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SOME
 GENERALL
 DIRECTIONS
 FOR A COMFOR-
 TABLE WALKING
 WITH GOD:

DELIVERED IN THE LECTVRE
 AT KETTERING IN NORTH-
 HAMPTONSHIRE, WITH
 enlargement:

BY ROBERT BOLTON, BACHELOR IN
 Divinitie, and Preacher of Gods Word at *Broughton*
 in the same County.

The fifth Edition: corrected and amended;
 with a Table thereunto annexed.



AT LONDON,
 Imprinted by *John Legatt*, for *Edmund Weaver*, and are to be sold
 at the Greyhound in *Pauls Church-yard*. 1638.

SOME GENERAL

DIRECTIONS

FOR
TABLE WALKING

WITH

DELIVERED IN

ALL PARTS OF

THE

UNITED STATES

BY

THE

AMERICAN

WALKING

INSTITUTE

OF

PHYSICAL

CULTURE

AND

RECREATION

OF

THE

UNITED STATES

OF AMERICA



TO THE RIGHT
HONOURABLE, AND
TRULY NOBLE, EDWARD

*Lord Mountague of Boughton, a fruit-
full increase of all heavenly graces; and
all watchfull preparation for the glory
that shall be revealed.*

Much Honour'd and Noble Lord,



Although the eminency of your
other personall worth, great
Wisedome, and noble parts, a
sufficient attractive to every
honest heart, by reason of the
particular interest it hath in
the common state of good-
nesse; or your speciall bounty to my selfe, which
ought to stirre up an ingenuous mind, to apprehend
any opportunity of due and deserved acknowlege-
ment; or your publike department in the face of
our country, so worthy, and honourable, and ma-
naged wih such true honesty, grave moderation,
and Noblenesse of spirit, which cannot but draw

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from every heart truly found to our great Lord in Heaven, and His Royall Deputy our highest Sovereigne upon earth, a great deale of reverence and love; I say, though any of these severally, might exact from me, a more exact & able demonstration of the thankefull devotions of my heart: yet, my Lord, (and you may beleve me) there is another thing besides all these, which was the strongest, and most predominant motive to quicken me to this Duty, and Dedicacion; even your sincere and invincible affection to the Gospell of *Iesus Christ*, His faithfull Ministers, and most precious Wayes. And this, to tell you the truth, is farre the fairest, and most orient flower in the Garland of all your goodnesse, and incomparably above all your greatnesse, were you advanced even to desert; nay, to the highest top of all earthly felicities, and mortal honor. For howsoever the world ever beside it selfe in point of salvation, and starke blind in the right apprehension of Heavenly things, doth dote upon gilded miseries, stinging vanities, golden fetters; and wickedly deemes ^a *pursuit of purity, the height of folly*: yet I can assure you in the Word of life and truth; the richest, and rarest confluence of all humane happinesse; the most exquisite excellency, and variety of the greatest worldly pompe and splendour, that ever the Sun saw, since the first moment of its creation, or shall look upon while it shines in Heaven, is but dust in the ballance, to one graine of grace, it is but ^b dung to an humble mind, savingly illightned with a foretast, but of the least glimpse of that incomprehensible, endlesse glory which shall shortly be revealed: It is all in the true valuation, but

^a Hæc, justorum simplicitas dicitur quia ab hujus mundi sapientibus, puritatis virtus, fatuitas creditur. *Greg. in cap. 12. Job cap. 16.*

^b Et quid divitibus percuties & transibis in facultates, nisi stercorea terra diligenter foveat? *Greg. in 2. Reg. cap. 2.*

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as a vaine smoake; which doth not onely vanish, as it riseth, and utterly looseth it selfe at the highest; but also draw teares from a mans eyes; nay, at last, wrings the very heart strings of every impenitent soule, with that extremest everlasting horror, which would burst ten thousand hearts, seriously, and sensibly to thinke upon before hand. It is not onely *vanity*, but also *vexation of spirit*. Let worldly wisdom say what it will, and hold them melacholike, and^d madde, who by the helpe of the holy Ghost hold a constant counteraction to the course of the world, and corruption of the time, that they may keepe a good conscience, the richest treasure, and dearest lewell that ever the heart of man was acquainted with, who infinitely desire, rather to be religious, than rich; to be good, than great; to enjoy the favour of God, than the sovereignty, and pleasures of all the kingdoms of the earth: yet assuredly, when all is said, and truly summed up; it is onely the true feare of Gods blessed Name; a zealous forwardnesse for his glory, goodnesse, and good causes, at this day, unhappily, and to the ruine of infinite soules, called by the world, pragmaticalnesse, and too much precisenesse, which can truly beautifie, and adorne, both all other personall sufficiencies; and indeede sanctifie and blesse all public-like impliments and services of State. For the first: A Professor even something Popish, doth yet truly teach, that *Heroicall nobility, is an illustrious eminency shining in a man by the heavenly infusions of supernatural grace, whereby he is made by adoption the sonne of God, the spouse of Christ, the Temple of the holy Ghost; with which all other Nobilities are nothing; not worth a but*

c Non debet pro magno haberi honor humanus; quia nullus est pondus fumus. August. de Civit. Dei, lib. 5. ca. 17.

d Cum cœperie Deo, quisq; vivere, mundum contemnere, injurias suas nolle vicisci, nolle hic divitiarum, non hic equitate: felicitatem terrenam, contemnere omnia, Dominum solum cogitare, vim Christi non desere; non solum à Paganis dicitur insanus, sed quod magis dolendum est; quia & intus multidormiunt & vigilare volunt, & sicut à Christo audiunt. . . . Dicitur est & de ipso Domino, quod infamiet, August. de Psal. 14.

e Nobilitas Heroica est eminentia quæ tam notabilis, &c. per quam homo sic adoptionem Filii Dei, sic spousa Christi, sit Templum Spiritus Sancti: sic quæ nobilitates ceteræ nihil sunt, nihil proficiunt. Grot. Test. Et nobilitates.

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ton. Suppose a faire and goodly horse to the eye, as exquisitely featured, colourd, paced, as that fained by *Bartus*, to be managed by *Cain*; yet if he wanted mettle, he were worth nothing to a man of spirit. Give me the most magnificent glorious Worldling, that ever trod upon earthly mould; richly crowned with all the ornaments, and excellencies of nature, art, policy, preferment, or what heart can wish besides; yet without the life of grace to animate and enoble them, he were to the eye of heavenly Wisdome, but as a rotten carkasse stucke over with flowers, *magnified dung, gilded rottenesse, golden damnation*. And that which is more dreadfull; when the sunne of his short Summers day is set, the hot gleame of transitory prosperitie past, and the bitter tempestuous Winters night of death approcheth; from which all the Gold and Pearle of East & West can no more deliver him, than can an handfull of dust: I say, then shall be powred upon his head, that terrible showre of *snares, fire, and brimstone, and an horrible tempest*. His soule sinkes immediatly in a moment into the depth of remediless misery, and is desperately plunged for ever into the bottome of the burning Lake. His body descends into the grave, as into a dungeon of rottenesse & horror, arrested, as it were, by the second death, in the devils name, and at length haled and dragged unto the terror of this great and last Day; where no creature can rescue him, no mountaine cover him, from that unquenchable wrath, and never dying worme, which shall everlastingly, day and night feed upon his soule and flesh. Whereas now, on the other side, that poore neglected One, who hath in truth given his name un-

Mal. 1. 6.

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to Christ and his gainfull service, perhaps by the World most disdainfully and contemptuously trampled upon even in the dust, with the feete of cruelty and pride; at least most certainly, ever made extremely vile, and contemptible by the villany of tongues, and *cruell mockings*; yet is such an One as *the World is not worthy of*: in the meane time, in the meaning of the holy Ghost *a Crowne of glory in the hands of Iehovah*, as beautifull and amiable, as the blood of Christ and his glorious robe can make him; crowned full gloriously with *Gods owne comlinesse which hee hath put upon him*; designed from all eternity in due time, (for so his sanctification now assures him) to weare an everlasting Crowne of blisse. And when his pilgrimage is past, death is to him the day break of eternall brightnesse. Vpon his last bed, his blessed soule shall finde that fresh bleeding Feuntaine *for sin and for uncleannesse* set wide open unto it, by the hand of Faith, ready now at its departure, to raze out the last sinfull staine; it may confidently, in the Name of Christ cast it selfe into the open armes, enlarged bowels, and dearest embracements of the Father of all mercies: It may feele the glorious presence of the sweetest Comfort, presenting unto it a foretaste of Heavenly joyes: It shall have the last sweetnesse, and triumphant truth of all the promises of life, able to confront and confound the utmost rage, and very *Powder plot* of all the powers of darkenes, made good unto it: a mighty guard of blessed Angels shall attend upon it; waiting with longing and joy to beare it triumphantly into the bosome of *Abraham*. His body shall goe into the grave, as into a chamber of rest, and

f Cum coeperit homo Christianus cogitare proficere, incipit patilinguas aduersantium. Quicumque illas nondum pulsus est, nondum proficit: quicumque illas non patitur, nec conatur proficere. *August. in Psal. 119.*
g H. b. 11. 36, 38.
h Isa. 6. 2, 3.
i Ezech. 16. 14.
Zecl. 13. 11.

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80017.

bed of Downe, sweetly perfumed unto it, by the sacred body of the Sonne of God lying in the Grave; locked there full fast with the barres of the earth, and fenced with the omnipotent Arme of God, as a rich Jewell in a Casket of gold, untill the Resurrection of the just. And then, after their joyfullest meeting, and glorious re union, they shall both be for ever filled with all those unmixed pleasures, blessed immortalities, and crowned joyes, which the dwelling place of God, the glory of heaven, and the inexhausted fountaine of all blisse, *Iehovah* himselve blessed for ever, can afford. Now let the scornfullest oppose to the power of godlinesse, tell me in cold blood whether that honorable wretch, or this honest man be more truly noble and happy? For the second: *So naturall* faith *Hooker*, is the union of Religion with justice, that we may boldly deeme, there is neither, where both are not. For how should they be unfainedly just, whom Religion doth not cause to be such; or they religions, which are not found such by the prooffe of their just actions? If they which imploy their labour and travell about the publicke administration of Iustice, follow it onely as a Trade, with unquenchable, and unconscionable thirst of gaine, being not in heart perswaded that Iustice is Gods owne Worke, and themselves his Agents in the businesse, the sentence of right, Gods own verdict, & themselves his Priests to deliver it; formalities of justice do but, crue to smother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery. Full well did this learned man perceive, and rightly apprehend, that the purity and power of Religion alone, doth truly honour all Honours, dig-

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dignifie all dignities, actuate with acceptation & life all moral vertues and endowments of art, sweeten all government, strengthen all States, settle fast all Imperiall Crownes upon Princes heads: That it is no humorous conceit, but a matter of sound consequence, that all, either personall duties, or employments of State, are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed: That when *Heaven* is made too much to stoope to *Earth: Piety* to *Policy; Publike good*, to *private ends*; there authority is imbittered, inferiors plagued, and too often, *Law* and *Justice* turned into *Wormewood* and *rapine*. He truly intimates, what a deale of hurt is done, what a world of mischief is many times wrought, insensibly and unobservedly; when a wicked wit, and wide conscience weld the sword of authority. For it is easie, and ordinary for a man so mounted, by legal sleights; putting *foule busineses* into *faire language*; & by a dissembled pretence of deeper reach, to compasse his owne ends; either for promotion of iniquity; or oppression of innocency: especially, sith he knowes himselfe backt with that Principle in policy: it is not safe to question or reverse transactions of State, though tainted perhaps with some impressions of miscarriage and error: and that it is holden a Solæcisme in State-wisdome, and unseemely, for private innocency to contest too busily with passages of publike Tribunals. These things I thus discourse, and declare unto your Lordship, to represent unto you the vanity of that honor, which is not directly and sincerely subordinate to the honour of God: (at the best, it is
but

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but a breath, and yet not able to blow so much, as one cold blast upon ungodly great Ones, when being suddenly carried from their stately and sumptuous dwellings, they shall be cast into unquenchable flames.) To let you see the excellency, and worth of those happy wayes, to which it hath pleased the Lord of Heaven, out of his speciall mercy, to bend the eye of your Noble minde: and that you may know what it is alone hath had power, and the prerogative, (and shall for ever, in whomsoever takes Gods part) to make you, both more truely honourable in your Selfe, and more faithfully serviceable to our King and State; both to cast a Diviner lustre upon your personall vertues, and to make your managing of publike busineses (many times most unworthily swayed awry, by that foule fiend, Faction, partiality, and private ends) worthy, conscionable and just. For which, every honest eye in our countrey that lookes upon you, blesteth you; and shall mourn most bitterly for your absence from amongst us, when you shall be gloriously gathered to your Fathers. So let all that truely love the *Lord Iesus*, His blessed Gospel, and Servants, *be as the Sunne, when hee goeth forth in his might*, and at last full sweetly set in the boundlesse Ocean of immortall blisse. In these wayes of Life, my Noble Lord, which in the sense and censure of Truth it selfe, *are wayes of pleasure, and pathes of sweetest peace*; it is the infinite desire of my heart, and drift of this Treatise I now offer into your Honours hands, that you would still advance forward, and doe more nobly still. That you would improve to the utmost, the
height

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height of your excellent Vnderstanding to a further, and more full comprehension of the *Mystery of Christ*; which though it be a *Sealed Booke* to the sharpest sight of the most piercing humane wisdom; yet reveales to every truly humble, spirituall eye, the rich and Royall treasures of all true sweetnesse, contentment and peace. That you would hold it your greatest honour and happinesse, as it is indeed, to grow still in *fruitfulnesse* ^a in every good *Worke*; in ^b *feruency of spirit*, in ^c *puritie*, in ^d *Heavenly mindednesse*, in ^e *precise walking*, &c. with singular watchfulnesse, and the more punctuall, and frequent search and perusall of your spirituall state; both because the depths and delusions of Satan are most intricate and infinite: and because *Not many noble, &c.* 1 Cor. 1. 15. That ye would hold on in that *valiantnesse for the Truth*, and all good causes; which ordinarily gathers vigour and puissance proportionably to the swelling fury of all adversary, either mortall or infernall powers: Ever patiently passing by with generous magnanimitie, and brave contempt, all the vile ^f raylings and contradictions of Satans Revellers, and Popish insolency; (For vainely to affect the acclamations, and applause of worthlesse men: or to be dejected unmanlily with their unjust accusations and anger; are both equally ignoble, and most unworthy a man of Honour,

^a Colof. 1. 10.
^b Rom. 12. 11.
^c 1 Ioh. 3. 3.
^d Phil. 3. 20.
Colof. 3. 2
^e Ephes. 5. 15.

^f Iob 30. 8, 9.
Psal. 35. 15, 16. &
69. 12.

Iam verò illud quale, quam sanctum quòd si quis ex Nobilibus ad Deum converti cepit, statim honorum nobilitatis amittit.

erit: aut quantus in Christiano populo honor Christi est, ubi religio ignobilem facit? Statim enim ut quis melior esse tentaverit, deterioris abiectione calcatur, ac per hoc omnes quodammodo mali esse coguntur, ne viles habeantur. Ita seculum totum iniquitatibus plenum est, ut aut mali sine, qui sunt in illo, aut qui boni sunt, multorum peccatione crucientur. Si honorari quispiam religioni se applicuerit, illicò honoratus esse desinit. — Si fuerit splendidissimus, sic vilissimus. Si fuerit totus honoris, sit totus injuriæ. — Si bonus est quispiam, quasi malus spernitur: Si est malus, quasi bonus honoratur. Nihil itaque mirum, si deteriora quotidie patimur, qui deteriores quotidie sumus. *Saturnianus, De vero judicio & Providentia Dei. Lib. 1. pag. 128, 129.*

and

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g Animæ fortis &
 cunctis est,
 posse obtutari his
 qua avellere me-
 luitur, & nihil
 facere ut homini-
 bus placet: sed
 oculum suum in-
 tenlere ad illum
 insopitum ocu-
 lum, & ab eo so-
 lum gloriam ex-
 petere — nul-
 liusque pili facere
 humani laudē,
 vel convitia: sed
 trahere ut um-
 bras & somnia
 æthereæ cœlæ,
 æthereæ ma-
 gis: *Corinth.*
in ca. 6. Gen.
Hem. 23.


and vertuous resolution. Yours shalbe the Crowne
 and comfort, when all Popery and prophaneesse
 shall lye buried in the dust, and dungeon of Hell.
 In a word, the thirstie longing of my heart, and
 heartiest prayer shall ever be; That you may shine
 every day, more and more gloriously in all personall
 sanctitie, plantation of godlinesse in your owne Fa-
 mily, and where you have any thing to doe, and in
 an holy zeale for setting forward the affaires of God,
 when, and wheresoever you have any power or Cal-
 ling. That when the last period of your mortall a-
 bode in this Vale of teares, which drawes on apace,
 shall present it selfe: You may looke death in the
 face without dread; the grave without feare; the
 Lord Iesus with comfort; and *Iehovah* blessed for e-
 ver, with everlasting Ioy. Thus let all the saving
 blessings of our most bountifull *Heavenly Father*,
 through *Iesus Christ*, by the *Holy Ghost*, be plenti-
 fully aud for ever upon your Honourable Selfe, and
 all your sweet and Noble Children.

Your Honours most truly in all
 services for the salvation
 of your Soule,

ROBERT BOLTON



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FORTABLE WALKING
WITH GOD.

GEN. 6. 8, 9.

8. But Noah found grace in the eyes of the Lord.

9. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.



