, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottom of some violent sea: Thus is your danger every hour, Satan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happiness; at last death comes (against

which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternal death and perdition,

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the Books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to fly sin, as the very sting of a scorpion.

One of them I mean to speak of was an Englishman: Abbot. that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many ways looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor, both of different ways of life, yet both of uncomfortable passages out of the world. The one coming to his deaths-bed, the Author reports of him, that first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him: The other (of whom I mean to speak) as if he would prevent Christ, condemned himself to hell forever and ever: O (said he) that I might burn along time in that fire, so I might not burn in hell. — I have had (said he) a little pleasure, and now I must go to the torments of hell forever. Then praying to God (as he was pressed by others) to forgive him his sins, and to have mercy upon him, he would add, but I know God will not do it, I must go to hell for evermore. Whatsoever came between whiles, this was the close, I must be burned in Hell, I must to the furnace of Hell, millions and millions of ages. The Author of this story (who was Minister of the place where he lived) went to him, offered him the comforts of the Gospel, opened to him the

promises of the largest size, showed him that God was delighted to save souls, and not to destroy them, and that his sweet promises were without exception of time place, person, or sin, except that against the holy Ghost, which he assured him too, was not committed by him: and what was the issue? All this could not fasten on him, but still he would answer, Alas, it is too late, I must be burned in hell. That man of God (the Shepherd of his soul) seeing his soul in this danger, came to him again and again, and at last secluding the company, he presses him with tears in his eyes, not to cast away that soul for which Christ died; he told him, that Christ rejected none that did not reject him: but for all this he could have no other answer, but that he had cast off Christ, and therefore must go to hell. The Minister replies, Yet pray with me (saith he) that Christ would come again, there is yet an hour in the day, and if Christ come, he can and will assist you, to do a great deal of work on a sudden: no, he would not hear of that: former counsels and prayers might have done me good, said he, but now it is too late.

O horror, that ever any soul should suffer these conflicts for sin! But what sins were they? He was (saith the Author) no Swearer, no Whoremonger, no Thief, no scoffer at Religion, no perjured wretch, no willful liar at all, only Drunkenness and neglect of men's bodies (for he was an Apothecary) neglect of Prayer, God's Word, and his Sacraments, so awaked his trembling Conscience, that he was forced to pass this fearful doom upon his soul, I must be burned in the furnace of hell, millions of millions of ages: and at last (the Lord knows) in idleness of thoughts, and talk, he ended his miserable-miserable life.

The other I mean to speak of was an Italian, under the Jurisdiction of Venice, called Francis Spira, who being excessively covetous of money, and

for fear of the world having renounced the truth, which before he professed, he thought at last he heard a direful voice speaking to him; Thou wicked wretch, thou hast denied me, thou hast broken thy vow; hence Apostate, and bear with thee the sentence of thy eternal damnation: at this voice he trembling and quaking fell down in a swoon; and after recovering himself, he professed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful sentence of Christ, now past on his own soul: his friends to comfort him propounded many of God's promises, recorded in Scripture; Oh but my sin (said he) is greater than the mercy of God: nay, answered they, the mercy of God is above all sin; God would have all men to be saved: it is true (said he) he would have all men that he hath elected to be saved; but he would not have Reprobates to be saved; and I am one of that number: after this roaring out in the bitterness of his spirit, he said, It is a fearful thing to fall into the hands of the living God. These troubles of mind brought him to a distemper of body, which the Physicians perceiving, they wisht him to seek some spiritual comfort: those comforters come, and observing the distemper to arise from the sense and horror of hell pains; they ask him, Whether he thought there were any worse pains then what he endured? He said, He knew there were far worse pains; yet do I desire nothing more, said he, then that I may come to that place, where I may be sure to feel the worst, and to be freed from fear of worse to come.

As on this manner he was speaking he observed (saith my Author) divers flies that came about him, and some lighted on him; whereat, presently remembering how Beelzebub signifies the God of Flies; Behold, said he, now also Beelzebub comes to his Banquet, you shall shortly see my end, and in me an example to many of the justice and judgment of God. Then he

began to reckon up what fearful dreams and visions he was continually troubled withal, That he saw the Devils come flocking into his chamber, and about his bed terrifying him with strange noises; and that these were not fancies, but that he saw them as really as the standers by: and that besides these outward terrors, he felt continually a racking torture of his mind, and a continual butchery of his conscience, being the very proper pangs of the damned wights in hell.

But of all the rest, most desperate was that last speech of his, when snatching a knife (as intending to mischief himself, but stopped by his friends) he roared with indignation, I would I were above God, for I know he will have no mercy on me; and thus living a while, he appeared at length a very perfect anatomy, expressing to the view nothing but sinews, and bones, vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentor; consuming himself with grief and horror, impatience and despair, till at last he ended his miserable-miserable life.

And now (beloved) if such be the departure of a sinful soul, O who would live in sin to come to such a departure! For my part, I dare not say these parties, thus miserable in their own apprehensions, are now among Devils in hell: I find the Authors themselves to incline to the right hand; besides, what am I, that I should sit in God's Chair? Only this I say, that their miserable deaths may very well give warning to us all; nor need you think much at me for uttering these (*terribilia*) terrible stories: for if sometimes you did not hear of God's judgments against sin; a day might come, that you would most of all cry out on the Preacher: To this purpose, we have a story of a certain rich man, who lying on his death-bed, My soul (said he) I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to

my ungodly life, and my Chaplain to the Devil who flattered me in it. I pray God I never hear of such a Legacy from any of you: sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating these stories.

But for a second Use, give me leave, I pray you, to separate the precious from the vile. Now then to sweeten the thoughts of all true penitents, the souls of Saints are not required, but received. Rejoice then ye righteous that mourn in Zion; what though a while ye suffer? Death is a Goal-delivery to your souls, not bringing in, but freeing out of thralldom. Here the good man finds sharpest misery, the evil man sweetest felicity; therefore it is just, that there should be a time of changing turns; The rich man's Table stood full of delicates, Lazarus lacks crumbs, but now he is comforted, and thou art tormented. Woe unto you that laugh, for you shall mourn, Luke 6:25. Blessed are you that mourn, for you shall rejoice, Matth. 5:4. Happy Lazarus! Who from thy beggary and loathsome sores wert carried by Angels into Abraham's bosom: happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Cross to the Paradise of thy Savior: happy are all they that suffer tribulation, Death shall lose their souls from bonds and fetters, and instead of a Bailiff to arrest them, shall be a Porter to conduct them to the gates of heaven: There shalt thou tread on Serpents, trample on thine enemies, sing sweet Trophies: were not this enough? Thy Conquests shall be crowned by the hands of Seraphim’s, triumphed with the sound of Angels, warbled by the Choir of Spirits, confirmed by the King of Kings, and Lord of Hosts. Happy Soul! That art not required by Devils, but received by Angels: and when we die, Lord Jesus send thine Angels to receive our Souls.

You see now Deaths Arrest, and what remains further, save to accept of some Bail? But what Bail, where you have the Kings Commandment from his own mouth? This requiring is not of any other, but himself; of no surety, but of thee (saith God) must thy Soul be required.

[Of thee]

Once more (you see) I have brought this rich man on the stage, his doom is now at hand, and Death (God's messenger) summons him to appear by Requiring of his [soul] but of whom is it Required? Had he any Sureties to put in? Or was any Bail sufficient to be taken for him? No, he must go himself, without all help or remedy, it was he that sinned, and it is he must pay for it; [Of thee] it is required.

How? Of thee? Sure Death mistakes; we can find thousands more fit, none more fearful; there stands a Saul, near him his armor-bearer; behold a Judas, such will outface deaths fury; nay, rather than if fail in its office, they will not much question to be their own Deaths-men: but this Of thee (who art at league with hell, in love with earth, at peace with all) is most terribly fearful.

Stay Death! There stands a poor Lazarus at the gates, like Job on his dung-hill, his eyes blind, his ears deaf, his feet lame, his body struck with Boils, and his Soul choosing rather to be strangled and die, then to be in his bones: were not this a fit object for deaths cruelty? Would he spare the rich, he should be welcome to the poor: but Death is inexorable, he must not live, nor shall the Beggar beg his own death for another: [Of thee] it is required.

But (Death!) yet stay thy hand, here's a better surety; what needs death a press, when he may have volunteers? There stands an old man as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no song is fitter then old

Simeon's, Lord now lettest thou thy servant depart in peace: Youth is loath, but Age is merry to depart from misery; let Death then take him that standeth nearest deaths-door: No, the old must die, but the young may; he must die soon, yet be sure thou shalt not live long, [Of thee] it is required.

Cannot this serve? Let death yet stay his hand, there stands a servant waiting at this rich man's beck, as if he would spend his own life to save his Masters; he can make a Pageant of Cringes, act a whole speech of flatteries, every part owes him service, feet to run, hands to work, head to crouch, and as the eyes of a maiden unto the hand of a Mistress, so the eyes of his servants look unto the hands of their Master: but where be these attendants when death comes? Was ever any Master better than Christ? Were ever any servants truer than his Apostles? Yet see their fidelity, must their Savior die? One betrays him another forswears him all run from him, and leave him alone in midst of all his enemies: what then is the trust of servants? The rich man may command and go without, if death should require them, they would not, or if they should desire death, he will not; his arrest concerns not the servants, it is for the Master himself he that command others, now death commands him: [Of thee] it is required.

Will not all do? Let death but stay this once: there stands a friend, that will lose his own, to save his life: Greater love then this hath no man (saith our Savior) when any man bestoweth his life for his friends, John 15:13. Riches may perhaps procure such love, and get some friend to answer deaths quarrel which he owes this man: Jonathan loves David, David Absalom; and sure it was a love indeed, when Jonathan preserves the life of David, and David wisheth a death to himself in the stead of Absalom: O my son Absalom, would God I had died for thee: O Absalom, my son, my son. But where be any friends so respective of this Worldling? He wants a

Jonathan, a David; upon a strict inquiry we find no friend, no father, no son, neither heirs nor assigns to whom he may bestow his lands. But what if he had friends as near to himself as himself? No man can die or another: or as the Psalmist, No man may deliver his brother, nor make agreement unto God for him: for it cost more to redeem their souls, so that he must let that alone forever. Should the poor man beg, the old man pray, his servants kneel, his friends lie at deaths feet, and all these offer up all their lives for this rich man's recovery, all were but vain, it is thy Soul is arrested, and it is thyself that must yield it: [Of thee] it is required.

You see there is no way but one with him: to conclude then, we'll bid him his farewell (this is the last friendship we can do this rich man) and so we'll leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wish that he had some space, some piece of time to repent him; and if he might obtain it, O what would he do! Or what would he not do? Relieve the weak, visit the sick feed the hungry, lodge the stronger, clothe the naked, give half his goods to the poor, and if he had done any wrong restore it him again seven-fold; but alas! All is too late, the candle that but follows him cannot light him to heaven; a sudden death denies his suit, and the increasing of his sickness will give him no leisure to fulfill those duties: what cold sweats are those that seize upon him? His senses fail, his speech falters, his eyes sink, his breast swells, his feet die, his heart faints such are the outward pangs: what then are the inward griefs? If the body thus suffers, what cares and conflicts endures the soul? Had he the riches of Croesus, the Empires of Alexander, the robes of Solomon, the fare of that rich man who lived deliciously every day, what could they do in the extremity of these pangs. O rich man, thou couldst tell us of pulling down barns, and building

greater; but now imagine the vast cope of heaven thy Barn, (and that were large enough) and all the riches of the world thy grain (and that were crop enough) yet all these cannot buy a minute of ease, now that death will have thy body hell thy soul. O dark dungeon of imprisoned men! Whose help wilt thou crave? Whose aid wilt thou ask? What release canst thou expect from such a prison? The disease is past cure, the sickness wants remedy: alas! What may recover now the heart strings break asunder? Thy date expires, thy last breath goes, and now is thy Soul and Body required of thee.

I have hitherto with Nathan beat sinful David on a stranger's coat. You must give me leave to take off the mask, and show you your own faces in this glass.

Believe thou (O man) who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, Thy time is appointed thy months are determined, thy days are numbered, thy very last hour is limited. And what follows, but that thy body lie cold at the root of the rocks, at the foot of the mountains? Go then to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? Where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? Are not all gone as a dream in the night, or as a shadow in the morning? Alas! That we neglect these thoughts and set our minds wholly upon the world and its vanity! We are careful, fearful, and immoderately painful to get transitory riches, like children following Butter-flies; we run, and toil, and perhaps miss our purpose: but if we catch them, what is it but a fly to besmear our hands? Riches are but empty, and yet be they what they will be all at last will be nothing. Saladine that great Turk, after all his conquests,

gets his shirt fastened to his spear in manner of an Ensign, this done, a Priest makes Proclamation, This is all that Saladine carries away with him, of all the riches he hath gotten. Shall a Turk say thus, and do Christians forget their duties? Remember yourselves, ye sons of earth, of Adam; what is this earth you dote on? Be sure you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greediness! There is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stir a foot further from the world, or an inch nearer unto God, but could we speak with them on their death-bed, when their consciences are awaked, then should we hear them yell out those complaints, What hath pride profited us? Or what good hath riches with our vaunting brought us? Assure yourselves this day, or this night will come, and imagine (I pray) that the ten, twenty, thirty, forty years, or months, or days, or hours, which you have yet to live, were at an end; were you at this present stretched on your beds, wearied with struggling against your wearied pangs, were your friends weeping your Physicians parting, your children crying, your wives howling, and yourselves lying mute and dumb in a most pitiful agony.

1. Beloved Christian! (whosoever thou art) stay a while (I pray thee) and practice this meditation: Suppose thou now feeledst the cramp of death wresting thy heart-strings, and ready to make that rueful divorce betwixt thy body and thy soul; suppose thou liest now panting for breath, swimming in a cold fatal sweat; suppose thy words were fled, thy tongue struck dumb, thy soul amazed, thy senses frighted; suppose thy feet beginning even to die, thy knees to wax cold and stiff, thy nostrils to run out, thine eyes to sink into thy head, and all the parts of thy body to lose their office to assist

thee; upon this supposal lift up thy soul, and look about thee, (O I can tell thee, if thou livest and diest in sin) there would be nowhere any comfort, but a world of terror and perplexity: look upwards, there shouldst thou see the terrible sword of God's justice threatening; look downwards, there shouldst thou see the grave in expectation ready gaping; look within thee, there shouldst thou feel the worm of conscience bitter gnawing; look without thee, there shouldst thou see good and evil Angels on both sides, waiting whether of them should have the prey: now alas! (then wouldst thou say) The soul to depart from the body were a thing intolerable, to continue still therein were a thing impossible, and to defer this departure any longer (supposing this hour thy last hour) no Physic could prevail it were a thing unavoidable: what then would thy poor soul do, thus environed with so many straights? O fond fools of Adams sin, that neglect the time till this terrible passage! How much wouldst thou give (if thus it were) for an hour's repentance? At what rate wouldst thou value a day's contrition? Worlds are worthless in respect of a little respite, a short truce would seem more precious than the Treasures of Empires, nothing would then be so much esteemed as a trice of time, which before by months and years thou lavishly mis-spent, Think on thy sins, nay, thou couldst not choose but think, Satan would write them on the curtains of thy bed, and thy aghast eyes would be forced to look upon them, there wouldst thou see thousands committed, not one confessed, or thoroughly repented, then too late thou wouldst begin to wish, O had I lead a better life, and were it to begin again, O then how would I fast and pray, how repent, how live! Certainly, certainly, if thou goest on in sin, thus would be thy departure, thy carcass lying cold among the stones of the pit, and thy soul, by the weight of sin, irrecoverably sinking into the bottom of that bottomless burning lake.

2. But to prevent this evil, take this use of advice for thy farewell: whilst yet thy life lasteth, whilst yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer, and conference, and meditation, and Sermons, and Sacraments, and fasting's, and watching's, and patience, and faith, and a good conscience; in a word, so live, that when this day or night of death comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entered into the confines of Eternity: if now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Savior Christ, if now thou wilt associate thyself to that sect and brotherhood, that is everywhere spoken against; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the word, the ways, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, dear, right dear would be thy death in the sight of the Lord: with joy and triumph wouldst thou pass through all the terrors of death, with singing and rejoicing would thy soul be received into those sacred mansions above. O happy soul, if this be thy case! O happy night or day, whensoever the news comes, that then must thy soul be taken from thee!

You may think it now high time, that we bid this far-well-funeral Text adieu. then for conclusion let every word be thy warning. [Lest this] be thy time provide for this and every time; [lest the night] be dreadful, Do not sleep as do other, but watch and be sober; [lest thy soul] should suffer, desire the sufferings of thy God to satisfy, [lest death require] it of thee by

force, offer it up to God with a cheerful devotion; and [lest this of thee] be fearful, who hast lived in sin, correct these courses, amend your ways, and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and forever.

AMEN.

FINIS.

CHAP. III – DOOMS-DAY

MATTH. 16:27.

[Then shall he reward every man according to his works]

The dependence of this Text is limited in few lines, and that your eyes wander no further than this verse, therein is kept a general Assize; the Judge, Officers, Prisoners stand in array, the Judge is God, and the Son of man; the Officers Angels, and they are his Angels; the Prisoners men, and because of the Gaol-delivery, every man. If you will have all together, you have a Judge his circuit, his habit, his attendants, his judgments: a Judge, the Son of man; his circuit, he shall come; his habit, in the glory of his Father; his attendants, with his Angels: what now remains, but the execution of justice? Then without more ado see the Text, and you see all; the scales in his hand, our works in the scales, the reward for our works, of just weight each to other; Then he shall reward every man according to his works.

This Text gives us the proceeding of Doomes-day, which is the last day, the last Sessions, the last Assize that must be kept on earth, or is decreed in heaven; if you expect Sheriffs, or Judges, Plaintiffs or Prisoners, all are in this verse, some in each word. [Then] is times Trumpet that proclaims their coming. [He] is the Judge that examines all our lives. [Reward] is the doom, that proceeds from him in his Throne. [Man] is the malefactor, [every man] stands before him as a prisoner, Works are the indictments, and according to [our works] must go the trial howsoever we have done, good or evil.

Give me yet leave, this Judge sits on trials as well as prisoners; it is a high Court of appeal, where Plaintiffs, Counselors, Judges all must appear and answer: would you learn the proceedings? There is the Term, [Then] the Judge, [he] the sentence, shall [reward] the parties, very [man] the trial itself, which you may find in all to be just and legal, every man his rewards according to [his works.]

We have opened the Text, and now you shall have the hearing.

[Then]

Then: when? The answer is Negative, and Positive.

First, Negative, [Then] not on a sudden, or (at least) not at this present. This life is no time to receive rewards, the rain and Sun pleasure both the good and bad, nay, oftentimes the bad fare best, and God's own children are most fiercely fined in the furnace of affliction, The earth is given into the hands of the wicked, saith Job: but, if any man will follow me, he must take up his cross, saith our Savior. Joy, and pleasure, and happiness attend the ungodly, while God's poor servants run thorough the thicket of briers and brambles to the kingdom of heaven: but shall not the Judge of all the world do right? A time shall come when both these must have their change; Mark the upright and behold the just, for the end of that man is peace, but the

transgressors shall be destroyed together, and the end of the wicked shall be cut off: Psal. 37:38. The effect of things is best known to us in some issue of time, and then shall we have our rewards, when the Son of man shall come in the glory of his Father. Let this admonish us to have patience in all our expectations: what is it to suffer a while, an inch of time, considering the reward is great indeed, everlasting in durance? Rest in the Lord (saith David) and wait patiently for him, fret not thyself for him which prospereth in his way: and will you know the reason? For yet a little while, and the wicked shall not be, but the meek shall inherit the earth, and shall delight themselves in the abundance of peace: Psal. 37:10,11. So they shall indeed, if only they will expect a little time; not now, but [Then] stay yet a while, and be sure anon the reward shall be given.

2. But to answer positively, this Then is no other then Doomes-day, and when that shall be, will be known best by Conjectures, and Signs.

We will begin with the former.

1. Some would have it in the year 6000, from the beginning of the world: this was the sentence of Elias (say the Jews) whose prophesy thus runs, two thousand years before the Law, two thousand under the Law, and two thousand under the Gospel: how untrue this sounds, any one may guess that considers: in the first number he fails because it was too little; in the second number he errs, because it was too much: and if Elias say amiss for the time now past, how should we believe him for that yet to come? Others, besides testimony produce reason, that as God was creating the world six days, so he must be a governing it six thousand years, here's a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because a thousand years, are but as one day with God. It were too frivolous a pains to repeat anymore, or to answer these: Is not this sacrilege,

to break into God's place and pry into his Sanctuary? Why should we presume to know more then God would have us? Look at the Apostles, were they not God's Secretaries? Look at the Angels, are they not God's Heralds? Look at Christ himself, is he not the Son of God? And yet as he is the Son of man, he speaks of all, Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only: Mark 13:32. It is not for us to seek where the Lord hath not a tongue to speak Why should we know more than other men, then all men, then Angels, then Christ himself, who (as man) was either ignorant of it, or (at least) had no commission to reveal it. It is not for you to know the times and seasons, which the Father hath put in his own power, Act. 1:7. It is a better use which our Savior makes, Take heed, watch, and pray, for ye know not when the time is, Mark 13:33. As a thief in the night, so is Doomes-day, it come suddenly, it will come shortly: would you needs know when? Why then when you least imagine such a matter, then when worldly honors profit nothing, then when kindred and acquaintance fail, then when the world shall be set on fire, [then] he shall reward every man according to his works.

2. But secondly, if conjectures fail, the signs are certain: Jerome reports of fifteen miracles for fifteen days, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. The first day (saith he) the sea shall swell, and lift up her waves at least fifteen cubits, above the height of the highest hills. The second day unlike to the former, the sea shall ebb again, and the waves be fallen till they scarce be seen. The third day the sea must return to its ancient course, and so abide that day as it was before. The fourth day, sea monsters shall appear above the sea, whose bellowing roars shall fill the air with cries, which God alone understands, and men shall tremble at. The fifth day, all the fowls of the air

shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. The sixth day, floods of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. The seventh day, all stars and planets shall shoot out fiery comets. The eighth day, there shall be a general earth-quake, and the motion so violent, that the ground shall hop, and the living creatures not stand on their feet, that walk on the tottering floors. The ninth day trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundering noise break one upon another. The eleventh day all buildings shall be ruined, and all the hills and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall roar and bellow up and down the plains. The thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and volubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the dead shall live again, all above earth be changed, and those in their graves be raised and recovered.

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, why (blessed Lord!) what a day of appearance shall this be? I know not (saith one) what others may think of it, but for myself, it makes me tremble to consider it. It is a day of anger and wrath, a day of trouble and heaviness, a day of obscurity and darkness, a day of clouds and blackness, a day of the trumpet and alarm against the strong cities, and against the high towers: Zeph. 1:15. I will but run

thorough the signs, as we find them in God's writ, and then see if your hearts will not fail for fear.

[Then] shall the Sun be darkened: can Nature stand and suffer a general Eclipse? When God died, the Sun could discolor its beauty, and suit itself in black to its makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! What can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the Creatures for whom it was created: when the householder dies, the family grieves: were all eyes dry, here is the eye of the world weeps itself blind to see this dissolution: Is man bereft of compassion, for whom the Sun itself undergoes this passion? Think on those times, when darkness that may be felt, shall spread over all the earth; how should plants but whither? Or beasts of the field but waste? How should men but die, when they stumble at noon-day? Their eyes shall fail them, the light forsake them: miserable men! The Sun shill not shine on them, because God will judge them. But this not all.

[Then] shall the moon not give her light: as the day and night are both alike with God, so the day and night shall be alike with man: the Sun will not lend his luster, nor can the Moon borrow anymore light: but what strange war makes this confusion of nature? The Sun shall look black, and the Moon be turned into blood. Here is a new Moon, and such a change as before was never seen: there is no increase, no full, no wane, but all the light is at once extinguished: unhappy creatures that depend upon her influence! How should they live, when she herself wades in blood? God made these Lights for signs, and for seasons, for days, and for years: but now signs are out, seasons past days are done, years abolished: The Angels hath sworn by him that lives forever, that time shall be no longer, Rev. 10:6. Who will not believe that hears this sacred oath? Was it a man? No, an

[Angel:] did he say it? No, he [swore it:] how? By himself? No, it was [by him that lives forever:] and what? That time must be little? Nay it must be no longer, time shall be [no more] How shall it be anymore? The Sun is disfigured, the Moon disrobed, both eclipsed. But this not all.

[Then] shall the stars be shaken; the powers of Heaven shall move, and the Lamps of Heaven shall tremble: these were God's threats against the Babylonians, Isaiah 13:10. For the stars of Heaven, and the Planets thereof shall not give their light. Against the Egyptians, Ezek. 32:7. I will cover the heaven, and make the stars dark over thee: Against all his enemies, Joel 3:15. The Sun and Moon shall be darkened, (but not they alone, for) and the stars themselves shall withdraw their shining: But what speak we of darkness, or the stars not shining? They shall not only dim, but down. In those days (saith our Savior) after that tribulation, the Sun and Moon shall darken, and the stars of heaven shall fall: how fall? So thick (say Expositors) that the Firmament shall seem to be without all light. I cannot say these signs shall be real; whether it is by subtraction of their light, or the conceit of brain-troubled sinners or the fall of some inflamed vapors, or the Apostasy of some enlightened persons: for certain (to speak literally) there shall be some change in the whole order of Nature: Sun and Moon, Starrs and Planets, all must lose their lights, and by all likely-hood, it is the glory of the Judge that will dazzle those Candles. Neither is this all.

[Then] shall the Elements melt, the fire shall fall down from heaven, the air turn itself into vapors, the Sea swell above all Clouds, the earth be full of yawning Cliffs, and violent trembling's. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its sphere, this fire on earth, the fearful fire which torments in hell, all shall meet in one, and according to their several qualities, produce their several effects:

the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third: There is no creature but it must be fuel for this fire; as the first world was destroyed with water, to quench the heat of their lust, so must this be destroyed with fire to warm the cold of our charity. But not the fire alone.

[Then] shall the air breed wonders: what shall be seen but lightnings, whirl-winds, coruscations, blazing stars, flashing thunders? Here a Comet runs round in a circuit, there a Crown compasseth that Comet; near them a fiery Dragon fumes in flames everywhere appears a shooting fire, as if all above us were nothing but inflamed air. Yet not the air alone.

[Then] shall the waters roar, Rivers shall wax dry, the Sea froth, and foam, and fume: those that dwell near shall wonder at the swelling tides, others a far off shall tremble at the roaring noise: what threats are those which the Surges murmur? War is proclaimed by noise, set on by blasts, continued by storms, the floods and tides shall run over all the plains, the Sea and waves shall mount up to the very skies; now would they war with Heaven, then overwhelm the earth, anon will they sink to hell: and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again.

[Then] shall the earth be shaken in divers places (saith Matthew) in all places (saith Joel) for all the earth shall tremble before him: here is an Earth-quake indeed; not some part of the land, by reason of some cloistered wind, but the Rocks, Mountains, Castles, Cities, Countries, some shall remove, others be ruined; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more?

[Then] shall Plants cease their growth, Beasts want their sense, men lose their reason: were this but little? You may wonder more. The Sibylls could

affirm, that Nature should both cease, and change her being, the Trees instead of growth should sweat out blood, the Beasts should bellow up and down the fields, then want their sense. Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason: nay, what marvel then, if at the worlds end, they be at their wits end? O fearful signs, enough to move flinty stones! If this be the Term, what is the Suit, the Bill, the Doom, the Execution? A Trump shall summon, Death will arrest, God must have appearance, and [Then] is the day: [Then] he shall reward every man according to his works.

What a Chaos is here, when the world must be thus turned topsy-turvy? The Sun the Moon, the Starrs; come yet lower, the Fire, the Air, the Sea, the Earth; nay Trees, and Beasts, and Men, all must be out of order in the whole course of Nature.

Who can read or hear this Prognostication of Dooms-day, and not wonder at the signs which shall hang over our heads? We see by experience when any outrageous storm happens on Sea or Land, how wonderfully men are dismayed, how strangely astonished: now then, when the Heavens, the Earth, the Sea, the Air shall be wholly distempered and disordered; when the Sun shall threaten with mourning, the Moon with blood, the Stars with their falling: yea when all the heavens shall shrink and pass away as a paper scroll, who then dares eat or drink, or sleep, or take a minutes rest? Be sure these days shall come, and the signs shall pass: Awake ye Drunkards, and weep all ye drinkers of Wine, because of the new wine; for it shall be pulled from your mouths. Gird yourselves, and lament ye Priests, howl ye Ministers of the Altar: alas! For the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. What are ye insensible of these signs? The imprisoned thief fears at the news of the assize: and is

the sinner so impudent that he fears nothing? The day shall come when the men of earth shall fear, and be full of fear; every sign shall breed a wonder, and ever sight shall breed a wondrous terror, men shall hide themselves in the caves of beasts, and the beasts seek shall to save themselves in the houses of men: where then shall the wicked stand, when all the world shall be thus in uproar.

Yet a word for us all, we have all warning, and we had best to provide; yet the weather is fair, we may frame an Ark to save us from the flood; yet are the Angels at the gates of Sodom; yet is Jonas in the streets of Nineveh: yet the Prophet woos, O Judah, how should I entreat thee? Yet the Apostle prays, nay, we pray you in Christ's stead that ye will be reconciled unto God: to conclude, yet the Bride-groom stays the Virgins leisure; Lord that they would make speed, seeing the joys of heaven tarry for them. This Term is at hand, and is it not time to petition to the Judge of heaven? What a dangerous course is it, never to call to mind that Time of Times, until we see the Earth flaming, the Heavens melting, the Judgment hastening, the Judge with all his Angels coming in the Clouds, to denounce the last doom upon all flesh, which shall be unto some Woe, woe, when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire: if we have any fear this should move fear, if we have any care this should move us all to be careful indeed. We have not two souls that we may hazard one, neither have we two lives, that we may trust to another, but as thy last day leaves thee, so will this Doomes-day find thee. Who would not but except the fatherly fore-warning of Christ our Savior? See you not how many signs, as the Heralds and fore runners of his glorious coming? The abounding of iniquity the waxing cold of charity, the rising up of Nation against Nation. Was there ever less love? Was there ever

more hatred? Where is that Jonathan that loves David as his own soul? Nay, where is not that Joab, that can embrace friendly, but carries a malicious heart towards Abner? Sure we are near the end indeed, when charity is grown thus cold. You then that would have the comfort of the day, take these signs for warnings, provide for him who hath thus long waited for you; and seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. Who would endanger their souls for a little sin? Busy Clients heed nothing but their cause, and if you would recover heaven, be sure that ye mark this Term. The time draws on, now the Writs are out, anon comes the Judge, and Then is the day. Then] he shall reward every man according to his work.

