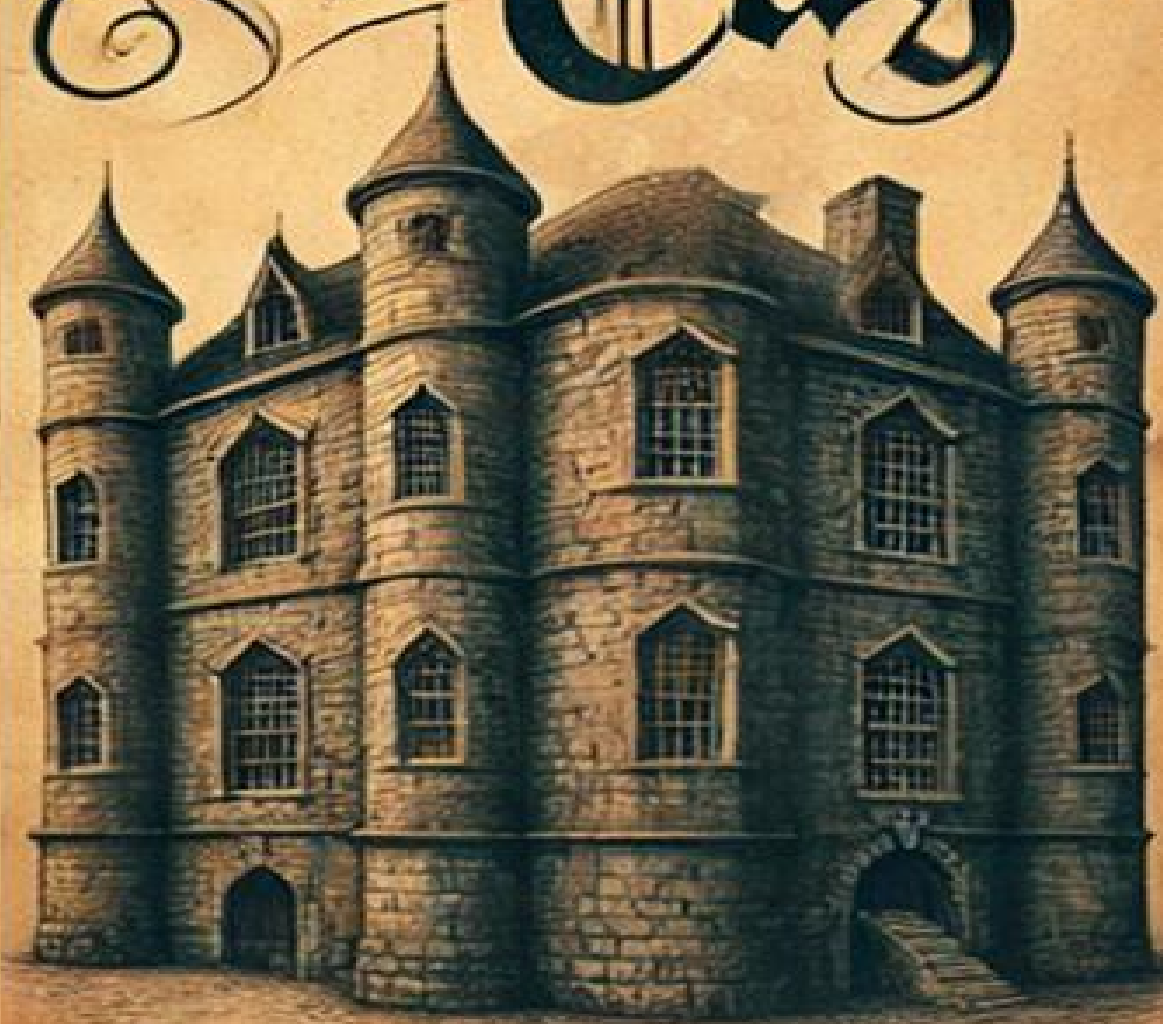
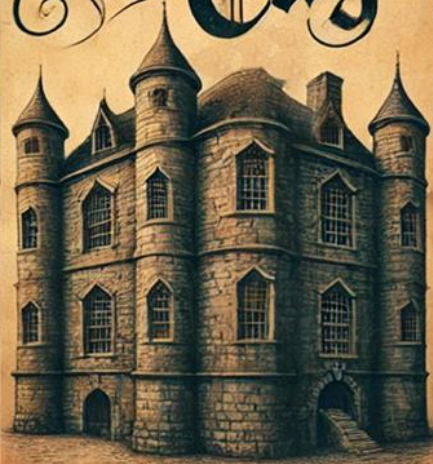


THE  
**Bird** in  
THE **Cage**



VAVASOR POWELL

THE  
**Bird in**  
THE Cage



VAVASOR POWELL

# The Bird in the Cage

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Chirping Four Distinct Notes to His Consorts  
Abroad

Vavasor Powell

Monergism Books

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# PREF. I. To the Churches of God, and scattered Saints throughout all Wales.

**V**. P. - A Servant of Jesus Christ, and your Brother; To the Churches of  
God, and scattered Saints throughout all Wales.

Grace, Mercy, Peace, and Patience be unto you all from God our Father,  
through Jesus Christ the Son of God, and our Savior.

Beloved Brethren, Whom I love dearly, remember daily, long for greatly,  
pray for earnestly, and praise God heartily: To whom I could write with my  
purest blood, and do send these lines from my very inwardest bowels; (my  
eyes even at the writing hereof, pouring forth tears for you as God knows)  
partly out of endeared affection, but chiefly out of tender consideration, and  
compassion of your late and present sufferings (especially some of you) of  
which I am a sharer and with whom (yea for whose sakes in part) I now  
suffer, and am ready if God count and make me worthy, and able, to lay  
down my life for so deserving a Lord as ours is, and for so dear a People as  
you are, to whom also I am a debtor, though at present disabled to pay that  
Pittance lent me for your sakes: yet many of you (and the Lord himself) do  
bear me witness that I was unwilling to be a slothful servant, or to hide my

Talent in a Napkin, whilst I enjoyed my liberty, but to exercise it among you, laboring day and night, in perils often, and many ways: meeting, and encountering with great difficulties, but most of all with self-discouragements and weaknesses, some whereof were known to my Observers, (as David calls his enemies) many to you my friends, more to myself, but all to God: Who yet made use of me (a nothing Creature) in his hand among better and worthier Instruments, to call, gather, and edify you, at which work I would have still been, had not some of our own Countrymen laid hands unjustly upon me, and also informed against me falsely (as you well know) whether out of hatred to the truth I preached and professed: or that they might offer me as a Peace-offering to the Prince (they know for what, and I could tell) God will in due time discover.

Nevertheless, I desire to pity them, pray for them, and willingly to pardon the wrongs they have done to me, and though I cannot say I am so transported with affection, and zeal (as Paul) to wish myself accursed from Christ for their sakes. Yet I am persuaded I could be contented with Jonas to be cast into the Sea, for the pacifying of God's wrath towards them, or their fury towards you.

But my faithful Fellow-travelers, let us not be troubled that the wind now blows in our faces, or that like Lazarus we receive our evil things in this world; knowing that there is no Hell to the Saints, but what they have in this present life; and that to live persecuted, and to die sainted are commonly inseparable; and therefore as our Lord and his Apostle exhorted; Fear none of those things which you shall suffer. Neither be moved by these afflictions, nor count them strange, for some of you, when you were first illuminated, endured afflictions; and others of you who are Summer-converts, were told that you must suffer, it being the high-way and shortest

cut to Heaven. Consider then, if all your way be fair and smooth what cause you have to question it, and if any of you have the favor, and friendship of the world, let such a one suspect himself to be one of it, for the world will love only its own. A day of close discovery and through trial is come, or coming upon us, and the leaves of profession are like to hide hypocrisy no longer; you know the stony and thorny ground were not discovered until the time of temptation, nor the foolish Virgins discerned till the very coming of Christ: Judas was neither suspected (nor did probably at all doubt himself) till within few hours of his death. Copper-coin may lie in the bag with gold and silver, but when it comes to the Touch-stone it is found reprobate; and Alcomy, (as some say) will bear six fires, but not the seventh: The words therefore of Christ, Take heed that ye be not deceived: and of the Apostle, Take heed lest any of you seem to come short of the promise; are very seasonable. And never more need then now of Self-suspicion, Self-examination, and self-searching, whether we be in the Faith, and Christ be in us, yea, or no? What we build upon, and whether we can stand before the Son of Man at his appearing: Sincerity always surpassed gifts, and all flourishes of Religion in the sight of God, and that will be of greatest request among good Men henceforth; for the dross must be taken away, to make a vessel for the Refiner; and it's to be feared when the Churches are searched, they will be found like Sardis, to have but a few names, that keep their garments undefiled, and all those that came in as self-seekers, will steal out again to save themselves: which, is indeed the only way to lose themselves; yet the foundation of God standeth sure, and no member though never so mean or ill-formed, if it be of, and in the body, and really united to the Head, shall be cut off; but all that are living stones shall continue in the building, and upon the whole glory (i.e. the whole Church, 2



Cor. 8:23) shall be a defense; therefore be comforted, that the counsel of God, the Priesthood of Christ, and the Covenant of peace are unchangeable, and abide forever; which is the sure foundation of every true Christians confidence, and comfort. Be not slothful in proving your knowledge of, faith in, love towards, walking after, and suffering for Christ: For the visible and seeming differences, are little and small between the right Christian, and the Hypocrite therein. But in the Anointing, Spirit, Virtue, Power, and Life within, which like the oil in the Lamp, feeds the wick of profession.

I beseech you also in the Lord, (as dear Brethren) that you be not moved from the Doctrine, which was delivered to you; which is the same with the Doctrine of the Apostles, called the Doctrine of Christ, good Doctrine, and sound Doctrine. In opposition to these, are the Doctrines of Devils, and the Doctrines of men, which either directly deny Christ, or much derogate from him, who is the perfect Law-giver. And that Satan, and his Instruments may the better introduce their own Doctrines; they make it their design and endeavor to batter down the Scriptures (for their Dagon, cannot stand before God's Ark.) As the Jews make it death for any of their Religion, to read and keep the New-Testament. The Papists also, make it an Article of their Creed, that unwritten verities, (as they call them) and the Canons, and Traditions of their Church, are of equal authority with the Scriptures; and hold that they should not be translated into vulgar Languages, nor the Common-people be permitted to read them. Also the Quakers generally deny, the Scripture to be the Word of God, or a Rule; affirming there is no other Rule, Way, or Means, &c. but that which is manifest in men. And one of the learned'st of them, disdainfully calls the Scriptures broken Cisterns, your Scripture, your Word, and your Letter; and some upon that account, call it the great Idol: others affirm the writings of their Teachers, to be of

equal inspiration and Authority with it; and that which is yet worse, one woman, put her Bible under her foot, another Burnt it; and yet these two were great Quakers, but now are turned Singers, a degree as they conceive above them. But beloved you are better taught, and I hope will still retain your love of, diligence and delight in, and zeal for this word of God: And especially to walk more according to it, then those that pretend to experience alike power with a greater measure of perfection, than either the Prophets, or Apostles ever did. I am fearful and jealous, that this attempt, of taking away the authority of the Scriptures; will end in taking away the very Bibles from us. Therefore I exhort you again in the words of Christ and Paul; Search the Scriptures and give attendance to Reading, and be steadfast in those truths, which you have been taught, (from them, by the servants of the Lord; some whereof are now glorified, and others through grace ready to seal it with their blood) Concerning God and his Attributes, Christ, and his Offices, the Holy Spirit, and it's manifestations, the decrees of God before time, the two Covenants (viz. the Law and the Gospel) the wretched state of all men by Nature, and out of Christ; the freeness of God's grace, in opposition to man's free-will: The Doctrine of Justification, by the imputed Righteousness of Christ, apprehended, and received by Faith, Sanctification (distinct from Justification) wrought by the Spirit in us. Perseverance, Assurance, and growth in Grace by virtue of our union with Christ, and his spiritual in dwelling and operating in us. Living Godlily, Righteously, and Soberly in this present World: Denying ourselves, following Christ, shunning sin, resisting Satan, separating from the world in matters of God's worship: not meddling with, nor mingling the Traditions of men with God's truths: joining yourselves to, and continuing in the fellowship of Saints; and using carefully and conscientiously all the Ordinances of Christ, as

Preaching, Hearing, and expounding Scriptures, keeping up public, family, and private prayers, Prophesying, and singing of Psalms, Hymns, and spiritual Songs in the Churches, Repetition of Sermons, Observing the Sabbath, Baptism, and the Supper of the Lord; and upon occasion, days of solemn fasting, or Rejoicing, visiting one another, especially the tempted, and the sick, relieving the poor; and in case of scandal and heresy, to deal with offending members, by Admonition, Suspension, or Excommunication, according to the Nature of the Offence, and carriage of the Offender; doing all your duties to magistrates, Masters, Parents, Husbands, Brethren, Neighbors and Enemies; according to the blessed commands of Jesus Christ: Withall expecting the destruction of Antichrist, the Restauration of the Jews, the Coming, Kingdom, and Reign of Christ; and still remembering your latter end, the immortality of your precious Souls, believing the Resurrection of the Body, the Judging of all, and the Salvation of the Righteous.

Finally, my Brethren, the hour of temptation being come upon us, let us redeem time, be watchful and sober, keeping our lights burning, our Lamps shining, our Loins girded, our consciences awakened, and our garments unstained. Let us fear God more than men, Sin more than suffering, self more than others, living basely more than dying Christianly and Nobly. Let us wisely consider God's works, and wonders (though others should slight them) and maintain God's Ways and Cause, though they be despised by most; and let us not carnally comply with, nor superstitiously conform to the world, to save our estates, Liberties or Lives: Nor yet forsake the assembling of yourselves together, but edify, confirm and comfort one another; Encouraging the weak, helping to restore those that are fallen, and to establish those that yet stand: Doing your duties commanded by God,

whatever danger may come thereby: Keeping yourselves from error and every evil thing, by the holy spirit in you: And (as our Savior commands, Joh. 14:1, be not troubled) praying also earnestly, that neither I nor you may suffer for sin, or sin in suffering, not be senseless under present, or faint under future trials. Let us cry and pray mightily to the Lord, that we may escape the evils that are coming upon the world, and to stand before the Son of Man at his appearing. To that King of Kings be honor, power, dominion, praise, and glory, now and forever, Amen.

My dear friends, If the publishing of this inoffensively intended little Book, be well or ill; Know my love to you chiefly was the motive to it: and that of all other things, if God did please, I would choose to be doing the work to which I was called amongst you, rather than anywhere, or anything else; though I were to be fed with bread and water and to carry my chains and bonds with me. And I should not count my life dear to me, so that I might have the liberty to Preach Christ, for the Salvation of my dear Country-men, and for your further edification; if not the will of the Lord be done concerning me, and his work by whom else he pleaseth. I am persuaded he will take care of you, and the rest of his Flocks; and therefore to him again I commit you, who hath promised to be your God and guide until, yea, will be in and after death your salvation. The grace of our Lord Jesus Christ be with you all Amen.

## PREF. II. A brief Narrative of the former Propagation, and late Restriction of the Gospel (and the godly Preachers and Professors thereof) in Wales.

**F**or as much as some have heretofore enviously and falsely reported, and others credited (nay to this day believe and affirm) that myself and some others instead of propagating the Gospel, have extirpated it, and the Preachers thereof in Wales, and converted all the profits of the Tithes to our own uses. These are briefly to certify the very truth thereof; as also some of the late and present sufferings, and state of the congregated Churches, their Teachers, and others there. In the year 1641, or thereabouts, it was humbly and truly presented in a Petition, (by many credible persons) to the then King and Parliament; that there were not upon strict Inquiry, so many conscientious and constant Preachers, as there were of Counties in Wales, and those too either silenced or much persecuted. The Professors of Religion also, exceeding Rare and Few, unless in some corners of 2 or 3 Counties: about which time, was the first, if not the only gathered Church in all the Country: But the late War coming suddenly on, there could be then no Redress obtained; but on the contrary most (if not

all) of those Preachers with the Professors, were forced through the violence of their Persecutors, to leave their Habitations and Country; and divers of them having their Goods and Cattle seized upon by their adversaries, their Wives and Children were necessitated to live in distress, and danger, till the War was ended, and the Country settled again in peace; by which, Encouragement was given, to the banished to come back, and those few Laborers that were turned out of the Vineyard to return again; which being done, and God blessing their labors with success in the conversion of many Souls; it gave hopes, that there was a further blessing in the Cluster, and more straying sheep on those mountains to be brought home to Christ's fold; yet the idle and self-feeding shepherds, did as much as in them lay to hinder it, till many of them (by virtue of an Act of Parliament, passed in Feb. 1639, as their Brethren before in England) had been justly ejected for Ignorance, Scandal, &c. and upon evident proofs against them; yet not all (as falsely was reported) for in the County where I lived, there were 11 or 12 never ejected; so in all other Countries, some more, some less: nor any that I know that were rightly inducted before, and that had the qualifications of true Ministers in them, such was the tenderness and care of most or all the Commissioners (who were divers of them English-men, and the rest of best reputation for Piety and integrity in the several Counties) that they did this work gratis, receiving no allowance at all, no not towards their own charges; and indeed there was none granted them by the Act. But the great Cry was, that the Country was left without Preaching, that the Church doors were shut, the Sabbaths profaned, and generally the People were turning Papists, and Heathens, for want of the word of God; and that all the profits of the Tithes were put up in the Commissioners and other private men's pockets. For me to wipe off all

these Aspersions, much less to remove the credit of them, sunk so deep into the hearts of Prejudicated persons, were but like Micah, to give my single Testimony against many hundreds of the Clergy that have spoke the contrary. But Reader if thou art not resolved against truth, I shall offer thee in a few words, enough to satisfy thee of the falsehood of this whole Charge; the which hath been already sufficiently done divers years ago, as well by the Testimony of many Magistrates, and Ministers, as other credible persons of different opinions: however take this for a truth, till the contrary be proved (which will never be) besides what I said before; many of the Clergy were never outed, and some that were ejected, did also sometimes (to please their old Parishioners, some of which would hear none else) preach; there was not any lawful means unattempted to gain godly Preachers for supply there, as going several times, and sending divers letters to the Universities and London, which were the likeliest places to afford helps, and divers were obtained by that means though not so many as we wished: partly because that at the same time, there was the like Act for several Northern English Counties; but especially because they wanted the Welsh-tongue; yet the Lord that gave the word, did also raise up more men to preach it, than he was pleased to send out at first, to all Judea, nay, to all the world; viz. 12 Apostles, and 70 Disciples; in one Church. viz. in the County where I lived, were at least 16 preachers at once, whereof 10 University-men, some of the meanest of which (since turned Apostates) are approved by the Bishops, and settled in Parishes; and for the profits of the Tithes, which before went wholly to the Clergy, they were afterwards divided (according to the Act) six ways; One part to the ejected Ministers; Another part to other Ministers settled, and Itinerant; A third to maintain Free-schools (whereof some of the ejected Ministers, and their Sons, were

School-masters) set up in all (or few excepted) Market Towns, and in other convenient places, and in some of them two School-masters: A fourth part to the ejected Ministers widows, and children: A fifth, to such officers as did attend that work (as Treasurers, Solicitors, Sequestrators, &c.) Lastly, some allowance was granted to the widows of Ministers deceased. These things Considered, and the low rates at which the Tithes were Let and Set at, in divers Counties, (because some would not pay, others would not take them to Farm, and the Country poor, and worse stocked, so soon after the wars,) will evince, there could not be much spare, especially considering, that the Act lasted but for three years; viz. till fifty three, and what was done since, let them account who meddled therein, and acted under O. C. which I and many more of my brethren did not, nor took any Salary at all, nor any other Maintenance whatsoever since; withal, what was settled upon me, (together with some other Preachers) was by the Committee for Plundered Ministers long before that. And let me deal freely, and truly with all the world in this particular, I never received by Salary; and all other ways, for my Preaching in Wales, from Christians, and from the States putting all together, since the beginning (which is above twenty years) but between six and seven hundred pounds at most; and I can with much clearness, confidence, and comfort, call God the searcher of all hearts to witness, and I do call him to record on my Soul, that to my knowledge and remembrance, I had not anything, directly nor indirectly, but what was ordered me; nor have I, nor any other for me, (I express it without any Collusion or Reservation) so much as a Pound or Shilling of any money from any tithes or otherwise in my hands, belonging to the Public; and I humbly challenge and bid defiance to envy itself, to prove the contrary, and I desire to be called to an account, if I be suspected, for I will maintain my innocence



herein till I die. And yet my Accusers, have some by writing, (who were ashamed to put their names thereto) and others by word, published, That I had many thousand pounds of the Tithe-money; nay had purchased of Kings-Rents and Lands, some thousands yearly, or at least many. Hundred pounds per annum; whereas now it is returned to the King again, it appears, it is under seventy pounds yearly; and I never received any year of that, above sixty-six pounds ten shillings: this the Auditor and Country know sufficiently; and let them, or any other disprove me herein, if they can.

And whereas it is charged, that many good and godly men were turned out of their livings.

But I did not know any such, and I suppose it will be yet easy to prove the contrary, by their former and present practices; however for my own part, I often publicly tendered this to the ejected Ministers, that if they could bring any in, that could manifest they received any spiritual good from them, they should (as far as it lay in my power) be restored, but none produced such. Further as a Consequence thereof, it was complained, that the Sabbaths were profaned, whereas men might ride throughout some Counties, and neither see men working, travelling, nor playing upon the Sabbath; the like I am sure; neither was before, nor now is, our enemies themselves being Judges.

But they further object, that the people were turned Infidels and Papists. So many do where the powerfulest means are, if they come not under them: But why then do these men complain, so many are turned to be quite contrary; and were these accusers fallen out with such men then; how come they now to own them so much? But to disprove that, take this single instance. In a few year's time a great part of former Edition of the Welsh-Bible, was bought up, and afterwards two Editions more, one of the New

Testament, and another of the whole Bible, and of these two I believe are sold off, at least between 5 and 6,000, by this you may perceive, that Religion did grow. Also in the beginning of the Wars, there was but one or two gathered Congregations in all Wales, and in some Counties scarce one that made Profession; yet it hath pleased the Lord so to bless the weak means there, that there were lately (and hope are still) above 20 gathered Churches, in some 2, in some 3, some 4 or 500 members, with their officers, differing little in opinion and Faith, and walking in love, and the fear of the Lord.

Having given this brief account of the former endeavors of some, (who yet acknowledge their weakness, and want of wisdom therein) to propagate the Gospel. Be pleased now to cast your eye upon the late Restriction, (which I might well call persecution) of the Gospel in Wales. To omit mentioning the great wrong unto many scores, about May and June 1660, in committing and continuing them in Prison, without any cause, but to fulfil that saying, *Quicquid volumus facimus*; since there hath been very violent proceedings, (especially in some Counties) where some poor and peaceable people have been dragged out of their beds, and without regard of Sex, or Age, have been driven, some twenty miles to Prison on their feet, and forced, (though in heat of Summer, till their feet were much blistered, and they ready to fall with faintness) to run by the Troopers horses, receiving many blows and beatings. Others, (as if they had been Brute-beasts) driven into Pinfolds, or Pounds, where they were kept several hours, their enemies in the interim drinking in an Ale-house, and forcing the poor people to pay for it, though they tasted not of the drink: then bringing them to the Sea-side, and leaving them in the night, in danger of being swallowed up by the Sea. Others were committed to Prison at pleasure, and kept there many

months, and yet their cattle and sheep, to the number of above six hundred, taken from them and sold. Others forced (when they were called to the Quarter-sessions) to walk in chains, which should not by law upon any such ground be put upon them, unless they had attempted to make an escape or break Prison. Others, who were quietly met together (after their usual manner for many years, to worship God, and edify one another) were cast into Prisons without any Examination or Commitment upon them, (that they could understand) contrary to the Jewish, Roman and our English Laws.

