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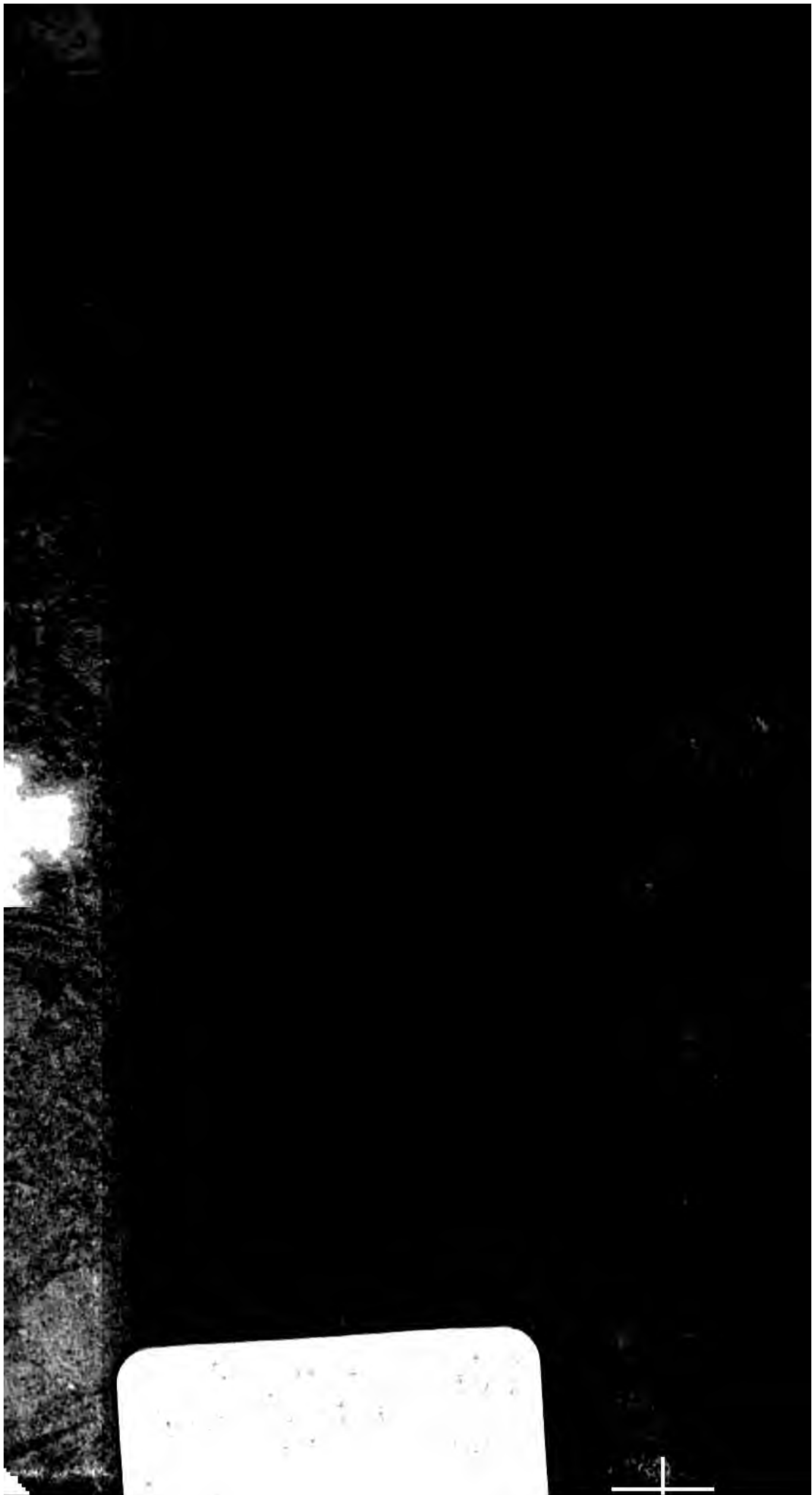
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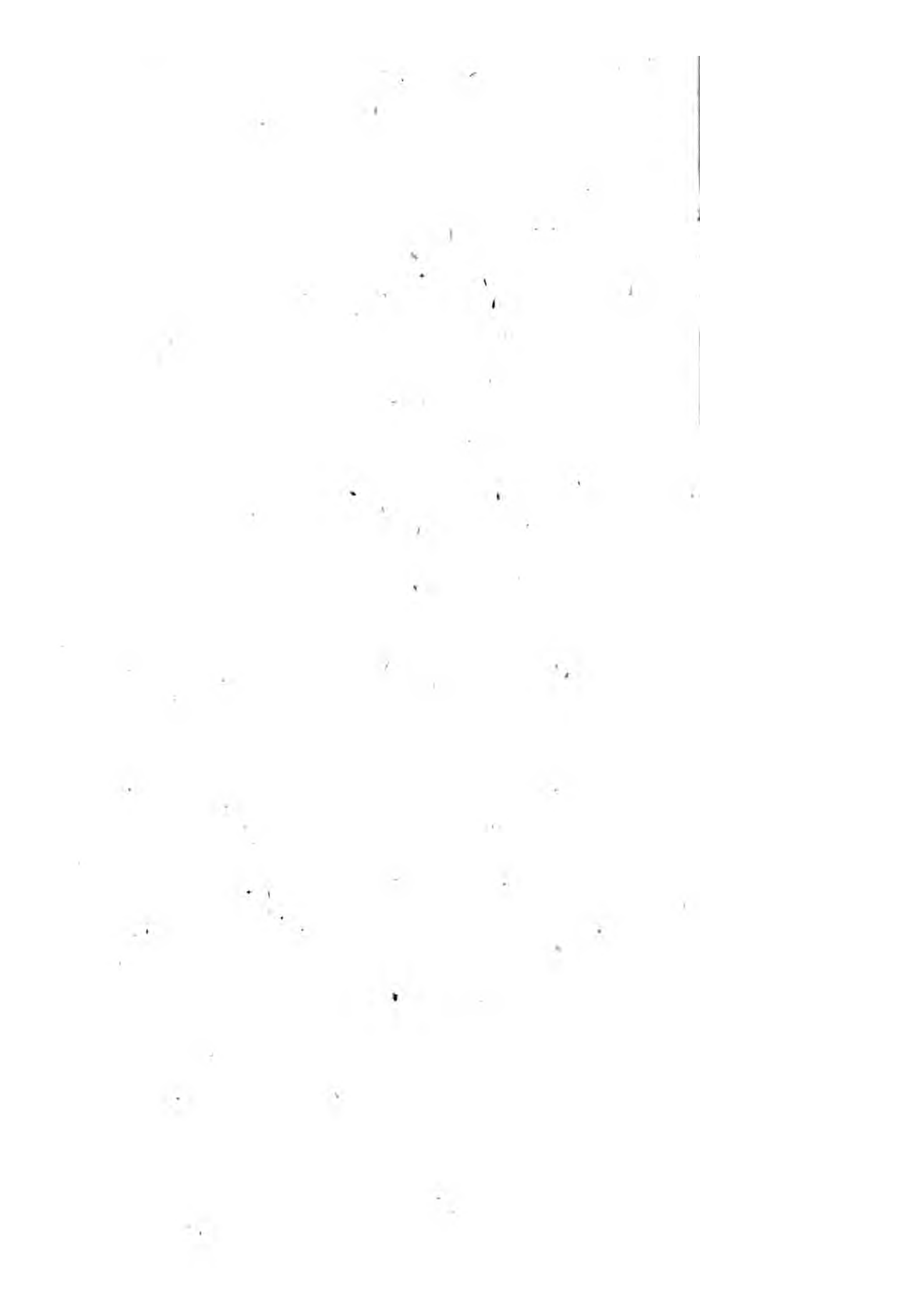


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VERA EFFIGIES REVERENDI DO^{NI}
IOSEPHI HALL NORWICI EPISCOPI



*This Picture represents the Forme, where dwells
A Mind, which nothing but that Mind excell.
There's Wisdome, Learning, Witt; there Grace & Love
Rule over all the rest: enough to prove,
Against the froward Conscience of this Time,
The Reverend Name of BISHOP is no Crime.*

W. M. sculpsit

H. T. del.

W: Comell

SATAN'S
FIERY DARTS
QUENCHED,
OR,
TEMPTATIONS
REPELLED.

In three DECADES.

For the help, comfort,
and preservation of weak
Christians in these dange-
rous times of Errour
and Seduction.

By I. H. D. D. B. N.

Hall

LONDON,

Printed by *M. F.* for *N. Butter.* And are
to be sold in Pauls Church-yard at the
Bishops-head and Golden-Lyon, and
in Corn-hill by *N. Brooks.* 1647.

141. k. 73.





To the Christian Reader
Grace and Peace.

SOME few months
are past, since a
worthy and emi-
nent Divine from the
West (once part of my
charge) earnestly moved
mee to undertake this
taske of Temptations,
seconding his Letters
with the lines of a deare
intercessour from those
parts; Upon the first
A 3; view,

*Mr Hami-
bal Gam-
mon of
Cornwall.*

The Epistle

view, I slighted the motion; returning only this answer; That I remembered this work, was already so compleatly performed by the reverend, and learned *Mr. Downe*, in his *Christian warfare*; as that who so should meddle with this subject, should but seem to glean after his sickle: But when I had sadly considered the matter; my second thoughts told me that there is no one point of Divinity, wherein many pens have not profitably

to the Reader.

profitably laboured in
leuerall formes of dis-
course: and that the
course which I was so-
licited unto, was in a
quite different way of
Tractation; namely, to
furnish my fellow-Chri-
stians with short and
punctuall answers to the
particular suggestions of
our great enemy; and that
our deplored age had
rifely yeelded publicke
Temptations of Impiety,
which durst not looke
forth into the world in
those happy daies; I was

The Epistle

thereupon soon convinced in my selfe, how usefull and beneficiall such a Tractate might be to weak soules; and embraced the motion as sent from God; whose good hand I found sensibly with me in the pursuance of it; I therefore cheerfully addressed myself to the work; wherein what I have assaied or done, I humbly leave to the judgement of others; with onely this; that if in this Treatise my decrepit hand can
have

to the Reader.

have let fall any thing that may be to the service of Gods Church, to the raising up of drooping hearts, to the convincing of blasphemous errours, to the preventing of the dangerous insinuations of wickednesse, I desire to be thankfull to my good God, whose grace hath been pleased to improve those few sands that remaine in my glasse to so happy an advantage: That God, the father of all mercies fetch from these poor labours
B of

The Epistle to the Reader.

of his weake servant,
much glory to his own
name, and much benefit
to the souls of his people.

And may the same God be
pleased to stir up the hearts of
all his faithfull ones, that
shall (through his goodnesse)
receive any help by these wel-
meant indeavours, to inter-
change their prayers with and
for me, the unworthiest of his
Ministers, that I may finish
the small remainder of my
course with joy. Amen.

From my Cot-
tage at Higham
near Norwich,

Feb. 12. 1646.



A List of the hellish Temptations here Repelled.

I. D E C A D E.

I. Temptation

Foolish sinner, thou leanest upon a broken reed whiles thou reposest all thy trust in a crucified Saviour.

Pag. 1.

Temptations of Impiety.

II. Temptation

Still thou hast upon all occasions recourse to the Scriptures as some divine Oracles; and think'st thou maist safely build thy soule upon every text of that written word, as inspired from hea-

ven, whereas indeed this is nothing but an humane devise to keep men in awe, and never came nearer heaven then the braines of those Politicians that invented it.

P. 17.

III. Temptation

Art thou so sottish to suffer thy understanding to be captivated to (I know not what) divine authority, proposing unto thee things contrary to sense and reason; and therefore absurd and impossible? Be thou no other then thy self, a Man: and follow the light and guidance of that which makes thee so, right Reason; and whatsoever disagrees from that, turn it off as no part of thy believe, to those superstitious bigots which

*which are willing to lose
their reason in their faith,
and to bury their braines in
their heart.* p. 29.

IV. Temptation

*In how vain and causelesse awe
art thou held, of dangers
threatned to thy soule; and
horrors of punishment after
this life; whereas these are
nothing but politique bugs,
to affright simple, and cre-
dulous men? Sinne freely
man; and feare nothing;
Take full scope to thy plea-
sures; After this life there
is nothing; The soule dies
together with the body, as in
brute creatures; There is no
further reckoning to bee
made.* p. 40.

V. Temptation

*Put case that the soul after the
B 3 departure*

departure from the body,
may live; but art thou so
foolishly credulous, as to be-
leeve that thy body, after it
is moldred into dust, and re-
solved into all its elements,
having passed through all
the degrees of putrefaction,
and annihilation, shall at
last return to it selfe again,
and recover the former
shape and substance? Dost
thou not apprehend the im-
possibility of this so absurd
assertion? p. 54.

VI. Temptation

If the soule must live, and the
body shall rise, yet what
needst thou affright thy selfe
with the terrors of an uni-
versall judgement? Crelu-
lous soule, when shall these
things be? Thou talkst of an
awfull

awfull Iudge, but where is
the promise of his comming?
These sixteen hundred years
hath he been look't and yet
he is not come; and when
will he? p. 69.

VII. Temptation

If there must be a resurrection,
and a judgement, yet God is
not so rigid an Exactor, as
to call thee to account for e-
very petty sin; Those great
Sessions are for haynous ma-
lefactors: God is too mercy-
full to condemne thee for
small offences: Be not thou
too rigorous to thy self, in
denying to thy selfe the
pleasure of some harmlesse
sinnes. p. 83.

VIII. Temptation

What a vaine imagination is
this wherewith thou pleasest

thy self; that thy sins are discharged in another mans person; that anothers righteousness should be thine; that thine offence should be satisfied by anothers punishment. Tusb, they abuse thee that perswade thee God is angry with mankind which he loves and favours; or that his anger is appeased by the bloody satisfaction of a Saviour; and that thou standest acquitted in heaven by that which another hath done and suffered: These are fancies not fit to find place in the heads of wise men.

p. 91.

IX. Temptation

How confidently thou buildest upon a promise; and if thou have but a word for it,
mak'st

mak' st thy selfe sure of any blessing; Whereas thou mayst know that many of those promises which thou accountest sacred and divine, have shrunk in the performance. How hath God promised deliverance to those that trust in him, yet how many of his faithfull servants have mis-carried? What liberall promises hath he made of provision for those that wait upon him; yet how many of them have miserably perished in want? p. 100.

X. Temptation

Thou art more nice then needs; your Preachers are too strait-laced in their opinions; and make the way to heaven narrower then God ever meant it: Tush, man; thou maist

be saved in any religion, Is
 it likely that God will be so
 cruell as to cast away all the
 world of men in the severall
 varieties of their professi-
 ons; and save onely one poor
 handfull of Reformed Chri-
 stians; Away with these
 scruples; A generall Beliefe
 and a good meaning will
 serve to bring thee to hea-
 ven without these busie dis-
 quisitions of the Articles of
 faith. P. 114.

II. DECADE.

I. Temptation

Were it for some few sins
 of ignorance or infir-
 mity, thou mightst hope to
 find place for mercy; but thy
 sins

Temptati-
 ons of Dis-
 courage-
 ment.

sins are, as for multitude innumerable, so for quality, haynous, presumtuons, unpardonable: With what face canst thou look up to heaven and expect remission from a just God?

P. 127.

II. Temptation

Alas poor man, how willing thou art to make thy self believe that thou hast truly repented; whereas this is nothing but some dump of melanchaly, or some relenting of nature, after too much expence of spirits, or some irk. some discontentment after a satiety, and wearinesse of pleasure; or some slavish shrinking in upon the expectation of a lash; True penitence is a spirituall businessse, an effect of that grace which

*which was never incident
into thy bosome. p. 138.*

III. Temptation

*Thou hast small reason to beare
thy selfe upon thy repen-
tance; it is too sleight; se-
conded with too many re-
lapses; too late to yeeld any
true comfort to thy soule.*

p. 145.

IV. Temptation

*Tush, what dost thou please
thy selfe with these vaine
thoughts; If God cared for
thee, couldst thou be thus
miserable?*

p. 155.

V. Temptation

*Foolish man! how vainly dost
thou flatter thy self in cal-
ling that a chastisement,
which God intends for a
judgment; in mistaking that
for a rod of fatherly corre-
ction*

*ction which God lays on, as a
scourge of just anger and pu-
nishment.* p. 165.

VI. Temptation

*Away with these superstitious
feares, and needles scruples,
wherewith thou fondly trou-
blest thy selfe; as if God that
sits above in the circle of
heaven regarded these poor
businesses that are done upon
earth, or cared what this
man doth, or that man suf-
fereth: Dost thou not see
that none prosper so much in
the world as those that are
most noted for wickednesse?
& dost thou se any so misera-
ble upon earth as the holiest?
Could it be thus, if there
were a providence that over-
looks and over-rules these
earthly affairs?* p. 173.

VII. Tempt.

III. D E C A D E.

I. Temptation

Temptations of Allurement.

THou hast hitherto thus long given entertainment to thy sin, and no inconvenience hath ensued; No evill hath befallen thee; thy affaires have prospered better then thy scrupulous neighbours: Why shouldst thou shake off a companion that hath been both harmlesse and pleasant? Go on man, sin fearlesly, thou shalt speed no worse then thou hast done. Go on, and thrive in thine old course, whiles some precisely conscientious beg and starve in their innocency. p. 237.

II. Temptation

Sin still; thou shalt repent soon enough.

enough, when thou canst sin
no more; Thine old age, and
death-bed are fit seasons for
those sad thoughts; It will
go hard if thou canst not, at
the last, have a mouthfull of
breath left thee, to cry God
mercy; And that is no sooner
askt, then had; Thou hast
to do with a God of mer-
cies; with whom no time
is too late, no measure too
sleight to be accepted. p. 246.

III. Temptation.

Thou art one of Gods chosen;
Now God sees no sin in his
elect; none therefore in
thee; neither maist thou
then take notice of any sin
in thy self; or needest any re-
pentance for thy sin. p. 256.

IV. Temptation.

Thou maist live as thou listest;
Thy

Thy destiny is irreversibile; If thou be predestined to life, thy sins cannot damne thee; for Gods election remaineth certaine: If thou be ordained to damnation, all thy good endeavours cannot savet thee; Please thy selfe on earth, thou canst not alter what is done in heaven. p. 271.

V. Temptation

Why wilt thou be singular amongst and above thy neighbours; to draw needlesse censures upon thy selfe? Be wise, and do as the most. Be not so over-squemish as not to dispense with thy conscience in some small matters; Lend a lye to a friend, swallow an oath for feare, be drunke sometimes for good fellowship, falsify thy word for an advantage,

advantage, serve the time,
frame thy selfe to all compa-
nies ; thus shalt thou be
both warme, and safe, and
well respected. p. 284.

VI. Temptation

It is but for a while that thou
hast to live ; and when thou
art gone, all the world is
gone with thee ; Improve
thy life to the best content-
ment ; Take thy pleasure
whiles thou maist. p. 297.

VII. Temptation

It is for common wits to walk
in the plain road of opini-
ons . If thou wouldst be e-
minent amongst men, leave
the beaten track, and tread
in new paths of thine owne :
Neither let it content thee
to guide thy steps by the dim
lanterns of the Antient ; he
is

he is no body that hath not
new lights either to hold
out, or follow. p. 306.

VIII. Temptation

Pretend religion, and doe any
thing : what face is so foule
as that Maske will not clean-
ly cover ? seem holy, and be
what thou wilt. p. 315.

IX. Temptation

Why shouldst thou lose any
thing of thy height ? Thou
art not made of common
mold ; neither art thou as
others ; If thou knowst thy
self, thou art more holy, more
wise, better gifted, more in-
lightned then thy neigh-
bours ; Justly therefore maist
thou over-look the vulgar of
Christians, with pity, con-
tempt, censure ; and beare
thy selfe as too good for
ordinary

ordinary conversation, go apart, & avoid the contagion of common breath. P. 323.

X. Temptation

However the zeale of your scrupulous Preachers is wont to make the worst of every thing ; and to damne the least slip to no lesse then hell: Yet there are certaine favourable temperaments of circumstances, which may (if not excuse, yet) extenuate a fault, such as age, complexion, custome, profit, importunity, necessity, which are justly pleadable at the barre both of God, and the conscience, and are sufficient to rebate the edge of divine severity. P. 335.



March the 14. 1646.

I Have perused this Treatise, intituled, *Satans fiery darts quenched*; in which I find so many excellent helps for the strengthening of the Christians faith, the repelling of Temptations, and the comforting of afflicted consciences in the day of triall, that I judge it well worthy to be printed and published.

JOHN DOWNAME.

TEMPTATIONS
REPELLED.

The first *Decade*.

Temptations
of
Impiety.





Satans fiery darts
quenched.

I. DECADE.

I. TEMPTATION,

*Foolish sinner, thou leanest up-
on a broken reed whiles thou
reposest all thy trust in a
crucified Saviour,*
Repelled.

Blaspheinous Spi-
rit; It is not the
ignominy of the
Crosse that can
blemish the honour of my
Saviour; Thou feelest to thy
C end-

endlesse pain and regret, that he who would die upon the tree of shame hath triumph't victoriously over death, and all the powers of hell; The greater his abasement was, the greater is the glory of his mercy: He that is the eternall God would put on man, that he might work mans redemption, and satisfie God for man; Who but a man could suffer? and who but a God could conquer by suffering? It is man that had sinned; it is God that was offended; who but he that was God & man could reconcile God unto man? *He was crucified throughb weaknesse, yet he liveth (and triumpheth) in the power of his (omnipotent) God-head; Neither*

2 Cor.
13.4.

ther was it so much weaknesse to yeeld unto death; as it was power to vanquish it; yea, in this very dying there was strength; For here was no violence that could force him into his grave; who should offer it? *I and the Father are one*, saith that word of Truth; and in Unity there can be no constraint; And, if the persons be divers; *He thought it no robbery to be equall with God the Father*; and there is no authority over equals; and for men or Devils, what could they do to the Lord of life? *I lay down my life*, saith the Almighty redeemer, *that I might take it again*; *No man taketh it from me, but I lay it down of my self.*

Philip. 2. 6.

Joh. 10.
17, 18.

self. I have power to lay it down, and I have power to take it againe; Oh infinitenesse both of power and mercy met in the center of a willing death!

Impudent tempter, dost thou not remember thine owne language? The time was, indeed, when thou couldst say, *If thou be the Son of God*; but when thou foundest thy self quelled by that divine power, and sawst those miraculous works fall from him which were only proper to an infinite Godhead; now thou wert forced to confesse, *I know who thou art, even the holy one of God*; and againe, *Jesus the Son of the most high God*; and yet againe, *What have we to do with*

Matth. 4.
3, 6.

Mar. 1.24.

Mar. 5.7.

Mat. 8.20.

with thee, Jesus the Son of God? art thou come to torment us before the time? Lo then, even in the time of his humane weakness, thou couldst with horroure enough acknowledge him the Sonne of the most high God; and dar'st thou now that he sits crowned with celestiall glory, disparage his ever-blessed Deity?

Thy malice hath raised up, as in the former, so in these later daies, certaine cursed imps of hereticall pravitie, who under the name of Christians, have wickedly re-crucified the Lord that bought them; not sparing to call into question the eternall Deity of him whom they dare call

Saviour; whom if thou hadst not steeled with an hellish impudence, certainly, they could not professe to admit the word written, and yet the whiles, deny the personall Word: How clear testimony doth the one of them give to the other? when thou presumedst to set upon the Son of God by thy personall temptations, he stopt thy mouth with a *Scriptum est*; how much more shall these Pseudo-Christian agents of thine be thus convinced? Surely, there is no truth, wherein those Oracles of God have beenc more clear and punctuall; Are we not there required to ^a believe in him as God, upon the promise of eternall life, under

Joh. 3.
13, 18.

^b under the paine of everla-
sting condemnation?

^b Joh. 18.

Are we not commanded
^c to baptize in his name as
God? Is not the holy Ghost
^d given as a seale to that bap-
tisme? Are we not charged
to give divine ^e honour to
him? Is not this required
and reported to be done not
only by the ^f Kings of the
earth, but by the ^g Saints
and Angels in heaven? Is he
not there declared to be ^h e-
quall with God? Is he not
there asserted to be ⁱ one with
the Father? Doth he not
there challenge a joynt
^k right with the Father in
all things both in heaven,
and earth? Are not the great
works of divine power at-
tributed to him? ^l Hath not

^c Mat. 28.

29.

Act. 2. 35.

^d 10. 48.

^e Psal. 22.

27.

^f Psal. 72.

11, 15.

^g Rev. 5.

11, 12.

& 4. 9, 11.

^h Philip.

2. 6.

ⁱ Joh. 10.

30.

1 Joh. 5. 7.

^k Joh. 16.

15. & 17.

19.

^l Lsa. 45.

12.

Psal. 33. 6.

& 102. 26.

he created the earth, and man upon it? have not his hands stretched out the heavens? hath not he commanded all their host?

Are not all the Attributes of God, his? Is he not eternall? Is it not he of whom the Psalmist, ^m *Thy throne O God is for ever and ever; the scepter of thy kingdome is a right scepter?* Is not he the ⁿ Father of eternity; ^o the first and the last; ^p have not his goings forth been from everlasting? ^q Had not he glory with the Father before the world was? Is not he the ^r *Word* which was in the beginning; *the word that was with God, and the word that was God?*

Is he not infinite and in-
com-

^m Psal. 45.
6, 7.

ⁿ Esa. 9. 6.
^o Revel. 1.
17.
^p Micah 5.
2.

^q Joh 17.
5.

^r Joh. 1. 1.

comprehensible? Is it not he that ^r filleth all things; ^t that was in heaven, whiles he was on earth?