You see the Term, and now you may expect to view the Judge: the Term is [Then] the Judge is [He.] Stay a while and the next time you shall see him in his judgment seat.

[He]

He? Who? If you look at the fore-going words you may see who he is: The son of man shall come in the glory of his father, and it is he that shall reward us according to our works.

This title of the Son of man, denotes unto us the humility of the Son of God; what is the Son of man, but man? And this tells us how humble he was for us, that being God, was made man, or the Son of Man, which is as all one, according to that, Psal. 8:4. What is man that thou art mindful of him, or the Son of man that visitest him?

It is true, God is the Judge of all: Heb. 12:23, and yet it is as true, this God is man, Acts 17:31. God (saith Paul) will judge the world, but it is by that man whom he hath ordained. God hath the power, but God as man hath only the Commission. He (who is God) hath given him Authority to execute

judgment. And would you know the reason? It is only because he is the Son of man, Joh, 5:27. In a word, God shall judge, the whole Trinity by prescription, Christ only in execution: the Father judgeth but by the Son; or as the Evangelist John, the Father judgeth no man but hath committed all judgment to the Son: John 5:22.

But because as man, there appears in him a double form, as humbled, as glorified; we'll discuss these questions, which resolve all doubts.

1. Whether Christ, as man shall appear unto us, when he will reward us.
2. Whether man, as glorified shall appear unto us, when he will reward us.

To the first we say, that only as man he will appear our judge, who as man appeared when himself was judged; what better reason to express the benefit of our redemption then so to judge us as he did redeem us? Was he not man that suffered, died, and was buried? And is he not man that one day shall come to judge both the quick and dead? He that came obscurely to be judged by the unjust, shall then appear openly to judge all the just: the same man, who is God and man, shall be our judge in his human nature, by his divine power. Thus we say, God, (who is the ancient of days) hath the power original; but man (who is the Son of God) hath the power traduced, and therefore saith Daniel, One like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him here before him, and there was given him dominion, and glory, and a kingdom.

Consider this, ye that are going to the Bar; what a sight will this be to the faithless Jews, stubborn Gentiles, wicked Christians, when every eye shall see him, and they also which pierced him: This is the man (shall they say) that was crucified for us, and again crucified by us: why alas! Every sin is a Cross, every oath is a Spear, and when that day is come, you must behold the man, whom thus you do crucify by your daily sins: Sure this will be a

fearful fight; where is the bloody swearer, that can tear his wounds, and heart, and blood and all? At this day of Doom those wounds shall appear, that heart be visible, that body and blood be seen both of good and bad, and then shall that fearful voice proceed from his Throne, this was the heart thou piercedst, these are the wounds thou racedst, and this is the blood thou spilledst: Here is the fearful judgment, when thou that art the murderer shall see the slain man sit thy Judge, what favor canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? Be sure the Son of man will come, as it is written of him, but woe be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born, Matth. 26:24.

To the second question we answer; that as Christ shall appear in the form of man, so this man shall appear in a glorious form: he that is a Mediator betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man, to this purpose both these offices are agreeable to him, in that he participates of both extremes; he is man to abide the judgments due from God, he is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! Who is this Judge arrayed in such a majesty? A fire devours before him, and behind him a flame burns up, on every side the people tremble, and all faces shall gather blackness: here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lamb before Pilate, now Pilate stands like a malefactor before Christ, he that was once made the footstool of his enemies, must now judge, till he hath made all his enemies his footstool. Where shall they run? And how shall they seek the clefts of the

rocks, and hollow places? The glory of his Majesty kindles a flame, while the heaven and earth shall fly from the presence of this Judge. O ye heavens! Why do ye fly away? What have ye done? Why are ye afraid? It is the Majesty of the Judge that will amaze the innocent, the greatness of whose indignation, will be able to strike all the heavens with terror and admiration; when the Sea is outrageous, and tempestuous he that stands on the shore will be struck into a kind of fear: or when the Father goes like a Lyon about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble, when the very heavens shall be afraid? If the goodly Cedars of Lebanon be shaken, what shall become of the tender twigs in the Desert? If the sturdy Rams stoop and tremble, how will the bleating Lambes cry and run away? And if the just and righteous scarcely be saved, where shall the ungodly and the sinner appear? The mountains and heavens shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

But (may be) I prevent you expectation, if here be a Judge where is the guard? Behold him coming from above with great power and glory: would you know this habit? He is clothed with Majesty: seek you the color; ’tis the brightness of his Father: would you view his attendants? They are a host of Angels: look you for the guard? They are a troop of shining Cherubim: nay, yet see a longer train, a further company, the souls of Saints descend from their imperial seats, and attend the Lamb with great glory, and glorious majesty: never was any Judge Lord of such a circuit: his footstool are the Clouds, his seat the Rain-bow, his justices Saints, his officers Angels, and the Arch-Angels Trump proclaims a silence, whilst a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized the thrones (as Daniel saw in in his vision) were set up, and the

ancient of days sat down, his garments white as snow, and the hair of his head like pure wool his Throne like the fiery flame, and his wheels as burning fire, Dan. 7:9. This is the Judge whose coming is so fearful, ushered by a fiery flood, appareled in snowy white, carried in his circuit on burning wheels, and attended with the number of thousand thousands. O ye Jews, behold the man, whom before you crucified like a Malefactor, behold him in his Throne, whom you said, his Disciples had stolen by night out of his grave: behold him in his Majesty, whom you would not deign to look upon in his humility; the baser you esteemed his weakness, the heavier must you find and feel his mightiness. The Son of man appears, and the kindred of the earth must mourn; such a shout of fury follows the sight of his Majesty, that the vaults shall echo, the hills resound, the earth shake, the heavens change their situation, and all be turned to a confusion; then shall the wicked weep and wail, and yet their tears not serve their turn, their sins past betray them, their shame present condemns them, and their torment to come confounds them; thus shall they bewail their miserable hap, their unfortunate birth, and their cursed end: O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us, which overcome the proudest Potentates: the Kings of the earth shall be astonished, and the Nations of the Isles shall fear from far: Every eye shall see him whom they have pierced, and tremble at the presence of his sight. Conceive the guilty prisoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-shed? Doth not that scarlet Cloth present a monstrous hew before his eyes? O then! What sight is this, when the man slain, sits in the judgment seat, the rosy wounds of our Savior still bleeding (as it were) in the prisoners presence? These are the wounds, not as tokens of infirmity, but victory, and these now shall appear, not as if he must suffer, but to show

us he hath suffered. See here an object full of glory, splendor, majesty, excellency, and this is [He] the man, the judge the rewarder of every man according to his works.

The Judge we have set in his Throne, and before we appear, let us practice our repentance, that we answer the better.

Think but (O sinner) what shall be thy reward, when thou shalt meet this Judge; The adultery for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kiss his cups, and drink his bodies-health, till he bring his soul to ruin: but remember for all these things God will bring thee to judgment. Cold comfort in the end: the Adulterer shall satisfy his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of wounds and blood, when Devils torture his body, and rack his soul in hell, the Drunkard shall have plenty of his Cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of air: as is thy sin, so is the nature of thy punishment, the just Judge shall give just measure, and the balance of his wrath poise in a just proportion.

Yet I will not discomfort you, who are these Judges dearest favorites; Now is the day (if you are God's servants) that Satan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetched comfort by the eye of faith at this mountain: Job rejoiced being cast on the Dung-hill, that his Redeemer lived, and that he should see him at the last day stand on the earth: John longed and cried; Come Lord Jesus, come quickly; and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? Certainly there is an happy

faith (wheresoever it shall be found) that shall not be ashamed at that day. Now therefore little children abide in him, that when he shall appear, we may have confidence. Confidence; what else? I will see you again (saith our Savior-Judge) and your heart shall rejoice, and your joy no man taketh from you. O blessed mercy, that so triumphs against judgment; our hearts must joy, our joys endure and all this occasioned by the sight of our Savior; for He] shall reward every man according to his works.

We have prepared the Judge for sentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of state, for his judgment seat; his Sheriffs are the Saints, that now rise from the Dust to meet their Judge, whom long they have expected: the summons is sent out by a shout from heaven; the cry no sooner made, but the graves fly open, and the dead arise: stay a while till I ready them; you have seen the Judge, and now we prepare the judged. [He] is the Judge; [every man] the judged: and He shall reward every man according to his works.

[Every man]

The persons to be judged are a world of men, all men of the world, good, and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages, there must be a Citation, Resurrection, Collection, Separation: follow me in these paths, and you may see both the men and their difference, before they come to their judgments.

First, there is a summons and Every man must hear it; it is performed by a shout from heaven, and the voice of the last Trump; the clangor of this Trump could ever sound in Jerome's ears, Arise ye dead, and come to judgment: the clangor of this Trump will sound in all men's ears, it shall wake the dead out of their drowsy sleep, and change the living from their

mortal state, make devils tremble, and the whole world shake with terror: A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. What say you to this Trump, that can make the whole Universe to tremble? No sooner shall it sound, but the earth shall shake, the mountains skip like Rams, and the little hills like young sheep: it shall pierce the waters, and fetch from the bottom of the Sea the dust of Adams seed, it shall tear the rocky Tombs of earthly Princes, and make their haughty minds to stoop before the King of heaven; it shall remove the center, and tear the bowels of the earth, open the graves of all the dead, and fetch their souls from heaven or hell, to reunite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no less astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terror, and once more re-enter into her stinking Carrion, to receive a greater condemnation: what terror will this be to the wicked wretch? What woeful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fullness of their misery? The voice of Christ is powerful, the dead shall hear his voice, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.

You hear the summons, and the next is your appearance; death the Goaler brings all his prisoners from the grave, and they must stand and appear before the Judge of heaven.

The summons is given, and every man must appear: Death must now give back all their spoils, and restore again all that she hath took from the world.

What a ghastly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to fly on the wings of the wind, till it meet together in one compacted body? Ezekiel's dry bones shall live: thus saith the Lord, I will lay sinews upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord, Ezek. 37:6. This dust of ours shall be devoured of worms, consumed by Serpents, which crawl and spring from the marrow of our bones: look in a dead man's grave, and see what you find; but dust, and worms, and bones, and skulls, putrefied flesh, an house full of stench and vermin; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darkness, shall arise the bodies of the buried, the graves will fly open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: I saw the dead (saith John) small and great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works, Revel. 20:13, what a wonderful sight will this be, to see the sea and earth bring forth in all parts such variety of bodies: to see so many sorts of people and nations to come together? Huge armies, innumerable, as the Caterpillars of Egypt, all shall arise, and everyone appear before the Lord's Tribunal: worms, and corruption, cannot hinder the resurrection, he that said to Corruption, thou art my father, and to the worm thou art my sister and mother, said also, I know that my Redeemer liveth, and mine eyes shall behold him. O good God! How wonderful is thy power? This flesh of ours shall turn to dust, be eat of worms, consume to nothing, if there be any relics of our ashes, the wind may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermin

devour them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not one dust of this clay shall perish, though scattered, divided trampled, devoured, consumed, it shall be gathered, recovered, revived, refined and raised; and as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of Adam shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; Assemble yourselves, and come all ye heathen to the valley of Jehoshaphat, for there will I sit to judge all the heathen, Joel 3:12.

The summons are sounded, the dead raised, and yet to give you a fuller view of the parties, see how God the Judge now sends his messengers, to fetch the living bodies to his Court.

He shall send his Angels (saith our Savior) and they shall gather together his Elect from the four winds, from one end of heaven to another, Matth. 24:31. True it is, all shall be gathered, yet with a difference, some with a swift pace fly to the Throne, where is the hope of their deliverance; others draw and pull back, whiles the Angels hale them to the Judgment seat; the righteous have nimble swift bodies, that fly to the Judge, as a Bird to her nest and young ones; but the wicked have their bodies black and heavy, they cannot fly, but flag in the air, and the Angels do not bear, but drag them to the judgment seat: how can this choose but fear the wicked, when like malefactors, they are brought before the wrathful judge? As they were born or buried, so must they rise again naked and miserable; what a shame is this? And yet the more horrible, in that their nakedness shall be covered with a filthy blackness; needs must desperate fears seize one the soul, when

it is again united to her body, transformed to such an ugly form: is this the body fed with delights and delicates? Is this the flesh pampered with ease and lust? Is this the face masked from the wind and Sun? Are these the hands decked with Rings and Diamonds? How become these so swarthy horrible, which before were so fair and amiable? This the change of the wicked, when through sorrow and confusion they shall cry to the Rocks, cover our nakedness, and to the hills hide our ugliness; nay, rather than appear, let the infernal Furies tear and totter us into a thousand pieces. Look your beauties (Beloved) in this glass: such is the end of this worlds glory, so vain the pleasure of this body. Now is the end of all things come and what remains, but a sea of fears and miseries rushing on them: before shall the Angels drag them, behind shall the black Crew follow them, within shall their consciences torture them, and without shall hot flames of fire fume, and fry and furiously torment them; fear within, and fire without: but worse than all, a Judge above all, thither must they go, Angels usher them, Devils attend them, the Cryer hath called them, the Angels trump hath summoned them, and now they must appear.

We have brought all together, now we must part them asunder, the sheep shall be put on the right hand, and the goats on the left, as every man hath deserved.

Two travelers go together, feed together, lie together, sleep together, but in the morn their ways part asunder: thus the sheep and goats eat together, drink together, sleep together, rot together but at this day there shall be a separation, let them grow together, corn and tares until the harvest: this world is the floor, fan while you will, there will be some chaff; love peace like lambs, there will be some goats to trouble; the sheep and goats live both together in one fold, the world; lie both together in one cote, the grave:

the world is a common Inn, which entertains all manner of passengers: the rode-way to death, is the Kings high-way free for all travelers: after the passage of this weary day, death hath provided a large bed to lay all in, the grave: all live together, and all lie together, all rest together, and all rot together: but when this night is past, and the last day is sprung, then is the woeful separation; some turn on the right, and those are the blessed; others on the left hand, and those are the cursed. Here is the beginning of woes, when the wicked shall curse, and howl, like the fiends of hell. O Lord, punish me here (saith one devoutly) rack me in pieces, cut me in shreds, burn me in fire, so that I may be there placed at thy right hand: Blessed are they that have a place amongst those elect sheep; what now remains but their doom, which is a lot that must befall every man? For he shall reward (not one, or some, but everyone) every man according to his works.

The Summons are given, the dead are raised, the prisoners conducted to the bar, and the sheep and goats severed asunder each from other.

And now see the parties thus summoned, raised, gathered, severed; is not here a world of men to be judged all in one day? Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. Joel 3:14. Blessed God! What a multitude shall stands before thee? All tongues, all nations, all people of the earth shall appear at once, all we shall then behold each son of Adam, and Adam our grand-father shall then see all his posterity. Consider this, high and low, rich and poor, one with another, God is no accepter of persons. Hark, O beggar, petitions are out of date, and yet thou needest not fear thou shalt have justice, this day all causes shall be heard, and thou (though a poor one) must appear with others to receive thy sentence. Hark, O Farmer, now are thy lives and leases together finished, this day is the new harvest of thy Judge, who gathers his

wheat into his garner, and burns up the chaff in fire unquenchable, no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Hark, O Land-lord, where is thy purchase to thee and thy heirs forever? This day makes an end of all, and happy were thy soul, if thou hadst no better land then a barren rock, to cover and shelter thee from the Judges presence. Hark, O Captain, vain now is the hope of man to be saved by the multitude of a host: hadst thou command of all the armies on earth and hell, yet couldest thou not resist the power of Heaven: see, the trump sounds, and the alarm summons thee, thou must appear. Hark, O Prince, what is the crown and scepter against thunder? The greatness of man, when it comes to encounter with God is weakness and vanity. Hark, all the world, From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes; from him that is clothed in blue silk and weareth a crown, even to him that is clothed in simple linen: all must appear before him, the Beggar, Farmer, Land-lord, Captain, King, and Prince, and every man, (when that day is come) shall receive his rewards according to his works.

But O here is the misery, Every man must appear, but Every man will not think on it: would you know the sign of that man which this day shall be blessed? It is he, and only he, that again and again thinks on this day, that Jerome -like meditates on this summons, and resurrection, and collection, and separation. Examine then yourselves by this rule; is your mind often carried to these objects? Soar you on high with the wings of faith; and a sound eye to this hill? Why then, you are right birds, truly bred, and not of the bastard brood? I pray you mark it, every cross and disgrace, and slander, and discountenance, loss of goods, disease of body or whatsoever calamity if you are the children of God, and destined to sit at the right hand of our

Savior) they will ever and anon, be carrying your minds to those objects of Doomes-day. And if you can but say that experimentally you find this true in yourselves, if ordinarily in your miseries, or other times, you think on this time of refreshing, then be of good comfort, for you are of the brides company, and shall enter into the marriage-chamber to abide there forever. But if you are destitute of these kind of motions, O then strive for these properties, that are the inseparable breathings and moving's of an holy heart, sound mind, and blessed person: every day meditate that every man shall appear one day, and receive his reward according to his works.

You see how we have followed the cause, and well-near brought it to final sentence, the term is discovered, the Judge revealed, the prisoners prepared, and the next time we shall bring them to the bar, to receive their rewards. This time depart in peace, and the God of peace keep your souls spotless without sin, that you may be well prepared for this day of judgment.

[According to his works.]

We have brought the prisoners to their trial, and now to go on, how should this trial be? I answer: not by faith, but works; by faith we are justified, by works we are judged: faith only causeth, but works only manifest that we are just indeed. Here then is the trial, that every soul of man must undergo that day. Works are the matter that must be first inquired of: and is there any wicked man to receive his sentence? Let him never hope to be saved by another's super-arrogating, the matter of enquiring is not *aliena*, but *sua*, not another's, but [his] works. Or is there any good man on whom the smiling Judge is ready to pronounce a blessed doom? Let him never boast of meriting heaven by his just deserving's; see the reward given, not propter, but secundum, (as Gregory tells us) not for his works, as if they were the

cause, but according to [his works] as being the best witnesses of his inward righteousness.

But the better to acquaint you with this trial, there be two points, of which especially we are to make inquiry.

First, how all men's works shall be manifest to us?

Secondly, how all men's works shall be examined by God?

1. Of the manifestation of every man's work, John speaketh, And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works, Revel. 20:12. God is said to have books, not properly, but figuratively: all things are as certain and manifest to him, as if he had registers in heaven to keep records of them. Remember this, O forgetful! You may commit, add multiply your sins, and yet run on score till they are grown so many, that they are out of memory; but God keeps them in a register, and not one shall be forgotten, there is a book and books, and when all the dead shall stand before God to receive their sentence, then must these books be opened.

That is, the book of God's memory, Mans conscience, Eternal life.

There is a book of God's memory, and herein are all the acts and monuments of all men whatsoever, enrolled and registered; A book of remembrance was written before God, for them that feared the Lord, and thought upon his name, Malac. 3:16. This is that which manifests all secrets, whether mental or actual; this is that which reveals all doings, whether good or evil. In these Records are found at large Abel's sacrifice, Cain's murder, Absalom's rebellion, David's devotion, the Jews cruelty, the Prophets innocence, good men's intentions, and the sinners actions; nothing

shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine heavens eye (such is this book) to be shut upon us? Do we not see many run to corners to commit their sins? There can they say, Let us take our fill of love until the morning, for darkness hath covered us, and who seeth us? Who knoweth us? Isaiah. 29:15. But are not the Angels of God about you? We are a spectacle to the Angels (saith the Apostle) I am sure we must be to both, to Angels, and to men, and to all the world: O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the sight and presence of an earthly man! Alas, must our thoughts be known, and shall not dark-corner sins be revealed? Must every word and syllable we speak be writ and recorded in God's memorable book: and must not ill deeds, ill demeanors, ill works of darkness be disclosed at that day? Yes; God shall bring every work unto judgment, with every secret thing, be it good or evil, Eccles. 12:14. Wail ye wicked, and tremble in astonishment. Now your closet-sins must be disclosed your private faults laid open, God's keeps the account-book of every sin, every transgression: Imprimis, for adultery, Item for envy, blasphemy, oaths, drunkenness, violence, murder, and every sin, from the beginning to this time, from our birth to our burial, the total sum, eternal death and damnation: this is the note of accounts, wherein are all thy offenses written, the debt is death, the pay perdition, which fury pays over to destruction.

But there is another book, that shall give (a more full, I cannot say, but) a more fearful evidence then the former, which is the book of every man's conscience: Some call it the book of testimony, which every man still bears about him. There is within us a Book and Secretary, the Book is Conscience, and the Secretary is our soul: whatsoever we do is known to

the soul, and writ in our book of conscience: there is no man can so much as commit one sin, but his soul, that is privy to the fact, will write it in this book. In what a woeful case will thy heart then be? In what strange terror and trembling must it stand possessed, when this must be opened, and thy sins revealed? It is now perhaps a book shut up and sealed, but in the day of judgment shall be opened: and if once opened, what shall be the evidence that it will bring forth? There is a private Sessions to be held in the breast of every condemned sinner, the memory is Recorder, grief an Accuser, truth is the Law, damnation the Judgment, hell the Prison, Devils the Jailors, and Conscience both Witness and Judge to pass sentence on thee. What hopes he at the general Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a book of testimony, which though for a time it be shut, till it be full fraught with accusations, yet then (at the Day of Doom) it must be opened, when thou shalt read, and weep and read, every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both witness, Judge accuser and condemner.

But yet there is another book we read of, and that is the book of life: Herein are written all the names of God's elect, from the beginning of the world till the end thereof: these are the golden leaves; this is that precious book of heaven, wherein if we are registered, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout soldier of our Savior, how many have spent their lives, spilled their bloods, run upon sudden deaths to gain a perpetual name? And yet for all their doings, many of these are dead, and gone, and their memories perished with them; only Christ's soldier hath immortal fame, he, and only he is writ in that book that must never perish. Come hither ye ambitious! Your names

may be writ in Chronicles, yet lost; writ in durable marble, yet perish; writ in a monument equal to a Colossus, yet be ignominious. O were you but writ in this book of life, your names should never die, never suffer any ignominy! It is an axiom most true, they that are written in the eternal leaves of heaven shall never be wrapped in the cloudy sheets of darkness. Here then is the joy of Saints, at that Day of Doom this book shall be opened, and all the elect whom God hath ordained to salvation, shall see it, read it, hear it, and greatly rejoice at it. The Disciples casting out devils, return with miracles in their mouths, O Lord (say they) even devils are subject to us through thy name. True (saith Christ) I saw Satan as lightning fall from heaven, notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven, Luke 10:20. And well may the Saints rejoice that have their names written in God's book, they shall see them (to their comfort) writ in letters of gold, penned with the Almighty's finger, engraven with a pen of a diamond: thus will this book give in the evidence, and accordingly will the Judge proceed to sentence.

Consider (thou that readest) what books one day must be set before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of thy eye, every moment of thy time, every office thou hast born, every company thou hast used, every sermon thou hast heard, every action thou hast done, and every omission of any duty or good deed thou hast left undone, shall be seen in these books at the first opening of them: thy conscience shall then be suddenly, clearly, and universally enlarged with extraordinary light to look upon all thy life at once; God's memory shall then shine forth, and show itself, when all men looking on it as a reflecting glass, they shall behold all the passages of their misspent lives from their

births to their burials. Where is the wicked and deceitful man? Wilt thou yet commit thy villainies, treacheries, robberies, murders, debates, and impieties? Let me tell thee (if so) to thy hearts-grief, all thy secret sins, and closet villainies, that no eye ever looked upon (but that which is a thousand times brighter than the Sun) shall then be disclosed and laid open before Angels, men, and devils, and thou shall then and there be horribly, universally, and everlastingly ashamed: never therefore go about to commit any sin, because it is midnight, or that the doors are locked upon thee, suppose it be concealed, and lie hid (in as great darkness as it was committed) till Dooms-day again, yet then shall it out with a witness, and be as legible in thy forehead, as if it were writ with the brightest stars, or the most glistering Sun beam upon a wall of crystal.

As you mean the good of your souls amend your lives, call yourselves to account while it is called today, search and examine all your thoughts, words, and deeds, and prostrating yourselves before God, with broken and bleeding affections, pray and sue that your names may be writ in heaven, in that [Book of life.] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea how glad will you then be to have all these books laid open? By this means (I speak it to the comfort of all true hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labor and love. No, all must out, especially at that day when the books shall be open, our works manifested, and as we have done, so must we be rewarded, for then he shall reward every man [according to his works.]

The books are opened, and now are the matters to be examined: there is first a view, and then a trial.

2. The Law-book whereby we are tried contains three leaves, Nature, the Law, and the Gospel: the Gentiles must be tried by the first the unbelieving Jews and Gentiles by the second, and the faithful Jews and Gentiles by the last. Those that confess no God but nature, must be judged by the law of nature: those that confess a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confess God the Father, and believe in God the Son, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of nature, infidels by the law of God, Christians by the Gospel of our Savior Christ. To the statutes of the former who can answer? Our hope is in the latter, we appeal to the Gospel, and by the Gospel we shall have our trial: They that have sinned without the law; shall perish without the law; and they that have sinned under the law, shall be judged by the law. But God shall judge the secrets of all hearts (of all our hearts) by Jesus Christ according to my Gospel, Rom. 2:12,16.

Let this then forewarn us what we have to do: It is the Gospel that will either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin, (saith Christ) and why so? But because they believe not on me, John 16:9. There is no sin but infidelity, no righteousness but faith: not that adultery, intemperance, malice, are no sins; but if unfaithfulness remain not all, these sins are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sins? They are too heavy for our shoulders, and we cannot bear them; faith only turns them over unto Christ, and we are disburdened of them: whereas there would go with us to judgment a huge kennel of lusts, an army of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for

them all, howsoever committed. O then make we much of faith! But not of such a faith neither, as goes alone without works: it is nothing at this judgment to say, I have believed, and not well lived: the Gospel requires both, faith to believe, and obedience to work: not only to repent and believe the Gospel, Mark 1:15, but to obey from the heart that form of doctrine, Rom. 6:17. True indeed, thou shalt be saved for thy faith, not for thy works, but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoined, from the act of justifying, not from the person justified: heaven is given to us for Christ's merits, but we must show him the fair copy of our lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus, and howsoever all these can merit nothing at God's hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? Dost thou give a cup of cold water to a Prophet in the name of Prophet? Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why this is the covenant, the glad tidings, the Gospel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of inditement against us! Albeit in our justification we may say, Be it to us according to our faith; yet in our retribution it is said (as you have it before you in this Text read unto you) Then he shall reward every man (for manifestation of his faith) according to his works.

A little to recall ourselves, The Prisoners are tried, the Verdict's brought in, the inditement is found and the Judge now sits on life and death, even ready with sparkling eyes to pronounce his sentence. This we must defer a while, and the next time you shall hear what you have long expected. The

Lord grant us an happy issue, that when this day is come, the sentence may be for us, and we may be saved to our endless comfort.

[Shall reward.]

What Assize is this that affords each circumstance of each prisoners trial? The time is [Then,] the Judge is [He,] the Prisoners [Men,] the evidence [Works,] which no sooner given in, but the sentence follows, which is, to [reward] every man according to his works.

This reward is nothing in effect but a retaliation, if we live well here, God will then crown his own gifts; but if we sin without repentance, we may not escape without punishment. There is a God that sits and sees, and anon will reward us.

But to unfold this [Reward,] there lies in it a Doom, and Execution.

God speaks it in the first effects it in the second: he gives it in our doom, and we receive it in the execution.

The doom is of two sorts, according to the parties that receive it. One is an absolution, which is the doom of Saints; the other is a condemnation, which is the doom of reprobates: there is a reward on the right hand bestowed on the blessed, and a heavy judgment which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Savior begins with in action: Imagine what a blessed day will this be to the godly, when standing on the right hand of the Judge, they shall hear the heavenly music of their happy sentence, Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.

In which gracious speech we may observe four gradations. First, a gentle invitation, Come. Secondly, a sweet benediction, Ye blessed of my Father.

Thirdly, heavens possession, inherit the Kingdom. Fourthly, a glorious ordination to felicity, prepared for you from the beginning of the world.

First, you have [Come.] It is the sweet voice of Christ inviting the Saints before, and now giving their welcome to his heavenly Canaan? He hath called often, Come all that labor, Come all that travel: The Spirit and the Bride say, Come, and let him that heareth, say, Come; and let him that is a thirst Come. Thus he calls all men to his grace, but only the elect to his glory: now he desires every man to Come, but the righteous alone shall have this Well-come. O how leaps that soul with joy, that hears this voice of her sweet Savior! All the music of Angels cannot so ravish the mind, as this voice of our Savior glad's the soul, now are the gates of heaven open, and the Judge, who is Master of the feast, bids the guests Come and Well-come.

But who are they? [Ye blessed of my Father,] a word able to make them blessed, when pronounced. Down on your knees rebellious sons; and so long as you live on earth, beg, pray, sue for the blessing of your Father in heaven. They that are God's servants, are no less his sons, therefore every morn, night, and noon, ask blessing boldly, and God will bestow it liberally. The first Sermon that ever Christ preached, was full of blessings, Matth. 5. Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are the merciful. And as he begun, so he concludes, Come ye blessed, ye blessed of my Father.

Must they come? For what? [To inherit the kingdom.] Of all tenures inheritance is best, of all inheritances a kingdom is most excellent, but that all shall inherit, and that there is no scantling, this is heavens wonder, and the Angels bliss. An heavenly inheritance sure, that is continued without succession, divided without diminution, common without envy, forever happy, and without all misery. This is the inheritance of the just, the

possession whereof makes every Saint no less glorious than a King. Kings are they indeed, whose dominions are not limited nor their borders bounded, nor their people numbered, nor the time of their reign prescribed. Such glorious things are spoken of thee, O thou City of God.

Is this your inheritance? But upon what right? It is [prepared for you from the beginning of the world.] Had the Lord such care to provide for his children before they were? How may his sons triumph born to such dignity? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be God's servants! Though a while you suffer sorrow and tribulation, yet here is the hope of Saints, it is your Fathers good pleasure to give you the kingdom. Heaven is prepared of old, there is the place of God's majesty, and there the Saints of God shall receive the crown, the reward of victory.