Nay, such was the enmity of the seed of the Serpent, against the seed of the Woman, that though the King was pleased to grant by his Proclamation) Christian liberty for some time, yet upon the next Lord's-day following, after the receipt of the said Proclamation, some of the Officers of one Corporation dragged and hauled some poor women, that were hearing of the Word of God, into an Ale-house, and kept them there till after night, and until they made them pay for the Ale, which these disturbers did drink.

Besides all this, ejecting the Godly Preachers that would not conform, and indicting many hundreds for Recusants, which are not indeed so, and under the notion of suppressing Conventicles and unlawful Assemblies, hindering the meetings of Christians to serve God, which according to the letter of the Law, and the opinion of many learned Lawyers, are not so. A Conventicle being a meeting together, for a bad end or work, and not for a good, as the meetings of Christians, to worship God, are. Having thus hinted some few of the many sufferings of others; I come in the last place, to give a short Intimation of my own: which I mention, not either to accuse my Countrymen, or to expect any benefit thereby to myself (hoping to learn contentment in Christ, with godliness, in the meanest and miserablest condition) but to remove falls reports, and to manifest (as I am confident to

express it) that I suffer from men, only upon the account of Godliness, and Religion, though upon other information but false) against me, as that I should swear, the members of my Congregation, against all Magistrates, and Ministers, (a thing I hate, and directly contrary to my Judgment) and that I should go up and down two Counties, preaching Sedition, and Rebellion; though I have not preached in all, but either 2 or 3 days publicly, since April was 12 Month, being in several Prisons ever since (only about 24 days intermission) since my first imprisonment: And I am not conscious to myself of Preaching or doing anything against the present Powers, or their Laws, neither can my Accusers prove anymore against me, than the Jews could against Paul, when they accused him of sedition; but on the contrary, these men break the Laws, and are fineable to the King for false information, however they think, as a wise man said, by other men's harms, to make redemption for their own sufferings. But I will bear the indignation of the Lord, (because I have sinned against him, till he plead my cause, and pray as Jesus Christ hath taught me: Father forgive them, for they know not what they do.

# PT. I. Of Consideration, Counsel, and Consolation.

**A** Word in Season; or, Some suitable, and seasonable Considerations, Counsels, and Consolations, sincerely intended, and humbly proposed to All, but more especially to the Afflicted, and Persecuted.

Solomon advised men, In the day of adversity to consider, for God hath set it, and the day of prosperity, one against another; and both are of him: Adversity being but the night, and dark part of men's time in this world, to which notwithstanding, God hath assigned some work for his people to do. And 'tis no small part of godly wisdom, to understand the time, and to know what is the proper work of the day; both which, some of the men of Issachar had understanding in: And this, as the wise man faith, is heart-understanding. A wise man's heart discerneth time and judgment: Time when, and Judgment how, and what to do. And doubtless what was said of a word fitly spoken, may be as truly said, of a work done in season; That it is as Apples of Gold in pictures of Silver. My aim in these few pages (of the first part of this little Book) is not to discover the nature of the present time, or to prove it to be evil (for it discovers itself sufficiently to be so, both in

respect of the sins and evils committed by men, and the punishments justly inflicted by God for those Sins, which two things the Prophets and Apostles, make to be the main signs of evil times) But to stir up the minds of all those that are wise-hearted, though like Christ, and his Prophets and Apostles, called madmen or fools, or as the Dutch translation Englished, in some places, renders the word Fanatics. But be it so, that such are mad, yet wiser then the Father of that man which gave the name, gives the reason why, a wise man is mad. Oppression (saith Solomon) makes a wise man mad. And Hosea saith, The Prophet is a fool, and the spiritual man is mad, for the multitude of thine iniquity, and forth great hatred) and to be like Daniel searching the Scripture, and so to get an insight into the present time and work, and a Foresight of what God intends to do; for God hath promised to declare, reveal, and frequently performed his secrets to his people. Therefore they should be like those holy-ones, in Daniel, inquire how long it will be to the end of the vision. Also learning those three excellent Lessons, pointed out for evil times. viz. To prove what is that acceptable will of God, to redeem time, and to do the work of the day, in the day.

In order thereunto, here follow some seasonable Considerations, Directions, Encouragements, and Consolations for all men, especially Christians in times of any Affliction.

*Consid.* 1. Consider that the Omnipotent and all-wise God hath his will, and hand, in all the Actions, matters, occurrences, and things in this world, which concern all persons and all Ages: Yea, those that are most strange and most sinful. (with reverence to his blessed Majesty be it spoken, and without fathering the least evil upon him, whose pure eyes cannot behold iniquity. This consideration being well understood, and weighed, will

silence all the Soul-disquieting's, and unruly thoughts of the hearts of God's people. Therefore mark some Scriptures, and clear instances to that purpose: As the selling of Joseph into Egypt (though a sin in Joseph's brethren) yet he saith himself unto his brethren, It was not you that sent me hither, but God. So the hardening of Pharaoh's heart to hinder Israel to go out of Egypt, was of the Lord, as God told Moses he would do it before he went to him, I will harden his heart (viz. Pharaoh's) that he shall not let the people go: So Sihon King of Heshbon, would not let Israel pass by him; but why? For the Lord thy God hardened his Spirit: Like as the Lord is said to move David to number the people, The anger of the Lord was kindled against Israel, and he moved David to number the People. And the Lord is said to set up the adversaries of Rezin against him, and join two of his enemies together, the Syrians before, and the Philistines behind, and they shall devour Israel with open mouth. And David looked upon Saul's persecuting of him, to be from God; For mark his words to Saul, Now therefore I pray thee, let my Lord the King hear the words of his servant: If the Lord have stirred the people up against me, let him accept an offering. So it is said twice in one Chapter, that God stirred up two enemies against Solomon; And the Lord stirred up an Adversary unto Solomon, Hadad the Edomite, &c. And the Lord stirred up another Adversary, Rezin. &c. The like is said of God's stirring up the King of Assyria, to carry some of the Children of Israel Captives into Babylon. So God said he would strengthen the King of Babylon, and put his Sword into his hand: These with many more instances, prove that God's will, and hand, are in all the matters that are done upon Earth.

Obj. *But these are Old-testament proofs, and God dealt at that time in another way, then he doth now in the Gospel days.*

A. You will find as clear proofs in the New-Testament: Christ himself allows, and in effect affirmeth, That the power that Pilare had to condemn and Judge him, was given him from above. And the Apostles jointly acknowledge, That Herod, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever God's hand, and his Counsel determined before to be done. So it is said, That the Key of the bottomless-pit was given to the Angel that fell from Heaven; And this must be Christ, (who is said to have the Keys of Hell, and of death.) But what to do? Even to open and make way for the smoke of Errors and Wickedness to ascend, as there it follows: Likewise the Gentiles have Commission, to trample upon the Church (for so much the words will bear) And the Holy City shall be trodden under foot, for forty and two Months. Nay it is said further: That God hath put it into the hearts of the ten Kings, to fulfil his will, to agree, and to give their kingdom unto, the Beast, until the Word of God shall be fulfilled.

***But some may object, and say, by his will is meant, hating the Whore, making war with her, and making her desolate.***

Though that be part of his will, yet the other may as well be his will; and so taken here, and agreeable to other Scriptures: As God said unto Satan, (before the destruction of Ahab) Thou shalt be a lying spirit, and go forth and do so, and thou shalt prevail with him. So its said, That the dwellers of Jerusalem, and their Rulers fulfilled the Scriptures; (that is God's will) in condemning Christ. Consider then, you that fear God, if you are under any affliction or suffering whatsoever, that it is God that is the efficient and first cause of it. As the Church in the Lamentations said, Though he (meaning God) causeth grief, &c. And it is he that formeth Light, and createth darkness, and there is no evil in the City (i.e. of affliction) but he doth it. If



your enemies hate you, look upon it as God's turning their hearts to hate you, (as the Egyptians did the Israelites;) If they curse you, look upon it, as David did on Shimei's cursing. For the Lord (saith David) hath bidden him. If robbed, spoiled, and reproached by them, remember, That it is the Lord that gave Jacob for a spoil, and Israel to the Robbers, and Jacob to the curse, and Israel to reproach. And if you be delivered up into the hands of your Enemies, yet say as Job did, God hath delivered me up to the ungodly, and turned me over into the hands of the wicked. And if they slay you, yet know, they are but God's Instruments, and hand therein. And therefore, conclude, and say to them (as Joseph did to his Brethren) As for you, ye thought evil against me, but God meant it unto good.

**Obj. *But doth not this, as you say, plead for the enemies of God, and tend to strengthen their hand, and give them encouragement to persecute the people of God so much the more.***

A. No more than the Prophet Elisha's saying unto Israel. (I know the evil that thou wilt do unto the children of Israel, &c. Give him ground to kill and slay, as he did afterward; or the words of Christ, said of Judas, One of you shall betray me, tend to move him to betray Christ. And though God may give up wicked men to their own heart's lusts, and suffer them to walk in their own ways, and commit such wickedness, and leave them to discover what is in them, and give the Devil leave to delude and harden them (as he did Ahab's Prophets) and permit them as he did Pharaoh, to pursue the Israelites, who threatened and resolved six things. I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them; yet he could perform but one of them, and God will turn the rage of man to his own praise, and the remainder of wrath he will restrain.

*Consid.* 2. Secondly, as we should consider, that whatsoever is done, is done by the will, and appointment of the Lord (and therefore we should with the Prophets learn to be silent, because he doth it) So we should also consider, wherefore the Lord doth all this, doubtless it is not without cause; as God told Israel of old. And they shall know, that I have not done without cause, all that I have done to it. If, like self-justifying Judah you ask, Wherefore the Lord our God hath done all these things unto us: I may (and oh that I could with tears mention it, and that my blood were fit to write it!) answer with the same Prophet; For the greatness of our iniquities: But alas whose tongue can utter, or whose pen can express the nature, or number the greatness grievousness of the sins of the Professors (nay of the choicest Christians) of this age; to whom it may be truly said (as formerly to Jerusalem) That they have multiplied their transgressions, more then they: (i.e. then the Samaritans with whom the Jews had no dealings,) And may not the Lord say to his people now, as formerly, Thou hast also taught the wicked ones thy ways. Nay, may not the Saints of God generally cry out, Woe to us we have sinned, and transgressed like men! Yea woe to us we have sinned such sins, as unrighteous men could not sin, against light, and love, assurance, and experience, after sealing, and consolations! Hath any generation since the Apostles days, had such powerful Preachers, and plenty of Preachings as this generation? But we have esteemed this good Word and bread of Life, as the Israelites did the Manna (light bread) we have been stomach-full, sick and surfeited, with the sweet and fat things of Gods house, yea (as 'tis said) We have been almost, in all evil, in midst of the Congregation, and Assembly: We trampled and trod underfoot the good pastures, which God had provided for us (and which the Saints and Martyrs of former days, would have greatly Prized.) The fire of Religion was much

vanished into the smoke and air of brain Notions, and self-conceited opinions, many taking up profession, as they do fashions, because they would be in the Mode of the times; and like the Gibeonites feigning themselves to be, what they were not, becoming Proselytes either for fear, (as many became Jews when they saw them prevail, for fear of them) or advantages, creeping through Churches into Councils, Armies, Custom-houses, and other places of honor, and profit. And others under pretense of being for Reformation, Uniformity, Order, and Church-Discipline, drove on (as it may be well suspected) their own particular designs, for now being themselves persecuted, they urge the same Scriptures, and arguments for liberty of conscience which they then would not allow to their dissenting brethren. How also hath the name of the Lord been blasphemed, by the sad principles of some, who under pretense of higher attainments, endeavored to root up the very foundation, and main principles of Christianity? And others, by their loose, and licentious behavior and practices, have given cause to God, to say, as once Jacob did to his Sons, Simeon and Levi; Ye have troubled me, to make me stink among the inhabitants of the Land. Hath not Christ been again wounded in the house, and by the hands of his friends? Yea, pressed, wearied, and his heart broken, with the sins of his own servants. Was he not forsaken (as formerly) by his own Disciples? Did not the chiefest of his Ministers too much embrace this evil world, by removing from lesser, to greater Livings? And did they not over dispense with their own principles, to comply with the contrary, where Earthly booty did bias, choosing that end of the Scales, that did weigh heaviest of the World? And did not the Rulers, (yea those that pretended to be the greatest Reformers) make it a great part of their work, to get to themselves, and to give to one another, and their friends, not only the chiefest and gainfullest

Offices, but the Estates of their Enemies; nay, have not some been deliquified, and decimated, more for their Estates, than for their Crimes? Ah! How miserably did most men forsake their principles, and former practices, building what they did once destroy, and deny what they had before in words, and writings professed: and when they had dismounted, and dethroned their enemies, and got up into their Saddles, and seats, and trampled upon their pride, with as great pride; till God had rejected their confidences, and suffered them to crumble to nothing, and their strength (which was made an Idol) to depart from them. And not only they, but the gathered Churches, though increased with Members, Gifts, and Wealth, did decline and decay in Love, Zeal, Spiritual watchfulness, Self-denial, Humility, Pity to, and praying for others; and how bitter, sour, and selfish were we grown? Besides the secret sins, which God and our own consciences only knew, our apparent sins became a stumbling block to the poor world. And God had cause to say to divers of his Churches, as he once did to Israel, How art thou turned into the degenerate plant of a strange Vine unto me? And what hath my beloved to do in my house, seeing she hath wrought lewdness with many, and the holy flesh is departed from her?

*Consid.* 3. Consider, how necessary the present trial upon God's People is, if need be (saith Peter) you are in heaviness, through manyfold temptations. God saw a need of it before it came, and we see a need of it now it is come: It came as seasonable as ever Frost did in Winter, or Rain in Spring: We should account this preventing Grace, and say with Job, Thy visitation hath preserved my Spirit; The heat of prosperity would have burnt us, if God had not sent this Cloud of affliction to cover us. Oh where had the most part of professors been in a short time, if God had not stepped in! Our wise Physician Christ, knew by our complexions, that we were running into a

dangerous distemper, and therefore hath given us preventing Physicks, and this is the way that God sometimes takes to heal his People. He went on frowardly in the way of his heart (mark that) I have seen his ways, and I will heal him. God hath brought us into the pound, not to starve us, but (being shrewd Cattle) to keep us from further mischief: According to that saying, I will hedge up thy ways with Thorns, and make a Wall that she shall not find her paths, and she shall follow her lovers, and shall not overtake them.

*Consid.* 4. Let us consider the time of prosperity, Peace and Liberty we have enjoyed; we have had a late Jubilee, a long Vacation, and as good, and seasonable a Harvest to provide, and lay up in store against the Winter, as any could desire.

And now we should consider, what stock we have gotten and laid up: For every true Christians heart, lays up somewhat for Christ, and something for himself; and he is like the wise Scribe or Housholder, mentioned in the Gospel, able to bring forth things new and old, out of his treasury. The time of Prosperity, ought to be a time of gaining, and the time of Adversity, of spending grace, and of bearing and enduring. A Christian should never do anything for Christ, but he should expect to suffer for so doing; for how can an enemy, that flings a stone, or shoots an Arrow against his Enemy, but expect the same flung or shot to him again: and every Christian is so to the Devil and his Kingdom.

*Consid.* 5. All afflictions and trials, as they are the Appointments and Ordinances of God, are profitable to his people, that are exercised therewith: And for that end chiefly, doth the Lord lay them upon them; as the Apostle saith, That they might be partakers of his Holiness. God blesseth this Ordinance, to do good when other Ordinances fail; and God

prepares by this fire, such Physic (nay indeed it is Physic itself) as removes, and cures those Chronical, old, and long continued diseases, and sins of the Soul, which are not healed otherwise, or by other means. And David experienced this, when he said unto God, Thou art good, and dost good; That is, good in affliction, and dost good by affliction; for so the words before and after clearly show; Before I was afflicted, I went astray, but now I have kept thy word. And it is good for me that I have been afflicted, that I might learn thy Statutes. Affliction is the spiritual shepherds hook, with which he drives back straggling, straying, and out-skipping sheep: or as the Salt that new seasons, the almost quite corrupted flesh; And the book wherein all Christ's Scholars learn experience; as the Apostle makes experience the fruit of patience, and patience, the product of tribulation; Ye glory, saith he, in tribulation, knowing, that tribulation worketh patience, and patience experience. The same word in the Hebrew, signifies Instruction, and Correction; for in both, God makes out himself to the Soul; So that what they once heard by the voice of the word, they hear again from the voice of his rod: And in this sense it is said of Christ, that he learned obedience: (that is, experimentally) by the things he suffered. By Afflictions true Christians come to learn over again what they heard before, and to do better what they knew before.

*Consid.* 6. Consider that in all likely-hood and probability, we are but entered into the Affliction, and the floods are but beginning to rise, like as it is said, (in another case) of Ezekiel's waters: and the furnace yet, is but making hot, and scarcely, have any tasted such bitter afflictions, as the primitive Martyrs did. And most of the Christians of this age have scarce suffered so much for Christ, as those they count their persecutors suffered for man; though like dainty Coy Citizens, we are ready to complain, when

we begin to touch the Wet, or feel the Cold; and as one of the Martyrs that cried out, when his executioner did strike his Foot with the Hammer, as he fastened the Chain, whereas he (dear soul) was immediately to be burnt. Its bad and thin clothe that will not bear one wetting, without shrinking; and a heartless Soldier, that at the first Charge, and with a slight Wound, forsakes and flies the Field. We have cause, yet to say as the Apostle; our affliction is but light, and short. Considering the long and sore afflictions of the Jews, the ancient People of God, who were afflicted for 400 years, then 70, and since that, without any intermission above 1,600 years. Also the primitive Christians, that had scarce in 300 years, so much liberty, peace, and freedom from Persecution, as we had within these few years: We cannot say as the Prophets) That from our youth we have been afflicted or that all God's Waves and Billows, are gone over us: What if God should say now, (as he did formerly) That the Enemies should devour Israel with open mouth: And that the present Phoenix, the Church of God should be burnt up, that a more pure, sinless, and spiritual seed may spring up in the room thereof, that may be counted to the Lord for a generation? And what if it be the Lord's mind, that this Generation shall Sow in Tears, or Blood, (as former Generations have done for us) that following Generations may reap with joy? Our cares and desires should be that God would put an end to our Sins, rather than to our Sufferings; and we should, account it (as our Savior, and his Apostle said in another case) more blessed to give than to receive.

*Consid.* 7. That how great soever the Trial may prove, yet it is stinted and limited; both in respect of Nature, Degree, and Time.

There hath no temptation, saith the Apostle (that is no kind of trial) hath taken you, but such as is common to man; that is, but either befell others before you, or what you shall be able to bear; as the words following

intimate: Who will not suffer you to be tempted above what you are able, i.e. to bear: God hath the measuring also of the Affliction; and this is the difference between God's correcting his people, and punishing the wicked. To his people he saith, I will not make a full end of them: but to their enemies, he saith, I will make a full end of all the Nations: Yea, he will destroy them both Soul and body, as another Prophet speaks: But when he was very angry with Israel, and bid the enemy destroy them, but (yet saith he) make not a full end.

And Christ himself will stand by, as a tender Physician, to see not only all the Ingredients put into their Potion, but also the compounding and weighing to a grain, every Dose that shall be given to these his Patients, (being such extraordinary friends, as his Wife, and Children, his Brethren, Sisters, and Companions) yea he will be like a just Judge, taking care that the Executioners (for no better are the Persecutors of God's people) shall not vent out their own malice, but give due correction, not one stroke more than the royal Law (i.e. the Gospel New Covenant) allows; for the afflictions of the people of God, is one of the New-Testament Legacies: And therefore the Apostle saith: It is given unto you to suffer. And whilst this his Gold and Silver is in the fire, he sits there himself, as the Refiner: he doth not come, and go, as if he were about some ordinary work. Likewise for the time it is limited, and therefore the time of the deliverance of God's Church, is called the set time. And the Tribulation of the Saints of the New-Testament is reckoned up still by days, (which under the Old-Testament was by years; as the bondage of Egypt, 43 years, and the Captivity of Babylon 70 years;) Ye shall have tribulation ten days; so the Church was in the Wilderness 126 days; Yea and all the while she was there too, she was in the place prepared her of God, and there also fed by them;



but by whom? Surely either by Angels, such as ministered to Christ, when he was in the Wilderness, or the two Witnesses, as some suppose, or those that carried them Captives; for God makes them treat his people well, as he made Nebuzaradan do: The poor of the People, to whom he gave Vineyards, as the text saith, at the same time (or in that day) and so Nebuchadnezzar gave command to the same Nebu. that he should look well to Jeremy and do him no harm, &c. So Julius one of the Emperors Captains, was made to entreat Paul courteously, no thanks to him, for he had a command from a greater than Augustus, even from God to do it; though indeed the Heathens granted more liberty, than professing Christians do now; for then a man might not be judged before he was examined, nor committed, without first signifying the crimes laid against him. The Romans gave liberty for Paul to go to his friends, and his friends to Minister, and to come unto him. In those days a poor Prisoner might hire a house; and a persecuted Preacher and Prisoner (as Paul was,) had liberty to preach the Kingdom of God, and teach the things which concerned the Lord Jesus Christ with confidence, no man forbidding: And for the poor people that had not the Law, to do more than those that have both Law and Gospel, is to them a praise, and to us a shame.

*Consid.* 8. Consider what frame of spirit you now have, being under sufferings; for God calls for, and expects that his people's spirits, and the frame of their hearts, should correspond with their Conditions; as we find frequently in the Scriptures. If then (that is, in their captivity) their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember (saith the Lord) my Covenant, &c. Mark what kind of spirit God requires, to be in his people in the time of their Affliction, namely a Humble, Meek and Patient Spirit; a Spirit

offended neither at God nor men, nor the Affliction itself; but only at themselves: also justifying God as Ezra did; Thou hast punished us less than our iniquities have deserved. And David, When thou with rebuke dost correct men for iniquity, and judging themselves, and becoming more guilty in their own eyes, as God said by the Prophet; I will go to my place till they be guilty. And say as Job said, If I be righteous, yet will I not lift up my head, I am full of confusion, therefore see thou my affliction: As if Job had said, Oh Lord my work is to behold Sin, and be sensible of my confusion; but thine is to take notice of my affliction, and to show compassion; Or as Nehemiah prayed, Spare me according to the greatness or multitude of thy mercy. And Christians work in affliction, is to be weeping, mourning, sorrowing, afflicting, humbling searching, cleansing, and fearing themselves, and trembling at God's Judgments, and soaking in the suds of true repentance, sighing, and being greatly ashamed, and deeply afflicted, and self-miserable, lifting up their voice earnestly unto the Lord, like people that have their houses and Beds on fire, crying out, what shall we do? Or like people in a great flood, everyone sticking close to one another, and seeking to help each other through. And bringing old sins, (yea, and our own rather than others) to remembrance, as there was under the Law, an offering of memorial, bringing iniquity to remembrance; we should now like Joseph's brethren, remember our old iniquities, and fall down to the ground; and say as Judah said, What shall I say unto my Lord? What shall we speak? How shall we clear ourselves? God hath found out our iniquities. Christians work in time of affliction, is not to be jarring one with another, and upbraiding each other with former miscarriages (though they may in love and meekness admonish and mind one another thereof) or to stand upon their tiptoes and plead their own innocence, (for who can say his heart

is clean?) or strive about controversial truths; as those two Martyrs, (in Q. M. days) that strove in the Bishops house about Infant Baptism, which the Bishop soon decided, by committing them both to Prison, and soon after to the Fire. Neither is this a time to fret (or as the Hebrew word signifies, Thunder) against our enemies, as good Hannah did against her adversary, that did sore provoke her; nor yet to cry as Micah did after his Idols; Ye have taken away my God's, when the things of this World are taken away from us: much less to go on in sin, or to trespass more and more, as wicked Ahaz did, or as Israel did sin from Canaan to Chaldea under affliction, and so add more fuel to the fire, to augment the fierce anger of the Lord: but rather let everyone turn speedily from his Sins; and if there be iniquity in his heart, hand or house, to put it far, (and forever) away, as Jacob did cause his household to do when he was in danger of the Canaanites and Perizzites; that God may according to his promise, return to his people in mercy, from the fierceness of his anger, which they have so greatly kindled.