Is he not ^u Almighty? even the ^x mighty God who upholds all things by the word of his power? Yea, is he not expressly stiled the Lord, ^y *Jehovah*, The ^z Lord of hosts; ^a God blessed for ever; ^b The true God, and eternall life; ^c The great God and Saviour; ^d The Lord of glory?

Hath he not abundantly convinced the world of his Godhead, by those miraculous works which he did both in his owne person whiles he was here on earth, and by the hands of his followers? works so transcen-

C 5 ding

^r Ephes. 4.
10.
^t Joh. 3. 13.

^u Rev. 1. 8.
^x Esa. 9. 6.

^y Esa. 40. 3.
& 45. 21,
22.
^z Esa. 45.
13.
Esa. 6. 3.
^a Rom. 9.

5.
^b 1 Joh. 5.
20.
^c Tit. 2. 13.
^d 1 Cor.
2. 8.

ding the possibility of nature, that they could not be wrought by any lesse then the God of nature? as ejecting of Devils by command; raising the dead after degrees of putrefaction; giving eyes to the borne blind, conquering death in his own resuscitation, ascending gloriously into heaven? charming the winds, and waters, healing diseases by the very shadow of his transient disciples?

Yea tell me, by what power was it that thine Oracles (wherby all the world was held in superstition) were silenced? What power whereby the Gospel so opposite to flesh and bloud hath conquered the world,
and

and in spight of all the violence of Tyrants, and oppugnation of rebellious nature, hath prevailed?

Upon all these grounds how can I do lesse then cry out with the late-believing disciple, *My Lord, and my God?*

Joh. 20.
28.

Malignant spirit, thou dost but set a face of checking me by my Saviours Crosse; thou knowest and feel'st that he was the Chariot of his Triumph, whereupon being exalted, he dragged all the powers of hell captive after him, making a show of them openly, to their confusion, and his glory; Thou knowest that had it not been for that Crosse, those infernall regions of thine had been peopled with whole mankind;

Colof. 2.
15.

a great part whereof is now delivered out of thy hands, by that victorious redemption. Never had heaven been so stored; never had hell been so foyled, if it had not been for that Crosse.

And canst thou think to daunt me with the mention of that Crosse, which by the eternall decree of God was determined to be the means of the deliverance of all the soules of the elect? Dost thou not hear the Prophet say of old; *He was cut off from the land of the living; for the transgression of my people was he stricken; And, he made his grave with the wicked and the rich in his death. He hath poured out his soule unto death, and he was numbred*

Esa. 53.
8, 9.

Esa 53. 12.

numbered with the transgressors; and he bare the sin of many? Didst thou not hear my Saviour himself, after his glorious resurrection, checking Cleopas, and his fellow-traveller, for their ignorance of this predetermination? O fools, and slow of heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

Luke 24.
25, 26.

Yea lastly, when had my Saviour more glory then in this very act of his ignominious suffering, and crucifixion? It is true, there hangs the Son of man despicably upon the tree of shame; He is mocked, spit upon, buffeted, scourged, nayled,

Luke 23.
35, 36.

nail'd, revil'd, dead: now have men and Devils done their worst; But, this while, is the son of God acknowledged and magnified in his almighty power, both by earth and heaven; The Sun for three hours hides his head in darknesse, as hating to behold this tort offered to his Creator; the earth quakes to bear the weight of this suffering; The rocks rend in peeces, the dead rise from their graves to see, and wonder at, and attend their late dying, and now risen Saviour; The vayle of the Temple tears from the top to the bottome, for the blasphemous indignity offered to the God of the Temple; And the Centurion upon sight

Mat. 27.
51.

Mat. 27.
54.

fight of all this, is forced to say, *Truly, this was the son of God.* And now after all these irrefragable attestations, his Easter makes abundant amends for his passion; There could not be so much weaknesse in dying, as there was power in rising from death; His resurrection proves him the Lord of life and death, and shews that he died not out of necessity, but will; since he that could shake off the grave, could with more ease have avoided death: Oh then the happy and glorious conquest of my blessed Saviour, *declared to be the Son of God with power, according to the spirit of holinesse, by the resurrection from the dead!* Go now wicked spirit, and
twit

Rom. 1.4.

Gal. 6. 14.

twit me with the Crosse of my Saviour; That which thou objectest to me as my shame, is my onely glory; God forbid that I should glory save in the Crosse of my Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world.

II. TEMP.

II. T E M P T A T I O N,

Still thou hast (upon all occasions) recourse to the Scriptures as some divine Oracles; and think'st thou maist safely build thy soul upon every Text of that written word, as inspired from heaven, whereas indeed this is nothing but an humane devise to keep men in awe, and never came neerer heaven, then the brains of those Politicians that invented it,
Repelled.

Wicked Spirit; when thou presumedst personally to tempt my Saviour; and hadst that cursed mouth stopped by him, with
an

an [*It is written*] thou da-
redst not then, to raise such
a blasphemous suggestion a-
gainst this word of truth:
Successe in wickednesse hath
made thee more impudent;
and now, thou art bold to
strike despitefully at the ve-
ry root of religion: But
know, that after all thy
malicious detractions, this
word shall stand, when
heaven and earth shall va-
nish; and is that, whereby
both thou, and all thy com-
plices shall be judged at that
great day: It is not more
sure that there is a God, then
that this God ought to be
served and worshipped by
the creature: Neither is it
more sure that God is, then
that he is most wise, most
just,

just, most holy; This most wise just and holy God, then, requiring and expecting to be served, and worshipped by his Creature, must of necessity have imparted his will to his creature, how, and in what manner he would be served, and what he would have man to believe concerning himselfe, and his proceedings; Else, man should be left to utter uncertainties, and there should be a failing of those ends, which the infinite wisdom, and justice, hath proposed to it selfe: There must be therefore some word of God, wherein he hath revealed himselfe to man; and that this is, and must be acknowledged to be that onely word;

word; it is clear, and evident; for that there neither was, nor is, nor can be any other word, that could, or durst stand in competition, or rivalry with this word of the Eternall God: and, if any other have presumed to offer a contestation, it hath soone vanished into contempt, and shame; Moreover, this is the only word, which God ownes for his; under no lesse stile then [*Thus saith the Lord,*] which the son of God hath so acknowledged for the genuine word of his eternall Father, as that out of it (as such) he hath pleased to refell both thy suggestions, and the malicious arguments of his Jewish opposites.

It drives wholly at the glory of God; not sparing to disparage those very persons, whose pens are employed in it; in blazoning their owne infirmitie in what they have offended; which could not have been, if those pens had not been guided by an higher hand; It discovers, and oppugnes the corruptions of nature, which to meer men are either hid; or, if revealed, are cherished, and upheld; it laies forth the misery, and danger of our estate under sin; and the remedies, and means of our deliverance, which no other word hath ever pretended to undertake.

Besides, that there is such a Majesty in the stile where-
in

in it is written, as is unimitable by any humane author whatsoever; the matter of it is wholly divine; ayming altogether at purity of worship, and integrity of life; not admitting of any the least mixture either of Idolatry & superstition, or of any plausible enormities of life; but unpartially laying forth Gods judgements against these, and whatever other wickednesses. This word reveals those things which never could be known to the world by any humane skill or industry; as the Creation of the world, and the order and degrees of it; and the course of Gods administration of it, from the beginning; thousands of years before

before any records of history were extant; As it was onely the Spirit of the most high God in *Daniel* that could fetch back and give an account of a vision fore-past; All the Soothfayers and Magicians confesse this a work of no lesse then divine omniscience.

Dan. 2. 11.

And as for things future, the predictions of this word of things to be done after many hundreds, yea some thousands of years (the events having then no pre-existence in their causes) being accordingly accomplished, shew it to proceed from an absolute unfailing, and therefore infinite prescience.

And whereas there are two
parts

parts of this word; The *Law*, and the *Gospel*: The Law is more exact then humane braines can reach unto; meeting with those aberrations, which the most wise and curious Law-givers could not give order for; extending it selfe to those very thoughts which nature knows not to accuse, or restrain; The Gospel is made good, as by the signes and wonders wrought in all the primitive ages; so by the powerfull operation that it hath upon the soul; such, as the word of the most prudent man on earth, or of the greatest Angel in heaven should in vain hope to parallel: And whereas the penmen of both these, were *Prophets*,

Rom. 7. 7.

2 Tim. 3.
15.

phets, and Apostles; The Prophets are sufficiently attested by the Apostles, to be men holy, & inspired by the Holy Ghost; the Apostles are abundantly attested by the Holy ghost powred out upon them in their Pentecost, & (besides variety of tongues) enabling them to do such miraculous works, as astonished, & convinced their very enemies. To these may be added the perfect harmony of the Law, & the Gospel; the Law being a prefigured gospel, & the gospel a law consummate; both of them lively setting forth Christ the redeemer of the world, both future & exhibited. Neither is it lightly to be esteemed, that this word hath been by holy men in all

D

ages

2 Pet. I.
21.

2 Tim. 3.
16.

ages received as of sacred and divine authority; men, whose lives and deaths have approved them eminent Saints of God; who have not only professed, but sealed with their blood, this truth which they had learned from him that was rapt into the third heaven, *That all Scripture is given by inspiration of God*; a truth which cannot but be contested by their own hearts, which have sensibly found the power of this word, convincing them of sin; working effectually in them a lively faith, and unfeigned conversion; which no humane means could ever have effected.

Lastly, it is a strong evidence to my soule, that this
is

is no other then the word of a God; that I find it so eagerly opposed by thee, and all thy malignant instruments in all ages; Philosophers both naturall, and morall, and politique, have left large Volumes behind them in their severall professions, all which are suffered to live in peace; and to enjoy their opinions with freedome, and leave; but, so soon as ever this sacred book of God looks forth into the world, hell is in an uproar, and raises all the forces of malice, and wit, and violence against it; Wherefore would it be thus, if there were not some more divine thing in these holy leaves, then in all the monuments of learned

humanity : But the protection is yet more convictive then the opposition, that notwithstanding all the machinations of the powers of darknesse this word is preserved intire ; that the simplicity of it, prevails against all worldly policy ; that the power of it subdues all nations, and triumphs over all the wickednesse of men and devils ; it is proof enough to me that the God of heaven is both the author, and owner and giver of it : Shortly then, Let my soul be built upon this rocky foundation of the Prophets and Apostles ; Let thy storms rise, and thy floods come, and thy winds blow, and beat upon it ; it shall mock at thy fury,
and

Mat. 7.
24, 25.

and shall stand firme against
all the rage of hell.

III. T E M P T A T I O N,

*Art thou so sottish to suffer thy
understanding to be capti-
vated to (I know not what)
divine authority, proposing
unto thee things contrary to
sense and reason; and there-
fore absurd, and impossible?
Be thou no other then thy
self, a man; and follow the
light and guidance of that
which makes thee so, right
Reason; and whatsoever dis-
agrees from that, turn it off
as no part of thy believe,
to those superstitious bigots
which are willing to lose
their reason in their faith,*

*and to bury their brains in
their heart,*

Repelled.

Vicked tempter, thou
wistest me to my
losse; wo were to me if I
were but a man; and if I
had no better guide to fol-
low, then that which thou
call'st Reason; it is from na-
ture that I am a man; it is
from grace that I am a man
regenerate; Nature holds
forth to me as a man, the
dim and weak rush-candle-
light of carnall reason; The
grace of regeneration shows
me the bright torch-light,
yea, the sun of divine illu-
mination; Thou bid'st me,
as a man, to follow the light
of reason; God bids me as a
regene-

regenerate man to follow the light of faith ; whether should I beleeve, whether should I listen to? It is true, that reason is the great gift of my Creator, and that which was intended to distinguish us from brute creatures ; but where is it in the originall purity to be found under heaven? Surely it can now appear to us in no other shape then either as corrupted by thy depravation, or by Gods renovating grace restored ; as it is marred by thee, even naturall truths are too high for it ; as it is renewed by God, it can apprehend and imbrace supernaturall verities : It is regenerate reason that I shall ever follow ; and that will teach

me to subscribe to all those truths, which the un-erring Spirit of the holy God hath revealed in his sacred word; how ever contrary to the ratiocination of flesh, and bloud; Onely this is the right reason, which is illuminated by Gods spirit, and willingly subjected to faith; which represents to me those things, which thou suggestest to me for unreasonable and impossible, as not feasible only, but most certain. That in one Deity there are three most glorious persons; distinguished in their subsistences; not divided in their substance; That in one person of Christ the Mediator, there are two natures, divine and humane, not converted

verted into each other; not confounded each with other; That the Creator of all things should become a creature; That a creature should be the mother of him that is her God; how ever they be points which carnall reason can not put over, yet they are such, as reason illuminate and regenerate can both easily, and most comfortably digest: *Great is the mystery of godlinesse; God manifested in the flesh: What mystery were there in godlinesse, if the deepest secrets of religion did lie open to the common apprehension of nature? My Saviour, who is truth it self, hath told me that no man knoweth the Father, but the Son, and he to*
 D 5 *whom*

1 Tim. 3.
16.

Mat. 11. 27.

Mat. 13.
25.

whom the Son will reveal him;
 and with the same breath
 gives thanks to his heavenly
 Father, that he hath hid
 these things from the wise
 and prudent (who were most
 likely, if reason might be the
 meet judge of spirituall mat-
 ters, to attaine the perfect
 knowledge of them) & hath
 revealed them to babes.
 It is therefore Gods revela-
 tion, not the ratiocination of
 man that must give us light
 into these divine mysteries.
 Were it a matter of humane
 disquisition, why did not
 those sages of nature, the
 learned Philosophers of for-
 mer times, reach unto it?
 But now a more learned
 man then they, the great
 Doctor of the Gentiles, tels
 us,

us, that the Gospel and preaching of Jesus Christ yeelds forth the revelation of the mysteries, which was kept secret since the world began; But now manifested by the Scriptures of the Prophets, and, according to the commandement of the everlasting God, made known to all nations, for the obedience of faith; Lo, he saith not to the obedience of reason, but of faith; and that faith doth more transcend reason, then reason doth sense, Thou urgest me therefore to be a man; I professe my self to be a christian man; it is reason that makes me a man, it is faith that makes me a christian; The wise & bountifull God hath vouchsafed to hold forth four severall lights

Rom. 16.
25, 26.

lights to men; all which move in four severall orbes, one above another; The light of sense, the light of reason, the light of faith, the light of ecstaticall, or divine vision; and all of these are taken up with their own proper objects: Sense is busied about these outward and materiall things; reason is confined to things intelligible; faith is imployed in matters spirituall and supernaturall; divine vision in objects celestiall, and infinitely glorious; None of these can exceed their bounds, and extend to a sphere above their owne; What can the brute creature, which is led by meer sense, do, or apprehend in matters of understanding
and

and discourse? What can meer man who is led by reason, discern in spirituall and supernaturall things? What can the Christian, who is led by faith, which is the evidence of things not seen, attain unto in the clear vision of God, and heavenly glory? That God, who is a God of order, hath determined due limits to all our powers, and faculties: Thou that art a spirit of confusion goest about to disturb, and disorder all those just ranks; labouring to jumble together those distinct orbes of reason, and faith; and by the light of reason, to extinguish the light of faith; & wouldst have us so to put on the man, as that we should put off the Christian;

2 Cor, 10.
4, 5.

Christian; but I have learned in this case to defie thee; grounding my self upon that word, which is mighty through God to the pulling down of strong holds; casting downe imaginations, and every high thing, that exalts it selfe against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; I will therefore follow my sense so far as that will lead me; and not suffer my self to be beaten off from so sure a guide; Where my sense leaves me, I will betake my self to the direction of reason, and in all naturall & morall things, shall be willingly led by the guidance thereof; but when
it

it comes to supernaturall and divine truths; when I have the word of a God, for my assurance, farewell reason, and welcome faith; as when I shall have dispatcht this weary pilgrimage, and from a Traveller shall come to be a Comprehensor, farewell faith, & welcome vision.

In the mean time I shall labour what I may to understand all revealed truths, and where I cannot apprehend, I shall adore; humbly submitting to that word of the great and holy God; *My thoughts are not your thoughts; neither are your ways my ways, saith the Lord; For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts, then your thoughts.*

Esa. 55.
8,9.

III. T E M P T A T I O N

*In how vaine and causelesse
 we art thou held, of dan-
 gers threatned to thy soule;
 and horrors of punishment
 after this life; whereas these
 are nothing but politique
 bugs, to affright simple, and
 credulous men? Sin freely,
 man; and feare nothing;
 Take full scope to thy plea-
 sures; After this life there
 is nothing; The soule dyes
 together with the body, as in
 brute creatures; There is no
 further reckoning to be
 made*

Repelled.

DEceitfull spirit; How
 thou goest about to per-
 swade me to that, which thy
 selfe

felfe would be moſt loathe ſhould be true? for if the ſoule of man expired with the body, what ſubject ſhouldeſt thou have of that tyranny, and torment which thou ſo much affecteſt? How willingly doſt thou ſeem to fight againſt thy ſelfe, that thou mighteſt overcome me? But this dart of thine is too blunt to pierce even a rati-
onall breaſt; Why doſt thou not go about to perſwade me that I am not a man, but a brute creature? ſuch I ſhould be, if my ſoul were no other then theirs; For as for bodily ſhape, there are of them not much unlike me: Why doſt thou not perſwade me, that thoſe brute creatures are men; if their ſoules were as
ours;

ours; What were the difference? Canst thou hope I can so abdicate my self, as to put my selfe into the ranke of beasts? Canst thou think so to prevaile with thy suggestions, as to make reason it selfe turne irrational? How palpably dost thou confound thy selfe in this very act of Temptation? For, if I had not a soul beyond the condition of brute creatures, how am I capable of sinning? Why dost thou perswade me to that whereof my nature (if but brutish) can have no capacity? Dost thou labour to prevaile with thy temptations upon beasts? Dost thou importune their yeildance to sinfull motions? If they had such a soul as mine,
why

why should they not sin, as well as I ? why should they not be equally guilty? Contrarily, are those brute things capable of doing those works which may be pleasing unto God; the performāce whereof thou so much envyest unto me ? Can they desire and indeavour to be holy ? are they capable of making conscience of their waies? Know then, O thou wicked spirit, that I know my selfe animated with another, and more noble spirit, then these other materiall creatures ; and that I am sufficiently conscious of my own powers ; that I have an inmate in my bosome of a divine originall; w^{ch}, though it takes part with the body, whiles it is included in this
case

case of clay; yet, can and will (when it is freed from this earth) subsist alone, and be eternally happy in the present, and perpetuall vision of the God that made and redeem'd it: and in the meane time exerciseth such faculties, as well shew whence it is derived; & farre transcend the possibility of all bodily temperament? Can it not compare one thing with another? Can it not deduce one sequel from another? Can it not attaine to the knowledg of the secrets of nature, of the perfection of Arts? Can it not reach to the scanning of humane plots; and the apprehension of divine mysteries? Yea, can it not judge of spirits? how should it doe
all

althis, if it were not a spirit?
How evidently then doth the
present estate of my soul con-
vince thee of the future? Al
operations proceed from the
formes of things; and every
thing works as it is; Canst
thou now denye, that my
soule whiles it is within me,
can, and doth produce such
actions, as have no derivati-
on from the body, no depen-
dence on the body? for how-
ever in matter of sensation, it
sees by the eyes, and heares
by the eares, and imagines
by those fantasmes that are
represented unto it; yet when
it comes to the higher works
of intellectuall elevations,
how doth it leave the body
below it? raising to it selfe
such notions, as wherein the
body

Luk. 23.
42.

2 Cor. 5. 1.

LUC. 16. 22.

could hear comfortably from those blessed lips, *This day thou shalt be with me in Paradise*: shal we think this malefactor in any other, in any better condition then the rest of Gods Saints? Doth not the chosen vessel tel us, that upon the dissolution of our earthly house, of this Tabernacle, we have a building of God not made with hands eternal in the heavens? Presently therefore after our flitting hence, we have a being, & that glorious; who can think of a being in heaven without a full sense of joy? Doth not our Saviour tell us, that the soul of poor *LAZARUS* was immediately carried by Angels into *Abrahams* boome? The damned glutton

ron knew so wel that he was not layd there to sleep, that he sues to have him set on the message of his refrigeration: Did not the beloved disciple, when he was in *Pathmos*, upon the opening of the fifth seale, see under the altar the Soules of them that were flaine for the word of God, and for the testimony which they held? Did he not heare them cry, *How long Lord, holy and true?* What? Shall wee think they cryed in their sleep? Did he not see and heare the hundred forty four thousand Saints, before the throne, harping, and singing a new song to the praise of their God? Canst thou persuade us they made this heavenly musick in their sleep?

Revel. 6. 9.

Revel. 14.

2.

3.

E

Doth

level. 7.
14.

1.

16.

17.

Doth he not tell us most plainly from the mouth of one of the heavenly Elders, that those which stood before the throne & the Lamb, cloathed with white robes, and palmes in their hands, were they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his Temple; and he that sitteth on the throne shall dwell among them; They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat; *For the Lamb which is in the midst of the throne, shall feed*

feed them, and shall lead them unto living fountaines, and God shall wipe away all teares from their eyes; This service both day and night, and this leading forth can suppose nothing lesse then a perpetual waking; Neither is this the happy condition of holy Martyrs and Confessors only; but is common to all the Saints of God, in what ever profession; *Blessed are the dead, which dye in the Lord;* How should the dead be blessed, if they did not live to know themselves blessed? What blessednesse can be incident into those that either are not at all, or are senselesse? They rest, but sleepe not; they rest from their labours, not from the improve-

Revel. 14
13.

ment of their glorified faculties: Their works follow thē: yea and overtake them, in heaven; to what purpose should their works follow thē if they lived not to enjoy the comfort of their works?

This is the estate of all good soules, in despite of all thine infernall powers; and what becomes of the wicked ones, thou too well knowest; Dissemble thou how thou wilt those torments; and hide the sight of that pit of horroure from the eyes of thy sinfull followers; He that hath the keyes of hell and of death hath given us intimation enough; *Feare not them which kill the body, but are not able to kill the soule; but rather feare him, who is able*

Revel. i.
18.

Mat. 10.
28.

ble to destroy both body and soul in hell: Neither is he more able out of his omnipotence, then willing out of his justice, to execute this righteous vengeance on the impenitent, and unbelievers; Tribulation and anguish upon every soul of man that doth evill.

In vaine therefore dost thou seek to delude me with these pretences of indemnity, and annihilation; since it cannot but stand with the mercy, and justice of the Almighty, to dispose of every soule according to what they have beene, and what they have done; To them who by patient continuance in well-doing seek for glory and honour and immortality, eternall life; But unto them that are contentious,

Rom. 2.

Rom. 2.
8.

I have to doe with omnipo-
tence; it is no lesse then
blasphemie in thee, to talk
of impossibility: Doe not
thy very *Mahumetan* vassals
tell thee, that the same pow-
er which made man, can as
well restore him? and canst
thou be other then apposed
with the question of that
Jew, who asked whether it
were more possible to make
a mans body of water, or of
earth? All things are alike
easie to an infinite power. It
is true, The resuscitation of
the body from its dust is a su-
pernaturall work; yet such
as whereof God hath beene
pleased to give us many ima-
ges, and prefigurations even
in nature it selfe; In the face
of the earth, doe we not see
the

the image of death in winter season; and in the spring of a cheerfull resurrection? Is not the life of all herbs, flowers, trees buried in the earth, during that whole dead season? and doth it not rise up againe with the approaching Sun, into stemmes and branches; and send forth blossomes, leaves, fruits, in all beautifull variety? What need we any other then the Apostles instance; *Thou foole, that which thou sowest is not quickned except it die: And that which thou sowest, thou sowest not that body that shall be, but bare graine; it may chance of wheat, or of some other graine; but God giveth it a body as it pleaseth him, and to every seed his own body; Lo,*

E 5 it.

1 Cor. 15.

36,

37,

38.

it must be rottenesse and corruption that must make way for a flourishing increase: If I should come to a man that is ignorant of these fruitfull productions of the earth; and shewing him a little naked grayne should tell him; This which thou seest shall rot in the ground; and after that, shall rise up a yard high, into divers stalkes, and every stalk shall beare an eare; and every eare shall yeild twenty or thirty such graines as it selfe is; or shewing him an akorne, should say; this shall be buried in the earth, and after that, shall rise up twenty or thirty foot high; and shall spread so far, as to give comfortable shade to an hundred persons; Surely, I should not win beleeve

leeffe from him; yet our experience daily makes good these ordinary proofes of the wonderful providence of the Almighty: Or should I shew a man that is unacquainted with these great marvells of nature, the small seed of the Silk-worme, lying scattered upon a paper, and seemingly dead, all winter long; and should tell him, these little atomes, so soon as the mulberry tree puts forth, will yeild a worme; which shall work it selfe into so rich a house, as the great Princes of the earth shall be glad to shelter themselves with & after that, shall turn to a large flye; and in that shape, shall live to generate, & then speedily die; I should seem to tell
incre-

incredible things, yet this is so familiar to the experienced that they cease to wonder at it.

If from these vegetables we shall cast our eyes upon some sensitive creatures; Do we not see snayles, and flyes, & some birds lye as senselesse, and livelesse all the winter time, & yet, when the spring comes, they recover their wonted vivacity? Besides these resemblances, have we not many clear instances and examples of our resurrection? Did not the touch of *Elishaes* bones raise up the partner of his grave? Was not *Lazarus* called up out of his sepulcher after four daies possession; and many noy-some degrees of rottenesse? Were not the graves opened
of

2 Kings
13. 21.

of many bodies of the Saints, w^{ch} slept? Did not they arise, and come out of their graves, after my Saviours resurrection, and go into the holy city, and appeare unto many?