I cannot express what this joy affords to the one half of it. Come blessed souls, bathed in repenting tears, here is a sentence able to revive the dead much more the afflicted. Are you now sorrowing for your sins? Leave it a while, and meditate with me on this ensuing melody. Hear yonder a quire of Angels, a song of Zion, a heavenly consort, sounding to the Judge whilst he is pronouncing of thy sentence. Blessed souls! How pant you dances at the uttering of each syllable? [Come] saith our Savior, and if he but say Come, joy, happiness, glory, felicity, all come on heaps into the endeared soul. [Ye blessed] saith our Savior, and if he but say Blessed, the Angels, Archangels, Cherubim, Seraphim’s, all joy at the enjoying of this blessed company. [Inherit the kingdom] saith our Savior, and if he but say inherit, crowns, scepters, garlands, diadems, all these are the inheritance of God's adopted children. [Prepared for you] saith our Savior, and if he but say Prepared, the love, mercy, election, compassion of our Lord will shine forth to the soul to

her everlasting comfort. O ravishing voice! I charge you O daughters of Jerusalem, if you find my well-beloved, then you tell him I am sick of love. What else? You that are God's servants are no less his spouse, your soul is the bride, and when the day is come (this day of doom) God give you joy, the joy of heaven forever and ever.

But I must turn to the left hand, and show you another crew, prepared for another sentence.

And what a terrible sentence will that be, which at first hearing will make all ears glow and tingle? His lips (saith the Prophet) are full of indignation, and his tongue like a consuming fire, Isaiah 30:27. What fire so hot as that fiery sentence, Depart ye cursed into everlasting fire prepared for the devil and his angels. Here is every particular full of horror, gradually enhancing their judgment. First, a grievous refusal, Depart. Secondly, the loss of salvation, from me. Thirdly, that deserved malediction, ye cursed. Fourthly, the horror of pains, into everlasting fire. Fifthly, the preordinance of their torments, prepared for the devil and his angels.

First, they must [depart.] This seems nothing to the wicked now: depart? Why they are contented to be gone, much more delight have they in sin, then in God's service. But as when a gracious Prince opening his long locked up treasury, bids in some to receive, but others to depart, this must needs be a disgraceful vexation: so when the glory of heaven, and those invaluable treasures shall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be cast off with a depart? No share accrues to them, no not so much as one glimpse of glory must cheer their dejected countenances, but as ill-meriting followers they are thrust from the gates with this watch-word to be gone, Depart.

But whence? There is the loss, [from me,] and if from me, then from all that is mine, my mercy, my glory, my salvation. Here is a universal spoil of all things, of God in whom is all goodness, of the Saints in whom is all solace, of the Angels in whom is all happiness, of heaven, wherein all pleasures live ever and ever. Whither O Lord shall the cursed go that depart from thee? Into what haven shall they arrive? What Master shall they serve? Is it thought so great a punishment to be banished from our native soils? What then is this to be banished from Almighty God? And whither, but into a place of horror; to whom? But to a cursed crew of howling reprobates. Depart from me.

Who are they? [Ye cursed] Christ hath before invited you with blessings, but these refused, now take you the curse to your despite: the wicked man (saith the Prophet) as he hath loved cursing so let it come unto him: hath he loved it? Let him take his love: as he hath clothed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oil into his bones, Psal. 109:18. No sooner our Savior cursed the Fig-tree, but leaves and boughs, body and root, all wither away, and never anymore fruit grows thereon; and thus shall the wicked have a curse, like the Ax which put to the root of the tree, shall hew it down, and cast it into the fire. Go ye cursed.

But whither must they go? Into everlasting [fire:] O what a bed is this for delicate and dainty persons? No feathers but fire, no friends but furies; no ease but fetters, no light but smoke, no Chimes nor Clock to pass away the night, but timeless eternity. A fire? Intolerable, a fire burning, never dying? O immortal pains! Which of you (saith the Prophet) is able to dwell in the burning fire? Who can endure the everlasting flames? It shall not be quenched night nor day, the smoke thereof shall go up evermore; the pile is

fire, and much wood, and the breath of the Lord like a river of brimstone kindles it. What torment, what calamity can be compared with the shadow of this? The wicked must be crowded together like brick in a fiery Furnace: there is no servant to fan cold air on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, an everlasting fire.

For whom? [Prepared for the Devil and his Angels] heavy company for distressed souls: the Serpents policy could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire: it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, until themselves, their lust, malice, revenge, and all burn together in hell. Tophet is prepared of old, whither that day-star as fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: what! Go; Who? Ye cursed: Whither? Into everlasting fire: to what company? To a crew of Devils and their Angels. O take heed that ye live in God's fear! Least that leaving his service he give you this reward; Depart ye cursed.

And is not this worthy your meditation? Consider, I pray you, what fearful trembling’s seize on their souls that have their sentence for eternal flames? If a Lord have Mercy on thee, Take him away Jailor, will cause such shedding of tears, folding of arms, and wringing of hands, what will this sentence do, Go ye cursed? &c. O which way will they turn? Or how will they escape the Almighty's wrath? To go backward is impossible, to go forwards intolerable; whose help will they crave? God is their Judge, heaven their fo, the Saints deride them, Angels hate them, all creatures cry for vengeance on them. God Lord! What a world of misery hath seized on

these miserable souls? Their Executioners are Devils, the Dungeon Hell, the earth stands open, and the cruel Furnace ready-boiling to receive them: into what a shaking fit of distractions will these terrors drive them? Every part shall bear a part in this doleful ditty, eyes weep, hands wring, breasts beat, hearts ache, voices cry, horror, dread, terror, confusion are lively equipages of this tragic Scene. Now (O man of earth) what will all thy wealth avail thee? What can all thy pleasures profit thee? One drop of water to cool thy fiery tongue in hell, is more worth than a world of treasures: all the gold and precious stones the world affords, will not buy one bottle of water: all thy golden gods, and silver plates cannot prevail one dram of comfort; but rather as they were thy bane on Earth, so they will aggravate thy pain in Hel. Who pities not the vilest creature, to see it suffer torments, and no way to release it? Who then will not pity this end of the wicked, when they must suffer, and suffer, yet never feel ease of pain, nor end of torments? A sentence not to be revoked, yet unsufferably to be endured; torment on torment, anguish on anguish, fire upon fire, and though a River (nay, a sea) of tears drop from their eyes, yet cannot one spark be quenched, the worm never dies, the fire never goes out. Go ye into everlasting fire, not piled of consuming wood, or the black molds, turning to white ashes, but kindled, by the Judges breath, of pitch and sulphur; Rivers of boiling Brimstone run from everlasting springs: in these hot Bathes was that Dives dived, when those fiery words came flaming from his mouth as spitting fire: Let Lazarus dip the tip of his finger in water to cool my tongue: Alas! What should a drop of water do on a finger, when rivers cannot quench the tip of his tongue? He lies on a bed of never-dying flames, where brimstone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and soul must ever lie and fry in scorching

torments. O let the heat of these flames quench the heat of our sin: if once the sentence pass, there is no reprieve to be hoped for; this is the last Day of Doom, when our sins must be revealed, our Reward proportioned, and as we have done, so we must be sentenced: for [then he shall reward] every man according to his works.

Thus you have heard the sentence of the just and wicked: and now is the Judge rising from his glorious seat; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jailers to be bound in burning Steel and Iron, the reward of Execution.

The sentence being past in all prescribed order, the Execution must needs follow: but as there is a double sentence, so a double retribution: first, for the wicked, who immediately after the sentence shall be chased into hell, the Execution being speedily and fearfully done upon them, with all horror and haste by the Angels. O what a screech of horror will be heard? What woes and lamentations will be uttered, when Devils, and Reprobates and all the damned crew of hell, shall be driven into hell, whereunto they shall be thrust with violence, never to return again? How desperate is their case, when none will comfort them? The Saints deride them, Angels mock them, their own friends scoff them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leaves them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor die, but dying live, and living die; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of Korah and his accomplices, burning up of Sodom with brimstone, were attended with such terrors and hideous out-cries, how infinitely transcendent to all possibility of conceit, expression, or belief, will the

confusions and trembling's of that red-dread-fiery day be? It is not a few but many; nor many only, but all the wicked of the earth, being many millions of men, shall be dragged down, with all the Devils of hell to torments without end, or ease, or past imagination; then to speak it again, that I may the deeper imprint it in your minds and memories: sure there was horrible shrieking, when those five filthy Cities first felt fire and brimstone drop down upon their heads; when those Rebels saw the ground cleave asunder, and themselves and all theirs, Go down quick into the pit: when all the sons and daughters of Adam found the flood rising, and ready to overflow them all at once. But the most horrid cry that ever was heard, or ever shall be heard in Heaven, or in Earth, in this world, or in the world to come, will be then when all the forlorn condemned reprobates upon sentence given, shall be violently and unresistably hailed down to hell; neither shall any tears, or prayers, or promises, or suits, or cries, or yelling's, or calling upon Rocks and Mountains, or wishes never to have been, or now to be made nothing, be then heard, or prevail in their behalf: nay, (yet more to increase their torments) there is not one in Earth or Heaven that will speak one word in their behalf: but without mercy, without stay, without any farewell at all, they shall be immediately and irrecoverably cast down into the bottomless pit of easeless, endless, and remediless torments. Oh! What then will be the gnawing's of the never-dying worm? What rage of guilty consciences? What furious despair? What horror of mind? What distractions and fears? What tearing their hair, and gnashing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miserable Caitiffs, catched and wrapped in the snares of Satan! What need we more? This is the Judges charge, the Sheriffs Commission, the sinners execution, Take them away, cast them into utter darkness, there shall be

weeping and gnashing of teeth. A darkness indeed, that must ever be debarred from the sight of heaven: no sun-shine ever peeps within those Walls, no light, no fire, no candle, alas! Nothing is there but Clouds and darkness, thick smoke, and fiery sulphur: and such is the portion of sinners, the Reward of the wicked.

What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? Or like Solomon's fool, that runneth, and swiftly runneth to the stocks? Is this our pleasure, to sin a while, and burn forever? For one small spark of silly joy, to suffer universal and perpetual pains? Who buys at so dear a rate? Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth, and he that fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the pit, shall be taken in the snare: for the windows from an high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro, like a drunken man, and shall be removed like a Tent, and the iniquity thereof shall be heavy upon it, so that it shall fall, and rise no more, Isaiah 24:17. O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, They shall be gathered together as prisoners in the pit, and they shall be shut up in the prison, never more to be visited, released, or comforted. Be forewarned then (beloved!) least you also come into this place of torment. It is a fearful prison, and God give us grace so to arraign, judge, cast, and condemn ourselves here, that we may escape this execution of the damned hereafter.

I have no will to end with terror: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunal Seat of Judgment Christ shall arise, and with all the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? What songs of triumph are here sung and warbled? The voice of thy Watchmen shall be heard, they shall lift up their voice and shout together, for they shall see eye to eye, when the Lord shall bring again Zion, Isaiah 52:8. Here is a victory indeed, the soldiers in arrayed order both Marching and Triumphing: Christ leads the way, the Cherubim attend, the Seraphim's burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professors, and Confessors of God's Law and Gospel, following, attend the Judge and King of glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoicing without measure, as never heart conceived. O blessed train of soldiers, goodly troop of Captains! Each one doth bear a palm of victory in his hands, each one must wear a Crown of glory on his head; the Church Militant is now Triumphant, with a final overthrow have they conquered Devils, and now must they enjoy God, life, and heaven: And thus as they march along, heaven opens unto them: O infinite joy! Tell me, O my soul, what an happy hour will that be, when thou shalt first enter into the gates of heaven, when the Blessed Trinity shall gladly entertain thee, and with a Well done good and faithful servant, bid thee, Come, and enter into thy Masters joy: When all the Angels, and Archangels shall salute thee, when Cherubim and Seraphim's shall come to meet thee, when all the powers of heaven shall congratulate thy coming, and joy for thy arrival at the Port of peace? Here is the end of the Godly, the fruits of his end, the Reward itself. What can I say? But live in God's fear,

and the Lord reward you; nay, he will so, if you live so, for Then he shall reward every Man according to his works.

And now this Sermon done, you see the Court is dissolved: Stay but to receive A Writ of review, and you shall hear in a word all the news of this Assize, from the beginning to the ending.

What a strange Assize was this, where every circumstance was to the wicked so terribly fearful? The Term full of horror, the Judge full of Majesty, the Prisoners full of anguish, the Trial full of fear, the Doom full of grief to the wicked, as of comfort to the elect. Seeing therefore that all these things are thus, what manner of Persons ought ye to be in holy conversation and godliness? A word of judgment could make Jeremiah weep, just Job be afraid, Felix to tremble, and cannot this usual sound of the hammers a little mollify our stony hearts? How is the gold become dross, and the silver iron? We run over reason, and tread upon conscience, and fling by counsel, and go by the word and post to death; but will you not remember, that for all these things you must come to judgment? Be sure there is a Term for our appearance, [Then] there is a Judge that will sit upon us [He.] There is a band of Prisoners [Every man.] There is a Bill of Indictment framed, [according to our works.] And last of all, there is a sentence after which follows the Execution, [the reward] due to us, which then he will give us: only now bestow on us those graces of thy Spirit, and then (O Lord) Reward us according to our works. Amen.

FINIS.

CHAP. IV. – HELLS HORROR.

MATTH. 13:30.

[Bind them in bundles to burn them.]

This Text is the harvest of Tares, and that that you may know the husbandry, here is first the sowing, verse. 25. Secondly, the coming up, verse. 26. Thirdly, the overseers of it, verse. 27. Fourthly, their intent to weed it, verse. 28. Fifthly the sufferance of its growth till the harvest verse. 29. Sixthly, the harvest itself, verse. 30. Or yet to give you the Parable in a more ample wise, here is a man sows good seed in his field, and the enemy whilst his servants sleep, sows tares amongst the wheat: the seeding done, and the fertile soil made fruitful by heavens showers the blade of the corn springs up, and the tares appear in their kind amongst them: those heavenly Angels, which are God's stewards of this field pitching their watchful eyes about, first see, then run to their Master with this message, Master, sowedst thou not good seed in thy field? From whence then hath it tares? God,

whose all-knowing wisdom can resolve all doubts, tells them expressly, an enemy had done this: an enemy sure, yea as Peter calls him, a devouring enemy: such is the fruit issuing from so bad an author. Yet see the sedulous care of God's holy servants, they will not spare to root up what envy sows, and with a willing obedience expect only his command, Wilt thou that we go and gather them up? Nay, see the Almighty disparkling a while his beams of mercy, all must stay till the harvest, and then goes forth his royal command to the reapers: Gather ye together first the tares, and bind them in bundles to burn them.

But, me thinks, I hear you say to me as the Disciples to our Savior, Declare unto us this Parable; for the doing of which I shall place before you a field, the world; the reapers, Angels; the householder, God; good men, as corn; the wicked, as Tares; the harvest that must gather all, is the end of the world, and then are the reapers enjoined this heavy task, Separate the bad from the good, and cast them into hell fire to burn them.

See here the miserable condition of impenitent souls, each circumstance aggravates their torment, and that you may in this text view a Series of the causes, here is first the efficient, [Bind] the material, [them] the formal, [in bundles] the final, [to burn them.] Every word like so many links, makes up this fiery chain of torment. [Bind:] heavy doom to be fettered in hell fire! [Them:] miserable souls to be captived in those bands! [In bundles:] cruel anguish to be crowded in throng heaps! [To burn them:] intolerable heats to be scorched, blistered, burned. And yet see here at once, this heavy, miserable, cruel, intolerable doom, fall on the wicked; the command is out, what? [Bind] whom? [Them] how? [In bundles] for what? [To burn them.] Not a word, but it speaks horror to the damned, either Binding, or bundling, or burning: Bind them in bundles to burn them.

The work you see, is ordered now we put in our sickle, only God prosper our labor, till we have done the harvest.

[Them]

We will begin first with the subject, that you may know of whom it is spoken, [Bind them] Them? Whom? If you will view the precedent words, the text tells you they are Tares, Gather ye first the Tares, and bind them. In God's field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better than binding and burning.

The Greek word calls them *Xixania*, tares; the Hebrews call them *Hadul*, thistles, or thorns; and both are apt expressions of the matter in hand: what are tares for? But to be gathered, bound, and burned, saith our Savior: and what are thorns for? But to be rejected, cursed, and burned, saith the Apostle, Heb. 6:8. Such is the penalty of this weed of the earth (for they are neither better) that as men deal with thorns, who first cut them up with bills, then lay them up to wither, and lastly, burn them in the furnace; so God deals with Tares, he weeds them, binds them, burns them; not a Tare escapes the fire, but all come to combustion.

But only to follow the Original, they are called *Ta xizania*, Tares; and that of a double derivation, the first is *Xizanion quasi sitanion, para to ton siton sinein*, because they hurt the corn wherewith they are joined; the second is, *Xizanon quasi to sito izainon*, because they initiate, associate, and so unite themselves with the corn, as if they were the very same. To begin with the last.

We all come together to the Church, and amongst us are Tares and Wheat, good and bad; in all companies there will be evil intruders, Satan among the Angels, Saul among the Prophets, Judas among the Apostles, Demas among the Professors, yet who can discern the tares, but God alone who knows our

hearts? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned: such are hot meteors in the air, which shoot and show like stars, but are indeed nothing less: your eyes may be fixed on heaven, your ears all listening to this Sermon, yet (as I condemn none, so) I never knew, but Darnell hath ever been in God's field. The Church Christ calls a net, a house, a floor, a field: a net that takes fish, good and bad; a house, that harbors vessels of wrath and honor; a floor, whereon is poured wheat and chaff; a field, wherein is sowed Corn and Cockle: thus good and bad seed are a while as that treasure hid in the field, which cannot be discovered: but is there not a God that searcheth both the heart and reins? Be not deceived, ye deceivers of the world! God is not mocked; it is not a false heart with a fair look, it is not a mere show of Religion which God accepts: Silly Tares, hide close your sins in the darkest sorrows, or mount up your heads amongst the flourishing wheat, yet know there is a fan that will purge the floor; you would grow, and you shall grow till the harvest, God suffers that seed till the fruit grows ripe, but then, Gather the tares, and bind them (wicked dissemblers) bind them in bundles to burn them.

Secondly, as the Tares are hypocritical, so are they hurtful, they seem at unity, but are at enmity with the wheat about them: and these Tares are either heretics, as most Fathers understood them; or any sinner whosoever, that is a child of the wicked one, as our Savior did expound them.

First, they are heretics, wicked Tares indeed: and that you may know who are these: *airesis*, is a choice, or election, at first a good word in Philosophy, taken for a right form of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the deceived truth. This infection (like the Tares) first begins whiles men sleep, the Pastors

negligence gives way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house he infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasy was (as it were) over the face of the world. Austin saith of Arius his heresy, It was at first but a little spark, but it spread so at last, that the flame of it singed the whole world: so the Pope rose by degrees, first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, He hath exalted himself above all that is called God, 2 Thess. 2:4. Heresy creeps in at a little hole, like a plague that comes in at the windows, and then propagates itself beyond all measure: O that these Tares were weeded, that Ishmael were cast out of doors, so that Sara and her son Isaac might live in quiet and peace; or if they must grow until the harvest, what remains, but, I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine that ye have learned, and avoid them.

But as heretics, so all reprobates whatsoever are the Tares here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Savior interprets, The good seed are the children of the kingdom, but the Tares are the children of the wicked one, ver. 38.

And most fitly are the reprobates called Tares, in respect of their Intrusion here and Separation hereafter.

First, as the Tares grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith Austin) is full both of wheat and chaff. I avoid the chaff lest I become chaff, but I keep the floor lest I become nothing. What else? In this life the best company is not free from

the intrusion of Tares, therefore cries David, Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar, Psal. 120:4. No greater discomfort then to cohabit with the wicked: are they not pricks in our eyes, and thorns in our sides? Yea they are thorns indeed, saith the Lord to Ezekiel, Lo the thrones and briars are with thee, and thou dost dwell among Scorpions, Ezek. 2:6. Sure we had no need of security, that are thus compassed with enemies, the briars may scratch us, the thorns prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to yourselves) is the living likely to receive the dead? Or the dead more likely to suffocate the living? O ye children of the kingdom, bless you whiles you live, loe the Tares are among you like wolves amongst lambs; be wise then in your carriage, and save yourselves, your own souls.

Secondly, as the Tares, so reprobates shall one day be separated from the Wheat, the good: In the time of harvest (saith our Savior) I will say to the reapers Gather ye first the Tares; here is that woeful separation between true Christians, and the profane wretches of this world. It is begun at death, and then must they part till the day of doom, but when that comes, there must be a final separation, He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats, Matth. 25:32. Here is a separation indeed, not for a day, or a year, but for timeless eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as Abraham tells the rich man, They that would pass from hence to you cannot, neither can they pass to us, that would come from thence, Luk. 16:26. This is that endless divorce of the Wheat and Tares, this is that unpassable distance

twixt heaven and hell, through all eternity. O miserable Tares! What a loss hath befallen you? Now you live with the Wheat, and you overtop them, trouble them, vex them with your society, but hereafter you must shake hands forever; for the wheat must be gathered into God's barn, his kingdom, whilst the miserable Tares are gathered by Angels, and bound up in bundles for the burning.

Lo here a world of Tares, and that I may give you them in a map, what are they but hypocrites, heretics, reprobates; all children whosoever, that hath Satan to their father, for of [them] is this spoken.

The proverb is, Ill weeds grow apace, nay they are so common, that it is hard to set the foot besides them. Look into your hearts, you sons and daughters of Adam, are not your furrows full of cockle and darnel? The earth (saith the Philosopher) is now an own mother to weeds, but a stepmother to good herbs; man by a proclivity to his own inclination, is apt to produce weeds and tares, but ere he can bring forth herbs and graces, God must take pains with him indeed: no husbandman so labors his grounds, as God doth our hearts: happy earth that yields him an expected harvest; and that our parts may be herein, what shall we say unto thee, O thou preserver of men? Awake O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out, yea let my beloved come into his garden, and eat his pleasant fruits, Cantic. 4:16.

And yet again, that I may weed the Tares amongst us, consider with yourselves, you that go on in your sins, will you run upon ruin, and can we say nothing to keep you out of the fire? O sweet Savior! What didst thou endure for us, that we might escape this durance? And yet we are secure, and care not, vilifying that blood that was of more value than a world. Think of it, you that are in the blade ere the harvest come: No man desires

to purchase land, that will bring forth nothing but weed; and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his only Son? O ye weed of the earth, turn yourselves, or be ye turned into wheat, call, and sue, and cry for the mercy of God in Christ our Savior: yea again, and again, beg of your Jesus that he may root up your weed, and plant in you his graces, that like good corn you may fructify here, and when the harvest comes, you may be gathered into his barn, and remain in his kingdom.

Thus far you see the prisoners, the next point is the chains wherewith these prisoners are bound: but of that hereafter. Remember in the meantime the Tares, and as good seed bring ye forth good fruit, some thirty, some sixty, some a hundred-fold, that when the reaping comes, we may be ready for the barn, and then Lord Jesus, come when thou wilt, even Lord Jesus come quickly. Amen.

[Bind]

The malefactor, whose hands are pinioned, legs chained, feet corded, may lie restless in his thoughts, easeless in all parts: the wicked are cast into a prison under lock and bolts, where the devil is jailor, hell the prison, and the bolts such other as burning steel and iron. See here a jailor, jail, and manacles, all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The Tares must be bound, and for the executing of this doom, the Judge here delivers them over to the jailor. Jailor? Whom? Good and bad Angels: for both these are the executioners of God's direful sentence.

First the good Angels, so saith our Savior, The reapers are the Angles, ver. 39, and he will say unto the reapers, ver. 30. Gather ye first the Tares, and bind them up in bundles. They which are all mercy to the good, are here the

executioners of God's judgments on the wicked. Thus was Sodom destroyed by an Angel, Gen. 19. The army of Sennacherib was overthrown by an Angel, 2 King 19. Seventy thousand men of Israel were struck with pestilence by an Angel, 2 Sam. 24. Blasphemous Herod was smitten by an Angel, Act. 12:23. Yea the Tares themselves must be gathered by Angles, who will bind them in heaps like twigs, and then cast them into hell fire to burn them.

How fearful is it, to fall into the hands of God's host? No power can resist, no policy prevail, all the stratagems of war are but folly to God's wisdom; then into what moats and atoms shall the proud dust of sinful man be torn? What? Dares he struggle against heaven? See God and Angels are become his enemies, and whose help should he have, when heaven itself makes war? Mountains and rocks are no defense against God: shields and spears cannot keep safe the Tares: no, God hath his warriors that will pluck, and tear, and torture reprobates: the Angels are his reapers, that must Gather the Tares, and [bind] them in bundles to burn them.

But secondly, good and bad Angles both join in this office to bind the Tares: if there be any difference, it is in this, the good Angles begin, and the bad continue, to make the binding everlasting. Here is a jailor indeed, and if you would see him in his form, you may take the description from that great Leviathan, Job 41:18. By his sneezing's a light doth shine, and his eyes are like the eye lids of the morning, out of his mouth go burning lamps, and sparks of fire leap out; out of his nostrils goeth smoke as out of a seething pot or cauldron; his breath kindleth coals, and a flame goeth out of his mouth, Job 41:18-21. What an ugly devil is this, whom God only mystically describes with such terrible shapes? His sneezing flames, his eyes stare, his mouth shoots fire, his nostrils smoke, his very breath sets all a burning

round about him. Such a jailor hath God prepared for hell-prisoners. As God hath fettered him, so he lays fetters on them, revenging his own malice on his fellow-sufferers. The devil first tempts, and then he fetters Tares: whiles men live on earth, he lays snares for souls: thus he prepared flatterers for Rehoboam, liars for Ahad, concubines for Solomon, sorcerers for Pharaoh, witches for Saul, wine for Benhadad, gold for Achan, a ship for Jonah, and a rope for Haman: but he that makes gins, and nets, and snares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darkness for Herod, a fire for Dives, plagues for Pilate, brimstone for Judas, snares for Demas, and fiery fetters for all Reprobate Tares: what need poor souls any further fetters, whom the Devil once shuts within his Den? Dare you live in such a nest amongst speckled poisons? There Serpents girdle the loins, and Cockatrices kill with their eyes, and Dragons spit fire from their mouths, and Wolves all devour men's souls, and Lions roar for the prey, and Vipers sting and strike with their Tails: O fearful Jailers! What strange kind of furies live in hell.

You see the Jailer, now turn your eyes from so bad a spectacle, and let us view the Den where this Monster lies.

The Hebrews call it Sheol, a great Ditch or Dungeon; the Greeks *Zophos*, even darkness itself; the Latins *Infernus*, a place under ground: all agree, it is a Dungeon under earth, containing these two properties.

Deepness and Darkness.

1. It is deep: as heaven is high so (most probable it is) that hell is deep. John calls it a bottomless pit, Revel. 9:1, as if Reprobates were always falling, yet never could find bottom, where to rest; or howsoever this be a Metaphor, yet without question, heaven and hell are as opposite as may be: and whether the Center be the place of torment, or (as others think) all the

gulfs of the Sea, and hollows of the earth, as being more capable to contain the damned, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, Lord show us what it is, but never where.

Secondly, the deepness is yoked with darkness; such a dungeon fits the Tares, they committed works of darkness, and are cast into utter darkness; a darkness that may be felt, thick Clouds that may be handled, damps and mists that strike at their hearts with sensible griefs. This is that bottomless pit in the heart of the earth: there shines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper; shine the Sun never so fair, it is still night there; the Dungeon is dark, and this makes the place more sad, more uncomfortable. Let Poets fain of Tantalus tortures, Prometheus Vultures, Ixions Wheel, and Charons rowing, these come far short to express the pains of those that rage in hell: there plagues have no ease, cries have no help, time has no end, place no redemption: it is the dark prison where the Tares are chained, and the wicked bound in fetters of fire and darkness. Could men have a sight of hell whiles they live on earth, I doubt not their hearts would tremble in their bosoms: yet view it in a way of meditation, and see what you find? Are there not wonderful engines, sharp and sore instruments of revenge, fiery Brimstone, pitchy Sulphur, red hot chains, flaming whips, scorching darkness? Will you anymore? The worm is immortal, cold intolerable, stench unendurable, fire unquenchable, darkness palpable: This is that prison of the damned, then whose eyes dare behold such amazing objects? But if not see, yet listen with your ears, is there any charm in hell to conjure away Devils, or to ravish souls? What music affords the place, but roaring, and crying, and howling? Cursing their Hymns, wailing their tunes, blasphemies their ditties, lachrymae their notes, lamentations their songs, screeching their strains, these are their evening

and their morning songs; Moab shall cry against Moab, one against another, all against God. O fearful Prison! What torments have the Tares that lie here fettered? Their feet are chained in the stocks, and the Iron pierceth their souls; it is a Dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoked as Chimneys, the roof as dark as hell, nay the Dungeon is hell, where the Tares lie bound and fettered. Think of this Jail, ye offenders of God's Law, and Majesty; the Angels see our doings, the Judge now expects our returning, the Tares grow till the harvest, and if still they offend, death apprehends them, God will judge them, the Jailor take them, Hell imprison them, there are they bound: You hear the Evidence brought in, and the sentence gone out, Take them, Bind them, bind them in bundles to burn them.

And if this be the Jailers Goal, what then be the Bonds or Chains?

The Angles which kept not their first estate (saith Jude) God hath reserved in everlasting Chains, and God spared not the Angels that sinned (saith Peter) but cast them down to hell, and delivered them into Chains of darkness. Thus Christ doomed him that had not on his wedding garment, Bind him hand and foot: and what may these Chains and Bonds insinuate, but that the Tares are tied to their torments? Might they but remove from place to place, this would afford some ease; might they but stir a foot, or but turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is a universal binding, hand and foot body and soul, all must be bound with everlasting Chains. The Reprobates are packed and crowded together, like Bricks in a fiery furnace, having not so much as a Chink where any wind may enter in to cool them. O ye that live in the sinful wealth of this world, consider but this one punishment of hell, and be afraid! If a man enjoying quietment of mind, and health of

body, should lie chained on a soft Down-bed for a month, or a year, how would he abide it? But this is nothing: If a man should lie sick of a Fever, swollen in a Dropsy, pained with the Gout, and (though it were for the recovery of his health) without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the physic were more intolerable? Witness poor Patients, who change their sides, wish other beds, seek other rooms, and all these shifts but to mitigate their pains: how wretched then are the Tares bound in Chains? They are not in health, nor bound for a month, nor sick of a Fever, nor lie for a year, their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. The worm shall gnaw their spirit, the fire torture their flesh; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in sunder the strings: wretched souls are bound indeed, whose bonds are never out of date: A seven years apprenticeship would ere long expire, but what are seven years to a world of ages? The reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam fury, that must have such bonds? A little to express their torments by our sufferings, which yet are nothing, nothing in comparison: what means these Chains, and whips, and links, and scourges? Iron Chains, whips of steel, fiery links, knotty scourges? Furies shake their bolts to afrighten souls, the Irons strike through their ears, and the hooked Engines tear their Bowels, as if the torment of Tares were the delight of Devils. Here is a prison indeed, where is nothing heard but yells, and groans, and sudden cries; the fire slakes not, the worm dies not, the chains loose not, the links wear not, revenge tires not, but forever are the torments fresh, and the fetters on fire, as they came first from their Forge.