IN this dreadfull and dismall Story of the old Worlds degeneration and destruction, falling away, and finall ruine, here stands in my Text a right orient and illustrious Starre, shining full faire with a singularitie of heavenly light, spiritual goodnesse, and Gods sincerer service, in the darkeſt midnight of Satans universall raigne, and amidst the horribleſt hell of the strangest confusions, idolatrous corruptions, cruelties, b oppreffions and lust, that ever the earth bore. Noah I meane, a very precious Man, and Preacher of Righteousnesse, to whose Family

a Cogita hic obsecro, quare virtutis fuerit ille justus: quomodo in tanta multitudine quæ multo impetu in malum ruebatur, solus ipse diversa ambulavit viâ, virtutem malitiz præferens. Neque enim aliorum consensus, & tanta frequentia reddebat eum segniorum ad virtutis iter: sed jam prius implebat, quod beatus Moyses olim dicturus erat: Ne sis cum multis in malitia. Et quod magis admirabile multos habebat imò omnes, qui ad malum, & ad prava opera in hortabantur, & nullus erat, qui ad bonum induceret. *Chrys. Hom. 22. in c. 6. Gen.* b Feruente impietate contra primam tabulam, secuta est corruptio, de qua Moyses in hoc cap. quod se primùm pollucunt libidinibus,

deinde orbem terrarum repleverunt tyrannide, sanguine, & injuriis. *Luth.*

alone, the true worship of God was confinde, when all the world besides lay drowned in Idolatry and Paganisme, ready to be swallowed up into an universall grave of Waters, which was already fashioned in the clouds by the angry, unresistable hand of the all-powerfull God, who was now so implacably, but most justly provoked by, those rebellious and cruell generations, that He would not suffer His Spirit to strive any more with them; but inexorably resolved to open the windowes or flood-gates of heaven, giving extraordinary strength of influence to the Stars, abundance to the Fountaines of the great deepes, commanding them to cast out the whole treasure, and heape of their waters; and taking away the retentive power from the clouds, that they might powre downe immeasurably, for the burying of all living creatures which breathed in the ayre: *Noah* and his family excepted. From whence by the way, before I breake into my Text, take this Note.

Distr. The Servants of God are men of singularitie: I meane it not in respect of any fantasticalnesse of opinion, furiousnesse of zeale; or turbulencie of faction, truely so called: but in respect of. abstinence from sinne, puritie of heart, and holinesse of life.

Reasons. 1. Gods holy Word exacts and expects from all that are new-borne, and Heires of Heaven, an excellencie above ordinary, *Prov.* 12. 26. *Mat.* 5. 20. and 47. Being taken for**th** as the precious from the vile, *Ierem.* 15. 19. by the power of the Ministry, they must not only goe beyond the highest of the Ministery, they must not only goe beyond the highest d civill perfections of the exactest morall Puritane amongst the most honest Heathens, *Heb.* 12. 14. but also exceed the righteousnesse, and all the outward religious conformities of the devoutest Pharisees, whose sufficiencies, *Luk.* 18. 11, 12. many thousands in these times come short of, and yet hope to be saved: or they can *in no case enter into the Kingdome of*

c Quam multos Philosophorum & audivimus, & legimus, & ipsi vidimus castos, patientes, modestos, liberales, abstinentes, benignos, & honores mundi simul & delicias respuentes, & a maioribus justitiae, non minus quam scientiae! — Quod

si etiam sine Deo homines ostendunt quales a Deo facti sunt: vide quid Christiani facere possunt, quorum in melius per Christum natura & vita instructa est, & qui divinae quoque gratiae juvantur auxilio. *August. Epist.* 142. d Quae non tormenta patiemur, qui cum jubeamur justitiae superare Phariseos, Gentilibus quoque inferiores jaccamus? Quemadmodum igitur, responde quae, videbimus regnum futurum? *Chrysost.* *Hom.* 18. in ca. 5. *Mat.* As for those vertues that belong unto morall righteousness, and honesty of life, we doe not mention them because they are not proper unto Christian men, as they are Christian, but doe concerne them as men, Hooker lib. 3. of Ecclesiast. Politic.

Heaven,

Heaven. But lest any bee proudly puffed up with sense of this singularity, and excellency above his neighbour; let him know, that humility is ever one of the fairest flowers in the whole garland of his supernaturall and divine worth; and that selfe-conceitednesse would impoyson even Angelicall perfection.

2. They must upon necessity differ from a world of wicked men; by a sincere singularity of abstinence from the *c* course of this world; the *e* lusts of men: the * corruptions of the times; *s* familiarity with gracelesse companions; the *h* worldlings language, prophane sports: all wicked wayes of thriving, rising, and growing great in the world, &c.

3. They make conscience of those duties and divine commands, which the greatest part of men, even in the noontide of the Gospell, are so farre from taking to heart, that their hearts rise against them: As, to bee hot in Religion, *Revel.* 3. 16. To be zealous of good workes, *Tir.* 2. 14. To walke * precisely, *Ephes.* 5. 15. To be fervent in spirit, *Rom.* 12. 11. To strive to enter in at the strait gate, *Luke* 13. 24. To plucke out their right eyes, that is, to abandon their boosome delights, *Matth.* 5. 29. To make the Sabbath a delight, *Isai.* 58. 13. To love the Brotherhood, *1 Pet.* 2. 17. With an holy violence, to lay hold upon the Kingdome of Heaven, *Matth.* 11. 12.

4. Experience, and examples of all ages, from the creation downward clearly prove the point. At this time, as you see the Saints of God were all harboured under one rooffe, and yet not all found there. Survey the ages afterward: the time of *Abraham*; who was as a brand taken out of the fire of the Chaldeans: The time of *Elijah*, when one appeared to that blessed man of God: The time of *Esaiah*, who cryed, *Chap.* 53. 1. *Who hath beleevved our report?* The time of *Manasseh*, who built altars for all the Host of Heaven, in the two Courts of the House of the Lord: The time of *Antiochus*, when he commanded the Sanctuary, and holy people to bee polluted with Swines-flesh, and uncleane beasts to bee sacrificed, the abomination of desolation to bee set up upon

c Ephes. 2. 2.

f 1 Pet. 4. 2.

* Rom. 11. 2.

g Prov. 4. 24, 25.

Ephes. 5. 11.

h Coloss. 4. 6.

Sicut qui Diabolum sequitur,

Sanctorum collegium affectu, &

opere aspernatur: ita qui Deo perfecte adheret,

impiorum consortium nequaquam admittit.

Gregor. in Psal. 6.

* *aspicit.*

the Altar: That darkeſome time, when the glorious Day-Starre, Chriſt Ieſus himſelfe, came downe from Heaven to enlighten the earth: The time of Antichriſt, *when all the world wondred after the Beaſt*: Our times, wherein, of ſixe parts of the earth, ſcarce one of the leaſt is Chriſtian. And what a deale of Chriſtendome is ſtill overgrowne with Popery, and other exorbitant diſtempers in point of Religion? And where the truth of Chriſt is purely, and powerfully taught, how few give their names unto it? And of theſe who profeſſe, how many are falſe-hearted or meereſly formall?

5. Me thinkes worldly wiſedome ſhould rather wonder that any one is wonne unto God; then cry out, and complaine; Is it poſſible, there ſhould be ſo few? Sith all the powers of darkneſſe, and every divell in hell oppoſe might and maine the plantation of grace in any ſoule: ſith they are moe ſnares upon earth, to keepe us ſtill in the inviſible chaines of darkneſſe and ſinne, then there are ſtarres in heaven: ſith every inch, every little artery of our bodies, if it could, would ſwell with helliſh venome to the bigneſſe of the greateſt *Goliath*, the mightieſt Giant, that it might make reſiſtance to the ſanctifying worke of the holy Ghoiſt: ſith our ſoules naturally would rather dye, and put off their immortality and everlaſting being, then put on the Lord Ieſus: In a word, ſith the new creation of a man is holden a greater worke of wonder, then the creation of the world.

6. Laſtly, let us ſet aſide in any Country, City, Towne, Family: Firſt, all Atheiſts, Papiſts, and diſtempored exorbitants from the bleſſed Truth of Doctrine taught in our Church: Secondly, all Whoremongers, Drunkards, Swearers, Lyars, Revellers, Worldlings, Vſurers, and fellowes of ſuch infamous ranke: Thirdly, all meereſly civill men, who come ſhort of *Cato*, *Fabricius*, and other honeſt Heathens, and wanting holineſſe, ſhall never ſee the Lord, *Heb. 12. 14.* Fourthly, all groſſe Hypocrites, whoſe outſides are painted with ſuperficiall flouriſhes of holineſſe and honeſty, but their inward parts filled with rottenneſſe and luſt; who have their hands in godly exerciſes, when their hearts are in hell. Fifthly, all

all formall Hypocrites, who are deluded in point of Salvation, as were the foolish Virgins, and that proud Pharisee, *Luke* 18. 11. Sixthly, all finall back-sliders, of which some turne sensuall Epicures, and plunge themselves into worldly pleasures, with farre more rage and greedinesse, by reason of former restraint by a temporary profession; others become scurrill deriders of the holy way; some, bloody goads in the sides of those with whom they have formerly walked into the House of God, as friends. Seventhly, all unfound Professors for the present, of which you would little thinke, what a number there is: I say, let these and all other strangers to the puritie and power of godlinesse be set apart, and tell mee how many true-hearted *Nathaneels* wee are like to finde.

Yses 2. 1. Try then the truth of thy spirituall state by this marke of a sober and sincere singularitie. If thou still holdest correspondence with the world, and conformitie to the fashions thereof; if still thou swimmeſt downe the current of the times, and shifteſt thy sailes to the sitting of every Winde; if thine heart hanker still after the tastelesse fooleries of good fellowship, and follow the multitude to doe ill; if thou be carried with the swinge and sway of the place where thou livest, to uphold by a boisterous combination, lewdnesse and vanity, to prophane the Lords Day, to scorne Profession, oppose the Ministry, and walke in the broad Way; In a word, if thou doest as the most doe; thou art utterly undone for ever. But if with a mercifull violence thou bee pulled out of the world, by the power of the Word, and happily weaned from the sensuall, insensible poison of all bitter-sweet pleasures; and fellowship with unfruitfull workes of darkenesse; If by standing on Gods side, and hatred of all false wayes, thou art become *the Drunkards song*, as *David* was, and a by-word amongst the sonnes of *Belial*, as was *Iob*; If the world lowre and looke sowre upon thee for thy looking towards Heaven, and thy good-fellow companions abandon Thee, as too precise; *If thy life be not like other mens, and thy wayes of another fashion*, as the Epicures of those times

k Non possum
negare plures esse
malos, et tam plu-
res, ut inter eos
profusus non appa-
ret grana in arca.
Nam quisquis a-
rcam videt, potest
putare, quod pa-
lea sola sit, *Am-
br.* in *7^o psal.*
p. 328.

I Si turbam imi-
tari volueris, in-
ter paucos angu-
stam viam ambu-
lantes non eris.
August. de Temp.
Scrm. 64.

charged the righteous man, when the booke of Wisedome was written; In a word, if thou walkest in the narrow Way, and be one of that little flocke, which lives amongst *Wolves*, and therefore must needs be little; so that by all the *Leopards*, *Lions*, and *Bears* about thee, I meane all sorts of unregenerate men, thou art hunted for thy holinesse, as a Partridge on the mountaines, at least by the poyson and persecution of the tongue; I say, then thou art certainly in the hie way to Heaven.

2. If the Saints of God bee men of singularitie, in the fence I have said; then away with those base and brainelesse cavils, against those who are wise unto salvation: What? are you wiser then your fore-fathers? then all the ^m Towne? then such and such learned men? then your owne Parents? Are you wiser then your Head, may the Husband say, &c. Nay further, to *Noah* it might have bin said by the wretches of those times, Art thou wiser then all the world? (He out of the height of his heroi call resolution, easily endured and digested the affronts and indignities of this kinde from millions of men.) But take thou these spitefull taunts, and binde them in the meane time, as a Crowne unto thee, and advance forward in thine holy singularitie with all sweete

Luke 10. 3.
Ma. 23. 6, 7.

in Cum undique
mali perirepant
& dicant, Quare
sic vivis? Tu solus
Christianus es?
Quare non facis
quod faciunt &
alii, &c? Erro
dicis, Christianus
sum, ut repellas
illos nescio quos:
sed adversarius
premit, urget,
quod peius est
exemplo Christi-
anorum suffocet

Christianos. Sudatur, aestuatur, tribulatur anima Christiana, &c. Ideo vide quid dicat. Responder enim, Quid mihi prodest, quia modo mihi facio remedia, & luor paucos dies? Ex eo hinc de isto saculo, & vado ad Dominum meum, & mittere me in ignem, qui prepositus paucos dies vitæ futuræ, mittere me in gehennas — Er hoc forte non in placet tibi dicit amicus sed in domo uxoris, aut forte maritus uxori fideli, bonæ & sanctæ deceptor ipsius, Si mulier marito, Eva est illi: Si vir uxori, Diabolus est illi. Aut ipsi tibi Eva est, aut tu illi serpens. *Aug. in Psal. 93. p. 201.* n Non igitur dubium est, quin generatio prava infensissima eum oderit, & varie exercerit, insultantes ei: Num tu solus sapias? Num solus tu Deo placeas? Num nos reliqui omnes erramus? omnes damnabimur? Tu solus non erras? Solus non damnaberis? Hæc magna virtus fuit. Nobis enim hodie impossibile esse videtur, ut unus se opponat tori orbi terrarum, reliquos omnes damnet, tanquam malos, qui tamen Ecclesiam, verbum & cultum Dei jactant, se autem solum statuar Dei filium, & Deo acceptum esse. *Lutherus.* Neque parvum est despiciere irridentes & opprobantes, & salibus incessentes: at justus ille non tantum decem & viginti, & centum homines, sed & omnium hominum naturam & tot myriades despexit. Verisimile enim omnes illos videre, reprehendere, subannare, & debacchari: & forte etiam, si possibile fuisset, dilacerare voluisse. *Chrysest. Hom 23. in cap. 6. Gen.* Tam domestica illi erat strenuitas, ut viam diversam a vulgari, quam omnis multitudo ambulabat, iret: & neque timeret, neque suspicaretur aliquid tale, quate verisimile est, ignavis accidere: qui si quando viderint, multos simul conspirare, hoc velamen, & hanc occasionem suæ ignavie prætexunt, ac dicunt: Quid ego novum, & singulare post illos omnes facturus essem adversarius tantæ multitudinis, & cum tanto populo bellum suscipurus? Numquid illis omnibus ego admirabilior essem? Quæ utilitas foret equarum inimicitiarum? Quod contemodum tanti odii? Nilul talium cogitabas, neque in animum surcabat, *Idem ibid. Hom. 22.*

content and undauntednesse of spirit, towards that glorious immortall Crowne above; and let those miserable men, whose eyes are hood-winkt by Satan, and so blinded with earthly dust, that they cannot possibly discern the invisible excellencies and true noblenesse of the neglected Saints follow the folly of their worldly wisdom, and sway of the greater part, to endlesse woe; and then give losers leave to talke.

3. Let every one, who in sinceritie of heart seekes to be saved, ever hold it a speciall happinesse, and his highest honor, to be singled out from the Vniversall pestilent contagion of common prophanenesse, and the sinfull courses of the greatest part; and to be censured as singular in that respect. Neither is this a singular thing, that I now suggest; but it hath beene the portion of the Saints in all ages, to be trod upon with the feet of imperious contempt, as a number of odde despised underlings, whereas indeed they are Gods Jewels, and the onely excellent upon earth. Behold saith *Isaiah, Chap. 8. 18.* *I and the Children whom the Lord hath given me, are for signes and wonders in Israel. I am as a monster unto many, saith David, Psal. 71. 7. I am in derision dayly, every one mocketh mee, saith Jeremy, Chap. 20. 7. We are made, saith Paul, a spectacle unto the world, and to Angels, and to men, 1 Cor. 4. 9. Wee are made as the filth of the world, the off-scouring of all things, v. 13.*

In *P Austins* time, those that made conscience of their ways, durst not plunge into the corruptions of the times, and play the good fellowes, were scornfully pointed at, not onely by Pagans, but even by unreformed Professors, Professors at large, as we call them, as fellowes that affected a precisenesse and purity above ordinary and others: They would thus insult and scoffingly fly in the face of such an holy one; *You are a great man, sure, you are a just man, you are an Elias, you*

quirere & inter spectatores nugacium theatrorum noluerit ire nisi ad ecclesiam, paritur insultatores ipsos Christianos, & paritur verba aspera, & dicunt, Tu magnus, & justus, tu es Helias, tu es Petrus, tu de caelo venisti: insultant quocunque se venterit, audit hinc atque inde verbum asperum. Quod si timeat, recedit a via Christi Dei — Quando audit verba aspera, unde sibi habet facere solatium, ut non curet verba aspera, &c. Dicit, Qualia verba audio, servus peccator? Dominus meus audit, Dæmonium habes. *August. in Psal. 90.*

To walke with God, is a precious praise, though none doo it but my selfe, and so walke with man, with the world, with a town or Parish in wicked wayes is a deadly sin, though millions doo it, B. Babington upon Gen. 6. v. 8.

P Sunt multi male viventes Christiani, inter quos qui voluerit bene vivere, & inter ebriosos sobrius esse, & inter fornicatores castus esse, & inter consultatores Mathematicum Deum sinceriter colere, & nihil tale re-

q Si simplex ali-
quis, si castus, aut
frugalis in Col-
legio aliquo vel
conventu, latam
& lubricam per-
ditoriã viam non
seſetur, fabula, &
& ridiculum cateris
efficitur. Inſolens
quoque, & ſingu-
laris, infans aut
Hypocrita conti-
nuo appellatur.
Vnde & multi, qui
ad bonam frugem
devenirent, ſi cura
modestis & bonis
degerent; hæc
ratione abſtraſi
per malorum cõ-
ſortia ad malum
trahuntur, dum
vicia inter ſuos
conſuetudines
nomina ſubire
verentur. *Nicola-
us de Cymenſi,
de vita Moysi.
Eccle. apud Ioan-
de Hieronimo, l. 2.*

are a Peter, you come from Heaven, &c. In 9 after-times, if a man were but meerely civill, ingenious, chaſte, temperate, hee was made a by-word and laughing ſtocke to thoſe about him. They preſently ſaid; Hee was proud, ſingular, beſide himſelfe, Hypocrite, &c. Thus it was, is at this time, and will be to the worlds end, that every ſtigmaticall Whoremonger, beaſtly Drunkard, ignorant Lozell, ſcoffing *Iſmael*, and Selfe-guiltie wretch will have a bitter gird, a dry blow, as they ſay, a ſcurrill gibe, to throw like the Mad-mans fire-brand into the face of Gods people, as though they were a company of odde humorous fellowes, and a contemptible generation. This, I ſay, ever was, and ever will be the worlds opinion of the wayes of God. The children of darkeneſſe ever harbour ſuch conceits, and peremptorily paſſe ſuch cenſures upon the children of light.