Besides examples; have we not an all-sufficient pledg of our certaine rising againe, in the victorious resurrection of the Lord of life? Is not he our head? Are not we his members? Is not he the first fruits of them that slept? Did not he conquer death for us? Can the head be alive and glorious, whiles the limmes doe utterly perish in a finall corruption? Certainly then, if we beleeve that Iesus dyed & rose again; even so them also which sleep in Iesus, wil God bring with

Mat. 27.

52.

53.

1 Cor. 15.

20.

1 Cor. 15.

57.

1 Thes. 4.

14.

Mat. 22. 32.

with him. And if there were no more, that one argument wherewith my Saviour of old confounded thy *Sadduces* lives still to confound thee, *God is the God of Abraham, and the God of Isaac, and the God of Jacob; But God is not the God of the dead, but of the living*: The soule alone is not *Abraham*; whole *Abraham* lives not if the body were not to be joyned to that soule.

Neither is it onely certain that the resurrection will be; but also necessary that it must be; neither can the contrary consist with the infinite wisdom, goodnesse, justice, mercy of the Almighty; For, first, how can it stand with the infinite goodnesse
of

of the all-wise God, that the creature which he esteemes dearest, and loves best, should be the most miserable of all other: man is doubtlesse the best piece of his earthly workmanship; holy men are the best of men; Were there no resurrection, surely no creature under heaven were so miserable as the holiest man: The basest of brute creatures find a kind of contentment in their being, and (were it not for the tyranny of man) would live and dye at ease; And others of them in what jollity and pleasure do they wear out their time? As for wicked men who let the reynes loose to their licentious appetite, how doe they place their heaven here
below

below, and glory in this that they are yet somewhere happy? But for the mortified christian, were it not for the comfort and amends of a resurrection, who can expresse the miserie of his condition? He beates down his body in the willing exercises of sharp austeritie; and (as he would use some sturdy slave) keeps it under, holding short the appetite (oftentimes) even from lawfull desires; so as his whole life is little other then a perpetuall penance; And as for his measure from others, how open doth he ly to the indignities, oppressions, persecutions of men? how is he trampled upon, by scornful malignity; how is he reputed the off-scouring

scouring of the world? how is he made a gazing stock of reproch to the world, to Angels, and to men? Did there not therefore abide for them the recompence of a better estate in another world, the earth could afford no match to them in perfect wretchednesse: which how far it abhorreth from that goodnesse which made all the world for his elect, and so loves them, that he gave his owne Son for their redemption, let any enemy besides thine accursed selfe, judge: How can it stand with the infinite justice of God (who dispenseth due rewards to good and evill) to retribute them by halves? *The wages of sin is death, the gift of God is eternall life; both*

1 Cor. 15.
19.

both these are given to the man not to the soule; The body is copartner in the sin, it must therefore share in the torment; it must therefore be rayfed that it may be punished; Eternity of joy or paine, is awarded to the just, or to the sinner; how can the body be capable of either if it should finally perish in the dust? How can it stand with the infinite mercy of God, who hath given his Sonne intirely for the ransome of the whole man, and by him salvation to every beleever, that he should shrink in his gracious performances, making good onely one part of his eternall word to the spirituall halfe, leaving the bodily part utterly forlorne to

an

an absolute corruption ?
 Know then, O thou wicked
 one, that when all the rabble
 of thine *Athenian* scoffers,
 and *Atheous Sadduces*, and
 carnall *Epicureans* shall have
 mis-spent all their spleene,
 my faith shall triumph over
 all their sensuall reason, and
 shall afford me sound com-
 fort against all the terrors of
 death fró the firme assurance
 of my resurrection; and shall
 confidently take up those
 precious words, which the
 mirror of patience wished to
 be written in a book, and
 graven with an iron pen in
 the rock for ever ; *I know*
that my Redeemer liveth, and
that he shall stand at the lat-
ter day upon the earth : and
though after my skin worms
destroy

Job 19.23

24,

25.

26.

1 Cor. 15.

53.

54.

55.

56.

57.

destroy this body, yet in my
 flesh shall I see God: and my
 soule shall set up her rest in
 that triumphant conclusion
 of the blessed Apostle, *This*
corruptible must put on incor-
ruption; and this mortall must
put on immortality; So when
this corruptible shall have put
on incorruption, and this mor-
tall shall have put on immorta-
lity, then shall be brought to
passee the saying that is written,
Death is swallowed up in victo-
ry: O death where is thy sting?
O grave, where is thy victory?
The sting of death is sin; the
strength of sin is the Law; But
thanks be to God which giveth
us the victory, through our
Lord Jesus Christ.

VI. TEMPTATION

If the soule must live, and the body shall rise: yet what needest thou to affright thy selfe with the terrours of an universall judgement? Credulous soule, when shall these things be? Thou talkest of an awfull Judge: but where is the promise of his coming? These sixteene hundred yeares hath he beene lookt for: and yet he is not come, and when will he?

Repelled.

THy damned scoffers were betimes foreseene to move this question, even by that blessed Apostle, whose eyes saw his Saviour ascending

2 Pet. 3. 3.

Act. 1.11.

ing up to his glory, and who then heard the Angell say, *Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. What dost thou and they but make good that sacred truth, which was delivered before so many hundred generations? Dissemble how thou wilt, That there shall be a generall assise of the world, thou knowest, and tremblest to know: what other couldst thou meane, when thou askedst my Saviour that question of horror, Art thou come to torment us before the time? That time thou knowest to be the day, in which God will judge*
the

Mat. 8. 29.

the world in righteousnesse by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead; How clear attestation have the inspired Prophets of God given of old to this truth: The ancientest Prophet that ever was, *Henoeh* the seventh from *Adam*, in the time of the old world, foretels of this dreadful day; Behold, the Lord commeth, with ten thousand of his Saints to execute judgement upon all; and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him; From the old world

Acts 17.
31.

Jude 14.
15.

world is this verity deduced to the new, and through the succession of those holy Seers derived to the blessed Apostles; and from them to the present generation; Yea, the sacred mouth of him, who shall come down, and sit as Judge in this awfull tribunall, hath fully laid forth not the truth onely, but the manner of this universall judicature; *The Sonne of man shall come in his glory, and all the holy Angels with him; Then shall he sit upon the throne of his glory; And before him shall be gathered all nations; and he shall separate them one from another, as a shepheard divideth his sheep: And if this most sure word of the Prophets, Apostles; yea, and of the eternall*

Mat. 25.
31.

ternall son of God be not enough conviction to thee; yet to my soul they are an abundant confirmation of this main point of my Christian faith, *that from heaven he shall come to judge both the quick and the dead*; Indeed, thus it must be: How many condemned innocents have in the bitterneffe of their souls, appealed from that unrighteous bar of men, to the supream Judge, that shall come; those appeals are entered in heaven and sued out; how can it stand with divine Justice that they should not have a day of hearing?

As for mean oppressors, there are good laws to meet with them; and there are
F higher

higher then the highest to give life of execution to those lawes; but if the greatest among men offend, if there were not an higher then they, what right would at last be done? Those that have the most power and will to doe the greatest mischief, would escape the fairest: And though there be a privy Sessions in heaven upon every guilty soule, immediatly upon the dissolution; yet the same justice, which will not admit publique offences to be passed over with a private satisfaction, thinks fit to exhibite a publique declaration of his righteous vengeance upon notorious finners, before men and Angels: So
as

as those very bodies which have been ingaged in their wickednesse, shall be in the view of the whole world, sent downe to take part of their torment ; and indeed wherefore should those bodies be raised, if not with the intent of a further disposition either to joy, or paine? Contrarily, how can it consist with the praise of that infinite justice, that those poore Saints of his, which have been vilified and condemned at every barre : persecuted, afflicted, tormented, and have passed through all manner of painful & ignominious deaths, should not at the last be gloriously righted in the face of their cruell enemies? Surely, saith the A-

Heb. 11.
37.

2 Theſſ. 1.

6,

7.

Iude 6.

poſtle, it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels. What is it, O thou wicked ſpirit, whereto thou art referred in chaines of darkneſſe? Is it not the judgement of the great day? what is it whereto the manifeſtation of all hidden truthes, and the accompliſhment of all Gods gracious promiſes are referred? Is it not the great day of the Lord? ſhall the all-wiſe and righteous Arbitrer of the world decree, and reverse? Hath he not from eternity determined, and ſet this day; *Wherein we muſt*

must all appear before the judgment Seat of Christ, that every one may receive the things done in his body; according to that he hath done, whether it be good, or evil? That there is therefore such a day of the Lord; in the which the heavens shall passe away with a great noyse, and the Elements shall melt with fervent heate, the earth also and the works that are therein shall be burnt up; wherein the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, is no lesse certaine then that there is an heaven from whence he shall descend. All thy cavill is concerning the time; Thou, and thine are ready to say, with the evill

2 Cor. 5.
10.

2 Pet. 3.
10.

1 Thes. 4.
16.

fervant in the Gospell, *my*
Master defers his comming;
 And was not this wicked
 suggestion of thine foretold
 many hundred yeares agoe,
 by the prime Apostle, and
 by the same pen answered?
 Hath he not told thee that
 our computations of time
 are nothing to the infinite?
That one day with the Lord, is
as a thousand yeares, and a
thousand yeares as one day?
 Hath he not told us, that
 this mis-construed slacknesse
 is in mans vaine opinion,
 not in Gods performance?
 He is slack to man that coms
 not when he is lookt for,
 he is really slack that comes
 not when he hath appointed
 to come; Had the Lord bro-
 ken the day which he hath
 set

2 Pet. 3.8,

9.

set in his everlasting counsel, thou mightst have some pretence to cavill at his delay; but now that he onely overstayes the time of our misgrounded expectation, he doth not slacken his pace, but correct our error: It is true, that Christians began to look for their Saviour betimes; infomuch, as the blessed Apostles were fayne to perswade their eyes not to make such haste; putting them in mind of those great occurrences of remarkable change, that must befall the Church of God (in a generall apostasie, & the revelation of the great Antichrist) before that great day of his appearance. And the prime Apostle sends them to the last dayes
F4 (which

2 Theff.
2.1.

2 Pet. 3.3.

(which are ours) for those scoffers, which shall say, *Where is the promise of his comming* ? If they lookt for him too soon, we cannot expect him too late; He that is *Amen*, will be sure to be within his owne time; when that comes, he that should come will come, and not tarry: In the meane while, not onely in the just observation of his owne eternall decree, but in much mercy, doth he prolong his returne, mercy to his elect, whose conversion he waits for, with infinite patience; it is for their sake that the world stands; The Angel that was sent to destroy *Sodom* could tell *Lot*, that he could doe nothing till that righteous man were removed

Gen. 19:

22.

removed ; no sooner was *Lot* entred into *Zoar*, then *Sodome* is on a flame: mercy, even to the wicked, that they may have ample leisure of repentance ; Neither is it any small respect that the wise and holy God hath to the exercise of the faith, and hope, and patience of his deare servants upon earth ; faith in his promises, hope of his performances, and patience under his delayes ; whereof there could be no use in a speedy retribution. In vaine therefore dost thou, who fearest this glorious Judge will come too soone, go about to perswade me, that he will not come at all : I beleeve, and know, by all the foregoing signes of his

Gen. 19.

22.

24.

appearance that he is now even at the threshold; Lo, he commeth, he commeth for the consummation of thy torment, and my joy; I expect him as my Saviour, tremble thou at him as thy Judge, who shall fully repay to thee all those blasphemies which thine accursed mouth hath dared to utter against him.

VII T E M P -

VII. T E M P T A T I O N

*If there must be a resurrection
and a judgment; yet God is
not so rigid an exactor, as
to call thee to account for e-
very petty sin; those great
Sessions are for hainous ma-
lefactors; God is too mercifull
to condemn thee for small of-
fences; be not thou too rigo-
rous to thy self in denying to
thy selfe the pleasure of
some harmelesse sinnes*

Repelled.

False tempter; there is
not the least of those
harmelesse sinnes, which
thou wilt not be ready to
aggravate against me, one
day, before the dreadfull
tribu-

tribunall of that infinite justice: those that are now small, will be then hainous; and hardly capable of remission: thy suggestions are no meet measures of the degrees of sin: It is true that there are some finnes more grievous then others; there are faults, there are crimes, there are flagitious wickednesses; If some offences be foule, others are horrible, and some others irremissible; but that holy God, against whose onely majesty sin can be committed, hath taught me to call no sin, small: The violation of that Law which is the rule of good, cannot but be evill; and betwixt good and evill there can be no lesse then an infinite disproportion-

proportion : It is no smal
 prooffe of thy cunning, that
 thou hast suborned some of
 thy religious pandersto pro-
 claime some finnes veniall,
 and such, as, in their very
 nature, merit pardon : Nei-
 ther thou, nor they, shall be
 Casuists for me, who have
 heard my God say; *Cursed*
is every one that continueth
not in all things that are writ-
ten in the booke of the Law to
doe them. Sin must be great-
 er, or lesse according to the
 value of the command, a-
 gainst which it is commit-
 ted; there is, (as my Savi-
 our hath rated it) a *least Com-*
mandement ; and there are
 mo points then one in that
least Command ; now the
 Spirit of truth hath told me,
 that

Gal. 3. 10.
 Deut. 27.
 26.

Mat. 5. 19.

Esa. 43. 25.

that thou maist be feared. I know therefore whither to have my recourse, when I have offended my God; even to that throne of grace where there is plenteous redemption; free and full remission; I heare the heavenly voice of him that saith; *I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins;* but, I dare not offend because his grace aboundeth: justly doth the Psalmist make the use and effect of his mercy, to be our feare: we must feare him for his mercyes; and for his judgments; love him; so far am I from giving my selfe leave to sin because I have to doe with a mercifull God, as
that

that his judgements have not so much power to drive me, as his mercies have to draw me from my dearest finnes. As therefore my greatest finnes are not too bigge for his mercy to remit, so my least finnes are great enough to deserve his eternall displeasure. He that shal come to be Judge at those great Assises, hath told us, that even *of eve ry idle word that men shal speak they shal give an account*; What can be sleighter then the wind of our words? and what words more harmelesse then those which have no evill quality in them, though no good? such are our idle words; yet even those may not passe without an account; and if
our

Mat. 12.
36.

Rom. 2. 15.

Mat. 15.
14.

our thoughts be yet lesse then they; even those must so try us, as either to accuse or excuse us; and, if evill, may condemne us: Think not therefore to draw me into sin because it is little; *The wages of sin is death*; here is no stint of quantities; If sin be the work, death is the wages; Perfwade me now, if thou canst, that there is a little death for a little sin; perfwade me that there is a lesser infinitenesse; and a shorter eternity: til the great Judge of the world reverse his most just sentence, I shall looke upon every sin as my death, and hate thee for the cause of both. But as thy suggestion shall never move me to take liberty to my selfe

selfe of yeilding to the smallest sin; so the greatnesse of my most hainous sin, shall not daunt me whiles I rely upon an infinite mercy; even my bloodiest finnes are expiated by the blood of my Saviour; that my all-sufficient surety hath cleared all my scores in heaven; In him I stand fully discharged of all my debts; and shall (after all thy wicked temptations) hold resolute, as not to commit the least sin, so not feare the greatest.

VIII. T E M P T A T I O N

What a vaine imagination is this, wherewith thou pleasest thy

thy selfe, that thy sins are discharged in another mans person; that anothers righteousness should be thine; that thine offences should be satisfied by anothers punishment: Tush, they abuse thee that perswade thee God is angry with mankind, which he loves, and favours; or that his anger is appeased by the bloody satisfaction of a Saviour; that thou standest acquitted in heaven by that which another hath done and suffered: These are fancies not fit to find place in the heads of wise men

Repelled.

N Ay rather, these are blasphemies not fit to fall

fall from any but a malignant Devill: what is this but to flatter man, that thou maist sclander God? Is not the anger of a just God deservedly kindled against man for sin? Do not *our iniquities separate between us & our God?* Do not *our sins hide his face from us, that he will not hear?* Are we not *all by nature the childrē of wrath?* Doth not *the wrath of God come (for sin) upon the children of disobedience?* Doth not every willing sinner (after his hardnesse and impenitent heart) *treasure up unto himself* lest he should not have enough *wrath against the day of wrath, & the revelation of the just judgment of God?* why do not thy Socinian clients go about to perswade us
(as

Esa. 59.2.

Eph. 2.3.

Eph. 5.6.

Rom. 2.5.

Iude 6.

(as wel) that God is not angry with thee, though he torment thee perpetually; and hold thee in everlasting chaynes under darknesse: what proofes can we have of anger but the effects of displeasure? was it not from hence that man was driven out of Paradise? was it not from hence that both he, and we in him, were adjudged to death? as it is written, *By one man sin entred into the world, and death by sin; and so death passed upon all men, for that all men have sinned: yea, not only to a temporal death, but, By the offence of one, judgment came upon all men to condemnation.* Thou who art the dreadfull executioner knowest too wel who it is that had
the

Rom: 5:
12:Rom. 5.
18:

the power of death; over those who through the feare of death were all their lives long subject unto bondage. Under this wofull captivity did we lye, sold under sinne, vassals to it, and death, and thee; till that one Mediator between God and man, the man Christ Iesus was pleased to *give himselfe a ransom for all*; that he might redeem us from all iniquity; who by his owne blood entred in once into the holy place making an eternall redemption for us: Lo, it is not doctrine, and example, it is no lesse then blood, the blood of the Sonne of God shed for our redemption, that renders him a perfect Mediator, and *cleanseth us from all sin*,
He

Heb. 2:14,
15.

Rom. 7:
14:

Rom. 6:
16:

1 Tim. 2:
5:

Tit. 2:14:

Heb. 9:12

Eph. 1:7:

1 Ioh. 1:7.

Eph. 5:2: He hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour: He hath redeemed us from the curse of the Law; from the power of darknes; & hath reconciled us in the body of his flesh, through death to present us holy, unblameable, & unreproueable in his sight, He it is that bare our sins in his own body on the tree, that we being dead to sinnes, should live unto righteousnesse. So abundant and cleare testimony hath God beene pleased to give to the infinite merit, and efficacy of the bloody satisfaction of his Sonne Iesus made for us, that wert thou not as unmeasurably impudent as malicious, thou couldst not indeavour to outface

face so manifest a truth :
Thinke not to beate mee off
from this sure & saving hold
by suggesting the improba-
bility of anothers satisfacti-
on, and obedience becom-
ming mine; what is more fa-
miliar then this ? Our sins
are *debts*, (so my Saviour
hath styled them) how com-
mon a thing is it for debts to
be set over to anothers hand?
how ordinary for a bond to
be discharged by the surety ?
If the debt then be paid for
me, and that payment accep-
ted of the Creditor, as mine,
how fully am I acquitted ?

Indeed, thou dost no other
then sclander our title ; The
righteousnesse wherby wee
stand just before our God, is
not meerly anothers ; it is by

G

appli-

Mat. 6. 12.

application ours; it is Christ's; and Christ is ours; He is our Head, we, as members, are united to him; and by vertue of this blessed union, partake of his perfect obedience, and satisfaction: It is true, were we strangers to a Saviour, his righteousness could have no relation to us; but now that wee are incorporated into him, by a lively faith, his graces, his merits are so ours, that all thy malice cannot sever them: I, even I who sinned in the first *Adam*, have satisfied in the second: The first *Adams* sinne was mine; The second *Adam* was made *sin for me*; I made my selfe sinfull in the first *Adam*, and in my selfe; My *Christ* is made to me of God righteousness

2 Cor. 5.
21.

1 Cor. 1.
30.

ness and redemption: The curse was my inheritance; Christ hath redeemed me from the curse of the Law; being made a curse for me, that I might be made the righteousness of God in him. It is thy deep envy thus to grudge unto man, the mercy of that redemption, which was not extended to thy self; but in despite of all thy snarling, and repining, wee are safe. Being justified by faith, wee have peace with God through our Lord Jesus Christ.

Gal. 3: 13.

2 Cor. 5:
21

Rom: 5.1

G 2 IX.

which is the
 B

IX. TEMPTATION

How confidently thou buildest upon a promise; and if thou have but a word for it, mak'st thy selfe sure of any blessing: whereas thou maist know, that many of those promises, which thou accountest sacred and divine, have shrunk in the performance; How hath God promised deliverance to those that trust in him; yet how many of his faithfull-est servants have miscarried? what liberall promises hath he made of provision for those that wait upon him; yet how many of them have miserably perished in want?

Repelled.

B *Laspheinous spirit; that which is thine own guise thou*

thou art ever apt to impute unto the holy one of *Israel*; It is indeed thy manner to draw on thy clients with golden promises of life, wealth, honour, and to say (as once to my Saviour) *All these will I give thee*, when thou neither mean'st, nor canst give any thing but misery and torment. As for my God, whom thou wickedly slanderest, his just title is, *Holy, and true*: his promises are *Amen*, as himself: Thy *Balaam* could let fall so much truth, that *God is not a man that he should lie, nor the sonne of man that he should repent*; Hath he said, and shall he not do it; or hath he spoken, and shall he not make it good? Cast thine

G 3

eyes

Rev. 6. 10.
2 Cor. 2.
20.
Revel. 1.
Numb.
23. 10.

Josh. 23.
14.

eyes back upon his dealings with his Israel, a people unthankfull enough : and deny, if thou canst, how punctuall he was in all his proceedings with them : Heare old Joshua, now towards his parting, professe : Behold, this day I am going the way of all flesh, & ye know in your hearts, & in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to passe unto you, and not one thing hath failed thereof; Heare the same truth attested many ages after by the wisest King; Blessed be the Lord (saith he) that hath given rest unto his people Israel, according to all that he promised; There hath not failed one
word

1 King.
8. 56.

word of all his good promise, which he promised by the hand of *Moses* his servant. And lest thou shouldst cavil that perhaps God takes greater liberty to himself in matter of his promises under the Gospel, then he formerly did under the Law; Let me challenge thy malice to instance in any one absolute promise, which God hath made since the beginning of the world unto this day, which he hath failed to performe; It is not, I grant, uneasie to name divers conditionate ingagements, both of favours, and judgements, wherein God hath been pleased to vary from his former intimations; and such alteration doth ful-well consist

with the infinite wisdom, mercy, and justice of the Almighty, for where the condition required, is not performed by man, how just is it with God either to withhold a favour, or to inflict a judgement; or, where he sees that an outward blessing promised (such a disposition of the soul as it may meet withall) may turn to our prejudice, and to our spirituall losse, how is it other then mercy to withdraw it? and in stead thereof to gratifie us with a greater blessing undesired? In all which, even our own reason is able to justifie the Almighty; for can we think God should be so obliged to us, as to force favours upon us, when we will
needs

needs render our selves incapable of them : or so tied up to the punctuality of a promise, as that he may not exchange it for a better :

The former was *Eli's* case who received this message from the man of God sent to him for that purpose: *The Lord God of Israel saith; I said indeed that thy house, and the house of thy father should walk before me for ever; but now the Lord saith; Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.*

God meant the honour of the Priesthood to the family of *Eli*; but what? was it in so absolute termes, that how ever they dishonored God, yet God was bound to

G 5 honour

1 Sam. 2.
30.

honour them: All these promises of outward favours do never other then suppose an answerable capacity in the receiver; like as the menaces of judgement (how ever they found) do still intend the favourable exception of a timely prevention by a serious repentance. And though there be no expresse mention of such condition in the promises and threatnings of the Almighty: yet it is enough that he hath once for all made knowne his holy intentions to this purpose by his Prophet; *At what instant I shall speak concerning a nation, and concerning a kingdome to pluck up, and to pull down, and to destroy it; If that nation against whom I have pronounced,*

Jer. 18. 7,

8,

pronounced, turn from their evil; I will repent of the evil that I thought to do unto them; And, at what instant I shall speak concerning a nation, and concerning a kingdom to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

The message of Hezekiah's death, and Niniveh's destruction was, in the letter, absolute, but in the sense and intention, conditionate; with such holy and just reservations are all the promises and threats of the Almighty in these temporall regards; whiles they alter therefore, he changeth not; but for his spirituall ingagements, that
word

9.

10.

Pfal. 89.
33, 34.

word of his shall stand everlastingly, *I will not suffer my faithfulness to faile; My covenant will I not break, nor alter the thing that is gone out of my mouth:* Indeed this is

Pfal. 77.

7,

8,

9,

10.

the Tentation, wherewith thou hast formerly set some prime Saints of God, very hard: How doth the holy Psalmist hereupon break out into a dangerous passion? *Will the Lord cast off for ever? and will be favorable no more? Is his mercy clean gone for ever? doth his promise faile for evermore? hath God forgotten to be gracious? hath he shut up his tender mercies in displeasure?* Lo, the man was even falling, yet happily recovers his feet; *And I said, this is mine infirmity; thine infirmity sure*

sure enough (O *Asaph*) to
make question of the ve-
racity and unfailbleness of
the sure mercies, and promi-
ses of the God of truth: Well
was it for thee, that thy God,
not taking advantage of thy
weaknesse, puts forth his gra-
cious hand, and staies thee
with the seasonable confide-
ration of the years of the
right hand of the most high;
with the remembrance of
the works of the Lord, and
of his wonders of old; these
were enough to teach thee
the omnipotent power, the
never-failing mercy of thy
maker and redeemer. In no
other plight through the
impetuoussnesse of this tem-
ptation was the man after
Gods owne heart, whiles he
cried

2. 11.