What a strange kind of torture falls upon the wicked? They are bound to fiery pillars, and Devils lash at them with their fiery whips: Is there any part of man escapes free in such a fray? The flesh shall fry, the blood boil, the veins be scorched, the sinews racked, Serpents shall eat the body, furies tear the soul; this is that woeful plight of Tares, which he bound in Hell. The sick man at Sea may go from his ship to his boat, and from his boat to his ship again: the sick man in his bed, may tumble from his right side to his left, and from his left to his right again; only the Tares are tied hand and foot, bound limb and joint, their feet walk not, their fingers move not, their eyes must no more wander as before, loe all his bound. O these manacles that rot the flesh, and pierce the inward parts! O unmatchable torments, yet most fit for Tares! Sin made them furious, hell must tame their Frensy; the Judge thus commands, and the Executioners must dispatch; fetter them, fire them, [Bind] them in bundles to burn them.

I have led you through the Dungeon, let this fight serve for a terror, that you never come nearer: To that purpose (for exhortation) consider:

Alas! All hangs on life, there's but a twine thread betwixt the soul of a sinner, and the scorching flames, who then would so live, as to run his soul into hazard? The Judge threatens us, Devils hate us, the bonds expect us, it is only our conscience must clear us, or condemn us. Search then thy ways, and stir up thy remembrance to her Items: hast thou dishonored God, blasphemed his name, decayed his image, subduing thy soul to sin, that was created for heaven? Repent these courses, ask God forgiveness, and he will turn away thy punishments. I know your sins are grievous, and my soul grieves at the knowledge: many evils have possessed too many, drunkenness, and oaths, and malice, and revenge, are not these guests entertained into all houses? Banish them your hearts, that the King of glory

may come in: As I live (saith the Lord) I desire not the death of the wicked, but that the wicked turn from his way and live. Would God bestow mercy? And should we refuse his bounty? As you love heaven, your souls, yourselves, leave your sins.

And then (here is a word of consolation) the penitent needs not fear hell, God's servant is freed from bonds; yea, if we love him who hath first loved us, all the chains, and pains of hell can neither hold, nor hurt us.

O then ye Sons of Adam (suffer a reproof) what do ye, that ye do not repent you of your sins? Is it not a madness above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels, and consciences capable of unspeakable horror never, will be warned, until the fire of that infernal Lake, flash and flame about their ears? Let the Angels blush, heaven and earth be amazed, and all the Creatures stand astonished at it. I am sure a time will come, when the Tares shall feel, what now they may justly fear; you hear enough, such weed must be bound, thus straight is the Lord's command; [Bind] them in bundles to burn them.

But all is not done, Chains have their links, and we must bring all together. Sinners are coupled in hell as Tares in Bundles: But of these when we next meet, in the mean while let this we have heard, Bind us all to our duties, that we hear attentively, remember carefully, practice conscionably, that so God may reward accordingly, and at last crown us with his glory. The tares must be bound up in bundles; but Lord make us free in Heaven, to sit with Abraham, Isaac, and Jacob, in thy blessed kingdom.

[In bundles]

The command is out: what? [Bind] whom? [Them] how? [In bundles.] The tares must on heaps, which gives us a double observation.

General, and Special.

In the general it intimates these two points; the gathering of the weed, and its severing from the wheat: both are bound in bundles, but the wheat by itself, and the tares by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left; so at this execution, some are for the fire, and others for the barn; they are bundled together, yet according to the difference of the several parties, each from the other.

First, the tares must together: Woe is me (saith David) that I am constrained to dwell with Mesech: and if David think it woeful to converse with his living enemies, then what punishment have the wicked, whom the Devil and damned, the black angels and everlasting horror must accompany forever? The tares must be gathered, and bundled, and the more bundles, the more and more miseries: Company yields no comfort in hell fire; nay what greater discomfort then to see thy friends in flames, thy fellows in torments, the fiends with flaming whips, revenging each others malice on thyself and enemy? It was the rich man's last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would increase his torment, to prevent which he cries out, I pray thee, father Abraham, that thou wouldest send Lazarus to my father’s house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Why, it may be God will hear him for them, especially making such a reasonable request as this was, that Lazarus might only warn his brethren of future judgment: no, but to teach you, if you sell your souls to sin, to leave a rich posterity on earth, you shall not only yourselves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilst they live, and a greater torment, if

they come to you when they are dead. To converse with Devils is fearful, but altogether to accompany each other, is a plague fit for tares: In this life they flourished amongst the wheat, Let them grow both together, corn and tares until the harvest. But the harvest come, God will now separate them both asunder, and as in heaven there are none but Saints, so in hell there are none but reprobates: to increase this torment, as they grow together so all their conference is to curse each other: Moab shall cry against Moab, father against son, son against father: what comfort in this company? The Devil that was author of such mischiefs) appears in most grisly forms, his angels (the black guard of hell) torture poor souls in flames: there live swearers with their flaming tongues, usurers with talent hands, drunkards with scorched throats, all these tares like fiery sticks burning together in hell flames? This is the first punishment, all the tares must meet, they are bundled together.

Secondly, as the tares must together, so they must together by themselves; thus are they bundled, and severed, bundled all together, but from the wheat all asunder.

Hell is called damnation, Because it brings Heavens loss, and this by consent of most Divines, is the more horrible part of hell: so Basil; To be alienated or separated from the presence of God, his Saints, and Angels, is far more grievous, then the pains of hell. So Chrysostom, The pain of hell is intolerable indeed, yet a thousand hells are nothing to the loss of that most glorious kingdom. So Bernard, It is a pain far surpassing all the tortures in hell, not to see God, and those joys immortal, which are prepared for his children. O then what hells are in hell, when besides the pains of sense, there is a pain of loss, the loss of God, loss of Saints, loss of Angels, loss of Heaven, loss of that beatifical vision of the most Sovereign Good; our ever-

blessed Maker. Consider with yourselves, if at the parting of the soul and body there be such pangs, and gripes, and stings, and sorrows: what grief then will it be, to be severed forever from the Highest and supremist Good, Suppose your bodies (as some Martyrs have been used) should be torn in sunder, and that wild horses, driven contrary ways, should rack and pull your arms and legs, and heart, and bowels, one piece from another, what an horrible kind of death would this be, think you? And yet a thousand renting's of this member from that, or of the soul from the body, are infinitely less than this one separation of the soul from God. When Jacob got the blessing from his brother Esau, it is said in the Text, that he roared with a great cry and bitter, saying to his father, Hast thou not reserved one blessing for me also? Imagine then, when the wheat must have the blessing how will the tares (figured in Esau) roar and cry, and yell, and howl again? And yet notwithstanding this unspeakable rage, all the tears of hell shall never be sufficient to bewail the loss of heaven. Hence breeds that worm that is always gnawing at the conscience, a worm: (saith our Savior) that dies not, Mark 9:44. It shall lie day and night, biting, and gnawing, and feeding upon the bowels of the damned persons. O the stings of this worm! No sooner shall the damned consider the cause of their misery, to wit, the mis-spending of their time, the greatness of their sin, the many opportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roar it out, Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerful searching Sermon have I heard, any one passage whereof (had I not wickedly and willfully forsook mine own mercy) might have been unto me the beginning of the new birth; but those

golden days are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell fire: O precious time! O days, months, years, how are ye vanished, that you will never come again? And have I thus miserably undone myself? Come Furies, tear me into as many pieces as there are moats in the Sun, rip up my breast, dig into my bowels pull out my heart, leave me not an hair on my head, but let all burn in these flames, till I molder into nothing. O madness of men, that never think on this all the days of your visitation, and then when the bottomless pit hath shut herself upon you, thus will this worm gnaw your hearts with inconceivable griefs. Be amazed, O ye Heavens! Tremble thou Earth! Let all creatures stand astonished; whilst the Tares are thus sentenced, Bundle them, and burn them.

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this special observation.

The tares must have chains proportionable to their sins: [Bind them in bundles] saith my Text, not in one, but in many bushels, an Adulterer with an Adulteress, a Drunkard with a Drunkard, a Traitor with a Traitor, as there be several sins, so several Bundles, all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod underfoot, the Glutton suffer inestimable hunger, the Drunkard feel a burning thirst, the Covetous pine in wants, the Adulterer lie with Serpents, Dragons, Scorpions, Give me leave to bind these in bundles, and so leave them for the fire; they are first bundled, then burned.

1. Where is Lady Pride and her followers? See them piled for the furnace: you that jet it with your balls and bracelets, tyres and tablets, rings and jewels, and changeable suits, think but what a change will come, when all

you (like birds of a feather) must together, to be bound in bundles. What then will your pride avail, or your riches profit, or your gold do good, or your treasures help, when you must be constrained to vomit up again your riches, the increase of your house departing away, and a fire not blown utterly consuming you and them. The rich man in the Gospel could for a time go richly, fare sumptuously, and that not only on Sabbaths or Holy-days, but (as the text) every day: yet no sooner had death seized on his body, but he was fain to alter both his suit and diet; hear him how he begs for water, that had plenty of wines, and see him that was clothed in purple, now appareled in another suit, (yet of the same color too) even in purple flames: O that his delicate morsels must want a drop of water, and that his fine apparel must cost him so dear, as the high price of his soul! Why rich man is it come to this? The time was that purple and fine linen was thy usual apparel, that banquets of sumptuous dishes were thy ordinary fare, but now not the poorest beggar (even Lazarus himself) that would change estate with thee: Change, said I? Marry no: Remember (saith old Abraham) that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented: Luke 16:25.

2. But there are other Bundles, where is Gluttony and her surfeiters? Do we not see how the earth is plowed, the sea furrowed, and all to furnish one Epicures table? Sivill sends fruit, Canary sugars, Moluques spices, Egypt balsamum, Candy oils, Spain sweet meats, France wines, our own land cannot satisfy, but foreign kingdoms and countries must needs be sacrificed to our belly-gods: but what dainties have such Nabal's when they come to hell? There is a black banquet prepared for devils and reprobates; the first dish is weeping, the second gnashing of teeth, and what mirth is there where these two courses must last all the feast? The lazy Friar sweating at his long

meats and meals, *Heu quantum patimur* cries he? Alas how much do we suffer which are Friars? But alas how much must you suffer at this supper, where the meat is poison, the attendants furies, the music groans, and time without end the sauce of every dish? See here the provision for the damned, their chains loose not, their fire cools not, their worm dies not, their woes end not, such gall and vinegar bitters every morsel. God hath proportioned this punishment for these sheaves, they are sent from surfeits to an empty dungeon, that sent away beggars empty from their doors.

3. But more Bundles yet, where is Drunkenness with her rioters? Lo they are trodden underfoot, saith the Prophet, they whose tables were full of vomit and filthiness, are now driven to that scarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. Sin must have its punishment in a just proportion: the tongue of that rich man that had turned down so many tuns of wine, cannot procure in hell one pot of water to cool it: in his tongue he sinned, in his tongue he is tormented: fiery heats breed a scorching thirst, yet because he denied Lazarus a crumb of bread, Lazarus must not bring him a drop of water: how? A drop of water? Alas, what are ten thousand rivers, or the whole sea of water unto that infinite world of fire? Here is a poor suit indeed, what begs he, but a cup of water, a handful of water, a drop of water, nay were it but a wet finger, to cool the tip of his scorched tongue? Hearken ye drunkards, and fear these flames that one day must parch your tongues. Here you may recreate yourselves by sleep when you have too much, or by idle company when you would have more, but hereafter you shall find no means to qualify these pains: sleep there is none, though it be nothing but an everlasting night: friends there be none, though all could profess their everlasting loves; you may indeed commerce with some company, but who

are they save devils and reprobates, (miserable comforters) in the same condemnation? Who is not sober, that knows what portion must befall these reprobates? Their mouths dry as dust, their tongues red as fire, their throats parched as coals, all their bowels clung together as the burning parchment. He that sows iniquity shall reap vanity; the drunkard that abuseth so much wine, must there want a little water, his tongue shall cleave to the roof of his mouth, and goblets of boiling lead run down his throat: as the pleasure, so the pain, he was comforted, and is tormented.

4. And yet more Bundles, where is Covetousness and her gripers? O the iron age we live in! Was there ever less love? Ever more dissembling? The covetous hoardeth, holdeth, oppresseth, or it may be puts out to usury, but never without sureties, pledges, mortgages, bills or bonds; Think of those bonds ye covetous, that must hind you in bundles; had you then ten thousand worlds, and were they all composed of purest gold, and brim-full with richest jewels, yet would you call them all at the foot of some Lazarus, for one drop of water, or one puff of wind, to cool any part or piece of your tormented members. See the cruel effect of sin, he that hath no pity, shall not be pitied, no, he shall have judgement without mercy, that hath showed no mercy, James 2:13. Thus to pay the covetous in his own coin, coffers and chests shall be brought before him, there shall devils ring him a peal of this damned coin, of pounds, of shillings, of pence, these accounts shall sound through his ears; and to satisfy his heart, melted gold shall be poured down his throat, yea he shall be served too with his meat in plate, and plate and meat all boil together to his loathed supper; thus hath God satisfied him that could never satisfy himself, his gold now wants no weight, his silver is not scarce, mountains and loads are prepared for him to his greater torments.

5. Yet again more Bundles, where is Adultery with her minions? Lo ugly fiends do embrace them, and the furies of hell be as their bosom concubines. I have read somewhere, (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there saluted in this fearful manner: First, Lucifer commands to fetch him a chair, and forthwith an iron chair red-hot with sparkling fire was brought, and he set thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they straightway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his use they should fetch him musicians to make him merry, and a sort of musicians came with hot glowing trumpets, and sounding them at his ears (whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils, all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kisses, fiery Serpents hug about his neck, and the gnawing worm sucks blood from his heart and breasts, forever and ever. Howsoever in this story, it may be altogether truth was not brought a bed, yet imagine what a welcome shall be to the damned souls? Their eyes shall startle, their ears glow, their nostrils suck up flames, their mouths taste bitterness, and for the sense of feeling (according to the measure of their sin) they are wrapped in the grisly embracement's of stinging and stinking flames: where now are those dainty delights, sweet music, merry company? Are all left behind? And is there no recreation in those smokie vaults? Unhappy dungeon, where there is no order but horror, no singing but howling, no ditties but their woes, no consorts but shrieks, no beauty but blackness, and no perfumes or odor, but pitch and sulphur.

Let the heat of this fire cool the heat of your lust, pleasure ends with pain. In as much (saith God) as the harlot glorified herself, and lived in pleasure, so much give ye to her torment and sorrow: Rev. 18:7.

You see now (Beloved) what Tares are in bundles, the Proud, Gluttons, Drunkards, Covetous, Adulterers; these and such others are bundled by the Reapers at the general harvest.

O then, having yet a little time, how should we labor to escape Hels horror? Let the Proud be humbled the Epicure fast, the Drunkard pray, the Adulterer chastise himself to pull down his body, and for the Covetous wretch let him with all holy greediness lay out his bags for the eternal good of his soul: Alas, one foot in heaven is better than all your lands on earth. I had rather be a door-keeper in the house of my God, then to dwell in the Tents (in the houses, in the Palaces) of the wicked. Now than in the fear of God, reform your lives, and your harvest without question, shall be the joy of heaven; or if Tares will be Tares, what remains but Binding, and Bundling? Bind them, Bundle them, Burn them.

The harvest is done, and the Angels sing and shout for their ended task: the Tares are reaped, the furrows cleansed, the sickles laid aside, the sheaves Bundled: and to shut up all, they must be Burned: But stay we them a while, and at our next meeting we will set them on fire. God make us better seed, that we may receive a better crop, even that Crown of glory in the highest heavens.

[To burn them]

We have followed the Prisoners from the Barre, and brought them to the stake, what remains further, but to kindle the Faggots, and so to shut up all with the burning?

Hell-fire (at the first naming) makes my soul to tremble, and would the boldest courage but enter into a serious meditation, what it were to lie everlastingly in a red hot scorching fire, how could he choose but stand astonished at the consideration? It is a furious fire: Rouze up (beloved) for either this, or nothing will awake you from the sleep of sin wherein you snort too securely.

Some differences there are about this fire: many think it a Metaphorical, others a material fire; be it whether it will, it is every way fearful, and far above the reach either of human or Angelical thoughts to conceive.

If it be Metaphorical (as Gregory and Calvin are of mind) then is it either more, or nothing less terrible, when the Holy Ghost shadows unto us the joys of heaven by gold, and pearls, and precious stones, Revel. 21, there is no one thinks but those joys do far surpass these shadows: and if the pains of hell are set out by fire and flames, and brimstone, and burning, what pains are those, to which these are nothing but dumb shows or types?

Or if hell fire be material (as Augustine and Bullenger do conjecture) yet is it far beyond any fire on earth: mark but the difference: our fire is made for comfort: hell-fire is created for nothing else but torment: our fire is blown with some airy breath of man, but hell fire is blown with the angry breath of God; our fire is fed with the fuel of Wood or Cole, but hell fire is tempered with all the terrible torturing ingredients of Sulphur, and Brimstone; or (to cut the way nearer) I will reduce all the differences to some of these four, and so proceed in their order; they differ first in heat, secondly in light, thirdly in their object, fourthly, in durance.

First, in heat, The pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone doth kindle it, Isaiah. 30:33. This fire is not made by the hand of man, nor blown from the bellows of some forge, nor

fed with any fuel of combustible matter: no, it is the arm of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) if the breath that kindles it, be like a stream of brimstone, what is the fire itself? You know there is a great difference betwixt the heat of our breath, and the fire in our chimneys: now then if the breath of God that kindles hell fire be dissolved into brimstone: What a fearful fire is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? No, it is not Brimstone, but like Brimstone, like to our capacity, although for the nature this like is not like; nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter than ten thousand Rivers of Brimstone, were they all put together: Our God (saith the Apostle) is a consuming fire, Heb. 12:29. And if God be a fire, what then is hell fire, kindled by the breath God? O my soul, how canst thou but tremble at the thought of this fire, at which the very Devils themselves do quake and shiver? Pause a while and consider, wert thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyrs was) into some burning fire, or boiling Caldron: O how wouldest thou shout and roar, and cry through the extremity of torment? But what is a boiling Caldron, to that boiling sea of fire and brimstone? Pitch and sulphur, boil altogether, were not this enough? See there the perplexing properties of such heats; they burn as Brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomely to perplex the smell: it is a fire that needs no bellows to kindle it, nor admits of the least air to cool it; the fuel wastes not, the smoke vents not; the chimneys are but Reprobate credits, where they lie scorching, burning, howling their lullabies, and their nurses furies. The flames of Nebuchadnezzar's fire, could ascend forty-nine Cubits; but if hell

be a bottomless pit, sure these flames have an endless height, how hot then is that glowing Oven, where the fire burns lively the blasts go strongly, the wheels turn roundly, and the darkened fuel are those damned souls that burn in a heat surpassing ours, unspeakable of us, here is one difference.

Secondly, as hell fire differs from ours in heat, so in light. Cast that unprofitable servant (saith our Savior) into utter darkness, Mat. 25:30. [Utter] to perplex the mind, [Darkness] to confound the eye. Consider but the terror of this circumstance, if a man alone in darkness, should suddenly hear a noise of ghosts, and spirits coming towards him, how would his hair bristle, his tongue faulter, his blood run to the heart? Yea, (I dare say) although he felt never a lash from them on his body, yet the only howling of devils, would make his very inmost heart to shake and shudder? O then, what horror is that when darkness must surround thee, and devils hollow to thee, and reprobates shriek at the lashing of their bodies, and all hell be filled with the cries and echoes of Woe, woe, woe, for their torments, and the darkness? May be you will object, if there be fire, there is assuredly light: nay, (without question) this fire hath heat, no light; it is a dark smoky flame, that burns dim to the eye, yet sharp to the sense; or it may be, (as some do imagine) this fire affords a little sulphureous or obscure light, but how? Not for comforts, but confusion. Conceive it thus, he that in twilight sees deformed Images, or in the night beholds shapes of Ghosts, and spirits, by a dim dark light, why better he saw nothing, then such terrible visions, such fears, nay a thousand times worse are presented to the eyes of Reprobates, they may discern through darkness, the ugly faces of fiends, of the foul visages of Reprobates, the furious torments of their friends, or parents, while all lie together in the same condemnation. What comfort affords this light, where nothing is seen but the Judges wrath, and the

prisoners punishment? O (will they cry) that our eyes were out, or the flames were quenched, or that some period were put to this endless night of darkness! But all in vain, lo pillars of smoke arise out of the infernal pit, which darken the light, as the fire lightens the darkness: and this the second difference.

Thirdly, there is yet another difference, in the fuel or object of this fire; ours burns not without materials, this works also on spirituals. It is (I confess) a question whether devils suffer by fire? And how may that be? Some are of opinion, that they are not only spirits, but have bodies, not organical as ours, but aerial, or somewhat more subtle than the air itself: this opinion howsoever most deny, yet Austin argues for it; for if men and devils (saith he) are punished in the same fire, and that fire be corporeal, how are Devils capable of the suffering unless they have bodies, (like men) fit for the impression? And yet if we deny them to have bodies, I see no impossibility, but that spirits themselves may suffer in hell fire: is it not as easy with God to join spirits and fire, as souls and bodies? As therefore the soul may suffer through the body, so likewise may those spirits be tormented by fire. I will not argue the case either with, or against Austin, yet safely may we put this conclusion; not only men in their bodies, but devils and souls must together be tormented in hell fire, thus our Savior couples them in that last heavy doom, Go ye cursed into everlasting fire prepared for the devil and his Angels. What a fire is this? It tries the reins, it searcheth the bowels, it pierceth the very soul and inmost thoughts. O fire above measure! Where spirits are the tormentor's damnation the punishment, men and devils the fuel and the breath of an offended God the Bellows. Think not on your fires, that gives you heat for warmth, or light for comfort, neither fear you him that kills your bodies, but hath no further

commission to hurt your souls: here is another fire, another Judge, a fire that kindles souls, a Judge that sends bodies and souls to everlasting fire: such heats, such darkness, such objects accompany this fire, the heat is intolerable, darkness palpable, body and soul both combustible, all burn together that have sinned together. This the third difference.

Lastly, there is a difference in durance, our fire dies quickly, but hell fire lasts forever. This is done (saith Austin) admirably, yet actually, the burning bodies never consume, the kindled fire never wastes with any length of time. We read of a certain salt in Sicilia, that if put into the fire, it swims as in water, and being put into water crackles as in fire; we read of a fountain in Libya, that in a cold night is so hot, that none can touch it, and in a hot day so cold that none could drink it: If God thus work miracles on earth, dost thou seek a reason of God's high and heavy judgment in hell? I see the pit, I cannot find the depth; there is a fire that now stands as it was created, it must be endured, yet never, never must be ended. The custom of some countries, that burn malefactors, use the least fires for greatest offenders, that so the heat being lessened, the pains might be prolonged, but if this be so terrible to them, whose fire is but little, and whose time cannot be long, what an exceeding horrible torment is this in hell, where the fire is extreme great, and the time forever and ever lasting? Suppose you, or any one of you, should lie one night grievously afflicted with a raging fit of the Stone, Collick, Strangury, Toothache, Pangs of travail, and a thousand such miseries incident to man, how would you toss and tumble? How would you turn your sides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then esteem every hour a year, and every pang a misery matchless, and intolerable: O then what will it be (think you) to lie in fire and brimstone, kept in highest flame by the unquenchable wrath of

God, world without end? How tedious will be that endless night, where the clock never strikes, the time never passes, the morn never dawns, the Sun never rises; where thou canst not turn nor toss, nor tumble, nor yet take any rest; where thou shalt have nothing about thee but darkness, and horror, and wailing and yelling, wringing of hands and gnashing of teeth for evermore? Good Lord, that for a smile of present pleasure, men should run upon the rock of eternal vengeance! Come, ye that pursue vanity, and see here the fruit of sin at this harvest of Tares, Pleasures are but momentary, but the pangs are eternal: Eternal? How long is that? Nay, here we are silenced, no Limner can set it forth, no Orator can express it; if all times that ever were, and ever shall be should be put together, they would infinitely come short of this fiery eternity; the latitude thereof is not to be measured, neither by hours, nor days, nor weeks, nor months, nor years, nor Lustra's, nor Olympiads, nor Indictions, no Jubilees, nor ages, nor Plato's years, nor by the most slow motions of the eighth sphere, though all these were multiplied by thousands, or millions, or the greatest multiplier, or number numbering that can be imagined. Plainly in a word, count if you please, ten hundred thousand millions of years, and add a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands, and being yet too short, count all the thoughts, motions, mutations of men and Angels, add to them all the sands of the sea, piles on the earth, stars in the Heavens, and when all this is done, multiply all again by all the numbers, squares, cubits of Arithmetic, and yet all these are so far short of eternity, that they neither touch end nor middle, nor the least part or parcel of it: what then is this which the damned suffer? Eternal fire? We had need to cry out Fire, fire, fire: Alas, to what end? There is no help to extinguish fire that must burn forever: your Buckets may quench

other fires, not this; no milk nor vinegar can extinguish that wild-fire: it is a fire which no means can moderate, no patience can endure, no time can forever change, but in it whosoever woefully lies, their flesh shall fry, their blood shall boil, their hearts consume; yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and howl everlastingly: were they persuaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; but this word [Ever] breaks their hearts asunder: this ever, ever, gives new life again to those insufferable sorrows; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torment whirl about and about: Alas? The fire is durable, the heat continual, the fuel immortal, and such is the end of Tares, they must burn without end: Bind them in bundles to burn them.

Lo here the fire of hell, which compared to ours on earth, it differs in heat, in light, in fuel, in durance: Let your souls work on these objects, that they never come nearer to those flames.

Who amongst us would dwell with devouring fire, who amongst us would dwell with everlasting burnings? Beloved, as you tender your souls, and would escape the flames, reform your lives whiles you have yet a little time. You hear it sounded in Synagogues, and preached in pulpits: what sound? But heaven or hell, joys or torments; the one befalling the good, and the other the just end of the wicked. Do we believe this truth? And dare we commit sin, whose reward is this fiery death? Upon due consideration, how is it that we sleep, or rest, or take a minutes ease? Lesser dangers have bestraught some out of their wits, nay bereaved many of their lives: how is

it then that we run headlong into this fire, yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption. Look about you while it is called today, or otherwise woe and alas that ever you were born, be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, Bind them in bundles to burn them.

Or yet if comparisons can prevail, suppose one of you should be taken, and brought along to the mouth of an hot fiery furnace, then (comparing sin with its punishment) might I question you, how much pleasure would you ask, to continue there burning but one year? How much (would you say?) surely not for all the pleasures and treasures that all this world can afford you. How is it then, that for a little sin, that endures but a moment, so many of you so little regard eternal punishment in hell fire? If we should but see a little child fall into the fire, and his very bowels burnt out, how would it grieve us, and make our very hearts bleed within us? How much more then should it grieve you to see, not a child, but your own bodies and souls cast away for a momentary sin into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry Fire, Fire, thy house is all on Fire, thy corn, thy cattle, thy wife, thy children, and all thou hast are burning all together, how would this astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the spirit of God cries out, Fire, fire; even the dreadful fire of hell gapeth ready to devour, not thy house, thy corn, or thy cattle, but thy poor soul, and that for evermore: O then how should this break your flinty hearts asunder, and make your souls bleed again and again: if you have any spark of grace, this (me thinks) should move you to a strict course of life, if you have any care of your souls, this (me thinks) should make you to walk

humbly, and purely; carefully and conscionably towards God, and towards man: if not, what remains but fire, fire: Bind them in bundles to burn them.

Or yet if example can persuade us more, meditate on the miserable condition of that nameless rich man: Suppose you saw him in hell torments, compassed about with furies, fires, and all that black guard below, his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over-burning in that fire of hell. O lamentable fight! But to make it more lamentable, hearken how he roars and cries through the extremity of pains: O torment, torment! How am I tormented in this fire? My head, my heart, my eyes; my ears, my tongue, my tongue is all on fire, what shall I do? Whither shall I fly for succor? Within me is the worm, without me is fire, about me are devils, above me is Abraham, and what glorious star is yond I see, but Lazarus, poor Lazarus in his bosom? What is a beggar exalted, and am I in torments? Why Abraham father Abraham, have mercy on me: See here a man burning, scorching, frying in hell flames, one dram of mercy, one drop of water to a tormented soul; Oh I burn, I burn, I burn without ease or end, and is there none to pity me? Come Lazarus (if Abraham will not hear) let me beg of thee a beggar, and howsoever I denied thee a crumb of bread, yet be so good, so charitable, as to dip the tip of thy finger in water, and cool my tongue. It is a poor suit I ask not to dive, but dip; not thy hand, but finger; not all, but the tip of it; not in snow, but water; not to quench, but to cool; not my body, but my least member, be it my tongue only: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see Abraham and Lazarus deny my suits; I burn, and neither God, nor Saint, nor Angel takes pity on me: and shall I cry for help on devils? Alas! They are my

tormentors that lash me, and cut me with their whips of burning steel and iron. O beloved! What shall we say to the roaring rage of this tormented wretch? Alas! Alas! How little do men think on this? They can pass away time sporting and playing, as if they went to prison but for a few weeks, or days, just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell mouth hath shut herself, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, lest you also come into this place of eternity, eternity of torment: it is the doom of Tares, woe to them whosoever, that are of the number, for they, [they] must be gathered, and bound, and bundled, and burned.

We have now done our task, and ended the harvest: if you please to cast back your eye upon the particulars delivered, they amount to this sum.

Whatsoever a man sows that shall he reap, Gal. 6:7. If the enemy sow Tares, and we nourish the seed, what think you is the Harvest? Gather ye together first the Tares, saith our Savior to the Angels: they are branded in their name, [Tares] sped in the time, [first] cursed in their doom, [gathered] but worst in the hands of their executioners, it is by Angels] and yet what is all this to the latter work in hand? If the Tares weeded up might rot in the furrows, the punishment were less; but as they are gathered, so they must be [bound.] Is that all? Nay, as they are bound, so they must be [bundled] Is that all? Nay, as they are bound and bundled, so they must be [burned] Bind them in bundles to burn them. I must end this Text, yet am loath to leave you where it ends: As there is a harvest of Tares, so there is a better harvest of Wheat, They that sow in tears shall reap in joy; if we repent us of our sins, we shall have a blessed harvest indeed: how? Forty grains for one? Nay, (by the promise of our Savior) a hundred-fold. A measure heapen, and

shaken, and thrust together, and yet running over. Every Saint shall have joy and glory, fountains of pleasure, and rivers of delight, where they may swim, and bathe their souls forever and ever: what though Tares must to the fire? The Wheat is gathered into Heaven. Pray you then with me, that we may be Wheat, not Tares; and God so bless the seed, that every soul of us may have a joyful harvest in the kingdom of Heaven. Amen.