*Consid.* 9. Christians should also consider their Ways, and their Works, (as well as the frame of their spirits) For God's eyes are upon the ways of man, and he seeth all his goings, and weigheth all his Actions: when the people of God were going, or gone into Captivity, one main duty which they were called to perform, was to search and try their ways. Another Prophet also most solemnly (and twice in one Chapter) tells the people from God, when they were careless and minding their own concerns, and things; That that was the time for them to consider, or set their hearts on their ways. Oh that everyone of us would consider the secret and hidden ways of our hearts; for such there are: for our spirits and our thoughts, desires and affections may be travelling in by-paths, or going and hunting after some sinful prey, as the hounds in the night, some after pleasure and fleshly lusts;

others after covetousness, and the things of the World: as it is said of some, that their eyes, and hearts, are not, but for their Covetousness, and exercised with covetous practices; other men's hearts lifted up to destruction, and others melting and failing for fear of men, and of the things that are coming upon the Earth: And as there are the ways of the heart, so there are the ways and the walking's of the outward man, to be considered, whether pure or impure, whether above or beneath, whether crooked or straight, whether forward or backward, or sideward, whether the old way of Saints, or the old way of sinners (for there are both) whether ways of Darkness or Light, sincerity or hypocrisy, spirituality, or formality, undefiled or spotted, the way of God's Commandments, or of men's Traditions, the way of honesty or dishonesty. It's bad standing, worse sitting, but worst of all walking, running, persisting, (and especially pleading for) any sinful way; Take heed therefore you Sons and daughters of Zion, lest you be and continue in Babylon; but flee out of the midst there of. When God threatens to destroy her, going or running out of her, will not serve the turn, but you must fly, for her Judgments will come suddenly, in one day (nay, in one hour) Death, Mourning, and Famine, and she shall be utterly burnt up: And beware lest you lodge in her Suburbs, or be backward as some will be, to come out of her: as it appears, that notwithstanding, One Angel cried, and that mightily: That Babylon that great City is fallen, is fallen: Yet another voice was heard from Heaven saying, Come out of her my people, that ye be not partakers of her sins, lest ye be partakers of her Plagues: Lot in Sodom was necessitated to be sent and plucked out of the midst of the overthrow. In the name of the Lord, therefore be exhorted by the words of the Apostle Peter to save yourselves, from this untoward generation.

*Consid.* 10. Consider one another, as the Apostle exhorted the Hebrews, in a time of great and sore persecution and affliction; for without this, there cannot be a performance of those other duties, as exhorting, comforting, edifying and bearing with one another. This consideration is very necessary in a day of affliction and trial; because then there will be the greatest temptation, to be selfish and censorious; and everyone will be ready (as the Proverb is) to seek to save one, or himself; but everyone should like Nehemiah, seek the welfare of Israel, of all the people of God; or like Mordecai, That did seek the wealth of the people, and speak peace to all his seed: For all believers are like the boards of the Tabernacle, that were perfectly joined both above and beneath; and God hath tempered the whole body of his Church together, so that every part should Sympathize with each other, and care one for another. And whether one member suffer, all the members should suffer with it; or one member be honored, all the members rejoice with it, putting on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another; pitying the tempted, strengthening the Weak, helping to recover and set in joint again those that are fallen, relieving the poor, gathering up the halt and lame, giving the same measure of allowance to others, which we expect from them; making the falls of others, our own fears, and setting before our eyes the trials of others, for warning to ourselves.

*Consid.* 11. Consider the mighty works that God hath done, and that he is doing; So the people of God did formerly. Thou art the God that doth wonders, thou hast declared thy strength among the people: And David, being in affliction, wrote a Psalm, which he calls, a Psalm to bring to remembrance; and Caleb remembered the words that God had spoken of

him, to Moses forty-five years before. And wherefore did God cause Manna, Arons rod, &c. to be laid up, or the Stones taken out of the bottom of Jordan, to be pitched upon the other side? Or doth God so often put the Israelites in remembrance of their Redemption out of Egypt; but that he would have them still mindful thereof, it being also so great a Sin in men, to forget the works of the Lord, as that it is said to forget God himself, as appears clearly by comparing two Psalms together, where the same story is related; in the one it is said, that they (i.e. the Children of Israel) forgot his works; and in the other, that they forgot God their Savior.

*Consid.* 12. Again the time of affliction, is a time for men to consider their latter end; and yet as God formerly wished it, and complained that men did not do it: So doubtless (as by sad experience we find) it is now; notwithstanding the weapons of death, are drawn and pointed at our hearts and heads, and this King of terror himself, is ready to come in at our windows and doors daily, and many younger, stronger and better than we, cut off suddenly: yet we lay it not to heart, but put off thinking of this great Debt; and little think, how amazing, and perhaps unwelcome it will be to us when it comes. We find many of God's Worthies and stout Champions, as Job, David, Hezekiah, and Peter, when they came to encounter with this Leviathan, like the men of Israel when Goliath appeared to them, fearful. Job when he thought to comfort himself, grew afraid of sorrows: And why? Because saith he, I know, that thou wilt not hold me innocent. Fear of God's imputing Sin to him, made him fearful lest God should impose more affliction upon him, and so take him away with his stroke: another time he saith, The Graves are ready for me: he thought where ever he came, he was to die, and there was a Grave pointed out for him, and ready to swallow him up. David also though a man of great faith, is said to be one while sore

afraid of Achish, another while of going up to Gibeah, (because of the danger of death in both places) another while he cries out, That the terrors of death were fallen upon him: and therefore (doubtless) he prays unto the Lord, to spare him a little. Also when Hezekiah was but bid prepare, for he must die; see what a sad, and lamentable writing he wrote thereupon; I am deprived (saith he) of the residue of my years, I shall see man no more; mine age is departed from me, and removed as a shepherds Tent, &c. And did not our Savior foretell Peter, When thou shalt be old, and another shall gird thee; (as the custom in that kind of execution was,) and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God: Peter as far as he was flesh and blood, was unwilling to suffer. Nay, our Savior Christ himself, as he was man, prayed, that if it were possible, his Father would let the Cup pass from him. By all these instances, we may take warning, how unfree, even many choice Saints may be to die, when they are brought to it; and yet some like Paul, may desire it; and it's like to be most easy, and lest terrible to them that fear it most, and consider of it, and wait for it most seriously, and constantly.

*Consid.* 13. Lastly, As an Encouragement to go through all Tribulations, Persecutions, and Death itself; Consider Christ, and the cloud of witnesses, and Martyrs that are gone before, who are passed over and through all those floods, and are safely arrived to shore, and got off this troublesome, turbulent Sea of the World; to the Calm, and quiet Haven of Salvation. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds; or as it is in the verse before, look on him, consider him in his suffering state; and behold him in his glorified state. By his sufferings, he taught us the way, by his now living in Heaven, he shows us the wages. Jacob went gladly down into Egypt, because Joseph

was there. It should be no more to a believer, to follow Christ through suffering and Death, than for a woman, that lives from her husband in a Cottage, and strange Country, to pass over a River or a narrow Sea (in a safe vessel too) to go to her husband to live in a Kingly-palace, and in her own Country with him forever.

Having finished the Considerations; In the next place be pleased for to hearken to a few Counsels, which are judged necessary, and seasonable.

*Couns.* 1. Be persuaded, that whatsoever affliction any of you Christians are under already, or shall be brought under, it is in love from God to your Souls: For whom the Lord loveth he chastiseth; and as many as I love (saith Christ) I rebuke: As God said to Israel of old, therefore you only have I known of all the families of the earth: whereas on the other side, the not punishing of the wicked, is a sign of God's hatred to them: And therefore have no hard thoughts of God, how long and sore soever he whippeth, and Chastiseth; For when he sees blood on the Rod, his pity will fly up into his face, towards you, and fury towards the Rod, which are the wicked in his hand.

*Couns.* 2. Be also certain and confident, that all his Corrections, will be for your good and profit. As David by experience could say, It is good for me that I have been afflicted: And the Apostle saith, He (i. e. God) corrects us for our profit; As a disobedient Child, after his father hath corrected him, is received into his Fathers favor again; so saith the sixth verse of that Chapter. Affliction draws the Anger with it out of God his Father, and the cause of anger, which is Sin, out of the Child. See Esa. 1:25, and 27:8; Jer. 30:15,17; Dan. 11:35, and 12:10; Zach. 13:9; Heb. 12:11; 1 Pet. 4:14, and 5:10, and more in the experiences following.



*Couns.* 3. Labor to commit your selves, and all your concernments to the Lord, even as Christ and the servants of God formerly did: He (i.e. Christ) Committed himself, or as it is in the margent, his Cause) to him that judgeth righteously. So it is said, That the poor man committed himself to God: or (as it is in the Hebrew) he leaveth himself to him; that is, when he suffers unjustly, he gives up himself and cause to the Lord, judging that there is safety in no other; and by doing this patiently, God takes it so acceptably (that he should trust him with all, and that before and above all others too) that he counts it as the Apostle saith, (a wonderful expression!) thank worthy, or worthy of thanks from him: As a Nobleman or Land-Lord, when one of his poor Neighbors or Tenants refers his life, and all he hath to him, to determine thereof, will say, I thank thee Neighbor or Tennant, for thy good opinion of me. There must be a good persuasion in that Soul, (as Paul had) of God's power, and faithfulness, that will commit the keeping of such a Jewel, as the Soul is, to him: and yet, why not? For he is said to keep it: And Peter. who had experience of self-keeping or rather losing his own Soul, had learned that Lesson, and therefore taught it unto others: Wherefore (saith he) let them that suffer according to the will of God (mark that, not if they suffer otherwise, for then he will not keep them) commit the keeping of their Souls to him, in well-doing, as unto a faithful Creator. Do but secure your Souls in that safe hand, and then you need not fear suffering. Further,

*Couns.* 4. Be advised not to fear any creatures whatsoever: This exhortation is very often given in Scripture, Fear not; Moses gives this exhortation both to Israel, and Joshua distinctly, fear not, nor be afraid of them, fear not, neither be dismayed; and three times doth God in one Chapter exhort his People Israel not to fear, though their enemies were

strong, and did strive against them, and they but like a Worm, yet they were not to fear them: Our Savior Christ likewise gives the same exhortation three times in the tenth Ch. of Matthew. And it's worth consideration, what little cause men have to fear poor Mortals, who are but grass, worms, and thimbles full of dust; as likewise that it is Idolatry in a high degree to fear Creatures; and the fear of man bringeth a snare, (that is, draweth men into a snare:) But whoso putteth his trust in the Lord shall be safe: Also the fearful, are the first sort that are threatened, to have their part in the Lake which burneth with fire and brimstone: And God commanded Jeremiah, not to fear his enemies, (and yet, of all the Prophets, he seemed to have most cause) upon pain of being consumed, or broke in pieces before them: Fear God, self, and sin, and you need fear no more. And as Christ saith Fear none of those things that you shall suffer.

Obj. *But are not men commanded by Solomon, to fear the Lord and the King? Prov. 24:21.*

A. Paul resolves that case clearly, Rom. 13:3,4, where he saith, Rulers are not a terror to good works (or workers, Eph. 5:11) but to the evil: Wilt thou then not be afraid of the Power? (or nearer the Greek) But wilt thou not fear the power, do that which is good, and thou shalt have praise of the same. But if thou do that which is evil, be afraid. Doubtless, Rulers are to be obeyed, and submitted to in all lawful things (whether the King, or those that are sent by him) and this willingly and sincerely; for the Lord, and for Conscience sake: and its Christians duties to give them honor, and pay them Tributes and Customs, as Christ did, and not to resist, for he that resisteth, resisteth the ordinance of God, and shall receive to themselves damnation, or as the word rather signifies, Judgment, and is so translated by our last Translators in four places; and as Pisator renders it, *paenam sibi auferent*,

They shall receive punishment, that is from the Magistrate. And I conceive there is no warrant (from the Scriptures) to affirm, that either there are no Magistrates now in being in the World, or that the Magistrates, under and belonging to the fourth Monarchy, are not to be obeyed. For before Christ and the Apostles days, the fourth Monarch was up, (begun in Julius Caesar) and yet the Apostles acknowledged and obeyed him (even Nero, &c.) as Magistrates; and I see no reason, why the later Magistrates belonging to the 4th. Monarch, should not be obeyed (in all lawful things, as I said before) as well as the first. And I could never meet with any convincing argument, to prove that the fifth Monarchy, (which I am persuaded of and expect will be, and as many Ancient, and Modern learned men, have unanswerably proved) will begin before Christ the Monarch himself, appears in the head of it, and to erect it, as the other four worldly Monarchs did before. And being now upon this point let me hint a line or two to King, and Rulers, who are taught from the Scriptures, their duties as well as their Subjects. As the King to write the Law of the Lord, read, and keep it all the days of his Life, that he may learn to fear the Lord his God, and to keep all the words of this Law, and these statutes to do them, that his heart be not lifted up above his Brethren, and that he turn not aside from the commandment, to the right hand or to the left, &c. And that he set up the true worship of God, according to his own divine Will, and like good Jehoshaphat, Asa, Josiah, and Hezekiah, pull down all Idolatry, and Profaneness. And as Solomon saith, Scatter the wicked, and bring the wheel over them, which elsewhere, he also saith, is the way to stablish his Throne: And like David, have the faithful of the Land to dwell with him; and not to suffer Liars nor Flatterers to stand in his sight: But as the Apostle saith, to be a terror to evil works, for the punishing of evil doers, and for the praise of them that do well: giving

also encouragement, and liberty to all good Christians, to profess and practice the doctrine and ways of Christ and his Apostles, (who were then falsely called, and counted as those are now, that walk after their Teachings, and conversations, Mad-men, Heretics, Schismatics, Turbulent, Seditious persons, &c.) that they may lead a quiet and peaceable life in all Godliness and honesty: This would be acceptable to God, and give encouragement to Christians, to pray for, and pay customs to them. But if they command anything contrary to the word of God, they are not to be actually obeyed: see Esth. 3:2,3; Dan. 3:18, and 6:10,13; Act. 4:19, and 5:29; *See Bp. Andrew's on the third Com. and Par. on Rom. 13.*

*Couns.* 6. Christians should also redeem and improve time, (it being short and uncertain, and before evil and worse days come) for private exercises especially, as Fasting, Prayer and exhorting one another, which if you mark, is to be kept up in times of affliction and persecution, more than at other times. For it is said, Then they that feared the Lord, spake often one to another: When was that? Look in the verse before, When they that did work wickedness were set up, and when they that did tempt God, were delivered. So the Apostle saith, Not forgetting the assembling of ourselves together, &c. so much the more as ye se the day approaching.

*Couns.* 7. As Christ commanded his Disciples, be wise as Serpents: which use to keep, and preserve their heads, (wherein chiefly the Life is) they also shut their ears, and run in any danger, to their holes. Christians should thence spiritually learn to be careful of Christ's glory, and not to hearken to temptations, and fly in danger to the Lord, (as David did) to be hid with him: David is said, to behave himself wisely, yea again, more wisely, which Saul took notice of, and was afraid of him, so much the more. Its a great piece of prudence in an evil time to be silent, yea and to keep the door of

thy mouth from her that lieth in thy bosom, for not only (as the Prophet speaks) Wicked men will lay wait, as he that setteth snares, or a trap, to catch men: But as our Savior saith, The Brother, shall betray the Brother to death, and the Father, the Son, and the Children shall rise up against their Parents; (as it was in some of the ten Persecutions) Therefore mark the Apostles advice, He that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile.

*Couns.* 8. Take heed of flying, without just Cause, and Call: God threatened some Israelites, that would fly for fear to Egypt, that the Sword which they feared, should overtake them in Egypt; And a time may come when those words may be fulfilled, The shepherds shall have no way to fly, nor the principal of the flock to escape. Its remarkable, that when Jeremy went to separate himself to the Land of Benjamin, he was taken in the gate; but another time, and in greater danger, God hid Baruch and him; So one of the Martyrs, by letting him down over the Wall of a City, a stone fell out of the wall, and broke his Leg; the Centinel hearing the noise apprehended him, and he was taken, and put to death. In some cases, doubtless it is altogether unlawful to fly; as when the persecution is general; or when a standing, or witnessing may be to God's glory; or when a man hath a special boldness given to him to suffer, such as Stephen and Paul had; yet in some cases, as well Preachers as other may flee. See Matth. 10:23, and 2:13; Joh. 10:39; Acts 8:1, and 11:19, 9:25, and 19:13; 1 King. 11:13, and 19:3; Mic. 2:10; Heb. 11:37; Rev. 12:6.

*Couns.* 9. Be preparing and hasting to meet the Lord by an earnest following after what is before you, and do not forsake God, or draw back to any sin, or sinful service, but giving yourselves to prayer (for before the Angels descend to sound the Trumpets or pour the Viols, the smoke of the

incense must ascend to God: And it is very remarkable, that where God saith, The Lord our God is one God; the word *Eched*, which signifies one in the Hebrew, is written with a great *D* in the end of it thus, *Eche D*: also where it is said, Thou shalt worship no other God; the word *Achar*, which signifies other is written with a great *R* thus, *Acha R*, signifying, that God is exceeding jealous in his worship to a letter, and that he alone, and according to his own word only, must be worshiped; for he that worshippeth any other, or otherwise, worshippeth the Beast, and he that worshippeth the Beast, worshippeth the Dragon and Devil: Therefore do not as the Jews did, change the word *Baal*, into *Bosheth*, but still retained their Idolatry, change names, and keep things: Defile not yourselves, but come perfectly out of Babylon, and all false worship, and cleanse and keep yourselves pure from all iniquity, and touch not any unclean thing, That God may receive you, and count you worthy to escape the evils that are coming upon the Earth, and enable you to stand before the Son of man at his appearing.

*Couns.* 10. Lastly, be Patient, for of all other lessons, that is to be exercised in time of tribulation, for without that Christians cannot possess or enjoy their Souls. And of all graces patience sometimes hath the Preeminence: When Paul reckons up many instances, by which he and Timothy did prove themselves to be the Ministers of God, and desired to be so approved among the Corinthians, he begins with patience. It is a needful, commendable, and much rewarded grace; It begins in Christ, and ends in a Crown and Kingdom, and they do best and most overcome that use it: Therefore let patience have its perfect work. Whilst the husbandman sigheth for the hard season, the Corn rooteth; and whilst he waiteth, the harvest cometh; and this shall begin the words of Consolation.

*Ground of Consol.* 1. Because the chief cause of their troubles, and afflictions (especially from Satan and his Instruments) is Christ himself, and the hatred of men against him; as he saith, Ye shall be hated of all men for my name-sake: And all these things will they do unto you, for my name-sake; And because they follow the thing that is good: And run not with them (i.e. the wicked) into the same excess of riot, or confused mixtures, (as it is in some margents) These are properly the causes (as appears clearly, by their not persecuting the same Persons, whilst they continue Profane, or if they turn Apostates) though the Persecutors pretend it is for disobedience to Rulers, &c. which was the main pretense the enemies of the Jews and against Nehemiah, and Ezra; the Jews against Christ, (though Pilate himself could see it was only for envy) this also was imputed to the Apostles and Martyrs in all Ages, as now it is, but falsely; and the worst enemies may say, (if they speak what is in their consciences) as Daniel's enemies did, We shall not find occasion against this Daniel, except we find it against him, concerning the Law of his God: And that they might have occasion against him, they would make a Law directly contrary to the Law of God. This is just as if a School-master, that hath feud against one of his Scholars father, will give that Scholar a strict command to obey him, but to disobey his Father (whereas he is willing to obey both) and upon the breach of this unlawful command, he beats the Scholar; let any judge, which is most worthy of blame, the Master or Scholar.

*Ground of Consol.* 2. Because the time of the Saints troubles and afflictions, is their sowing time; They that sow in tears shall reap in joy, and be that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him; Here is promised Joy for Sorrow, Rejoicing for Weeping, reaping for sowing, a coming back for

going forth, and sheaves for handfuls, and all this certain. And whilst God's people are sowing the precious seed of tears, God is sowing Light, or comfort, and gladness of heart for them: Therefore a Christian should like a Husbandman; sow in hope, and his afflictions, should no more discourage him, than the former rain doth the natural Sower: for Christ foretold his Disciples, that they should weep, and lament here, but their weeping is as the labor and pangs of a woman, in order to following joy. But mark,

*Ground of Consol.* 3. Thirdly, Christ commanded his Disciples, in such time especially to rejoice, and be comfortable, Rejoice saith he, and be exceeding glad, or as another Evangelist writes, Rejoice ye in that day, and leap for joy; suffering days are most proper days for rejoicing, for then Christians partake of the sufferings of Christ, and the Spirit of God and of Glory, then rests most upon them: Suffering unto a true Saint, is like Vinegar, which though it be sour, yet it doth make the blood thinner, and causes it to run more effectually through every part.

*Ground of Consol.* 4. Because the people of God did generally rejoice in their afflictions; and sufferings: The Apostles, rejoiced that they were counted worthy to suffer shame for Christ's Name; So other Saints took the spoiling of their goods joyfully, The Martyrs, like the Crickets, were merry in the fire, and like the Nightingale, that sings with her bare Breast upon the Thorns. They were as Paul, more than exceedingly joyful in all their tribulations: And as Christians tribulations do abound, so their consolations do much more abound.

**Obj. *But Paul was a strong, and an assured Saint, one that had been in the third Heaven, and had a sign of his eternal happiness: But I am a poor weak and doubting Creature, fearing that I shall not be able to stand in times of great trial, and so have not such cause of rejoicing.***



A. But all believers, as well weak as strong, (for such there were among those scattered Tribes, nay some very carnal,) are to count it all joy (that is, cause and matter of all joy) when they fall into diverse temptations, or tribulations: or as Peter writing to the same people saith, If any man suffer as a Christian (that is for Christ, and like Christ) let him glorify God; or make his boast of him in tribulations; nay let him like Paul, glory in his infirmities, and let the brother of low degree rejoice, that he is brought low: For though a weak Christian should fall, yet his fall will not be so dishonorable to God, as the fall of a stronger Christian. But if he stands it will be more to the glory of God, than if he were stronger: But God bids the weak say, I am strong, and he giveth power to the faint, and to them that have no might (that is in their own eyes) he increaseth strength. Art thou a worm? He will hide thee in the hollow of his hand. Art thou a Lamb? He will carry thee in his bosom. Art thou but a grain of Corn (that is ready to go through the sieve) thou shalt not fall, nor perish. Art thou a half-penny or farthing Christian? Yet if thou hast the superscription, and Image of Christ upon thee, thou shalt pass: as Moses would not leave a hoof, belonging to Israel behind him in Egypt, no more will Christ leave any of his in Babylon, or corruption; Fear not, (saith he) little flock, for it is your Fathers good pleasure, to give you the Kingdom: The least veins receive blood from the Liver, as well as the greatest, and the lowest, and meanest members protection, and influence from the head, as well as the highest and chiefest; and the smallest and lowest boughs, are in less danger of being blown down, than the greatest and tallest; and as I read of a great bodied fowl, whilst she upbraided the Swallow with the littleness of her body, was herself shot at and killed by the Fowler. Many poor illiterate Tradesmen, and Husbandmen (as in the former Persecutions) will stand when many

learned (and highly accounted of) Preachers and Professors will fall. Also God will do most of his great works by such mean instruments: as God said, that out of the mouth of Babes and Suckling's, he will ordain Strength, that he may still (or make to cease, marg.) the enemy and the avenger; and by the feet of the poor, and the steps of the needy, God will tread down the mighty; And the least of the flock shall lead them out; yea the worm Jacob, shall thresh the Mountains, and beat them small, and make the Hills as Chaff: These (as a little sort of flies, that so trouble the Lions, as to make them scratch out their own eyes, by which they are taken and overcome) will be too hard for the mightiest men, if they meddle with them. Therefore you Rulers of the earth, touch not God's anointed, and do his Prophets no harm, (which are his Saints, as Abram, Isaac and others) for here God rebuked Kings, as Abimelech, Pharaoh, Uzziah, yea good Asa for their sakes.