Psal: 116:

10, 11,

v. 10,

12,

cried out; *I was greatly afflicted, I said in my haste all men are liars.* the men that he misdoubted were surely no other then Gods prophets, who had foretold him his future prosperity, & peaceable settlement in the throne; these (upon the cross occurrences he met with) is he ready to censure as lyers; and through their sides, what doth he but strike at him that sent them? But the word was not spoke in more haste, then it was retracted; *I believed, therefore I spake;* and the sense of mercies doth so overtake the sense of his sufferings, that now he takes more care what to retribute to God for his bounty, then he did before how to receive it, & pitches him-

himselfe upon that firme
ground of all comfort, *Oh*
Lord, truly I am thy servant;
I am thy seruant, and the son
of thy handmaid; Thou hast
loosed my bonds. Here shall
I stay my soul against all thy
suggestions of distrust. O
thou malicious enemy of
mankind; building my self
upon that stedy rock of
Israel, whose word is, I am
Jehovah, I change not.

Thou tel'st me of deliveran-
ces promised, yet ending in
utter mis-carriages; of pro-
visions vanished into want:
Why dost thou not tell me
that even good men die?
These promises of earthly
favours to the godly declare
to us the ordinary course,
that God pleaseth to hold in
the

the dispensation of his blessings : which he so ordereth, as that generally they are the Lot of his faithfull ones, for the encouragement and reward of their services ; and contrarily his judgements befall his enemies, in part of payment ; But yet the great God, who is a most free agent, holds fit to leave himselfe at such liberty, as that sometimes for his own most holy purposes, hee may change the scene : which yet he never doth, but to the advantage of his owne ; so as the oppressions & wrongs which are done to them, turn favours ; The Hermite in the story could thank the thiefe that rob'd him of his provision, for that he helpt him

him so much the sooner to his journies end; and indeed, if being stripped of our earthly goods, we be stored with spirituall riches; if whiles the outward man perisheth, the inward man be renewed in us; if for a little bootlesse honour here, we be advanced to an immortall glory; if we have exchanged a short and miserable life, for a life eternally blessed; finally if we lose earth, and win heaven, what cause have we to be other then thankfull? whereto we have reason to adde, that in all these gracious promises of temporall mercies, there is ever to be understood the exception of expedient castigation, and the meet portage of the Crosse;

Crosse; which were it not to be supplied, Gods children should want one of the greatest proofs of his fatherly love towards them: which they can read even written in their own blood; and can blesse God in killing them for a present blessednesse. So as after all thy malice, Gods promises are holy, his performances certain, his judgments just, his servants happy.

X. TEMPTATION.

*Thou art more nice then needs;
 Your preachers are too strait-
 laced in their opinions, and
 make the way to heaven nar-
 rower then God ever meant
 it;*

it; Tush, man, thou maist be
 saved in any religion: Is
 it likely that God will be so
 cruell, as to cast away all the
 world of men in the severall
 varieties of their professi-
 ons, and save only one poor
 handfull of reformed Chri-
 stians? Away with these
 scruples; A generall belief,
 and a good meaning will
 serve to bring thee to hea-
 ven, without these busie dis-
 quisitions of the Articles of
 faith.

Repelled.

IT is not for good that
 thou makest such liberall
 renders to my foule; thou
 well know'st how ready
 mans nature is to lay hold
 on any just liberty that may
 be

Mat. 7. 13.

be allowed him; and how repiningly it stoops to a restraint; but this which thou craftily suggestest to mee (wicked spirit) is not liberty, it is licentiousnesse: Thou tell'st me the way to heaven is as wide as the world; but the spirit of truth hath taught me, *that strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it*: I know there is but one truth, and one life, and one way to that life; and I know who it was that said, *I am the way, the truth, and the life*; He who is one of these, is all; My Saviour who is life, the end of that way, is likewise the way that leads unto that end; neither is there any way

way to heaven but he ; All that is besides him , is by-pathes and errour ; And if any Teacher shall enlarge, or straiten this way Christ, let him be accursed. And if any Teacher shall presume to chalk out any other way then Christ, let him be accursed ; Tell not me therefore of the multitudes of men, and varieties of religions that there are in the world ; If there were as many worlds as men, and every of those men in those worlds, were severed in religion ; yet, I tell thee, there is but one heaven, and but one gate to that heaven, and but one way to that gate ; and that one gate, and way, is Christ ; without whom there-

therefore there can be no entrance. It is thy blasphemy to charge cruelty upon God, if he do not (that whereof thou wouldst most complaine, as the greatest loser) set heaven open on all sides to whatsoever comers: Even that God and Saviour which I possesseth and disposeth it, hath told us of a strait gate, and a narrow way; and few passagers. In vaine dost thou move me to affect to be more charitable then my redeemer: He best knows what he hath to do with that mankind, for whom he hath paid so dear a price; Yet, to stop thy wicked mouth; that way which in comparison of the broad world is narrow, in it selfe

himselſe hath a comfortable latitude; Chriſt extendeth himſelſe largely to a world of believers: This way lies open to all; no nation, no perſon under heaven is excluded from walking in it; Yea all are invited by the voice of the Goſpel to tread in it: and whoſoever walks in it with a right foot, is accepted to ſalvation.

How far it may pleaſe my Saviour to communicate himſelſe to men, in an implicate way of beliefe; and what place thoſe generall and involved apprehenſions of the redeemer may find for mercy, at the hands of God, he only knows that ſhall judge: this I am ſure of, that without this Saviour, there can
be

A&T. 10.
35.

1 Joh. 5.
12.

be no salvation; *That in every nation he that feareth God, and worketh righteousness is accepted with him; That he that hath the Son, hath life, and he that hath not the Son hath not life.*

As therefore we do justly abhor that wild scope of all religions, which thou suggestest; so we do willingly admit a large scope in one true religion; so large as the author of it hath thought good to allow: For we have not to do with a God that stands upon curiosities of believe; or that, upon pain of damnation, requires of every believer an exquisite perfection of judgment, concerning every capillar veyne of Theologicall truth; it is enough

enough for him if we be
right for the main substance
of the body; He doth not
call rigorously for every
stone in the battlements, it
sufficeth, for the capacity of
our salvation, if the founda-
tion be held intire: It is thy
sclander therefore that wee
confine Truth, and blessed-
nesse to a corner of Refor-
med Christians; no; wee
seek and find it every where,
where God hath a Church;
and Gods Church we know
to be Universall: Let them
be Abassines, Cophties, Ar-
menians, Georgians, Jaco-
bites, or what ever names
either sclander, or distinction
hath put upon them; if they
hold the foundation firme,
(howsoever disgracefully
H built

1 Cor. 3.
12.

Revel. 21.
12.

built upon with wood, hay, stubble) wee hold them Christs, we hold them ours. Hence it is, that the new Jerusalem is for her beauty, and uniformity set forth with 12 precious gates, (though for use and substance, one) for that from all coasts of heaven there is free access to the Church of Christ, and in him to life and glory.

He who is the Truth and the life hath said, *This is eternall life to know thee, and him whom thou hast sent.* This knowledge which is our way to life, is not alike attained of all; some have greater light, and deeper insight into it then others; That mercy which accepts of the least degree of the true
ap-

apprehension of Christ, hath not promised to dispense with the wilfull neglect of those who might know him more clearly, more exactly: Let those carelesse soules, therefore, which stand indifferent betwixt life and death, upon thy perswasion, content themselves with good meanings, and generalities of beliete, but for me I shall labour to furnish my self with all requisite truths; *and above all shall aspire towards the excellency of the knowledge of my Lord Jesus Christ; that I may know him, and the power of his resurrection, and the fellowship of his sufferings.*

Philip. :
8, 10.

The first of these is the
 fact that the world is
 not what it appears to be.
 It is a place of mystery
 and wonder, where the
 laws of nature are not
 always what we expect
 them to be. This is why
 we must be careful not
 to let our preconceptions
 of the world lead us
 astray. We must be
 open to the possibility
 that there are things
 we do not yet understand.
 It is this sense of
 wonder that has driven
 the greatest scientists
 of all time to their
 work. They were not
 content with what they
 knew, but they wanted
 to know more. They
 were driven by a desire
 to understand the
 universe as it really is,
 not as we imagine it to
 be. This is the spirit
 that we must have if
 we are to make any
 progress in our
 understanding of the
 world. We must be
 willing to question our
 assumptions and to
 follow the evidence
 wherever it leads us.
 Only in this way can
 we hope to uncover
 the true nature of
 the world and the
 laws that govern it.

TEMPTATIONS
REPELLED.

The second *Decade*.

Temptations
of
Discouragement.

confident in a promised mercy: Malicious tempter; how like thou art to thy selfe? when thou wouldst draw me on to my sins; then, how small, sleight, harmlesse, plausible they were? now thou hast fetch't me in, to the guilt of those foule offences, they are no lesse then deadly, and irremissible. May I but keep within the verge of mercy, thou canst not more aggravate my wickednesse against me, then I do against my selfe; thou canst not be more ready to accuse, then I to judge and condemn my selfe; Oh me, the wretchedest of all creatures, how do I hate my selfe for mine abominable sins; done with so high a hand, against such

a Majesty, after such light of knowledge, such enforcements of warning, such in-
dearments of mercy, such re-
luctations of spirit, such
check of conscience; what
lesse then hell have I deser-
ved from that infinite ju-
stice? Thou canst not write
more bitter things against
me, then I can plead against
my owne soule; But when
thou hast cast up all thy ve-
nome; and when I have pas-
sed the heaviest sentence a-
gainst my selfe, I, who am
in my selfe utterly lost, and
forfeited to eternall death, in
despight of the gates of hell
shall live, and am safe, in
my Almighty, and ever-blef-
sed Saviour who hath con-
quered Death and hell for
me.

me. Set thou me against my
felfe ; I shall set my Saviour
against thee ; urge thou my
debts, I show his full acquit-
tance : Sue thou my bonds,
I shall exhibit them can-
cell'd, and nayled to his
crosse : presse thou my hor-
rible crimes, I plead a par-
don sealed in heaven : Thou
tell'st me of the multitude,
and hainousnesse of my fins,
I tell thee of an infinite mer-
cy ; and what are numbers
and magnitudes to the infi-
nite ? To an illimited power
what difference is there be-
twixt a mountaine and an
ant-heape ? betwixt one and
a million ? were my fins a
thousand times more and
worfe then they are, there is
worth abundantly enough in
every

every drop of that precious blood which was shed for my redemption, to expiate them: Know, O tempter, that I have to doe with a mercy *which can die my scarlet sins, white as snow, & make my crimson, as wooll;* whose grace is so boundlesse, that if thou thy selfe hadst, upon thy fall, been capable of repentance, thou hadst not everlastingly perished; *The Lord is gracious, and full of compassion, slow to anger, and of great mercy; The Lord is good to all; and his tender mercies are over all his works;* And if there be a sin of man unpardonable, it is not for the insufficiency of grace to forgive it, but for the incapacity of the subject that should receive remission.

Thou

Esa. 1. 18.

Psal. 145.
8.

9.

1 Tim. 1.
15.

Thou feel'st to thy paine,
and losse, wherefore it was
that *the eternall sonne of God,*
Jesus Christ, came into the
world; *Even to save sinners!*
and if my owne heart shall
conspire with thee to accuse
me as the chiefe of those sin-
ners, my repentance gives
me so much the more claim,
and interest in his blessed re-
demption: Let me be the
most laden with the chaines
of my captivity, so I may
have the greatest share in
that all-sufficienc ransom.

And if thou who art the
true fiery serpent in this mi-
serable wildernesse, hast by
sin stung my soul to death,
let me (as I do) with peni-
tent and faithfull eyes but
look up to that brazen ser-
pent

pent which is lift up far a-
bove all heavens, thy poyson
cannot kill, cannot hurt me.
It is the word of eternall
truth, which cannot faile us,
*If we confesse our sins, he is
faithfull and just to forgive
us our sins, and to cleanse us
from all unrighteousnesse.*

1 Joh. 1. 9.

Lo, here, not mercy only,
but justice on my side; The
spirit of God saith not only,
if we confesse our sins, he is
mercifull to forgive our sins,
as he elsewhere speaks by the
pen of *Salomon*: but more;
he is *faithfull and just* to for-
give our sins; Our weaknesse
and ignorance is wont to flie
from the justice of our God,
unto his mercy; What can
we feare, when his very ju-
stice yeilds remission? That
justice

Proverb.
28. 13.

justice relates to his gracious promise of pardon to the penitent, whiles I do truly repent therefore, his very justice necessarily infers mercy, and that mercy forgiveness: Think not therefore, O thou malicious spirit, to affright me with the mention of Divine Justice; Wo were me if God were not as just, as mercifull; yea if he were not therefore mercifull because he is just, mercifull in giving me repentance, just in vouchsafing me the promised mercy and forgiveness, upon the repentance which he hath given me.

After all thy hainous exaggerations of my guilt, it is not the quality of the sin, but the disposition of the sinner that damns

damns the soule; If we compare the offensive acts of a *David*, and a *Saul*, it is not easie to judge whether were more foul; thou which stirred'st them up both to those odious finnes, made'st account of an equall advantage against both; but thine ayme failed thee; the humble and true penitence of the one saved him out of thy hands, the obdurednesse, and false-heartednesse of the other gave him up, as a prey to thy malice; It is enough for me that though I had not the grace to avoid my finnes, yet I have the grace to hate and bewaile them; that good spirit which thought not good to restraine me from sinning, hath beene graciously

onfly pleased to humble me
 for sinning. Yea such is the
 infinite goodnesse of my
 God to my poor soule, that
 those sins which thou hast
 drawn me into, with an in-
 tent of my utmost prejudice,
 and damnation, are happily
 turned, through his grace,
 unto my greatest advantage;
 for had it not been for these
 my sinfull miscarriages, had
 I ever attained to so cleare
 a sight of my owne frailty
 and wretchednesse: so deep
 a contrition of soule: so re-
 all experience of temptati-
 on: so hearty a detestation
 of sin: such tendernesse of
 heart: such awe of offen-
 ding: so fervent zeale of o-
 bedience: so sweet a sense
 of mercy: so thankfull a re-
 cognition

cognition of deliverance ?
What hast thou now gained, O thou wicked spirit, by thy prevalent temptations ?
What Trophees hast thou cause to erect for thy victory and my foyle ? Couldst thou have won me to a trade of sinning, to a resolution in evill, to a pleasure as in the commission, so in the memory of my sin, to a glorying in wickednesse, & then mightst have taken the advantage of snatching mee away in a state of unrepentance, thou mightst have had just cause to triumph in thy prey ; but now, that it hath pleased my God to shew me so much mercy, as to check me in my evill way, to work in me an abhorring of my sin, and of
my

my selfe for it, and to pull me out of thy clutches, by a true and seasonable repentance, thou hast lost a foule, and I have found a Saviour; Thou maist upbraid me with the foulnessse of my sins, I shall blesse God for their improvement.

II. T E M P T A T I O N

Alas, poore man, how willing thou art to make thy selfe believe that thou hast truly repented; whereas this is nothing but some dump of Melancholy; or some relenting of nature after too much expence of spirits; or some irksome discontentment after a satiety and wearinesse of pleasure, or some slavish shrinking in upon the expectation

*Etation of a lash; true peni-
tence is a spirituall business,
an effect of that grace which
was never incident into thy
bosome*

Repelled.

MAlicious tempter, it is
my no small happinesse
that thou art not admitted to
keep the key of my heart, or
to look into my brest, to see
what is in my bosome; and
herefore thou canst not, out
of knowledge, passe any cen-
sure of my inward dispositi-
ons; onely wilt be sure to
suggest the worst; which the
falses it is, the better doth it
become the father of lies;
But that good spirit which
hath wrought true repen-
tance in my heart, witness-
eth,

seth, together with my heart, the truth of my repentance. Canst thou hope to perswade me, that I do belie, or mis-know my own grief? Do not I feele this heart of mine bleed with a true inward remorse for my finnes? Have I not poured out many hearry sighs, and tears for mine offences? Do I not ever looke backe upon them with a vehement loathing and detestation? Have I not with much anguish of soule confessed them before the face of that God whom I have provoked?

Think not now to choak me with a *Gain*, or *Saul*, or *Judas*, which did more, and repented not; & to fasten upon me a worldly sorrow that worketh

worketh Death; No wicked one, after all thy depravations, this grief of mine looks with a farre other face then theirs, and is no other then a *Godly sorrow working repentance to salvation, not to be repented of*; theirs was out of the horror of punishment, mine out of the sence of displeasure; theirs for the doom and execution of a severe Judge, mine for the frownes of an offended father; theirs attended with a wofull despaire, mine with a weeping confidence; theirs a preface to Hell, mine an introduction to salvation. And since thou wilt needs disparage, and mis-call this godly disposition of mine; Lo, I challenge this envie of thine to call

2 Cor. 7.
10.

1 Cor. 7:
11.

call it to the Test, and to examine it thoroughly whether it agree not with those unfayling rules of the symptoms and effects of the sorrow, which is according to God: Hath not here been a true carefulnesse; as to be freed and acquitted from the present guilt of my sin; so to keep my soul unspotted for the future; both to work my peace with my God, and to continue it? Hath not my heart earnestly laboured to cleare it selfe before God, not with shuffling excuses, and flattering mitigations; but by humble and sincere confessions of my owne vilenesse? Hath not my brest swell'd up with an angry indignation at my sinfull miscarriages?

carriages? have I not seriously rated my selfe, for giving way to thy wicked temptations? Have I not trembled, not only at the apprehension of my owne danger by sin, but at the very suggestion of the like offence? have I not been kept in awe with the jealous feares of my miserable frailties, lest I should be againe ensnared in thy mischievous ginnes? Have I not felt in my selfe a fervent desire above all things to stand right, in the recovered favour of my God; and to be strengthened in the inner man with a further increase of grace, for the preventing of future sins; and giving more glory to my God, and Saviour?

our? Hath not my heart within me burn'd with so much more zeale to the honour and service of that Majesty which I have offended, as I have more dishonoured him by my offence? hath it not been inflamed with just displeasure at my selfe, and all the instruments & means of my mis-leading? Lastly, have I not false foule upon my selfe for so easie a seduction? have I not chastised my self with sharp reproofs, have I not held my appetite, short, and upon these very grounds, punished it with a deniall of lawfull contentments? have I not thereupon tasked my selfe with the harder duties of obedience? and doe I not now resolve,
and

and carefully indeavour to walke conscionably in all the wayes of God; Maligne therefore how thou wilt; my repentance stands firme against all thy detractions, and is not more impugned by thee on earth, then it is accepted in heaven.

III. T E M P T A T I O N

Thou hast small reason to bear thy self upon thy repentance; it is too slight; seconded with too many relapses, too late, to yeild any true comfort to thy soule
Repelled.

NOr thus can I be discouraged by thee, malicious
I spirit;

spirit; The mercy of my God hath not let any stint to the allowed measure of repentance; Where hath he ever said; Thus farre shall thy penitence come, else it shall not be accepted? It is truth that he calls for, not measure; That happy thief, whom my dying Saviour rescued out of thy hands, gave no other prooffe of his repentance, but, *We are justly here; and receive due reward of our deeds*; yet was admitted to attend his Redeemer from his Crosse to his Paradise.

Luke 23.
41.

Neither do we heare any words from penitent *David* after his foule crimes, but, *I have sinned*; Not that any true penitent can be afraid
of

of too much compunction of heart; and is ready to dry up his teares too soone; rather pleasing himselfe with the continuance and paine of his own smart; but that our indulgent father, who takes no pleasure in our misery, is apt to wipe away the teares from our eyes, contenting himself only wth the syncer- nesse, not the extremity of our contrition: Thy malice is altogether for extreams; either a wild security, or an utter desperation; that holy and mercifull Spirit, who is a professed lover of man- kind, is ever for the meane; so hating our carelesnesse that he will not suffer us to want the exercises of a due humiliation; so abhorring
I 2 despair,

despaire, that he abides not to have us driven to the brinke of that fearfull precipice. As for my repentance, therefore it is enough for me that it is sound, and serious for the substance; yet, withall, (thanks be to that good Spirit that wrought it) it is graciously approveable even for the measure; I have heartily mourned for my finnes, though I pined not away with sorrow; I have broken my sleep for them, though I have not watered my couch with my teares; and, next to thy selfe, I have hated them most: I have beaten my brest, though I have not rent my heart; and what would I not have done, or given that I had not sinned? Tell not
me

me that some worldly crosses have gone nearer to my heart, then my sins ; and that I have spent more teares upon the losse of a sonne, then the displeasure of my heavenly father ; The father of mercies will not measure our repentance by these crooked lines of thine ; he knows the flesh and bloud we are made of ; and therefore expects not we should have so quick a sense of our spirituall, as of our bodily affliction ; it contentes him that we set a valuation of his favour, above all earthly things ; and esteeme his offence the greatest of all evils that can befall us : and of this judgement and affection it is not in thy power to bereave my soule.

worke ; and given thee faire advantages against my selfe, by so dangerous a neglect ; but blessed be my God that he suffer'd not these advantages to be taken ; I had been utterly lost, if thou hadst surprized me in my impenitence : but now, I can look back upon my perill well passed, and defie thy malice : No time can be prejudiciall to the king of heaven ; no season can be any barre either to our conversion, or his mercifull acceptance : It is true, that latenesse gives shrewd suspitions of the truth of repentance ; but where our repentance is true, it cannot come too late. Object this to some formall soules, that having lavisht
out

out the whole course of their lives in wilfull sensuality & profanenesse, thinke to make an abundant amends for all, on their death-beds with a fashionable, *Lord have mercy*; These whom thou hast mockt and drawn on with a stupid security all their days, may well be upbraided by thee, with the irrecoverable delay of what they have not grace to seek; but that soule which is truly touched with the sense of his sin; and in an humble contrition makes his addresse to God, and interposes Christ betwixt God and it selfe, is in vain scarred with delay; and finds that his God makes no difference of houres. Do I not see the Prodigall in the Gospel,

Luke. 15.
14, 15, &c.

after he had run himselſe quite out of breath & means, yet at the laſt caſt, returning, and accepted? I do not hear his father aſterely ſay, Nay, unthrift, haſt thou come whiles thou haſt ſome bags left, I ſhould have welcomed thy returne as an argument of ſome grace, and love: but now that thou haſt ſpent all; and neceſſity, not affection drives thee home, keep off, and ſtarve; but the good old man runs, and meets him, and falls on his neck and kiſſes him, and calls for the beſt robe, and the fatted calfe: Thus, thus deals our heavenly Father with us wretched ſinners; if after all refuges vainly ſought, and all gracious opportunities careleſly neglected,

neglected, we shall yet have sincere recourse to his infinite mercy, the best things in heaven shall not be too good for us.

IV. TEMPTATION

Tush! What dost thou please thy selfe with these vaine thoughts? if God cared for thee, couldst thou be thus miserable?

Repelled.

AWay thou lying Spirit; I am afflicted; but it is not in thy power to make me miserable: And did I yet smart much more, wouldst thou perswade me to measure the favour of my God by

Eccles. 9. 2.

by these outward events ? Hath not the Spirit of Truth taught me that in these external matters, *All things come alike to all; there is one event to the righteous and to the wicked; to the good and cleane, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; & he that sweareth, as he that feareth an Oath.* But if there were any judgement to be passed upon these grounds, the advantage is mine; I smart, yea I bleed under the hand of my heavenly father; *Whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.* Lo, there cannot be so much paine in the stripes, as there is comfort in the

Heb. 12. 6.

the love of him that layes
them on; He were not my
father if he whip't me not;
Truth hath said it, *if ye be
without chastisements, ye are
bastards, and not sonnes*: He
cannot but love me, whiles
he is my father: and let him
fetch bloud on me, to he love
me: After all thy malice, let
me be a bleeding son to such
a father; whiles thy base-
borne children enjoy their
ease.

Impudent tempter, how
canst thou from my suffe-
rings argue Gods disfavour,
when thou knowest that he
whom God loved best, suf-
fered most? The eternall
Sonne of his love, that could
truly say, *I and the Father
are one*, indured more from
the

Heb. 12.8.

2 Tim. 2.
12.

shall surely overtake him in heaven; for if we suffer with him, we shall also reign with him.

It is still thy policy, O thou envious Spirit, to fill mine eyes with the croffe; and to represent nothing to my thoughts, but the horror and paine of suffering, that so thou may'st drive me to a languishing dejectednesse of spirit, and despaire of mercy; But my God hath raised and directed mine eyes to a better prospect, quite beyond thine, which is a crowne of glory. I see that ready to be set upon my head after my strife, and victory, which were more then enough to make amends for an hell upon earth: In vaine should I
hope

hope to obtaine it without a conflict; how should I overcome if I strive not? These struglings are the way to a conquest; After all these assaults the foyle shall bee thine, and mine shall be the glory and triumph; The God of Truth hath said it: *Be faithfull to the death, and I will give thee a crown of life.*

Thine advantage lies in the way, mine in the end; the way of affliction is rugged, deep, stiffe, dangerous; the end is faire, and greene, and strewed with flowers; *No chastening for the present seemeth to be joyous, but grievous; neverthelesse afterwards, it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

What

Heb. 12.
11.

Rom. 8. 18.

What if I be in paine here for a while? *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

Jam. 1. 4.

It is thy maliciousnesse that would make the affliction of my body the bane of my soule: but if the fault be not mine, that which thou intendest for a poyson shall prove a cordiall: *Let patience have her perfect work, and I am happy in my sufferings:*

2 Cor. 4.
17.

For our light affliction, which is but for a moment, worketh for us a farre more exceeding, and eternall weight of glory: Lo, it doth not only admit of glory, but works it for us; so as we are infinitely more beholden to our paine, then

to our ease; and have reason not onely to be well apayd, but to rejoyce in *tribulations*; knowing, *That Tribulation worketh patience, and patience experience, & experience hope; and hope maketh not ashamed.*

Rom. 5.3.