FINIS.

CHAP. V. – CHRISTS SUFFERINGS – THE PURGING OF SIN.

HEB. 1:3.

[When he had by himself purged our sins.]

The point is not full, but to make it up, the Text stands compassed with words of wonder, concerning the word, our Savior; he that is the Son of God, heir of all things, creator of the world, the brightness of his glory, the image of his person, and upholder of all things by the word of his power, stands here as the subject of humility and glory: he purged our sins, and sits on the right hand of the majesty on high. He purged our sins, by his suffering on the cross, he sits on God's right hand, by obtaining the crown: he purged our sins by dying for them, he sits on God's right hand, by ruling with him; what need we more? Here is his passion and session in the same order he performed them, for then he sat down on the right hand of his Father, when he had by himself purged our sins.

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the ingredients. O I am sick of love, saith the Church in Canticles, Cant. 5:8. Sick indeed, not of love only, but of sin also; a disease that infatuates the mind, gripes the conscience, distempers the humors, disturbs the passions, corrupts the body, endangers the soul: Is not he blessed that can help this malady? Come then ye that labor of sin, and to your endless comfort see here the manner of the cure: there is a Physician [he,] the patient [himself,] the physic administered when he had [purged,] the ill humors evacuated, when he had purged [our sins.]

Or to gather up the crumbs, lest in this costly receipt or physic anything be lost; see here the remedy girt and compassed with each necessary circumstance, the time [when,] the person [he,] the matter [purged,] the manner, by [himself,] the disease, [sin,] the extent of it, [ours.] Observe all, and you find no time more dismal than this [when,] no person more humbled than this [he] no physic more operative then this [purge,] no disease more dangerous, no plague more spreading then [sin,] our] sin, for which he suffered, [When he by himself had purged our sins.]

We have opened the body of the Text, now look on the parts, and you may see the Anatomy of our Savior in every member of it.

[When]

The Text begins with the time, [When] he had [purged:] and this time (saith Erasmus) according to the original denotes the time past, lest that we had thought he had purged our sins by his sitting him down at the right hand of God. First therefore (saith the Apostle) he [purged,] and then [sat:] he first purged by his death, and when that was done, he sat at the right hand of the Majesty, in the highest places. Whence observe:

The time that Christ purged was in the days of his humiliation. Then was he born, Matth. 1:18, then was he tempted, Matth. 4:1, then was he circumcised, Luke 2:21, then was he traduced, Matth. 11:19, then was he persecuted, John 8:59, then was he betrayed, Matth. 26:16, then was he apprehended, Matth. 26:50, then was he mocked, Matth. 27:29, then was he crucified, Matth. 27:35. But all his life was full of infirmity, so (according to the nature of all infirmities) he had those four times mentioned by Physicians in his life, the beginning, the increase, the Akmen or state, and declination. Give me leave but to prosecute these times, and by that time we have done, the hour (I know) will summon us to a conclusion.

1. First then he had his *archen*, his beginning, and that was the first time of his purging, even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his glory, to become for us a poor, a weak, a silly babe on earth. Mark (I pray) how this purge works with him at his first entrance into the world, it brings him into so poor and low estate that heaven and earth stand amazed at so great a change: where was he born, but at Bethlehem, a little city? Where did the shepherds find him, but in a poor sorry cottage? And there if we look after majesty, we find no guard but Joseph, no attendants but Mary, no heralds but Shepherds, none of the bed-chamber but beasts and oxen, and howsoever he is styled King of the Jews, yet the Jews cry out, They have no King but Caesar. His mother indeed descended of kings, and he himself gives crowns to others, of victory, of life, of glory, but for his own head no crown is prepared but a crown of thorns: anon you may see him clothed in purple, anointed with spittle, but for the crown we speak of, they can afford him no richer then of the hedge, no easier than of thorns.

Thus for the beginning, what then is the increase of this?

2. This increase (say Physicians) is when the symptoms more manifestly appear either of life or death; and no sooner was our Savior born, but he had manifest tokens evidently showing that for us he must die. If you run through his life, what was it but a sickness and a purge? Consider his parcity in abstinence, his constancy in watching, his frequency in prayer, his assiduity in labor. But how soon, and Herod makes him flee into Egypt, and live an exile in a strange land? At his return he dwells at Nazareth, and there is accounted Jesus the carpenter. When he enters into his Ministry, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the wilderness by the spirit, and there he fasts forty days and forty nights, without bit of bread, or drop of water. The devil (seeing this opportunity) begins his temptation, who presently overcome, the Jews follow after him with hue and cry: mark but their words and works: In word they call him a glutton, a drunkard, a deceiver, a sinner, a mad-man, a Samaritan, and one possessed with a devil. Good words I pray! Is not he the anointed of God? The Savior of men? Yes, but they rendered me evil for good, and hatred for my good will, said the Psalmist in his person. When therefore he did miracles, he was a sorcerer; when he reproved sinners, he was a seducer; when he received sinners, he was their favorer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the city, accused him of blasphemy, cried Out upon him, he was a man not worthy to live. And as they say, they do; observe but their works: First they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer, Never man spake like this man. Then took

they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) he escapes out of their hands: then lead they him to a hill, thinking to throw him down headlong, and yet all would not do for ere they are aware of it, he fairly passeth through the midst of them all. At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: He is despised and rejected of men: yea he is a man full of sorrows (saith the Prophet) and hath experience of infirmities, Isaiah 53:3.

Or for a further inquiry, let us do what our Savior bids, Search the Scriptures, for they are they which testify of him. We have but two Testaments in the whole Bible, and both these give full evidence of Christ's miserable life. In the Old Testament it was prefigured by Adams penalties, Abel's death, Abraham's exile, Isaac's offering, Jacob's wrestling, Josephs bonds, Jobs suffering, David's mourning; yea, the Prophets themselves were both figures, and delivered prophesies of our Savior's afflictions. Thus Isaiah of him: Surely he hath born our griefs, and carried our sorrows, yet we did not esteem him stricken, smitten of God, and afflicted, Isa. 53:4. Thus Jeremy of him: He gives his cheeks to him that smites him, he is filled full with reproach, Lam. 3:30. Thus Daniel of him, After threescore and two weeks shall Messiah be slain: and shall have nothing, Dan. 9:26. Thus Zechariah of him, What are these wounds in the midst of thy hands? And he shall say, With these wounds was I wounded in the house of my friends, Zach. 13:6. But come we to the New Testament; and in every Gospel, we may not only read, but see him suffer: Matthew who relates the history of his life, what writes he but a tragedy, wherein every chapter is a scene? Look through the whole book, and you read in the first Chapter, Joseph will not father him; in the second Herod seeks to kill him; in the third John the

Baptist would needs out his humility deny him baptism; in the fourth he fasts forty days, and forty nights, and is tempted in the wilderness; in the fifth he foretells persecutions, and all manner of evil against his Apostles; in the sixth he teacheth his church that strict course of life, in fasting, praying, giving of alms, and forgiving of enemies; in the seventh he concludes his Sermon made on the top of a mountain; in the eighth he comes down, and towards night hath no house to harbor in, nor pillow to rest his head on; in the ninth he is rebuked of the Pharisees for not fasting; in the tenth all men hate his disciples for his sake; in the eleventh they call him that knew no excess, a glutton and a drunkard; in the twelfth they tell him how he casts out devils through Beelzebub prince of devils; in the thirteenth they are offended at him, and derive his pedigree from a Carpenter; in the fourteenth Herod thinks him to be John Baptists ghost; in the fifteenth the Scribes reprehend him for the breach of their traditions; in the sixteenth the Sadducees tempt him for a token; in the seventeen he pays tribute to Caesar; in all the rest he foretells and executes his passion: now count not chapters, but hours, from that hour wherein he was sought for, until the sixth hour of his crucifying: one betrays him, another apprehends him, one binds him, another leads him bound from Pilate to Herod, from Herod back again to Pilate; thus they never leave him, till his soul leave the world, and he be a dead man amongst them.

You have seen the beginning and increase, and we'll now draw the Curtains, that you may behold the Bridegroom where he lieth at Noon day, to wit, in the state or vigor of his grievous sufferings.

This state, or Akmen (say Physicians) is when nature and the disease are in greatest contention, when all the symptoms are become most vehement, so that neither nature or the infirmity, must needs, have the victory; and

although (say Divines) all Christ's life was full of miseries, yet principally and chiefly is, that called his passion in Scripture, which he endured two days before death: and to this extreme passion (saith a Modern) is the purging of sins chiefly attributed. Come then, ye that pass by, behold, and see, if there was ever any sorrow like unto his sorrows; which is done unto him in the day of God's anger. His infirmities are now at full, and the symptoms which make it evident unto us, are some inward, some outward, inward in his soul, outward in his body: we'll take a view of them both.

First, his soul, it began to be sorrowful, saith Matthew: to be amazed and very heavy saith Mark: to be in an agony saith Luke: to be troubled saith John: Here is sorrow, and heaviness, and agony, and trouble, the estimate whereof we may take from his own words in the garden; My soul is exceeding sorrowful, even unto death: Now was the time he purged, not only in his body, but his soul too; now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour. A fatal hour sure, of which it was said before often, his hour was not yet come, but being come, he could then tell his Disciples, the hour is at hand, and after tell the Jews, this is your very hour, and the power of darkness: Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpession of pain, and dissolution of nature: and therefore even sick with sorrow, he never left sweating, weeping and crying, till he was heard in that which he feared.

Secondly, as his soul, so his body had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his body where he might be smitten and was not: his skin was torn, his flesh was rent, his bones unjointed, his sinews strained; should we sum up all? See that face of his, fairer then the Sons of men, how it is defiled with spittle, swollen with

buffets, masked with a cover of gore-blood; see that head, white as white wool, and snow, how is it Crowned with thorns, beaten with a reed, and both head and hair died in a sanguine red that issued from it; see those eyes that were as a flame of fire, how they swim with tears, are dim with blood, and darken at the sad approach of dreadful death: see that mouth which speak as never man spake, how it is wan with strokes, grim with death, and embittered with that tartest potion of gall and vinegar: Should we any lower? See those arms that could embrace all the power of the world, how they are strained and stretched on the Cross; those shoulders that could bear the frame of Heaven, how they are lashed with knotty cords, and whips; those hands that made the world, and all therein, how are they nailed and clenched to a piece of wood; that heart where never dwelt deceit nor sin, how it is pierced and wounded with a soldiers spear: those bowels that yearned with compassion of others infirmities, how they are dry and pent with straining pulls: those feet that walked in the ways of God, how they are bored, and fastened to a Cross with nails: from hand to foot there is no part free, but all over he is covered in a mantle of cold blood, whose garments were doft before, and took of them that were his hangmen: Poor Savior, what a woeful sight is this? A bloody face, thorny head, watery eyes, wan mouth, strained arms, lashed shoulders, nailed hands, wounded heart, griping bowels, bored feet: Here is sorry pains, when no part is free: and these are the outward Symptoms of his state that appear in his Body.

We have thus far seen our Sun (the Sun of righteousness) in the daybreak, and rising, and height of his suffering: what remains further, but that we come to the Declination, and so end our journey for this time?

This Declination (say Physicians) is, when Nature overcomes sickness, so that all diseases attain not this time, but those, and those only that admit of a

Recovery: yet howsoever (saith my Author) there is no true declination before death: there is at least a seeming declination, when sometimes the symptoms may become more remiss, because of weak nature yielding to the fury and tyranny of death overcoming it. I will not say directly, that our Savior declined thus, either in deed, or in show: for neither was the cup removed from him, nor died he by degrees; but in perfect sense, and perfect patience both of body and soul, he did voluntarily, and miraculously resign his Spirit (as he was praying) into the hands of his Father. Here then was the true declination of this Patient, not before death, but in death, and rightly too: for then was it that this Sun went down in a ruddy Cloud; then was it that this Patient received the last dregs of his Purge; then was it that God's Justice was satisfied, the *consummatum est* was effected, all was finished: as for his burial, resurrection, and ascension which follow after this time they serve not to make any satisfaction for sin, but only to confirm it, or apply it, after it was made and accomplished.

But what use of all this? Give me leave (I pray) to shake the tree, and then do you gather the fruit: from the first part, his birth, we may learn Humility, a grace most prevailing with God for the obtaining of all graces; this was it that made David King, Moses a Governor: nay, what say we to Christ himself, who from his first entrance, until his departure to his Father, was the very mirror of true Humility itself? Learn of me (saith he) to be humble and lowly in spirit, and you shall find rest unto your souls. Hereunto accorded his Doctrine, when he pronounced them Blessed who were poor in spirit, hereunto accorded his reprehension, when he disliked their manners who were wont to choose out the chief rooms at feasts: hereunto accorded his practice, when he vouchsafed to wash his Disciples feet, and to wipe them with the towel wherewith he was girded. O Humility, how great are

thy riches, that are thus commended to us! Thou pleasest men, delightest angels, confoundest devils, and bringest thy Creator to a Manger, where he is lapped in rags, and clothed in flesh! Had we Christian hearts to consider the Humility of our Redeemer, and how far he was from our haughty dispositions, it would pull down our Pharisaical humors, and make us far better to remember ourselves.

Secondly, as we learn humility from his birth, so we may learn patience from his life. If any man will come after me (saith our Savior) let him deny himself, and take up his cross and follow me. Dear Christian, if thou wilt be saved, mind thy Christ: Art thou abused by lies, reproaches, evil sayings, or doings? We cannot more show how we have profited in Christ's School, then by enduring them all: if patience be in our calamities, they are no calamities, but comforts: this is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very enemies themselves, without any weapons at all. Come then, and do you learn this lesson of our Blessed Redeemer! Are you stricken? So was Christ of the Jews: are you mocked? So was Christ of the Soldiers: are you betrayed of your friends? So was Christ of his Apostle: are you accused of your enemies? So was Christ of the Pharisees: why complain you of being injured and maligned, when you see the Master of the house himself called Beelzebub? Hereunto ye are called (saith Peter) for Christ also suffered for us, leaving us an example, that ye should follow his steps, 1. Pet. 2:21.

Thirdly, as Patience from his life, so we may learn Remorse from his Passion, Is it nothing to you, all ye that pass by? O look on him, and let this look breed in you a remorse and sorrow for your sins: Our Savior labors in the extremities of pangs, his soul is sick, his body faints, and would you know the reason? Why, thus is the head wounded that he might renew

health to all the body; we sin, and Christ Jesus is heavy, and sore, and sick, and dies for it: his soul was in our souls stead, his body endured a Purgatory for us, that we both in body and soul might escape hell-fire, which our sins had deserved: who but considers what evils our sins have done, that will not grieve and mourn at the sin he hath committed? Oh that my head were a fountain of tears, that I might weep day and night for the sins of the daughters of my people! We have sinned, we have sinned, and what shall we say to thee, O Savior of men? Alas! Our sins have whipped thee, scourged thee, crowned thee, crucified thee; and if I have no compassion to weep for Thee, yet, O Lord, give me grace to weep for myself, who have done thus to Thee: O my Savior! O my sins! It is I that offend, it is thou must smart for it.

Fourthly, we may yet learn another lesson, Christ (saith Paul) humbled himself, and became obedient to the death, even the death of the Cross, Phil. 2:8, and is it not our parts to be obedient to him who became thus obedient for us? We may gather Humility from his birth, and Patience from his life, and Remorse from his Passion; and to make up the posy, here is one flower more, Obedience, which that Tree also yielded whereon he suffered. If you love me (saith our Savior) keep my Commandments. How, blessed Savior? If you love me? Who will not love thee, who hast so dearly loved us, as to give up thy dearest life for the ransom of our souls? But to tell us that there is no better testimony of our love, then to obey his commands, he woes us with these sugared words (whose lips like Lilies, are dropping down pure Myrrh) if you love me: If you love me, learn obedience of me, keep my Commandments: and to move us the more (if all this cannot) what love and obedience was there in him think you? Consider, and wonder! That the Son of God would banish himself thirty-three years from his glorious

Majesty; and what more? Would be born man; and what more? Would be the meanest amongst men; and what more? Would endure the miseries of life; and what more? Would come to the bitter pangs of death; and what more? Would be made obedient to the death, even the death of the Cross; a degree beyond death. O Son of God, whither doth thy humility descend? But thus it must be, the Prophets had foretold it, and according to their prophesies the days were accomplished, When he himself must be purged: He was born, he lived, he suffered, he died, and thus run round the wheels of those miserable times; [When] he had by himself purged our sins.

You see the Time's past, and a new Time must give you the remainder of the Text; the Time is [when,] the Person [He,] and he it is that in order will next come after, only have you the patience, till we have the leisure to draw out his picture, and then you shall see him in some mean proportion, Who had by himself purged our sins.

[He]

We have observed the time When he purged, and now time it is that you know the Physician who administers it: the Apostle tells you it is [He] that is, Christ our Savior, who seeing us labor in the pains and pangs of sin, he bows the heavens and comes down; he takes upon him our frailty, that we through him might have the remedy to escape hell fire. Come then, and behold the man, who undertakes this cure of souls; He cometh leaping upon the mountains, skipping upon the hills, saith Solomon in his Songs: and would you know his leaps, saith Gregory? See then how he leaps from his Throne to his Cratch, from his Cratch to his Cross, from his Cross to his Crown; downwards and upwards, like a Roe or a young Hart upon the mountains of spices.

His first leap downwards was from heaven, and this tells us how he was God from everlasting: so said the Centurion, Surely this man was the Son of God, Mark 15:39. How else? The sin of man could no otherwise be expiated, but by the Son of God; man had sinned and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have suffered, but he could not have satisfied; therefore this man was God, that in his man-hood he might suffer, and by his God-head he might satisfy: O wonderful Redemption! That God must take upon him our frailty: had we thus far run upon the score of vengeance, that none could satisfy but God himself? Could not he have made his Angels Ambassadors, but he himself must come in person? No; Angels, or Saints could neither super-arrogate, but if God will save us, God himself must come and die for us: it were sure no little benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor; this were most wonderful, and indeed beyond all expectation; and yet thus will the King of heaven deal with us, he will not only pardon our faults, but satisfy the Law: we sin against God, and God against whom we sin, must die for it: this is a depth beyond founding, an height above all human reach, what is he? God.

But we must fall a note, the Creator is become a Creature; if you ask what Creature? I must tell you, though it were an Angel, yet this were a great leap, which no created understanding could measure; what are the Angels in respect of God? He is their Lord, they but his servants, ministers, messengers, and howsoever it would dazzle us to behold their faces, yet cannot the brightest Angels stand before God, but they are fain to cover their own faces with a pair of wings: the difference may appear in Revel. 5:13,14, where the Lamb is said to sit upon the Throne, but the four Beasts

and four and twenty Elders fall down and worship him. Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? And yet thus far will the Lamb descend that for our sakes he will disthrone himself, reject his state, take the office of an Angel, to bring us the glad tidings of salvation in purging our sins.

And was he an Angel? Nay that was too much, he was made (saith the Apostle) a little lower than the Angels for the suffering of death, Heb. 2:9. What? The Son of God to be made lower than the Angels? Here was a leap beyond the reach or compass of all human thoughts; he that made the Angels, is made lower by a little then the Angels; the Creator is not only become a creature, but inferior to some creatures that he did create: O ye Angels, how stand ye amazed at this humility? That God your Master should become meaner than his servants, that the Lord of heaven should deny the dignity of powers, principalities, Cherubim, Seraphim's, Arch-Angel, or Angel: O Jesus! How contrary art thou to thy aspiring Creatures? Some Angels through pride would needs be as God, but God through humility is made lower than the Angels, not equal with them, but a note below them, as David that sweet singer of Israel sung, thou madest him little lower than the Angels, Psalm 8:9.

But how much lower? By a little (saith Paul) and if you would know what that little was, he tells you again, that he took not on him the nature of Angels, but he took on him the seed of Abraham, Heb. 2:16. Here is that great abyss, which all the powers of heaven could no less but wonder at: Abraham's Lord is become Abraham's Son; the God of Abraham, the God of Isaac, and the God of Jacob, hath took upon him the seed of Abraham, the seed of Isaac, and the seed of Jacob; wonder above wonders! That God should take the shape of Angels, is more than we can think, but to take on

him the nature of man, is more than the tongue of Angels can express; that the King of heaven should leave his glorious mansion, and from the bosom of his Father come into the womb of his mother, from that company of Angels, and Arch-Angels, to a rude rout of sinful men: Tell ye the daughters of Zion, behold thy King cometh unto thee, saith the Prophet Isaiah in the 62. Chap. 11 verse, what could he less? And what canst thou more? Wonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of man; and he that was more excellent than all Angels, becomes lesser, lower than the Angels, even a mortal, miserable, wretched man.

But what man? As he is King of heaven, let him be King of all the world; if he be man, let him be the ruler of Mankind: no, thou art deceived (O Jew) that expectest in thy Savior the glory of the world; fear not Herod the loss of thy Diadem, for this child is born, not to be thy successor, but if thou wilt believe, to be thy Savior; was he a King on earth? Alas! Look through the Chronicles of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born but at Bethlehem, a little City? Where did the shepherds find him, but in a sorry cottage? Who were his Disciples, but poor Fisher-men? Who his companions, but Publicans and sinners? Is he hungry? Where stands his Table, but on plain ground? What are his dainties, but bread and a few fishes? Who are his guests, but a rout of hungry starved creatures? And where is his lodging, but at the stern of a ship? Here is a poor King, without either presence or bed-chamber, The foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head, Matth. 8:20.

6. Descend we a little lower, and place him in our own rank, what was he but a Carpenter, say the Jews in scorn? Is not this the Carpenter, Mary's son? Mark. 6:3. A poor trade sure, but to show us that he was man, and how much he hated idleness, some time he will bestow in the labors of man's life: but O wonder! If he will reject majesty, let him use at least some of those liberal arts; or if he will be mechanical, let him choose to some noble trade, Thy Merchants were the great men of the earth, said the Angel to Babylon, Apoc. 18:23. Ay, but our Savior is no Adventurer, neither is he so stocked to follow any such profession; once indeed he travelled into Egypt with Joseph and Mary, but to show us that it was no prize, you may see Mary his mother steal him away by night, without further preparation: what, gone on a sudden? It seems there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the doors and away: what portion then is for the Lord of heaven? O sweet Jesu, thou must be content for us to hew sticks and stocks, besides which (after his coming out of Egypt, about the seventh year of his age, until his baptism by John, which was the thirtieth) we find little else recorded in any Writers, profane or Ecclesiastical.

7. And are we now at our just Quantum? Alas, what quantity, what bounds hath the humility of our Savior? Is he a Carpenter? That were to be master of a trade, but he took on him (saith the Apostle) the form of a servant, not a master, Phil. 2:7. It is true, he could say to his Apostles, Ye call me master, and Lord, and ye say well, for so I am, John. 13:13, and yet at that very instant mark but his gestures, and you may see their Lord and Master, become a servant to his servants: his many offices express his services, when he rose from supper, and laid a side his upper garments, and took a towel and girded himself, and after that he had poured water in a basin,

begun to wash his disciples feet, and to wipe them with the towel wherewith he was girded. O ye blessed spirits, look down from heaven, and you may see even the Almighty kneeling at the feet of men! O ye blessed Apostles, why tremble ye not at this so wonderful sight of your lovely, lowly Creator? Peter, what doest thou? Is not he the beauty of the heavens, the Paradise of Angels, the brightness of God, the Redeemer of men? And wilt thou (notwithstanding all this) let him wash thy feet? No, leave, O Lord, leave this base office for thy servants, lay down the towel, put on thy apparel, see Peter is resolute. Lord, doest thou wash my feet? No Lord, thou shalt never do it. Yes Peter thus it must be, to leave thee and us a memorial of his humility; I have given you an example (saith Christ) that ye should do as I have done unto you: and what hath he done, but for our sakes is become a servant, yea his servants servant, washing and wiping, not their hands, or heads, but the very meanest, lowest parts, their feet.

8. And yet there is a lower fall, How many hired servants (said the Prodigal) at my father's house have bread enough, and I die for hunger? And as if our Savior's case were like the Prodigals, you may see him little lower than a servant, yea little better than a beggar: Ye know (saith the Apostle) the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, 2 Cor. 8:9, poor indeed, and so poor, that he was not worth a penny to pay tribute, till he had borrowed it of a fish, Mat. 17:27. See him in his birth, in his life, in his death, and what was he but a pilgrim, that never had house to harbor in? A while he lodges in an oxen-stall, thence he flies into Egypt, back he comes into Galilee, anon he travels to Jerusalem, within a while (as if all his life were but a wandering) you may see him on mount Calvary hanging on the cross, was ever any beggar's life more miserable? He hath no house, no money, no friends, no lands, and

howsoever he was God the disposer of all; yet for us he became man, a poor man, a mean man, yea the meanest of all men: and this another step downwards.

9. But this now low enough, men are the image of God: ay but the Son of God is not used as a man, but rather as a poor dumb beast appointed to the slaughter: what was he but a sleep, said Isaiah of him? Isaiah. 53:7, a sheep indeed, and that more especially in these two qualities. First, as a sheep before the shearer is dumb, so he openeth not his mouth: and to this purpose was that silence of our Savior: when all those evidences came against him, he would not so much as drop one syllable to defend his cause: if the high Priests question him, What is the matter that these men witness against thee? Matthew tells us that Jesus held his peace, Mat. 26:63. If Pilate say unto him. Behold how many things they witness against thee, Mark tells us, that Jesus answered him nothing, Mark. 15:5. If Herod question with him in many words, because he had heard many things of him, Luke tells us, that he answered him nothing, Luk. 23:9. As a poor sheep in the hands of the shearer, he is dumb before his Judges and accusers, whence briefly we may observe, Christ came not to defend, but to suffer condemnation. Secondly (as a sheep he is dumb, and) as a sheep he is slain; He was led (saith the Prophet) as a sheep to the slaughter. O Jesu! Art thou come to this? To be a man who art God, a sheep, who art man, and so for our sakes far inferior to ourselves: nay worse, a sheep: how? Not free, as one that is leaping on the mountains, or skipping on the hills; no, but a sheep that is [led:] led whether? Not thither as David was, who could say of his Shepherd, that he fed him in green pastures, and led him forth besides the waters of comfort: no, but led to the slaughter. He is a sheep, a sheep led, a sheep led to the

slaughter; and such a slaughter, that were he a dumb creature, yet great ruth it were to see him so handled as he was by the Jews.

10. And yet will his humility descend a little lower, as he was the poorest of men, so the least of sheep; like a lamb, saith the Apostle, Act. 8:32, and, Behold the Lamb (said John the Baptist) even the Lamb of God which takes away the sin of the world, Joh. 1:29. This was that Lamb which the Paschal Lamb prefigured, Your Lamb (saith God to the Israelites) shall be a Lamb without blemish, and the blood shall be a token for you, that I will pass over you, Exod. 12:13. But was ever lamb like the Lamb of God? He is without blemish, saith Pilate, I find no fault in him, Luk. 23:4, and the sprinkling of his blood (saith Peter) is the right token of election, 1 Pet. 1:2. Such a lamb was this Lamb without blemish in his life, and whose blood was sprinkled at his death, in life and death ever suffering for us, who (had he not done so) should forever and ever have suffered ourselves. Tell me, O thou whom my soul loveth, where thou feedest! Saith the Church in Canticles, tell me? Yes: If thou knowest not (saith our Savior) go thy way forth by the foot-steps of the flock, Cant. 1:8. Our Savior is become a man, a sheep, a lamb, or if this be not humility enough, he will yet take a leap lower.

11. What is he but a worm, and no man yea the very scorn of men, and the outcast of the people, Psal. 22:6. Did you ever think we could have brought our Savior to thus low a degree? What, beneath a lamb, and no better than a worm? Heaven and earth may well ring of this, as being the greatest wonder that ever was: there is any bitter potion due to man, which the Son of God will not partake of to the utmost dregs; and therefore if Job say to the worm, thou art my sister, and mother; nay, if Bildad say, Man is a worm, and the son of man is but a worm; which is more than kindred: behold our Savior

stooping thus low himself, what is he but a man? Nay, as if that were too much, a worm, and not a man, as sung the Psalmist of him.

12. I am so low, that unless we think him nobody, we can down no lower; and yet here is one leap more, that if we take a view of it, we may suppose him to be nothing in esteem, a No-body indeed. Look we at every man in respect of God, and the Prophet tells us, All nations before him are as nothing, Isaiah. 40:17. And if man be thus, why sure the son of man will be no less: see then (to the wondrous astonishment of men and Angels) how greatness itself, to bring man from nothing, *Exinanivit se*, hath made himself nothing, or of no reputation, Phil. 2:7. How? Nothing: yes, saith Beza; He that was all in all, hath reduced himself to that which is nothing at all: and Tertullian little less, *Exhausit se*, He hath emptied himself, or as our translation gives it, He hath made himself (not of little, but) of no reputation.

Lo here those steps (the Scripture lighting us all the way) by which our Savior descended; he that is God for us became an Angel, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation.

Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Savior cannot move them a jot, either towards God, or from sin, and is not this a woeful lamentable case? I remember a passage in Cyprian, how he brings in the Devil triumphing over Christ in this manner: As for my followers, I never died for them, as Christ did for his, I never promised them so great a reward, as Christ hath done to his; and yet I have more followers than he, and they do more for me, then his do for him: hear, O heaven! And hearken O earth? Was ever the like frenzy? The

Devil, like a roaring Lion, seeks ever and anon to devour our souls, and how many thousands, and millions of souls yield themselves to his service, though he never died for them, nor will ever do for them the poorest favor whatsoever, but pay them everlastingly with pains and pangs, death and damnation? On the other side, see our Savior (God Almighty) take on him the nature of a man, a poor man, a sheep, a lamb, a worm, a nothing in esteem; and why all this? But only to save our souls, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoff at Christ's suffering, yea and let out his blood, and pull out his heart, and bring him a degree lower then very Beelzebub himself, rather then it will submit to his will, and march under his banner to the kingdom of heaven. Hence it is, that the Devil so triumphs over Christ, As for my followers (saith he) I never died for them as Christ did for his: no Devil, thou never diedst for them, but thou will put them to a death without all ease or end. Think of this, ye unbelievers; me thinks like a thunderbolt, it might shake all your hearts, and dash them into pieces.