It is ſtrange! Men are content to be ſingular in any thing, ſave in the ſervice of God, and ſalvation of their ſoules. They deſire, and labour too, to be ſingularly rich, and the wealthy in a Towne; to be ſingularly proud, and in faſhion by themſelves; to be the ſtrongeſt in the company to powre in ſtrong drinke. They would with all their hearts be in honour alone, and adored above others. They would dwell alone, and not ſuffer a poore mans houſe to be within fight. They affect ſingularity in wit, learning, wiſedome, valour, worldly reputation, and in all other earthly precedencies; but they can by no meanes endure aloneneſſe, and ſingularity in zeale, and the Lords ſervice. In matters of Religion, they are reſolved to doe as the moſt doe, though in ſo doing they certainly damne their owne ſoules, *Mat. 7. 14.* Baſeſt cowardlineſſe, and fearefulneſſe fit for ſuch a doome! *Revel. 21. 8.* They are afraid of taking Gods part too much; of fighting too valiantly under the Colours of Chriſt; of being too buſie about the ſalvation of their ſoules; leſt they ſhould be accounted too preciſe, fellowes of an odde humour, and engroſſers of more grace then ordinary. It is one of Satans dreadful depths, as wide as hell, and brimme-full with the blood of infinite ſoules: To make men ambitious, and covetous

tous of singularity in all other things : but in godlineffe, and Gods services; not to suffer it in themselves, and to persecute it in others.

Now in this Story of *Noah*, so highly honoured with singularity of freedome, from the sinfull contagion of those desperate times, and happily exempted from the most generall, and greatest Judgement upon the earth that ever the Sunne saw, an Vniverfall drowning; gloriously mounting up upon the wings of salvation and safety, both of soule and body, when a world of Giant-like Rebels sunke to the bottome of that new Sea, as a stone, or lead, I consider,

1. The cause of such a singular blessed preservation; which was the free grace and favour of God: *But Noah found grace in the eyes of the Lord, vers. 8.*

2. The renowne, and honour of *Noahs* name: in that he stands heere as the Father of the new world, holy seed, and progenitors of Iesus Christ: *These are the generations of Noah, vers. 9.*

3. The description of *Noahs*: 1. Personall goodnesse: 2. Preservation: 3. Posterity. These two latter follow. His personall description stands in the end of vers. 9. *Noah was a just man, and perfect in his generations, and Noah walked with God.* Where we finde him honoured with three noble Attributes, which make up the character of a compleate Christian: 1. Honesty. 2. Vprightnesse. 3. Piety. And they receive much excellency and lustre from a circumstance of time: *In his generations*: which were many and mainely corrupt.

Without any further unfolding my Text coherence and dependance upon either precedent or following parts, (for Historicall passages are plainer, and doe not ever exact the length and labour of such an exact resolution, as other Scriptures doe,) I collect from the first point, wherein I finde Gods free grace to be the prime and principall cause of *Noahs* preservation, this Note:

Doct. The free grace and favour of God is the first mover and fountaine of all our good. Consider for this purpose such places

r Perante mundo, unus Noe servatur, quasi stirps incorrupta; ut novi mundi sit origo, & novorum hominum seminarium. *Ambr.*

¶ Atque hæc virtutes Noachi circumstantiâ temporum, personarumque amplificantur, cum ita fuisse dicitur, non acate unâ, sed multis. non conversione cum bonis, sed cum hominibus corruptissimis, & saculo corruptissimissimo. *In Act. cap. 4. Gen.*

places as these, *Ierc. 31.3. Hof. 14.4. Deut. 7.7,8. Rom. 9.11, 12,13. Iob. 3.16. Iof. 24.2,3. Ephes. 1.5.*

And it must needs be so. For it is utterly impossible that any finite cause, created power, or any thing out of himselfe, should primarily moove and incline the eternall, immutable, increated, omnipotent will of God. The true originall and prime motive of all gracious, bountifull expressions and effusions of love upon His Elect, is His *liberum arbitrium*. His *merum beneplacitum*: The good pleasure of His will. And therefore to hold, that election to life is made upon foresight of faith, good workes, the right use of free-will, or any created motive, is not onely false, and wicked; but also an ignorant and absurd Tenent. To say no more at this time, it robs God of his All-sufficiency, making Him goe out of Himselfe, looking to this or that in the creature, upon which His will may bee determined to elect. The Schoole-men though otherwise a rotten generation of Divines, yet are right in this.

1. That distinction which I learne from my * Master, in his heavenly Sermons published since his death, doth leade unto aright, and truely inlighten this Head-spring of all our good. 1. *Some actions of Gods love unto us, saith hee, are so in Christ, that they are wholly suspended on Him, and his merits are the onely procuring cause of them: For example, Forgiveness of sinnes, is an action of Gods love unto us, and yet this wholly depends upon Christ, and his merits; so that his precious Blood must either procure this mercy for us from God, else they will never bee forgiven; and this, and the like love of God, is both in Christ, and for Christ.* 2. *There are some other actions of Gods love, which arise meereley and onely out of the absolute will of God, without any concurrence of Christs merits; As the eternall purpose of God, whereby Hee hath determined to chuse some men to salvation; this is an action of Gods love meereley rising out of His absolute will, without Christs merits. For Christ is a Mediatour, and all his merits are the effects of his love, not the cause of it. And yet this love, though it be not for Christ, yet is it in Christ.* *Eph. 3. 11.* According to the

e Sicut Deo nihil potest esse causa ut incipiat velle: ita & ipsi Deo nihil potest esse causa ut ab aeterno aliquid velit sicut nihil potest ei esse causa, ut ab aeterno sit, *Driedo Tom 3 lib. de conc. con. Arb. & praest. divi. cap. 3.* Non enim Deus movetur ab aliqua re ad extra, ad aliquid agendum; alioquin ipsius voluntas ab alio in volendo dependeret, quod repugnans est.

Roben in 1. Sen. dist. 40.

Divinae voluntatis non solum nulla est causa finalis, & motiva per modum objecti; sed etiam nullum est objectum creaturae, quod possit Deo esse ratio volendi aliud, sed sola sua bonitas, *Vasquez in 1. p. dist. 9. q. 23. Art. 5. cap. 1.*

* That most worthy, wise, holy, and learned Minister of God. *Iohn Randall, Ser. 2. upon Rom. 8. p. 44.*

the eternall purpose, which hee wrought in Christ Iesus our Lord: *that is, in regard of the execution of it; for even this eternall purpose, and all the actions of Gods love, which arise from his absolute Will, are effected, and brought to passe in and through Christ.*

3. Wee make an estimate of the absolute, and infinite frankenesse of this unconceivable love of God to his, which reacheth from everlasting to everlasting, by looking upon that goodly, faire, sweet, amiable creature described, *Ezechiel 16*. In the beginning of the Chapter, shee lies most filthy and foule, tumbling in her owne blood, pittied by no eye, abhorred of all; which loathsomnesse should rather have begot loathing, then love: aversion and hate, then affection, and liking: yet God Himselfe doth there professe, out of a melting pang, and overflowing abundance of His free grace, that, that time was unto Him the time of love: Hee spread his skirt over her, and covered her nakednesse. In a word: after shee was dressed, and adorned with Gods most skilfull and mercifull hand, shee became a most lovely thing: First, washed with water, cleansed from blood, anointed with oyle; then cloathed with broidered worke, shod with Badgers skinne, girded about with fine linnen, covered with silke, decked with ornaments of silver and gold: with bracelets upon her hands, a chaine on her necke, a jewell on her forehead, earerings in her eares, and a beautifull Crowne upon her head, fedde with fine flower, honey and oyle; so that shee became exceeding beautifull, and renowned through the whole World, for her perfect comelinesse, even *mine owne comelinesse, which I put upon her, saith the Lord God.*

Vses: 1. All praise then is due unto *Iehovah*, the Author of all our good, the Fountaine of all our blisse, the Well-spring of immortality and life whereby we live, and moove, and have our being, our naturall being, the being of our outward state; our gracious being, the everlastingnesse of our glorious state. Were the holiest heart upon earth enlarged, to the vast comprehension of this great Worlds wide-nesse;

ness; nay, made capable of all the glorious and magnificent *Hallelu-jahs*, and hearty praises offered to *Iehovah*, both by all the Militant, and Triumphant Church; yet would it come infinitely short of sufficiently magnifying, admiring, and adoring the inexplicable mysterie, and bottomlesse depth of this free, independant mercy, and love of God, the Fountaine, and first Moover of all our good! Wee may and are bound, to blesse God for all the meanes, instruments, and second causes, whereby it pleaseth God to conferre, and convey good things unto us: but we must rest principally, with lowliest thoughts of most humble and heartiest praisefulness, at the Well-head of all our welfare, *Iehovah*, blessed for ever. We receive a great deal of comfort, and refreshment from the Moone and Starres; but we must chiefly thanke the Sunne: from the greater Rivers also; but the maine Sea is the Fountaine. Angels, Ministers, and Men may pleasure us; but *Iehovah*, is the principall. Let us then imitate those Lights of Heaven, and Rivers of the Earth; doe all the good we can with those good things God hath given us by his instruments; and then reflect backe towards, and returne all the glory and praise unto the Sunne of righteousness, and Sea of our salvation. The beames of the Moone and Starres returne as farre backe to glorifie the face of the Sunne, which gave them their beautie, as they can possibly, untill they bee reflected, or determine by necessary expiration, the Sunnes ejaculatory power being finite: Let us semblably ever send backe to Gods owne glorious Selfe, the honour of all His gifts, by a fruitfull improvement of them, in setting forth his glory, and by continuall fervent ejaculations of praise, to the utmost possibilitie of our gracious hearts.

And here I cannot hold, but must needs most justly complaine of the hatefull, intolerable unthankfulness of us in this Kingdome, the happiest people under the Cope of Heaven, had we hearts enlarged to conceive aright of Gods extraordinary love, and such miraculous mercies, as never Nation enjoyed! Walke over the World: Peruse the whole
face

face of the Earth, from East to West, from North to South, which is above one and twenty thousand miles about, both wayes; and from one side of Heaven to another; thou shalt not finde such another illightened *Goshen*, as this *Iland*, wherein we dwell. Of sixe parts of the Earth, five are not Christians, and in Christendome, what other part is so free from the reigne of Popery, the rage of Schisme, or the destroying Sword? Or where besides doth the Gospel shine with such glory, truth and peace? Or in what nooke of the World are there so many faithfull Soules, who cry unto God day and night, against the abominations of the times; for the preservation of the Gospel; that Gods name may bee gloriously hallowed, His Kingdome come, His will be done in every place, and themselves serve him with truth of heart? And yet we are too ready, if we have not the height of our desires, and our wils to the ful, in stead of patience, teares, and prayers, which best become the Saints; to embitter all other blessings, and to discover most horrible unthankfulnesse of them, by repining, grumbling, and discontent; I am sure, by not *rejoycing* (as we ought) *in every good thing, which the Lord our God hath given unto us*; and by not improving the extraordinarinesse of his mercies, to our more glorious service of Him, and more humbly and precisely walking before Him. Give me leave therefore in short, to revive and refresh your memories, with representation of some generall heads, onely of those innumerable speciall favours, with which Gods mercifull hand hath crowned this Kingdome, for the stirring up, and enlarging our hearts, to the entertainment and exercise of this most necessary, and most neglected dutie of praizing *Iehova*. And here, wee of this Nation may a great deale more justly, and rightly say, than the French Chronicler, in the Preface to his Story, *That we have lived in a time of Miracles*: our Posteritie will hardly beleve the wonders done in our dayes. Was it not a miraculous mercy, that such a glorious noone-tide of the Gospel, as wee have enjoyed all our life long, should spring out of the darkest mid-night of damned Popery, which unhappily seized

I speake not thus, to beget security, which is ready to blow us up; but to stir to thankfulness, wherein, I know, we are woefully wanting. I tell you not here, how wee behave our selves towards God, which is most wretchedly; but how hu blessed Majestic beares himself towards us, which is most beautifullly.

upon the face of this Kingdome in the time of *Queene Mary*; especiall watched extraordinarily, and most strongly guarded by all the policy of hell, and power of the Pope? that the blood of those blessed Martyrs should bring forth since, such a world of Gods sincere worship, and so many thousands of gracious Soules, who are already crowned with everlasting blisse? That *Queene Elizabeth*, that matchlesse Princeesse, and Pearle of the World, should in those fiery times bee preserved in safety, as a sweet harmelesse Lambe, amidst so many mercilesse Romish Wolves, who implacably thirsted for her precious life? Was it not a wonder, that the sacred hand of that selfe-same crowned blessed Lady, next under Gods Almighty One, should in despite of all the Powers of Darknesse, and Popish rage, raise our true Religion, as it were by miracle from the dead, a thing which the World so little hoped to see; that even they, which beheld it done, scarcely beleaved their owne senses at the first beholding? That afterward, the Silver line of her much-honoured life should bee hid in the endless maze of Gods bottomlesse mercies, from the fierce assaults of so many Popish *Buts*, such a prodigious variety of murderous complotments against her sacred Person; and all those desperate Assassins of Rome, who all her life long hunted full greedily after her Virgin blood? * And was not our deliverance in Eighty eight a Miracle, when the Sea fought for us, and her proud waves enlarged themselves to swallow up quicke their prouder burden? There was a day, as many of us may remember, which the Papists called, *The long-look-for Day*; *the Day which should pay for all*: They meant the Day, when *Queene Elizabeth* should dye. About which, their false prophets were so confident and hopefull, that they expected upon the blood of that Day, to have built their Idolatrous Babell againe: For they would needs foretell, that it would bee a bloody Day, *∧ By the uncertainty of the next Heire* (said one of them in the late *Queenes* dayes) *our Countrey is in the most dreadfull, and desperate case; in the greatest misery, and most dangerous termes, that ever it was since, or before*

∧ The excellency of Gods providence and power for the Gospel, was extraordinarily im, roved, in the numerous, reservati-on of that blessed Lady from so many attempts, so many enemies, so many mischiefs, Poysons, Threatnings, Insurrections, Invasions, Curses, Excommunications, and all the worst malices of Hell and Pore. *∧ Answer to the Libel of Engl. inst 162. 176. & 185.*

fore the Conquest; and farre worse then any Countrey of Christendome, by the certainty of most bloody, civill, and forrein warres: all our wealth and felicitie whatsoever, depending upon a few uncertaine dayes of *Queene Elizabeths* life. Clouds of blood (saith another) hang in the Aire, which at the death of *Queene Elizabeth* will dissolve, and raine downe upon *England*, which then is expected as a prey to the ambition of neighbour-Nations. I am sure, the false prophet spake to this sence. And what comes of all this? when the Day came, God, even wrought a miracle of mercy for the comfort of this Kingdome, and further confusion of such tellers, and foretellers of lyes: * *For the Sunne set, and no night followed*: the same mercifull hand at the same time crowned *Queene Elizabeth* with immortall glory, and set the earthly Crowne of this Kingdome upon King *James* his head, without sheading so much as one drop of blood. And was it not a miraculous mercy to have such a King, after such a *Queene*? who hath already, next under that mightie God, by whom Kings reigne, continued the Gospell unto us, and preserved us, from the destroying Sword now full twenty yeares: And what doe you thinke, were twenty yeares Peace, and the enjoyment of the Gospell, worth, were it to be bought? Who hath ennobled this Kingdome for ever, by his excellent Writings, in the cause of Religion against *Antichrist*, which would have created a great deale of honour to a private man, minding nothing else: How illustrious then doe they make our King? The childe unborne will blesse King *James*, for his premonition to all the Princes, and free States of Christendome; and that Royall Remonstrance, against the rotten, and pestilent Oration of the French Cardinall, to the utter, and triumphant overthrow of it; penned in that stile, that none can possibly reach, but a learned King: his Golden pen hath given such a blow to that beast of Rome, that he will never be able to stand upon his foure legs againe: hee hath shot out of his Royall bow such keene arrowes, taken out of the quiver of Gods Booke, which will hang in the sides of that skarlet Whore, and make her lame as long as shee lives. Did hee not

z Non vos late morbo gravis, & senectâ Principis ztas, cujus sepulchrum, veluti totius regni voragine & naufragium ferme sub oculis contemplamini. — Cæterum insuper advententes cogitationes ad Republicæ membra tam variis conciliis distracta, ingentes moles tempestatum & tribulationum, crucientorum imbrium conglomeratas nubes vestris impendere cervicibus despicietis.

— Vide quoque proh dolor! Anglia in prædam expectat & expectatur. *Weston de triplici hominu officio in jerratione ad Academiæcos.*

* Mira cæno, sol occultat, nox nulla secuta.

seale as an Instrument of his hand, as it were, to testifie his invincible cleaving to the Truth, which he hath so excellently, and unanswerably defended with his Pen, the same day hee gave the Noble Princeesse, a second *Elizabeth*, to the *Palatine*? Hath he not most happily and seasonably stopped the hasty torrent of the Arminian Sect, and the domineering rage of bloody Duels, &c? And was not the discovery and deliverance from the Powder-plot, that great astonishment of Men and Angels, one of the most unparalelled and mercifull Miracles, that ever the Church of God tasted? Is it not admirable in the eyes of all Christendome, that the onely Daughter of our King, unworthily hunted up and downe like a Partridge in the Mountaines, should with such Heroicall height of Spirit passe thorow so many insupportable dangers, difficulties, and indignities, impossible to be forced upon Ladies by generous spirits, and as impossible to be borne and overcome, but by an invincible spirit; and that Shee and all her Royall little Ones should be still safe in the golden Cabinet of Gods sweetest providence? And to crowne all with a wonder of greatest astonishment, doe not we all, that are the Kings faithfullest Subjects, almost feare still, lest we be in a dreame, that Prince *Charles*, the Flowre of Christendome, should returne home so! To say no more: Away then with all sowe, melancholike, causelesse, sinfull discontent. And

Psa. 149. 1, 2, 4, 5. Praise ye the Lord sing unto the Lord a new song, and his praise, in the congregation of the Saints. Let Israel rejoyce in him that made him: let the children of Zion be joyfull in their King. For the Lord taketh pleasure in his people: Hee will beautifie the meeke with salvation. Let the Saints be joyfull in glory: let them sing aloud upon their beds. In a word, let us of this Iland, as we have just cause, above all the Nations of the earth, and above all Ages of the Church, from the very first creation of it, praise *Iehova* most heartily, infinitely, and for ever.