Tell mee if thou canst, which of those Saints that are now shining bright in their heaven, hath got thither un-afflicted? How many of those blessed ones have indured more, then my God wil allow thee to inflict upon my weaknesse? Some more, and some lesse sorrowes; all some, yea many: so true is that word of the chosen vessell, *That through much tribulation we must enter into the kingdome of God.*

Act. 14. 22.

By this then I see that I
am

am in my right way to that blessednesse I am travelling towards; Did I find my self in the smooth, pleasant and flowry path of carnall ease and contentment; I should have just reason to think my selfe quite out of that happy road; Now I know I am going directly towards my home; the abiding City which is above; So far therefore are my sufferings from arguing me miserable, that I could not be happy if I suffered not.

V. TEMP-

V. T E M P T A T I O N

Foolish man, how vainly dost thou flatter thy selfe in calling that a chastisement, which God intends for a judgment; in mistaking that for a rod of fatherly correction, which God laies on as a scourge of just anger, and punishment.

Repelled.

IT is thy maliciousnesse, O thou wicked spirit, ever to mis-interpret Gods actions; and to sclander the footsteps of the Almighty; But notwithstanding all thy mischievous suggestions, I can read mercy, and favour in my affliction; neither shall it be in the power of thy temptation

temptation to put me out of this just construction of my sufferings; For, what? Is it the measure of my smart that should argue Gods displeasure? How many of Gods dearlings on earth have indured more? What say'st thou to the man, with whom the Almighty did once challenge and foyle thee, the great patterne of patience; was not his calamity as much beyond mine, as my graces are short of his? Dost thou not heare the man after Gods owne heart say, *Lord, remember David and all his troubles?* Dost thou not hear the chosen vessell who was rapt up into the third heaven, complaine, *We are troubled on every side, yet not distressed;*

stressed; perplexed, but not in
 despaire; persecuted, but not
 forsaken; cast downe, but not
 destroyed. Of the Jewes five
 times received I forty stripes
 save one; Thrice was I beaten
 with rods; once was I stoned;
 thrice I suffered shipwrack, a
 night and a day I have been in
 the deep; In journeying often,
 in perils of waters, in perils of
 robbers, in perils by my owne
 countrymen, in perils by the
 heathen, &c. In wearinesse and
 painfulnesse, in watchings of-
 ten, in hunger and thirst, in fa-
 stings often, in cold and naked-
 nesse; Yea which was worse
 then all these, dost thou not
 heare him say, There was
 given to me a thorne in the
 flesh, the messenger of Satan to
 buffet me? Dost thou not

2 Cor. 11.

24,

25,

26,

27,

too well know (for thou wert the maine actor in those wo- full Tragedies) what cruell torments the blessed Martyrs of God in all ages have undergone for their holy profession : None upon earth ever found Gods hand so heavy upon them, none upon earth were so dear to heaven ; The sharpnesse therefore of my pangs can be no prooffe of the displeasure of my God ; Yea contrarily, this visitation of mine (what ever thou suggestest) is in much love and mercy : Had my God let me loose to my owne waies, and suffered me to run on carelesly in a course of sinning without check, or controll, this had been a manifest argument of
an

an high and hainous displea-
 sure : God is grievously an-
 gry when he punishes sin-
 ners with prosperity ; for
 this shows them reserved to
 a fearfull damnation ; but
 whom he reclaimes from evil
 by a severe correction, those
 he loves, there cannot be a
 greater favour then those sa-
 ving stripes ; *When wee are
 judged, we are chastened of the
 Lord that we should not be con-
 demned with the world.*

Besides, the manner of the
 infliction speaks nothing but
 mercy ; for, what a gentle
 hand doth my God lay up-
 on me ? as if he said, I must
 correct thee, but I will not
 hurt thee ; what gracious re-
 spites are here ; what favou-
 rable inter-spirations ; as if

K

God

I Cor. II.
 32.

God bade me to recollect my selfe; and invited me to meet him by a seasonable humiliation; This is not the fashion of anger and enmity; which ayming only at destruction, indevours to surprize the adversary, and to hurry him to a sudden execution.

Neither is it a meer affliction that can evince either love or hatred; all is in the attendants, and entertainment of afflictions; Where God means favour, he gives together with the crosse an humble heart, a meek spirit, a patient submission to his good pleasure, a willingnesse to kisse the rod, and the hand that wields it, a faithfull dependence upon that arme
from

ting and repining at the smart; a perverse alienation of affection, and a rebellious swelling against God; an utter dejection of spirit, and lastly an heartlesse despaire of mercy. Those with whom thou hast prevailed so far as to draw them into this deadly condition of soule, have just cause to thinke themselves smitten in displeasure; but as for me, blessed be the name of my God, my stripes are medicinall, and healing: *Let the righteous God thus smite me, it shall be a kindnesse; and let him reprove me, it shall be an excellent oyle that shall not break my head.*

VI. TEMPTATION.

Away with these superstitious feares, and needlesse scruples wherewith thou fondly troublest thy selfe, as if God that sits above in the circle of heaven regarded these poore businesses that passe here below upon earth; or cared what this man doth, or that man suffereth: Dost thou not see that none prosper so much in the world as those that are most noted for wickednesse? and dost thou see any so miserable upon earth as the holiest? Could it be thus if there were providence that over-looks and over-rules these earthly affairs?

Repelled.

THe Lord rebuke thee,
Satan; Even that great

K 3

Lord

Lord of heaven and earth,
 whom thou so wickedly
 blasphemest; wouldst thou
 persuade me that he who is
 infinite in power, is not also
 infinite in providence? He
 whose infinite power made
 all creatures, both in heaven
 above, and in earth beneath,
 shall not his infinite provi-
 dence govern and dispose of
 all that he hath made? Lo,
 how justly the spirit of wis-
 dome calls thee, and thy cli-
 ents, fools, & brutish things;
*They say, the Lord shall not see,
 neither shall the God of Jacob
 regard; Understand ye brutish
 among the people; and ye fools,
 when will ye be wise? He that
 planted the ear, shall he not
 heare? he that formed the eye,
 shall not he see? he that tea-
 cheth*

Psal. 94. 7,

8,

9,

10.

*cheth man knowledge, shall not
be know ?* It was no limited
power, that could make this
eye to see, this eare to heare,
this heart to understand; and
if that eye which he hath
given us, can see all things
that are within our prospect;
and that eare that he hath
planted, can heare all sounds
that are within our com-
passe; and that heart that he
hath given us, can know all
matters within the reach of
our comprehension; how
much more shall the sight,
and hearing, and knowledge
of that infinite Spirit (which
can admit of no bounds) ex-
tend to all the actions and e-
vents of all the creatures,
that lie open before him that
made them ?

Act. 17. 28.

It is *in him* that we live, and move, and have our being; and can we be so sottish, as to think we can steale a life from him, which he knows not of? or a motion that he discerneth not?

Mat. 10.
29.

That word of his by whom all creatures were made, hath told me, *that not one sparrow* (two whereof are sold for a farthing) *can fall to the ground without my heavenly Father;* yea, *that the very hairs of our heads* (though a poor, neglected excrement) *are all numbered:* and can there be any thing more sleight then they? How great care must we needs think is taken of the head, since not an haire can fall unregarded?

1 Sam. 2. 7,

The Lord maketh poor and maketh

maketh rich; he bringeth down
and lifteth up: He raiseth up
the poor out of the dust, and lif-
teth up the begger from the
dungbill, to set them among
princes, and to make them in-
herit the throne of glory; for
the pillars of the earth are the
Lords, and he hath set the
world upon them.

v. 8.

Even Rabshakeh himselve
spake truer then he was a-
ware of; *Am I now comne up
without the Lord against this
place?* No certainly, thou
insolent blasphemmer, thou
couldst not movethy tongue,
nor wag thy finger against
Gods inheritance, without
the providence of that God,
who returned answer to thy
proud Master, the King of
Assyria; *I know thy abode,*

2 Kings
18. 25.

2 Kings
19. 27,
28.

and thy going out, and thy coming in, and thy rage against me; Thy rage, and thy tumult is come up into my ears; therefore I will put an hooke in thy nose, and my bridle in thy lips: and I will turn thee back by the way by which thou camest: So true is that word of Elihu;

Job 34. 21.

His eyes are upon the waies of man; and he seeth all his goings; there is no darknesse, nor shadow of death, where the workers of iniquity may hide themselves; Seconded by the holy Psalmist; The Lord looketh from heaven, he bebaldeth all the sons of men; From the place of his habitation he looketh upon all the inhabitants of the earth.

Psal. 33.
13, 14.

Neither is this divine providence confined onely to man,

man, the prime peece of this visible creation; but, it extends it self to all the workmanship of the Almighty: O Lord how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches: So is the great and wide Sea; wherein are things creeping innumerable, both small and great beasts; these wait all upon thee, that thou maist give them their meat in due season; thou givest it them, they gather; thou openest thy hand, they are filled with good: The young Lyons roar after their prey; and seek their meat from God; The ravens neither sow nor reap, nor have any store-house, or barn, yet God feedeth them; The Lillies toyle not, nor spin, yet the great

Pfal. 104.

24.

25.

27.

Pfal. 104.

21.

Luk. 12.

24.

27.

Job 12.
9, 10.

great God cloaths them with more then *Salomons* glory. *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soule of every living thing; and the breath of all mankind.* What dost thou then, O thou false spirit, thinke to choak divine providence with the smalnesse, and multitude of objects? as if quantities or numbers could make any difference in the Infinite? as if one drop of water were not all one to the Almighty, with the whole deep? One corne of sand with the whole masse of the earth? as if that hand which graspeth the large circumference of the highest heaven could let slip the
the

the least flye, or worme upon earth? When thou feelest, to thy paine, that this eye of omniscience, and this hand of power reaches even to thy neithermost hell; and sees and orders every of those torments wherewith thou art everlastingly punished; and at pleasure puts bounds to thy malicious indevours against his meanest creatures upon earth?

Thou tellest me of the wickedest mens prosperity; This is no new dart of thine, but the same which thou hast throwne, of old, at many a faithfull heart; Holy *Job*, *David*, *Feremie* felt the dint of it; not without danger, but without hurt.

It is true; Wicked men flourish;

flourish; what marvell is this? The world loves his owne: Doth any man wonder to see the weeds overtop the good herbes? They are natives to that soyle, whereto the other are but strangers. Wicked men prosper; It is all the heaven they are like to have; and yet, alas, at the best, it is but a wofull one; how intermixed with sorrows and discontentments? how full of uncertainties? how certain of ruine, and confusion? It is a sure and sad interchange, whereof Father *Abraham* minds the man who was now more full of torment, then formerly of wealth; *Son, remember, that thou in thy life time receivedst thy good things;*

Luke 16.
25.

things, and Lazarus evil; but now he is comforted, and thou art tormented.

The wicked man prospers; but how long? I have seen the wicked in great power; and spreading himselfe like a green bay-tree; yet he passed away, and, lo, he was not; I sought him, but he could not be found.

Pfalm. 37.
35, 36.

The wicked prosper; Alas, their welfare is their judgement; God doth not owe them so much favour, as to afflict them: They walk on merrily towards a deadly precipice: The just God lets them alone; and will not so much as molest their jollity with a painfull check.

The wicked thrive in the world; How should they do other?

Prov. 1. 32.

other? Mammon is the God they serve, and what can he doe lesse then blesse them with a miserable advantage? for thus their wealth is made to them an occasion of falling; *The prosperity of fools shall destroy them.*

The wicked prosper; Let me never prosper if I envy them: Do not I see their day coming? Do not I know that they are meerly fed up to the slaughter? Wherefore do the cram'd fowles, and fatted Oxen fare better then their fellows? Is it out of favour, or is it that they are designed to the dresser? *Amnon* is feasted with his brethren, those that serve him see death in his face: *Belshazzar* triumphs in mirth,

mirth, and carouseth freely
in the sacred vessels; The
hand writes upon the wall,
*Thy dayes are numbred, thy
kingdome finished:* The re-
velling of the wicked, is but
a lightning before an eter-
nall death.

Thou tell'st me on the
the contrary, that the godly
are persecuted, afflicted, tor-
mented. It is true; None
knows it better then thy
selfe, who under the permis-
sion of the most High, art
the author of all their suffe-
rings. It is thou, the red Dra-
gon, that standest ready to
devoure the masculine issue
of Gods Church; It is thou,
that when the persecuted
woman flees into the wil-
dernesse, powrest out of thy
mouth,

Dan. 5. 26.

Heb. 11.
37.Revel. 12.
4.

13.

v. 15.

mouth, after her, floods of water to drowne her: It is thou that inspirest Tyrants with rage against the innocent Saints of God; and actuatest their hellish cruelty: But, when thou hast all done, the most wise and mighty arbiter of heaven turnes all this to the advantage of his deare ones upon earth: The blood of the Martyrs doth, and shall prove the seed of the Church; wherof every grain yeelds thirty, sixty, an hundred fold: Neither had the Church of God been so numerous, if there had been lesse malice in thy prosecution: And as for those severall Christians, that have undergone the worst of thy fury, they are so far from finding

Act. 7. 52.

ding cause of complaint,
 that they rejoyce and tri-
 umph in the happy issue
 of their intended miseries;
 They can say to thee as *Jo-
 seph* said of old, to his
 once-envious brethren; *Thou
 thoughtst evill against us, but
 God meant it unto good;* they
 had not now fate so glori-
 ously crowned in the high-
 est heaven, if thou hadst not
 persecuted them unto bloud.

None are so afflicted (thou
 saist) as the godly; True,
 their Saviour hath told them
 before hand what to trust
 to; *In the world ye shall have
 tribulation;* Have they any
 reason to looke for better
 measure then their blessed
 redeemer? *If the world hate
 you, (saith he) ye know that it
 hated*

Gen. 50.
 20.

Joh. 16. 33.
 Mat. 24. 9.
 Luk. 21.
 12, 13.
 Joh. 15. 18.
 2 Tim. 3.
 12, 19.

hated me before it hated you: If ye were of the world, the world would love his owne, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you; Now, welcome, welcome that hate that is raised from our deare Saviours love and election; Wo were us if we were not thus hated: Let the world hate, and hurt us thus still, so we may be the favorites of heaven.

None fare so ill on earth as the godly, both living and dead; The dead bodies of Gods servants, have they given to be meat to the fowls of the heaven, the flesh of his Saints, unto the beasts of the field, their bloud have they shed like water, and there was none to bury them;

psal. 79.

2,

3,

hē; They are become a reproach
 o their neighbours; a scorn and
 derision to them that are round
 about them. Oh the poor im-
 potent malice of wicked spi-
 rits, and men! What mat-
 ters it if our carcasses rot
 upon earth, whiles our souls
 shine in heavenly glory?
 What matters it, if for a
 while we be made a gazing-
 stock to the world, to Angels,
 and to men; whiles the Son
 of God hath assured us of an
 eternall royalty? To him that
 over-commeth will I grant to
 sit with me in my throne; even
 as I also overcame and am set
 downe with my Father in his
 throne.

None are so ill intreated
 as the godly: It is true, for
 none are so happy as they:

Blessed

4.

Rev. 16.6.

1 Cor. 4.9.

Rev. 3. 21.

make all heaven; but he hath a justice to glorifie, as well as a mercy : and (in the mean time) it is the just praise of his infinite power, wisdom, goodnesse, that he can fetch the greatest good, out of the worst of evils.

All things go crosse here; the righteous droop, the wicked flourish : The end shall make amends for all ; The world is a stage ; every man acts his part ; the wise compiler of this great interlude hath so contrived it ; That the middle Scenes show nothing but intricacy, and perplexednesse ; the unskilfull spectator is ready to censure the plot ; and thinks he sees such unpleasing difficulties in the carriage of affaires, as
can

can never be reconciled; but by that time he have fate it out, he shall see all brought about to a meet accordance; and all shut up in a happy applause. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.*

Jama. I. 12.

The world is an Apothecaries shop, wherein there are all manner of drugs, some poysonous, others cordiall; An ignorant, that comes in, and knows only the quality, not the use of those receits, will straight be ready to say; What do these unwholsome simples, these dangerous mineralls, these deadly juices here? But the learned, and
L skilfull

skilfull artist knows how to temper all these noxious ingredients, that they shall turn Antidotes, and serve for the health of his patient. Thus doth the most high and holy God order these earthly (though noxious) compositions, to the glory of his great name, and to the advantage of his chosen: So as that suggestion, wherewith thou meant'st to batter the divine providence of the Almighty, doth invincibly fortifie it; his most wise permission and powerfull overruling of evill actions and men through the whole world to his owne honour, & the benefit of his Church.

VII. T E M P.

VII. T E M P T A T I O N

*If God be never so liberall in
in his promises and sure in
performances of mercy, to
his own, yet what is that to
thee? thou art none of his,
neither canst lay any just
claime to his election;*

Repelled.

HOW boldly can I defie
thee, O thou lying spi-
rit, whiles I have the assu-
rance of him, who is the
word of Truth; How con-
fidently dare I challenge
thee upon that unfailing te-
stimony, which shall stand
till heaven and earth shall
passe; *Ye that have believed
in Christ, are sealed with that*

Mat. 5. 18.

Ephes. 1.

13.

L 2

holy

14.

holy spirit of promise, which is the earnest of our inheritance, untill the redemption of the purchased possession unto the praise of his glory: Lo here a double assurance, which all the powers of hell shall in vaine labour to defeat; The Almightyes Scale, and his Earnest: both made, and given to the believer; and therefore to me: In spight of all temptations I believe, and know whom I have believed; I can accuse my faith of weaknesse, thou canst not convince it of untruth; and all the precious promises of the Gospel, and all the gracious ingagements of God, are made, not to the measure, but to the truth of our believe; and why should not

I

I as truly know that I relie upon the word of my Saviour, as I know that I distrust, and reject thine? Since then I am a subject truly capable of this mercy, what can hinder me from enjoying it? Cheare thy selfe up therefore, O my soule, with this undefeisible confidence, that thou hast Gods seale, and his earnest for thy salvation. Even an honest man will not be lesse then his word; but if his hand have seconded his tongue, he holds the obligation yet stronger; but if his seale shall be further added to his hand, there is nothing that can give more validity to the graunt, or contract: yet, even of the value of Seales there is much dif-

ference: The Seale of a private man carries so much authority as his person; the seale of a Community hath so much more security in it, as there are more persons interested: But the signet of a King hath wont to be held, to all purposes, authentically; as we find (to omit *Ahab*) in the signatures of *Ahasuerus*, and *Darius*; Who desires any better assurance for the estate of him and his posterity, then the Great Seale? And behold here is no lesse then the great seale of heaven for my election and salvation; *Ye are sealed with the spirit of promise.*

But lest thou shouldst plead this to be but a graunt of the future, and therefore, perhaps,

perhaps, upon some interve-
nient mis-deamures, or un-
kindnesse taken, reversible ;
know that here is yet fur-
ther, an actual conveyance
of this mercy to me ; in that
here is an Earnest given me
before-hand of a perfect ac-
complishment: An earnest,
that both binds the assu-
rance, and stands for part of
payment of that great sum
of glory which abides for
me in heaven. This seale I
shew, this earnest I produce ;
so as my securance is unfai-
lable : And, that thou maist
not plead this Seale to be
counterfeit, set on only with
a stamp of presumption and
self-love ; know that here is
the true and cleare impressi-
on of Gods spirit in all the

lines of that gracious signa-
nature; a right (though
weak) illumination of mind
in the true apprehension of
heavenly things, sincerity of
holy desires, truth of incho-
ate holiness, unfainedness of
Christian charity, constant
purposes and indeavours of
perfect obedience: And as
for my earnest, it can no
more disappoint me, then
the hand that gave it; My
soule is possessed with true
(how ever imperfect) grace:
and what is grace but the be-
ginning of glory? and what
is glory but the consumma-
tion of grace? What should
I regard thy cavils, whiles I
have these pledges of the
Almighty? It is not in thy
power, malicious spirit, to
fever

fever those things which Gods eternall decree hath put together: Our *calling* and *election* are thus conjoyned from eternity; All the craft and force of hell cannot divorce them: *Whom he did predestinate them also he called; and whom he called them he also justified; and whom he justifieth them also he glorifieth;* It is true that outwardly many are called, but few chosen; but none are inwardly called which are not also chosen: in which number is my poore soule, whereto God hath shewed mercy in singling it out of this wicked world, into the liberty of the sons of God; For, do not I find my selfe sensibly changed from what

2 Pet. 1. 10.

Rom. 8. 30.

I was? am I not evidently freed from the bondage of those naturall corruptions, under which thou heldst me miserably captiv'd? Do I not hate the courses of my former disobedience? Do I not give willing care to the voice of the Gospel? Do I not desire and endeavour to conforme my selfe wholly to the will of my God and Saviour? Do I not heartily grieve for my spirituall faylings? Do not I earnestly pray for grace to resist all chy temptations? Do not I cordially affect the means of grace and salvation? Do I not labour in all things to keep a good conscience before God, and men? Are not these the infallible

fallible proofs of my calling, and the sure and certaine fruits of mine election? Canst thou hope to persuade me, that God will bestow these favours where he loves not? that he wil repent him of such mercies? That he will lose the thanks and honour of so gracious proceedings? Suggest what thou wilt; *I am more then confident, that he who hath begun this good work in me, will perform it untill the day of Jesus Christ.*

Do not I heare the chosen vessel tell his Thessalonians, that he knows them to be elected of God? And upon what grounds doth he raise this assurance? *For (saith he) our Gospel came not to you*

Philip. i.
6.

1 Thessal.
1. 4, 5.

you in word only, but also in power, and in the Holy Ghost: That which can assure us of another mans election, may much more secure us of our owne: the entertainment & successe of the Gospel in our souls. Lo, that blessed word hath wrought in me a sensible abatement of my corrupt affections; and hath produced an apparent renovation of my mind; and hath quickned me to a new life of grace, and obedience; this can be no work of nature; this can be no other then the work of that Spirit, *whereby I am sealed to the day of redemption;* My heart feels the power of the Gospel; my life expressees it; maugre all thy malice; therefore,

Ephes. 4;
39.

fore I am elected. When the gates of hell have done their worst, none of Gods children can miscarry; *For if children, then they are heirs; heirs of God, and joynt-heirs with Christ.* Now, as many as are led by the spirit of God, they are the sons of God; and this is the direction that I follow. There are but three guides that I can be led by; my own will, thy suggestions, the motions of Gods spirit. For my owne will, I were no Christian if I had not learn'd to deny it, where it stands opposite to the will of my God; as for thy suggestions, I hate and defie them; they are onely therefore the motions of that good Spirit which I desire to follow;

Rom. 8. 17.

Rom. 8. 14.

Psal. 119.
176.

follow; and if at any time, my owne frailty have be-
traied me to some aberrati-
ons, my repentance hath o-
vertaken my offence; and in
sincerity of heart, I can say
with an holier man; *I have
gone astray like a sheep: seek
thy servant, for I do not forget
thy commandements: All thy
malice therefore cannot rob
me of the comfort of mine
adoption.*

1 Joh. 4. 8
4. 7.

1 Joh. 3.
14.

It is no marvell if thou,
who art all enmity, canst not
abide to heare of love; but
God, who is love, hath told
me; *that love is of God, and
that every one that loveth is
borne of God; and that by
this we know that we have pas-
sed from death to life, because
we love the brethren; now,
my*

my heart can irrefragably witness to me, that I love God because he is good; infinitely good in himself, and infinitely good to me; and that I love good men because they are his sons, my brethren; I am therefore as surely passed from death to life, as if I had set my foot over the threshold of heaven.

VIII. TEMP-

VIII. T E M P T A T I O N

Alas, poor man, how grossly deludest thou thy selfe? thou talk'st of thy faith, and bearest thy selfe high upon this grace; and think'st to doe great matters by it; whereas the truth is, thou hast no faith, but that which thou mis-callest so, is nothing else but meer presumption.

Repelled.

IS it any wonder that thou should'st slander the graces of God, who art ever ready to calumniate the giver? No, tempter; Canst thou challenge this faith of mine, which thou censurest,

to be thine owne worke? such it should be, if it were presumption; Were it presumption, would'st thou oppose it? would'st thou not foster and applaud it as thine? The presumption is thine, who darest thus derogate from the gracious work of the Almighty; and fasten sin upon the holy Spirit; Mine is faith; yet so mine, as that it is his that wrought it: There is not more difference betwixt thee, and an Angel of light, then betwixt my faith, and thy presumption: True faith (such is mine, after all thy sclanderous suggestions) is grounded upon sound knowledge, and that knowledge upon an infallible word; Whereas presumption

sumption rests only upon opinion, and conceit, built upon the sands of self-love: Whence it is that the most ignorant are ever the most presumptuous; when the knowing soule sees what dangers it is to encounter, and provides for them with an awfull resolution.

True faith never comes without carefull and diligent use of meanes; The word, sacraments, praier, meditation are but enough with their conjoyned forces to produce so divine a work; whereas presumption comes with ease; it costs nothing, no strife, no labour to draw forth so worthlesse and vicious a disposition; yea rather corrupt nature is forward

ward not only to offer it to us, but even to force it upon our admission; and it is no small maistry to repell it.

True faith struggles with infidelity; this *Jacob* is wrestling with this *Esau* in the womb of the soule; and, if at any time, the worse part (through the violence of a temptation) get the start of the better, the hand laies hold on the heel, and suffers not it selfe to be any other then insensibly prevented; but recovers the light ere the suggestion can be fully compleated; and at last so far prevails, that the elder shall serve the younger; *This is the victory that overcomes the world, even our faith:*

1 Joh. 5.4.

Whereas presumption is
ever

Psal. 30. 6.

ever quiet and secure ; not fearing any perill ; not combating with any doubt ; pleasing it selfe in its owne ease and safety ; and in the confidence of a perpetuall prosperity can say, *I shall never be moved.*

A&. 15. 9.