But a word more to you, of whom I hope better things; let me exhort the Saints, that you for your parts, will ever love, and serve, and honor, and obey, and praise the Lord of glory, for this so wonderful a mercy; I pray, have you not cause? Had your Savior only sent his creatures to serve you, or some Prophets to advise you in the way of salvation, had he only sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not only send to the prison, but come himself to the dungeon, and ask, saying, Is such a man here? Or had he only come and wept over you, saying, Oh that you had never sinned; all these had been great mercies: But that Christ himself should come, and strive with you in

mercy and patience, that he should be so fond of a company of Rebels and Hel-hounds, (and yet we are not at the lowest) that he would for us become a man, a mean man, a lamb, a worm, a nothing in esteem. O all ye stubborn hearts, (too much stubborn are we all) if judgment and the hammer cannot break your hearts, yet let this mercy break you, and let everyone say, O Jesus hast thou done all this for me? Certainly I will love thee, and praise thee, and serve thee, and obey thee as long as I live. Say so, and the Lord say Amen to the good desires of your hearts. To whet this on the more, remember still, it is you that should have suffered, but to prevent this, it is he that was humbled, it is he that was crucified, it is he that was purged: what needs more? I am he, said Christ to the Jews when they apprehended him; He? What he? I know not what: but be he what he will, he it is our Savior, Redeemer, Physician, Patient, Who had by himself purged our sins.

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his ascent belongs rather to the words following my Text; for after he had purged, then he sat down on God's right hand on high. Come we then to the next words, and as you have seen the Person, so let us look for a companion; This may in misery yield some comfort, if but any society bears a share in his misery; But me thinks I hear you say to me, as the Athenians said to Paul, We will hear thee again of this matter another time.

[By himself]

The Time and Physician have prepared a Purge; but who is the Patient to receive it? It is man is sick, and it is man must purge, or otherwise he dies without all remedy or recovery: but alas! What Purge (what Purgatory) must that be which can evacuate sin? Should man take all the virtue of herbs and minerals, and distill them into one sublime and purest quintessence, yet

impossible were it to wash away sin: or the least dregs of its corruption: Not Galen nor Hippocrates, nor all the Artists, or Naturalists that ever lived on earth could find out, or invent any remedy for sin; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angel could afford: Behold then who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same Person, being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a-dying, and must he purge for it? Can Physic given to the sound, heal the party that is sick? It was the saying of our Savior, The whole need not the Physician, but they that are sick, and Christ Jesus for his part is whole indeed, No fault in this man, saith Pilate; and he is a just man, said Pilate's wife of him: to what end then should he purge that is whole, and we escape it that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Savior; the whole indeed need not the Physician, he needs no physic, no Purge, no Physician at all, but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick, for us he purged, that we through him might escape that danger of eternal fire.

But how purged he? By himself? Was there none to associate him in this misery? No, he purged by [himself] only, and that without a Partner or Comforter.

First, without a partner, there was none that laid a finger in the burden of his Cross to ease him: why, Blessed Savior, thou hast Myriads of Angels waiting on Thee, and can they not a little lighten thy heavy yoke? No, the Angels are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the Saints? If you will believe the Rhemists, they can tell you that the sufferings of Saints (sanctified in Christ's blood) have not only a forcible satisfaction for the Church, and its members; but withal they are the accomplishments of the wants of Christ's passion; an horrible blasphemy: as if Christ's were not sufficient in itself, but his wants must be supplied by the satisfaction of others; my Text tells me, Christ purged by [himself,] therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, Coloss. 1:24. Now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church; whence they argue these two points, first the want of Christ's sufferings, and secondly, the abounding of Saints sufferings for the satisfaction of others. To the first we answer, that the afflictions of Christ, which the Apostle saith, I fulfill, are not meant of the afflictions which Christ suffered in his Person, but in his members, thus Augustine; *Non dixit pressurarum mearum, sed Christi, quia membrum erat Christi*, The Apostle saith not, my afflictions, but Christ's, because he was a member of Christ, who is usually said to suffer both with, and in his members. To the second we answer, that Paul's sufferings, for his body which is the Church, served not for satisfaction, but for confirmation of their faith; thus Ambrose, Christ's passion sufficeth to salvation, Peter and Paul's passion serve only for example; so then if you will have the true sense of the words, they run thus; Now rejoice I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it in the Gospel of Christ: and good reason have we to admit of this comment; otherwise how is Christ a perfect Savior, if any act of our redemption be left to the performance of

any Saint or Angel? No it is Christ, and only Christ Jesus, and only Jesus, nor is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved, Acts 4:12.

3. But if not Angels, or Saints, what say we of good Works? Cannot they expiate sin? Yea, say our adversaries, they are meritorious, and applicatory; and expiatory, so here is a threefold use of them; what? Hath Christ purged by himself? And is there any other means whatsoever to expiate sin? No saith the Apostle, so incompatible are these two, his grace, and our works, that if it be of grace, it is no more of works, or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved— not of works, lest any man should boast himself, Ephes. 2:8,9.

4. But if no purging by Angels, Saints, nor good works, what say we to purgatory itself? We say it is a fable, or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes saith Roffensis, We went through fire and water, Psal. 66:12, and Sir Thomas Moor will have more Scripture yet, I have sent forth thy prisoners out of the pit, wherein is no water, Zach. 9:11, here are two places for Purgatory, and one saith, there is water, the other saith, there is no water; but to say truth of both the Catholic faith, resting upon divine authority believes heaven and hell, but third place (saith Augustine,) we know none, neither find we in holy Scripture, that there is any such place: neither speaks he only of places eternal, that are to continue forever, for he purposely disputes against *Limbus puerorum*: and rejects all places temporary; yea, elsewhere he acknowledgeth, there is no middle place at all, but he must needs be with the Devil, that is not with Christ: away then with those paper walls, and painted fires, a bug (could Harding once say) meet only to fray children;

God will have no rival in sins purge, no Angel in Heaven, no Saints, no works on earth, no purgatory under earth, it is he himself will purge it by himself, my text affirms it, (and who dares gainsay it) that he by himself (by no other) hath purged our sins.

Thus far you have seen Christ purging without a partner, he trod the winepress alone, and there was none to help him; but ô the bitterness of this purge that admits of no help, no ease; as he had no partner to help him, so no Comforter to cheer him in his so lamentable sufferings.

Some ease it is to have one or other touched with the sense of our miseries, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreshing; ay, but our Savior finds no refreshing at all, he purged by himself, without a Partner, without a Comforter; not any one earth or in heaven, that afforded his poor heart any cure or cordial. First, look on earth, for to them doth he address that speech in Lamentations, is it nothing to you all ye that pass by? The most grievous torments find some mitigation in the supply of friends, and what friends hath our Savior to comfort him in his torments?

1. If you say the Gentiles; I must confess he found faith in some, and a seeming favor from others: the Centurion is witness of the one, of whom our Savior himself confessed, I have not found so great faith no not in Israel, Matth. 8:10, and Pilate gives a token of the other, when he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man, Matth. 27,24 but alas! Did Pilate so favor him as to free him? No, he fears to condemn him being innocent, and yet dares not absolve him, being so envied as he was by the Jews; what then can a little water? What can Jordans floods? What can rivers of wine, and oil do, towards the washing of those hands, that had power to release him and

would not? He knew they had delivered him of envy, Matth. 27:18, he confesses, I find no fault in this man, Luk. 23:14, he tells him that he had power to crucify him, and he had power to loose him, John 19:10, and yet fondly would he wash away the guilt of his unjust sentence, with a little water on his hands; no Pilate, that ceremony cannot wash away thy sin, that sin I mean, which thou and the Gentiles in thee committed, in delivering of Jesus to the will of the Jews.

2. But if delivered to the Jews, sure it is well enough; he is their Countryman, Kinsman, of the stock of Abraham, of the Tribe of Judah, of the Family of Joseph; but this rather aggravates then allays his misery, that his own people should degenerate into Traitors: not a Gentile, but a Jew to be his Executioner: what torment had not been a lenitive, and a recreation in comparison of this? Daniel's Den, the three Children's Furnace, Isaiahs wooden Saw, Israel's fiery Serpents, the Spanish Inquisition, the Romish Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a Jew, witness our Savior's death, when they all conspired not only to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nails, and to make the Cross his Gibbet,

1. But what? No comforter amongst them all? Do the Gentiles condemn him? Will the Jews crucify him? And is there none to pity him? Yes, what say we of his Disciples, that heard him, followed him, and were sent of him by two and two into every City and place, whether he himself should come? Would you think that these seventy, (for they were so many in number) which for a time did his Embassage with joy, would now have forsaken him? Yes, if you mark it, many of them went back, and would walk no more with him; some stumble at his Doctrine, others at his passion, but all were

offended, as it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered, Matth. 26:31.

Yet if the Gentiles reject him, they do but like Gentiles who were ignorant of God; if the Jews hate and malign him, it is but their old wont of killing the Prophets; if the Disciples that are weaker, faint, and waver in faith, it was no more than was said of them: O ye of little faith! But what say we to the twelve Apostles, those Secretaries of his mysteries, stewards of his mercies, almners of his bounties, will they also go away, and leave him comfortless alone? No, can Peter say, Master, to whom shall we go, thou hast the words of eternal life, John. 6:68, or if he will have deeper protestations; I am ready to go with thee (saith Peter) into prison and to death, Luk. 22:33, to death? Yes, though I die with thee, I will not deny thee, and thus said all his Disciples, Matth. 26:35, and yet like Jonah Gourd, when the Sun beats hottest, how soon are they all gone, and vanished away? Loe one betrays him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

5. And yet if his Apostles leave him, what say we to Mary his mother, and other his friends? These indeed wait on him, seeing, sighing, wailing, weeping, but alas! What do those tears but increase his sorrows? Might he not justly say with Paul, What mean ye to weep and to break my heart? Act. 21:13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any salve to him, as ’tis one of his greatest, tenderest sores about him: Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children. O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, then on his own mangled self, that reels along fainting and bleeding even unto death, the

tears that drop from their eyes is more to him, then all the blood in his veins, and therefore careless (as it were) of his own sacred person, he turns about his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, weep not for me, but weep for yourselves and your children: But O blessed Savior, didst thou flow unto us in showers of Blood, and may not we drop a tear for all those purple streams of thine? Yes Lord, thou dost not here forbid us weeping, only thou turnest the stream of our tears the right way; that is to say, homewards into our own bosoms, pointing us to our sins, the truest cause of thy sufferings.

6. But as for comfort to our Savior, whence (trow ye) may it come? If we compass the earth, the Gentiles, Jews, his Disciples, Apostles, Mary his own Mother, and all other his friends, they are but as Job's miserable comforters all; but let us go up into heaven, and there (if anywhere) be his comforters indeed: alas! What comforters? If you imagine the Angels, it is true they could attend him in the Desert, and comfort him in the Garden, but when he came to the main act of our Redemption, not an Angel must be seen: how, not seen? No, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O ye blessed Angels, how is it that your Hallelujahs cease? That your songs which you warbled at his birth, are finished at his death; that your glorious company, which are the delight of happy souls is denied to him, who is the Lord and Maker both of you and them: why, thus it must be for our sakes: I am full of heaviness (said our Savior in his type) and I looked for some to take pity, but there was none, and for comforters, but I found none, Psal. 69:20.

7. And yet if the Angels be no comforters, he hath a Father in heaven that is nearer to him: I and my father are one (saith our Savior) and it is my Father that honoreth me, John. 8:34, it is my Father that loveth me, John. 10:17, it is my Father that dwelleth in me, John. 14:10, and howsoever others forsake me, and leave me alone; (as himself proclaims it) yet I am not alone, because the Father is with me, John. 16:32. Is it so, (sweet Savior) whence then was that sorrowful complaint of thine; My God, my God, why hast thou forsaken me? Leo it is that first reconciled it, and all antiquity allow of it: the union was not dissolved, but the beams, the influence was restrained: *Affectione justitiae* (saith Scotus) he was ever united to his Father, because he ever loved, trusted, and glorified him; but *affectione commodi*, that delight ever emergent from that divine vision, was for a time suspended, and therefore was it that his body drooped, his soul fainted, he being even as a scorched Heath-ground, without any drop of dew of the divine comfort on it.

8. Yet be it that his Father now forsakes him, will he forsake himself? O yes! He burns in the fiery furnace of affliction, without all manner of refreshing; and this was it that was figured in the Law, by those two Goats offered for the sins of the people; whereof the one was the Scape-Goat, and the other was the Offering: the scape-goat departed away, and was sent into the wilderness, but her companion was left alone in the torments, and made a Sin-Offering for the people: even so was this Sacrifice of God-man, man-God, blessed forever, the humanity was offered, but the divinity escaped; the humanity suffered for the sins of the world, but the divinity departed away in the midst of sufferings, and left her sister and companion all alone in the torments: thus he purged himself, himself only in his humanity, no other with him, all other left him; the Gentiles, Jews, Disciples, Apostles,

Mary his mother, and God his Father, nay he himself is bereaved of himself, the humanity of his divinity, if not in respect of the union, yet as touching the consolation, When he had by [himself] (in his human nature, without any comforter) purged our sins.

Thus far you have seen Christ drink the cup of his bitter pains, pure and without mixture of any manner of ease; what now remains, but that we make some use of it?

I will take the cup of salvation (saith David) and call upon the Name of the Lord, Psal. 116:13, and what can we less? If our Savior hath begun to us in pains, shall not we afford him our thanks? The Cup of death could not pass from him, and must the Cup of Salvation be removed from us? O praise him, praise him all his Hosts: howsoever he was alone in his sufferings, let us all bear the burdens in a song of thanksgiving, and in this song let us singing weep, and weeping sing; our sins may draw the tears which were the cause of his sufferings, and our salvation may make us sing, which those his sufferings did effect: what needs more? He suffered by [himself] the cause our sins, the effect our salvation; let us mourn for the one, and praise him for the other; praise him, and him alone, for he had no partner in his sufferings, nor will he have any in our thanks, he had no comforter in his miseries, nor must any share with him, in the duty we owe him of praising his Name: Alas, have we not reason (think you) to give all the glory unto him? It was he that suffered that which we deserved he purged by [himself] when we ourselves lay sick of sin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, then he by himself in our stead, came, and purged our sins.

Thus far you have seen the Patient, and order now requires that we prepare the Receipt, the Patient was [himself] the Receipt is a [Purge] but to

confect this Purge, we must crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

[Had purged]

You see who it is that hath freed us from sin, to wit, Christ our Savior without a Compurgator; he [purged by himself] but what did he by himself? Do we say he purged? What need he to purge, who never committed any sin in thought, word, or deed? It is without doubt he needs not, and yet do it he will, not to clear himself, but us.

But this Purge doth imply a medicine, and so we must apply it, a medicine it was, and many medicines he used for the curing of man's soul; the first by diet, when he fasted forty days and forty nights. Matth. 4:2, the second by Electuary, when he gave his most precious body and blood in his last Supper, Matth. 26:26. The third by sweat, when great drops of blood issued from him falling down to the ground, Luk. 22:44. The fourth by plaster, when he was spit upon by the Jews, Mark 15:19. The fifth by potion, when he tasted vinegar mingled with gall, Matth. 27:34. The sixth by letting of blood, when his hands and feet were pierced, yea, when his heart vein was stricken, and his side gored with a Spear, John. 19:34, the last (which contains all the rest) was by purge, when by all his sufferings (and especially by his blood-shed) he washed us from our sins, Revel. 1:5. Here was the cures of all cures which all the Galenists in the world may admire with reverence, that our Lord and Savior should become our surety, that our soul-Physician should become our Purger: how? Not by giving us Physic, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath by himself purged and delivered us of it.

But that we may the better see how this Purge wrought with him, we must know, that purging in general, is taken for any evacuation whatsoever: and to say truth in a word, the evacuation of Christ's blood was the right purging of our sins. Hence is it, that (as Scriptures affirm) the blood of Christ doth redeem us, cleanse us, wash us, justify us, sanctify us: Ye were redeemed by his blood, 1 Pet. 1:19, and his blood cleanseth us from all sin, 1 Joh. 1:7, and he washed us from our sins in his blood, Revel. 1:5, and being now justified by his blood, Rom. 5:9, and therefore Jesus suffered, that he might sanctify the people with his own blood, Heb. 13:12. This blood was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apostle concludeth, almost all things are by the Law purged with blood, and without shedding of blood is no remission, Heb. 9:22. It is true, Christ purged by his death and other his sufferings, and yet are all these contained in the shedding of his blood: this blood is the foundation of true Religion, for other foundation can no man lay. Wherefore neither was the first Testament ordained without blood, Heb. 9:18. Nor is the New Testament otherwise sealed, then with blood, Matth. 26:28. What needs more? If the blood of Bulls and of Goats (in the Old Testament) sanctifieth to the purifying of the flesh, how much more shall the blood of Christ (in the New Testament) purge your Consciences from dead works, to serve the living God. Heb. 9:13,14. O sweet blood of our Savior that purgeth our Consciences, evacuates our dead works, restores us to our God, will bring us unto heaven.

But O my Savior, wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? Is it thy precious blood that hath given this hew? Yes, an hew often dipped in the Wine-fat, and that we may

the better see the color, let us distinguish the times when his Blood was shed for us.

Six times, saith a Modern: seven times, saith Bernard, did Christ shed his blood for us; and (to reduce them into order) the first was at his Circumcision, when his name Jesus was given him, which was so named of the Angel, before he was conceived in the womb; and was this without Mistery? No (saith Bernard) for by the effusion of his blood he was to be our Jesus, our Savior. Blessed Jesu! How ready art thou for the Sacrifice? What? But eight days old, and then to shed thy blood for the salvation of our souls? *Maturum hoc Martyrium*, here is a mature Martyrdom indeed. It is a superstition took up with the Egyptians and Arabians, that Circumcision should fright away devils: and the Jews have a conceit not much unlike: for when the child is Circumcised, one stands by which a vessel full of dust into which they cast the Prepuce: the meaning of it is, that whereas it was the curse of the Serpent, Dust shalt thou eat all the days of thy life: they suppose therefore the Prepuce (or fore skin) being cast into the dust, the Devil by that Covenant eats his own meat, and so departs from the child. But howsoever they err, of this we are sure, that Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his blood; this blood was it first shed at his Circumcision; and we cannot imagine it a little pain, seeing the flesh was cut with a sharp stone which made Zipporah to cry out against Moses, Surely a bloody husband art thou to me: what a love is this, that Christ newly born should so early shed his blood? But all was for our sakes, for the salvation of our souls.

2. You see one vein opened, but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the

garden, when (as the Evangelist testifies) he fell into an agony, and his sweat was like drops of blood, trickling down to the ground: here is a physic-purgative indeed, when all his body evacuates sweat like drops of blood: but what? Be the pleurisy never so great, how strange is the phlebotomy? It seems not to consult where the sign lies, you see all his body falls at once to sweating and bleeding, not is the cure less strange than the physic; for we had surfeited, and it is he that purgeth; we had the fever, and it is he that sweats and bleeds for the recovery of our health; did you ever hear of such a remedy as this? Ofttimes a bleeding in the head (say Physicians) is best stop by striking a vein in the foot; but here the malady is in the foot, and the remedy in the head; we (silly wretches) lay sick of sin, and Christ our Savior purgeth it out by a sweat like drops of blood trickling down to the ground: here is a wonder, no violence is offered, no labor is sustained, he is abroad too in the raw air, and laid down groveling on the cooler earth, or if all this be not enough to keep him from sweating, the night is cold (so cold that hardier soldiers were fain to have a fire within doors) and yet notwithstanding all this, he sweats saith the Text: how sweats? It is not *sudor diaphoreticus*, a thin faint sweat, but *grumosus*, of great drops, and those so many, so violent, as they pierce not only his skin, but clothes too, trickling down to the ground in great abundance; and yet may all this fall within the compass of a natural possibility. But a sweat of blood puts all reason to silence, yea, saith Hilary, it is again nature to sweat blood, and yet (howsoever nature stands aghast) the God of nature goes thus far, that in a cold night (which naturally draws blood inwards) he sweats without heat, and bleeds without a wound. See all his body is besprinkled with a Crimson dew, the very veins and pores, not waiting the tormentors fury, pour out a shower of blood upon the sudden; foul sin that could not be

cleansed save only by such a bath! What? Must our surfeits be thus sweat out by our Savior? Yes (saith Bernard) we sin, and our Savior weeps for it, not only with his eyes, but with all the parts of his body: and why so? But to this end, That the whole body of his Church might be purged with the tears of his whole body. Come then ye sons of Adam, and see your Redeemer in this heavy case! If such as be kind and loving are wont (when they come to visit their friends in death or danger) to observe their countenance, to consider their color, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Savior; What think you when you see in him such wonderful, strange, and deadly signs? Our sweat (howsoever caused) is most usual in the face or forehead; but our Savior sweats in all his body, and how then was that face of his disfigured when it stood all on drops, and the drops not of a watery sweat, but of scarlet blood? O my heart! How canst thou but rend into a thousand pieces? O my beloved! Well may our eyes shed tears at this, when his veins thus shed their blood for us.

3. But here is yet a third effusion of blood, and that (as Bernard tells us) was in *vellicatione genarum* in the nipping's and tearing's of his sacred cheeks, to this bears the Prophet witness, Isaiah 50:6. I gave my back to the smiters, and my cheeks to the nippers; or as our later Translation, I gave my back to the smiters, and my cheeks to them that plucked off the hair: whether his cheeks were torn, or his beard plucked off, some vary in opinion: Bernard thinks both might be true; or howsoever we believe, most probable it is, that neither of them could be effected without effusion of blood. And now me thinks I see that face fairer then the sons of men spit on by the Jews; nor is their scorn without some cruelty; for in the next Scene they exercise their fists, which that they may do with more sport to them,

and spite to him, they first blindfold him, and then smiting him on the face, they bid him read who it is that strikes him; and yet (as if whiteness of their spittle, and blueness of their strokes, had not caused enough colors) they once more die his rosy countenance in a bloody red; to this end do they nip his cheeks with their nails, and (as others) pluck off his hair with their fingers, whereby streams and strokes of blood run down his cheeks, and drop down at his chin to his lower garments: O sweet face of our Savior, what mean these sufferings, but to tell us, if ever confusion cover our face for him, that we consider then how blood and sweat thus covered his face for us.

4. But yet here's a fourth effusion at his coronation; the blows drew not blood enough from his face, and therefore the thorns must fetch more from his head; If mine adversary, says Job, should write a book against me, surely I would take it upon my shoulder, and bind it as a crown unto me, Job 31:36. The Jews instead of writing a book, they wreath a crown, and see how our Savior binds it to him; not only on his shoulder as a cross to bear it, but on his head too, as a crown to triumph in it: but neither is it for triumph only, but for torture; it is a crown woven of boughs, decked with thorns, and drops of blood in lieu of precious stones. O Jesus! Was that spittle thy ointment, that reed thy scepter, those thorns thy crown, that purple dyed with blood, thy royal robes? Unthankful people, thus watered with his blood, that bring forth nothing but briars and thorns to crown him!

But wherefore thorns, save only to crush into his tender head? And to this purpose they do not only stick his head full of them, but after the putting it on, to fasten the crown the better, they strike him on the head with their reeds, or canes. Matthew 27:30. See here thorns, not like ours, but (as the country afforded) stronger and greater, to pierce his skull with more ease;

and see here canes, not as ours, but heavier and solider (as Jewry had plenty of them) to beat and hammer that crown of thorns deeper and deeper into his head. O then imagine, what streams of blood gushed out, when all those sharp prickles were shut in? No less than a shower of blood now rained on his neck, his face, his shoulders; and all this for us, to make us members of that head, his head thus bleeds down upon all his members. (Bernard on the passion of Christ.)

And his head-vein being opened, there is a fifth effusion of blood issuing out of his body; this was caused by the whips wherewith the merciless tormentors fetched blood from his sacred sides: is not here matter for our meditation to work on? Consider (I pray you) how rude are the hang men that strip our Savior of his garments, and then go about to bind his holy body to a pillar? He (poor man!) stands at the post alone, without any friends to comfort, or eye to compassionate him, whilst they strike on their lashes, redouble their strokes, again and again fall upon him afresh, as if they would not leave a drop of blood in all his body: but stay, what justice in all this? The Law of Moses commanded that Malefactors should be beaten with whips, and it shall be if the wicked be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face according to his fault by a certain number: what number? Forty stripes he may give him, and not exceed, lest if he should exceed and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. 25:2,3. Thus indeed were the Jews tied, but the Gentiles neither bound by law, nor moved with compassion, far exceed this number; I have read that he received no less than 5400 stripes; which if we consider these things, is not altogether improbable. First, the law of beating; that every guilty should be stricken by every one of the Soldiers, a free-man with staves, and a

bond-man with whips. Secondly, the cause of this Law, that the body of him that was to be crucified, should be disfigured, that the nakedness should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful, but all things torn and full of commiseration. Thirdly, the purpose of Pilate who hoped to spare his life, by this so great cruelty used against him. Fourthly, the great care and haste which the Priests used in carrying of the cross, lest Christ should have died before he was crucified: every one of these reasons argue an unreasonable whipping, which our poor Savior endured. But (O joy of the Angels, and glory of Saints) who hath thus disfigured thee? Who hath thus defiled thee with so many bloody blows? Certainly they were not thy sins, but mine, that have thus evil entreated thee: it was love and mercy that compassed thee about, for I should have suffered, but to prevent this, thy mercy moves thee, and so thou takest upon thee all my miseries.

6. But all this will not satisfy the Jews, Behold the man, said Pilate to them, when he thought to have pacified their wrath by that doleful sight, but this nothing moved them, though (presently after) it moved rocks and stones to shiver in pieces: Behold then a sixth effusion of blood, when his hands and feet were pierced thorough with nails: he bears indeed upon his shoulders an heavy and weighty cross of fifteen foot long, which must needs (say some) cause a great and grievous wound, but (to omit that which is questionable) here be those woeful sufferings; now come the barbarous inhumane hang-men, and begin to lose his hands that were tied to the post, to tie them to (a worser pillory) the cross, then strip they off his gore-glued clothes, which did so cleave to his mangled battered back, that they pull off clothes and skin together: nay, yet more (and how can I say it without tears for sin,) the cross is ready, and nothing wanting but a measure for the holes;

down therefore they lay him on it, and though the print of his blood gives them a true length, yet spitefully they take it longer, that so they may stretch and rack him on the cross, till you may tell his bones. And now all fitted, his hands and feet are bored, the greatness of whose wounds David fore-showed by those words, They digged my hands and my feet, Psal. 22:16. And well may we think so, for (as Ecclesiastical History reports) so big were the very nails, that Constantine made of them a helmet, and a bridle. O then what pain is this, when all the weight of his body must hang on four nails, and they to be driven (not into the least sensible parts, but) thorough his hands and his feet, the most sinew it, and therefore more sensible parts of all other whatsoever; yet to hang thus for a time were (it may be) somewhat tolerable, but thus he hangs till he dies, and so the longer he continues, the wider go his wounds, and the fresher is his torture. And now (my brethren) behold and see, if there were ever any sorrow like unto this sorrow: alas! What else appears in him, but bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet? Digged, I say, not with small pins, but with rough boisterous nails, and how then shot the blood from those hands and feet thus digged, and digged thorough? O, I am the rose of Sharon, it is truly said of Christ, Look on one hand, and on the other, and you may find roses in both; look on one foot, and on the other, and you may find roses in either; In a word, look all over his body, and it is all over rosy, and ruddy in blood.

7. Can we anymore? Yes, after all these showers of blood, here is one more effusion; for after his death, One of the soldiers with a spear pierced his side, and forthwith came there out blood and water, John. 19:34. The Soldier that gave this wound (they say) was a blind man, but our Savior's blood springing out on his eyes, restored him to his sight, and so he became

a Convert, a Bishop, and a Martyr: a strange cure, where the Physician must bleed, but so full of virtue was this blood, that by it we are all saved. And yet (O Savior) why didst thou flow to us in so many streams of blood? One drop had been enough for the world, but thy love is without measure. Physicians are usually liberal of other men's blood, but sparing of their own; here it is not so: for instead of the Patients arm, it is the Physicians own side that bleeds; instead of a lancet here is a spear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very vein of his heart? That heart where never dwelt deceit, see how it runs blood and water for our sins, here is the fountain of his Sacraments, the beginning of our happiness: O gate of heaven! O window of Paradise! O place of refuge! O tower of strength! O sanctuary of the just! O flourishing bed of the Spouse of Solomon! Who is not ravished at the running of this stream? Me thinks I still see the blood gushing out of his sides, more freshly and fully then those sweet golden streams which run out of Eden to water the whole world. But is it his hearts blood? What? Keeps he nothing whole without him, nor within him? His Apostles are scattered in the garden, his garments at the cross, his blood how many wheres? His skin they have rent with their whips, his ears with their blasphemies, his back with their furrows, his hands and feet with their nails, and will they yet have his heart too cloven with a spear? What a wonderful thing is this, that after all those sufferings he must have one wound more? Why (Lord) what means this open cleft and wound within thee? What means this stream and river of thy hearts-blood? O it is I that sinned, and to wash it away, his heart runs blood and water in abundance.

Lo here those seven effusions of our Savior's blood, the first at his circumcision, the second in the garden, the rest when his cheeks were

nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened with a spear, whence came out an issue of blood and water.

And be our sins thus purged? Lord in what miserable case lay we, that Christ our Savior must endure all this for us! Were our sins infinite, for which none could satisfy but our infinite God? Were not our iniquities as the sands, for which no less then an Ocean of blood could serve to cover them? Sure here is a motive (if nothing else) to draw from us the confession of our manifold sins. Lord, we have sinned, we have sinned grievously, heavily, and with a mighty hand; and what now remains, but that we never cease weeping, crying, praying, beseeching, till we get our pardon sealed in the blood of Christ? O beloved! Let me entreat you for Christ's sake, for his bloods sake, for his deaths sake, that you will repent you of your sins which have put him to these torments: and to this end I shall entreat you thus to order your repentance: 1. First (after confession of your manifold sins) look upon him whom you have pierced; and by your meditation supposing him to lie afore you, weep, and weep over him, whom you see, by your sins, thus clothed in his blood. Why thus shall it be with the house of David, Zach. 12:10. I will pour upon the house of David (saith God) and upon the inhabitants of Jerusalem the spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one that mourneth for his only son; and be sorry for him, as one that is sorry for his first-born: in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. What is the house of David? And what are the inhabitants of Jerusalem, but the elect people of God? And if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his only son, yea, be sorry for him, or be in bitterness for

him as one that is in bitterness for his first-born. Is it not time, think you? Do you not see how every part of our Savior bleeds afore you, his head bleeds, his face bleeds, his arms bleed, his hands bleed, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleed, his legs bleed, his feet bleed: and what makes all this blood-shed but our sins, our sins? O that this day, for this cause, we would make a great mourning as the mourning of Hadadrimmon in the valley of Megiddon! O weep, or if you will not weep for him, yet weep for yourselves, and your own sins: alas, have you not cause? Your sins were his murderers, and your hands by your sins were imbrued in his blood.