2. Never hit any in the teeth with deformitie of body, dulnesse of conceit, weakenesse of wit, poorenesse in outward state, basenesse of birth, &c. For who makes thee to differ from another? Either,

In carnall gifts, as comeliness of body, beauty, feature, stature, wit, strength, &c. See *Iob* 10. 10, 11. *Psal.* 139. 13, 14, 16.

In civill endowments, or any artificiall skill; untill it come even unto matters of Husbandry: See *Isaiah* 28. 26.

In outward things, see *Psal.* 137. More particularly, in preferment, and promotion, see *Psal.* 75. 6, 7. In children, *I Sam.* 1. 27. *Psal.* 127. 3. In a good wife, see *Prov.* 19. 14.

In spirituall things, see *Ezech.* 16.* In any thing thou canst name. We are all framed of the same mold, hewed out of the same Rocke, made, as it were, of the same cloth, the sheares, as they say, onely going betweene; it is therefore onely the free love and grace of God, which makes all the difference.

Whereupon, it was an excellent speech of the last French King, as his Chronicler reports: *When I was borne, there were a thousand other soules more borne: what have I done unto God, more then they? It is his meere grace and mercy, which doth often bind me more unto his justice: for the faults of great men are never small.*

Let none then, I say, over-looke, disdaine, or brow-beate their brethren, by reason of any extraordinariness of gifts, eminency of parts, singularity of Gods speciall favour, or indulgence towards him in any good thing, which he denies to others. Especially, thy selfe being vouchsafed the mercy of conversion; never insolently and imperiously insult over those poore soules, who are beside themselves in matter of salvation, who like miserable drudges, damne themselves in the Devils slavery, and suffer their corrupt nature to carry them to any villany, lust, or lewd course. Alas! our hearts should bleed within us, to behold so many about us, to imbrow their cruell hands in the blood of their owne soules, by their ignorance, worldlinesse, drunkenness, lust, lying, scoffing at profession, hating to be reformed, &c. What heart, except it be hewed out of the hardest rocke, or hath sucked the breasts of mercilesse Tygers, but would yerne, and weepe, to see a man made of the same mold with himselfe, wilfully, as it were, against the Ministry of the Word, a thousand warnings, and Gods many compassionate invitations, to cast

* *Isai.* 43. 25.
Rom. 11. 5.
2 Tim. 1. 9.
Phil. 1. 29.
Rom. 3. 24.
Eph. 2. 10.

*In the History of
 his life and death:
 page 93.*

himselfe body and soule into the endlesse, easelesse, and remedlesse miseries of Hell? And the rather should we pittie, and pray for such an one, who followes the swinge of his owne heart, to his owne everlasting perdition, because, as I said before, there went but the sheares between the matter whereof we were all made; onely the free mercy, goodnesse and grace of God makes the difference. If hee should give us over to the unbridled current of our corrupt nature, we might be as bad, and run riot into a world of wickednesse, as well as he; if the same God visit him in mercy, he might become every way as good or better, then we.

2 Thess. 2. 4.

3. If the free love of God, bee the fountaine of all our good; away then with that fained fore-sight of faith, right use of free-will, good workes, which should move God to elect before all eternitie; and that Luciferian selfe-conceit of present merit, a sic monstrous brood of that beast of Rome, *who opposeth and exalteth himselfe above all that is called God.* For workes meritorious fore-seene, are equally opposite to Grace, as workes meritorious really existing. Here you must call to minde those eight considerations, which I opposed against that wicked Tenent of Merit, which doth justly merite never to taste of Gods free mercy.

From the second point in these words: *These are the generations of Noab*] whereas the same and memoriall of all the Families upon Earth besides, lay buried and rotting in the gulfe of everlasting oblivion, as their bodies in the universall grave of Waters; the family of *Noab*, a righteous and holy man, is not onely preserved in safety from the generall Deluge; but his generations registred and renowned in the Booke of God, and conveyed along towards the Lord Iesus, as his Progenitors and precedent Royall Line; I observe this point:

Doct. Personall goodnesse is a good meanes to bring safety, honour, and many comfortable blessings upon posteritie: see *Dent. 5. 29. Exod. 20. 6. Psal. 37. 26. Prov. 20. 7. and 11. 21. Psal. 112. 1, 2. Act. 2. 39.*

Reason. 1. Parents professing Religion in truth, make conscience:

conscience of praying for their children, before they have them, as did ^a *Isaac*, ^b *Hannah*: When they are quicke in the wombe, as did ^c *Rebeckah*: When they are borne, as did ^d *Zachariah*: In the whole course of their life, as did ^e *Iob*: At their death, as did ^f *Isaac*. And prayers wee know, are for the purchasing of all favours at the hands of God, either for our selves, or others, the most undoubted soveraigne meanes we can possibly use.

a Gen. 25. 21.
 b 1 Sam. 1. 10.
 c Gen. 25. 22.
 d Luk. 1. 64.
 e Iob 1. 5.
 f Gen. 37. 4.

2. Godly Parents doe infinitely more desire to see the true feare of God planted in their childrens hearts, then, if it were possible, the imperiall Diadem of the whole Earth set upon their heads. And therefore their principall care is, and the Crowne of their greatest joy should bee, by good example, religious education, daily instruction, loving admonitions, seasonable reproofes, restraint from wicked company, the corruptions of the times, &c. by all dearest meanes, and utmost endeavours, to leave them gracious, when they goe out of this world. And *Godlinesse*, saith *Paul*, hath the promise of the life that now is, and of that which is to come. It gives right and full interest to all the true honour, blessings and comforts which are to be had in Heaven, or in Earth.

1 Tim. 4. 8.

3. Children are ordinarily apt, out of a kindly instinct of naturall lovingnesse, from many and strongest motives, to imitate, and follow their Parents, either in basenesse, or better carriage, to heaven, or hell.

4. A Father that truly feares God, dare not for his heart heape up riches, or purchase high roomes for his children, by wrong-doing, or any wicked wayes of getting; whereupon, both he and his, fare farre the better, and happily decline the flaming edge of those many fearefull curses denounced in Gods Booke, against all unconscionable dealers. Such as that, *Ecclesiast. 5. 13, 14.* *There is a sore evill which I have seene under the Sunne, namely, riches kept for the owners thereof to their hurt. But these riches perish by evill travell, and hee begetteth a sonne, and there is nothing in his hand.* And *Habac. 2. 9, 10.* *Woe to him thus coveteth an evill covetousnesse to his house, that hee may set his nest on high, that hee may bee delivered*

from the power of evill. Thou hast consulted shame to thy house, by cutting of many people, and hast sinned against thy soule.

Vses: 1. Wouldest thou then have thy little babes thou lovest so dearely, blessed upon earth, truely noble, Gods favourites, meete thee in Heaven? Be holy thy Selfe. Men are very carefull and curious to have their feed-corne, and breed of cattell choise, and generous; and will they not endeavour to nurture, manage, and conduct the immortall soules of their children with grace, by godly education, to the highest advancement, of which those noble natures are capable, everlasting blisse, fruition of all heavenly joyes, world without end?

2. This may also serve to reprove, and correct those covetous Bedlams, that labour more to have their children great, than good; rich, than religious. It is a madnesse of that kinde, which wanteth termes to expresse it: That a Man should goe to Hell himselfe, and fit his children to follow him, in seeking to establish his house, and raise his posteritie, by Sacrilege, Simony, Bribery, Vsury, Oppression, Depopulation, or any other course of cruelty; and wrong. For so they lay their foundation in fire-worke, which is able to blow up themselves and their posterity, body and soule, roote and branch.

3. Let this fill the heart of the dying Christian with sweetest peace. For whereas the bloody knife of prophane mens unconscionable and cruell negligence in training up their children religiously, doth stick full deepe in their soules; and leaving this life, they bequeath unto them the curse of God, together with their ill gotten goods: hee happily finds his conscience, by reason of his former thirsty de-

g Quamvis; de
oro aliena rapere
necessitas? — Pau-
peritas inquis hoc
facit, & inopia ne-
cessariorum. At
qui propterea non
debes rapinam ex-
ercere. Nam ta-
les divitiarum incerta
sunt: Tu vero ta-
les congregans
non aliter facis
quam si quis ro-
gatus cur in are-
nam edificii sui

fundamenta jaciatur, respondeat, Propter frigoris, ac pluviarum. At ob id ipsum non debebat funda-
mentum in arena locari. Nam ita, ventus, ac nimbi mox illud subvertunt. Itaque. si ditescere voles,
neminem circumvenias. Si liberis tuis voles divitias tradere, justas acquire. Illa quippe manent, ac
firme persistunt. Quae vero tales non sunt, confestim pereunt, ac corrumpuntur. — Si vero omnino
ditescere cupis, (res enim ista necessaria non est) quibus tandem divitiis magis frui voles? An vix longi-
oris? At qui ex rapto ditescunt, modico plerumque tempore durant. Nam saepenumero rapinae & im-
posturae poenas dant, mortem videlicet immaturam, idque ita, ut possessis, nisi brevi momento frui non
licet, & abeuntes Gehennam fortiantur. Fir vero & hoc saepe, ut ex delictis, laboribus & curis agritu-
dines sibi ipsis consciscant & pereant, *Chrysost. Sermo. 2. in 2. ad Eph.*

fire and sincere endeavour to doe his children good spiritually, freed from the horreur of such blood-guiltinesse, and leaves them to that comfortable outward estate, which no injury or usury hath impoysoned, and to that never-failing providence of our heavenly Father, which then is wont to worke most graciously, and bountifully for us, when wee renouncing the arme of flesh, the favour of man, riches of iniquitie, and all such broken staves of reede, depend most upon it. If we will needs be our owne carvers for things of this life, either by right or wrong, fraud or faire dealing, all is one, so that we may thrive and grow great in the world; then are we justly cast off from all mercifull care over us, and exposed to ruine and curse. But if we rest sincerely for our selves and ours upon the all-powerfull providence, it will never faile, nor forsake us, but ever exercise, and improve its sweetnesse and wisdome, for our true and everlasting good.

In the third Point, a description of *Noahs* spirituall state, which is the compleat Character of a true Christian; consisting of three Attributes: 1. ^h Iustnesse. 2. ⁱ Sinceritie. 3. Piety. I collect from the first this note:

Doct. Every truly religious Man, is also a righteous, and true-dealing man. From the second, this:

Doct. Sinceritie is the sinew, and Touch-stone of true Christianitie.

But these two, I have so often pressed in the course of my Ministry, that I will passe by them at this time.

Looke what kinde of honesty to men that is, which is not accompanied with Religion towards God; the same is that Religion towards God, which is not attended with honesty to men. *Vnhonest religion, irreligiouss honesty, un sincere religion and honesty*, are all in one predicament, as they say, and all out of the right path. If thou have respect onely to the Commandements of the first Table, and outward

ה צדקוּ *foza*
vium probum, &
quum, iustum, ac
bonum, aequi vi-
delicet ac iusti
studiosum.

י תמי *signi-*
ficat hominem
integrum, simpli-
cem, candidum ac
sincerum, non
veritatem in quo
nullus dolus de-
prehenditur, sed
omnia & factis, &
ore, & corde inec-
se consonant
Atque.

Nec י תמי *fo-*
nat perfectum, ut
noster interpre-
verit, sed inte-
grum, sincerum,
non fucatu *Merc-*

in hunc locum, תמי *Sometimes is the same that, non fraudulentus consiliis, non varius, sed simplex, apud Pagn.* י תמי *non perfectionem absolutam sanctitatis, sed sinceritatem cordis, & pietatis significat* quam solum Deus a nobis nunc exigit: sicut dicitur, 1 Tim. i. 5. Finis mandati est, &c. Per.

performance of religious services; but neglect duties of the second, and conscionable carriage to thy brethren; Thou art but a Pharise, and formall Professour: If thou dealest justly with thy neighbour, and yet be a stranger to the mystery of godlinesse, canst not pray, sanctifie the Lords Day, submit to a sincere and searching Ministry, &c. which the first Table enjoynes; Thou art but a meere civill man: If thou put on a flourish, and outward face onely, of obedience and conformitie to both, and yet be true-hearted in neither, as did the Pharisees, *Matth. 23. 14. 23.* thou art but a grosse Hypocrite. Beare thy selfe holily towards God, honestly towards Man, and true-heartedly towards both, or thou art no Body in Christs Kingdome, but still in the gall of bitternesse, and bond of iniquitie. Put on *righteousnesse, and true holinesse* in this life, or thou shalt never put on a Crowne of glory in the life to come.

Eph. 4. 24.

In His generations] which were many, and mainly corrupt. In that then *Noah* stood out, and stueke unto God thorow so many ^kages; and against so ^lwicked a world; we may learne.

k Non à veris-
militudine ab-
horret atatis dix-
it Moyses plura-
li numero, quo
melius exprime-
ret, quam strenu-
us, et invictus
athleta fuerit
Noach, quem tot
saecula non mutarunt,
Calo. in cap. 6. Gen. v. 9.
l Mirabile fuit
constantiae exem-
plum, quod undi-
que seclerum fac-
tore circumdatus,
consequationem in-
de nullam con-
traxit, *Ibid.*

Doct. That constancie is ever an inseparable Attendant upon true Christianitie. But because a double constancie is heere implied: 1. One in respect of continuance of time: 2. Another in respect of opposition to the corruptions of the times; I may observe two points.

Doct. 1. Grace once truely rooted in the heart, can never be removed. See for this purpose, *Rom. 11. 29. Matth. 24. 24. 1 Ioh. 2. 19. 27. Iohn 10. 28. Rom. 8. 35. Luke 22. 32. 2 Cor. 1. 21, 22. Ephes. 4. 30, &c.*

Reasons may be taken, from

1. The dearenesse, strength, constancie, inviolableness of God the Fathers love unto His Children. It is dearer then a Mothers, to her sweetest Babe, *Isa. 49. 15.* It is stronger then the mountaines, *Esa. 54. 10.* It is as constant as the courses of the Sunne, and Moone, and Starres; of the day and of the night, *Ier. 31. 35, 36. and 33. 20, 21.* It is as sure, as God Himselfe, *Psal. 89. 35, &c.*

2. Christs

2. Christs triumphant session and intercession at His Fathers right hand. Which may for ever, with sweetest peace, and freedome from slavish trembling, assure us of our rootednesse in Christ, constancie in grace, and everlasting abode with him in the other World. Hee that will rent us from Christs mysticall Body, being once implanted into Him by a lively fruitfull Faith, and blessedly knit unto Him by His Spirit, as fast as the sinewes of His precious Body are knit unto His bones, His flesh to his sinewes, and His skin to His flesh; must pull Him out of Heaven, and remooove Him from the right hand of His Father. What so furious or infernall power can or dare lay a finger on us in this kinde! He hath taken the poisoning power out of every thing, that should hurt us, or hale us backe to hell. He hath conquered, captivated, carried in triumph, and chained up for ever all the enemies of our soules, and envious of our salvation. They may exercise us in the meane time for our good; but they shall never be able to execute their malicious wils, or any mortall hurt upon us, either heere, or in the next life.

3. The irrevocable obsequation of the blessed Spirit, *Eph. 1. 13, 14.* and *4. 30.* And who or what, can or dare, reverse the Deed, or breake up the Seale of the holy Ghost.

Heere then, as you see, the blessed Trinitie is the unmoveable ground of our going on in grace.

4. The lasting and immortall power of the Word, once rooted in a good and honest heart, *Luke 8. 15.* *1 Peter 1. 23.*

5. The certaintie and sweetnesse of promises to this purpose, *Ier. 32. 39, 40.* *Zech. 10. 12.* *Iohn 8. 12.* *2 Sam. 7. 14, 15.* *Psal. 89. 31, &c.*

6. The force and might of Faith, *1 Pet. 1. 2, 3, 4, 5.*

7. The efficacie of Christs Prayer, *Luk. 22. 32.* *Iohn 17. 15, 20.* *Rom. 8. 34.*

8. The durable vigour of saving graces. *Ioh. 4. 14.* *Rom. 11. 29.*

9. The inabilityie, nay, impossibilitie of all causes, or creatures to plucke out of Gods hand, *Iohn 10. 29.* or to draw

any of His to a totall or finall falling away.

1. It is not the Divell himselte can doe it, *1 John 5: 18.*
2. It is not the world, *1 John 5. 4. John 16. 33.*
3. It is not the concurrent fury, and united forces of all the powers of darkenesse, *Matth. 16. 18.*
4. It is not sinne, *2 Sam. 7. 14, 15. Psal. 89. 31, &c.*
5. It is not weakenesse of Faith, and other graces, *Matth. 12. 20. Esa. 43. 3.*
6. It is not the imposture of false prophets, *Matth. 24. 24.*
7. It is no creature, or created power, *Rom. 8. 38, 39.*

Vses: 1. This Point thus confirmed, doth confound that forlorne Tenent of the Popish Doctors, which tels us that a justified and sanctified Man may fall finally and totally from grace. In which I have heretofore upon other occasion in your hearing, punctually refuted those which I conceived *Beharmines* best Arguments. I will not then trouble you now with his Sophistry againe.

2. This sweet and precious Truth may crowne the hearts of all those that are truly Christs, with joy unspeakeable and glorious. Let new Converts and Babes in Christ, who are wont to bee very fearefull and much troubled, lest they should not hold out, because upon their first entrance into the wayes of Christianitie, they are cunningly and concurrently encountred with so many oppositions: From the Divell, which then rageth extraordinarily: From the World, which then tendereth moe and more alluring baites: From the Flesh, which naturally is very impatient of any spirituall snaffle: From carnall Friends, who cannot endure their forwardnesse: From their old Companions, who cry out, They are turning Puritanes: From the Times, which lowre and looke sowre upon their zeale: Sometimes from the Father which begat them; from the Mother which gave them sucke; from the Wife which lies in their bosome; from a world of enemies to grace: I say, in such a case let them graspe in the

armes of their Faith, the proofes and promises in the present Point and *ride on, because of the Word of Truth.* Let them sweetly, with full assurance, and unconquerable resolution, repose upon that everlasting encouragement, for the finishing of their spirituall building, which Zerubbabel received from the mouth of God Himselfe, for successe of the materiall, and Type of this: *Not by might and power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountaine? before Zerubbabel thou shalt become a plaine, and hee shall bring foorth the head stone thereof with shoutings, crying, Grace, grace unto it.* Zech. 4. 6-7.