*Ground of Consol.* 5. Because right sufferers (that is, that suffer for a right cause, with right hearts and ends, and in a right manner) are right heirs of Heaven: These are heirs-male upon whom (next Christ) heaven is entailed. For theirs (meaning the persecuted) is the kingdom of Heaven: nay persecution is as necessary a condition of salvation (in some sense) as any other. If we suffer with him, we shall be glorified together; and if we suffer with him, we shall reign with him: leave the cross and loose the Crown, but bear the cross, and wear the Crown.

*Ground of Consol.* 6. Because no adversary but God can hurt, or make us miserable: Who is he (saith Peter) that can harm you, if you be followers of that which is good? Be at Peace with God, and he will make all creatures to be at peace with you.

*Ground of Consol.* 7. Because present sufferers have the benefit of the Prayers, Tears, and sufferings of Jesus Christ, offered whilst he was in the flesh: nay the Prayers, Tears and sufferings of all the Saints and Martyrs, do cry and call for Judgments upon the last generation of Persecutors, Hab. 2:17; Matth. 23:35; Rev. 6:10, and 18:24.

*Ground of Consol.* 8. Because Christ himself lives, as well as his people, in expectation of having his enemies subdued, and of his kingdom: and to that end will he come, Heb. 10:30; Luk. 18:7,8. Heb. 10:37. 2 Thess. 1:10; Luk. 12:15.

*Ground of Consol.* 9. Because Saints have the Decree, Covenant, Word, Oath, Writing, Seals, and earnest of God, for the exaltation of his Son, the deliverance of his Church and Children, and the utter and total destruction of all his Sons, and his Saints enemies.

*Ground of Consol.* 10. Because many of the signs of Christ's coming have been, and continue, compare them in Matth. 24, and Mar. 13, with what we have heard and seen, and let us wisely consider, and search out God's works, though others slight and will not see them.

*Ground of Consol.* 11. You have the opinions, Testimonies and writings of many worthy servants of the Lord, who did foretell (I may say Prophecy) that the end of the Churches troubles, would be about our time; and add thereto, the apprehensions, and expectations, of the godly and learned living yet: with what is said in Prov. 11:5; The wicked shall fall by his own wickedness.

Lastly, it is matter of comfort to God's suffering people, that God sees their afflictions, Act. 7, 34 that he is sensible thereof, afflicted with them, in all their afflictions, Esa. 63:9; Jer. 31:20, that he intends them much good, and no hurt thereby, Jer. 29:12, and 25:6, that he doth not willingly put this

yoke upon them, Lam. 3:33, but doth most willingly take it off, Hos. 11:4, he doth afflict them in measure, Jer. 46:28, he doth it to prove and try them, Deut. 8:2, 2 Chron. 32:31; He repents him for afflicting them. Deut. 32:36; Psal. 135:14; He feeds, fans, and purifies them by afflictions, Mic. 6:14; Isa. 1:25, and 27:9; Heb. 12:10, he then remembers them, and the Covenant he made with them most of all, Psal. 136:23; Neh. 9:17, he is not ashamed then to own them for his people, Heb. 11:16 he shows them mercy purposely, that their enemies may show them mercy, Jer. 42:12; 1 King. 8:5, he will thoroughly plead their cause against their enemies. Jer. 50:34, and 51:3, and he stretches his hand against the wrath of their enemies, and restrains it: Psal. 138:7, 86:11, and rescues them out of their hands, when they think they hold them fastest, Jer. 50:33,34. And he saith he will cut off their enemies, before their faces and they shall no more oppress them, but they shall see their fall, Psal. 58:8,9,10,11; Isa. 17:19; Jer. 46:18; Prov. 29:16, and they themselves shall be in due time perfectly delivered, Psal. 37:4; Prov. 12,13; Jer. 24:7; 1 Cor. 10:13; And God will yet, set his Son upon his holy hill, and Kingdom, in despite of his enemies. Psal. 2:6; Isa. 9:6, and if any will detain God's Ark the Church, they will have cause to say, as the Philistines did, woe to us, 1 Sam. 4:7; Let all therefore that fear God love Christ, and wish well to Zion, say with Jeremiah, so be it, O Lord, Jer. 11:5.

## PT. II. Some Experiences and Observations gathered in Affliction, and first intended only for private use.

**S**ome Scriptural Observations, Spiritual Experiences, pithy Sentences, and plain Comparisons, tending to Edification.

1. In the first Creation, God created the matter and substance of the Creation first, and afterwards divided and formed the same: So in the second or New Creation (or in the work of Regeneration, so called; 2 Cor. 5:17; Gal. 6:15; Eph. 2:10) first, God createth Principles, or infuseth the habits of Grace (so called) into men, when there is none, (Phil. 2:12; Act. 9:4,5) and then distinguisheth and divideth the same.

2. In the distinction between the parts and Works of the first Creation, some are higher and some lower; as the Firmament higher than the Earth: So some part of the work of Grace is in the supernal, or uppermost room of the Soul (that most stately building of God) the Understanding, in which is placed true Light and Knowledge; and in the Will (the Wine-Celler of God) is seated Obedience, 1 Joh. 5:20; 2 Cor. 10:5.

3. Between these two, are placed the Affections; some whereof (as Joy, Love, Desire, and Hope) are like the Waters above the Firmament, and the

other (as Sorrow, Grief, and Hatred) like the Waters below the Firmament.

4. In the first Creation God's Spirit moved upon the Waters: So in the second Creation, the Spirit convinceth, quickeneth, sanctifieth, &c. Joh. 16:8, and 6:63.

5. In the first Creation, God by his Command and Word made all things; so by his Word God works Regeneration and Grace in the Soul, Joh. 4:41, and 6:63; 1 Pet. 1:23; Jam. 1:18; Psal. 19:7.

6. In the order of the first Creation (or rather Formation, Division, or Distinction) God created and formed Light: so in the order of Regeneration, God first creates Light and Knowledge, 2 Cor. 4:6; Acts 26:15,18; 2 Cor. 3:16; Heb. 8:10.

7. In the first Creation, the Lights (as the Sun, Moon and Stars) were appointed to divide, and distinguish the day from the night: So in the second Creation (or Regeneration) Jesus Christ, his Spirit and Graces, do distinguish Believers from Unbelievers, and between themselves in the state of believing and regeneracy, and the state of unbelief and unregeneracy, in which they were in before, Rom. 8:10,11; Eph. 2:12,13, and 5:8; 1 Thess. 5:5; 1 Pet. 2:10; 1 Joh. 3:4.

8. In order the Evening, or time of darkness and disconsolation is before the morning or day of comfort and consolation; (set down in the first Creation) So is the darkness, sorrow, fear, trouble, bondage, doubts and disconsolations of a Christian first in his Conversion; or, his whole time in this Life is the evening of that Eternal Day they are to live with Christ in Heaven: See Prov. 4:18; Psal. 88:6; Isa. 50:10; 1 Cor. 13:9; 1 Joh. 3:2.

9. In the first Creation, the Trees, (and so doubtless the Herbs) had their Seed in them which brought forth fruit: So the Trees and Herbs of Grace, true Believers and Regenerate Persons have the seed of the Spirit, the Word

of God, and his Grace in them, which is the cause of their bearing spiritual fruit, 1 Joh. 3:9; Matth. 13:23; 2 Pet. 1:4.

10. When God in the first Creation had made the Creatures, he saw them all good: So when God hath wrought the second Creation, or work of Sanctification in the hearts of men, he sees them good (and not before) Psal. 37:23; Rom. 5:7.

11. In the first Creation God made Man after his own Image (that is, in sovereignty over the Creatures, or like the Father, Son and Spirit, that is, consisting of spirit, soul and body, 1 Thess. 5:23) So in the second Creation or Regeneration, God doth create Men after his own Image, in Knowledge, Righteousness, true Holiness, and Love, Col. 3:10; Eph. 4:24; 1 Joh. 4:17,18.

12. In the first Creation God made some Creatures one day, and some another, till He had finished the whole. So God he makes some new creatures one day, and some another; and some in one Age, and some in another, till He hath converted his whole (Elect and Redeemed) number.

13. In the first Creation, God created the Woman in the Man, and then out of the Man, and for the Man. So in the Restitution of Man, the Church of God is chosen in Christ, and made holy by his Holiness, and for his Glory, Eph. 1:4, and 3:9; Ezek. 16:14; Hos. 3:3; 1 Pet. 2:9.

14. When God made the Creatures at first, he commanded them to multiply, and accordingly they did. So when God works Grace in the hearts of his People, he commands that they grow in grace, and they do so, 2 Pet. 3:18; Psal. 84:7, and 92:12,13,14.

15. Lastly, When the Lord had ended the work of Creation, he rested, and the Sabbath begun: So when the Lord hath finished the work of converting

all his People, then the Eternal Rest and Reign of the Saints will begin, Matth. 13:48,49; Mar. 13:20,27.

16. Saints should fear every Sin, but no Sufferings, Psal. 4:4; Rev. 2:10.

17. There is a guilt that Saints may communicate to others, and contract from others; both to be removed by new acts of Faith and Repentance.

18. It is a great ease to, and unburdening of the Soul, to confess Sin, sensibly, humbly, brokenly, and with hatred to it.

19. It is the property of a true Christian, to justify God, and to judge himself under the greatest Afflictions.

20. Christ and Sin are most magnified in the eyes of Believers in their Affliction, but in a different manner, and to a different end: and then Christ is most desired, and Sin most despised.

21. It is the duty of a Christian, to suspect and search himself, when he doth not know evil by himself.

22. It is, and should be the care of a Christian, not to suffer for Sin, nor sin in suffering.

23. Account the least spiritual thing, better than the greatest and best outward and temporal things.

24. There is no real bondage, but what is either from, or for Sin.

25. Christians will sooner overcome their outward Enemies by praying for them, than by praying against them.

26. Bad times well improved, are far better than good times not redeemed, or misspent.

27. The heaviest afflictions on Earth, are but light in comparison of Christ's sufferings, Sins deserts, or the punishment of the Wicked in Hell.

28. Let not Christians by their own prudence, think to prevent Afflictions, for they cannot avoid them, 1 Thess. 3:3; 2 Tim. 3:12.



29. The World's Jury may find Christians guilty; but God can forbear pronouncing the Sentence, or reprieve and pardon the Condemned.

30. Shut thy eyes from beholding, thy ears from hearing, and thy heart from entertaining Sin.

31. He hath a good command over his spirit, that can stop it when moved with passion; over his Affections when they are under sail; and over his Tongue, that can silence it when he will.

32. All Christians must be brought into the fire, before they will be brought to close: for it is impossible to join cold pieces, or one cold, and another hot.

33. As the Iron when it looks red in the fire, seems to a looker on, to be fit for the work-man to work it; yet the workman may put it into the fire again, and add coals to heat it more: So may the Lord do with his suffering People, when they, and others may think they have suffered enough, yet God (that knows best) may not think so.

34. In the way to Heaven, there are three narrow and hard passages, the entrance into the new birth, herein a man must leave behind him sinful self: the entrance into assurance, therein a man must leave and deny religious self: (that is, look off his own evidences:) and lastly, the gate of death, then a man must part with natural self, religious self, and sinful self. The two first I have experienced, the last I expect.

35. He that is willing to part with his dearest Lust, will be willing to part with his dear Life also.

36. If a Christian be made free to lay down his Life for Christ or his Cause; yet let him sell or lose it at as dear a rate as he can for Christ.

37. A Christian will have but little comfort to suffer for that which is but a Notion in his head, and not a settled Truth in his heart. Yet,

38. Note, that the lesser the Truths are which Christians do suffer for, (if rightly) the more their love doth appear to Christ therein.

39. God's Minimums (or least things) are better than the World's Mountains, or greatest things.

40. The Saints are to bear a three-fold Testimony to, and for Christ and his Truths: Breath-testimony, Life-testimony, and Blood-testimony.

41. Speaking words, maintaining Opinions, and the outward performing of Duties, and partaking of Ordinances, are but the least things in Religion.

42. Affections, Parts, or Applause from the World, or from Christians, are very dangerous, and not to be trusted in.

43. I never trusted Christ, but I found him faithful: nor my own heart, but I found it false.

44. In looking upon the Scriptures, and good men, I did learn oft to know what I should be: but I found it hard to be what I knew I ought to be.

45. From the first change wrought in a true Christian, he may fear and suspect himself to be a Hypocrite: but he never intends to be, never approves of being a Hypocrite, nor never countenances himself in Hypocrisy.

46. Let God's hiding thy infirmities, and secret sins from thy Enemies, make thee the freer and willinger to confess them unto him.

47. Learn to know Sin, disallow of it, despise it, overcome it inwardly, and to put it from thee; to fear its return, and to be more estranged towards it, more watchful to avoid Temptations, and wise to shun Occasions that lead to it.

48. The strength of all Corruptions sometimes appears in one; and do but overcome your Master-sin, and you overcome all.

49. The power and strength of Corruption is but seldom known, to wit, when Temptations, Opportunities and Occasions of Trial come.

50. The best way to keep from Sin, is, to set God in his Power, Purity and Glory still before our eyes; to fear ourselves; to keep near to Christ; to fast and pray privately; to engage other Saints for our help; to cherish the holy Spirit; to keep up constant practice of Holiness; to provide contrary means against it; to resolve strongly to withstand it: to eye God's Promises, Commands and Threatening's; to withstand the first occasions; to reason it off at a distance; to believe it away when it comes near; to avoid all occasion thereof.

51. When you would repent for some secret sins you have committed: it is better and safer sometimes to do it in a general way, than to think and speak of the same particularly: for Satan and Sin will be ready to step in, when they know we are attempting anything against them.

52. It is advantageous for a Christian to disclose Satan's secrets to God and to his People; but to keep his own secrets from him as much as he can.

53. That soul doth soon grow empty, that is always letting out, but not careful to lay in.

54. It is not for one that hath but little Grace (and particularly knowledge) to be too forward among more able and knowing Christians: for then is his time to learn.

55. Christians should not be to learn their Duties when they should be doing them; nor doing them, when they should be suffering for them.

56. Take heed Professors, lest you be always wooing Christ, and yet never married to him: Of being Concubines and not Queens, Cant. 6:8.

57. Be not as the untilled ground, bearing grass for the beasts of your Lusts: but be like the Field, or Garden, bringing forth fruit for the

Husbandman and Dresser.

58. Be not as the Rock or Stone-wall, which have savory and medicinal Herbs growing thereon for others, but the Rock and Wall themselves never the better for them. Having gifts to edify others; but your own hearts never the better.

59. Sin to a man before his Conversion, is like cold Iron, which he can hold in his hand without trouble: but after Conversion (Sin heated by the fire of the Law) is like hot Iron, which a man will willingly cast away.

60. Lay in, lay-up, and lay out for Christ.

61. Remember that you will shortly reach Immortality, but never Eternity.

62. Make Christ your All, and you will be sure to lay down yourself All.

63. Keeping from Sin is Soul-Preservative-Physic; Repentance for Sin is Soul-Restorative-Physic.

64. Consider that when you are not assaulted with Temptations, Satan is damming and pounding, and he will suddenly draw up his sluice and let loose upon you.

65. Satan doth not (like God) warn before he strike.

66. Christ's Work is Wages, and his Service perfect Freedom.

67. The Love of the Master, the Sweetness of the Service, and the Greatness of the Reward, are sufficient Encouragements to serve Christ.

68. Afflictions sink the flesh, and raise the Spirit.

69. To receive Evil (viz. Affliction) for doing Good, is sweet.

70. A Christians security and safety, is in doing his duty: and he should study his duty more than his safety.

71. He that loves not Christ more than his lust, or his life, is like to lose Christ, and his life: but he that loves Christ more than his life, will be sure to save, and keep both.

72. Strive greatly, to have and to exercise a good Conscience towards God, and men; to commit thy soul, life and cause to the Lord; and to expect the worst of men, and the best of Christ.

73. Some Saints do ill in seeking to do well; especially in provoking and pressing other Christians in dark and doubtful things, beyond their own Apprehensions, Consciences, the bent of their spirits and abilities. This is,

74. As a man that is Exceedingly well-horsed, travelling with others that are but meanly horsed, drives too hard for his Companions; who yet intend to go to the same Place, and endeavor to travel as fast as they can.

75. Christ is unto the soul as the Load-Stone to the Iron, drawing it to itself: or the Crystal to other stones, putting beauty and luster on them.

76. Sense over-rules Imagination; Reason, Sense; and Faith all three in a true Christian.

77. A Christian beholds Christ in the deepest affliction as well as in the most spiritual Ordinance.

78. As one beholds the Sun in looking upon a deep Pond, as well as in looking up to heaven.

79. A true Christian when he goes hence, changes neither his Work nor Company; but his Place and Condition only.

80. God leads many of his best friends by the hand without Candle light (or assurance) to their rests.

81. To die should be no more to a Christian then to breath, or to pass over a great River on a Sure Bridge, or in a Safe Boat: or to return from a Field, where a man hath been working, to his own house to take his rest.

82. To be able to resist strong Temptations, there must be either store of in-laid Grace, or faith must fly quickly to that Grace laid up in Christ for it.

83. Christ is like a tender Parent that is careful to bring up his Children; but many Professors like Undutiful, and Unnatural Children, forget them in their straits: Contented to be maintained by Truth in Prosperity, but not to maintain Truth in Adversity.

84. Corruptions are like Worms in the maw or stomach, which will eat through the soul, unless scattered, killed, and purged out.

85. The only way sometimes for a Christian to avoid the force of temptation, is (Soldier-like) to fall down on his face, when he sees the Cannon or Musket fired against him.

86. A Christians eye should be like the Adamant, turning only toward one Point, even Christ.

87. Much grace (especially zeal) and exercised brings persecution: As the sweeter and better the Fruit is, the more flinging there is at the Tree.

88. Make hast to do thy work (Christian) and God will make haft to give thee thy wages.

89. On Christian, why should not that please thee who art but finite; that pleases God who is infinite, even Christ? Pray that thy last days, and last works may be thy best; And that when thou comest to die, thou mayst have nothing else to do but die.

90. Thou must die once whether thou Suffer or no, and thou canst die but once if thou suffer.

91. The sins of Saints are new Sufferings to Christ; and the Sufferings of Saints are the wounds of Christ.

92. A Saint should desire to die that he may be fully freed from sin; have a full fruition of Christ that he may be above all fears and doubts, and able to serve the Lord incessantly, and unweariedly.

93. Reading the Scriptures helps Meditation, Meditation Prayer, and Prayer every good Work.

94. When you come to die, it will trouble you not only that you lived sinfully (or in doing evil) but slothfully, in not doing good: nay, not only that you were slothful in good, but that you spent so much time in things less profitable, which should have been spent about, and in the things which were most advantageous.

95. Man may come too late to God, (when the door is shut) but God never comes too late to men.

96. Christ may come in to afflicted Souls, through some back-door (or Affliction) which they do not expect him to come through, or in at.

97. Let the Child be contented to take the breast the Mother will give it, and then it shall have both: so be contented with what Christ gives you, and you shall want nothing.

98. To see the want of Grace, is much, the worth of Grace more.

99. It is hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

100. It is very hard to behold our own gift without pride, and the gifts of others (if they excel ours) without envy.

101. As a little Candle-stick becomes a small Candle; so a little Church a Pastor or Teacher that hath but little grace, and weak gifts.

102. It is better and surer for thyself to be a Toe than an Eye; a Member, then a Teacher in a Congregation. And this I often wished might have been my condition.

103. Take heed of covering any man's good with his Evil, but let the one plead for him as well as the other against him.

104. Do not commend thy friend, nor discommend thy foe too much; lest thou be judged to be partial.

105. Lose not thy reward by seeking thy self in thy work.

106. I have oft observed that some old well-stored Christians, are like Merchants who have full ware-houses, but will sell but in Whole-sales: And other young Professors like piddling-peddlers crying about the streets every trifle.

107. I have observed that men of great learning and parts, or of great wealth and power, have (for the most part) disturbed and divided Churches.

108. Also that those Churches never stood long, that made Opinion, and not Godliness and Christianity, the foundation of their fellowship.

109. The best way for a Teacher, and his Congregation to live quietly, and comfortably together; is for either of them to give to the other what God requires, and not to demand, expect or exact one from another: and so Husband and Wife and all other Natural Relations.

110. He commands most, and best, that commands in love, humility and self-denyingly.

111. He is most a Master, that is most a Servant. Be not ye Christians called Masters: and yet the People give them honor, according to their place, grace, years and labors.

112. He hath not learned to rule, that hath not learned to obey.

113. An even, through-paced, self-fearing, heart-melting Christian, is always best.

114. Ruffling opinion sowing, and Church-renting Persons and Professors, have commonly more self than grace.

115. A Christian should Earnestly desire that his Sun might set in a white Cloud, and that he might go out of the world, as a Perfume, and not as a



Snuff.

116. The world is a great nothing; deluding the bad, disturbing, and distracting the good.

117. Satan works more upon men by slight then by might; avoid his cunning, and thou wilt avoid his cruelty.

118. The holy Law of God teaches a man to see his own deformity; and requires from him to it conformity.

119. Some Sins float on the Top, or appear in the lives of Christians: but others sink to the bottom, and lurk secretly.

120. Sin is sometimes like a sleepy Lion in the Soul, which temptation soon awakens.

121. Hypocrite's hearts are like stinking Ponds, wherein Frogs live, and fish die; lusts feed, and grace (if it were there) starves.

122. The Devil is like the Turkey-cock (or Crocodile) if you turn upon him he will fly from you; but if you flee from him, he will pursue you.

123. It is better sometimes to slight the Devil, then to fight him.

124. Christ puts most of his oil in broken Vessels; in broken hearts there is most grace, and best kept.

125. Be never at peace with Satan, sin, or Christ's implacable enemies.

126. The less a man strives for himself, the more will Christ strive for him.

127. O my Soul! Look for death hourly, long for it greatly, prepare for it carefully, meet, and welcome it joyfully: for 'tis Christ's Servant to direct his Spouse (the soul) to him, and thy friend that comes to set thee at liberty from thy sins. It will discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

128. O Lord as a sign that I shall be able to die for thee; let me find my Corruption dying in me, by Power from thee.

129. Though God hath baricado'd the street of man's Soul with grace, strength, and strong fence, yet the Enemy Satan often assaults it; But by faith's making Christ a shield, and a Second, the Christian resists, and overcomes.

130. Thoughts of our own death, will tend much to deaden sin.

131. Christians should be contented to have a propriety in things sometimes when they do not partake of them; as the wicked partake of them when they have no propriety in them.

132. God hath set the tongue between the brains and heart, that it may advise with both, and within two guards to keep it in, and yet 'tis unruly.

133. Prayer is a good preparative to Suffering; when Christ had prayed he went out to meet Judas, Joh. 18:4.

134. He that will not take example, shall make an example.

135. Afflictions are Christ's love-tokens, Jer. 12:7; Heb. 12:6; Rev. 3:9; And Christians are never more tendered, then when most afflicted, as Ephraim, Jer. 31:20.

136. A Christians soul should be like the Dial, going according to the Sun, or following Christ.

137. Small sins yielded to, make way for greater, and one sin for another.

138. He that converts a sinner, Covers a world (or multitude) of sins, and gains more than a world, to wit a Soul.

139. Saints should labor to Lord it over their Corruptions; as their Corruptions did formerly Lord it over them.

140. The best Saints have need to be cautioned and warned, and to take heed of what they are like to be most free from, Luk. 21:34.

141. God hath given a man a little mouth, and a narrow throat, that man may not exceed in Eating.

142. To take pains about unnecessary, and unprofitable things, is laboriously to misspend time.

143. A heart unconverted, is contented with nothing but what is helping it on to hell: and it hath never enough of that (to wit sin) and a heart converted is never satisfied but with what helps it towards heaven, and yet thinks he hath never enough thereof; to wit, of Christ, and grace.