2. Secondly, stay not here, but when you have mourned and wept over your Savior, then hate those sins that wrought this evil on your Savior. Which that you may do effectually, send your thoughts a far off, and see your Savior in his circumcision, in the garden, and when you have done so, then follow him a little further; behold the tears in his eyes, and the clotted blood that came from him when his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened: and then, O then see if you can love those sins that have done all this villainy! Love them, said I: no (if you have any share in Christ) I hope you will rather be revenged on your sins, rather you will everyone say, O my pride, and my stubbornness, and my looseness, and my uncleanness, and my drunkenness, these were the nails, and the whips, and the spear that drew blood from my Savior, therefore let me be forever revenged of this proud, stubborn, rebellious heart of mine own; let me forever loath my sin, because it brought all this sorrow on my Savior. Is not this ordinary with men? Should any one murder your Father or friend, whom you highly regarded and honored, would you brook his sight, or endure his company? Nay, would

not your hearts rise against him? Would you not prosecute the Law to the uttermost? And if you might be the Executioner, would you not wound him and mangle him, and at every stroke cry out, Thou wast the death of my Father, thou wast the death of my Father: and is the heart of a man thus enraged against him, that hath but murdered his friend or his father? O then how should your hearts be transported with infinite indignation (not against the man but) against sin that hath shed the precious blood of your father, your Master, your God, your King, your Savior? O follow, follow, after these sins with an Hue and Cry, bring them to the Bar, set them be-the Tribunal of that great Judge of heaven, and cry, Justice Lord, justice against these sins of mine; these slew my Savior, Lord slay them; these crucified my Savior, Lord crucify them: Why thus pursue and never leave them, until (if it possible may may) you see these sins bleed their last; never think you have done enough, but still give your corruptions one hack more, confess your sins once more and say, Lord, this pride, and this stubbornness, and this looseness of heart, these are they that killed my Savior, and I will be revenged of them.

3. Thirdly, stay not here neither, but when you have mourned for your sins, and sought revenge on them, then by Faith cast them all on the Lord Jesus Christ; ease your own souls of them, and hurl your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but only by Christ's blood, and how must you apply this but by Faith? Now then, in the last place have faith, rinse your soul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defied, yet (questionless) the blood of Jesus Christ will purge you from all sin: If the blood of Bulls and Goats (saith the Apostle) and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much

more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God: You may talk of a Purgatory, why here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of Judah to wash in; and I pray you mark it, it is not only for justification, but being applied by faith, as effectual for sanctification; not only for the expiation of sin, that it be not laid to your charge, but withal to purge your Consciences from dead works to serve the living God. O then (as you tender your souls) believe, and cast yourselves upon Christ for salvation, and for pardon of sins: Do you not see him bleeding on the Cross? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? What should you do then but cast yourselves, with all the spiritual strength that you can (at least with infinite longings, and most hearty desires) into the bosom of your Savior? Say with yourselves, the fountain is opened, and here will we bathe forever: Come life or come death, come heaven or come hell, come what come can, here will we stick forever: nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the arms of your blessed bleeding Redeemer, your soul-purging Savior. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness; the blood of Christ (no question) will make way for you into heaven: Yea, (saith the Apostle) by the blood of Jesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veil which is his flesh. Such is the blessed fruit of this blood, and the Lord make it effectual unto us, to bring us into heaven, even for his sake who by himself thus purged our sins.

You see the Purge given and taken, only a time it must have, and then follows the Evacuation: [He purged.] What? The ill humor is [Sin,] the extent of it [Our] sin: of both these together at our next meeting. Now the Lord so prepare us, that this Purge may work in us the everlasting well-fare, and health of our souls.

[Our sins.]

Sin is our sickness, and to cure us of it, the Law yields corrosives, the Gospel lenitives, but especially Christ yields that Physic Purgative, which evacuates sin. To consider Christ as a man of sorrows, and not a Savior of sinners; were but a melancholic contemplation; to behold his wounds, and not so to think on ‘em as they were ourselves, adds but more sorrows to our other miseries; but when we call to mind that his blood was our ransom, that his stripes were our cures, then with all our hearts we pray, his blood be upon us and our children. And why not, this blood (saith the Apostle) speaks better things then the blood of Abel. For Ables blood cried revenge, but Christ's blood speaks mercy; and (to our comfort be it spoken) if God heard the servant, he will much rather hear the son: yea, if he heard his servant for spilling, how much more will he hear his Son for saving, and regaining our souls? In the words are two parts,

1. The ill humor evacuated, [Sin.]
2. The extent of this sin, it is mine, yours, [Ours,] every ones.

What is it but [Sin] which our Savior purged? This is that ill humor derived from our Parents, inherent in ourselves, imputed to our Savior, and therefore (saith the Prophet) he bare the sins of many, Isaiah 53:12, to whom agrees the Apostle, that he his own self bare our sins in his own body, 1 Pet. 2:24. What a load then lay on his shoulders; when all our sins, the sins of all the world were fastened upon him? One man's sin is enough

to sink him into hell; and had not our Savior intervened, every one of us had known by a woeful experience, how heavy sin would have been upon the soul of each man: but (O happy we!) the snare is broken, and we are delivered. To prevent sins effect, Christ Jesus hath purged and washed it away.

And is this all the matter wherefore our Savior suffered? Was sin all the disease of which he labored, when he had by himself purged? Yes, it was all, and if we consider it rightly, we may think it enough to cause sufferings in him, when merely for its sake God was so wroth against us. O loathsome sin, more ugly in the sight of God, then is the foulest Creature in the sight of man! He cannot away with it, nor (so righteous are his ways) could he save his own Elect because of it, but by killing his own son: Imagine then what a sickness is sin, when nothing but the blood of the son of God could cure it: imagine what a poison is sin, when nothing but a spiritual Methridate, compounded and confected of the best blood that ever the world had, could heal it: we need not any further to consider its nature, but only to think of it, how hateful it was to God, how hurtful to his Son, how damnable to men.

And was it Sin he purged? This may teach us how hateful sin is, that put him thus to his Purge: Every sin is a nail, a thorn, a spear, and every sinner a Jew, a Judas, a Pilate: howsoever then we may seek to shift it on others, yet are we found the principal in this act ourselves; you know it is not the Executioner that properly kills the man, sin only is the murderer, yea, our sins only are the crucifiers of the Lord of glory: yea, (if you will please to hear me) I will yet say more, our sins only did not crucify him, but do crucify him afresh, Heb. 6:6, and herein how far do we exceed the cruelty of the Jews? Then his body was passable and mortal, but now it is glorified

and immortal; they knew not what they did, for had they known, they would not have crucified the Lord of glory: but we know well enough what we do and say too: they buried Christ in the earth, and the third day he rose again from the dead; but we through sin so bury him in oblivion, that not once in three days, three weeks he ariseth, or shineth in our hearts; O shame of Christians to forget so great a mercy! O sin past shame to crucify afresh the Son of God! Think of it (beloved) sin is the death of Christ, and would you not hate him that kills your brother, your father, your Master, your King, your God? Beware then of sin, that does it all at a blow! And if you are tempted to it; suppose with yourselves that you saw Christ Jesus coming towards you, wrapped in linens, bound with a kercher, and crying after you in this ghastly manner: beware, take heed what you do, once have your sins most vilely murdered me, but now seeing my wounds are whole again, do not (I beseech you) rub and revive them with your multiplied sins; pity, pity me your Jesus, save me your Savior, once have I died, and had not that one death been sufficient, I would have died a thousand deaths more to have saved your souls, why then do you sin again to renew my sufferings? O my Savior, who will not leave to sin that but hears thy voice in the gardens? Lo the companions hearken unto thy voice, cause me to hear it: it is I that have sinned, and if this be the fruit of it, let me rather be torn of beasts, be devoured of Worms, be violently pulled or hailed with racks, then wittingly, or willfully commit a sin.

Secondly, he purged sin, whose; but our sin: and this tells us of the universality of this gracious benefit, together with its limitation.

First, of the universality: he tasted of death for every man, Heb. 2:9, and he gave himself a ransom for all men, 1 Tim. 2:6, and he purged our sins, saith my Text; what, ours only? No, saith the Apostle, he is the propitiation

not for our sins only, but for the sins of the whole world, 1 John 2:2. You will say, all do not actually receive the fruit of his death; you say indeed truly, but I wonder through whose default: Our blessed Savior, what is he but like a Royal Prince, who having many of his subjects in captivity of thralldom under a Foreign enemy, pays a full ransom for every one of them, and then sending forth his Ambassadors, he woes them to return to their home, and to enjoy their liberty; some there are that reject the offer, they will rather serve the enemy then return to the freedom of their Lord; and are these all the thanks they give their Redeemer? O sweet Savior! He made, upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the world, but not all receive the benefit, because many by their own demerit have made themselves unworthy; and yet howsoever some despise liberty, is the arm of the Lord shortened? No see his arms spread on the Cross to embrace all; and here is the universality of this gracious benefit.

The use hereof is full of comfort: if any man (any sinner) will now come in with a truly penitent soul, thirsting heartily for Christ Jesus, and resolve unfeignedly to take his yoke upon him, there is no number or notoriousness of sin that can possibly hinder his gracious enterment at God's mercy seat. O then how heinously do they offend, who refuse to take Christ Jesus offered thus universally? If you ask who are they? I answer, they are offenders on both hands: First, those that too much despair, secondly, those that too much presume: to begin with the latter.

1. Some there are, that howsoever Christ, and heaven, and salvation be offered unto them, yet so close do they stick and adhere to their sins, that they are loath to leave them, and they hope God is so merciful, that they can have Christ and their sins too. Alas deceive not yourselves, though the

dearness, and sweetness, and freeness, and generality of Christ's offers be a doctrine most true, and we propound it unto you as a motive and encouragement to bring you in; yet not so much as one drop of all that bottomless depth of Christ's mercy and bounty doth as yet belong unto any that lie in the state of unregenerateness, or in any kind of hypocrisy whatsoever. Away then with this presumption, and bethink you what a grievous and fearful sin you commit time after time, and day after day in neglecting so great salvation, by choosing (upon a free offer of his soul saving blood) to cleave rather to a lust (O horrible indignity!) then to Christ Jesus blessed forever: what height and perfection of madness is this, that whereas a man, but renouncing his base, rotten, transitory pleasures, might have Christ Jesus, and with him a full and free discharge of hell pains, a sure and known right to heavens joys; yet: should in cold blood most wickedly and willingly, after so many entreaties, invitations, and offers, refuse this mighty change? Heaven and Earth may be astonished, Angels and all creatures may justly be amazed at this prodigious sottishness, and monstrous madness of such miserable men: they are the words of a late Divine, The World (saith he) is wont to call God's people precise fools, because they are willing to sell all they have, for that one Pearl of great price, to part with profits, pleasures, preferments, their right hand, their right eye, everything, anything, rather than to leave Jesus Christ: but who do you think now are the true and great fools of the world? And who are likeliest one day to groan for anguish of spirit, and say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor, now is he numbered amongst the Children of God, and his lot is among the Saints: Nay, if it once come to this, with what infinite horror and

restless anguish will this conceit rent a man's heart in pieces, and gnaw upon his conscience, when he considers in hell, that he hath lost heaven for a lust: and whereas he might at every Sermon had even the Son of God his husband for the very taking, and have lived with him forever in unspeakable bliss; yet neglecting so great salvation, must now lie in unquenchable flames, without all ease or end. Sure it is the highest honor that can be imagined, that the Son of God should make suit unto sinful souls to be their husband, and yet so it is; he stands at the door and knocks, if you will give him entrance, he will bring himself and heaven into your hearts: We are Christ's Ambassadors (saith the Apostle) as though God did beseech you by us, we pray you in Christ's stead, to be reconciled to God. We are Christ's spokes-men, that I may so speak, to woo you and win you unto him; now what can you say for yourselves, that you stand out? Why come you not in? If the Devil would give you leave to speak out, and in plain terms, one would say, I had rather be damned then leave my drunkenness, another, I love the world better then Jesus Christ; a third, I will not part with my easy and gainful trade of Usury for the treasure hid in the field; and so on; so that upon the matter, you must needs all confess that you hereby judge yourselves unworthy of everlasting life, that you are willful bloody murderers of your own souls: nay, and if you go on without repentance, you may expect that the hellish gnawing of Conscience for this one sin of refusing Christ, may perhaps hold scale with the united horrors of all the rest whatsoever. O then make haste out of sin, and come, come to Christ, so freely offered unto you! Hark how he calls, Come unto me all sinners, see my arms spread, my heart open. O how gladly would I entertain you, if you would come unto me: here is a general invitation indeed, all men, all

sinners, of all estates, of all kinds, of all conditions, whosoever you are, he keeps open house for you, Come and welcome.

2. Secondly, they offend on the other side, who after invitation come not, through a kind of unmannerly modesty, or a bashful despair; Some there are, that may perhaps go so far as to acknowledge their sins, and to confess, that without Christ they are utterly undone, and everlastingly damned, that may be ravished with the thoughts and apprehensions of this invitation of Christ, and would ever think themselves happy if they had their hungry souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous sins, sins of a scarlet die, of an horrid strain against knowledge, against conscience, and that which troubles them most, for all these sins their sorrow being so little, and poor, and scant, and in no proportion answerable to them, they cannot, dare not; will not meddle with any mercy, or believe that Christ Jesus in any ways belongs unto them. To these I speak or rather let them hear our Savior himself speak to them: Whosoever will (saith he) let him come, and drink of this water of Life freely: yea, those that think themselves furthest off, he bids them come, Come all that are weary and heavy laden: if they find sin a burden, then Christ invites them, they (whosoever they are) that stand at the staffs end, he desires them to lay aside their weapons and come in; or if they will not do it, he lays his charge on them, for this is his Commandment, that we should believe on the Name of his Son Jesus Christ: nay, he counts it a sin worse then the sin of Sodom, a crying sin, not to come in when the Gospel is proclaimed; and therefore let them never pretend their sins are great and many, but rather (because of his offer, invitation, and command, it being without any restraint of person, or sin, (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ, let them say, it is

not the greatness of their sin, but a willingness to be still in their sins, which hinders them; or otherwise let them know, that sins, when men are truly sensible of them, should be the greatest encouragement, (rather than discouragement) to bring them in to our Savior: Those that be whole need not a Physician, but they that are sick: is it not for the honor of a Physician to cure great diseases? A mighty God and Savior loves to do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming: And indeed to take away all scruple, it is a Maxim most true, That he which is truly weary of his sins, hath a sound, seasonable, and comfortable calling to lay hold upon Christ. Do they feel the heavy load of their sin? Just then is Christ ready to take off the burden: do they thirst after righteousness? Just then is the fountain of the water of life set wide open unto them: are they contrite and humble in spirit? Just then are they become thrones for the high and lofty one that inhabiteth eternity to dwell in forever. O then come and welcome! Christ excepts none that will not except themselves, He died for all, and be would have all men to be saved.

But yet let us be cautelous: secondly, he purged our sins, and [ours] with a limitation; the use of Physic (we say) consists in application; and howsoever our Savior hath purged our sins; yet this purge of his is nothing beneficial to us, unless there be some means to apply it: As then it is in all other Physic, so in this; we must first take it; secondly, keep it.

1. Take it, for as the best plaster if not laid to, can cure no wound; so Christ himself, and all his precious merits are of no virtue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts, believe Christ is yours, believe that he lived, and died, and

sorrowed, and suffered, and all this for you, to purge your souls of your sins.

2. But having taken it; you must secondly keep it; as men take Physic, not only in belief that it will do them good, but in hope to keep it by the virtue and strength of the retentive parts; so we take Christ by faith, but we retain him by holiness: these two, faith and holiness, are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that he purged our sins: for the both died for us, and by virtue of our faith and holiness through him, his death is applied to us; to us I say, not in any general acception, but as we are of the number of his Saints, for we had sinned, and they were [our sins] only that he effectually purged, and washed away.

And this lesson may afford us this use, that howsoever the free grace, and mercy, and goodness of Christ Jesus is revealed and offered to all men universally; yet our Savior takes none but such as are willing to take upon them his yoke; he gives himself to none but such as are ready to sell all and follow him: he saves none, but such as deny ungodliness and worldly lusts, and live soberly, righteously, and godlily in this present world: in a word, he purgeth none, or cleanseth none by his blood from all sin, but such as walk in the light as God is in the light, who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and careful endeavor to every duty enjoined them; why these are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain it, that to justification nothing but faith is required, but this caution must be added, it must be a faith that purifies the heart, that works an universal change, that shows itself in the fruits: if

therefore any of us would come in, let us have ready our answer, as a late Divine speaks the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightened the eyes of a man, that he can see where this treasure is, what then? Why (saith the Christian) I am so enflamed with the love of it, that I will have it whatsoever it cost me: yea (saith Christ) but there is a price upon it, it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions: Tush, tell me not of price (saith the Christian) whatsoever I have shall go for it, I will do anything for it that God will enable me: Why (saith Christ) wilt thou curb thine affections? Wilt thou give up thy life? Wilt thou be content to sell all thou hast? I will do it (saith the Christian) with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right hand, my right eye: nay, if hell itself should stand between me and Christ, yet would I pass through it unto him. This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our sins that I mean: the Lord Jesus and one lust cannot lodge together in one soul: no, if we are but once truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honor, and serve him; we must endeavor after sanctification, purity, new obedience, ability to do, or suffer anything for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall sin so long as we live on this earth, yet here is our comfort, We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. I say for [our sins] effectually, if we believe in

his Name, for it was for us he died, and they were our sins he purged, and this is that great benefit we receive from our Savior, in that he [by himself hath purged our sins.]

And now our sins being purged our souls recovered, I may well end this Text; only I shall give it one visit more, and so Farwell.

You see the malady, [Sin,] the remedy, [a purge,] the Physician, [he,] the patient, [himself,] [ourselves;] for our infirmities were laid on him, and his sores became our salves, by whose virtue we are healed. Bless we then God for the recovery of our souls; and be we careful for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sins are more pernicious, and men become seven times more the children of Satan then ever they were before. Now then we are healed, be we studious to preserve it all the days of our life, and we shall find at our death, that he that purged our sins will save our souls; we need not any other Purgatory after death; no, when our souls shall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his sake, and his only, who by himself (in his own person) hath purged our sins. Amen.

FINIS.

CHAP. VI. – Heavens Happiness.

LUKE 23:43.

[Today shalt thou be with me in Paradise.]

He that purged our sins is here disposing of Paradise, at the same time when he hung on the Cross, even giving up the ghost, he is dealing Crowns and Kingdoms to a poor penitent soul: thus like a glorious Sun that breaks through the watery clouds ere it appear unto us, our Savior (the Sun of Righteousness) shoots forth his rays of Majesty through all his sufferings on a dejected sinner. Two malefactors suffer with him, the one rails on him, saying, If thou be Christ, save thyself and us: but the other prays to him, Lord, remember me when thou comest to thy Kingdom: in the midst of his thralldom he proclaims his Kingdom, and whom he sees a Captive, he believes a Lord: Lord remember me; is it not strange, that through so many, such thick clouds of misery, this dying thief should behold his glory? But where grace aboundeth, what marvel is it? The Natural man knoweth not

the things of God, but he that is spiritual discerneth all things. No sooner was this penitent thief converted a Christian, but on a sudden, even on the very rack of torture he confesseth himself a sinner, and Christ his Savior; and therefore desires to be remembered of him when he comes to heaven: Thus pouring out his soul in prayer, the Bridegroom that became an Harp, saith Bernard, (his Cross being the wood, himself stretched on it the strings, and his words the sound) hark how he warbles the most heavenly music that was ever chanted to a departing soul, To day shalt thou be with me in Paradise.

The words are a Gospel, such as the Angels brought to the Shepherds, Luke 2:10. Behold, I bring you good tidings of great joy; here is tidings, good tidings; joy, and great joy, the greatest happiness that could ever befall a mortal, now waits on a malefactor, at that time when the execution was a doing, death approaching, and the horrors of hell laying hold upon him; when a word of comfort would have been most seasonable, like apples of gold in pictures of silver; then comes our Savior (as a messenger with a pardon) and he bids him be of good cheer, there was happiness towards him: when? [Today] what? [Thou shalt be with me] where? [In Paradise.] Not a word but speaks comfort to the afflicted soul, be he howsoever afflicted for the present, yet there shall be a change, and the more to sweeten it,

Here is the,

Celerity, [today]

Certainty, [thou shalt be]

Society, [with me]

Ubi, or place where all joy is enjoyed, [in Paradise.]

These are those four heads that issue out of Eden, may God give a blessing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is spoken, [Today shalt thou be with me in Paradise.] We begin with the certainty of this promise, [Thou shalt be.] &c.

[Thou shalt be]

To this purpose was that asseveration, Verily, verily, I say unto thee.] Nor is it enough that he affirms it, but he assures it, *ese*, [thou shalt be.] Will and shall is for the King, and what is he less that bestows Kingdoms on his servants? Here was a poor man desires only to be remembered of him, and instead of remembering him, he tells him he shall be with him: how? But as a coheir of his Kingdom. Blessed thief, that had such a gift, and that made unto him with such assurance as this was! It is the promise of our Savior, who to put him out of all doubt, he tells him it shall be so, [Thou shalt be] with me in Paradise. Whence observe,

That Salvation may be made sure to a man. If you would needs know the means (howsoever it was true in this thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasms or dreams; The assurance of our salvation depends not upon revelation, but on the promises of the Gospel: there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fullness of persuasion with Abraham who staggered not at God's promises, being fully persuaded, that what he had promised he was able to perform, Rom. 4:21. This doctrine we have confirmed by David, Psal. 35:3. Say unto my soul, I am thy salvation. By Peter, in the 2. Pet. 1:10. Make your election sure. By Paul, in the 1. Cor. 9:26. I therefore so run, not as uncertainly. From all which we may argue, David would never pray for that which could not be; nor would Peter charge us with a duty

which stood not in possibility to be performed; nor would Paul serve God at random, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was sure, that by so doing he should attain everlasting life, and without so doing he could not avoid eternal death. We may then be sure, if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are sure to be saved, I shall beg others help, God's assistance, and your patience, till we have opened the windows, and given you a light of the lodging, where securely our souls may rest at noon day.

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tell us of more evidences, and we shall reduce them to these heads; The testimony of our spirits, and the testimony of God's Spirit: It is not our spirit alone, nor God's Spirit alone makes this Certificate, but both concurring, and thus Paul tells us, Rom. 8:16. The Spirit itself beareth witness with our spirit, that we are the children of God.

1. Our first assurance then is the testimony of our spirit, and this witnesseth with God's spirit two ways,

By Inward tokens, and Outward fruits.

Inward tokens are certain special graces of God imprinted in the spirit of a man, as godly sorrow desire of pardon, love of righteousness, faith in Christ, for he that believeth on the Son of God, hath the witness in himself, saith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and hereby we are sure that we know him, if we keep his Commandments, 1. Joh, 2:3.

To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? No, if we have a true testimony we must be of good lives; it is our holiness, and justice, and mercy, and truth, that will be our best assurance, and so the Apostle assures us; If ye do these things ye shall never fall.

2. Our second and best assurance is the testimony of God's Spirit, which sometimes may suggest and testify to the sanctified conscience thus, or in the like manner, Thou shalt be saved, [thou shalt be] with me in Paradise.

But here I must satisfy two doubts: first, by what means the Spirit of God gives this particular assurance? Secondly, how a man may discern betwixt the assurance of this Spirit, and the illusion of Satan, who is the spirit of lies?

To the first we say, the means is either by an immediate revelation, or by a particular application of the promises in the Gospel, in form of an experimental syllogism, as, Whosoever believes on the Son shall be saved; but I believe on the Son, therefore I shall be saved. The major is Scripture, the minor is confirmed by our faith, which if I have, I may say I believe: True, flesh and blood cannot say this, it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, I believe on the Son? Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with God's dearest children: the Sun that in a clear sky discovers and manifests itself, may sometimes with clouds be overcast and darkened; and faith, that in the calmness of a Christian course shines, and shows itself clearly to the sanctified heart, may sometimes in the damp of spiritual desertion, or darkness of temptation, lie hid and obscured: there is therefore in the Saints, the assurance of evidence, and the assurance of adherence: The assurance of

evidence, is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in some quickening exercises of extraordinary humiliation, or in beginning of our spiritual, or end of our natural life, as most needful times, then doth God's spirit speak comfortably to us, whispering to our souls the assurance of our happiness, that we shall be inheritors of his Kingdom. The assurance of adherence is that, which I doubt not the Saints have in their greatest extremity: for instance, many a faithful soul, that makes conscience of sin, lies and languishes upon the rack of fears and terrors, he shells nothing but a dead heart, and a spiritual desertion, yet in the meantime his soul cleaves unto Christ, as to the surest rock, he cries and longs after him, and for all his fears and sorrows he will still rest upon him, Job -like, though he slay me, yet will I trust in him, Job 13:15. Now this adherence unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedom of spirit say, I believe on the Son, whence ariseth this conclusion, which is the testimony of God's Spirit, therefore I shall be saved.

To our second doubt, how we may discern betwixt the testimony of God's Spirit, and the illusion of Satan? I answer.

First, the testimony of God's Spirit is ever agreeable to the Word, and thus to try us, the Scripture tells us, that Whosoever is born of God, doth not commit sin, 1 John 3:9, which is not to be understood simply of the act of sinning, for who can say, my heart is clean? But in this sense, he doth not commit sin, that is, he makes not a trade of sin, it doth not reign in him; if than thou allowest any lust in thine heart, or goest on in the willing practice

of any one known sin and yet hast a conceit that thou art sure of salvation, alas, thou art deceived, thou hast made a lie thy refuge, and hid thyself under falsehood.

Secondly God's Spirit breeds in the soul a Reverend love, and insatiable longing after all good means appointed and sanctified for our spiritual good: and therefore that heart which sweetly is affected and inflamed with the word and prayer, and meditation and conference, and vows, and singing of Psalms, and use of good books, we doubt not but it is breathed on by the Spirit of God; whilst others that use all these Ordinances out of custom or formality, or some other sinister end, alas, their conceit of being right, is built on the sands, and therefore down it falls at deaths flood, and is overwhelmed in destruction.

Thirdly, God's Spirit is ever attended with the spirit of Prayer, and therefore saith the Apostle, We know not how to pray, but the spirit itself, maketh intercession for us with groanings which cannot be uttered, Rom. 8:26. O the blessed operation of this Spirit! It even warms the spirit of a man with quickening life, to pour out itself in the presence of the Lord his God, sometimes in more hearty prayers, and sometimes in more faint and cold, yet always edged with infinite desires that they were far more fervent then they are: But on the other side, every deluded Pharisee is a mere stranger to the power of Prayer, if he prays often (as I make it a question) yet never prays he from a broken heart, and this argues that all his confidence is no better than a weed which grows of its own accord, and therefore like Jonahs gourd, when affliction comes, it withers on a sudden.

Fourthly, the testimony of God's Spirit is often exercised and accompanied with fears, and jealousies, and doubts, and distrusts; and varieties of temptations, which many times will drive the soul thus distrest

to cry mightily to God, to re-examine her grounds, to confirm her watch, to resort for counsel where it may be had; whilst on the contrary the Pharisees groundless conceit lies in his bosom without fears, or jealousies, or doubts, or distrusts, or any such ado, why so? Alas, Satan is too subtle to trouble him in that case; he knows his foundation is falsehood, his hope of Heaven no better than a golden dream, and therefore in policy he holds his peace, that he may hold him the faster.

Fifthly, the testimony of God's Spirit is ever most refreshing at those times, when we retire ourselves to converse with God in a more solemn manner; when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetness of the spirit cherishing our hearts with a lightsome comfort that cannot be uttered; whilst on the contrary the deluded man is always alike peremptory in his confidence, you shall not take him at any time without a bold persuasion, that he hopes to be saved as well as the best, thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdoms, and will not off it, but on a sudden starting for joy, he tumbles into the bottom of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream whereas the testimony of God's Spirit is sometimes mixed with doubts, and sometimes (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, [thou shalt be] with me in paradise.

You see the testimony of God's Spirit, how it works in us, and how it is discerned by us; it works in us by a particular application of the promises in

the Gospel, and is discerned by us by the word, by our love, our prayers, our fears, our joys at sometimes while we are a doing our duties.

O blessed man that feels in his soul this blessed testimony! What is here comparable to it? Riches are deceitful, pleasure is a toy, the world is but a bubble, only our assurance of Heaven is the only real comfort that we have on earth; who then would not study to make this certain? If we purchase an inheritance on earth we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise, we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the settling our eternal inheritance in Paradise? A man can never be too sure of going to Heaven; and therefore in God's fear let us examine the testimony of our spirits by the inward tokens, and by the outward fruits: let us examine the testimony of God's Spirit by the means and the difference; and if we find both these testimonies to accord within us, how blessed are we in this vale of tears! It is a heaven upon earth, a Paradise in a wilderness, in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Cross, an Engine of most grievous torture; but who can tell the joy that entered into him before he entered into Heaven? You may guess it by his desire to be remembered of Christ when he came into his Kingdom; he begs not for life, nor pleasure, nor riches, nor honor, no, there is one thing necessary; give him Heaven and he cares for nothing; to this purpose doth he address himself to our blessed Savior, and he asks— what? If thou be Christ, save thyself, said the Jews in derision, and if thou be Christ, save thyself and us, said the other Thief to him; but this was only for the bodies safety: and here is a man quite of another mind, let the Jews rack him tear him, break all his bones, and pull him into atoms, if our Savior will but do so much as remember him in his kingdom, he

desires nothing more: O blessed Christ speak comfortably to his soul that begs it thus vehemently at thy hands! But why do I prevent? The bowels of our Savior yearn to hear him; remember him? Yes, he will remember him, and he shall be with him; comfortable news! How leaps his heart at these so blessed words? His desire is granted, and Heaven is assured, and the Spirit of God, yea, the God of Spirits thus testifies it to him, today [shalt thou be] with me in Paradise.

Thus far of the certainty of his salvation, [thou shalt be:] but as the grant is sweet that is certain, so is it yet more acceptable if done with expedition: and here is both the certainty, and expedition, thou shalt be, when? [Today] with me in paradise.