True faith, wheresoever it is, purifieth the heart, and will not suffer any known sin to harbour there ; and is ever attended with care, awfulnesse, love, obedience :

Whereas presumption impures the soule, and works it to boldnesse, obduration, false joy, security, senselesse.

True faith grows daily ; like the graine of mustard-seed in the Gospel, which from small beginnings arises

to a tall, and large-spreading plant: presumption hath enough, and sits down contented with its own measure, applauding the happinesse of its own condition.

True faith, like gold, comes out pure from the fire of Temptation; and, like to sound friendship, is most helpfull in the greatest need; Presumption, upon the easiest triall, vanisheth into smoak and drosse, and is never so sure to faile us as in the evill day.

So then this firme affiance of mine, being grounded upon the most sure promises of the God of Truth, upon frequent use and improvement of all holy means; after many bickerings with thy motions

tions of unbelief; being attended with holy and purifying dispositions of the soule; and gathering still more strength, and growing up dayly towards a longed-for perfection; and which, now, thy experience convinces thee, to be most present and comfortable in the hour of Temptation, is true faith, not as thou falsly suggestest, a false presumption.

It is true, my unworthinesse is great, but I have to do with an infinite mercy; so as my wretched unworthinesse doth but heighten the glory of his most mercifull pardon and acceptation. Shortly then, wherethere is a divine promise of free grace and mercy, a true apprehension

prehesion and embracing of that promise; a warrant and acceptance of that apprehension, a willing relyance upon that warrant, a sure knowledge and sense of that relyance, there can be no place for presumption; This is the case betwixt God and my soule; His word of promise, and warrant that cannot deceive me, is: *He that believeth on the Son hath everlasting life; and, He that believeth in him that sent me hath everlasting life; and shall not come into condemnation, but hath passed from death to life;* My owne heart irrefragably makes out the rest; which is the truth of my apprehension, relyance, knowledge. Mine therefore is the faith; the

Joh. 3. 36.

Joh. 5. 24.

the presumption in casting
sclander upon the grace of
Gods spirit is thine owne.

IX. T E M P T A T I O N

*Thou thoughtest perhaps once,
that thou hadst some tokens
of Gods favour; but now,
thou canst not but find that
he hath utterly forsaken
thee, and withdrawing him-
self from thee, hath given
thee up into my hands, to
which thy sins have justly
forfited thee.*

Repelled.

BE not discouraged, O
thou weak soule, with
this malicious suggestion of
the enemy: Thou art not the
first,

first, nor the holiest that hath been thus assailed; So hard was the man after Gods owne heart driven with this Temptation; that he cries out in the bitternesse of his soul, *Will the Lord cast (me) off for ever? and will he be favourable no more? hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Is his mercy cleane gone for ever? doth his promise faile for evermore?* Thy case was his for the sence of the desertion, why should not his case be thine for the remedy? Mark how happily and how soon he recovers himself: *And I said, This is my infirmity; But I will remember the years of the right hand of the most high; I will*

Psal. 77. 7

9.

8.

77. v. 10,

11,

M

remember

12.

remember the works of the Lord; surely I will remember the wonders of old; I will meditate of all thy works: Lo, how wisely, and faithfully David retreats back to the sure hold of Gods formerly-experimented mercies, and there finds a sensible relieve: He, that when he was to encounter with the proud Giant, could before-hand arme himselfe with the proof of Gods former deliverances and victories, (*Thy servant slew both the lyon and the bear; and this uncircumcised Philistin shall be as one of them;*) now animates himself after the temptation against the spirituall Goliath, with the like remembrance of Gods ancient mercies, and indearments

1 Sam. 17:
36.

ments to his soule; as well knowing that, what ever we are, God cannot but be himself; *God is not as a man, that he should lie, neither the son of man, that he should repent;* Having loved his own, which were in the world, he loved them unto the end: Hast thou therefore formerly found the sure testimonies of Gods favour to thee, in the reall pledges of his holy Graces; live thou still, whiles thou art thus besieged with temptations, upon the old store; know, that thou hast to do with a God, that can no more change, then not be: Satan cannot be more constant to his malice then thy God is to his everlasting mercies. He may for a time

Num. 23.
19.

Joh. 13.1.

Esay 54. 7,

8.

be pleased to withdraw himself from thee; but it is, that he may make thee so much more happy in his re-appearance: It is his owne word, *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindnesse will I have mercy on thee, saith the Lord thy redeemer.*

In the case wherein thou now art, thou canst be no meet Judge either of Gods respects to thee, or thine owne condition; Can the aguish palate passe any true judgement upon the tast of liquors? Can the child entertaine any apprehension of his parents favour whiles he
is

is under the lash? Can any man looke that the fire should give either flame or heat, whiles it lies covered with ashes? Can any man expect fruit, or leaves from the tree in the midst of winter? Thou art now in a fit of temptation; thou art now smarting under the rod of correction; thy faith lies raked up under the cold ashes of a seeming desertion; the vegetative life of thy soul is, in this hard season of thy triall, drawne inward, and run downe to the root; thine estate is never the lesse safe for this, though more uncomfortable: wait thou upon Gods leisure with all humble submission; the event shall be

happy ; when the distemper is once over, thou shalt returne to thy true relish of Gods mercy ; when thine heavenly father shall smile upon thee, and take thee up in his armes, thou wilt see love in his late stripes ; when those dead ashes shall be removed, and the gleeds of grace stirred up againe in thee, thou shalt yeild both light, and warmth ; when the Sun of righteousnesse shall approach to thee, and with his comfortable beams draw up the sap into the branches, thou shalt bloffome and flourish ; In the meane time feare nothing ; only believe, and thou shalt see the salvation of the Lord ; Thy soule is in surer hands then thine
 M owne,

owne, yeathen of the greatest Angel in heaven; far out of the reach of all the powers of hell; *For our life is hid with Christ in God;* Hid; not lost, not laid open to all eyes; but hid; hid, where Satan cannot touch it, cannot find it; even with Christ in the heaven of heavens.

Feare not therefore, O thou feeble soule, any utter dereliction of thy God; Thou art bought with a price: God paid too deare for thee, and is too deeply ingaged to thee, to lose thee willingly; and for any force to be offered to the Almighty, what can men or Devils do?

And if that malignant spirit shall challenge any for-

M 4 feiture;

Coloff. 3.

Galat. 3.
10.Galat. 3.
13.Rom. 5.
20,
21.

feiture; plead thou thy full redemption: It is true; the eternall and inviolable law hath said, *Cursed is every one that continueth not in all things that are written in the book of the Law to do them;* and, *the soule that sinneth shall die;* Death and curle is therefore due to thee; But thou hast paid both of these, in thy blessed redeemer; *Christ hath redeemed us from the curse of the Law, being made a curse for us; Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace raigne through righteousnesse unto eternall life by Iesus Christ our Lord;* It is all one to pay thy debt in thine owne person, and by thy surety; Thy
gracious

gracious suerty hath staked
it down for thee to the ut-
most farthing: Be confident
therefore of thy safe condi-
tion; thou art no lesse sure,
then thine aduersary is ma-
licious.

M 5 X. TEMP-

X. TEMPTATION

Had God ever given thee any
 sure testimonies of his love,
 thou might'st perhaps pre-
 tend to some reason of com-
 fort and confidence. But the
 truth is, God never loved
 thee; he may have cast up-
 on thee some common fa-
 vours, such as he throwes a-
 way upon reprobates, but for
 the tokens of any speciall
 love that he bears to thee,
 thou never didst, never shalt
 receive any from him.

Repelled.

THis is language well-
 befitting the professed
 make-bate betwixt God and
 man; but know, O thou
 false

false tempter, that I have received sure and infallible testimonies of that special love, which is proper to his elect: First then, (as I have to do with a bountiful God, who where he loves, there he enriches; so) I have received most precious gifts from his hands; such as do not import a common, and ordinary beneficence, (which he scatters promiscuously amongst the sons of men) but such, as carry in them a dearness, and singularity of divine favour: even the greatest gifts, that either he can give, or man receive; For first he hath given me his *spirit, the spirit of Adoption, whereby I can call him Father*; for the assurance whereof

1 Joh. 4.
13.
Rom. 8. 15,

16.

of, *The Spirit it selfe beareth witnesse with our spirit, that we are the children of God: Deny, if thou canst, the invaluableneffe of this heavenly gift; and if thy malice cannot detract from the worth, but from the propriety; yeelding it to be great, but denying it to be mine; know, O thou envious spirit, that here is the witnesse of two spirits combined against thine; Were the testimonies single, surely I had reason to believe my owne spirit, rather then thine, which is a spirit of error; but now, that the spirit of God conjoines his inerrable testimony together with my spirit, against thy single suggestion, how just cause*

cause have I to be confident of my possession of that glorious, and blessed gift? Neither is that good spirit dead, or dumb, but vocall, and operative: it gives mee a tongue to call, God, Father; it teacheth me to pray; it helpeth mine infirmities, and maketh intercession for me, with groanings which cannot be uttered; It worketh effectually in me a sensible conversion; Even when I was dead in sins and trespasses, God, who is rich in mercy, for his great love wherewith he loved me, hath by this spirit of his quickned me together with Christ, and hath raised me up together with him: By the blessed effects therefore of this regenerating

Rom. 8. 26.

Ephes. 2. 1,

4,

5,

6,

regenerating Spirit happily begun in my soule. I find how rich a treasure the Father of mercies hath conveighed into my bosome. Besides, my life shows what is in my heart; it was a gracious word, that God spake to his people of old, and holds forever; *I will put my spirit within you, and cause you to walk in my statutes; I will also save you from all your uncleanneses;* The spirit of God can never be severed from obedience; If the heart be taken up with the holy Spirit, the feet must walke in Gods statutes; & both heart and life must be freed from all wilfull uncleanneses; I feel that God hath wrought all this in me; from him it is,

Ezek. 36.

27.

29.

1 Joh. 5.3.

is, that I do sincerely desire,
& indevout to make straight
steps in all the ways of God,
and to avoid, and abhor all
those foule corruptions of
my sinfull nature; Flesh and
bloud hath not, would not,
could not work this in me;
The Spirit therefore of him who
raised up Jesus from the dead
dwels in me; And if this be
not a pledge of his dearest
love, heaven cannot yeeld
one.

Rom. 8. 11.

Moreover, he hath be-
stowed upon mee another
gift, more worth then all
the world; his own son, the
son of his love, the son of his
nature by eternall generati-
on; Whom he hath not on-
ly given for me, in a genera-
lity with the rest of man-
kind,

kind, but hath by a speciall donation conveighed unto me, and, as it were put into my bosome; in that he hath enabled me by a lively faith to bring him home unto my soule; and hath thus by a particular application made him mine: so as my soule is not more mine, then he is my soules; And having given me his son, he hath with him given me all things: If there can be greater tokens of love then these, let me want them.

Besides his gifts, his carriage doth abundantly argue his love; were there a strangeness betweene God and my soule, I might well feare there were no other then overly respects from
him.

him towards me: but now, when I find he doth so freely and familiarly converse with his servant, and so graciously imparts himself to me; renewing the daily testimonies of his holy presence in the frequent motions of his good spirit, answered by the returns of an humble and thankfull obedience; there is not love onely, but intirenesse. What other is that poor measure of love, which our wretched meannesse can return unto our God, but a weak reflection of that fervent love which he bears unto us? It is the word of Divine Wisdome, *I love them that love me*, and the discipule of love can tell us the due order of love, *We love him, because*

Prov. 8. 17.

1 Joh. 4.
19.

TEMPERATURE

RECORDS

The third decade.

Temperature

of

Albany.

III. DECADE.

I. TEMPTATION.

Thou hast hitherto thus long
 given entertainment to thy
 sin, and no inconvenience
 hath ensued, no evil hath
 befallen thee, thy affaires
 have prospered better then
 thy scrupulous neighbours;
 why shouldst thou shake off a
 companion, that hath been
 both harmlesse, and pleasant?
 Go on man, sin fearlesly;
 thou shalt speed no worse then
 thou hast done; Go on, and
 thrive in thine old course,
 whiles some precisely consci-
 entious beg, and starve in
 their innocence. Repelled.

It is right so as wise
 Salomon observd of old:
 Because

Eccles. 8.
11.

*Because sentence against an evil
worke is not executed speedily ;
therefore the hearts of the sons of
men are fully set in them to do
evil. Wicked Spirit; What a
deadly fallacy is this which
thou puttest upon miserable
soules : Because they have
aged in their sins, therefore
they must die in them : be-
cause they have lived in sin,
therefore they must age in
it ; because they have pro-
spered in their sin, therefore
they must live in it ; whereas
all these should be strong ar-
guments to the contrary ;
There cannot be a greater
prooffe of Gods disfavour
then for a man to prosper in
wickednesse ; neither can
there be a more forcible in-
ducement to a man to for-
sake*

fake his sin, then this, that he hath entertain'd it: What dost thou other in this then persuade the poor sinner to despise the riches of the godnesse and forbearance, and long suffering of God; which should lead him to repentance; and after his hardnesse, and impenitent heart to treasure up unto himselfe wrath against the day of wrath, and revelation of the righteous judgement of God? What an horrible abuse is this of divine mercy? That which is intended to lead us to repentance, is now urged by thee to draw us from repentance; Should the justice of God have cut off the sinner in the fragrance of his wicked fast; there had

Rom. 2.4,

5.

had been no room for his penitence, and now God gives him a faire respice for his repentance, thou turnest this into a provocation of sinning; Let the case for the present be mine; If sin have so far bewitcht me as to win me to dally with it; must I therefore be wedded to it? or if I be once wedded to it, through the importunity of Temptation, shall I be tyed to a perpetuall cohabitation with that fiend, and not free my self by a just divorce? Because I have once yeilded to be evill, must I therefore be worse? Because I have happily, by the mercy of my God, escaped hell in sinning, shall I wilfully run my self headlong into the pit, by continuing

continuing in sin? No, wicked one, I know how to make better use of Gods favour, and my own miscarriages: I cannot reckon it amongst my comforts, that I prospered in evill; Let obdured hearts blesse themselves in such advantages; but I adore that goodnesse, that forbore me in my iniquity; neither dare provoke it any more. Thinke not to draw me on by the lucky successe of my sin; which thou hast wanted no indoeavour to promote; Better had it been for me, if I had fared worse in the course of my sinning; but had I been yet outwardly more happy, do I not know that God vouchsafes his showers, & his sun-shine

to the fields of those, whose persons he destines to the fire? Can I be ignorant of that, which holy *Job* observed in his time, *That the Tabernacles of the wicked prosper; and they that provoke God are secure, into whose hands God bringeth abundantly; That they spend their days in wealth, and in a moment go downe to the grave; and (as the Psalmist seconds him) There are no bands in their death; but their strength is firme; They are not in trouble like other men, therefore pride compasseth them about as a chaine; And let these jolly men brave it out in the glorious pompe of their unjust greatnesse; The same eyes that noted their exaltation, have also obser-*

Job 12. 6.

Job 21. 13.

Psal. 73. 4.

observed their downfall.

They are exalted for a little while (saith Job) but they are gone, and brought low; they are taken out of the way, as all others; and cut off, as the tops of the ears of corne. And in his answer to Zaphar; Where are the dwelling places of the wicked? Have ye not asked them that go by the way, and do ye not know their tokens? That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath; The eyes of the wicked (even those scornfull and contemptuous eyes, which they have cast upon Gods poor despised ones) shall faile, and they shall not escape; and their hope shall be as the giving up of the ghost.

Job 24. 24.

Job 11. 20.

How false an inference then is this, whereby thou goest about to delude my soule; Thou hast hitherto prospered in thy wickedness, therefore thou shalt prosper in it still, and ever; To morrow shall be as yesterday, and more abundant; As if the just God had not set a period to iniquity? As if he had not said to the most insolent sinner, as to the raging Sea, Here shalt thou stay thy proud waves: How many rich Epicures have with *Crassus*, sup't in *Apollo*, and broken their fast with *Beelzebub*, the prince of Devils? How many have lien downe to sleep out their surfeit, and have waked in hell? Were my times in thy hand, thou

thou wouldst not suffer me long to enjoy my sin; and forbear the seizure of my soule; but now they are in the hands of a righteous God, who is jealous of his owne glory; he will be sure not to over-pass those hours, which he hath set for thy torment, or my account.

Shortly therefore, I will withdraw my foot from every evil way; and walk holily with my God; however I speed in the world; Let me with the conscientious men beg, or starve in my innocence; rather then thrive in my wickednesse and get hell to boot.

II. T E M P T A T I O N

Sin still; thou shalt repent soon enough, when thou canst sin no more; Thine old age, and death-bed are fit seasons for those sad thoughts; It will go hard if thou maist not, at the last, have a mouthfull of breath left thee, to cry God mercy; And that is no sooner askt, then had; Thou hast to do with a God of mercies; with whom no time is too late, no measure too sleight to be accepted.

Repelled.

OF all the blessed Attributes of God, whereby he is willing to make himself known unto men, there
is

is none by which he more delights to be set forth, then that of mercy; When therefore he would proclaime his stile to *Moses*, this is the title which he most insists upon: *The Lord, The Lord God, mercifull and gracious, long suffering, and abundant in goodnesse, and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin;* And all his holy Heralds the Prophets have still been carefull to blazon him thus to the world; Neither is there any of those divine Attributes, that is so much abused by men, as this which is most beneficiall to mankind; For the wisdom of God every man professes to adore it; for the power of

Exod. 34.

6.

Num. 14.

18.

Psal. 103.

8.

Psal. 145.

8, 9.

Exod. 20.

6.

Psal. 86. 15.

Nehem. 9.

30, 31.

Lament. 3.

31.

Jona. 4. 2.

Mic. 7. 18.

Psal. 72. 13.

God every man magnifies it; for the justice of God; every man trembles at it; but, for the mercy, and long-sufferance of God, how apt are men and devils to wrong it by a sinfull mis-application? Wicked tempter, how ready art thou to mis-improve Gods patience to the encouragement of my sin; and to perswade me therefore to offend him, because he is good; and to continue in sin, because grace abounds; Thou bidst me sin still; God forbids me upon paine of death to sin at all; whether should I listen to? God calls me to a speedy repentance, thou perswadest me to defer it; whether counsell should I hold more safe? Surely there

there cannot be but danger
in the delay of it ; in the
speed there can be nothing
but a comfortable hope of
acceptation : It is not possi-
ble for me to repent too
soone ; too late I may : To
repent for my sin, when I
can sinne no more , what
would it be other then to be
fory that I can no more sin :
And what thank is it to me,
that I would, and am dis-
abled to offend ? Thou telst
me that mine age, and death-
bed are meet seasons for my
repentance ; As if time and
Grace were in my power to
command ; How know I
whether I shall live till age ?
yea till to morrow ? yea till
the next hour ? Doe not I
see how fickle my life is ?

And shall I with the foolish Virgins, delay the buying of my oyle, till the doores be shut? But, let me live; Have I repentance in a string, that I may pull it to me when I list? Is it not the great gift of that good Spirit, which breatheth when, and where it pleaseth? It is now offered to me in this time of Grace; if I now refuse it, perhaps I may seek it, with teares, in vaine: I know the gates of hell stand alwaies wide open to receive all commers; not so the gates of heaven; they are shut upon the impenitent, and never opened but in the seasons of mercy; The porches of *Bethesda* were full of cripples expecting cure; those waters were not al-

waies.

waies fanative ; if when the Angel descends and moves the water, we take not our first turne, we may wait too long : But of all other, that season whereon thou pitchest, my death-bed, is most unseasonable for this work, most serviceable for thy purpose ; How many thousand souls hast thou deluded with this plausible, but deadly, suggestion ? For then, alas, how is the whole man taken up with the sense of paine, with grappling with the disease, with answering the condoling of friends, with disposing the remainder of our estate, with repelling (then most importunate) temptations, with encountering the horrors and pangs
of

of an imminent dissolution ;
And what roome is there
then for a serious task of re-
pentance ? No, wicked one,
I see thy drift ; thou wouldst
faine perswade me to do like
some idle wanton servants,
who play, and talk out their
candle-light, & then go dark-
lings to bed ; I hate the mo-
tion, and do gladly embrace
this happy opportunity,
which God holds forth to
me, of my present conver-
sion.

Thou tell'st me how hard
it would be, if I should not
have one mouth-full of
breath, at the last, to implore
mercy ; I tell thee of many a
one that hath not had so
much ; neither hath it been
hard, but just, that those
who

who have had so many and earnest solicitations from a mercifull God, and have given a deafe eare to them; should not at the last have a tongue to aske that mercy, which they have so often refused.

But let me have wind enough left to redouble the name of mercy; am I sure upon so short warning to obtaine it? How many are there that shall say, *Lord, Lord*; and yet shall be answer'd, with *Depart from me, I know you not?* Do I not hear that God, whom vaine men frame all of mercy, say, even of his Israel; *I will not pity, nor spare, nor have mercy, but destroy them?* There is a time for judgement, as well as a
time

Jerem. 1:
14.

time for mercy ; neither of these may encroach upon other ; as judgement may not be allowed to seize upon the soule, during the season of mercy, so neither may mercy put forth it selfe to rescue the soule in an execution of judgement ; both must have their due turnes ; let me sue therefore for grace, ere the time of grace be over-passed ; Heaven is as a strong castle, whereto there is but one way of entrance ; the draw-bridge is let down all the day ; all that while the passage is open ; let me stay till night ; the bridge is hoyed up, the way precluded ; I may now stand without, and call long enough for an hopelesse admittance.

It

It shall be my care to get within those gates, ere my Sun be set ; whiles the willing neglecters of mercy shall find hell open, heaven inaccessible.

III. TEMP.

III. T E M P T A T I O N

*Thou art one of Gods chosen;
 Now God sees no sin in his
 elect; none therefore in
 thee; neither maist thou
 then take notice of any sin
 in thy selfe; or needest any
 repentance for thy sin.*

Repelled.

DEceitfull tempter; now
 thou wouldst faine flat-
 ter me into hell; and make
 Gods favour a motive of my
 damnation; I doubt not but
 I am, through Gods mercy,
 one of his chosen; his free
 grace in Christ my Saviour,
 hath put upon me this ho-
 nour; neither will I fear to
 challenge

challenge any of the happy priviledges of my Election; But that this should be one of the speciall prerogatives of Grace, that God should see no sin in me, I hate to hear; That God imputes no sin to his elect, is a divine truth; but that he sees no sin in his Elect, is a conceit hatch't in hell: For, tell me, thou Antinomian spirit, if God see no sin in his Elect, is the reason on the behalfe of God, or of the sin? Either for that there is no sin at all to be seen, or for that though there be sin in them, yet God sees it not; If the former; it must be either in relation to the person of the sinner, or to the act and nature of the sin: Either, that he

he cannot do that act which is formally sinne, or, that though he do such an act, yet in him it is no sin. If the latter; it must be either for the defect of his omniscience, or upon a willing connivence; In each of these there is grosse error, in some of them blasphemy: For first, what can be more evident then that the holiest of Gods elect upon earth fall (and that not infrequently) into sin? *Who can say, I have made my heart clean; I am pure from my sin?* was the just challenge of wise *Salomon*; and his father before him said no lesse, *There is none that doeth good, no not one*; And, elsewhere, *Who can understand his errors? Cleanse thou me from my*

Prov. 20. 9.

Psal. 14. 3.
Rom. 3. 12.

Psal. 19. 12.

my secret faults : We all (saith the Prophet Esay) putting himself into the number, have like sheep gone astray; we have turned every one to his own waies : And wherefore were those legall expiations of old by the bloud of their sacrifices, but for the acknowledged sins both of Priests, and people? Perswade us if thou canst, that our election exempts us from being men: for certainly, whiles we are men we cannot but be sinners : So sure is that Parenthesis of Salomon, There is no man that sinneth not, as that, If we say we have no sin, we both deceive our selves, and make God a liar.

What then ? That which in it self is sin, is it not sin
in

Esa. 53. 6.

Levit. 4. 2.

13. 22.

Num. 15.

24.

2 Kings

8. 46.

1 Joh. 1.

8, 10.

in the Elect? Doth evill
turne good as it falls from
their person? where did the
holy God infuse such vertue
into any creature? Surely,
so deadly is the infection of
sin, that it makes the person
evill; but that the holinesse
of the person should make
the sin lesse evill, is an hellish
monster of opinion; Yea so
far is it from that; as that
the holinesse of the person
addes to the haynousnesse of
the sin; The adultery had
not been so odious, if a *Da-
vid* had not committed it;
nor the abjuration of *Christ*
so grievous, if it had not
fallen from him that said,
Though all men, yet not I: Sin
is sin even in an Angel; and
the worse for the eminence
of

of the actor : For what is sin
 out the *transgression of the law*
 in whomsoever? whersoever
 therefore Transgression is,
 there is guilt; And such the
 best of all Gods Saints have
 acknowledged & lamented in
 themselves; *Wo is me*, saith
 the Prophet *Esay*, *for I am*
undone, because I am a man of
unclean lips: The evill that I
would not doe, that I doe, saith
 the chosen vessel; *Yea in ma-*
ny things, saith *St James*, *we*
offend all. It is true, that as
 the beloved Disciple hath
 taught us, *He that is borne of*
God sinneth not; Not that he
 may not fall into the same
 act of sin with the most car-
 nall man, but that he sins not
 in the same manner; The
 one sins with all his heart,
 with

Jam. 3. 2.

Esa. 6. 5.

Rom. 7. 19.

Jam. 3. 2.