And that they may more comfortably and constantly goe on, let them cast their eyes betime upon these and the like cautions, at their very first giving their names unto Christ.

1. Propose such interrogatories as these to thine owne heart: Art thou content to abandon thy bosome sinne; the sensuall froth of former pleasures, hereafter to delight in God, as thy chiefest joy? Canst thou take up thy crosse, and follow Christ His Truth and holy tracke, amidst the many by-paths that leade to hell, and different opinions of multitudes of men? Art thou willing to suffer adversitie, disgrace, and discountenance with the righteous, and contemned godly Ones? Canst thou endure to have things laid unto thy charge, thou never didst, thoughtst, or dream'dst on? To become the *Drunkards song*; a *By-word to those that are vile* then the earth; *musicke at the feasts of those that sit in the gate,* &c. In a word, for Christs sake to deny thy selfe, thy worldly wisdom, naturall wit, carnall friends, old companions, pleasures, profits, preferments, ease, excellency of learning, acception with the world, outward state, libertie, life, or what else thou canst name dearest unto flesh and blood? If thine heart answer not affirmatively, (I meane out of the resolution of a well-advised regenerate judgement: for I know, the flesh will grumble and reclaime:) thou wilt certainly fall away, or end in formalitie,

2. Looke to thy repentance; that it be sincere, universall, constant, from the heart-roots, for all knowne sinnes, to thy dying

m Delicatus est, Christiane, si se in saeculo voluptatem concupiscit, immo nimium stultus, si hoc existimas voluptatem, Tertul. de Spectac. 147. 22.

dying day. 1. If some worldly crosse be the continued principall motive: 2. Or the humour of melancholy: 3. If it be confusedly onely for sinne, and in generall: 4. Or for some one speciall notorious sinne onely: 5. Or for some lesser sinnes, with neglect of greater, as for tything Mint, &c. 6. If it be onely legall: 7. But for some sinnes, of what kinde soever; leaving but so much as one knowne sinne not taken to heart: 8. Or but for a time: All will come to naught. A foundation of godly sorrow, leasurely, advisedly, and sincerely laid at first, will be for ever after, a comfortable encouragement to Faith, spirituall joy, well-doing, and walking with God.

3. Take the Touch-stone of fruitfull, powerfull, and speciall markes, to discern and difference justifying saving Faith, from all false and insufficient faiths. For a temporary may goe farre.

4. Let knowledge and affection, like two individuall twins, grow up together in thee; and mutually transfuse spirituall vigour into each other. Presume not upon any knowledge, with an humble inflamed affection; neither build too much upon the heat of zeale, without the light of knowledge: Either of these may be single in some, and that in singularitie, who after may fall away shamefully.

5. Above all, looke unto thy heart. If thy change were Angelicall, in words, actions, and all outward carriage, and yet thy thoughts still the same and reserved: thou art but a gilded Tombe, and cannot beeⁿ saved. Let a man take a Woolfe, beate him blacke and blue, breake his bones, knocke out his teeth, cut away his clawes, put upon him a Sheeps skinne, yet still he retaines his Woolfish nature: Let a man become never so harmelesse outwardly, yet without a new heart, all is naught.

6. Incorporate thy selfe into the company of Gods people, by all engagements and obligations of a profitable, intimate, and comfortable fellowship in the Gospell. There is a secret tye unto constancie in the communion of Saints. He is not like to walke long, that walketh alone, especially, if hee might

might enjoy good company. Shunning society with the godly, is too shrowde a signe of temporary.

7. Consider well, (for the contrary is a notable discovery of counterfeits) that thy calling to grace must settle thee more surely in thine honest particular calling and make thee therein more faithfull, conscionable, and painefull.

Let Christians also of longer standing, and more strength, in their assaults about perseverance, have recourse unto this Tower of Truth, and labour to prevent that which they feare :

1. By constancie, in a carefull use of all the meanes; the Word, Prayer, Conference, Meditation, Sacraments, &c. To which, let them preserve appetite : and praëfise that they heare, without omission or delay. Hee that gives way to a heartlesse neglect, or customary hardnesse of heart in the use of the Ordinances, may justly suspect his neerenesse to some fearefull sinne, or fierce temptation; to some heavy judgement, or dangerous Apostacie.

2. Assoone as they discover any spirituall weakenesse, or decay; assault, or temptation; let them complaine betime unto the Throne of Grace, and mightily oppose with the ferventest prayers of extraordinary private humiliation.

3. Let them keepe perfection still in their eye, and aime; and towards the attainment thereof, acquire and acquaint themselves with Rules of holy life, daily directions, courses of most mortified men, &c.

4. Let them watchfully decline all occasions of falling backe : Spirituall pride, knowne Hypocrisie, desire to be rich, undervaluing and declining the most searching meanes, forme, and perfunctorinesse in religious duties, discontinuance of intimatenesse with the godly, neglect of distractions upon the Lords Day, &c.

5. Let them consider that all is lost which is past, if they fall off, 2 *Iohn* 8.

¶ This former Point of constancie in grace, did arise from consideration of blessed *Noahs* continuance in goodnesse through so many ages : Now in that he did not conforme to the

the iniquities of the times, but did stand unstained, amidst the wickedst generations that ever dwelt upon earth: I collect the necessitie of another constancie, and that is in respect of opposition to the corruptions of times.

Doct. The servant of God must not serve the times. Or thus: The true Christian ought to stand at staves end with the corruptions of the time.

Reason. Hee is bound unto it by his Baptisme. Of such as prophaned themselves, being Christians, with irreligious delight in the Ensignes of Idolatry, heathenish spectacles, *showes and stage-playes,* *o Tertullian,* to strike them the more deepe, claimeth the promise which they made in Baptisme. He is *not of the world,* *Iob. 15. 19.* His life is hid with Christ in God, *Colos. 3. 3.* There is a secret heavenly vigour infused into every gracious Soule, by the Sanctifying Spirit, which deads it to the world, and makes it delight in God. Hee ought to shine in the world, as a light in the midst of a crooked and perverse nation, *Phil. 2. 15.* Light and darkenesse cannot endure one another; neither the power of Grace, those workes of darkenesse in which the world lyes drowned. Hee is by no meanes to be conformed to this world, *Rom. 12. 2.* nor to runne with the wicked to the same excesse of riot, *1 Pet. 4. 4.* Hee is now new-borne, and become a Child of Eternity; whereby his heart is false in love with new and everlasting delights; and the eye of his soule turned from the dung of this world, towards the glory of the second Life. As the worldling cannot relish the sweet joyes of gracious exercises: so neither can the Christian, the frothy pleasures of good-fellowship. You can as hardly draw the sound Professor to a Conventicle of swaggering companions; as a good fellow to a day of humiliation.

Vses: 1. Howsoever then, thou mayest seeme to stand on Gods side, by an artificiall acting of some affected formes in Religion, by countenancing the Ministry, if thou beest a great Man, and outwardly conforming to the Ordinances: yet, if in thy practise thou beest plunged into the corruptions of the present, and thine heart hanker still, and hunt in secret after

after youthfull delights the lusts of men, most applauded fashions of the greater part, thou art not a Christian in truth, but a true counterfeit. Assure thy selfe, if thou swim downe the current, and faile with the tide of the time, thou mayest justly looke every moment, to fall upon the sudden, perhaps in the height of thy temporall happinesse, and hottest gleame of thy worldly glory, into the irrecoverable and everlasting Lake of brimstone and fire, &c.

2. Let every one, who hath given his name unto Christ, ever hold it his Crowne and comfort, to hold a strong and unconquerable counter-motion to the courses of the world. Let him still discover the true noblenesse of his Christian spirit, and of a minde spiritually generous by gathering vigour, growing invincible, from the very oppositions of the wicked, and villanies of the time. See *Psal.* 119. 126, 127. *1 King.* 19. 14. *1 Theff.* 2. 2.

It was the saying of a morall Heathen: *That to doe well, where was no danger, was a common thing; but to doe well, where was both perill and opposition, was the peculiar office of a man of vertue:* much more, say I, of a man of God.

And Noah^a walked with God.] Walking with God, is the top and flower of all Noahs excellencies, and spirituall felicities upon earth. Whence note;

Doct. That walking with God, is the Crowne of the Christians Character.

It is the duty and property of every true Christian, to walke with his God:

By walking with God, I meane, a sincere endeavour, punctually and precisely to manage, conduct, and dispose all our affaires, thoughts, words and deeds; all our behaviours, courses, carriage, and whole conversation; in reverence and feare, with humility and singlenesse of heart, as in the sight of an invisible God, under the perpetuall presence of his All-seeing; glorious, pure eye: and by a comfortable conse-

a Q. d. Noah ita sancte & pie vixit, quasi Deum semper presentem pra oculis haberet, & reverentur; ideoque in omni opere caucissimus, modestissimus, religiosissimus, semper incedebat, et ratque Deo, Deique voluntati per omnia consentiens, perinde ut homo cum homine amico, vel Domino suo, ubique & indivise ambulans, illi per omnia consentiens, illi in omnibus se conformar.

^a Opus est ergo, ut hic timor mentes obideat, opus est, ut ille, qui peccare non vult, presentem sibi cogitet, non in publico solum, sed etiam in domo; non in domo solum, sed & in cubiculo, in nocte, in lectulo, in corde suo, *August.* Tom. 10. *Hom.* 27.

quent, to enjoy by the assistance and exercise of Faith, an unutterable sweet communion, and humble familiarity with his holy Majesty: In a word, to live in Heaven upon earth.

Proofes. Gods Covenant and Commandement to *Abraham*, and in him, to all the faithfull unto the Worlds end, requires it, *Gen. 17. 1.*

The practise and protestations of the Saints and servants of God, seale unto it. *Enoch* walking with God, *Chap. 5.* was an happy preparative to his extraordinary translating to glory.

The Lord before whom I walke, saith *Abraham*, *Chap. 24. 40.* will doe thus and thus.

I will walke before the Lord in the Land of the living, saith *David*, *Psal. 116. 9.*

O Lord God of Israel, saith *Salomon*, *2 Chron. 6. 14.* There is no God like thee in the Heaven, nor in the earth; which keepst covenant, and shewest mercy unto thy servants, that walke before thee with all their hearts.

I have walked beforth thee in truth, and with a perfect heart, saith *Hezekiah*, *2 King. 20. 3.*

And herein doe I exercise my selfe, to have alwayes a conscience voyd of offence toward God, and toward men, saith *Paul*, *Acts 24. 16.* which sounds the same way.

Let their money perish with them, who esteeme all the gold in the World, worth one dayes society with *Iesus Christ*, and his holy Spirit, c saith that noble *Marquesse of Vico*, well skilled and experienced in an heavenly conversing with his God.

Reason. 1. And it must needs be so: For howsoever naturall men and worldlings, out of their obnoxiousnesse, and secret terrors, slavishly retire, doe not willingly, neither dare they draw neere to that God, which to them is a consuming fire; yet all those, who have truely tasted how gracious and glorious hee is, shall finde their hearts, out of a secret sense of Gods love unto them first, kindly inflamed with infinite desire to live under the comfortable influence of his pleased countenance, to enjoy his holy Majesty with constant peace, and an humble spirituall access and acquaintance continually,

a *The life of Galatium*, chap. 28.

Heb. 12. 29.

continually. His Spirit of Prayer, infinite love, exercise of repentance, temptations and troubles from Satan; pressures and oppressions from the world, losse of inward peace, faintnesse of Faith, want of spirituall strength, assault of some speciall sinne, sweetnesse of meditation, daily favours showed downe upon him without number, and above measure: fore-thought of the great and last Account, motions of the blessed Spirit, spirituall desertion, &c. but above all, the inexplicable blessednesse, goodnesse, and excellency of that highest Majesty it selfe, drives him to his God many times a day.

2. All Gods loves unto us; His loving kindnesse, protections, preservations, bounty, patience, divine illuminations, spirituall blessings: In a word, every linke of that golden chaine of Mercy, Grace and Glory, farre thicker set with sweetest blessings in all kinds, then the Heaven with Starres, which our happy Soules have, doe, or shall enjoy from the first springing of it up (if everlasting could have any beginning) out of the adored Fountaine of his free grace, to the last moment of eternity in highest heavenly blisse (if eternity could possibly ever determine) should bee so many keene spurres, deepest obligations, strongest chaines, to draw our hearts most greedily to this infinite delight in him, and thus with an humble familiarity to converse with his holy Majesty.

3. Conscioufnesse of our former walking comfortably with God, sanctified by the life of Faith, will mightily and incredibly support our spirits and courage in the times of confusions and feare. The ^d hearts of sensuall worldlings, for want of reconcilment, and acquaintance with God in calme and comfortable times, sinke and tremble in the Day of distresse, and Gods dreadfull visitations, as the heart of a woman in her pangs; and fall asunder in their breasts like drops of water. But that happy ^e One, who in his prosperity hath made God his portion, and walked humbly in his pre-

d Si ei qui voluptatibus se dediderit, hac vita sit excedendum, pra horrore quodam & metu vel ante constitutum obear mortem. Item si futuram egritudinem suspicietur, si contumeliam, si paupertatem, seu

aliud huiusmodi quippiam ex inspirato affuturum prouiderit, perit illico & consumitur, *Chrysost.* *sermo contra Gulam, & ceteras corporis voluptates.* *e* Contra vero qui Spiritu vixerit, nulla erit simili calamitate obstrictus, sed sine timore, maestitia, discrimine erit, & quavis rerum mobilitate superior: neque eo victor evadet, quod nil sit aduersi percipiens: sed, quod maius utique est, aduersis omnes fortunae causae.

sence,

Pfal. 46. 2.

sence, shall in the time of trouble stand like a strong unmoveable mountaine, impregnable against the rage of wind and weather, against the cruell incursions of all adversary power; when the wicked shall tire the Mountaines with bootelisse cries to cover them; he shall be able to say with *David*, *The Lord is my refuge and my strength, &c. Therefore will I not feare, though the earth be mooved, and the Mountaines fall into the midst of the Sea.* He shall by the mercies of God, and humble dependance upon his omnipotent Arme, encounter, and entertaine the terrours even of the evill day, of the houre of temptation, of the King of feare, and last Iudgement, with confidence, and peace.

4. Thy walking with God, will make thee extraordinarily powerfull, and mightily prevaile in prayer; one of the greatest blessings, and sweetest comforts, which can bee named, or enjoyed in this life. As the Kings Favourite, who stands still in his presence, and under the immediate, and gracious influence of his Royall eye, doth farr sooner, and much more easily obtaine both his owne and friends suites, then those who are more estranged from the Court: So it is in this case.

5. But above all, that which should most quicken, and keene us to this duty, is that particular interest wee have by Iesus Christ, in *Iehovah* himselfe, blessed for ever. A mystery, which if I should offer to open and enlarge, I should be endlesse, and yet come infinitely short.

Oh then, let us infinitely love, and learne exactly the most sweet and heavenly Art of walking with God! For a more comfortable enlightning, and guiding us wherein, before I come to give some generall instructions, give mee leave to premise these quickning preparatives.

I. Looke that thou lyeest not in any one knowne sinne against thy conscience, hating to be reformed: doe not cherish, allow, or goe on in any lust, corruption, or lewd way in thine heart, life, or calling: suffer not any worke of darkenesse, or service of Satan to raigne, and domineere in thee. For if so, thou art so farre from ability, or possibility of walking with God

God, or delighting in him, that thou wearest the Devils brand, and art yet most certainly one of his. See and search the true meaning of such places, as these; * 1 Iohn 3. 3. 6, 8, 9. James 2. 10. Ezech. 18. 2 I. Psalme 66. 18. and 119. 6, 101. Ezech. 18. 30. Matth. 18. 8, 9. 2 Cor. 7. 1.

Sutable hereunto is the concurrent judgement, and doctrine of our best Divines, and worthiest Writers, graciously instructed unto the Kingdome of Heaven. These are their severall assertions to the same sense, in their owne words:

1. *A man can have no peace in his conscience, that favoureth and retaineth any one sinne in himselfe against his conscience.*

2. *A man is in a damnable state, whatsoever good deeds seeme to be in him, if hee yeeld not to the worke of the holy Ghost, for the leaving but of any one knowne sinne, which fighteth against peace of conscience.*

3. *So long as the power of mortification destroyeth thy sinfull affections, and so long as thou art unfainedly displeas'd with all sinne, and doest mortifie the deeds of the body by the Spirit, thy case is the case of salvation.*

4. *A good conscience stands not with a purpose of sinning; no, not with irresolution against sinne.*

5. *The rich and precious boxe of a good conscience is polluted, and made impure, if but one dead Flie bee suffered in it. (Hee meanes, any one knowne sinne, lyen and delighted in impenitently.)*

6. * *Where there is but any one sinne nourished and fostered, all other our graces are not onely blemished, but abolished; they are no graces.*

7. *Most true is that saying of Aquinas; That all sinnes are coupled together, though not in regard of conversion to temporall good; for some looke to the good of gaine, some of glory, some of pleasure, &c: yet in regard of aversion from eternall Good, that is God. So that hee that lookes but toward one sinne, is as much averted, and turned backe from God, as if hee looked to all. In which respect Saint James sayes, Hee that offendeth in one, is guiltie of all.*

8. *Every Christian should carry in his heart, a constant and*

D

resolute

a Mistake in the place. I know from hence, the Pelagians, Catharists, Celestians, Donatists, Anabaptists, Libertines dreames of. I know not what Pharisicall, phantasticall, and Utrajan perfection. But it is true what Austin saith, Qui ambulat in vis Domini, non operantur peccatum; & tamen non sunt sine peccato. In 1^a 2^a 2^a Conc. 2. Non peccat, v. 6. idem est ac purificare se, v. 4. Sive peccato repugnando, puritas studet, Berz.

* Dike of the de-
ceitfulness of man's
heart. chap. 16.

resoluto purpose not to sinne in any thing : for faith, and the purpose of sinning can never stand together.