144. It is good to curb natural, and acquired gifts, but to give the reign to grace; and let grace always lead, rule, and master gifts.

145. Zeal without knowledge to guide it, is like mettle in a blind Horse, which stumbles, and overthrows the Rider.

146. Young Christians (commonly) want a curb, and old Christians a Spur.

147. Prefer not a young Christian of greater parts, before an old Saint of meaner; nor a young man of wealth, before an old man of wisdom.

148. Be not ambitious of love, and thou shalt not be so soon an object of envy.

149. Get Christ (O Christian) to bind thy Conscience to the peace, and thy affections and flesh to the good Behavior.

150. Spend all thy grace against thy Lust, but none upon it.

151. Had I neither Scripture nor Reason to dissuade me from being one of those called Quakers, their self-conceitedness, censoriousness, and that their chiefest Godliness doth stand in the least things of Religion, (as in thouing, keeping on the hat, &c.) and in outward affliction of the body, according to those Scriptures, Prov. 11:17; Col. 2:23; I could never be of their Judgment and way. I have tried them enough to know them to be worse, and less then they yet seem to be.

152. A difference I found between City and Country Professors: In the City there is much meat had with little labor, and much eaten but undigested; but in the Country little Spiritual food, with great labor, which causes good digestion and stomach.

153. The hardest duty in Christianity is to deny Self, and to destroy sin.

154. The ship of Christ (the Church) is now under sails and bound homewards (Heaven-wards) The Pilot (Christ) is Skillful and the wind (the Spirit) strong and direct; though the Sea (this world) be boisterous, and tempestuous. I am sure we shall lose but the trash, the Jewels will be safe.

155. As the Martyr professed he had rather be a Martyr than a Monarch; so should every Christian.

156. It is a special favor, and great promotion to Suffer.

157. A Christian should seek to live so holy, that he may keep Christ in Heaven undispleased (as a Client his Advocate) and the Spirit within him ungrieved, his Conscience undefiled, unwounded, and unseared, his Profession unstained, his Brethren unoffended; and poor sinners unstumbled.

158. Take heed Christian of tempting Satan by letting thy thoughts run out sinfully, by thy Eyes, Ears, tongue, &c. which he observes, and which he will take as an Invitation to tempt thee.

159. As a wicked Adulterer will take the wanton words and Speeches of a Harlot, a ground to encourage him to attempt wickedness with her.

160. Satan accuses God to men, and men to God; But Christ excuses, and answers all his Accusations against his people.

161. Christians should do as the Shechemites did, when their City (their own Souls in strength) was beaten down, fly to their Tower, even Christ.

162. A Christian should be like the morning and evening star (which is thought to be the same) still follow the Sun, Christ.

163. Welcome thou (thy Land-lord) Christ into thy Cottage now, and he will welcome thee into his Palace here-after.

164. The true knowledge of Christ brings Consolation, and the right Profession and Practice of him, Persecution.

165. Clear knowledge of Christ in the understanding, begets fervent love in the heart, and both, Godliness in the life.

166. When a man is imprisoned, and shut up from men, he is the more shut up with God.

167. Account it not restraint as long as thy heart can go out towards God, and his people, and ways, in affection and Prayer.

168. Retiredness, and close imprisonment, drives a man to hold closer Communion with God, and to a stricter Search of himself.

169. I would be glad to be out of the World, when I have no Service to do for God in it.

170. He that would live for himself (only or chiefly) in the world, is not worthy to live a day in it.

171. If I may not have Liberty to serve Christ, I would have the Glory to Suffer for Christ.

172. Never fear Death, but when sin is in the way to it, either as a cloud hiding thy assurance, or as a provoking Cause pulling death as a punishment upon thee.

173. I would not have God pluck me to heaven in Anger; As a master seeing his Servant sleepy or slothful, turns him out of the field, and from his work to sleep and take his rest at home.

174. I would willingly work for Christ to eternity (if I could) without asking anymore wages then I had already, and skill, power, and delight to do his work.

175. If an Earthly Jubilee, or outward deliverance come to God's people whilst thou live here, be resolved to give both thy Ears to be bored through, and to abide with him, and return no more to sin, or the world.

176. Never reckon what thou hast of outward and worldly things, unless it be to Praise God for them, or to Serve God better with them.

177. Take heed that preparatory meditation (to prayer) doth not prevent Prayer itself; or put you beside Prayer.

178. Secret Prayer is either a familiar Speaking to God, and with God: or a pouring out of the heart before God, through his Son (our Savior) by his Spirit.

179. Sometimes ejaculations, or short and sudden Panting's and breathings out of desires to God, may be more acceptable to him and prevailing with him, then long prayers.

180. One of the three Radical sins spoken of in 1 Joh. 2:16, is every man's master-sin.

181. My strongest, greatest, and most fervent frequent desires, were to be found in Christ's righteousness, to convert sinners, to be Holy in all manner of Conversation, and to have my lot and living among and with the people, and Saints of God.

182. There may be great difference between the temper of a Christian one time and another, yea in the exercising of his gifts, in Praying, Preaching, &c.

183. I often found my heart in days of humiliation, more affected, and melted by the Prayers of weaker, then stronger Brethren.

184. And likewise observed, that (sometimes) in matters of counsel, and advice in the Church, God hath given out his mind more clearly and convincingly by such as were less esteemed in the Church, then those that were most esteemed. Even as the hindermost Hound hits upon the Scent, when all the pack besides lose it.

185. True Godliness and Hypocrisy, are best discerned in turnings, and changes: either when they change their conditions by Marriages, or are exalted to offices: or when new opinions begin to grow.

186. Mark when you see a Professor that hath been careful to walk with other Christians, and to follow the Ordinances of God constantly, and closely: if he begin to lag behind, and to with-draw, he is surely under some sore temptation: or hath fallen into and under some sin, or, which is worse, may be dangerously suspected for a Hypocrite. The like of one that hath been very confident, and cheerful, and is grown doubtful and sad.

187. As the sappiest wood will hardliest take fire: so the Spiritualest Christian, is hardliest overcome with temptation and corruption: I do not remember that ever fear and threatening did as much prevail with me as love and kindness: or that I did attempt to overcome any man so much by might and cruelty, as by persuasion and mercy.

188. I never repented me (since my Conversion) of anything I said, did or suffered for Christ; or for walking in his way, of joining with his people: nor resolved to go on in any sin, or turn back from the way of God, or aside from the Commandments of God; or to leave Church-Society.

189. One sin hath cost me more Sorrow, then all my Sufferings.

190. It is happy to die in the Lord, and honorable to die for the Lord.

191. A Prison or persecution is to a Christian, as some scaring thing that one sees in the night at a distance, but when he comes near it, and to know

it, he is not at all afraid of it.

192. A man should hold sin as one would hold a hot-iron, ready to fling it out of his hand: but hold the Gospel, and his Profession as a man would hold a Silver-cup that hath dainty meat in it (which though it be hot, yet he will not let it fall) or like a glass that hath wine in it, which a man will not willingly let slip out of his hand.

193. Seek to find out your own Errors, before another find them out: and to write your own Errata's.

194. It is now with all (or most) Christians, as with men that had been at a very great and full feast, who have Surfeited thereby and are stomach-sick, and willing rather than to continue so to take a vomit, and cast up all to the dogs: so Christians had rather cast up all the sweet Morsels and mammoicks of worldly things, which they have swallowed down, to the wicked again, then have them lie as guilts upon their Consciences, or blocks between their Souls and Christ.

195. The Kings of the earth will ere long be Fanatics (that is wise fools) and see their folly and madness in joining with the Beast against the Lamb. But first, the Lamb must give one sound overthrow, and fall to the Beast, Rev. 17:14,16.

196. When the Lord is trying his People, they should be trying themselves.

197. I never remembered that I had such a hard thought of God, as to think he did wrong me in or by anything he laid upon me.

198. Christians should not desire deliverance before the time appointed; for that is as if a woman should desire to have her child born, before the full and due time.



199. Some mercies are big-bellied mercies, that have many mercies in their wombs, as Election, Redemption, &c.

200. Election is like the conception, Redemption like the quickening in the womb, Conversion like the birth, and Perseverance in holiness, like growth.

201. A man that goes up stairs, step by step, may come to the Top at last, as well as he that strides two or three steps of the stairs at once: so a soft-paced Christian by continuance and perseverance, will reach heaven at last.

202. It is a commendable thing in a Traveler so to travel in the morning, as to continue, or mend his pace in the Evening: So for a Christian to run faster, the nearer he comes to the mark, and end of the race.

203. Christians are apt to feel, and fear Punishment, more than sin, which is the cause of it.

204. God's people must expect in the world, the Entertainment of Strangers.

205. When God's people are humble enough, and the wicked high enough, and the Lord's appointed time come, then expect deliverance to the Godly and not before.

206. Take heed of being humbled, and yet unhumble, that is, of being brought outwardly low, and yet the heart continue still high.

207. Sins in Saints are like weeds weeded out of a garden, or field, which lie in the Alleys, or Reans, but never grow there again.

208. Or as weeds cast out in the high-way, which an Enemy casts into the garden again, but yet cannot make them grow there anymore: Soe Satan cannot make the Sins of Saints grow in them again, when they are once separated from them.

209. A Hypocrite is like a white-stone in the water among other Stones, and of the same nature with other stones there, hard, heavy, cold, and inflexible, and differs only in color.

210. A true Christian is like a flint-stone, which though it fall into water, yet it keeps, and retains fire in it still: so doth he retain his grace, notwithstanding his corruption.

211. Labor to act those graces chiefly, that are most contrary to your master-sins and chief corruptions.

212. Sins do die and fall off from Christians, as the leaves fall from trees in Autumn, by degrees.

213. Christians are now as Abram was, was driven out of Egypt, and come where they were before, or into their first state; therefore they should offer to the Lord as he did, Gen. 13:3.

214. God is now spoiling us, of what would otherwise have spoiled us.

215. He that serves the Lord without assurance, serves him without so much as an earnest: and doubtless that Servant must needs love his Master much, that serves him, and yet knows not his Masters love to him.

216. The Lord hath Saints enough to divide into three Bodies, some to suffer for him, some to destroy Babylon, and some to be for Seed-corn, to sow again in the earth.

217. If a man were to have his choice of two Sisters to be his wife, the one will not marry him unless he will make her a Jointure presently: the other is free to refer that wholly to him: which of there two will he be likeliest to take for his wife? So it is between Christ, and one that will take him upon self-conditions; and another that is willing to take Christ upon Christ's conditions: or to refer himself wholly to him.

218. Learn by lighter crosses, to look and prepare for heavier.

219. When the affliction grows greater, and heavier, God's people will cry out more earnestly to the Lord; as when some part or Member is sorely tweaked; or as the Grapes when they have most weight, and pressure, give forth their Juice most freely.

220. In two cases 'tis hard to act faith, (1) when there is nothing sensible or visible to second and support it: or (2) when there is very much to till the outward senses.

221. It is a very common and ordinary thing for most, or all Professors, to be in one of two extremes: either to overvalue, or undervalue Instruments, Creatures, and Ordinances.

222. Churches gathered in Prosperity will hardly stand, or continue together in Adversity.

223. The more Saints do believe, and suffer, the more they may expect of the Spirit, Joh. 7:38; 1 Pet. 4:14.

224. A Child of God may know the weight of sin by Christ's sufferings: for if that strong Barr of steel did bend under the weight of our sins: what shall poor weak man do who is but a reed, or rush?

225. Be more thoughtful and careful, how to use what you have to God's glory, then to gain more.

226. As our good works and performances, should have an operation upon our souls and hearts, to strengthen faith: so should our weaknesses, and sins, to work repentance.

227. The Lord freely gives, and justly takes away.

228. The exercising of graces, do naturally destroy sin; and the more you abound in acts of grace, the more you increase the habit, Heb. 6:22.

229. The Law causeth sickness of Soul, but the Gospel healeth the same.

230. When Saints perceive their sins growing weak, they should then prosecute them most.

231. A Saint is to put forth his Faith in Prayer, and afterwards follow his Prayer, with Faith.

232. In the midst of earthly businesses, the soul should redeem some special time for secret and private duties.

233. It is the will of Christ, that Saints should rejoice more in what Christ hath done for them, then in what they have done or can do for him.

234. Its a great condescension in God, to afflict or lay his hand upon man: and in that sense the Apostle exhorts Believers, not to despise or think little of the chastening of the Lord, Heb. 12:5.

235. Learn to observe what God gives without asking, and what he gives in answer to Prayer: for the one begets thankfulness the other more Prayer.

236. Christ kept the Law legally, Believers keep it Evangelically: he perfectly, they purposingly, and endeavoringly.

237. A Believers assurance and chiefest joy, doth not arise from his Sanctification: (because that is imperfect here in degrees) but from his Justification, Rom. 5:2; 1 Pet. 1:8.

238. A Believer is to shut the eye of Reason, if he will clearly see with the eye of Faith.

239. The Promise is a Christians perspective, and his Faith his eye, with which he looks through it upon Christ, and God the Father in him.

240. Look upon Christ first without you, then search for him within you.

241. Ask thy Soul whether it be willing to receive Christ upon his own terms, and for his own sake, and to accept of Pardon and Life through him freely, without looking at all upon thy own Righteousness; and art thou

contented that Christ should be honored in, and by thee, and thou despised, and dishonored for his sake.

242. God carries on the work of grace in believers, usually;

1. According to their natural constitutions, and parts.
2. According to the means they are under, whether Legal or Evangelical.
3. According to the things he hath to do by them, or he intends to call them to suffer.
4. According to the shortness or length of time they are to live in the world.

5. According as they have been before their Conversion greater, or less sinners.

243. In Duties Christians should,

1. Look for to meet with God, and enjoy communion with him.
2. Expect to hear, and receive from God.
3. To return somewhat to God; but yet know thou canst return but of his own to him, 1 Chron. 29:14.

1. God did take off, and from his people their sins, before he laid them on Christ. And,

2. God cannot (in justice, and to speak with Reverence) take them off Christ, and lay them on them again.

244. God makes us feel him (or his hand) that he may hear us; strokes makes cries, and whippings mournful complaints to him.

245. God troubles us that we may turn to him, and leaves us a while, for to see whether we will follow after him.

246. A saint sometimes is like a little Child in the Arms of the Father, or Mother, who may have Sugar offered to it by a stranger, which it may look upon, and have some liking to, yet he will not thereby be drawn from the

Father or Mother, to the stranger: So the bait of Temptation or Corruption, cannot, and shall not draw a Saint quite from Christ.

247. My soul bear up with Christ, bear off from Satan and the world; bear down thy corruption, and bear forth thy Testimony.

248. The present Afflictions upon God's people, are partly for their sins, and let them thank themselves, (yet God too) for their Sufferings.

249. Its strange, and a very bad Sign to see Saints look more upon the sins of the wicked to ripen them for misery, then after self-humiliation and holiness, to ripen and fit themselves for mercy.

250. And 'tis the Sign of a hard heart, to desire the wickeds Eternal destruction, for the obtaining of our own temporal, and corporal liberty, safety, and honor: As if one should desire to have another cast into the fire, and be burnt, that himself may be warmed.

251. He that cannot pity the Sinner, and hate sin, doth not reprove out of love to Christ, nor from a gracious Spirit.

252. He that loves not a Reprover, and prizes not his reproof, neither profits thereby; is more his sins, than his Souls friend.

253. As a spoonful of Strong-water will be much prized (though but small) when one is fainting; or a little knap of Sugar after a bitter pill: so will a little comfort in or after affliction, be esteemed by a Christian.

254. If thou hast fallen into sin through violent Temptations, seek speedily for Repentance for it, recovery out of it, and reformation from it.

255. If God hath kept thee from falling, still fear, watch, pray, and live by Faith on Christ.

256. I have experienced sometimes, that thoughts of God's goodness, and my own vileness coming in at once, have drawn tears of joy, mingled with sorrow.

257. No power can keep him in bonds, whom truth and innocence acquits.

258. Our end in being in the world, is not to be to ourselves.

259. Though the people of God may be killed, yet they can neither be hurt nor overcome.

260. Christians though disagreeing in opinion, should agree in affection: and differing in Controversy, yet should agree in Charity.

261. It is a very sad thing neither to be careful to do well, nor to repent for doing ill.

262. The Potion that Christ gives us is not near so bitter, as his Cordial is sweet.

263. Christ deals with a Christian, as a man would with his wife, who made him drink a poisoned cup for her sake, puts a drop of it upon her hand or face, which causes a Blister: only to make her sensible what he suffered for her. Christian's sufferings are but as a drop to the Sea, in comparison of Christ's sufferings: or a little water put over the cup of poison, whereof he drank.

264. As the nature of man doth seek prosperity, to likewise it doth abuse it.

265. Saints may partly know one another by grace, as well as by face.

266. The Sun clouded, makes the Sun more desired; to Christ.

267. Fear not fire, if sin be not the fuel that maintains it.

268. That Physic works most effectually, that removes most bad humors, and purges away most Excrements: so doth that affliction that purges the heart, and life most from sin.

269. Christians are like Rivers when they come near the Sea, the Tides come forth to meet them: so doth Christ by his Spirit, and consolation, those Saints that are near heaven: and the greater flood there is in the River, the

faster is runs; so Christians the more their Persecutions are, he swifter they fly by faith, and run in Holiness Heaven-wards.

270. That's a sorry Child, that obeys his Father sooner for correcting him, then out of love to him, or in obedience to his command; and yet such naughty Children are too many Christians.

271. Things are not to be beloved for the place sake, but the place for the things sake; as Gregory Bishop of Rome said. A good observation for those that put holiness in places.

272. The fear of Death is engrafted in the common-nature of all men, but Faith works it out of Christians.

273. Nothing will be terrible where the love of God is apprehended; and nothing grievous: where love to Christ is exercised.

274. Learn to prefer Christ before self, and suffering above sinning.

275. Look for suffering as for exaltation, for it is an honor to be accounted worthy, and a double honor to be enabled and carried through safely.

276. I would not die as long as I might live to honor Christ: nor live unless I might either live to do, or suffer for him.

277. As the little Infant will not be content with the Mother without the breast: nor the breast without the Mother: so a Saint will not be content with Christ, without his Ordinances: much less with the use of Ordinances without Christ.

278. As a Physician leaves a man that (he sees after all means used) grows worse, and desperate: so doth the Lord, the hopeless sinner, that hath rejected all the Means of his own Salvation.

279. As the heavy Millstone turns easily, and swiftly, by the strength of water: so doth the heart of man, by the powerful water of God's Spirit.



280. Christ hath more to do, to bring men to be reconciled to God, then God to men: And that,

1. Because, God is willing and inclinable thereto, but men unwilling.
2. Because, God is Satisfied with his Son, which men are not.

281. As course Cloth though put into the same Fat, and continued there a like time with Cloth which is finer, yet will not take so perfect a color: so a man that is of a bad nature, though he be converted, will not appear so gracious, as he that hath a better nature; viz. one that is quiet, or meek by nature.

282. As the Olive, though it be grafted into the Vine, yet still brings forth Olive his own fruit as well as Grapes; so a Christian that's grafted into Christ, brings forth some Fruit of Nature, as well as of Grace.

283. If every Christian did follow closely his own work, the Trade of Religion would go better on.

284. It is a great part of a Christians trouble, that he can be no time what he would be: (viz. sinless, and serviceful) nor at all times, what he is sometimes; viz. slighting sin, judging self, loving Christ, and despising the world greatly.

285. As a young Bird (before his Feathers grow) hops from one Bough to another, and returns to his Nest again; but when his feathers are grown, forsakes the Tree: so a Christian till his Faith be grown, goes from sign to sign, turning in to his own righteousness, but when his Faith or assurance is grown, he flies off himself to Christ.

286. As ground that is rough, and full of roots requires more strength, and skill in Plowing: so old sinners hardened in sins, will require more skill, and power to convince, and convert them.

287. My most Sanctifying Thoughts;

1. The thought of God's most free, and continued love to me.
2. The thought of what Christ hath done for me.
3. The thought of what I have been, and done against him.
4. The thought of what God, and Christ are to me, and I to them.
5. The thought of Christ's Excellency, and some Saints Eminencies.
6. The thought of Death, and of Judgment.
7. The thought of what I shall be, and shall have hereafter.

288. As the Moon, and Stars receive all their Light from the Sun; so the Church, and Ministers receive all their knowledge from Christ.

289. A true Christian will desire to be freed, From,

1. Doubts of his Eternal condition.
2. The power of corruption.
3. The fieriness of the Law in the Conscience.
4. The fierce Temptations of Satan.
5. Scruples in matters of Opinion.
6. Wicked places, and persons, where a man can neither do, nor receive Good, nor be without danger of Evil.
7. The fear of Death.

290. A true Christian should be (and will be) much taken with, and rejoice at,

1. The least revelation of truth.
2. The least Communion with God, and Christ, through the Spirit.
3. The least additional measure of holiness.
4. The least good Success God gives him in his work.
5. The least prosperity God's people Enjoy in the world.
6. To be counted worthy and made able to suffer for Christ.

291. A Believer should learn,

1. To know God in Christ.
2. Himself in Christ.
3. Christ in him.
4. Himself as he was without Christ, 1. Wicked, and wretched. 2. Unwilling and weak in good.

292. The life of a true Believer; is,

1. In the Lord, 1 Thes. 1:1; 1 Joh. 2:27.
2. On the Lord, Rom. 1:17; Gal. 2:20.
3. By and from the Lord, Joh. 6:57.
4. To the Lord, Rom. 14:8; Luk. 20:38; Gal. 2:19.
5. With the Lord, 2 Cor. 13:4; 1 Thess. 5:10; Rom. 6:8.

293. Suffering is not only a duty, but a Dignity, and not only a matter of necessity, but of choice to a good Christian; For the Cross is inlaid with a Crown.

294. God hath taken away some that were too good for the world, and God leaves others in the world to grow better by afflictions.

295. God requires from Saints but Sincere obedience, and utmost endeavor, but from Christ perfect obedience.

***Some Signs and Characters of a true Christian.***

1. A true Christian is one that hath had clear convictions of sin, (especially his master-sin and unbelief) and of Christ; that is, of the want, and worth of him; and of Judgment, that is, of punishment as the due desert of his sin, Joh. 16:8.

2. He is unbottomed, and broken off from himself, he hath no confidence in himself: his Birth, Education, Parts, Performances, and best works are impure, and imperfect in his own sight, Phil. 3:3; Isa. 64:6.

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence when he doth once truly believe.

4. He upon self-suspicion doth greatly desire to be searched, and doth earnestly search himself, Psal. 139:1, and last, and 77:6.

5. He doth never resolve to go on in any sin.

6. He prays to God most against his dearest and master-sin; and praises God most when he hath power against it.

7. He never repents for any sin forsaken, good he hath done, or affliction he hath Suffered for Christ.

8. He hath amity to all Saints, and seeks unity among all Saints, and makes Union-ship, and Saint-ship, the ground of his fellowship, and Communion-ship, Phil. 1:5; 1 Pet. 2:17; Rom. 14:4; 1 Cor. 1:9,10,

9. In reading of Scripture he observes what helps on his holiness, and teaches self-denial, as well as what increases knowledge.

10. He cares not what he hath, whither he goes, nor what he suffers with Christ, and without sin.

11. His faith helps on his holiness, and his holiness helps up his faith.

12. He is one that always resolves to follow Christ through every condition, (or through thick, and thin) yet much suspects, and fears he shall not be able to hold out.

13. He seeks, and prizes holiness, to serve God here, as much or more then happiness hereafter.

14. He keeps himself from his own (i.e. his dear and master) sin, and iniquity, 2 Sam. 23:24.

15. He fears God, and sin, more then men and suffering, Gen. 39:9; Dan. 3:17,18.

16. He neglects not his duty, though he knows there is great danger in doing it, Dan. 6:10.

17. He is one that is careful to lay in, and to get true grace in his heart, as well as in his Profession, as the wise Scribe, Matth. 13, and wise Virgins, Matth. 25.