1 Joh. 5:

18.

1 Joh. 3. 9.

with the full sway of his will, the other not without a kind of renitency. The one makes a trade of his sin; the other steps onely aside through the vehemence of a Temptation; The one sins with an high hand, the other out of meer infirmity; The one walks on securely and resolutely, as obfirmed in his wickednesse; the other is smitten with a seasonable remorse for his offence. The one delights and prides himselfe in his sin; the other, as he sinned bashfully, so he hates himself for sinning; The one grows up daily to a greater height of iniquity; the other improves his sin to the bettering of his soule; But this difference of sin, as
it

it makes sin unmeasurably
 sinfull in the worst men; so it
 doth not quite anull it in the
 holiest; It is their sin still,
 though it raigne not in them,
 though it kill them not.

Whiles then there cannot
 but be sin in the Elect, is it
 possible that God should not
 see it there? Is there any
 thing in heaven, or earth, or
 hell that can be hid from
 his all-seeing eyes? where
 should this sin lurk, that he
 should not espy it? Do not
 the secrets of all hearts lie o-
 pen before him? Are not his
 eyes a flame of fire? Is it not
 expressly noted, as an aggra-
 vation of evill; *Judah did e-
 vill in the sight of the Lord;*
And, Our transgressions (saith
Isaiah) are multiplied before
thee:

Rev. i. 14

1 King. 14
22.

thee : It is out of his infinite holinesse, that he cannot abide to behold sin ; but it is out of his absolute omniscience, that there is no sin which he beholds not ; and out of his infinite justice, that he beholds no sin which he hates not.

Is it then for that sin hath no being, as that which is onely a failing, and privation of that rectitude and integrity which should be in us, and our actions, without any positive entity in it selfe : upon this ground God should see no sin at all ; no not in the wickedest man upon earth ; and, whereas wicked men do nothing but sin, it should follow that God takes no notice of most of the actions
that.

that are done in the world; whereof the very thought were blasphemy.

Since then it cannot bee out of defect of knowledge; that God sees not the finnes of his elect; is it out of a favourable connivence that he is willing not to see, what he sees? surely, if the meaning be, that God sees not the finnes of the penitent with a revengefull eye; that out of a mercifull indulgence, he will not prosecute the sins whereof we have repented, with due vengeance, but passes them by, as if they had not been; we do so gladly yeeld to this truth, that we can never blesse God enough for this wonderfull mercy to poore sinners; it is his graci-

44. thou hast not pityed us: Thou
 hast covered thy selfe with a
 cloud, that our prayer should
 not passe thorough: Doubtlesse
 then God so sees sin in his e-
 lect: that he both more notes
 and hates sin more in his
 dearest children then in any
 other. Upon this impious
 supposition of Gods not see-
 ing sin in his chosen, wouldst
 thou raise that hellish fugge-
 stion, that a man must see no
 sin in himselfe; no repen-
 tance for sin: Then which,
 what wider gappe can be o-
 pened to a licentious stupidi-
 ty? For, that a man should
 commit sinne, as Lot did his
 incest, not knowing that hee
 doth the fact, what is it but
 to bereave him of his senses.
 To commit that fact which
 he

he may not know to be sin, what is it but to bereave him of reason; not to be sorry for the sin he hath committed, what is it but to bereave him of grace? How contrary is this to the mind and practise of al Gods Saints? Holy *Iob* could say; *How many are mine iniquities and finnes; make me to know my transgression and my sinne?* and at last, when God had wrought accordingly upon his heart; *I abhorre my selfe and repent in dust and ashes; Penitent David* could say, *I acknowledg my transgression, and my sin is ever before me; and elsewhere, I will declare mine iniquity, and be sorry for my sin; and Solomons suppliant* that would hope for audi-

8 King 8

Iob 13. 13.

Iob 42. 6.

Pl. 51. 3.

Pl. 38. 18.

1 Kings 8.
38.

ence in heaven, must know the plague of his own heart. carry on therefore thy deluded clients in a willing ignorance of their finnes, and a secure regardlesnesse of their repentance; for me, I will ransack my heart for my secret finnes; and finde no peace in my soule till it bee truly sensible of my owne repentance, and Gods remission.

IV. TAMP-

IV. T E M P T A T I O N

*Thou maist live as thou listest.
 Thy destiny is irreversibile; If
 thou be predestined to life,
 thy sins cannot damne thee;
 for Gods election remaineth
 certaine. If thou be ordain-
 ed to damnation, all thy good
 endeavours cannot save thee;
 Please thy selfe on earth,
 thou canst not alter what
 is done in heaven.*

Repelled.

THe suggestion is pernicious; and such, as that Satans quiver hath not many shafts more deadly; for where ever it enters, it renders a man carelessly desperate, and utterly regardlesse

either of good, or evill: be-
reaving him at once both of
grace, and wit. The story
tells us of a great Prince
tainted with this poyson ;
whom his wife Physician
happily cured; for being cal-
led to the sicke bed of him,
whom he knew thus dange-
rously resolved ; in stead of
medicine, he administers to
his patient this just convicti-
on : Sir, you are conscious
of your stiffe opinion con-
cerning predestination; why
doe you send to mee for the
cure of your sicknesse? Ei-
ther you are predestinated to
recover and live, or else you
are in Gods decree appoint-
ed to dye : If you be ordain-
ed to live and recover, you
shall live, though you take

noe helps of physick from me; but if to dye, all my art and meanes cannot save you. The convinced Prince saw, and felt his error, and recanted it: as well perceiving, how absurd, and unreasonable it is, in whatsoever decree of either temporall or spiritual good, to sever the means from the end; being both equally determined; and the one in way to the other: The comparison is cleare and irrefragable; Gods decree is equally both certaine, and secret, for bodily health, and life eternall; The meanes appointed, are food and medicine for the one, and for the other, repentance, faith, obedience: In the use of these we may live, we cannot but

dye in their neglect: were it any other then madnesse in mee to relye upon a pre-supposed decree, willingly forbearing the while the means whereby it is brought about? To say, If I shall live I shall live, though I eat not; If I shall dye, though I eat I shall not live; therefore I will not eat, but cast my self upon Gods providence, whether to dye or live: In doing thus, what am I other then a selfe murderer? It is a prevailing policy of the Devill so to work by his temptations, upon the heart of man, that in temporall things he shall trust to the meanes without regard to the providence of the God that gives them; In spirituall, he should
cast

cast himself upon the providence of a God, without respect to the meanes, whereby they are effected; whereas, if both these goe not together, we lose either God, or our selves, or both.

It is true, that if God had peremptorily declared his absolute will concerning the state or event of any creature, we might not indeavour, or hope to alter his decree; If God have said to a *Moses*; Goe up to the Mount and dye there, it is not for that obedient servant of God, to say; Yet I will lay up some years provision, if perchance I may yet live; Although, even thus, in the minatory declarations of Gods purpose (because we know not what

con-

conditions may be secretly intended) we may use what meanes we may for a diversion: The *Ninivites* heard that expresse word from *Jonah* [Yet forty daies and *Nineveh* shall be destroyed] and though they beleaved the Prophet, yet they betooke themselves to an universall humiliation for the prevention of the judgement: *David* heard from the mouth of *Nathan*; *The child that is born unto thee shall surely dye*; Yet he befought God, and fasted, and lay all night upon the earth, and could say, *Who can tell whether God will be gracious to mee that the child may live?* good *Hezekiah* was sick unto death, and heares from *Isaiah*; *Set thy house in order*

2 Sam. 12.
14.

[verse 22.

order, for thou shalt dye and not live; yet he turnes his face to the wall, and praies; and makes use of his bunch of figges; and recovers; But, where the counsell of God is altogether secret, without the least glimpse of revelation, for a man to passe a peremptory doome upon himselfe, and either thereupon wilfully to neglect the knowne meanes of his good, or to run willingly upō those courses which will necessarily work his destruction, it is the highest degree of madnesse, that can be incident into a reasonable creature.

The father of mercies hath appointed meanes of the salvation of mankind, which lye open to them, if they would

2 Kings
20. 1, 2.

verse 7.

would not be wanting to themselves; but especially to us, who are within the bosome of his Church, he hath held forth saving helps in abundance. What warnings, what reproofes, what exhortations, what invitations, what intreaties, what importunities, hath he forborn for our conversion? what menaces, what afflictions, what judgments hath he not made use of, for the prevention of our damnation? Can there be now any man so desperately mad, as to shut heaven gates against himselfe, which the mercifull God leaves open for him? or, as to breake open the gates of hell, and rush violently into the pit of destruction, which
God

God had latched against him?

Thou sayst, If I be predestin'd to life, my finnes cannot damne me. Man, thou beginnest at the wrong end; in that thou takest thy first rise at Gods eternall counsails, and then judgest doubtfully of thine owne waies; It is not for thee to beginne first at heaven, and then to descend to earth; this course is presumptuous and damnable; What are those secret and closed bookes of Gods eternall decree, and preordination, unto thee? They are onely for the eyes of him that wrote them; *The Lord knoweth them that are his;* Look if thou wilt upon the outer scale of those Divine secrets.

2 Tim. 2.

19.

secrets ; and, read, *Let every one that nameth the name of Christ depart from iniquity.*

Thy way lies from earth to heaven ; The revealed wil of God, by which onely wee are to be regulated, is ; Repent, beleve, obey, and thou shalt be saved ; live and dye in thy sinnes, impenitent, unbelieving, thou shalt be damned ; According to this rule frame thou thy courses, and resolutions, and if thou canst be so great an enemy to thine own soule, as determinately to contemne the meanes of salvation, and to tread wilfully in the paths of death, who can say other, but thou art faire for hell ? But if thou shalt carefully use and improve those good meanes

meanes which God hath ordained for thy conversion, and shalt thereupon find that true grace is wrought in thy soule; that thou abhorrest all euill waies, that thou dost truly beleue in the Lord Iesus, and heartily purposest, and indevourest to live holily, and conscionably in this present world, thou maiest now as assuredly know thy name written in heaven, as if thou hadst read it in those eternal characters of Gods secret counsell: Plainely, it is not for thee to say, I am predestinate to life, therefore thus I shall doe, and, thus I shall speed; but contrarily, thus hath God wrought in me, therefore I am predestinate; Let me doe well, it cannot

Rom. 2. 10.

2 Pet. 1
10.

not but be well with mee;
*Glory, and honour, and peace to
 every man that worketh good;*
 Let me doe my utmost dili-
 gence to *make my calling and
 election sure*; I am safe, and
 shall be happy.

But if thou hast been mis-
 carried to lewd courses, and
 hast lived as without God in
 the world; whiles thou dost
 so, thy case is fearefull: but
 who allowed thee to sit judg
 upon thine own soule? and
 to passe a peremptory doome
 of necessary damnation up-
 on thy selfe? Are not the
 meanes of grace (Gods bles-
 sed ordinances) stil held forth
 unto thee? Doth not God
 still graciously invite thee to
 repentance? Doth not thy
 Saviour stand ready with his
 armes

armes spread abroad to receive thee into his bosome? And canst thou be so desperately, and presumptuously mercilesse to thy selfe, as to say, I shall be damned, therefore I will sinne? Thou canst not be so wicked but there may be a possibility of thy reclamation; whiles God gives thee respite, there may be hope; Be not thou so injurious to thy selfe as to usurpe the office both of God, and the Devill; of God, in passing a finall judgment upon thy selfe; of the Devill, in drawing thy selfe into damnation. Returne therefore, O sinner, and live, break off thy finnes by repentance, and be saved; But if otherwise, know, that Gods decree

gree doth neither necessitate thy sin, nor thy damnation; Thou maist thank thy selfe for both; Thy perdition is of thy selfe, O Israel.

V. TEMPTATION

Why wilt thou be singular amongst and above thy neighbours; to draw needlesse censures upon thy selfe? Be wise, and do as the most. Be not so over-squemish as not to dispense with thy conscience in some small matters; Lend a lye to a friend, swallow an oath for feare, be drunke sometimes for good fellowship, falsify thy word for an advantage, serve the time, frame thy selfe to all companies; thus thou shalt be
both

both warme, and safe, and
kindly respected.

Repelled.

Plausible tempter, what
care wouldest thou seeme
to take of my ease, and repu-
tation, that, in the mean time,
thou mightst run away with
my soule? Thou perswadest
mee not to be singular a-
mongst my neighbours; it
shall not be my fault if I bee
so. If my neighbours bee
good, and vertuous, I am
with, and for them; let mee
be hissed at, to goe alone; but
if otherwise, let me rather go
upright alone, then halt with
company: Thou tellst mee
of censures; they are spent
in vaine that would dishart-
en mee, from good, or draw
mee

me into evill; I am too deep rooted in my resolutions of good, then to be turnd up by every slight wind, I know who it is that hath said, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my names sake.* Let men take leave to talk their pleasure; in what I know I do wel, I am censure-prooffe. Thou biest me bee wise, and doe as the most; These two cannot agree together; Not to follow the most, but the best, is true wisdom; My Saviour hath told me, that the many goe in the broad way, which leadeth to destruction; and it is the charge of God, *Thou shalt not follow a multitude to doe evill;* whiles

Mat. 5. 11.

Mat. 7. 13.

Exod. 23
2.

I follow the guidance of my God, I walk confidently, as knowing, I cannot goe amisse; as for others, let them look to their own feet, they shall be no guides of mine.

Thou bidst me dispense with my conscience in small matters; I have learnt to call nothing small, that may offend the Majesty of the God of heaven; Dispensations must onely proceed from a greater power; Onely God is greater then my conscience; where he dispenseth not, it were a vaine presumption for me to dispense with my selfe;

And what are those small matters wherein thou sollicitest my dispensation? To lend a ly to a friend; why dost thou

Wis. 1. 11.

Ioh. 8.

Lev. 19. 11.

Col. 3. 9.

Eph. 4. 25.

thou not perswade mee to
 lend him my soule? Yeato
 give it unto thee for him? It
 is a sure word of the wise
 man; *The mouth that lyeth,*
slayeth the soule; How vehe-
 ment a charge hath the God
 of truth layd upon me, to a-
 void this sinne, which thou,
 the father of lies, wouldst
 draw me unto? What mar-
 vell is it, if each speak for
 his own? He who is *truth it*
selfe, and *loveth truth in the*
inward parts, justly calles for
 it in the tongue; *Laying aside*
lying (saith the Spirit of
 God) *speake every man truth*
with his neighbour; Thou,
 who art a lying Spirit,
 wouldst be willing to ad-
 vance thine own brood un-
 der the faire pretence of
 friend.

friendship; But what? shall I to gratifie a friend, make God mine enemy? shall I to rescue a friend from danger, bring destruction upon my selfe? *Thou shalt destroy them that speake leasings,* saith the Psalmist: *Without shall be every one that loveth, or maketh lies.* If therefore my true attestation may availe my friend, my tongue is his, but if he must be supported by falshood; my tongue is neither his, nor mine; but is his that made it.

Psal. 5. 6.

Rey. 22. 15.

To swallow an oath for fear? No, tempter; I can let down none such morsels; an oath is too sacred, & too awfull a thing for me to put over out of any outward re-

P spects

Exod. 22.
8.Eccl. 16.
59.Lev. 19.
12.Ezck. 17.
19.

spects, against my conscience? If I sweare, the Oath is not mine, it is Gods; and the revenge will be his, whose the offence is. It is a charge to be trembled at; *Yee shall not sweare by my name falsely; neither shalt thou profane the name of thy God, I am the Lord;* And if the word of charge be so dreadfull, what terrour shall we find in the word of judgment? Lo, God sweares too; and because there is no greater to sweare by, he swears by himself; *As I live, surely mine oath that he hath despised, and my Covenant which he hath broken, ever it will I recompence upon his owne head:* It was one of the words that were delivered in fire and smoak and thunder

thunder and lightning, in *Sinai*; *The Lord will not hold him guiltlesse that taketh his name in vaine.* I dare not therefore feare any thing so much as the displeasure of the Almighty; and (to dye for) will neither take an unlawfull oath, nor violate a just one. As for that socia-ble excesse, whereto thou temptest me, how ever the commonness of the vice may have seemed to abate of the reputation of hainousnes, in the opinion of others, yet to me it representeth it so much more hatefull; as an universall contagion is more grievous then a local: I cannot purchase the name of good fellowship with the losse of my reason, or with the price of

Exod. 20.
7.

Prov. 20. 1.

a curse; Dayly experience makes good that word of *Solomon*, that *Wine is a mocker*, robbing a man of himselfe, and leaving a beast in his roome; And what woes do

Esa. 5. 11.

I heare denounced against those that *rise up earely in the morning that they may follow strong drink, that continue till night til the wine inflame them:*

Esa. 5. 22.

If any man thinke he may pride himselfe in a strong brain, and a vigorous body; *Woe to them that are mighty to drink wine, & men of strength to mingle strong drinkes:* Let

Amos 6. 6.

the Iovialists of the world *drink wine in bowles*, and feast themselves without feare, let me never joyne my selfe with that fellowship, where God is banisht from the
compa-

companie. Wouldst thou perfwade me to falsifie my word for an advantage? what advantage can be so great as the conscience of truth, and fidelity? That man is for Gods tabernacle, *that sweareth to his owne hurt, and changeth not*; Let me rather lose honestly, then gaine by falshood and perfidiousnesse. Thou biddest me serve the time; So I will doe; whiles the time serves not thee; but if thou shalt have so corrupted the time, that *the whole world is set in wickednesse*, I will serve my God in opposing it: gladly will I serve the time in all good offices, that may tend to rectifie it, but to serve it in a way of flattery, I hate and scorn.

Psal. 15. 4.

1 Ioh. 5. 19.

1 Cor. 9.
19.

20.

21.

22.

I shall willingly frame my selfe to all companies ; not for a partnership in their vice, but for their reclamation from evil, or encouragement in good ; The chosen vessell hath by his example taught me this charitable, and holy pliability ; *Though I be free from all men, yet have I made myself a servant unto all, that I might gain the more. To the Jewes I became as a Jew, that I might gaine the Jewes ; to them that are under the Law, as under the Law, that I might gaine them that are under the Law ; To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without Law ; To the weake*

weake I became weake that I might gaine the weake; I am made all things to all men that I might by al means save some: My onely scope shall be spirituall gaine; for this will I (like some good Merchant) trafique with all nations, with all persons.

But for carnall respects, to put my selfe (like the first matter) into all formes, to be demure with the strictly-severe, to be debauched with the drunkard, with the Atheist profane, with the Bigot superstitious, what were this but to give away my soule to every one, save to the God that ownes it; and whiles I would be all, to be nothing; and to professe an affront to him that hath

Rom. 12. 2.

charged me *be not conformed to this world.* Shortly, let me be despicable, and starve, and perish in my innocent integrity, rather then be warme and safe, and honour-ed upon so evill conditions.

VI. TEMP-

VI. T E M P T A T I O N

It is but for a while that thou hast to live; and when thou art gone, all the world is gone with thee; Improve thy life to the best contentment; Take thy pleasure whiles thou maist.

Repelled.

Even this was the very note of thine old *Epicurean* clients, *Let us eat and drink, for to morrow we shall die*, I acknowledged the same dart and the same hand that flings it; a dart dipped in that deadly poison that causeth the man to dye laughing; a dart that pierceth as deeply into the sensuall heart, as it

P 5: easi-

I Cor. 15

32.

easily retorted by the regenerate. These wilde inferences of sensuality are for those, that know no heaven, no hell : but to me that know this world to be nothing but a thorow-fare to eternity either way, they abhorre, not from grace onely, but from reason it selfe ; In the intuition of this immortality, what wiseman would not rather say, my life is short, therefore it must bee holy : I shall not live long, let me live well ; so let mee live for a while, that I may live for ever : These have been still the thoughts of gracious hearts, *Moses* the man of God, after he hath computed the short periods of our age, and confined it

to

to fourescore yeares, (so soon
is it cut off, and we fly away) in-
 ferres with the same breath,
So teach us to number our daies
that we may apply our hearts to
wisdome; As implying that
 this holy Arithmeticke
 should be an introduction to
 Divinity; that the search of
 heavenly wisdome should be
 the true use of our short life;
 and the sweet singer of Israel
 after he hath said, *Behold, thou*
hast made my daies as a span
long, mine age is nothing to
thee; findes cause, to look
 up from earth to heaven,
And now, Lord, what wait I
for? surely my hope is even in
thee: He that desired to know
 the measure of his life, findes
 it but a span; and recom-
 pences the shortnesse of his
 con-

Psal. 90.
10.

12.

Psal. 39.
4.
5.

7.

Pf. 78. 39.

continuance, with hopes everlasting, as the tender mercy of our God pities our frailtie, remembering that we are but *flesh, a mind that passeth away, and cometh not againe*; So our frailty supports it selfe with the meditation of his blessed eternity; *My daies* (saith the Psalmist) *are like a shadow that declineth, and I am withered like grasse; But thou, O Lord, shalt endure for ever, and thy remembrance to all generations.*

Pf. 102. 11,
12.

Pf. 116. 9.

As therefore every man walketh in a vain shadow, in respect of his transitorinesse, so the Good man in respect of his holy conversation, can say, *I will walke before the Lord in the Land of the living;* and knowes himselfe made
for

for better ends then vaine pleasure ; I shall not dye but live, and declare the works of the Lord It is for them who have their portion in this life ; who have made their belly their God, and the world their heaven, to place their felicity in these carnall delights ; Gods secret ones injoy their higher contentments ; Thy loving kindnesse is better then life, saith the Prophet ; Thou hast put gladnesse in my heart, more then (they had) in the time that their corne and their wine increased.

Miserable worldlings, who walke in the vanitie of their mindes, being alienated from the life of God, through the ignorance that is in them, because of the blindnesse of their hearts ;
who

Ps. 118. 17.

Ps. 117. 14.

Ps. 63. 3.

Ps. 4. 7.

Eph. 4. 17.
18.

19.

who being past feeling, have given themselves over to lasciviousnesse, to work all uncleanness with greedinesse. What wonder is it, if as their life is meerely brutish, so the happinesse that they affect is no other then bestiall; and if they snatch at those vanishing shadowes of pleasure, which a poore momentany life can afford them: according to the improvement of our best faculties, so is our felicity; The best facultie of brute creatures is their sense, they therefore seeke their happinesse in the delectation of their senses: Mans best facultie is reason; he places his happinesse therefore in the delights of the mind, in the perfection of knowledg,
and

and height of speculation ;
 The Christians best facultie
 is faith ; his felicity there-
 fore consists in those things
 which are not perceptible by
 sense, not fadomeable by
 reason, but apprehensible by
 his *faith*, which is the evidence
 of things not seen, either by
 the eye of sense or reason: and
 as his felicity, so is his life,
 spirituall. *To mee to live is
 Christ*, saith he that was rapt
 into the third heaven; *I live,*
yet not I, but Christ liveth in
mee, Our life is hid with Christ
in God, and, *When Christ*
which is our life, shall appeare,
then shall we also appeare with
him in glory. Lo then, when
 the worldling dies, his life
 dies with him, and, to him,
 the world is gone with both;
 but

Heb. 11. 1.

Phil. 1. 21.

Gal. 2. 20.

Col. 2. 3,

4.

but when I die to nature, I have a life that lives still; a life that cannot die; a life that both is, and makes mee glorious: It is not for mee therefore to hunt after these unsatisfying, and momentary pleasures, which perish in their use, and shut up in repentance; but to lay up those sure comforts, which shall never have an end, but after this transitory life shall accompany mee to eternity.

Tell not mee therefore of taking my full scope to the pleasures of sinne; I know there is an hell, and I looke for an heaven; upon this short moment of my life depends everlastingness.

Let,

Let me therefore be carefull
to bestow this short life,
as that I may be sure to
avoid eternity of torments,
and to lay up for eternity
of blessednesse.

VII. T E M P T -

VII. T E M P T A T I O N

It is for common wits to walk in the plain road of opinions. If thou wouldst be eminent amongst men, leave the beaten track, and tread in new paths of thine owne: Neither let it content thee to guide thy steps by the dim lanterns of the Antient; he is no body that hath not new lights either to hold out, or follow.

Repelled.

Wicked tempter; I know thou wouldst have me go any waies, save good; werethose new waies, right, thou wouldst never perswade me to walk in them;
 now

now I have just reason to
 mis-doubt and shun those
 paths which thou invitest
 me unto; both as private,
 and as new: It is enough
 that they are my owne; for
 canst thou think to bring me
 to believe my selfe wiser
 then the whole Church of
 God? Who am I, that I
 should over-know not the
 present world of men only,
 but the eminent Saints, and
 learned Doctors of all for-
 mer ages? Why should I
 not rather suspect my owne
 judgement, then oppose
 theirs? When the Church in
 that heavenly marriage-song
 inquires of the great shep-
 heard of our souls; *Tell me,
 O thou whom my soule loveth,
 where thou feedest, where thou
 makest*

Cant. 1. 7.

8.

makest thy flocks to rest at noone; for why should I be as one that turneth aside by the flocks of thy companions? she receives answer; If thou know not (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents. Lo, the tracks of the flock, and the tents of the shepherds are my direction to find my Saviour; if I turn aside, I misse him, and lose my selfe.

It is more then enough that those waies are new: for truth is eternall; and that is therefore most true, that comes nearest to eternity; as contrarily, novelty is a brand of falshood, and error: Thus saith the Lord;

Jer. 6. 16.

Stand

Stand ye in the ways, and see; and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soules: Far be it from me then, that I should be guilty of that contempt, whereof the Prophet, with the same breath, accuseth his Jewes; But they said, We will not walk therein. It is a fearful word that I heare from the mouth of the same Prophet; Because my people have forgotten me; and have caused them to stumble in their waies from the antient paths, in a way not cast up: I will scatter them as with an East-wind before the enemy; I will show them the back and not the face in the day of their calamity; Wo is me for these heavy times, wherein

Jer. 18. 15.