Thou seeest then, if Satan keepe possession, but by one reigning sinne, it will be thine everlasting ruine. Thou shalt then bee so farre from ever enjoying any humble holy acquaintance with our God, that thou art gone body and soule for ever. One breach in the walles of a Citie, exposeth it to the surprize of the enemy : one leake in a ship neglected, will sinke it at length into the bottome of the Sea : the stab of a pen-knife to the heart, will as well speed a man, as all the daggers that kild *Cesar* in the Senate-house : if thou hedge thy Close as high as the middle Region of the Aire in all other places, and leave but one gap, all thy grasse will be gone : If the Fowler catch the bird, either by the head, or the foot, or the wing, she is sure his owne. It is so in the present case: If thou live, and lye with allowance and delight, in any one knowne sinne, without particular remorse, or resolution to part with it; thou as yet carriest the Divels brand, hee hath thereby markt thee out for his owne. As obedience is universall and Catholike, if sincere; so repentance, if true, is also generall. *It strips us starke naked, as a worthy Divine saies well, of all the garments of the old Adam, and leaves not so much as the shirt behind: in this rotten building, it leaves not a stone upon a stone. As the flood drowned Noahs owne friends and servants: so must the flood of repenting teares drowne our sweetest, and most profitable sinnes.*

The premonition therefore I tender in the first place, is this: Thou canst never possibly be fitly qualified, either for

g In animi in quâ peccatum regnavit, non potest Dei regnare Regnum. Quæ enim participatio justitiæ & iniquitatis? Quæ communicatio luci ad tenebras? Qui consensus Christo, & Belial? Et putamus nos Regnum Dei consequi, si à fornicatione, idololatria, & vitiis immunesimus. Ecce inimicitie, contentio, ira, rixa, dissentio, ebrietas quoque & cætera quæ parva arbitramur, excludunt nos à Regno Dei. Nec refert uno quis à beatitudine excludatur, an pluribus: cum omnia similiter excludant.

Hier. rom. 9. Com. in cap. 5. ad Galat. ad verba illa, [Manifesta sunt opera carnis.]

Austin having named fornicatione, murder, false witness, bearing, thefts, raving, pride, envy, covetousnesse, anger, drunkennesse, faith, &c. quibuscunque, qui in se unum habere cognoscit, & penitentiam non egerit, sine remedio in gehennæ igne ardebit, Tom 9. p. 1458. (Thorow the whole Treatise, I still quote Austin in octavo, printed Lug. 1573.) Sicut ad corporis sanitatem, non est satis, ut pelle quis, vel pleuritide careat, sed ab omnibus in univertum morbis immunem esse oportet: sic ad animæ sanitatem requiritur, sordium ac vitiorum omnium in univertum abdicatio, *Spm de just. Christ.* Vbi regnat in corde propositum peccandi, ibi fiducia misericordiæ exulat. Sicut miles, si toto corpore fuerit armis vestitus, & unam partem habuerit nudam; nihil ei prodest, quod totus fuerit ferro vestitus, si per illam unam partem cum sagitta percusserit, sed sic cadit quemadmodum si totus fuisset nudus: Sic & Christianus, quamvis omnem justiciam fecerit, in uno peccaverit, similiter peccator statur, quemadmodum si semper peccasset. Sicut ait Iacobus, Si omnem legem adimpleas, & in uno transgrediaris, similiter prævaricator es Legis, *Chryl. rom. 2 in cap. Math. 20. Rom. 35.* Tam uno morbo aliquis moritur, quam aliis multis, *Zanch. in cap. 3. ad Coloss.*

the right understanding, or saving practice of this sacred and sweetest Art, of walking with God; except thou resolve, to stand for ever sincerely at the sword's point against all sinne. Even thy bosome-sinne must be abandoned, if thou looke for any blessing in this kind: Thou must put off the shirt from thy sinfull soule; for as the shirt is to the body, so is the beloved sinne to the soule; it stickes closest and neereft, and is done off with most adoe.

And because this darling-pleasure, minion-delight, *Peccatum in deliciis*, as the Fathers call it, is Satans strongest Hold, his Tower of greatest confidence and securitie, when hee is driven out else-where, and so by consequent most powerfull and peremptory to keepe a mans heart estranged with largest distance, and incompatible aversion from all holy acquaintance with God; I will in short labour to enlighten, and dis-intangle any one, who unfainedly desires an utter divorce from this bosome-divell; by telling him, first, what it is: secondly, what his is: thirdly, how he may be deceived about it.

1. As in every man, there is one element, one humour, and ordinarily one passion predominant; so also one worke of darkenesse, and way of death. And it is that which his corrupt, and originall crookednesse, upon the first elective survey, and prospect over the fooles Paradise of worldly pleasures, fleshly lusts and vanities of this life, by a secret sensuall inclination, and bewitching infusion of Satan, singles out, and makes speciall choice of, to follow and feed upon, with greatest delight, and predominant sweetnesse: afterward, by custome and continuance, growes so powerfull, and attractive, that it extraordinarily endeares, and drawes unto it the heate of all his desires, and strongest workings of his heart, with much affectionate impatiencie, and headlongnesse: and at the height, by any unresistable tyranny, it makes all occasions and occurrences, friends and followers, the deepest reach of policie, and utmost projects of wit, Religion; conscience, credit with the world, the universall possibilitie of body, soule, outward state, serviceable, and contribu-

h quemadmodum nemo tam perditus, aut flagitiosus invenitur, quin ab aliquo vitio magis quam à carnis, abhorreat: sic nemo tanta sanctitatis est, quin ad unum aliquid peccatum, quam ad cetera propensior sit. *Corniv. in Prov. pag. 1263.*

Much more then in his state of nature. The flesh in every one hath some speciall darling sinne, wherein wee most delight; which is at her right eye, in regard of pleasure, or at her right hand, in regard of profit, &c. Dyke, Of repentance. cap. 15.

tary unto it, as the Captaine, and commanding sinne; as to the Divels vice-roy, domineering in the wasted conscience. In some, it is worldlinesse, wantonnesse, ambition, opposition to godlinesse, usury, pride, revenge, or the like: In others, it may be drunkennes, the swaggering vanity of good fellowship, gluttony, pleasures of Play-house-hanting, gaming, scurrill jesting, &c. obstinate insatiableness in allowed recreations, idleness, or such like.

2. Thou mayest discover it by such markes as these:

1. It is that, which thy truest friends, thine owne conscience and the finger of God in the Ministry, many times finds out, meets with, and chiefly checks thee for.

2. It is that, which if it breake out into act, and be visible to the eye of the world, thine enemies most eagerly observe, and object, as matter of their most insultation, and thy greatest disgrace.

3. That which thou art lothest to leave, art ofteneft tempted unto, hast least power to resist, and which most hinders the resignation and submission of soule and body, of all thy courses and carriages, heartily and unreservedly to the Word and will of God.

4. It is that which God ofteneft corrects in thee, even in the interpretation, and guilty acknowledgement of thy selfe-accusing heart. It may be, at severall times thou hast beene afflicted with some heavy crosse in thine outward state, losse of a child, some fits and pangs of bodily paine, terrours and troubles of minde, or some such proportionable visitations: now in all these, and like afflictions, upon the first smarting apprehension, thy conscience, if any whit awaked, on its owne accord, seizes upon that sinne we now seeke for, as the principall *Achan* and author of all thy misery.

5. If ever thou wast so sicke, as out of extremitie to receive sentence of death against thy selfe, and dispaire of recovery; if thy conscience was stirring, this sinne affrighted thee most, and gave the deadliest blow to drive thee to finall dispaire. And if thou shouldest die in it without repentance, which God forbid, it would infuse most hellish vigour and

and venome, into the never-dying worme, which would thereby more mightily gnaw upon thy conscience, thorow all eternity. If ever the sword of the Spirit shall cleave it from thy bosome, which is infinitely to bee desired, and strike thorow thy sensuall heart with true remorse, it will cost thee the bitterest teares, most sighes, and deepest groanes.

6. It is that, which thou art lothest, and wouldest least be acknowne of. If it were possible, thou couldest be well content, that no *John Baptist* should ever heare of thy *Herodias*. And therefore thou beatest thy braines, and improovest thy wit, to devise (if it be capable of dawbing) distinctions, evasions, excuses, extenuations, whole cart-loads of fig-leaves, to colour and cloke this foule Fiend, though favorite to thy bewitched soule.

7. That, which thou art in a bodily feare, the Minister will meddle and meete with, when thou art going towards a conscionable, and searching Sermon: For thou thinkest with thy selfe, If this day he disclose my bosome, I shall both be disgraced among my neighbours that know it, and cast also into dumps, and melancholy by his denouncing of terrour against it.

8. Thoughts, plots, and projects about it, a thousand to one, ordinarily seize upon thine heart, with first and most acceptable entertainment at thy very first waking; if they have not broken off thy sleepe, and troubled thee in thy dreames.

9. The cares, pleasures, and appurtenances of it are wont to thrust, and throng upon thee on the Lords Day, with extraordinary eagernesse, importunity, and unresistableness. For the Divell that desires to have thy mind most distracted upon that Day, makes choise of the fittest, and pleasingest baites, to draw away and detain thy heart, and the most alluring objects, for diversion.

10. In the darknesse, and discomforts of the night, if thou beest suddenly awakened with some dreadfull thunder, lightning, or terrible tempest, the guilt and accusations of thy be-

loved sinne is wont to come into thy minde in the first place, and with greatest ferroure.

Thirdly, a man may be deceived, in conceiving, that he is utterly divorced, and quite delivered from his bosome sinne, and yet it bee but a meere exchange, or some other mistake. This grosse, affected selfe-imposture, may bee seene in such cases as these :

1. Hee may change onely the outward and visible forme of it. For instance; whereas the same sinne of covetousnesse doth utter and expresse it selfe by usury, simony, sacriledge, bribery, grinding poore mens faces, crushing, and unmercifully keeping under the poorer of the same trade, stealing, over-reaching by tricks of wit, all manner of wrong doing, all kinds of oppression, detaining ill-gotten goods without restitution, &c. He may insensibly glide out of one gulph of griping cruelty, into another; he may fall from one of these, being a more notorious, and cursed trade of hoarding, to some other of them lesse observed, and not so odious in the world, and yet still abide in the *chambers of death*, and under the tyranny of a reigning sin. The foule sin of uncleannes doth actuate it self by fornication, adultery, selfe-pollution, brutish, and immoderate abuse of marriage, and such other abhorred impurities. Now, hee may passe from one of these pollutions more crying and abominable, to some other of them, not affrighting the conscience with such griellinesse and horror, and yet still lye in the impenitent and damnable snares of lust.

2. Hee may surcease, and refraine from the outward grosse acts of such hatefull villanies; and yet his inward parts bee still defiled with insatiable sensual hankerings after them, delightfull revolving them in his mind, and contemplative commission of them. For instance: He may hold his hand both from the crying violence of oppressions and wrong, and the closer conveiances of cunning and fraud; and yet covetousnesse may still reigne in him, by the earthly exercise of the heart. Hee may forbear the externall acts of uncleannesse, and yet lye and languish abominably in speculative wantonnesse, and adulteries of the thought; the visible executions

of revenge, and yet nourish in his distempered affections, the hellish Vipers of heart-burning hatred, and spite; all indirect ambitious climbing into high roomes, and yet bee passingly proud, and over-greedy of precedency.

3. Nay, he may change the kinde of his bosome sinne, in respect of matter, forme, object, every way; and yet upon the matter, it is but the exchange of one foule fiend for another. For instance: wantonnesse may bee his sweet sinne in youth; and worldlinesse in old age: revelling in his yonger yeares; downe right drunkennesse in his declining time: prodigality may sway in some part of his life; pinching in some other: Hypocrisie may raigne at one time; Apostasie at another: furious zeale for one while; prophane irreligiousnesse for another.

4. When the blasting frosts and feeblenesse of old age, have with a sottish deadnesse and listlesnesse emasculated and wasted the ambitious vigour of his minde, and the boisterous heat of his affections, have dryed and drunke up the milke in his brests, and marrow in his bones; his darling sinne may then at length bid him adieu, without any penitent discharge and hee may say unto it, I have no more pleasure in thee. Whereupon he may falsely conclude a mortification, and finall conquest over it; a secure deliverance from the guilt and curse of it.

5. He may unsoundly please himselfe with an unvoluntary, and enforced cessation from it; when there is no want of good will, as they say; but onely, of matter, meanes, opportunity, enticement, company, provocation, or something for the full and free acting and enjoyment of it. So want of moneymay restrain a man, but full sore against his will, from strange apparell, gaming, Ale-house haunting, buying of Benefices, Offices, high roomes, &c.

6. Hee may for a time pull his necke out of this strongest yoke of Satan, onely out of melancholicke pang of slavish terror, serious fore-thought of death, and lying everlastingly in Hell, true apprehension of the impossibility of being saved without abandoning it; upon some desperate hor-

rour of bringing againe his beloved sinne in his bosome to the Communion, after so many causefull provocations of Divine Iustice; observation of some remarkeable vengeance, seized upon his fellow-delinquent; or sensible smart of some terrible blow from Gods visiting hand in one kinde or other: Ifay, upon some such occasion, hee may for a time forbear his bloody oathes, usury, drunkennesse, gaming, Play-house haunting, selfe-polluting, walking *in the blacke and darke night after the strange Woman*, or what other sinne soever doth reigne in him, and retaine him strongliest in the Devils slavery. But because it is not the worke of the Word, humbling him soundly under Gods mighty hand, planting faith, and infusing mortifying power, hee is not able to hold out long; but the *uncleane spirit* returnes, and rules in him againe farre more imperiously, and sensually, out of indignation of its discontinuance, and proportionably to the parties new-collected strength, and eagernesse, to recommit it, after his extraordinary and impatient forbearance. I know, it is not impossible, but that a man, after his conversion, by the sudden surprizall of some violent temptation, and cunning traine of Satan, may be hailed backe to commit his sweet sinne againe; especially if ic be of some nature, (though it be a very heavy case, and to be lamented, if it were possible, with teares of blood;) yet he never doth, nor can returne to wallow in it againe, or allow it. After such a dreadfull relapse, his heart bleeds afresh with extraordinary bitternesse of penitent remorse, he abhorres himselfe in dust and ashes, as exceedingly vile, cries more mightily unto God in a day of humiliation, for the returne of his pleased countenance, repaires and fortifies the breach with stronger resolution, and more invincible watchfulnesse, against future assaults, and all assayes of re-entry. But now the temporary I talke of, after his formall enforced forbearance, engulphs himselfe againe, with more greedinesse, into the pleasures and sensuality of his bosome sinne, lyes, and delights in it againe, as the very life of his life, and hardens himselfe more obstinately in it, as a thing impossible to leave, and live with any comfort.

Vpon his returne, the *uncleane spirit* rages more then before. Math 12-45.

Thus to lend thee some light, for a more full discovery, and thorow disintablement out of its pleasing snares; I have intimated briefly what a beloved sinne is; what thine may bee; and how thou mayest bee deceived about it. For if thou wouldest truly taste how gracious, and glorious the Lord is in a sweet communion with His blessed Majesty; if thou wouldest be intimately acquainted with the mystery of Christ, wherein are hid infinite heavenly treasures, and such pleasures, *as neither eye hath seene, nor eare heard, neither hath entred into the heart of man*; if thou wouldest ever bee fitly qualified to *walke humbly with thy God in the way which is called Holy*; as thou must fall out for ever with all sinne, so must thou principally and impartially improve all thy spirituall forces, and ayd from heaven, utterly to demolish and beate to the ground the Devils Castle; to dethrone and depose from its hellish tyranny over thee, that grand imposer of thy soule, and strongest barre to keepe out grace, all acquaintance, and sweetest entercourse with God; thy bofome sinne.

Take notice by the way, that sith wee concurrently, and constantly teach, that justifying Faith doth purifie the heart from the raigne and allowance of any lust, or lewd course, and plants by the power of the holy Ghost, a sincere universall new obedience, and regular respect to all Gods commandements, to all good workes of Iustice, Mercy, and Truth; and that we neither doe nor dare give any comfort to any man of his being justified and assured of Gods love, that goes on impenitently in any one knowne siane against his conscience, hating to be reformed; I say, sith it is thus, take notice how unworthily, and wrongfully, the Antichristian Doctors, having received foreheads from the whore of Babylon, deale with us in this point. Heare them speake:

So that their justification, (meaning ours) saith ^a *Fitzbert* a P. 1. p. 537. *bert*, may according to their opinion, stand with all wickednesse.

b ScH. 38.

These words, saith ^b *Arnoux*, (meaning of the French Confession) are set downe to assure the wickedst man that is, of the righteoufnesse of the Sonne of God.

c In his consulation. Reas. p. 163. As it is translated into English by W. I. 1618, d *Hist. of the Council of Trent. lib. 2. pag. 190.* By the application of Christs satisfaction by faith, saith ^c *Lessius*, he (meaning the Protestant) is reputed just before God, though he find no change of will at all within.

The skarlet Fathers in the Trentish Conventicle, ^d say, that *Luther* from justification by faith alone, collected, not onely that good workes are not necessary, but also that a dissolute liberty in observing the Law of God, and of the Church, will serve the turne.

Bellarminæ ^e also comes in, with his *videntur*. They seeme, saith hee, altogether to thinke, that a man may be saved, although hee doe no good workes, nor observe Gods Commandements. Which hee there onely seemes and assayes to proove, but indeed playes the calumniating Sophister.

The justifying faith of the Adversaries, saith ^f hee in another place, takes clearely away Prayer, Sacraments, Good workes, and whatsoever God hath instituted for our salvation.

The Protestants, saith ^g *Stapleton*, will have certainty of grace to be in a man, not onely without any respect, necessity, consequence, presence, or conveniency of good workes, but also whatsoever sinnes being present.

The ^h *Rhemists* also most slanderously affirme, that wee condemne Good workes, as uncleane, sinfull, hypocriticall.