18. He can and dare do nothing against the truth, 2 Cor. 13:8; Especially if he knows it.

19. He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him, Num. 14:24; Joh. 6:68.

20. He respects all, (and rejects none of God's) Commandments, Psal. 119:6; 2 Sam. 22:23.

21. He takes patiently and thankfully the harshest words, and the hardest dealings of God, 1 Sam. 3:18; 2 Kings 20:19; Job 1:14, to the end.

22. He is much affected with, and afflicted for the Sufferings of the Godly, and Sins or the Wicked; as David, Jeremiah, Lot, Paul, &c.

23. He is one that when he is recovered out of his Backsliding, remembers his former good condition, and prizes it; and praises God, and hates his sin more than he did before, Hos. 2:7, and 14:2,3,8.

24. He seeks and esteems Sincerity more than any garnishing gifts, and prizes plain and poor Saints that are honest and upright, more than those that have parts and wealth, if they be less sincere.

25. He hath a great desire to join himself with the Saints of God, and to continue with them when he comes to know them, and to be convinced thoroughly of their ways, Psal. 47:9, and 27:4; Cant. 1:7; Isa. 56:3; 1 Joh. 2:19.

26. He is one that knows the Voice of Christ, and will hear only his Voice, Joh. 10:4,5; 1 Joh. 4:6.

27. He is greatly afflicted and troubled at and for the Affliction of the Righteous, Neh. 1:3,4; Lam. 3:51.

28. He is one that exerciseth a good Conscience in all things, Heb. 13:8.

But what are the easiest Signs, or Marks, for young and weak Saints to find in them?

29. He desires to fear God and His Name, and desires Grace for Grace sake, Neh. 1:11.

30. He doth inquire how he may be saved, Act. 2:37, and 9:6, and 16:30.

31. He is one that prays at his first Conversion, Act. 9:11; God hath no stillborn Children.

32. He desires earnestly the sincere milk of the Word, 1 Pet. 2:2.

33. He hath a soft, circumcised, and new heart, and is a new Creature, Ezek. 36:26; 2 Cor. 5:17.

34. He is either one that suffers himself, or is a companion of such, 2 Tim. 3:12; Heb. 10:33.

35. The care of a true Christian is,

1. To wait on God, Isa. 8:17, and 25:9.

2. To walk with God, Gen. 5:22,24, and 6:9, and 24:40.

3. To work all his works in and for God, Joh. 3:21; Rom. 6:10; 1 Cor. 10:31.

4. To bring his will to submit to the will of God in everything, Mar. 26:42; Heb. 10:7.

36. Take heed of sinning presumptuously, (i.e.)

1. Knowingly, Luk. 12:47; Heb. 6:4,6; 2 Pet. 2:20.

2. Willingly, and willfully, Hos. 5:11; Heb. 10:26.

3. By contemning the Law and Love of God, Prov. 3:13; Rom. 2:4.

4. By flighting Jesus Christ's Person, Power, and his Blood, Matth. 12:24; Luk. 19:14; Heb. 10:29.

5. By blaspheming and doing despite to the Spirit of God, Luk. 11:15; Heb. 10:29.

6. By falling into the hands of God without Christ, and true Sanctification, Heb. 10:29.

37. A Christian in Affliction, if he understand not what God intends thereby should believe God intends not to hurt him: As a Wife or a Child that a Husband or Father brings into a Wood or Water, yet they are confident it is not to hang or drown them.

38. It is a sign that People do not repent, when they grow worse, Rev. 16:9,11.

39. A passionate and troubled spirit is like a little Prill of Water, which every shower of Rain, or Beast that passes thorough doth change the color of it, and make muddy.

40. Quick Onsets and Endeavors to Reform, are far better than many Purposes and Resolutions.

41. It should trouble a Christian much to have such Graces which he receives from God, beget so little good in him.

42. Oh my soul! Will neither great Love, great Mercy, great Forbearance, great Entreaty, nor great Wages prevail with thee to serve Christ freer and better!

43. A deep sense of sin, begets deep sorrow for sin: and true sorrow for sin leads to well-grounded Faith, from hence flows inward Peace, Joy, and Holiness.

44. The Lord would soon turn from his Wrath, if men were turned from their Wickedness.

45. A Christian is not only to be contented with any condition, but he is to be religiously contented (or in a religious manner) not as a mere man, and to see that the least things he hath more than he deserves, and the worst things that he endures, yet sweetened and sanctified to him.

46. As a Husbandman when great Rain comes, unyokes his Oxen, and turns them home, (where they are feeding and gathering new strength to work again) So God doth his Children in time of Affliction and Persecution.

47. A Christians time of Affliction is like to a Woman's washing or scouring day, when the Clothes or Vessels are all out of order; but it is in order to set them in a better frame speedily.

48. Of all men a Christian may be freer to lose, or to part with anything than another man: for he loses nothing but either what is hurtful to him, (to wit, his sins) or what he shall regain and recover of a better sort, and in a more abundant degree: As if he lose a small temporal Estate, he hath in reversion an Eternal Inheritance: If he lays down a body that is full of Corruption, he shall have another free from Corruption: and therefore he may say (better than the Heathen could) What I keep I lose, and what I give, or lay out, I save.

49. The Lord hath (I am persuaded) done more by the Afflictions which he hath lately brought upon his People, than either was done, or like to be done by any other ways, or means: Viz.

1. He hath driven his People more together, and made them more one Oneness among Saints is a Pearl of great value.

2. He hath separated more between them and the World, like winnowing, drives the Chaff further from the Wheat.

3. He hath convinced them more of their miscarriages, both towards him, and toward one another.



4. He hath made them to know persons and things better.

5. To prize Spiritual Privileges and Ordinances more. Such a fullness as Christians had of Ordinances made them despise them, like the Israelites the Manna.

6. To experience their own weakness of Faith, together with their great misbelief, by checking the over-much Confidence of his Saints.

7. To cry more earnestly to him, and wait more constantly on him.

8. They are unloaded and much discharged of the burden of the World.

50. A Christian should take heed lest he be giving way to his heart, to steal out now and then to sin, and get some sweet-bits thereof between Duties. He should be careful also, to fence that Gap most, by which the strongest Temptations do enter oftenest in.

51. There will be a reviving of old sins, if there be not effectual Repentance for them, and a care by Faith through all Duties and Ordinances to get new strength against them, and a constant watch kept over them.

52. When God makes the World too hot for his People to hold, then they will let it go.

53. A Christian comes not to know the weakness of his Grace, till the Spirit ceases to work in and by it: nor the power of his Corruption, till Satan works therein by his Temptation.

54. A Christian's flesh should keep from the show, and his Conscience from the guilt of Sin.

55. Sin's best is before, but its worst is behind; and the sting and tail of it longer than itself.

56. Where Sin is not killed, it will kill.

57. Sin was condemned by Christ to save the sinner, Rom. 8:3; Oh then let not the Sinner seek to save the Sin to condemn Christ again.

58. As the natural Sun the nearer it is to us, and the more direct over us, the less shadow it casteth: So Christ the nearer he is to us, the less Darkness and Sin we have.

59. Christians should account restraints from Sin, great Mercies to them; but Recoveries out of Sin with Spiritual advantage, greater.

60. Sin hath no mother but a man's heart, nor father but Satan.

61. Sin draws the Soul into it, either by power of policy, by force or by fraud.

62. Christians should not give offense carelessly, nor take offense causelessly.

63. Fear thy Friends more than thy Foes, thy Sins more than thy Sufferings, and Liberty more than Bondage.

64. Some Christians have four Thorns that grieve them, a Thorn of Affliction from God, a Thorn of Persecution from men, and a Thorn of Temptation from Satan, and of Corruption in themselves; which is the worst, and that which should trouble them most.

65. Though a man may be bled in time of self-ostentation both by God and men; by God in Affliction, and by men through Persecution, Reproaches, &c. yet that Vein is apt to fill up still.

66. Christians should desire to be handfasted, and heart-tied to the Lord, and to be strong in Faith on Christ, Love to him, and Resolution for him.

67. Self-loathing destroys self-love much; and the more we loath ourselves, the better we love others.

68. Christians should not envy the patience of God towards their Enemies; for it is nothing in comparison of what grace he shows to them.

69. If Affliction doth us good, we should not desire to be free from it, till it does us more good, much less, if it hath not done us any good at all.

70. The reason why men do not more magnify God's Grace, is, because they do not behold their own vileness; and the reason why men do not see their own vileness more, is, because they do not apprehend God's Goodness more clearly and fully.

71. God's Goodness and Grace are experienced much,

1. In keeping the soul from sin, or recovering the soul, after falls, out of sin.

2. In succoring the soul in time of temptation.

3. In supporting it under Affliction.

4. In quickening it to, and carrying it through Duties.

72. When a Christian comes to be as weary of his Sins as of his Sufferings, God will certainly put them to an end.

73. One of the chiefest works of the soul, is, self-examination; and yet a Christian will find himself most backward thereto, and soonest weary therein.

74. The more a soul is exercised in spiritual meditation, the less with carnal temptation.

75. The more frequent and powerful in private Prayer, the more free from, and the more potent against Corruptions.

76. A true Christian may sometimes (as far as he is fleshly) desire and long to have his Lust satisfied: like a man in a Fever that desires what is hurtful to him; but when he is out of that sick and sinful fit, he can praise God that he was kept from it.

77. Take the best Christian at the worst, and you cannot discern any difference between him and a wicked man; and so a Hypocrite on the contrary.

78. Seasonable and unexpected Mercies, are very sweet, and acceptable.

79. A Christian in affliction is like the Divi-Duck upon the Water, sometimes swimming pleasantly upon the top of the Water, and sometimes again diving under Water, and yet as safe then, as at any other time.

80. Justice should go by rule in all things, and neither fame, falsehood nor favor should point out persons for suffering.

81. Fame, False-witness, or Zeal for the Truth, I expect will bring me to my Death, if it be unnatural.

82. It is a common principle in Nature, That no man can or should judge his Enemy, or be Judge in his own Cause.

83. A suffering Christian should see that Innocency be the ground-work of his Suffering, and Patience the perfection thereof; or Innocency the beginning, and Patience the effect thereof.

84. To be in a little Prison, is in one sense better than to be in a great one: for a man shall not weary himself so soon in walking in it: And what is the whole World but a Prison to a Christian?

85. Slothfulness is the Cradle of Sin, which the Devil rocks.

86. Christ will be soon sensible of those Saints Sufferings, that are sensible of their own Sins.

87. It is the least of Afflictions to be afflicted by men, for they can afflict but the outward man only; and of all Enemies Man is the weakest. But God, Conscience, yea Satan, and Sin, can and do afflict the Soul, which is more intolerable.

88. There is no power in the Creatures to do either good or hurt, but as God disposes them; for it is God that puts his Sword into their hand, Ezek. 30:24.

89. Persecutors do with Christians as men do with Fish that are upon dry-land, fling them into the Water and their own Element Heaven, and they

think they harm them in casting them into their own Center.

90. Christians should no more fear Men, nor care for Afflictions or Persecutions from them, than Wives and Children should fear to see their Husbands, or Fathers, carry Swords, Axes, or Rods in their hands: for so, and no otherwise are the Wicked in God's hand, Psal. 17:14; Isa. 10:15.

91. Take heed of reproving or upbraiding another in self-passion, or to provoke his passion.

92. The Lord now shakes his visible Church, as a Tree is shaken, that the rotten fruit may fall off.

93. Christians in and under their Sufferings, should be growing holy; and through their Sufferings, be going and growing more happy.

94. They have but a slight Profession, whose Profession doth not lead them out of Sin, and through Suffering.

95. Some Observations and Experiences concerning Dreams.

1. That some are divine, and doubtless from God.

2. Some others natural, either from the constitution of the body, the business wherein one's mind or body have been exercised about, or from the nature of the meat that one hath eaten, or of the weather, if wet and moist, then doleful and sad Dreams, &c.

3. Some diabolical, or from the Devil: sometimes these are obviously wicked; as murderous, malicious, unclean, gluttonous, &c. But those that are most dangerous, are delusive Dreams (such doubtless as the false Prophets had, Jer. 23:25, and 29:8; Zech. 10:2; Jude v. 8) whereby the Devil deceives them, and they deceive others.

96. Satan can spin a fine small thread from our fancies and imaginations, and then weave a Cobweb to take the foolish Flies, that are more doted about Dreams, then diligent to learn, or to do their duties according to the

Scriptures. Yet let not this make Christians either condemn or cast away all their Dreams: For,

1. God promised that in Gospel-days, some Christians should dream Dreams, Joel 2:28; Act. 2:17.

2. God did in Gospel-days, to wit, in the days of Christ and his Apostles, manifest himself to divers of his People in that way, Matth. 1:20, and 2:12; Act. 18:9.

3. This way of revealing Knowledge, and God's Mind unto men, was before the Law, Gen. 31:10,11,24, and 37:5; Job 33:15; Num. 12:6, and by no Scripture appears to cease.

97. Careless hearing makes carnal hearts, and carnal hearts make cursed lives.

98. Be not too forward to draw on Persecution, but rather be preparing for it against it comes: for do but keep a good Conscience, and show it in a godly Conversation, and you will be sure not to want suffering.

99. He that will be much in self-denial, must be much in self-trial.

100. If we could be contented to be altogether without Christ, or with part of Christ; we need not suffer Persecution.

101. An Erroneous Conscience is a sore Judgment; for a man sins if he follow it, and a man sins if he goes contrary to the dictates of it.

102. That Preacher preacheth well, that (by the help of the Spirit) draws his Sermon out of the Scripture and his own heart, and shows it in his practice before he utters it in the Pulpit; and he speaks to the heart, that speaks from the heart.

103. For what a Preacher does, as well as what he speaks, is Doctrine to the People.

104. The chief end of all the Scriptures, is to know God, and to worship him rightly being known.

105. Truth brings no Absurdity with it.

106. The end of the Law is not to bring men under its Righteousness, but under Christ's Righteousness.

107. A man that is in Christ, is like a man that hath a great Stock, it will make him active.

108. Christ is a Retreating-Place to Believers, Psal. 116:7.

109. The Promises of God are as Herbs in a Garden, we are never the better for them unless we know their nature, and how to use and apply them.

110. Believers are sometimes like Pumps that have water in them, and yet seem dry till some fresh water is poured into them: So they are as those that have no Grace till the Lord gives them some fresh Grace to act Grace formerly received.

111. Let none marvel that a Cloud covers and hides the splendor of the Stars, when there hath been such an Eclipse upon the Sun: no more that such small sufferings should befall the Saints, when the Son of God did suffer so much.

112. Christians should take heed lest God should sue them upon an Action of Waste, for wasting Time and misspending Mercies, &c.

113. Likewise, lest they over-shoot themselves in things lawful: for mark this, most of a Christian's failings are either from good ends, or excess in lawful things.

114. Sence of Misery must precede sense of Mercy.

115. There are two degrees or sorts of Miseries, (1.) sinning, (2.) suffering for Sin. And two degrees or parts of felicity, (1.) Freedom from Sin and

Suffering, and (2.) Fellowship with God in Grace and Glory.

116. At the day of death (but specially at the Day of Judgment) a Saint will wish he had sinned less, served God better, and suffered for him more.

117. He is a strong Christian that seeks God's Glory more than his own Salvation; but no Christian that seeks neither.

118. As it is the character of all Hypocrites (especially these of the latter days) to love themselves and their pleasures, more than God, 2 Tim. 3:2,4. So of true Christians to love God better than their own lives, Rev. 12:11.

119. Satan is said twice to be cast out of Heaven, and once cast down, Rev. 12:9,10.

120. Duties ill performed (or carnal Duties) are spiritual sins.

121. Take heed of Unbelief: for,

1. It cuts you short of Christ and all his benefits and promises.

2. It binds all your other sins upon you.

122. It is both Humanity and Christianity to be courteous, kind and merciful to all; but not to be friendly with all, much less to confide in all, or commit your counsels to all.

123. Christians are apt often to be most weary of that condition that doth them most good.

124. It is a great evil in Christians to desire to come out of Affliction, before it hath wrought God's end upon, and in them. As a man that is weary of his Physic whilst it is working.

125. As a husband that bestows Jewels upon his wife, when she delights more in them than in her husband, takes them away again from her: So Christ doth with his People when he sees them abuse the good things he bestows upon them.



126. When, and where Wickedness is most, then and there the godly should strive to be most godly.

127. As the Snow covers many fowl and dirty places, and things; yet when it is melted, those things will appear: So profession covers many corruptions, which when men fall from, their base wickedness will appear: God doth never out-speak, or outpromise his Power, Truth, and Faithfulness.

128. If God's people could be diligent at their own work, and leave God at his work, they need not fear success.

129. As the Stars, the higher they are, the swifter their motion: So Christians, the more spiritual, the more Active in the service of God.

130. Want of love to the Saints, and sensible thoughts, and consideration of their Condition, makes us pray so seldom, and so strait-hearted for them.

131. Godliness is an eying of God, owning of God, and imitating, and respecting of him in all our ways.

132. Nothing comes amiss to a Godly man, but Sin.

133. Sin undiscovered, or unconsidered, becomes Sin unrepented.

134. Christians may with Godly boldness, and reverence as well expect (through Christ) that God will do his work, which he hath promised, as he requires they should do the work they are commanded.

135. There are many, that serve themselves of Christ, but few that serve Christ, for his own sake.

136. It is hard to be skillful in the work of believing, and diligent in the work of sanctification at once, because there is a double self-denial therein, of our righteousness and sins. A Christian should learn to discern the Good, and Evil, and strive to improve the Talents he hath received better.

137. If God's people were not sometimes afflicted, they would forget both themselves, and others; for affliction works humiliation in men themselves, and compassion towards others.

138. Christians should labor, to see so much bitterness in Sin, as may sweeten Christ; and so much sweetness in Christ, as may embitter sin to them: and labor to attain to more knowledge in the Covenant of Grace; and to such a measure of true Repentance, and Reformation, as may make believing easy, and Holiness delightful.

139. It is a hard thing for a Profane man to attain to the shadow; a careless (though true Christian) to the substance of Religion: So for the true Saint, that hath the substance, to keep up the sense, and savor either of good Jesus, or bad Sin, in his heart always. Oh, what time do Saints misspend? What duty neglect? What Mercy slight? What Corruptions embrace? What Temptations lie under? What corrections undervalue? Oh, what heart-qualms and fleshly weaknesses cry upon them to make ready? And yet, how unready, how unripe, unwilling unmindful, and unthoughtful are we of our latter end? And this, because we are unassured of grace, unweaned from the world unweary of Sin, unbroken from self, and unapprehensive of the glory to be revealed, and enjoyed hereafter.

140. Christians, should be always pressing for some clearer, and fuller Tokens of Christ's love; for more of his constant and continued presence, for more sense and experience of the inward workings of his spirit, and for more of his likeness, and Image in Heart and Life.

141. As a corrupt breath, darkens a transparent Glass, so doth corrupt communications, or a carnal conversation, the Gospel and Godliness.

142. God's people have the love of God shown to, and set before them, shed in them, and sealed to them.

143. Christians should be like fish in salt water, keeping themselves among the wicked pure and uncorrupted; and not as glowworms making a show of having light, but not having it indeed in them.

144. Let not a Christian leave off his running, till he comes to the end of his Race, but like the Moon though she be eclipsed, yet forsakes not her Orbe, nor discontinues her Course at all.

145. Men that are converted, may say as the woman of Samaria said, Joh. 4:39. &c. Now we believe not because of thy saying, for we have heard him ourselves; That though the Preacher tells them things outwardly, they come also to see and hear Christ himself in their hearts.

146. Christ hath sufficient power to propagate his Gospel, and work in the World, though all his Messengers should be slain, or shut up: And therefore they should not do evil, in hope of doing good, comply with men's Ceremonies, under the Notion of propagating truth; or pretend their ministry, when they intend their maintenance.

147. It is a sad thing to be armed with knowledge, but not with power against Sin.

148. I have often experienced the truth of that Scripture, That God is a present help in time of trouble; especially, when I cry unto the Lord for help, even in the hour and moment of violent temptation, God hath heard me, and frightened away the Temptation.

149. The wonderful work of God is much seen in preserving the Saints, from the worship of the Beast, Rev. 15:2,3.

150. Be sure to praise God, when you receive power against Sin, and Temptation; and you shall be sure to find God ready to give you power another time, when you want it.

151. When thou art talking with thy Enemy, be sure to have thy eye upon his Sword, and thy hand upon thy own; watch how Satan or Sin intends to overcome you, and how you may best disadvantage them.

152. Be still employed in doing good, and you shall not be much tempted, or troubled with Evil.

153. Some Christians have more trouble from, and for temptation and Sin, in one day, than they have for suffering many Months.

154. Though a Christian should not adventure, or dare to do, or commit the least evil, to gain the greatest good: yet sometimes, God makes some sin to do more good to a true Saint, than many Ordinances, and services: As a man, that hath had great Plague-sores, after they have been broken and healed, the party becomes more healthy many years after, (or as some of the Physicians say) the strongest poison (as Opium) if it can be mastered and corrected, it becomes the most Sovereign Physic. But no other Physician but Christ, can make Sin work good to the Godly, as that expression of the Apostle, Rom. 8:28; All things work together for good; is judged by many Interpreters, to comprehend Sin in it, as well as suffering; (as the same words, All things, are taken in other Scriptures, Act. 13:39; Eph. 5:13.) And some say, that the drinking of the wine, wherein the Viper (which is one of, if not the most poisonous Creature) hath been drowned, will cure the Leprosy. But this Viperous Poison, Sin, is warily to be thought on, and understood; and 'tis as when a Husbandman sees a Mole spoiling his ground, he is moved the rather to turn water over it; which is a means to kill and drown many more: So a true Christian, sometimes at the sight or sense of one corruption, maketh search for, and finds out many, which puts him more earnestly to wrestle with God for more of his Spirit, Power and grace against them all.

155. A Hypocrite knows more than he is willing to do; but a true Saint desires to do what he knows, and to know more that he may do more and better.

156. The liberty of a Saint, is not to be indifferent to do this, or that, but to be free in things that are excellent. The actual sins of Men, do not so much offend Christ, as that they will not have him to be their Savior.

157. Some means to help on Assurance, and Holiness.

1. Labor after a clearer knowledge of the Covenant of Grace, and Testament of Christ; as what Christ hath done, and suffered; for whom, and upon what conditions men come to partake thereof.

2. Consider these two works, of Holiness, and Assurance, to be the proper works of the Spirit of God, and therefore is called the Spirit of Holiness, and of Grace, because it doth sanctify and Seal the people of God, Rom. 1:7; Zach. 12:10; 2 Thess. 2:13; Eph. 4:30.

3. The Soul is to be perfectly off from beholding or depending upon anything in self, or done by self, Isa. 64:6; 2 Cor. 1:9; Rev. 3:17; When the spirit of God seals our Souls as witnesses, we do believe, and are God's Children, Eph. 1:13; Rom. 8:16, there will be none of our own Signs, or qualifications seen: but like the Stars, they will disappear when the Sun shines, yet are still Stars, and fixed; so are Graces in believers.

4. Be diligent in praying for Assurance, and in using other means, especially self-examination, Heb. 6:12; 2 Cor. 13:5.

5. Take heed of all Sins, for they put back the Soul, both in believing and holiness, Psal. 51:8,11; Luk. 22:31,32.,

6. Give not way to hard thoughts of God, neither entertain that principle of falling from Grace (which cannot possibly consist with Assurance) See Isa. 63:16, and 64:8; Jer. 3:19, and 32:40; Phil. 1:6; Rom. 8:35,36.

7. Look narrowly to your Hearts, Tongues, Steps, and Ways, and keep a Diary of God's dealings, and your own walking's. Prov. 4:23; Psal. 24:25,26; Heb. 12:13.

8. Exercise Repentance constantly upon every slip, and fall into sin; confess them, mourn for them, be ashamed and humbled for them, and labor to hate them, and loath yourselves for them, Lev. 26:40,41; Psal. 32:15; Jer. 3:21; Ezek. 7:19; 2 Cor. 7:11; Jam. 4:8,9; Ezek. 20:43.