17.

wherein it is not the least part of our sin, nor the least cause of our miseries, that we have stumbled from the ancient pathes, into the untrodden waies of schisme and errour, and find not the face, but the back of our God turned to us, in this day of our calamity; O God, thou art just; we cannot complain that have made our selves miserable.

It is true, where our forefathers have manifestly started aside like a broken bow; and having *corrupted their wayes*, have *burnt incense to vanity*, we must be so far from making their precedent a warrant for our imitation, as that we hear God say to us, *Be ye not like unto your*

Gen. 6. 12.

Jer. 18. 15.

2 Chro.

30. 7.

your fathers; Walk not in the statutes of your forefathers, neither observe their judgments; For those that turne aside to crooked waies, the Lord shall lead them forth with the workers of iniquity; But where wee see them walke with a right foot, in the holy waies of God, and continue steadfastly in the faith which was once delivered to the Saints, we have reason to be followers of them, who through faith and patience inherit the promises; that walking in their waies, we may attaine to their end, the salvation of our soules.

Let me see those steps wherein the holy Prophets have trod; those wherein the blessed Apostles have traced

Ezek. 20.
18.

Pl. 125. 5.

Gal. 2. 14.

Jude 3.

Heb. 6. 12.

traced the Prophets, those wherein the Primitive Fathers and Martyrs have followed the Apostles; those wherein the godly and learned Doctors of the succeeding ages have followed those primitive Fathers; and if I follow not them, let me wander, and perish; It is for true men to walke in the Kings high-way, theeves & suspected persons crosse over through by-paths, and make way where they find none.

Thou tell'st me of new lights; I ask whence they rise: I know who it was that said, *I am the light of the world, he that followeth me shall not walk in darknesse, but shall have the light of life*; and I know *that light was the true light,*

Joh. 8. 12.

Joh. 12. 46.

Joh. 1. 8, 9.

light; of whom holy David spake long before, *Thou art my lampe, O Lord; and the Lord wil lighten my darknesse; and in thy light shall we see light;* Those that doe truly hold forth this light shall be my guides, and I shall follow them with all confidence; and shall find the path of the just, as the shining light, that shineth more and more unto the perfect day; As for any new light, that should now break forth, and shine upon our waies; certainly it is but darknesse; such a light as Bildad prophesied of long agoe; *The light of the wicked shall be put out, and the sparke of his fire shall not shine; The light shall be darknesse in his Tabernacle, and his Candle shall*

2 Sam. 22

29.

Pl. 36. 10.

Prov. 4. 18.

Iob 22.

28.

Luc. 11. 35.

Iob. 18. 5.

6.

Q

shall

Esay. 59. 9.

10.

shall be put out with him; So as the seduced followers of these new lights may have just cause to take up that complaint of the Prophet, *We wait for light, but behold obscurity, for brightnesse, but we walk in darknesse; we grope for the wall like the blinde, wee stumble at noone day as in the night.* Shortly then, that light which the father of lighes hath held forth in his will revealed in his word, as it hath been interpreted by his holy Church in all ages, shall be my guide, till I shall see as I am seen; as for any other lights, they are but as those wandring fires that appear in damp marishes, which lead the travailer into a ditch.

T E M P -

VIII. T E M P T A T I O N

Pretend religion, and doe any thing : what face is so foule as that Maske will not cleanly cover ? seem holy, and be what thou wilt.

Repelled.

YEa, there thou wouldest have mee ; this is that deadly dart, wherewith thou hast slain millions of soules ; Hence it is that the *Mabumetan* Saints may commit publique filthinesse with thanks ; Hence, that corrupt Christians bury such abominable crimes in their cowls Hence, that false professors shroude so much villanies under the shelter of piety ; Hence, that

Q 2

the

Math. 7. 15. the world abounds with so
 many sheep without, wolves
 Mat. 23. within; faire tombes full of
 27. inward rottenesse; filthy
 dunghills covered over with
 snow: rich herse-cloathes
 Pro. 26. 23. hiding ill-sented carkasses;
 broken potsheards covered
 with silver drosse; Hence,
 Ezz. 4. 2. that the adversaries of *Iudah*
 offer to *Zerobabel* their aid in
 building the Temple; The
 Pro. 7. 14. harlot hath her peace offer-
 ings; *Absolom* hath his vow
 to pay; *Herod* will worship
 Mat. 2. 8. the infant; *Iudas* hath a kisse
 Mat. 26. 49 for his Master; *Simon Magnus*
 will be a Convert; *Ananias*
 Acts 8. 13. and *Sapphira* will part
 Rev. 3. 2. with all; The Angell of the
 church of *Sardis* will pre-
 Rev. 13. 11. tend to live; The beast hath
 hornes like a Lamb, but
 speakes

speakes like a dragon ; in a word, the wickedest of men will counterfeit Saints, and false saints are very Devills : for so much more eminent as the vertue is, which they would seeme to put on, so much the more odious is the simulation both to God and man : now the most eminent of all vertues is holinesse : whereby we both come nearest unto God, and most resemble him : of all creatures therefore out of hell, there is none so loathsome to God as the hypocrites, & that upon a double provocation ; both for doing of evil, & for doing evil under a colour of good ; the face that the wicked man sets upon his sin, is worse then the sin it self : *Bring no*

1 Pet. i. 19.
Lev. ii. 4.
19. 2.

Isa. i. 13.

Es. 1. 13.

more vain oblations, (saith the Lord) incense is an abomination to mee; the new moones and Sabbaths, the calling of Assemblies I cannot away with; it is iniquity; even the solemne

14.

meeting; Your new Moones, and your appointed feasts my soule hateth, they are a trouble to me, I am weary to beare them. How faine wouldst thou therefore draw mee into a double condemnation both for being evill, and seeming good, both w^{ch} are an abomination to the Lord; Doe I not hear

Ila. 29. 13.

him say, For as much as this people draw neare me with their mouth, and with their lips doe

14.

honour mee, but have removed their hearts from me, therefore behold I will proceed to doe a marvellous work amongst this people,

people, even a marvellous work
 and a wonder, for the wisdom
 of the wise shall perish; Doe I
 not heare him say by his pro-
 phet *Jeremiah*; They will de-
 ceive every one his neighbour,
 and will not speake the truth:
 Their tongue is an arrow shot
 out, it speaketh deceit; one
 speaketh peaceably to his neigh-
 bour with his mouth, but in
 heart he layeth his wait; shall
 I not visit them for these things,
 saith the Lord; shall not my
 soule be avenged of such a na-
 tion as this? Indeed this is the
 way to beguile the eyes of
 men like our selves; for who
 would mistrust a mortified
 face? an eye and hand lift
 up to heaven? a tongue that
 speakes holy things? but
 when we have to doe with a

Ier. 9. 5.

8.

9.

Q 4 searcher

Isa. 29. 15.

Isa. 30. 1.

Mat. 23.

25.

Esay 58. 4.

teacher of hearts, what madnesse is it to think there can be any wisdom or understanding, or counsaile against the Lord? *Woe bee to them therefore that seeke deepe to hide their counsell from the Lord; and their workes are in the darke, and they say, Who seeth us; and who knoweth us? Woe bee to the rebellious children, saith the Lord, that take counsell, but not of mee, that cover with a covering, but not of my spirit, that they may add sin to sin. Shall I then cleanse the out-side of the cup, whiles I am within full of extortion, & excesse? shall I fast for strife and debate, and to smite with the fist of wickednesse? shall I under pretence of long prayers*

ers devoure widowes hou-
ses? shal I put on thy forme,
and transfigure my selfe into
an Angell of light? shall not
the all-seeing eye of the
righteous God find me out
in my damnable simulation?
Hath not he said, & wil make
it good, *Though thou wash thee
with nitre, and take thee much
sope, yet thine iniquity is mark-
ed before mee?* Hath not my
Saviour, who shall be our
Judge, said, *Therefore thou
shalt receive the greater dam-
nation?* Can there be anyhea-
vier doom that can fall from
that awfull mouth, then, *Re-
ceive thy portion with hypo-
crites?* Let those therefore
that are ambitious of an
higher roome in hell, *main-
taine a forme of Godlinesse, and*

Mat. 23.
14.2 Cor. 1.
14.

Jer. 2. 22.

Mat. 23. 14.

2 Tim. 3.
5.

deny the power of it: face wickedness with piety: stalker under religion for the aimes of policy: juggle with God and the world, case a devill with a saint, and row towards hell whiles they looke

Iob 27. 3.

heaven-ward. For me, *All the while my breath is in me, & the spirit which God gives mee, is in my nostrills, I shall walke in*

Psal. 26.
11

mine uprightnesse: All false waies, and false semblances shal my soule utterly abhorre: that

2 Cor. 1.
12.

so at the parting my rejoicing may be the testimony of my conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God I have had my conversation in the world.

IX. TEMPTATION.

Why shouldst thou lose any thing of thy height? Thou art not made of common mold; neither art thou as others; If thou knowst thy self, thou art more holy, more wise, better gifted, more enlightened than thy neighbours; Justly therefore maist thou over-look the vulgar of Christians, with pity, contempt, censure; and beare thy selfe as too good for ordinary conversation, go apart, and avoid the contagion of common breath.

Repelled.

IF pride were thy ruine,
wicked spirit, how faine
wouldst

Gen. 3.

wouldst thou make it mine also? This was thy first killing suggestion to our first parents in paradise, soone after thine owne fall, (as if it had been lately before, thy owne case) *Ye shall be as Gods, knowing good and evil*: That

Psal. 73. 6.

which thou foundest so deadly to thy selfe, thou art envioufly willing to feoffe upon man, that if through thy temptation, Pride may compasse him about as a chaine, he may beare thee company in those everla-

Jude 6.

sting chaines wherein thou art reserved under darknesse to the judgement of the great day. Thou well knowest that the ready way to make me odious unto God, is to make me proud of my selfe;

selfe; Pride and arrogancy,
 and the evill way doth he hate;
 The day of the Lord of hosts
 shall be upon every one that is
 proud and lofty, saith the Pro-
 phet: He hath scattered the
 proud in the imaginations of
 their hearts, saith the blef-
 sed Virgin; God resisteth the
 proud, and giveth grace to the
 humble, saith the Apostle;
 The Lord will destroy the house
 of the proud, saith Salomon;
 and his father David before
 him, Thine eyes are upon the
 haughty that thou maist bring
 them downe; Downe, indeed,
 even to the bottome of that
 pit of perdition. Make me
 but proud therefore, & I am
 thine; Sure I am, God will
 not owne me; and if I could
 be in heaven with this sin,
 would

Prov. 8. 13.

Esa. 2. 11,
12.

Luke 1. 51.

Jam. 4. 6.

1 Pet. 5. 5.

1. Cor. 13. 1.

Prov. 15.
25.2 Sam. 22.
28.

Esa. 14. 12

would cast me downe headlong into hell.

Thou bidst me not to lose any thing of my height; Alas, (poore wretched dwarfe that I am!) what height have I? if I have but grace enough to know and bewaile my owne misery, and nothingnesse, it is the great mercy of my God; *Who maketh mee to differ from another? and what have I that I have not receiv'd? and if I have receiv'd it, why should I glory in it as my owne?* Whatsoever thou perswadedst me, let me rather lose of my height, then adde to my stature, and affect too high a pitch; That humility is rewarded with honour, this pride with ruine; It is the word

1 Cor. 4. 7.

word of truth himfelfe,
*Whofoever shall exalt himfelfe
 shall be abafed; and he that
 shall humble himfelfe shall be
 exalted;* The way then to
 lofe my whole height, yea
 my being, is to be lifted up,
 in, and above my felfe; for
 though I fhould build my
 neft as high as the Eagle; or
 advance a throne among the
 ftars, yet how foone fhall he
 caft me downe into the duft,
 yea, (without my repen-
 tance) into the nethermoft
 hell?

Thou telleft me that (which
 the Pharifee faid of him-
 felfe) *I am not as others;*
 True, for I can fay with the
 chofen vefsell, *that I am the
 chiefe of finners.* Thou
 wouldft bring me into an
 opinion

Mat. 23.

13.

14.

Luc. 14.

11.

18.

14.

opinion that I am more ho-
 ly, and more wise then my
 neighbours; I am a stranger
 to other mens graces, I am
 acquainted with my owne
 wants; Yea I so well know
 my own sinfulness and folly
 that I hang downe my head
 in a just shame for both; I
 know that he who was ho-
 lier then I, could say, *I know
 that in me* (that is, in my
 flesh) *dwelletb no good thing;*
 and he that was wiser then
 I, could say, *Surely I am more
 brutish then any man, and have
 not the understanding of a
 man; I neither learned wif-
 dome, nor have the knowledge
 of the holy:* All the holinesse
 that I have attained unto is
 to see and lament my defects
 of holinesse; and all my wif-
 dome

Rom. 7. 18.

Prov. 30:
2,

3:

dome is to descry and complaine of my own ignorance and foolishnesse.

Am I better gifted then another? Thou art an ill judge of either, who enviest the gifts of both; But if I be so, they are gifts still; and such gifts as the donour hath not absolutely given away from himselfe to me, but hath given (or lent them rather) to me, for an improvement to his owne use; which I have no more reason to be proud of, then the honest factor, of his masters stock; received by him, not for possession, but for trafique.

Am I more inlightned then others? the more do I discern my owne darknesse, and the more do I find cause

to

to be humbled under the sense of it; But if the greater light which thou saist is in me, were not of an humane imagination, but of divine irradiation, what more reason should I have to be proud of it, then that in this more temperate clime I have more sun shine then those of *Lapland* and *Finland*, and the rest of those more northerne nations; so much the more reason have I to be thankful; none to be proud.

Why should I therefore over-look the meanest of my fellow Christians; who may perhaps have more interest in God then my selfe; for it is not our knowledge that so much indeares us to God, as our affections; perhaps

perhaps he that knows lesse may love more; and if he had been blessed with my means, would have known more; Neither is it the distribution of the Talents that argues favour, but the grace to imploy them to the benefit of the giver: if he that received the one Talent had gained another, he had received more thanks then he that upon the receipt of five Talents had gained one.

The Spirit breathes where it listeth; and there may lie secret graces in the bosome of those, who passe for common Christians, that may find greater acceptation in heaven, then those whose profession makes a fairer ostentation of holinesse.

I can pity therefore those that are ignorant, and apparently gracelesse; but for those that professe both to know, and to love Christ; whiles their lives deny not the power of godlinesse, I dare not spend upon them either my contempt, or censure, lest whiles I judge wrongfully, I be justly judged: much lesse dare I separate my self from their communion as contagious; Thou knowest how little it were to thine advantage, that I should be perswaded to depart from the Tents of the notoriously wicked; *and to have no fellowship with the unfruitfull works of darknesse*; as too well understanding that *evill conversation corrupts good manners*;

Num. 16.

20, 21.

2 Cor. 6.

17.

Ephes. 5. 11.

ners; and that a participation in sin drawes on a partnership in judgement; Neither know I whether thou shouldst gaine more by my joyning with evill society, or my separating from good; infection follows upon the one, distraction upon the other: Those then which cast off their communion with Christ and his Church, whether in doctrine or practise, I shall avoid (as the plague) soone, and far: But those who truly professe a real conjunction, with that head, and this body; Into their secret let my soule come, and unto their assembly let mine honour be united: But if, where I find weaknesse of grace, and involuntary failings

Num. 16.
2726.13

Esay 65.5.

6.

lings of obedience, I shall say, *Stand by thy selfe, come not neer me, for I am holier then thou*; how can I make other account then that this pride shall be a smoke in the nostrils of the Almighty, a fire that burneth all day; and that he will recompence it into my bosome?

Shortly, I know none so fit to depart from, as from my selfe, my owne pride, self-love, and the rest of my inbred corruptions; and am so far from over-looking others, that I know none worse then my selfe.

X. TEMP.

X. TEMPTATION

However the zeale of your scrupulous Preachers is wont to make the worst of every thing; and to darre the least slip to no lesse then hell: Yet there are certaine favourable temperaments of circumstances, which may (if not excuse yet) extenuate a fault, such as age, complexion, custome, profit, importunity, necessity, which are justly pleadable at the barre both of God, and the conscience, and are sufficient to rebate the edge of divine severity.

Repelled.

Wicked tempter, I know
there is nothing upon
earth,

Esa. 58. 1.

earth, that so much either troubles thee, or impairs thy kingdom of darknesse, as the zeale of conscionable Preachers; those, who lift up their voice like a trumpet, and shew Gods people their transgression, and the house of Jacob their sin; this is it that rescues millions of souls from the hand of hell, and gives thee so many foyles in thy spirituall assaults; This godly and faithful zeal represents mens sins to them as they are, and, by sins, the danger of their damnation; which thy malicious subtilty would faine blanch over, and palliate to their destruction; But when thou hast all done, it is not in their power to make sin worse then it is, or in thine to make it

it better: As for those favourable temperaments which thou mentionest, they are meere Pandarismes of wickednesse; faire visors of deformity: For to cast a glance upon each of them; Age is not a more common plea, then unjust: The young man pretends it for his wanton, and inordinate lust: The old, for his gripplenesse; te-chinesse; loquacity: All wrongfully, and not without foule abuse.

Youth is taught by thee to call for a swing: and to make vigour, and heate of blood, a priviledge for a wild licentiousnesse; for which it can have no claime but from a charter sealed in hell: I am sure that God

R

who

Ed. 12. 1.

Psal. 119. 9.

who gives this marrow to his bones, and brawne to his armes, and strength to his sinewes, and vivacity to his spirits, lookes for another improvement; *Remember thy Creator in the days of thy youth,* saith Solomon; And his father before him; *Wherewithall shall a young man cleanse his way: by taking heed thereto according to thy word:* Lo, the young mans waies are foule with lusts and distempered passions, and they must be cleansed; and the way to cleanse them is attendance (not of his owne vaine pleasures, but) of the holy ordinances of his maker: Thou wouldst have him run loose like the wild Ass in the desert, God tells him, *It is good for*

for a man to beare the yoke in his youth; even the yoke of the divine precepts, the stooping whereunto is the best, & truest of all freedoms, so as he may be able to say with the best Courtier of the wickedest King; *I thy servant feare the Lord from my youth; The aberrations from which holy lawes of God are so far from finding an excule from the prime of our years, as that holy Job cries out of them in the bitterness of his soule, Thou hast made mee to possesse the iniquities of my youth: and as David vehemently deprecates Gods anger for them; Remember not, Lord, the sins of my youth; so Zophar the Naamathite notes for an especiall brand of show*

R 2 Gods

Lam. 3. 27.

Obadiah
in 1 Kings
18. 12.

Job 13. 26.

Psal. 25. 7.

Job 20.11.

Gods judgement upon the wicked man, that *his bones are full of the sins of his youth*; and God declares it as an especial mercy to his people; *Thou shalt forget the shame of thy youth*; The more headstrong therefore my youth is, the more strait shall I curbe it, and hold it in: and the more vigorous it is, so much the fitter it is to be consecrated to that God who is most worthy to be served with the best of his own.

Esa. 54.2.

As for old age, it hath I grant its humours and infirmities; but rather for our humiliation, then for our excuse. It is not more common then absurd and unreasonable, that when we are necessarily leaving the world

world, we should be most fond in holding it ; when wee are ceasing to have any use of riches, then, to endeavour most eagerly to get them ; when we should bee laying up treasure in heaven, to be treasuring up wrath for our selves, and baggs, for we know not whom : To be unwilling to spend what we cannot keep ; and to be mad on getting what we have not the wit or grace to spend : If then thou canst perswade any man to bee so gracelesse, as to make his vicious disposition an apology for wickednesse, let him plead the faults of his age for the excuse of his avarice.

As for morosity of nature, and garrulity of tongue, they

are not the imperfections of the age, but of the persons; There are meek spirits under gray haire, and wrinkled skinnes; There are old men, who, (as that wise heathen said of old) can keepe silence, even at a feast; He hath ill spent his age that hath not attained to vs. good an hand over himselfe, as in some meet measure to moderate both his speech and passion.

If some complexions both incline us more, and crave indulgence to some sinnes, more then other, (the sanguine to lust, the cholerick to rage, &c.) wherfore serves grace but to correct them? If we must be over-ruled by nature, what doe we professing

ing Christianity: Neither humours, nor stars can necessitate us to evill; whiles thou therefore pretendest my naturall constitution, I tell thee of my spirituall regeneration; the power whereof if it have not mortified my evill and corrupt affections, I am not (what I professe to be) a Christian.

The strongest plea for the mitigation of sinne, is Custom; the power whereof is wont to be esteemed so great, as that it hath seemed to alter the quality of the fact, and of sin, to make no sin: Hence the holy Patriarchs admitted many comforts into their marriage-bed, without the conscience of offending; which, if it

had not been for the mediation of Custome, had beene justly esteemed no better then criminous : But however where is no contrary injunction, Custome may so far usurp, as to take upon it to be no lesse then a law it selfe ; Yet, where there is a just regulation of law, the plea of Custome is so quite out of countenance, as that it is strongly retorted against it selfe ; neither is there any more powerfull reason for the abolition of an ill use, then that is a custome ; so much the more need therefore to be opposed and reformed. Hence was that vehement charge of God to his Israel : *After the doings of the land of Egypt, wherein ye dwelt,*

dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk after their ordinances. Ye shall keep mine Ordinance, that ye commit not any of these abominable customs, which were committed before you; and that ye defile not your selves therein, I am the Lord your God.

v. 30.

It is too true that the bonds of Custome are so strong and close, that they are not easily loosed; in so much as Custome puts on the face of another nature; *Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good, that are accustomed to doe evill; How stily did the men of Judah, (after all the dread-*
full

Jer. 13. 23.

Jer. 44. 17.

full threatenings of the Prophet) hold to their Idolatrous customes, which they had learn't in Egypt: *Wee will burne incense to the Queen of heaven, and poure out drink-offerings to her, as wee have done; we, and our fathers, our Kings, and our Princes, in the Cities of Judah, and in the streets of Ferusalem;* It is with ill customes, as with diseases, which if they grow inveterate, are so much the harder to be cured; but shall I therefore hug my malady, because I have long had it? because it will not part away with ease? Shall I bid a theefe welcome, because he had wont to rob me?

Shortly then, so far is an ill custome from extenuating
my

my sin, as that it aggravates it; Neither shall I offend the lesse, because I offend with more; but rather double it, both, as in my act, and, as in my imitation; in following others amisse, and in helping to make up an ill precedent for others following of me.

As for the profit that may accrew by sinning; let those carnall hearts value it, that have made the world their God; To me, the greatest gain this way is losse: Might I have that house-full of gold and silver that *Balaam* talkt of; or all those kingdoms of the earth, and the glory of them which thou shewedst to my Saviour, what are all these to the
 price

Num. 24.

13.

Mat. 16.
26.
Mark. 8.
36.

price of a sin, when they meet with a man that hath learnt from the mouth of Christ; *What profit shall it be to a man, if he shall gaine the whole world, and lose his owne soule?*

Importunity is wont to be a prevalent suitor; How many have been dragg'd to hell by the force of others solicitations, who never else meant to have trod in those pathes of death? What marvell is it, if that which moved the unjust judge to do right, against the bent of his will, be able to draw the weak sinner awry? But if in these earthly angariations, one mile (according to our Saviours counsel) may bring on another; yet in spirituall
evill.

Mat 5. 41.

evill ways, no compulsion
can prevaile upon a resolved
spirit.

It is not the change of
stations, nor the building of
twice seven altars, nor the
sacrificing of seven bullocks
and seven rams that can win
a true Prophet of God to
curse Israel; The Christian
heart is fixed upon sure
grounds of his own, never to
be removed; If therefore his
father sue to him; if his mo-
ther weep, and wring, and
kneele; and beseech him by
the womb that bore him,
and the breasts that gave him
suck; if his crying children
cling about his knees, and
crave his yeildance to some
advantageous evill, or his
declining some bitter suffe-
rings

Num. 23.

14.
& 29.

A&.21.13.

A&.20.

24.

rings for the cause of Christ, he can shake them off with an holy neglect; and say, *What do you weeping and breaking my heart? for I am ready not to be bound only, but also to die for the name of the Lord Jesus; None of these things move me, neither count I my life dear unto my self, so that I may finish my course with joy; And if any soule be so weak, as to be led rather by the earnest motions of others, then by his owne settled determinations, he shall find no other ease before the Tribunal of heaven, then our first Parents did in shifting the guilt of their sin, the man to the woman, the woman to the serpent; In the meane while that word shall ever stand*

stand with me inviolable,
*My son, if sinners entise thee,
 consent thou not.*

PROV. I. 10.

Lastly, what can be the necessity which may either induce to sin; or excuse for sinning? What can the world do to make me say I must doe evil? Losse, restraint, exile, paine, death are the worst, that either malice can do, or patience suffer; These may put me hard to the question, but, when all is done, they must leave me free, either to act, or indure; I need not therefore sin, since there is a remedy against sin, suffering.

It is true that we are in the hands of a most gracious and indulgent God, who considers what we are made
 of

of, pities our infirmities, and knows to put a difference betwixt wilfull rebellion and weak revolt; his mercy can distinguish of offenders; but his justice hath said, *Without shall be the fearfull*; Finally then howsoever these circumstantiall temperaments may receive pardon, after the fact, for the penitent at the mercy-seat of heaven; yet none of them can be pleadable at the bar of divine justice; And if any sinner shall hearten himselfe to offend out of the hopes and confidence of these favorable mitigations, the comfort that I can give him, is, that he may howle in hell, with thee, for his presumption.

FINIS.