ⁱ *Arnoldus* also swels with malicious Popish poison, and the rancour of a slanderous spirit, when hee fathers upon us such fallhoods as these: as though we should teach, that all men are bound to beleve, that they are elected to eternall

i *Arnoldus* nobis assignit nos docere; omnes homines teneri credere se ad vitam æternam esse electos: nos jubere omnes sceleratos esse securos, ut qui nullis flagitiis possint excidere à salute. Apage tam abominandam doctrinam, purissimam calumniam, mendacium lesquipedale. *Heare what we hold: Immo verò docemus, eum qui veni vult in Christum credere, nec respicere, teneri credere salutem Christi morte parcam, se non pertinere. Dicimus, dicere; Sum electus, ergo mihi licet esse improbo, sermo est reprobi, quò idè vult malus esse, quia Deus bonus est, Molin. Anat. Arminian, pag. 24. Sell. 40.*

life: that we bid all wicked men be secure, as those who can fall from salvation by no villanies.

Now the Lord rebuke thee, Satan, who fitteſt with ſuch extreme malice and falſhood in the foule mouthes of the Popiſh Proſtours, and *Rabſhakehs* of Rome, that they ſhould with ſuch prodigious lyes and villanous ſlanders, revile the Lords Champions, and traduce the glorious heavenly truth of our moſt holy and righteous Religion.

But to my purpoſe, and to conclude the point; Thou muſt either with a reſolute and everlaſting divorce abandon, and abominate thy boſome ſinne, thy darling delight, to the pit of hell, whence it hath formerly received much enraged ſenſuall poiſon, to the woefull waſting of thy conſcience, and the ſtronger and longer barring thee from grace; or elſe thou muſt continue an everlaſting ſtranger from all communion and converſing with God; thou ſhalt never be able to meet him in his Ordinances with true reverence and delight, or looke him in the face with comfort at the laſt day.

II. Scorne with an infinite, and triumphant diſdaine, to ſerve the mighty Lord of heaven and earth, ſervilely, ſlavishly, or formally; for by-reſpects, private ends, or any thing, ſave his owne ſweet, gracious, glorious Selfe. Hate hypocrifie from the very heart-roots: Which foule fiend painting her ſelfe more unobſervedly, in the warme Sunne and ſhining proſperity of the Gospels flouriſhing eſtate, with an outward gilt, and ſuperficiall tincture, doth with greater varietie, and ſtronger impoſture, deceive both mens owne ſoules, and others, in the glorious noone-tide thereof: Nay this great Agent for the Prince of darkeneſſe, is ſo politicke and pragmaticall, that hee prevails too much many times, even in the declination of that glorious Sunne, in the diſacceptation and dampe of profeſſion and forwardneſſe. For though at this day, Profeſſours of the gracious Way bee in greateſt diſgrace with the moſt; and a drunkard, a ſwaggering Good-fellow, an Vſurer, a ſonne or daughter of Belial, ſhall finde more favour, applauſe, and approbation with the world, then a man which makes conſcience of his wayes; ſo that

We may juſtly and upon good ground, be frighted and invited from ſinne, to the ſervice of God, both by conſideration of hell fire, & imitation of an immortal Crowne, as by inferiour and ſubordinate motives: but the principall & moſt predominant attractive of our hearts to good, ought to be the Sovereigne Good, God bleſſed for ever. See Per. Mart. upon chap. 1. of Judges. Fines multas principes alia non tolluntur à principali, Keck. cap. de fine.

that it may seeme the greatest madnesse that may be, to make profession of Religion hypocritically; yet even in these times there are some causes, in which the Divell takes occasion to cause some to play the Hypocrites notoriously.

Simon Magus having beene famous by his Magickall miracles, now vanishing before the light of the Gospel, conformes to the outward worship of God, in receiving the Sacraments, and preseribing into the company of the Apostles, that he might continue the applause, and admiration of himselfe, by a new way, the former sailing; even by the miraculous gifts of the holy Ghost, which he wickedly offers to buy for money. Judas carrying the bag, for the disbursment of money for necessaries, and to the poore, did by secret furling to himselfe, feed his covetous humor, and that same more easily, and unobservedly, in the company of Christ and his Apostles, and under the colour of a religious conformity. Iohn 12. 6. and 13. 29.

1. Some there may be, who being weake and worthlesse, yet vaine glorious, and over-greedy of reputation, finding, that they finde no such acceptation and applause with worldlings, by reason of their worthlesnesse, and that naturall men entertaine them not with that estimation and account proportionable to their proud expectation; and conceiving also, that by their association, and siding with the Saints (who in preciousnesse of regard, and dearenesse of love ever infinitely preferre the poorest Christian before the proudest Nimrod) for one Larke is worth a thousand Kites) they shall bee prized above vulgar esteeme, and ordinary valuation, purposely put on a vizour of outward conformitie to the courtes of Christianity, that thereby they may procure and purchase some speciall credit, and remarkeable respect, and with some at least, bee accounted some body in the world.

2. Others there are, who seeing they cannot so easily and excessively satisfie and glut their greedy humours, by their commerce, dealings, and mutuall negotiations with naturall men; for such are well able with equall cunning, to counter-mine against their crafty and coozening underminings; their consciences will serve them to encounter and retalliate their unconscionablenesse, with like over-reaching retributions of circumvention and wrong; they can well enough sound and fathome with the crooked line of their owne deceitfull hearts, the invisible depths of their Machivellian projects and plots of knavery; I say, others there are, who upon such occasion, that they may thrive in the World, and grow in wealth more easily, and unobservedly, put on a cloke of outward profession, and in policy onely and hypocrisie draw toward the better side; mixe and joyne themselves with Gods children, hang upon, and adhere unto true Christians: because they pitch upon them, make speciall choice

choice of, and single out such upon purpose, as those, from whom, by reason of the singlenesse and simplicity of their hearts, unsuspioufnesse of their charity, the equitie, and conscionablenesse of their dealings, in these coozening, supplanting, and undermining dayes, they may most fairely and easily sucke out the greatest advantage, and prey upon most plentifully, with the devouring teeth of covetousnesse and craft, guilded over onely with a vaile of seeming, and vernish of hypocrisie.

3. Some there may be, whom onely the very terrors, and sting of slavish feare, and fore-thought of the wrath and torment to come, may drive, and restraine from the execution of grosser villanies, excite and enchain to the outward exercises of holy duties, and many actuall religious conformities. For instance, some may repaire to the House of God upon the Lords Day, not for any such great love unto Gods Truth or conscionable Ministry; but for feare, that being then alone, or walking idly abroad, their guilty consciences should worke more fearefully and fiercely upon them; and that thoughts of their sinnes, death, hell, damnation, and other such terrible considerations would come into their minds, with affrighting grievely formes, and apparitions of horror. Some it may be, for feare they should bee justly censured, and marked out by men acquainted and experienced in the mystery of grace, and wayes of God, with the odious deserved brand of Prayerlesse, and Atheistickal wretches; or lest they should be seized upon with some a Psal. 14. 4. remarkeable judgement, in their owne persons, families, or goods by fire, robbery, tempest, ill successe, death, horror, despaire, or other fearefull accident, dare not for their lives, but continue a course and formall taske of Prayer, Evening and Morning in their houses. Some also, in times of trouble and terrour especially, as of extraordinary thunders, impetuous tempests, dreadfull apparitions in the ayre, &c. flie into the company and communion of Christians, driven thither by the fearefulnesse of their spirits, and hope to receive protection of their guiltinesse, and preservation from
wrath.

wrath, by the prayers, presence, and acceptation of such holy Ones. We see in mens carriages to humane lawes, that even feare of them restraines many from many lawlesse outrages, and contraines to many civill conformities, against which their sensuall hearts and humours doe infinitely rise and reclaime, with much distaste and averfion. Doe you not thinke, that many drunkards would as well live in murther, and upon the spoyle, as in their present abominable swinishnesse; did they not hold it a more horrible thing to be hanged, then to pay five shillings, or sit in the stockes? Would not many at Sermon-time, rather be in the Ale-house, than in the House of God, were not the constitutions of men a curbe unto their corruptions? Would not some desperate wretches as well strike thorow at once, and quite dispatch those they hate, as kill them all the yeere long, with their cruell thoughts and bloody malice; were not thoughts free, and actuall murder death by the lawes of men? Would not many malicious Papists, thinke you, as well speake traiterously of the King, as teare Gods glorious name with their oathes, and blasphemous tongues; were they not terrified with feare of Tyburne? It may be so proportionably in mens behavious towards divine Lawes, the holy Statutes of Heavens, and that highest Tribunall. But as in the former we ought to be subject, *not onely for wrath, but also for conscience sake*, so in the latter much more, not onely for terrour of Gods Iudgement; but also for love of his Truth.

Rom 13-5.

A worthy Divine summes up all I would say in this point, thus: *Sometimes, saith he, the feare of Gods Iudgements, as of the racke, of an accusing conscience, of the torments of hell-fire, &c. holdeth men in a slavish obedience.*

I feare mee, there are too many abroad in the world, especially great Ones, who by forbearance of other grosse finnes, to which their sensuall affections are not so indeared, outward performance of some holy duties, formall presence at religious exercises, countenancing, and patronage of godly Ministers and good men, hope to make amends, as it were, and to purchase protection and dispensation, for the vengeance

gence due unto the sinfull pleasures of some bosome and beloved lust wherein they secretly lie. And therefore their outside-conformitie in other things, is caused by feare of being horribly and remarkeably plagued for that close darling delight.

4. Others there are, who by reason of awfullnesse unto, correspondence with, dependance upon, gainefull expectation from some gracious great One, Christian friend, reverend Pastour, Patron, Land-lord, or Governour, religious rich kindred, &c. or other such by-respects, conforme to the outward formes of Religion, and live reservedly under the Canopie of a counterfeit profession. The false and hollow hearts of men, harbour many times, many private ends in their outward services of God, and howsoever they openly pretend Religion, yet they secretly intend, and plot the satisfaction of their humour, and serving of their owne turnes, by an artificiall, enforced, temporary taking part with the better part. Such servile Professors as these, ordinarily in the meane time stand at a stay in an externall conformitie to Christian courses; for no spirituall life warmes their affections, no roote of grace grows in their hearts: Formalitie in this kind, is ever voide of all vitall vigour, vegetation, and activitie; constant onely in an heartlesse plodding course and coldnesse, and many times, at length, when the motive of their religious representations and shewes is remooved, and the end compassed, for which they counterfeited, they put off their vizours, and appeare againe plaine carnall men, and down-right good-fellowes, as they were before. The Play being done, they are Rogues againe.

5. Some there may be, who out of a greedy pursuit of a generall applause from all sorts of men; and ambitious hunting after a promiscuous reputation, and equall acceptance, both with Professours of Religion, and men of this world, put on a show of religious deportment, at least in the company of such as are ready and forward to commend their conformitie and forwardnesse that way, and by relation abroad, to enroie their names amongst the number of those who are
noted

*Dauids falseback-
siding friends, Pi-
55. 23. Iehu, Io-
ash, &c. were tem-
porary men, of this
inconstant tem;er.
An awefull reue-
rence to that holy
Priest, a Chro 24-
2. was the ground
of Ioshu his good-
nesse, not a good
conscience. He did
that which was
right in the sight
of the Lord, for a
while, and yet his
heart was not up-
right. For when
Ichoiada was dead
hee fell to Idola-
try, 2 Chr 24. 18.*

noted to be on the best side. In a word, such fellowes as these, out of a base and unblest ambition to bee well spoken of by all, though a woe waites upon such, *Luke 6. 26.* furnish themselves, both with a forme of profession to content Christians, and flourishes of good fellowship to please the profane.

6. Others there are, who may gloriously pretend, and protest with great bravery and confidence, their assent and assistance to the best and holiest courses; put on a temporary counterfeit profession, and fashionable conformity to the communion of Saints; that thereby they may passe more fairely and plausibly, out of one calling into another: from a baser, lower, more neglected, and toilesome Trade, into some other of more liberty, acceptation and ease: or else breake out of all Callings; and so, by the unhallowed mystery of a sacred coozening, if I may so call it, live upon their profession; and by abusing the tender consciences of weak Christians, with the controuling and countermanding tyrannies, as it were, of an affected furious zeale, sucke out of them no small advantage, and prey too plentifully upon the people of God. Such as these, are ready to pretend, and intimate, that such base, earthly, and worldly imployment, and spending of their time, is disgracefull, and derogatory, to the providence of God, and their Christian liberty: that with unworthy detainments, and avocations, it attempts them in the pursuie of their generall Calling; disables and hinders them in the discharge of holy duties. But let them know, that Christianity, if sound and true, doth not nullifie, but sanctifie our particular Callings. Thou oughtest to continue with conscientiousness and constancy in that personall Calling, wherein thy Calling to grace did finde thee, if it bee warrantable and lawfull. See ² *1 Cor. 7. 10.* No comfortable change of a Calling, but in case of 1. private necessity, or 2. common Good: and that truly so, not hypocritically pretended, and for by-respects.

If any man then, upon giving his name to Religion, shall grow into neglect, distaste, or dereliction of his honest particular

* *Medit.*
 Hoc est, non fasti-
 diat conditionem
 humilem, non af-
 fectat altiorum,
 non temere ab u-
 ni ad aliam tran-
 silit. *Par.*

cicular Calling: we may ever strongly suspect him of hollownesse and hypocrisie. It is the confident conclusion of a very learned and holy Divine :

Though a man bee indued with excellent gifts, and bee able to speake well, conceive Prayer, and with some reverence to heare the Word, and receive the Sacraments, yet if hee practise not the duties of godlinesse within his owne Calling all is but hypocrisie. Perkins of Callings, pag. 734

1. What sonne or daughter of Adam can challenge and plead exemption from that common charge laid upon them by the Lord of Heaven: *In the sweat of thy face shalt thou eate bread, till thou returne unto the ground;* Gen. 3. 19. Either by travell of body, or toyle of minde, or both?

2. Diligence in a civill Calling, is necessary for a comfortable provision of earthly necessaries.

3. Hee is a cursed Droane, a child of idlenesse and sloth, the very Tennis-ball of temptation, most unworthy the blessings and benefits of humane society; who doth not one way or other cooperate, as it were; and contribute to the common Good, with his best endeavours in some honest particular Calling.

4. A seasonable imployment in a civill Calling, is a Soveraigne preservative, a curbe for prevention of infinite swarmes of idle, melancholike, and exorbitant thoughts; and for restraint of many wicked and unwarrantable medlings and miscarriages.

5. An honest Calling, is a Schoole of Christianitie. In which a man performing duties for the Lords sake, may daily profit in the practice and encrease of many heavenly graces; Faith, Obedience, Patience, Meekenesse, Constancy, Truth, Fidelitie, Invocation, Thanksgiving, experience of Gods providence, &c.

A true Convert therefore is so farre from casting off his personall Calling; that after his calling to Christianitie, he is wont to discharge the duties thereof with farre more care and conscience, though with a better mind, more moderate affections, and for a blessed end.

7. Some there may bee, who seeing the iniquitie of
E these

these last, and worst times, laying in waite for the surprize and suppression of forwardnesse and zeale; and that they may gaine, or grow into credite with the world by some speciall service against the forwarder sort, scruve themselves, in the meane time (plausiblenesse of profession taking away the sense of their intrusion) into the company and communion of the most noted religious people; that at length they may doe them the more mischiefe, and drive to the head the bitternesse of their lurking malice, with a more desperate and deadly sting. These are men of great imposture and cunning in their carriage. They informe themselves thorowly, and exactly, in the waies and zealous behaviour of Professours; and so with great satisfaction and contentment, apply and accommodate themselves for a time to their desires and devotions. But if once they pry into a point of seeming advantage, which by their wretting and out-facing, may create matter of molestation, and spy their supposed season, to winne by betraying; they turne Turkes and Traitors to those which are true of heart, to serve their owne turnes.

8. Many there are, who out of a fond and groundlesse conceit, that onely an outward conformitie to the Word, Sacraments, and other religious exercises, will serve their turne for salvation, give their names to profession, and so walke on plodding in the comfortlesse unzealous formes of a frozen outlide Christianitie, many times even unto their dying day. These men marre, and unsanctifie themselves, by making moderation in Religion a Saint: and undo their souls, by adoring discretion as an Idoll. Moderation and discretion truly so called, and rightly defined by the Rules of God, are blessed and beautifying ornaments to the best and most zealous Christians; but being tempered with their coldnesse, and edged with their eagernesse against forwardnesse, and fervencie in spirit, which the Apostles enjoynes, ^a Rom. I 2. I I.

Such Machin: el-
lun: con: versos
are called Juda-
do: et Falje Bre-
titen.

2 Cor. 11. 26.
μαρτυροῦμαι,
Gal. 2. 4. Irrepi-
titi, qui se clam in-
sinnarunt. Qui per
simulationem, & peccatis
simulationem,
in album fidelium
irreperant, Beze.

So deluded were
the foolish Virgins
Math. 25. those,
Math. 7. Luk. 13.
26 & many thou-
sands at this day,
who having a
forme of godli-
nesse, deny the
power thereof.
They doe not only
not allow it, and
practise it, but de-
spise & despise it, as
more then needs
and pressed upon
them onely by such
as are too precise.

αἰὲν ἠνεῳγμένον
οὐτος Fervidi spi-
ritu, feeling hot. Ziv, verbum factum à sono liter: z. Eustarb. Vult ut nos, qui sub lege Spiritus vi-
vimus, nihil remissum, nihil tepidum habeamus in nobis; sed cum fervore Spiritus, & calore fidei cuncta
peragamus, Origen.

become

become the very desperate cut-throates to the power of godliness, and pestilent consumption of the spirits, heart, and life of true zeale. These fellowes are most insolent, and confident in their Pharaaicaall brags, spirituall securitie, and hopes for Heaven. They admire, and applaud with much self-estimation of their singular skill, and rare felicitie, in pitching just upon the golden meane, as they conceive, betweene prophanenesse and precisenesse; infamous notoriousnesse, and persecuted strictnesse. But that Proverbe, in the meane time falls pat upon their pates: *There is a generation that are pure in their owne eyes: and yet is not washed from their filthinesse:* And at length most certainly, the just execution of that terrible commination, *Revel. 3. 16.* will crush their hearts with ever-lasting horreur, confusion and woe.

But I should bee endlesse in the discovery of this hidden and hellish gulph of hypocrisie, wherein thousands are swallowed up, even in this glorious Mid-day of the Gospel. For a man may asloone finde out *the way of an Eagle in the Aire, the way of a Serpent upon a Rocke, the way of a Ship in the midst of the Sea, and the way of a man with a maid,* as to tracke the cunning and crooked footesteps of this foule fiend in the false hearts of Satans followers. Onely take notice, that thou canst never possibly delight in God, or ever comfortably come neere him, if thou give any entertainment unto it, in what forme soever it represent it selfe, or whatsoever vizer it offers unto thee, though never so fairely varnished, and guilded over with the Divells angelicall glory.