# PT. III. The Lamentations of Jeremiah, in the ordinary measure of singing Psalms.

**T**he Lamentations of Jeremiah in Meter.  
CHAP. I.

1. - How doth the City sit alone,  
that full of People was?  
How is she become a widow?  
she that was great (alas!)  
Among the Nations, and Princess,  
in Power and Glory,  
Among the Provinces; Is she,  
become Tributary?

2. - She weepth now sore in the night,  
and on her checks are tears:  
She hath none for to comfort her,  
among all her Lovers.  
All her Friends have dealt treacherously,  
with her, and now they are,

Become her real Enemies,  
she could not them beware.

3. - Judah is gone into Bondage,  
because of Affliction,  
For their greatness of Servitude,  
how sad is dear Zion?

She dwelleth among the Heathen,  
she finds no rest, but waits,  
Her Persecutors overtake,  
her between the sore straits.

4. - The ways of Zion do mourn much,  
because none come of late,  
Unto the solemn Feasts: but all,  
her Gates are desolate:  
Her Priests do sigh, her Virgins are,  
afflicted too, no less,  
And she, Jerusalem herself,  
is in great bitterness.

5. - Her Adversaries are the chief,  
her Enemies prosper,  
Because the Lord himself, for sins,  
hath so afflicted her:  
For her many Transgressions,  
into Captivity,  
Her little children are now gone,  
before the Enemy.

6. - And from the Daughter of Zion,



all her beauty departs:

Her Princes have lost their Courage,  
and are become like Harts,  
That find no pasture anywhere,  
and they are gone fainty,  
Without strength before the face of,  
the Pursuer they be.

7. - Jerusalem minded in the,  
days of her Affliction,  
And of her Miseries, all her,  
pleasant things that are gone,  
That she had in the days of old,  
when her People did fall,  
By the hand of the Enemy,  
and none helped her at all,  
The Adversaries look on her,  
and at her Sabbaths mocked,  
8. - Jerusalem sinned grievously,  
therefore she is removed:

All that did honor her before,  
hate her, and not regard;  
Because they saw her nakedness:  
she sighs and turns backward.

9. - Her filthiness is in her skirts,  
she her last end not minds;  
Therefore she came down wonderfully,  
no comforter she finds.

O Lord behold my affliction,  
for the proud enemy,  
Against thee, and against me Lord,  
himself doth magnify.

10. - The adversary hath spread out,  
his hand on all strongly,  
Her pleasant things for she hath seen,  
into the Sanctuary:

The heathen entered whom thou didst,  
command that there should none,  
Of them at all enter into,  
thy Congregation.

11. - All her People do sadly sigh,  
they seek bread but in vain,  
They gave their pleasant things for meat,  
to bring their souls again.

See O Lord and consider me,  
for vile I yet remain.

12. - Oh is it nothing unto you,  
all ye that do pass by?  
Behold and see if that there be,  
any sorrow like my,  
Sorrow, which is done unto me,  
wherewith the Lord now hath,  
Afflicted me, in the day of,  
his fierce anger, and wrath.

13. - Fire from above, into my bones,

in justice he hath sent,  
And it prevaiileth against them,  
by which my strength is spent.  
For my feet he hath spread a net,  
he back hath turned me,  
Yea, he hath made me desolate,  
and all the day fainty.

14. - The yoke of my transgressions,  
is bound by his own hand;  
They are wreathed and are come up,  
on my neck as a band.  
He hath made my strength for to fail,  
the Lord delivered me;  
Into their hands, from whom I now,  
cannot rise or get free.

15. - The Lord hath trodden underfoot,  
all my men once mighty,  
And in the midst of me he hath,  
called an assembly,  
Against me to crush my young men:  
the Lord trod the Virgin,  
The comely daughter of Judah,  
in a wine-press for sin.

16. - For these things do I weep, mine eye,  
mine eye pours water down,  
Because the Comforter that should,  
relieve my Soul, and own,

Is far from me, and my children,  
are desolate, you see,  
Because the Enemy hath so,  
prevailed over me.

17. - Sad Zion spreadeth forth her hands,  
to comfort her there's none:

The Lord commanded concerning,  
Jacob, and his Zion.

That his Enemies should surround,  
him: yea Jerusalem,  
Is as a menstruous woman now,  
abiding among them.

18. - The Lord is wonderful righteous,  
for I rebelled have:

Against his just commandment,  
for all this he can save.

Hear I pray you all People then,  
and this my sorrow see:

My maids, and my young men are gone,  
into Captivity.

19. - I called unto my Lovers,  
but they deceived me,

My Priests, and my Elders gave up,  
the ghost in the City;

While they sought their meat that their souls,  
therewith relieved might be.

20. - Behold O Lord for I am in,

grievous distress and woe,  
My bowels are troubled mine heart,  
is turned within me too.  
Because I have most grievously,  
rebelled this is come,  
Abroad the Sword bereaveth much,  
there is like Death at home.  
21. - They my foes, have heard that I sigh,  
there's none to comfort me,  
Yea all mine Enemies have heard,  
of this my misery.  
They are glad that thou hast done it,  
thou yet the day wilt bring,  
That thou hast called, and they shall be,  
like unto me suffering,  
22. - Let all their wickedness, O Lord,  
in time come before thee:  
And do unto them according,  
as thou hast done to me;  
Because of all my transgressions,  
committed against thee,  
For my sighs are many for sins,  
and my heart is fainty.

## CHAP. II.

1. - How hath the glorious Lord covered,  
the daughter of Zion,  
With a thick cloud in his anger,

and from Heaven cast down,  
Unto the earth, (the lowest state)  
Israel's whole beauty,  
And forgot his footstool in the,  
day that he was angry?

2. - The Lord hath swallowed up all the,  
inhabitants, well known,  
Of Jacob and hath not pitied;  
in his wrath he threw down,  
The daughters of Judah's, strong holds:  
he brought down to the ground,  
He hath polluted the kingdom,  
and her Princes once crowned.

3. - In his fierce anger he cut off,  
Israel's horn fully:  
He hath drawn back his right hand from,  
before the enemy.  
And he is grievously incensed,  
against Jacob (with ire)  
Which round about, sorely devoured,  
like to a flaming fire.

4. - He also bent his mighty bow,  
like as an enemy,  
He likewise stood with his right hand,  
even as an adversary.  
And slew all things that did appear,  
pleasant unto the eye:

In Zion's daughters tent like fire,  
he poured out his fury.

5. - The Lord was as an enemy,  
he Israel swallowed,  
And all her stately Palaces,  
he hath quite devoured.  
He hath destroyed his strong holds,  
and hath increased in,  
The daughters of Judah's mourning,  
and sorrow for her sin.

6. - And his Tabernacle away,  
he did take violently,  
As a Garden he destroyed his,  
places of Assembly:  
The Lord caused Sabbaths and solemn,  
feasts to cease in Zion,  
He hath despised the King and Priest,  
in his indignation.

7. - The Lord hath cast off his Altar,  
he loathed his sanctuary,  
Her palace walls, he gave up to,  
the hand of the enemy,  
And they in the house of the Lord,  
have lifted up a voice,  
As in the solemn feasting-days,  
appointed to rejoice.

8. - The Lord hath purposed also,

the wall to undermine,  
Of the dear daughter of Zion,  
he hath stretched out a line:  
And he hath not withdrawn his hand,  
from cruel destroying,  
For he made rampart and walls mourn,  
they join in languishing.

9. - Her gates are sunk into the ground,  
her Bars are spoiled and burst,  
Her King and her Princes carried,  
among the Gentiles cursed:  
The Law is no more to be seen,  
her Prophets also find,  
No vision nor Revelation,  
from the Lord, of his mind.

10. - The Elders of Zion's daughter,  
sit on the ground silent;  
They have cast dust upon their heads,  
in great astonishment;  
They have girded themselves also,  
with sack-cloth they are found;  
The Virgins of Jerusalem,  
hang their heads to the ground.

11. - Mine eyes do greatly fail with tears;  
my bowels are troubled:  
My liver (and my inward parts)  
on the earth is poured:



For the breach of the Daughter of,  
my People in misery;  
For the babes, and suckling's swoon in,  
the streets of the City.

12. - They say to their Mothers, where is,  
the Corn and Wine? (we die)

When they swooned as the wounded in,  
the streets of the City.

When their precious soul was poured,  
and surrendered again,  
Into their dear mother's bosom,  
but all this was in vain.

13. - What thing shall I at this time take,  
to testify for thee?

Or, what thing shall I parallel,  
to thee in misery,

O daughter of Jerusalem?  
what shall I (think upon)

Equal to thee that I may give,  
the consolation?

O Virgin daughter of Zion,  
for thy breach is very,  
Great, like the sea, who can heal thee?  
of this thy misery.

14. - Thy Prophets have beheld both vain,  
and foolish things for thee,  
And they have not discovered,

thy great iniquity.

To turn away thy sore bondage,

by bidding thee repent;

But saw for thee false burdens, and,

causes of banishment.

15. - All that pass by, do now at thee,

clap their hands together,

They hiss and wag their heads now at,

Jerusalem's daughter.

Saying, is this the City that,

men call the perfection,

Of beauty, the joy of the whole,

earth? Is this that Zion?

16. - All thine enemies have opened,

their mouths wide against thee;

They hiss and gnash the teeth, they say,

(and that triumphantly)

We have now swallowed her up quite,

this is the day surely,

That we looked for, we it have found,

we have seen it fully.

17. - The Lord hath done what he devised,

and he hath fulfilled,

His words, that in the days of old,

himself had commanded:

He threw down, and hath not pitied,

and caused thine Enemy to,

Rejoice over thee, and he set up,  
the horn of this thy foe.

18. - Their heart cried unto the Lord,  
O wall of the Daughter,  
Of Zion; day and night, let tears,  
run down like a river.

Give thyself, O Jerusalem,  
no rest nor quietness,  
Let not the apple of thine eyes,  
cease, whilst thy foes oppress.

19. - Arise and cry out in the night:  
in the first watch (with grace)  
Pour out thy heart like water now,  
before Jehovah's face.  
O lift up thy hands towards him,  
for the life of thy sweet,  
Young children that for hunger faint,  
in top of every street.

20. - Behold O Lord, and consider,  
to whom thou this hast done:  
Shall the woman eat their own fruit,  
and babes of a span-long?  
Shall the Priest and Prophet be slain,  
in the Lord's Sanctuary,

21. - The young and old lie on the ground,  
in the streets openly.

My Virgins and my young Men are,

fallen by the sword sadly:

Thou slewest them in thy angry day,  
thou killest without pity.

22. - Thou callest as in a solemn day,  
my terrors round about,  
So that in the day of the Lord's,  
anger none scaped (out)  
Nor remained: those that I have,  
swaddled and brought up, so,  
Mine Enemy hath consumed,  
my sin hath caused this woe.

### CHAP. III.

1. The man that affliction saw,  
by the rod of his wrath:  
Into darkness but not to light,  
2. - He led and brought me hath.  
Surely against me he is turned,  
3. - He turns his hand all day.  
My flesh and skin hath he made old,  
4. - He brake my bones always.  
He built against me, and compassed,  
5. - With gall and travel me,  
He set me in dark places, as,  
6. - They that of old dead be.  
He hedged me round, I cannot escape:  
7. - He made my chain heavy,  
He also shuts out my prayer,

8. - When I do shout and cry.  
With hewn stones he enclosed my ways,  
9. - My paths he made un-straight:  
Like Bear or Lion secretly,  
10. - For me he lies in wait.  
And he hath turned aside my ways,  
11. - And in pieces pulled me:  
Yea he hath made me desolate,  
great is my misery.  
He bent his Bow, and set me as,  
12. - A mark for the Arrow:  
The Arrows of his Quiver he,  
13. - Made through my reigns to go.  
I was a Scoff and derision,  
14. - To all my own People,  
Also their song all the day long,  
(this to my sore trouble)  
He filed me with bitterness, he,  
15. - Made me drunk, with wormwood,  
He break my teeth with gravel-stones,  
16. - With ashes he me clad.  
And thou hast also removed,  
17. - My soul far off from peace.  
And I forgot prosperity,  
by this my bitterness.  
And I said my strength and my hope,  
18. - From the Lord is quite gone:

Minding the wormwood and the gall,

19. - In this my affliction.

My soul doth still remember them,

20. - And is humbled in me:

This I recall to mind, therefore,

21. - Have I hope, Lord, in thee.

It is of the Lord's mercies that,

22. - We are not consumed quite,

Because his compassions fail not,

we live still in his sight.

They are renewed every morning,

23. - Great is thy truth in them;

The Lord's my portion, saith my soul,

24. - Therefore I'll hope in him.

The Lord is good unto them that,

25. - Wait for him patiently,

And good unto the soul that doth,

seek him effectually.

It is good that a man should both,

26. - Hope, and wait quietly:

For the salvation of the Lord,

which unto his is nigh.

It is good for a man that he,

27. - The yoke in his youth bear;

He sits alone and silence keeps,

28. - For on him he barit there:

He putteth his mouth in the dust,

29. - If perhaps hope may be;  
He gives his cheeks to him that smites,  
30. - Filled with reproach is he.  
Nevertheless, the Lord will not,  
31. - Cast off forever such,  
But though he cause grief, yet will he,  
32. - Express compassion much.  
According to the multitude,  
of his mercies, often.  
For he afflicts not willingly,  
33. - Nor grieves the sons of men.  
To crush under his feet all the,  
34. - Poor prisoners of the world.  
To turn aside man's right before,  
35. - The face of the high Lord.  
To subvert a man in his cause,  
36. - The Lord doth not approve,  
Who saith, and it comes to pass, when,  
God wills it not above.  
Out of the mouth of the most High,  
37. - Proceeds not good and evil,  
Why doth the living man complain?  
man's plagued for being sinful.  
Let's search, and try our ways and turn,  
40. - Back to the Lord, quickly.  
Let's lift our hearts with hands to God,  
41. - That's in the heavens high.

We have transgressed and rebelled,  
42. - Thou hast not pardoned:  
Thou hast covered us with anger,  
43. - And us persecuted:  
Yea, Jehovah thou hast us slain,  
and hast not pitied.  
Thou coveredst thyself with a cloud,  
44. - And our condition now,  
Is such that our prayers could not,  
unto thee Lord pass throw.  
Thou madest us as the off-scouring,  
45. - And refuse among men:  
All our enemies against us,  
46. - Their mouths daily open.  
Fear and a snare is come on us,  
47. - Distress, and destruction:  
Therefore with rivers of water,  
48. - Mine eye still runneth down,  
For the daughter of my People,  
most sore destruction;  
Mine eye drops down and ceaseth not,  
49. - Without intermission.  
Till the Lord look down and behold.  
50. - My case from heaven high,  
For the daughters all of my city,  
51. - My heart's moved by mine eye.  
Mine enemies chased me sore,



52. - Like a bird causelessly,  
In the dungeon they cut of my life,  
53. - And cast a stone on me.  
Waters flowed over mine head,  
54. - Then I said, I am gone,  
I called upon thy Name, O Lord,  
out of the low dungeon.  
Thou heardest my voice, hide not thine ear,  
56. - At my breathing, my cry.  
Thou drewest near, biddest me not fear,  
57. - That day I called on thee.  
My soul's causes, O Lord, thou pleadest,  
58. - Thou didst my life redeem.  
Judge thou my cause, O Lord, again,  
59. - For thou my wrong hast seen.  
Yea all their vengeance at all times,  
60. - Thou perfectly didst see;  
And their imaginations all,  
wrongfully against me.  
Thou hast heard their reproach, O Lord,  
61. - All their thoughts against me still,  
The lips of those (my foes) that rose,  
62. - Against me, to my ill.  
Also their ungodly device,  
against me all the day,  
At their down-sitting and rising,  
63. - I am their song always.

Render to them a recompense,  
64. - O Lord, according to,  
Their handy works, give them thy curse,  
65. - Yea them hearty sorrow.  
Persecute and destroy them in,  
66. - Anger from under thy,  
Glorious heavens, who only art,  
the Lord God Almighty.

#### CHAP. IV.

1. - How is the gold now become dim!  
How's the most fine gold changed!  
In the head of every street the stones,  
Of the Sanctuary out are poured.  
2. - The precious sons of Zion like,  
to fine gold, how are they?  
Esteemed as works of Potters hands,  
the pitchers made with clay!  
3. - Yea the Dragons draw out the breast,  
they give suck to their young.  
My Peoples daughters like fierce owls,  
of deserts is become.  
4. - The sucking child's tongue cleaves to the,  
roof of his mouth for drought:  
The babes ask bread, and no man doth,  
break it to them, though sought.  
5. - They that delicately did feed,  
in the streets are desolate:

They that in scarlet were brought up,  
dung-hills embrace of late.

6. - For the punishment of the (sin,  
and of the) iniquity,

Of the daughter of my People,  
is greater in degree,

Then the punishment of the sin,  
of Sodom, that's overthrown,

As in a moment, and no hand,  
staid on her (falling down.)

7. - Her Nazarites were purer than snow,  
than milk they were whiter:

Their bodies ruddier than rubies,  
their decking of Sapphire.

8. - Their visage blacker is than coal:  
not known in the streets of some,

Their withered skin cleaves to their bones,  
like a stick it's become.

9. - The slain with the sword, are better,  
than those by hunger killed:

For these flow out, struck through with want,  
of the fruits of the field.

10. - The pitiful women's own hands,  
sod their own children dear,

They were their meat in the slaughter,  
of my Peoples daughter.

11. - The Lord accomplished his fury,

his fierce wrath out he poured,  
He kindled fire in Zion, and,  
her foundations devoured.

12. - The kings of the earth, and all the,  
inhabitants below,  
Would not have believed that the,  
adversary, or foe;  
And that the cruel enemy,  
should (prevail over them)  
Have forcibly entered into,  
the gates of Jerusalem.

13. - For the sins of her Prophets, and,  
her Priests iniquities,  
That have shed the blood of the just,  
in midd'st her is this.

14. - They moved as blind men in the streets,  
they have polluted, much,  
Themselves with blood, so that men could,  
not once their garments touch.

15. - They cried unto them, depart ye,  
for it is polluted;  
Depart ye, depart ye, touch not,  
when away they had fled,  
And wandered: they said among,  
the heathen everywhere;  
They shall no longer inhabit,  
nor sojourn with us here.

16. - The Lord's anger divided them,  
he'll them no more esteem,  
The Priests persons they did not prize,  
nor the Elders highly deem.

17. - As for us, our eyes as yet failed,  
for our vain help we have,  
Watched in watching, for a Nation,  
(which yet) could us not save.

18. - They hunt our steps that we cannot,  
go in our streets safely;  
Our end is near, our days fulfilled,  
for our end's come quickly.

19. - Our persecutors swifter are,  
than the Eagles of Heaven,  
They pursued and laid wait for us,  
on hills in desert then.

20. - The breath of our nostrils is gone,  
which refreshed our spirits;  
The anointed of Jehovah,  
was taken in their pits.  
Of whom we said, and surely hoped,  
that under his shadow;  
Among the heathen we shall live,  
which hope is vanished now.

21. - Rejoice and be exceeding glad,  
O daughter of Edom:  
That dwellest in the land of Uz,

the cup also shall come,  
And likewise pass through unto thee,  
and thou drunken shalt be,  
And make thyself naked, because,  
of thine iniquity.

22. - The punishment accomplished is,  
of thine iniquity,  
O thou sad daughter of Zion,  
he will no more carry,  
Thee away to captivity;  
thy sins he will visit,  
O daughter of Edom, he will,  
thy sins discover yet.

#### CHAP. V.

1. - O Lord, mind what is come on us,  
think on and see our shame,  
Our portion is turned to strangers,  
2. - Our houses aliens claim.  
We are orphans, and fatherless,  
3. - Our mothers as widows,  
We drank our water for money,  
4. - Our wood is sold to us.  
Our necks are under grievous,  
5. - And sore Persecution:  
We labor and we have no rest,  
our state Lord think upon.  
We have through want given the hand,

6. - To the Egyptians,  
And to be satisfied with bread,  
to the Assyrians.  
Our fathers sinned and they are not,  
7. - And their sins born have we,  
Servants ruled over us: there's none that,  
8. - From their hand doth us free.  
We got our bread with the peril,  
9. - Of our lives, and no less,  
Because of the devouring sword,  
of the dry wilderness.  
Our skin was black like an oven,  
10. - Through sore famine likewise.  
They ravished the women in Zion,  
11. - And maids in Judah's Cities.  
Princes, once powerful, are now,  
12. - By their hand up hanged;  
The faces of our grave Elders,  
were no whit honored.  
They took the beautiful young men,  
13. - To grind, to make them food,  
And the children, through their weakness,  
did fall under the wood.  
The Elders have ceased from the gates,  
14. - The youths from their playing,  
The joy of our heart is now ceased,  
15. - Our dance turned to mourning.

The Crown is fallen from our heads,

16. - Woe to us we did sin.

For this our heart is faint, for these,

17. - Things our eyes now are dim.

Because the mountain of Zion,

18. - Which is now desolate:

The cunning foxes upon it,

do boldly walk of late.

Thou O Lord forever, remainest,

19. - Like to thee there is none,

Thy throne from generation,

to generation.

Wherefore dost thou forget us Lord,

20. - And that for evermore,

And us forsake for length of days,

this makes our suffering sore.

Turn thou us unto thee, O Lord,

21. - And we shall be turned:

Renew our days as thou of old,

didst, and hast promised.

But thou, O Lord hast utterly,

22. - (We fear) rejected us.

Against us thou art very wroth,

yet justly thou dealest thus.



## PT. IV. A True Christians Spiritual Pilgrimage, setting forth his Afflicted and Consolatory state in another Meter.

**A** True Christians Pilgrimage, Or, Afflicted-State: Setting forth Pathetically and Mystically, a Saints Night and Day, or Sorrow and Joy; Most of it being a Vision seen in Affliction, and profitable for Edification and Consolation.

The flying Sun, the fading Shadow,  
The dismal Night, the welcome Morrow.  
O Glorious Sun that runnest with joy thy race!  
And daily showest the world thy goodly face,  
Shine forth upon my Dial (though but clay)  
That I may rightly know the time of Day.  
I thought it was scarce Noon, but now I see,  
The shadows of the Evening covering me.  
Alas! Where have I been, what have I done?  
Had I my back all this while on the Sun?  
Or did I sleep, or dream that all my year,  
A Summer without Winter would appear?