[Today]

Our Savior defers not that he promises but as he quickly hears, and quickly grants, so he quickly gives him Paradise, and a kingdom. This sudden unexpected joy makes all more grateful; to tell us of Crowns and Kingdoms that we must inherit, and then to put us off with delays, abates the sweetness of the promise: men that go to suits for lands and livings, though Lawyers feed them with hopes, yet one order after another, spinning out time to a multitude of Terms, makes them weary of the business: it is the happiness of this suitor that he comes to an hearing but the highest degree of his happiness was the expedition of his suit: no sooner he motions, Lord, remember me when thou comest into thy Kingdom; but the Lord gives him that he asks upon his first motion, today, ere the Sun be down, the Kingdom shall be thine, thou shalt be with me in Paradise.

But you may object, Was there no Limbus Patrum, no Purgatory to run through? But the very same day he died, he must then go to Paradise? No, unless Limbus or Purgatory be Paradise itself, there is no such thing at all.

Some there are, that rather than say nothing, speak thus; Christ giving up the ghost, his soul descended into hell, and the very same day was this Malefactor partaker of Christ's beatifical vision, with the other Patriarchs in Limbus. But of how great difference is Paradise and Limbus, we shall hear another time: sure it is, Christ promised not a Dungeon instead of a Kingdom, nor is Paradise a place of pleasure, of any such imaginary melancholy nature: we conclude then, [Today shalt thou be with me in Paradise,] it is all one, as to say, Today, (thy day of death) thou shalt be with me in Heaven, and there enjoy me in my Kingdom.

But again you may object, That Christ rather that day, descended into hell, then ascended into heaven: The Creed teacheth, that after he was crucified, dead, and buried, he descended into hell.

To answer the objection; some go about thus; by hell (say they) is meant Paradise, where the soul of Christ was all the time that his body lay in the grave: If this be not a misconstruction, I am sure it is no literal Exposition, and me thinks a very strange kind of figure it is, to express Christ's ascent into Paradise by his descent into hell. Others more probably understand Christ's abode in the grave for the space of three days. Austin after some turns and wrenches concludeth thus: *Est autem sensus multo expeditior*, &c. It is a far easier sense and freer from all ambiguity, if we take Christ to speak these words, [This day shalt thou be with me in Paradise] not of his Manhood, but of his Godhead; for the man Christ was that day in the grave according to the flesh, and in hell as touching his soul, but the same Christ as God is always everywhere. Thus he: But this will not satisfy all, and therefore they argue thus against it; These words (say they) must be understood of his Manhood, not his God-head: and why so? For they are an answer unto a demand, and unto it they must be suitable: Now the Thief

(seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die) makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdom, remember me then: to which, Christ's answer (as the very words import) is thus much; I shall enter into Paradise this day, and there shalt thou be with me: but the God-head, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into Paradise. Again, When Christ saith, [Thou shalt be with me in Paradise] he doth intimate a resemblance between the first and second Adam: the first Adam sinned against God, and was presently cast out of Paradise: the second having made a satisfaction for sin, must presently enter into Paradise. Now there is no entrance but in regard of the soul, or man-hood, and therefore to apply it to the God-head, were to abolish this analogy betwixt the first and second Adam.

These reasons are weighty, but should we say with Austin, That Christ in his soul went down into hell, one of our Worthies can tell us, that Christ's soul, united to his God-head, might do all that, and yet be that day in Paradise: God works not lazily like man: Satan could show Christ all the Kingdoms of the world in the twinkling of an eye, and God's expedition exceeds his. To this agrees another, that we have no warrant in God's Word, so to fasten Christ's soul unto hell for all the time of his death, but that it might be in Paradise before it descended into hell. That he was in Paradise must be received, because himself doth affirm it, and that he descended into the deep must be received also, for the Apostle doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he descended into Hell, yet

howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into Paradise.

The objections thus solved, now come we to the Thief thus comforted by Christ, [today] shalt thou be with me in Paradise.

What? Today? Without all doubts or delays? Here's a blessed dispatch, if we either consider the misery endured, or the joy to be received.

First, in regard of his miseries, he was a Thief condemned and crucified: we read of four kinds of deaths in use amongst the Jews, strangling, stoning, fire and the sword: the Cross was a death whether for the pain, the shame, the curse, far above all other: we may see it in that gradation of the Apostle, He became obedient to death, even to the death of the Cross, Phil. 2:8. What engine of torture was that? It spins out pain, it slows his death, yet a little and a little till it be more than any man can think: see his hands bored, his feet nailed, his legs broken, every part full of pain from top to toe, and thus hangs this Thief, the pois of his body every moment increasing his pain, and his own weight becoming his own affliction; in this case were not a quick riddance his best remedy? Were not the news of death better than a lingering life? Lo then to his eternal comfort, Christ our Savior (in the same condemnation) grants him his desire: What would he have? A dispatch of pain? He shall have it this day] as Samuel's appearance said to Saul, Tomorrow (yea, today) thou shalt be with me.

But secondly, here's a greater comfort, his miseries have an end, and his joys are at hand; while he is even gasping in deaths pangs, he is carried on a sudden from earth to heaven, from his Cross to Paradise, from a world of woe to a kingdom of happiness and eternal bliss. O how blessed is the change, when in the very moment of misery joy enters! Suppose you a poor man in the night time out of his way, wandering alone upon the mountains,

far from company, destitute of money, beaten with rain, terrified with thunder, stiff with cold, wearied with labor, famished with hunger, and near brought to despair with the multitude of miseries; if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich palace furnished with all kind of clear lights, warm fire, sweet smells, dainty meats, soft beds, pleasant music, fine apparel, honorable company, and all these prepared for him, to serve him, honor him, and to anoint and crown him a King forever; what would this poor man do? What could he say? Surely nothing, but rather in silence weep for joy: Such, nay, far happier was the case of this poor malefactor: he was like the man wandering on the mountains, full of as much pain as the cross could make him; but on a sudden he and our Savior crucified with him, both meet in his Kingdom: and now, Lord, what a joy enters into him, when he entered into heaven! On Calvary he had nothing about him, but the Jews at his feet, and the nails in his hands, and the Cross at his back; instead whereof, no sooner comes he to Paradise, but the Angels, Archangels, Cherubim, Seraphim's, all hug him, and embrace him; imagine with yourselves, how was he astonished, and as it were besides himself at this sudden mutation, and excessive honor done unto him! Imagine with yourselves what joy was that, when he met our Savior in his glory, whom that very day, he had seen buffeted, scourged, crowned, crucified; blessed day that could ever bring forth such a change! Beloved, I know not how to express it, but let your souls in some meditation fly up from Calvary to Heaven; in the morning you might have seen Christ and this Thief hanging on two Crosses, their bodies stretched, their veins opened, their hands and feet bleeding in abundance, the one desiring to be remembered of the other, and the other complaining that he was forgotten of his Father: in this doleful case both

leaving the world, ere night they meet again, and now what hugs, what kisses are betwixt them? When Joseph met with Jacob, he fell on his neck (saith Moses) and wept on his neck a good while; but never was any meeting on earth like this in Heaven: here we have a Joseph lift out of the dungeon to the Throne, where no sooner set, but our Savior performs his promise of meeting him in Paradise, at which meeting the Angels sing, the Saints rejoice, all Harps warble, all Hands clap for joy, and the poor soul of this penitent Thief, ravished with delight, what does it, or what can it do, but even weep for joy (if any weeping were in heaven) to see on a sudden so great a change as this?

And if this be his case, who will not say with Balaam, Let me die the death of the righteous and let my last end be like his? O let us (I beseech you) present unto our souls the blessed condition to come, and this will be effectual to stir us up to every good duty, and to comfort us in all conditions whatsoever: what will a man care for crosses, and losses, and disgraces in the world, that thinks of a heavenly Kingdom? What will a man care for ill usage in his Pilgrimage, when he knows he is a King at home? We are all (in this time of our absence from God) but even strangers upon earth; here then must we suffer in dignities, yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom. As David's time between his anointing and investing was a very preparing of him that he might know himself, and that he might learn fitness for to govern aright, so we are anointed Kings, as soon as we believe, we have the same blessed anointing that is poured on our head, and runs down about us, but we must be humbled and fitted, before we are invested: a little time (and but a little) we have yet here to spend; and let this be our comfort (howsoever we fare here) it is not long

ere we inherit. Alas, the afflictions of this life are not worthy of the glory that shall be showed us Rom. 8:18, and therefore Ignatius, in a burning zeal, durst say it, fire, gallows, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of devils, let them come upon me, so I may enjoy the treasure of Heaven; and well might he say it, that knew what a change would be one day; for never was cold shadow so pleasant in hot Summer, never was easy bed so delightful after labor, as shall be this rest of heaven to an afflicted soul coming thither out of this valley of tears, O then what service should we do? What pain should we suffer to attain this rest? Were it to run through fire and water, were it (as Augustine said) to suffer every day torments you, the very torments of Hell yet should we be content to abide it; and how much more when we may buy it without money, or money-worth; we need not to part with anything for it but sin: This Thief (now a blessed Saint in glory) for a days suffering, an half days repenting, was thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this privilege of one infers not a common law for all: one find mercy at the last, that none should despair, and but one that none should presume. Be then your sins as red as Scarlet, you need not despair if you will but repent; and lest your repentance be too late, let this be the day of your conversion, now abhor sins past, sue out a pardon, call upon Christ with this Thief on the Cross, Lord, remember me, remember me now thou art in thy Kingdom; thus would we do, how blessedly should we die, our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, To day shalt thou be with me in paradise.

We have dispatched with expedition this dispatch, this expedition, [today] the next day you shall hear the happiness of this grant, which is the society of our Savior, thou shalt be: with whom? [With me] in paradise.

[With me]

And is he of the Society of Jesus? Yes, though no Jesuit neither, (for they were not then hatched) but what noble order is this, where the Saints sing, Angels minister, Archangels rule, Principalities triumph, Powers rejoice, Dominations govern, Virtues shine, Thrones glitter, Cherubim give light, Seraphim burn in love, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker? Here is a Society indeed, (I mean not of Babylon, but Jerusalem) whither Jesus our Savior admits all his servants, and whereto this Thief on the Cross was invited, and welcomed, thou shalt be [with me] in paradise.

For if [with me] then with all that is with me, and thus comes in that blessed company of Heaven; we will only take a view of them, and in some scantling or other you may guess at Heavens happiness.

[With me] and therefore with my Saints; blessed man that from a crew of thieves (by one hour's repentance) became a companion of Saints: and now he is a Saint amongst them, what joy is that he enjoys with them? O my soul, couldst thou so steal Heaven by remorse for sin, then mightest thou see— what? All those millions of Saints that ever lived on earth, and are in Heaven; there are those holy Patriarchs, Adam, Noah, Abraham, and the rest, not now in their pilgrimage tossed to and fro on earth, but abiding forever on Mount Zion, the City of the living God: there are those goodly Prophets, Isaiah, Jeremy, Ezekiel, and the rest, not now subject to the torments of their cruel adversaries, but wearing Palms, and Crowns and all other glorious Ensigns of their victorious triumphs: there live those glorious

Apostles, Peter, Andrew, James, John, and the rest, not now in danger of persecution or death, but arrayed in long robes washed and made white in the blood of the Lamb: there live those women-Saints, Mary, Martha, and that Virgin-mother, not now weeping at our Savior's death, but singing unto him those heavenly songs of praise and glory world without end: there are those tender infants (an hundred forty four thousand, Revel. 14:1.) not now under Herod's knife bleeding unto death, but harping on their harps, and following the Lamb whithersoever he goeth: there lives that noble army of Martyrs, (they that were slain upon the earth, Revel. 18:24.) not now under the merciless hands of cruel tyrants, but singing and saying their Hallelujahs, salvation, and glory, and honor, and power be unto the Lord our God: there dwell all the Saints and servants of God (both small and great, Revel. 19:5.) not now sighing in this vale of tears but singing sweet songs that echo through the Heavens, as the voice of many waters, as the voice of mighty thundering's, so is their voice saying, Hallelujah, for the Lord God omnipotent reigneth. And is not here a goodly troop, a sweet company, a blessed society and fellowship of Saints? O my soul; how happy wert thou to be with them! Yea, how happy will that day be to thee, when thou shalt meet all the Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints, and servants of the King of Heaven? Why thus happy and blessed, is this penitent Thief: no sooner entered he into the gates of Heaven, but there meets him with music and dancing, all the quire of Heaven, and (Lord) what a joy entered into his soul, when his soul entered into his master's joy? Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Cross, and conducted to Paradise, thou wast there received with all honorable companies and troops above? There did the Patriarchs meet thee, and the

Prophets hug thee, and the Martyrs struck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honor have all his Saints that attain the fellowship of the Saints in glory.

But more then so, thou shalt be [with me] and therefore with my Angels: Lo here a blessed company indeed, these are the heavenly Choristers eternally singing Jehovah's praise: The Seraphim’s cry aloud, Holy, Holy, Holy is the Lord of Hosts, an Army answer to the anthem, Glory to God on high. The whole Choir of heaven add the burden, Thou art worthy, O Lord to receive honor, and glory, and power for thou hast created all things, and for thy sake they are and were created O heavenly harmony consisting of ten thousand times ten thousand various sorts of Music! I heard (saith John the Divine) the voice of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousand of thousands these are the shining and singing Stars of which God told his servant Job, The morning stars sing together, and the sons of God shout for joy. These are the winged Choristers of heaven, whom John the Divine heard singing their song of Hallelujah and Hosanna, I heard (saith he) the voice of a great multitude, as the voice of many waters the voice of many Angels, singing, and saying Hallelujah and again Hallelujah these are the nimble Posts of heaven, whom Jacob saw flying up and down the Ladder: these are the Protectors of the godly whose aid God promised the Israelites; Behold, I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared. These are the Guardians of sucking Infants, of whom our Savior told his Disciples that in, Heaven their Angels always behold the face of his Father; these are the armies of God, who meeting Jacob in his journey, he said this is God's Hosts these are the Spirits and Ministers of God whom David describing by the purity of their

substance, and readiness of their obedience, he calls the Angels spirits and his Ministers a flame of fire. They are shining and singing stars winged choristers, nimble Posts of heaven, Protectors of the godly guardians of children, the armies of the Almighty, the Spirits and Ministers of the great Jehovah.

What blessed company is this we shall enjoy in heaven, there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with those incorporeal spirits! And yet see here a man, a thief, (the worst of men;) by his confession, and contrition, and faith in Christ is now become a companion with Angels.

Nor is that all, thou shalt be [with me] not only with my Saints and Angels, but [with me] (with my soul) in Paradise. His soul indeed was there, though his body at that time was in the grave; and if the soul be it that makes us men, what a passing great joy is that, when men standing amongst the Angels shall see their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the solace of Saints, when they shall see and say, who is yond that rules on the Throne of heaven? Who is yond that sits on the right hand of God the Father? And they shall answer themselves again, it is he that for us became man; for the salvation, it is he that of our souls hath took upon him a body and soul. And think now with thyself whosoever thou art that readst (if thou wilt but spend thy few evil days in his fear, and so die in his favor) what a comfort will it be unto thee to see that Lamb sitting on his seat of state? If the wise men of the East came so far, and so rejoiced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory? If John the Baptist did leap at his presence in his mother's belly, what shall his presence do in his royal and eternal Kingdom? It passeth all other glories (saith Austin) to be admitted to the inestimable sight of Christ

his face, and to receive the beams of glory from the brightness of his Majesty: nay, should we suffer torments every day, or for a time the very pains of hell itself, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if Paul desire to be dissolved and to be with Christ. Alas, who would not be so? O most sweet Savior (saith one devoutly) when shall this joyful day come? When shall I appear before thy face? When shall I be filled with thy excellent beauty? When shall I see that countenance of thine, which the very Angels themselves are so desirous to behold? A happy time sure will it be to each faithful soul: And thus happy was this man, he parted sorrowfully with our Savior on the Cross, but he met him joyfully in his Kingdom: those sweet souls that both left the world at one time, no sooner had heaven gates opened unto them, but with mutual kisses they embraced each other in unspeakable manner.

Nor was this all, thou shalt be [with me,] not only with my soul, but with my God-head: this indeed was the height of bliss, the very soul of heavens joy itself; set aside this, and crown a man with the Empire of all the earth, the splendor of heaven, the royal endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of emptiness, and utterly to seek for the surest Sanctuary whereon to rest: only once admit him to the face of God, and then presently, and never before, his infinite desire expires in the bosom of his Maker: I deny not but the other joys in heaven are transcendent and ravishing, but they are all no better than accessories to this principal, drops to this Ocean, glimpses to this Sun. If you ask how can our souls enjoy this God-head? I answer, two ways; first, by the understanding; secondly, by the will. The understanding is filled by a clear glorious sight of God, called Beatifical vision; we shall see him face to face, saith Paul, 1 Cor. 13:12. We shall see him as he is, saith John, 1

John 3:2. For as the Sun by his beams and brightness illightens the eye, and the air, that we may see not only all other things, but also his own glorious face: so God, blessed forever (in whose presence ten thousand of our suns would vanish away as a darksome mote) doth by the light of his Majesty, so irradiate the minds of all the blessed, that they behold in him, not only the beauty of all his Creatures, but of himself; and thus shall we see and know that glorious mystery of the Trinity, the goodness of the Father, the wisdom of the Son, the love and comfortable fellowship of the holy Spirit; nothing that can be known, but in him we shall know it, in most ample manner.

Secondly, the will is forever satisfied with a perfect inward, and eternal communion with God himself; Christ that is God and man, by his Manhood assumed uniteth us unto God, and by his God-head assuming uniteth God unto us, so that by this secret and sacred communion, we are made partakers (and as it were possessors) of God himself: O bottomless depth, and dearest confluence of joys and pleasures everlasting! Here is the perfection of all good things, the Crown of glory, the very life of Life everlasting. And well may it be so, for what can the soul desire, God will not be unto her? It is he that is eminently in himself beauty to our eyes, music to our ears, honey to our mouths, perfume to our nostrils, light to our understanding, delight to our will, continuation of eternity to our memory; in him shall we enjoy all the varieties of times, all the beauty of creatures, all the pleasures of Paradise. Blessed Thief, what a glory was this to be admitted to the society of Christ in his Deity! Thou shalt be with me?] how then should he be but happy? Where could he be ill with him? Where could he be well without him? In thy presence there is fullness of joy, and at thy right hand there are pleasures evermore; joy, and fullness of joy: pleasures,

and everlasting pleasures: Blessed are all they that live in thy house, O Lord, for they shall praise thee eternally world without end, Psal. 84:4.

You see now Heavens society, they are Saints and Angels, and Christ, and God blessed forever and ever.

Who then would not forsake Father and Mother, the dearest fellowship of this world to be with Christ in his Kingdom? You that love one another in the deepest bonds, who cannot part out of this life but with the survivors grief, and hearts break: tell me what a merry day will that be, when (you shall not only meet again, never more to part asunder, but when) Christ our Savior shall gladly welcome you (every one of you) into his society, thou shalt be [with me,] and let me speak to the joy of us all, I mean all broken-hearted Christians, (as for you that are profane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me in the Kingdom of heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of God, and of Christ, and of his Saints, and of the Angels: a day will come, I trust in the Lord, when with these eyes we shall behold our Redeemer, together with that Thief that was crucified with him: a day will come, I trust in the Lord, when we shall meet again with all the Saints that are gone afore us: and is not this a comfort? What shall we say when we see our Savior in his Throne, waited on with Mary his Mother, and Magdalene and Martha, and Lazarus, and Paul, and Peter, and all the Apostles and Disciples of our Lord and Savior? Yea, when this Thief shall be presented to our view, the wounds in his hands and his feet shining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his soul magnifying the Lord for his conversion and salvation world without end.

But stay, least we be lead too forward, there is no such thing for us, if now we are not in the Covenant of grace: heaven is both happy and holy, and if we would enjoy heaven, then we must fit ourselves to that estate to which God hath preserved us: to this purpose saith the Apostle, Our conversation is in heaven, from whence we look for the Savior, Phil. 3:20. He was assured of heaven, and therefore he conversed as a Citizen of heaven before he came there, every way he carried himself (as much as earth would suffer him) like them that live in heaven: and thus must we (if ever we go to heaven) become like to those that are in that place. Deceive not yourselves, neither Whoremongers, no Adulterers, nor Extortioners, nor the like shall enter into the Kingdom of God, 1 Cor. 6:9. Do men who live in these sins without all remorse or repentance ever think to go to heaven? Is it possible that ever any flesh should go out of the puddle into Paradise? No, no, Away ye workers of iniquity, I know you not, saith our Savior: let no man cherish presumptions of a heavenly Kingdom, except he abstain from all sins against Conscience. What then? But so live we here as becomes his servants, and thus when we part, it is but for better company: we lose a few friends, but we shall find him that welcomes all his with this heavenly harmony, thou shalt be —with whom? [With me,] in Paradise.

Hitherto of the Society. The last thing considerable is the place or Ubi where his soul arrived; but of that hereafter, as the Lord shall enable me. God give us all grace so to live here that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Savior in his heavenly Paradise.

[In Paradise.]

And where was that? Our Adversaries say in Limbus, and yet (to give them their due) Bellarmine so means not as that Limbus was Paradise, but

that in Limbus this thief had his Paradise, to wit, the vision of God: The vision of God (saith Bellarmine) is a true Paradise indeed, not local, but spiritual. But with Bellarmine's leave we have no such sense of Paradise, in any part of holy Writ. In the Old Testament we read of an earthly Paradise, wherein Adam lived; in the New Testament we read of an Heavenly Paradise, whither Paul was caught, yet both these were local, for the one (saith Moses) was a garden Eastward in Eden, Gen 2:8, and the other (saith Paul) was in heaven, which he calls the third heaven, 2. Cor. 12:2, and that Paradise in my Text must be understood of Heaven, this resemblance confirms; the first Adam sinned against God, and was presently cast out of that Paradise on earth; the second Adam made satisfaction for sin, and so must presently enter into this Paradise of heaven: because of the sin of the first Adam, both he and all his posterity were thrust out of Eden; because of the sufferings of the second Adam, both he, and we, this Thief, and all believers, are to go into heaven. So then this Paradise whither Christ is gone, and this Thief went with him, what is it? But as Paul calls it, the third heaven? Or as the Thief himself styled it in his prayer to our Savior, Remember me; where? In thy Kingdom.

And if this be it we call Paradise, what can we say of it? It is not for us (saith Bernard) in these earthly bodies to mount into the Clouds, to pierce this fullness of light to break into this bottomless depth of glory; this is reserved to the last day, when Christ Jesus shall present us glorious and pure to his Father, without spot or wrinkle. And yet because God in his Word doth here give us a taste of heaven, by comparing it with the most precious things that are on earth, let us follow him so far as he hath revealed it, and no further.

In the midst of Paradise is a Tree of Life, Rev. 2:7, and this Tree bears twelve manner of fruits, yielding her fruit every Month, Rev. 22:2. What more pleasant than life? And what life better then where is variety of pleasure? Here is a tree of life, and the life of the tree; a Tree of life that renews life to the eaters, and the life of the tree bearing fruit every month, and as many months so many fruits; such are the varieties of heavens joys, where youth flourisheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: John that calls this place Paradise, Revel. 2, calls this Paradise a City, Rev. 21, and hereof he gives us the quantity and quality, the bigness and beauty: first for the greatness of it; An Angel with a golden Reed measures it, and he finds the length and the breadth, and the height of it are equal. Secondly, for the beauty of it, The Walls (saith he) are of Jasper, and the foundation of the Walls garnished with all manner of precious stones, the twelve gates are of pearls, and the streets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb (Christ Jesus) is the light thereof. See here the excellency of this City: on which words to give you a short Comment,

We'll begin first with the Greatness of it: The Angel sets it down twelve hundred Furlongs, verse. 16. Yet that we may know this certain number; it is but figuratively taken; you may guess at the measurable magnitude of this City, by those many Mansions, spoken of by Christ, John 14:2. In my Father's house are many Mansions: How many? So many (saith one) as would suffice *infinitis mundis*, a thousand worlds of men, and though all the men in this one world attain not to it, it is not for want of room, but of will, They believe not in him who hath prepared these seats for them. And guess it you may by that incredible distance betwixt Heaven and Earth. Some

Astronomers compute, that betwixt us only and the starry Firmament, there is no less then seventy four Millions, seven hundred three thousand, one hundred, eighty miles; and if the Empyreal Heaven (as many say) be two or three Orbs above the Starrie firmament, how many more miles is it then beyond? And the further it is distant (we all know well enough) the heavens being Orb-wise, and one comprehending another, that which is furthest or highest must needs be the greatest; hence is it that Scriptures compare the height of Heaven (and consequently the magnitude) to the perfection of God past finding out; Canst thou by searching find out God? —it is as high as heaven, what canst thou do? Job 11:8.

Secondly, If such be the immensity, what think you is the beauty? It is a most glorious City, whose walls are of Jasper, whose building is of gold, whose gates are of pearls, whose foundation of precious stones: and if such be the gates and streets, what then are the inner rooms? What are the dining Chambers? What are the lodging rooms? O how unspeakable is the glory of this City! Kings shall throw down their Crowns before it, and count all their pomp and glory but as dust in comparison; and well they may: for what is an earthly Kingdom to this heavenly Paradise? Where is mirth without sadness, health without sorrow, life without labor, light without darkness, where every Saint is a King, adorned with light as with a garment, and clad in the richest robes that God bestows upon a creature.

But that which more especially commends the beauty of this City, is the luster of it, There is (saith John) no need of Sun or Moon, it is *verus Olympos*, wholly light itself, not like the starry firmament, bespangled here and there with glittering spots. It is all as it were one great, one glorious Sun, from every point it pours out abundantly whole rivers of purest light, and then what a light is this?

Nor is this all; for the glory of God lightens it, and the Lamb is the light thereof; besides the native luster, there is the glory of God, the glory of all glories; this is it for which Moses prayed, O Lord, I beseech thee show me thy glory; to whom God answered, thou canst not see my face and live, — but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory passeth by; then will I take away my hand, and thou shalt see my back parts: but my face shall not be seen. And if Moses face shone so bright with seeing God's back-parts, that the Israelites were afraid to come nigh him, and that he was fain to cover his face with a veil while he spake unto them, how bright then is Paradise, not only lightened with the back-parts of God, but with his own divine glory? From the majesty of God (saith a modern) there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby causeth that they see him fully face to face.

Again, The glory of God, and the Lamb of God both give their lights; that Lamb that was slain from the beginning of the world, that body of his once crucified, now brighter than ten thousand Suns, O how infinitely glorious doth it make this Paradise, this City of God? His countenance is as the Sun that shineth in his strength, saith John, Revel. 1:16. But what stars are those in his hands and his feet? Where the nails pierced, now it sparkleth; where the spear entered now it glittereth gloriously: if we look all over him, his head and his hairs are as white as snow, his eyes are as a flame of fire, his feet like unto fine brass, as if they burned in a furnace: no wonder then if such beams come from this Sun (the Sun of righteousness) that all heaven shines with it from the one end to the other.

And yet again the Lamb, and the Saints all give their lights; for we know that when he shall appear, we shall be like him, 1. Joh. 3:2, how like? Why,

he shall change our vile bodies, that it may be fashioned like unto his glorious body, Phil. 3:21. In what like? Even in this very quality; for they that be wise shall shine, Dan. 12:3. How shine? As the brightness of the Firmament: nay more, as the stars, saith Daniel: nay more, as the Sun, saith our Savior; nay, yet more saith Chrysostom: howsoever the righteous in Heaven are compared to the Sun, Matth. 13:43. It is not, because they shall not surpass the brightness of it; but the Sun being the most glittering thing in this world, he takes a resemblance thence only towards the expressing of their glory. Now then what a mass of light will arise in Paradise, where so many millions of Sunns appear all at once? If one Sun make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but'tis a Sunn? Sure it is, There shall be no night there no need of candle, no need of Sun, or Moon, or Star. O that this clay of ours should be partakers of such glory! What am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? This body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust and fall more vile then a Carrion, shall arise in glory, and shine like the glorious body of our Savior in the mount of Tabor. To come near my Text: See here a Saint-Thief shining gloriously he that was crucified with our Savior at whose death the Sun hid her face with a veil, now he reigns in glory without need of Sunn: for he is a Sunn himself, shining more clearly then the Sun at noon; he that one day was fastened to a Cross, now walks at liberty through the streets of Paradise, and all the joys, all the riches, all the glory that can be is poured upon him. What else? He is in Paradise, and what is Paradise but a place of pleasure? Where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared, but instead thereof there is all good without any

evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth; what more could this penitent wish, then to hear him speak that promised Paradise, and performed his promise, [Today thou shalt be with me in Paradise.]

And thus in a Map have I given you [Paradise] for quantity great, for quality glorious, hereafter you may know it better, when you shall walk through the streets observe the towers, fully contemplate the glory; which that you may, one word of application before I end.

Meditate then with what sweet delight every true servant of God may solace himself beforehand, even in this valley of tears! Did we but think on this glorious place, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it until we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven entered into us before we entered into Heaven! Consider of this in what case soever we are, whether we are vexed, or injured, or oppressed, or persecuted for the name of Christ; there is nothing so imbittered, that a thought of heaven will not sweeten: Yet I say not that we are only to think of it, withal let us strive and strain to get into this golden City, where the streets, walls, gates, and all is gold and pearl; nay, where the happiness is such, as doth infinitely surpass those metaphysical descriptions of it. For eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive, what the happiness of heaven is. Undoubtedly it will be a happiness pure and rational; altogether worthy of God to bestow, and suited to the capacities of those, who shall be admitted into it.

On the other side, Consider with yourselves what fools are they who deprive themselves willingly of this endless glory, who bereave themselves

of a room in this City of Pearl, for a few carnal pleasures, what Bedlams and human beasts are they, who shut themselves out of Paradise, for a little transitory pelf? What sots and senseless wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and trifles? As for you of whom I hope better things, let me advise you for the love of God, for the love of Christ, for the love that you bear to your own soul, that you will settle your affections or things above, and not on things beneath; and then you shall find one day the comfort of it when leaving this world, the Spirit of Christ shall whisper to your souls this happy tidings, [To day shalt thou be with me in Paradise.]

Here is an end: Shall I now cast up the accounts of what I have delivered you? The Total is this:

Every sinner that repents and believes, shall be saved: you need no other instance then this Thief on the Cross, at one hearty tear, one penitent prayer, Lord, remember me in thy Kingdom, the Lord gives him his desire; see here the fiat, [thou shalt be] the expedition, [today] his admission, [with me] the place whither he is inducted, it is into [Paradise.] and there now he officiates, doing service to God without ceasing, world without end. O Lord, give me grace so to repent and believe, that whensoever I go hence, that day I may be with thee in Paradise. Amen.

Soli Deo Gloria

FINIS.