Alas! My Watch, Alarm and my Clock,  
My mourning Dove, my Sentinel, and Cock.  
Slept all at once, until that audibly,  
One said, the King and all his Train passed by.  
Then startling out of slumber I looked out,  
And saw his whirling Chariots fly about.  
Ah thought I then! I must lurk in the shade,  
Until the World's great light doth Retrograde.  
Where am I now? On what ground do I stand?  
I cannot see my right, from my left hand.  
Is this a Hill, or Plain? Is it Land, or Water?  
Oh! Whither shall I step, or flee for shelter?  
I am soon doted and quite at a loss,  
Already turned into my first Chaos.  
Is there no hope of Light? Oh I see none!  
Where are the Pleiades and Orion?  
Are all God's sparkling Diamonds divine,  
So clad with clouds that none of them do shine?  
I see not one about this Canopy,  
Sad soul how fast comes on thy misery!  
But where art thou fair Moon, wilt thou appear?  
O herb of Grace, lo here, but never the near.  
Where is thy light, O help if ever now,  
Ah I cannot! For the earths thick shadow,  
Hath interposed so between me, and thee,  
I am eclipsed, look for no light from me.  
What art thou now eclipsed? 'Tis very strange;

In the first quarter, so soon after change:  
'Tis so, and worse, that I must run through darkness,  
And thou stay here in horror, fear, and sadness.  
Oh woe is me, of hope I am bereft!  
Is there no other means of light yet left?  
Yes, I have in my hand my own Candle:  
But where's the fire this Candle to kindle?  
Help now, O Hearth, afford me but a spark,  
Lo, here's a Coal to light thee in the dark.  
O thou my Torch, if thou take fire, there's yet,  
Some little hope, but oh, the Wick is wet!  
Now blow, my Lips, this needful work help on,  
Ah! how the Candle wastes, my breath is gone.  
Hold, here 'tis lighted; but what shall we do?  
Is there no Lanthorn to put it into?  
Yes, here is one, but all her sides are tore,  
Her virtue is, she gives her Light before.  
O give me that to choose, for I would fly,  
To find the King but very suddenly.  
A blustering Wind did compass me about,  
That blew my Lanthorn down, and Candle out.  
O then I shrieked and cried, my Breath, my Breath,  
Is fled, is gone, is stopped, by Death, by Death.  
Yet in this fainting, there is a Cordial,  
The joyful noise of the sweet Nightingale.  
Dost thou desire or look to hear my voice?  
That lately didst in unclean birds rejoice:

Hast thou so soon forgot that even then,  
When I did lodge all night in thy Garden,  
How thou didst take full level at my heart,  
And wouldst not suffer me to sing my part:  
Though 'twas to thee, freely on the bare thorn;  
Farewell, I flee, and here leave thee forlorn.  
This mortal stroke my heart hath broke, yield, yield,  
For all these have but the suns will fulfilled.  
Cheer up, said one, I heard but did not see,  
Behold the twinkling stars that comfort thee.  
O woe is me, those shews upon the ground,  
Are spewed-out stars, Glow-worms, or wood unsound;  
But lo, there comes a flying fire with speed,  
Thee to direct in this thy greatest need.  
Alas! this fire doth show the heavens are,  
Inflamed against me, bidding me prepare,  
To meet the mighty, that in fire doth come,  
Methinks I hear already the Bridegroom.  
Is this his voice that is so terrible?  
Which makes my bones to shake and heart tremble:  
Is this he whom I did so oft desire?  
Can I abide the trial of his fire?  
Alas, it catches round about with haste,  
And all dead sapless trees, it doth quite waste.  
It runs through thorns, briars, and dry stubble,  
Before this Tryer stand who is able?  
If his refining-day prove such a one,

And Prisoners quake at this quarter-session:  
How dreadful will the great Assize be then;  
When this Lamb's face will fear the mightiest men.  
But now the fire is gone, whence is this smoke?  
That doth me blinden, stifle, and near choke:  
This damp proceeds not from the fire or sun,  
'Tis earthly, hellish, ah! I am undone!  
What grim and ghastly creatures do I see?  
(So filled with fury) coming towards me,  
Are not these evil-angels sent to kill?  
O heaven save me from their rage and will.  
Methinks I spy their Captain in a chain,  
And one hauling these fierce black-bears again.  
Then thought I sure, the worst is past and gone,  
But whilst I thought, another sort came on,  
With such fierceness, that filled my heart with fear,  
These fastened on my flesh, and flesh did tear.  
But some friend rated them, and rescued me,  
Then I resolved (but knew not where) to flee.  
But one caught hold on me, and bound me fast,  
And said, I was a Rebel and Outcast.  
Outcast, said I, yea, answered another,  
A traitor both by Father and by Mother.  
Take all I have, (I pray) and me enlarge,  
O no, thy all cannot answer thy charge.  
Thy State, thy Liberty, thy life and Blood,  
Must make thy Treason, and thy Murder good:

When that is done, a Debtor thou must be,  
Unto JUSTICE to all Eternity.  
With this my soul did melt away with Grief,  
Concluding now I was past all Relief.  
The Screech-owl cried and fluttered with her wings,  
I then bethought me sure this Bird now brings,  
News of approaching Death, but what was next?  
Uses of woe, I drew from every Text.  
And hereupon the great Leviathan,  
Was ready to swallow me up, Poor Man!  
But suddenly a mighty Champion spake,  
With such Authority, that made all quake;  
Saying, upon this Prisoner lay no hand,  
But on his former Bail let him still stand:  
Till his Lord Come, and Advocate be heard,  
For he pretends to be of the King's Guard.  
Thus being left forlorn, forsaked of all,  
I fell asleep, but ere long one did call,  
And said, Sad Soul, Is there no hope of Morning?  
That thou mayst have joy after Sorrowing.  
Oh who is there that of a Morning speaks!  
By naming this far friend my heart he breaks.  
I was now cast into a slumbering sleep,  
And dreamed or fancied that I did not keep...  
My Mate, although she nakedly fled and cried:  
I thought from foe, but friend he proved when tried.  
Then looking round about I suddenly,

Spied many Mourners, mourning about me.  
No sooner were these sadful sights departed;  
But a third, and more terrible me startled:  
In flaming fire like crimson Clouds in shew,  
Was I myself and many friends I knew:  
But we felt not the fury of the fire,  
Nor out of it to fly, did we desire,  
All in their hands had Bottoms of Black thread,  
Which through the flames we wound with mighty (speed;) *And strove in love, which of us should wind fastest.*  
But I first wound my Bottom, though 'twas biggest.  
Now being wakened in this apprehension,  
And quickened with this word of Inquisition:  
I did forget and overlept my Sorrow,  
To snatch at the least hopes of a good Morrow.  
And judging that it was a proper season,  
Thus began for to enquire and question,  
Hast thou no Art (my Soul) to know the morning?  
Or you my Senses, to discern day dawning?  
Come all I pray, let's put our skill together,  
And see what we clearly by signs can gather.  
*Hear:* I hear the Cocks crow faster, nay other,  
Birds chirp and chatter of differing feather,  
The House doves mourn, some workmen do appear,  
Some watchmen too, cry, Rise, the day is near.  
But hast thou heard the Waits, the Clocks, and Chimes?  
No, these do tune according to the times.

*Smell.* The cold of night hath taken my smell away,  
Yet here's a filthy Scent, a sign of day:

*Taste.* The food I eat for want of heat retreats,  
And I relish but little the best meats;  
A strife there is in me, all is not right,  
Like to the skirmish between day and night.

*Feel.* I feel within, a greater cold and chillness,  
And yet without, methinks a greater darkness;  
These are presages of Aurora's hasting,  
But thou chief sense, my sight, what hopes of morning?

*See.* I see those beasts of prey, which did last night,  
By their skulking and howling, us affright,  
Running into their holes as if they saw,  
Some great hunter, of whom they stood in awe.

I likewise see the morning star appear,  
The eastern cloud divide, day breaks out clear,  
The curtains are opened, the Chamberlain,  
Saith, that the King is rising up again.

Rowse now my heart, my spirit stir up too,  
This is thy day, now is thy work to do,  
Consider thou, how soon a day is lost,  
And when once lost, how much that day will cost;

Let last night's sad experiences still be,  
Daily remembrancers to quicken thee.

Arise, get thee into the King's Palace,  
Prevent the going forth of his good Grace.

*S.* Come thou my Flesh and bear me company,



And let us try whether we can get nigh.

*B.* Alas, poor soul! I shall but hinder thee,  
Wait not my limping, but take wing and flee;  
The KING cares only for thee, not for me;  
And none of all his Courtiers fleshly be.

*S.* What though he and they all were now unclad,  
Yet he and many of them once bodies had;  
And still he hath a garment of that piece,  
For succor to his flock, he wears their fleece.

*B.* Is the King then to us so near a kin?

*S.* Yes, and in all things like to us, but sin.

*B.* But is he humble to behold the poor?

*S.* O yes, the meanest that comes to his door.

*B.* And is he mild, and in his carriage kind?

*S.* Yea sure to all, none otherwise him find.

*B.* And will he own his poor kindred likewise?

*S.* Yes, the vilest, and none of them despise.

*B.* But is he bountiful like to a KING?

*S.* Yes, he gives all, keeps for himself nothing.

*B.* Doth he not them upbraid that come often?

*S.* O no! of all, such are the welcomest men.

*B.* Is there no bar, nor lock upon his Gate?

*S.* No, it stands open morning, noon, and late.

*B.* Do none that come to him, return empty?

*S.* Not one poor beggar, naked, or needy.

*B.* How can his treasure last that is so free?

*S.* A Sea he is, that never doth grow dry.

A living Spring, and ever-running Bath,  
That alway flows, and yet fresh Waters hath.

*B.* O thou hast said enough, let's now go see,  
What welcome we have with his Majesty;

*S.* Know thou the bolder we unto him come,  
If in his time, and way, the more Welcome.

*B.* What sort of Servants and Courtiers hath he?

*S.* All like himself, save in a less degree.

*B.* But must we not unto them first apply?

*S.* No, no, that derogates from his Glory.

*B.* But who have we that to him will us bring?

*S.* Two Beams of light that from himself do spring.

*B.* Are they at hand ready for this service?

*S.* Yea, always waiting on this their office.

*B.* But let me know, I pray thee, what's their fee?

*S.* Know thou, O flesh, they do their service free.

*B.* But where shall we find them?

*S.* Lo, here they be.

Now entering in, come quickly, follow me.

Behold his mighty Majesty with fear!

*B.* He makes me tremble, I cannot come near.

*S.* Be still and silent, here his Excellency.

*K.* Ho, come to me all you that are thirsty,

All heavy laden, weary, faint, and weak;

To blind, lame, sick, wounded, and bruised, I speak,

To such as sit in shadow of darkness,

To those that are in any sore distress,

To the outcast, and him that's lost I cry,  
To lawless men, and prisoners left to die.  
All such as fear unto me to come near,  
I do invite them, boldly to appear.

*Man.* My Creator, my Liege and Lord, behold,  
A Creature of thine own, that maketh bold,  
To fall down at the feet of thy Mercy,  
I need not tell, thou knowest my misery.

*K.* What Creature art thou, let me know thy name?

*M.* Thou knowest, O Lord, to tell I blush for shame.

*K.* Why dost conceal thy Name, is it so bad?

*M.* Lord, not my Name, for this from thee I had.

*K.* Art thou ashamed of that thou hadst form me?

*M.* No, 'tis not thine, but mine shames me and thee.

*K.* I see thou art my Creature Man, Come in.

*M.* Ah Lord, no man! unless a man of sin.

*K.* Poor wretch, thou was not made sin, but I was,  
And of us two, which was in the worst case?

*M.* I Lord, full of all sin, but thou hadst none.

*K.* I had sins of Millions, thou but of one.

*M.* But my sins were mine own, so were not thine.

*K.* Yet thine and theirs were really made mine.

Thou the Debtor, I Pay-master of all,  
Surety I was, but become Principal.

*M.* O Lord, there's nothing makes me more afraid,  
Than that my Debt should yet remain unpaid.

*K.* I paid at once, and that in currant Coin,

The full that was demanded of all mine.

*M.* Yea Lord for thine, but that's my greatest doubt,  
Lest I should be from thee, and thine shut out.

*K.* Poor doubting Soul, what makes thee fear, tell me;  
Have any spoke or dealt unkindly with thee?

*M.* Ah my good KING that makes me now be here!  
Before thy Bar, a Prisoner I appear.

*K.* I knew by thy sad looks all was not well;  
But let me hear what ill hath thee befell.

*M.* Lately my Lord, I watched thy coming by,  
Thinking (poor Beggar) in thy way to lie,  
But I vile wretch did slumber, till at last,  
One brought sad news, and said the KING was past;  
Oh how was I bereft of comfort then!  
Yet hope I had, I might see thee again.

*K.* As I passed by I saw thee in slumber,  
And knew thee then, to be of my number:  
I thought on thee, though to thee did not speak,  
I saw thee willing, though thy flesh was weak.

*B.* O Lord I am both weak and wicked too,  
Much hindrance to my Soul I daily do.

*K.* Soul, who is that which speaks? A friend of thine;

*S.* Oh my dear Lord! it is that flesh of mine.

*K.* Speak on, O flesh, if thou hast more to say.

*B.* Pardon my boldness, my good KING, I pray,  
I hither came attending on my Soul,  
Wilt thou Lord look on me, so frail and foul?

My Liege, I thought thou didst all flesh disdain,  
And flesh and blood should never with thee reign.

*K.* Hast thou forgot, O flesh, how I did take,  
Thy likeness on me, for thee and Soul's sake,  
And how I did in that flesh, sin condemn,  
If I hate flesh, I must myself condemn;  
I still have flesh, yet without weaknesses,  
And as I reign, so shall the flesh I bless.

*K.* But thou O Soul, go on, show me thy state,  
And how it further fared with thee of late,  
What was the issue of that sleepy day?

*S.* Wakeful and woeful all the night I lay,  
So scared with fears, so set about with Foes,  
Tenth of my trouble, I cannot disclose;  
But that I count the worst of all the rest,  
I stand under thine OFFICERS Arrest.

*K.* No Officers of mine durst lay a hand,  
On thee, without my singular Command.

'Tis true in some cases I grant Warrants,  
To apprehend my own household Servants;

*S.* I greatly fear their Warrant was from thee,  
And once concerned, but now concerns not me.

*K.* I will that those my Officers appear,  
For patiently this matter I will hear.

*Offic.* Lord, we appear, what is thy pleasure now?

*K.* My pleasure is forthwith the truth to know;  
Wherefore? and by what Power you Arrest,

These my Subjects whom I'll not have oppressed?

*Offic.* My LORD, we do our duty and no more,  
My brother Conscience who lives at next door,  
Can thee inform thoroughly the truth of all,  
Thou wilt see cause of this at their Trial.

*K.* Conscience, what sayest? by what Authority,  
Were these Prisoners last night attached by thee?

*Con.* My Liege, it was by virtue of thy Law,  
Which these do break without regard or awe.

*K.* What are those Laws they break, what are their facts?

*Con.* Treason, Rebellion, Murder, and such Acts.

*K.* These are great crimes, but I will fairly try,  
Before I judge whether they are guilty;  
Justice, come, call a Jury with all speed,  
Prepare a Bill, and plead if there be need.

*Just.* My Lord, we had no time to summon many,  
Yet here will be I hope an able Jury;  
God's Wrath, Law's Curse, Self-Righteousness, appear,  
And Precious Time, lo we all four are here,  
Hypocrites, Censures, the World's Opinion,  
Carnal Compliance, and Self-Confession;  
The Popish Verdict, and Superstition,  
The Fear of Hell and Reprobation.

*K.* Have you against these any exception?

*Pr.* O yes, my Lord, against them everyone.

*K.* Call then a Jury that's more indifferent,  
For all these are against the Prisoners bent.

*Ju.* My Lord, here are none but such as be kind,  
And Rebels' friends, they never the Bill will find.

*K.* Call thou their names, no matter unto thee,  
God's Love, free Grace, King's Blood, tender Mercy,  
Christ, Prayers, and his Promises come near,  
And Justified Saints; we all appear,  
God's long-suffering, and Act of Oblivion,  
The Book of Life, Good Will, Election.

*Ju.* Here is a full Jury.

*K.* Yea, and a fit.

*K.* Prisoners, what say you now?

*P.* Lord, we submit.

*Ju.* Worthy Jurors, here you are called to try,  
Matters of fact, between his Majesty,  
And the Prisoners, which you in charge shall have.

*P.* O good my Lord, an Advocate we crave.

*K.* No Counsel can be granted in such case,  
Yet I (your Judge) will be in Counsel's place.

*Mar:* Soul hold up thy hand, Flesh hold thou up thine,  
You two are here Indicted at this time,  
For that you had not both before your eyes,  
The fear of God, but did this God despise,  
And by the Devil's most strong Instigation,  
Rebelled against your King from your Creation;  
And ever since your Treason, Theft, and Murder,  
Have been both hatched and done in every corner,  
You said Tush, there's to us no God nor King,

We'll not worship nor own any such thing;  
We do not fear his Name, nor prize his Day,  
His bands let's break and cast his Cords away;  
You disobey your Parents and all Power,  
You still do steal, and grievously devour:  
Guilty of other foul Wickedness's,  
As Adultery, Perjury, Covetousness;  
You lawless live, a Statute of Rebellion,  
Long since is gone forth for your Execution.  
*Mar:* Guilty, or not guilty Soul, what sayest thou?  
*S.* What answer for to make I do not know:  
Guilty my Lord, too guilty I have been,  
I neither can nor will deny my sin:  
My first Parents were Rebels, and Traitors,  
Yea all my kindred grievous offenders;  
I and my flesh also were so accursed,  
That we against our King did both our worst,  
Millions of times, our lives we forfeited,  
Ten thousand Deaths we both have merited.  
No traitorous villains could do more, or worse,  
No rebels have deserved a sorer curse;  
Against our King and fellow Subjects we,  
Have acted evil, in the highest degree;  
We guilty are of this whole Indictment,  
But what if Lord, since this we did repent?  
And came in at thy gracious Proclamation,  
To take hold on thy free act of Oblivion;



We are charged with facts since our Creation,  
(Known to thee Lord) since then was our Redemption:  
Since was the Coronation of our King,  
Who pardon gave for every former thing:  
The Law itself which prosecutes strictly,  
Did in its reign admit a Jubilee,  
In which Bondmen, and Prisoners freedom had,  
Never more questioned, though never so bad.

*Mar:* What sayest thou flesh, guilty or not guilty?

*P:* Not guilty now of what is charged on me.

*Mar:* By whom will you be tried, whether you guilty be,  
By our good Judge, and this righteous Jury:

*Mar:* Faithful Jurors behold the Prisoners,  
Which are indicted for being Traitors,  
Rebels, and Murderers in the highest degree,  
You are to try whether they are guilty.

To that end hearken to your Evidence,  
*K:* Observe also, the Prisoners' own defense;

*J:* If any person or persons now here,  
Have anything to say (let them appear)  
Against the Prisoners, and they heard shall be,  
For they both stand now on their Liberty.

*Mar:* Satan come forth, and prosecute quickly,

*Sat:* My Lord I am attending here ready;

*K:* My Bills are drawn, my witnesses are here,

*Mar:* Cryer make way, and let them all come near.

*J:* My Lord, shall these witnesses now be sworn?

*K.* That labor may be very well forborne,  
For both the Prisoners do confess those Facts,  
But for discharge they plead my Pardoning Acts.

*S. B.* Oh good my Lord, thy gracious Acts alone,  
(And nothing else) do we now stand upon.

*K.* Justice, search the Records, see whether they,  
My Pardon did accept, and Laws obey;

*J.* My Liege, I find the Prisoners' names here down,  
Both swearing to be Loyal to thy Crown.

*K.* And have they been since faithful unto me?

*S. B.* Yea, our good Lord, and faithful we will be.

*Sat.* They have pretended to thee Loyalty,  
But 'twas only for fear lest they should die.

The worst of Traitors and Rebels will yield,  
(Self-love doth teach them) rather than be killed.

But all is feigned, nothing in true love,  
Thoult find them faithless when thou dost them prove.

*S.* O good my Lord, if we should go about,  
To deal falsely, wouldst thou not find it out?  
And what would that but aggravate our woe,  
Hereby we should ourselves for ever undo.

*K.* Can any charge the Prisoners since the time,  
They did come in, with any heinous crime?

*Sat.* Yes my Lord, I can charge them with Evils,  
Much worse than those, that did make us Devils;  
Yea such offences too, that are far worse;  
Than those that brought on man the deadly curse:

Nay, I dare say that these have sinned more,  
Than many that in Hell for sin now roar;  
Yea their behavior is so false and base,  
Their guiltiness doth stare them in the face;  
If I may not examine witnesses,  
I'll undertake they shall themselves confess,  
That since that time, they do pretend to be,  
Thy faithful Subjects, they were false to thee.  
*K.* Satan, thou wast from the first time a Liar;  
The envious one, the Brethren's false Accuser;  
Since thou didst fling thyself from Heaven to Hell,  
Ill-will cannot permit thee to speak well,  
Either of me to mine, or mine to me;  
But wouldest us keep always at enmity.  
And having lost what thou didst once enjoy,  
All others with thyself, thou wouldst destroy.  
*Sat.* If I destroyed myself, 'twas by one sin,  
But these for years have walked and wallowed in,  
Such wickedness's, that I never did;  
Though thou didst warn them oft, and oft forbid:  
Yet they commit worse sins, against thee hourly,  
Although thou didst far more for them, than me.  
*K.* Thou LUCIFER, I know these, and know thee,  
And how thou leftest thy state, and dignity,  
And ever since hast hated me, and mine,  
Because I deal justly with thee and thine.  
*Sat.* But suffer me to call my Witnesses.

*K.* That is needless, they will themselves confess.

*S.* O yes my Liege, and loving Lord, we will:

Not seek to hide, or excuse any ill.

At this thy Bar we will ourselves Arraign,

And to the Sentence of our Sovereign,

We will submit, with silence patiently:

Though thou condemn us evermore to die.

*K.* He that confesseth and forsaketh sin,

My promise is, that I will pardon him:

Come let me here O soul, what thoult answer,

Unto the charge of this thy Accuser.

*S. B.* Lord we have sinned, as Satan doth accuse,

And daily his Temptations he renews:

By which, and by the strength of the old-man,

We captivated are, do what we can:

Yet as Sarah would send away Hagar,

So would I chase this foe forever far;

But to me still it sticks, and in me dwells,

Some Room it craves, yea sometimes it compels,

A servant, and a slave, that daily rageth,

But never as a King peaceably Reigneth:

This Thief steals in, and out at every gate,

Though I the same do disallow and hate,

My thoughts also gad, and go often forth,

After the vanities of this base Earth.

Alas! my eyes, my ears, mouth, hands and feet,

Sometimes do follow sin, sometimes it meet;

It would obtain acquaintance yet again,  
But wooing's of that kind I hope are vain.  
And Satan would have me father his Brat,  
But I resolve never to yield to that:  
Flesh doth pretend it was my first husband,  
And would have me still be at his Command:  
But I like him better that set me free,  
Than he which sold me into misery.  
I separated was by Kingly force,  
I keep a Copy of that through Divorce;  
It is a constant trouble unto me,  
When I this Enemy at all do see;  
This Canaanite is in my eye a thorn,  
A dagger and a prick, not easily born.  
When I would run from it and make a scape,  
And also cry, yet it would commit rape;  
I would fly to be free from this foe's face,  
But LORD I know but one privileged-place,  
It is thy Court O King, and the only,  
City of Refuge, to which I would fly.  
Open the Gate, and grant me any place,  
To be with thee, under thy Saving-Grace.  
My Enemies pursue me very fast,  
My King on thee alone myself I cast:  
For all my former sins I do repent,  
My past-pleasure is now my punishment.  
*K. Poor Soul, thy Complaint and Condition,*

Gains my Love, Mercy, and Compassion,  
Since thou hast put thy life into my hand,  
I'll thee receive, and all thy foes withstand:  
Abide with me, I will thee surely save;  
*S.* My Liege, my Lord, my Life, that's all I crave.  
Here I will lie, here I will die with thee,  
Lord show pity and have mercy on me.  
*K.* Pity I'll show, pardon I'll give to thee,  
For all the sins thou hast done against me;  
*S.* But I have sinned against thy Father too,  
And thy Spirit, for those what shall I do?  
*K.* Upon me was, upon me be thy score,  
And all thy debts, but see thou sin no more.  
*S.* No more, O Lord, farewell all sin henceforth,  
Before I sin, LORD, take me from the Earth.  
*K.* I'll keep thee Soul, I'll kill thy sin, and thou,  
Shalt serve (and suffer for) me here below.  
*S.* Lord, I am willing, but too weak I fear,  
Thy Cross to carry, and thy Yoke to bear:  
I shall gain strength, if thou appoint daily,  
A portion of thy Flesh and Blood for me;  
And if I may but bathe me now and then,  
In the King's-bath, I shall be well again.  
With thy Robe clothe me, with thy Armor arm,  
Then shall I be comely, and free from harm.  
Thy Servant, Scholar, Soldier, Martyr, Friend,  
To suffer for, and serve thee to the end.

*K.* All these and what things else, thou wantest I'll give,  
From Sin, Satan, World, Wrath, I'll save: BELIEVE  
My Laws, Cause, Works, Worship, People, Kingdom,  
I will maintain, till I again do come:  
Then shall all mine, as the stars shine for aye,  
Watch, Pray always, for this REDEMPTION-DAY.