III. Build, and erect all thy resolutions and conclusions for Heaven and Gods service, upon that strong and purest Pillar, that maine, and most precious Principle of Christia-

mentall rule of Christianitie. Adversus parentes, adversus liberos, adversus naturalem cognationem, contra universum Orbem terrarum, contra ipsam etiam animam pugnam indicit, atque aciem esse instrumentam ostendit. *Chrys. in cap. 10. Mat. Hom 36.* Paul calls it, *The very spirit of our service of God: without which all our other Religion, be it never so glorious and goodly, is no more lively, say, is as very a car-casse, as the body of a man, destitute of that soule, which maketh it reasonable, and differing from all other bodies.* It was figured by the Holocaust of the Law, which signified the sacrifice of the flesh, the crucifying of the old Adam. *Rom. 11. 1. See also Coloss. 3. 5. Mat. 5. 29, 30.*

b Targit by the Lord Jesus him- selfe, Luk. 14. 26, &c. as a funda-

nicie, Selfe-deniall. No walking with God, no sweet communion, and sound peace at his Mercy-Seate, except for his sake, and keeping a good conscience, thou bee content to denie thy selfe, thy worldly wisdome, naturall wit, carnall reason, acceptation with the world, excellencie of learning, favour of great Ones, credit and applause with the most; thy passions, profit, pleasures, preferments, neere friends, ease, libertie, life, any thing, every thing. And feare no losse; for all things else are nothing, to the least comfortable glimpse of Gods pleased face.

From this principle sprung all those noble resolutions, and replies of Gods worthiest Saints and Souldiers: That of *Hester* for the preservation of the people of God: Well, saith shee, *I will goe unto the King, which is not according to the law, and if I perish, I perish.* That of *Micaiah*, solicited strongly by the messenger to temporize, in managing his Ministry with satableness, and conformitie to the Kings pleasure, and plausibleness of the false prophets: *As the Lord liveth, what the Lord saith unto mee, that will I speake.* That of *Nehemiah*; *Should such a man as I flee?* As if hee should have said; Tell not mee of fleeing, my resolution was pitcht long agoe, if need require, to lay downe my life, and loose my bloud in the Lords battels. That of *Paul*, when his friends were weeping, and wailing about him: *What meane you to weepe, saith he, and to breake mine heart? For I am ready not to be bound onely, but also to die at Hierusalem, for the Name of the Lord Iesus.* That of *Jerome*: *If my father stood weeping on his knees before mee, and my mother hanging on my necke behind mee, and all my brethren, sisters, children, kinsfolkes, howling on every side, to retaine mee in sinnesfull life with them, I would sling my mother to the ground, despise all my kindred, runne over my father, and tread him under my feete, thereby to runne to Christ when hee calleth mee.* That of *Luther*, dealt with earnestly, and eagerly, non to venture himselfe amongst a number of perfidious and bloud-thirstie Papists: *As touching mee (saith hee) since I am sent for, I am resolved, and certainly determin'd to enter*

Wormbes

Heb. 4. 16.

1 King. 22. 14.

Nehc. 6. 11.

Act. 21. 13.

Wormbes in the Name of our Lord Iesus Christ; yea, although I knew there were so many Divels to resist mee, as there are tiles to cover the houses in Wormbes. That of a most renowned Italian Marquesse, Galeacius Carracciolus, tempted by a Iesuite with a great summe of money, to returne from Gods blessing at Geneva, to the warme Sunne in Italy: Let their money perish with them, who esteeme all the Gold in the world, worth one dayes society with Iesus Christ, and his holy Spirit. That of George Carpenter, Martyr: My wife and my children are so dearely beloved unto mee, that they cannot bee bought from mee, for all the riches and possessions of the Duke of Bavaria: but for the love of my Lord God, I will willingly forsake them. That of Kilian, a Dutch Schoole-master, to such as asked him, if hee loved not his wife and children; Yes, said he, If the world were Gold, and were mine to dispose of, I would give it to live with them, though it were but in prison; yet my soule and Christ are dearer to mee then all.

IV. Exercise thy selfe continually, and be excellent in that onely Heaven upon Earth, and sweetest Sanctuary to an hunted soule, the *Life of faith*. Which to live in some good measure, is the duty and property of every living member of Christ Iesus. Love therefore, and labour to live by the power of Faith, the life of salvation, sanctification, preservation. I. Of salvation, thus: Let thy truely-humbled soule, grieved and groaning under the burden of sinne, throw it selfe into the meritorious, and mercifull Armes of Iesus Christ, wounded, broken, and bleeding upon the Crosse; and there let it hold, and hide it selfe for ever in full assurance of eternall life, by vertue of that promise, *John 3. 36. Hee that beleeveeth on the Sonne, hath everlasting life.* For having thus laid hold upon him, He by his Spirit doth communicate first himselfe unto thee; then both the merit of his death for remission of thy sinnes; and of his active obedience for thy right to salvation and happinesse; and withall, the power of his Spirit, to quicken thee to the life of Grace in this World, and to raise up thy body to

Hab. 2. 4.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.
Gal. 2. 20.

the life of glory at the last day. 2. Of sanctification: if thou keepe thy *faith*, the fountaine, roote and heart, as it were, from which all thine other graces spring, in life and vigour, thou shalt pray more comfortably, bee more courageously patient, heare the Word more fruitfully, receive the Sacraments more joyfully, passe the Sabbaths more delightfully, conferre more cheerefully, meditate more heavenly, walke in all the wayes of new obedience with more strength, and conquest over corruptions. For ordinarily, every Christian shall finde the exercise of other graces to bee comfortable, or cold, according to the livenessse, or languishing of his faith. 3. Of preservation, both temporall and spirituall.

In crosses, afflictions, and all Gods outward angry visitations, by the power of such promises, as those, *Psal.* 89. 33. and 50. 15. *Heb.* 12. 7, 8. 11. *1 Thess.* 3. 3. *Acts* 14. 22. *Luke* 9. 23. *Isai.* 63. 9.

In the course and carriage of thy particular Calling: the duties and workes whereof, if thou discharge with conscience, diligence, and prayer, thou mayest goe on with comfort, contentment, and freedome from that torturing and racking thoughtfulnessse; from those restlesse and cursed carkings of carnall worldlings, wherein they basely languish, and lose their soules; and leave the successe, issue, and event of all thy labours and undertakings unto the Lord, whatsoever it may be, resting sweetly, and ever relying upon that gracious promise, *Heb.* 13. 5. *I will never faile thee, nor forsake thee.*

In ordering and guiding the affaires of thy family, depend by faith upon Gods blessing, the strength and sinew of all sound comfort, and true contentation that way. See *Psal.* 127.

In the losse of outward things for thy love, and service unto God, by beleeving that Man of God, *2 Chron.* 25. 2. *The Lord is able to give thee much more then this.*

Nay, in the losse of all earthly things in every kinde: See *Hab.* 3. 17, 18. *Although the fig-tree shall not blossome, neither shall*

shall fruit be in the Vines: the labour of the Olive shall faile, and the fields shall yeeld no meate, the flocke shall be cut off from the fold, and there shall be no herd in the stalles: yet I will rejoyce in the Lord: I will joy in the God of my salvation. Consider also for this purpose, *Iobs* patient blessing of God upon the surprize and concurrence of an universall misery, *Job* 1. 21.

In pangs of the New-birth, spirituall infancy, weakneses of faith, prayer, godly sorrow, and other graces; by those cordiall refreshing promises, *Rev.* 21. 6. *Matth.* 5. 5. *Isai.* 42. 3. and 40. 11. and 57. 15.

In oppositions against the raising or restauration of spirituall buildings by the Ministry of the Word: or in temptations against a mans personall progresse, and holding out against Gods wayes unto the end; by renouncing our owne strength, disclaiming the arme of flesh, and crying in every encounter: *Not by might, nor by power, but by my Spirit,* *Zech.* 4. 5. 7. *saith the Lord of Hosts, What art thou, O great mountaine, &c.*

In languishings and tremblings after relapse into some old, or fall into some new sinne; by such precious places as these: *1 Iohn* 2. 1. *Luk.* 17. 4. *1 Samuel* 12. 20. *1 Iohn* 1. 9. From this last place a reverend Divine collectts this comfort: *If we see our unworthinesse, and with broken hearts acknowledge it, God is faithfull and just to forgive it, bee it never so great.* But this is a jewell fit onely for the care of a sincere Christian, when out of the fearefulnesse of his distrustfull spirit, he puts off all comfort, though truely humbled, after ensnarement in some more speciall affrighting sinne. Let no swine trample upon it.

In all kinds of temptations, by the power of that promise, *1 Cor.* 10. 13. Nay, even amidst variety of them by obeying that precept, *1 Iam.* 1. 2. *My brethren, count it all joy when you fall into divers temptations.*

In spirituall desertion, by refreshing, and resting thy sinking soule, in the meane time untill the Lord returne, upon that surest Rocke, *Isaiab* 30. 18. *Blessed are all they that*
E 4 *waste*

waite for him. Most blessed, deare, and sweetest Sanctuary! If the Christian dye in that waiting state, he shall be certainly saved. For the holy Ghost pronounceth him blessed.

In the deepe, and almost despairing apprehensions of thine extreme vilenesse, and, as it were, nothingnesse in grace, by apprehending that most mercifull promise from Gods owne mouth, *Isai.* 43. 25.

In thy perplexed and troubled thoughts about returne after backliding; by those comfortable encouragements, *Iere.* 3. 11, 12, 13, 14, 22. *Hos.* 14. 1, 2, 4.

In doubts of losing the love of God, and life of Grace; by consideration of those passages in Gods Booke, where it appears, that the love of God unto his child, in respect of tenderesse, and constancy, is infinitely dearer then that of a most loving mother to her little one, *Isaiab* 49. 15. stronger then the stony Mountaines, and Rockes of flint, *Isai.* 54. 10. as constant as the courses of the Sunne, and of the Moone, and of the Starres, and of the day, and of the night, *Iere.* 31. 36. and 33. 20. nay, as sure, as God himselve, *Psal.* 89. 35, 34, 35.

In the Haile-stormes of slanderous arrowes, and empyoned darts of disgrace, by cleaving to most glorious promises, *1 Pet.* 4. 14. *Marth.* 5. 11.

In the valley of the shaddow of death; by an assurance of Gods mercifull omnipotent presence, *Psal.* 23. 4.

In the extremity and depth of such desperate distresses, and perplexities; wherein, in thy present feeling, thou canst see, and finde no possibility of helpe from Heaven or Earth, God or Man; but art both helpelesse and hopelesse, as the Church complaines, *Lam.* 3. 18. by such like places as those, *Isaiab* 33. 9, 10. *2 Chron.* 20. 12. *Gen.* 22. 14. *Exod.* 14. 13. *Psal.* 78. 65.

In every thing, or any thing that shall, or can possibly befall thee; prosperity, or povertie; crosse, or comfort; calmnesse of conscience, or tempests of terrour; life or death, &c. By extracting abundance of unconquerable patience, and

peace of soule, from those three heavenly golden conduits of sweetest comfort, *Rom. 8. 18, 28, 32.*

Thus in any trouble of soule, body, good name, outward state, present, or to come; thou mayest by the soveraigne power of faith working upon the Word, not onely draw out the sting, and expell the poyson of it; but also create a great deale of comfort to thy truely-humbled soule, and maintaine it in despite of all mortall or infernall opposition, in a constant spirituall gladnesse. For all those promises, whereupon thy heavy heart in such cases may repose, and refresh it selfe, have their being from the blessed name *Iehovah*: See *Exod. 6. 3.* and therefore are as sure, as God him selfe: they are sealed with the bloody sufferings of his onely Sonne and therefore as true, as truth it selfe: and, if thou be in Christ, are all as certainly thine, as the heart in thy body, or blood that runnes in thy veines. Nay, and a little more for thy comfort, the glory of Gods truth is mightily advanced, and him selfe extraordinarily pleased, by thy more resolute, stedfast, and triumphant cleaving unto them. What a blessed, sweet, and heavenly life then is the life of faith?

V. Apprehend in thy minde, and settle in thine heart, a true estimate, and right conceit of the substance and power, marrow, and materials of Christianity. Which doth not consist, as too many suppose.

In outward shewes, profession, talking: in holding strict points, defending precise opinions, contesting against the corruptions of the times: In the worke wrought, externall formes of religious exercises, set-tasks of hearing, reading, conference, and the like: in some solemne outward extraordinary abstinences and forbearances, censuring others, &c. But, * in righteousness, peace, joy in

* Humilitas in conversatione, si-
bilis in fide, verecundia in verbis, in factis iustitia, in operibus misericordia, in moribus disciplina, iniuriam facere non posse, & factis tolerare posse, cum fratribus pacem tenere, Deum toto corde diligere, amare in illo quod Pater est, timere quod Deus est, Christo nihil omnino preponere, quia nec nobis ille quicquam preposuit, charitati ejus inseparabiliter adherere — Quando de ejus nomine, & honore certamen est, exhibere in sermone constantiam, qua confitemur: in questione fiduciam, qua concredimus: in morte patientiam, qua coronamur. Hoc est obedire Christi velle esse, hoc est preceptum Dei facere, hoc est voluntatem Patris adimplere, *Cyprian de orat. Domin.*

the holy Ghost: in meekenesse, tender-heartednesse, love; in patience, humilitie, contentednesse: in mortification of sinne, moderation of passion, holy guidance of the tongue: in workes of mercy, justice, and truth: in fidelitie, painefulnesse in our Callings, conscionable conversing with men: in reverence unto superiours, love of our enemies, an open-hearted reall fruitfull affectionatenesse, and bounty to Gods people: in heavenly-mindednesse, self-deniall, the life of faith: in dis-esteeme of earthly things, contempt of the World, resolute hatred of sinne: in approving our hearts in Gods presence, a sweet communion with him, comfortable longing for the comming of the Lord Iesus, &c.

Yet mistake me not; thou must make a shew, professe and talke, if thou wouldest have Christ Iesus to owne thee at that last and dreadfull Day, *Mark 8 38.*

It is therefore an idle and brainelesse cavill of some lewd ignorant Lozels, to say; We can by no meanes endure these shewes; Cannot a man be religious to himselfe, except he hang out his flag, and let all the world know it? For where the power of Religion is, there will be the shew also. Painted fire shines not, ascends not, heates not: but true fire is ever inseparably attended with these properties. We cannot put a Candle in a Lanthorne, but the light will shew it selfe thorow the hornes; if true grace be planted in the heart, it will shine forth in our words, gestures, actions, all carriages, and our whole conversation. He that will take shewes from the substance of Religion, let him take brightnesse from the Sunne, glittering from Gold, breathing from a live-body. Shew and profession of Christ before men, is commanded, as well as the substance and soundnesse of heart. *Romans 10. 9, 10.*

Thou must be a patrone, and in some good measure, a practiser of precise points, if ever thou wilt have true peace and assurance of walking in the narrow path, that leads unto life; as, *of walking precisely, Ephes. 5. 15. Being fervent in spirit, Rom. 12. 11. Striving to enter in at the strait gate,*

Luke 13. 24. Self-deniall, 14. 26. Surpassing the righteousness of the Scribes and Pharisees, Matth. 5. 20. Laying violent hands and hold upon the Kingdome of Heaven, Matth. 11. 12. In a word: of the way which is called Holy, and yet so spoken against every where, Act. 28. 22. For I meane onely that precisenesse which is commended unto us, and commanded by the blessed Spirit in Gods pure and holy Word. I know, all passages of sanctification are too precise; and paradoxes, intolerable and burdensome to flesh and blood, and in the interpretation of worldly wisedome, which notwithstanding are easie and sweet to mortified men.

Thou must stand at the staves end, against the sinnes of the times, and like the Eagle, prune up thy selfe against a storme, or else thou art a temporizer.

Outward exercises of Religion, are as it were the body, without which, the soule of Christianity hath no existence.

Thou must be content to abridge, and confute thy Christian liberty at any time, according to opportunities, and exigents, for the enlargements of Gods glory, the building up of thy brother, and snaffing thine owne rebellious nature.

Thou mayest, and must judge by the fruits. It is Christs Rule, *Matth. 7. 16.* If therefore thou seest the abominable and unfavoury fruits of lying, swearing, drunkennesse, Sabbath-breaking, ufury, scoffing at Religion, &c. hanging out in the sight of the Sunne; thou mayest justly censure the tree to be rotten, and for the present, fwell for the fire of Hell. Thou mayest judge no man rashly, nor of his finall estate: (If we see a malefactor cast, and condemned for some grievous crime, yet reprieved unto the next Assize; no man can say, he shall be certainly hanged, because a pardon may be procured, and come from the King in'the meane time: it is so in the present case.) But thou mayest call a spade, a spade; a drunkard, a drunkard, an usurer, an usurer. Otherwise, if thou dawbe and dissemble, how shalt thou ever bee able to escape liableness to that abomination, *Prov. 17. 15. Hee that justifieth the wicked, and he that condemneth the just: even they both are abomination to the Lord.* And to the sting of

of that woe, *Isai. 5. 20. Woe unto them that call evill, good; and good evill; that put darknesse for light; and light for darknesse; that put bitter for sweet, and sweet for bitter.* Yet know, that speaking the evill thou certainly knowest by another, must be seasonable, charitable and discreet: not out of humour, spleene, imperiousnesse, at thy pleasure; but for Gods honour, the good of the party, thine owne discharge, upon a warrantable calling, &c. according to those Rules I shall hereafter deliver for guiding the tongue.

Math. 23. 23.

My meaning then in this point is; that those greater matters be dearliest prized, and principally plyed proportionably to their worth and waight; and yet these lesser things not neglected. It is too true, that those who are more fierce, and forward about the ceremonials, and circumstantial, then truly hot and zealous in the essentials, and substantial of Christianity, proove too often vaine-gloriously, and proudly mounted upon that foule hellish fiend, Hypocrisie, and posting apace towards some fearefull Apostacy, or Anabaptistical phrensie.

V I. Let thy spirit, be mindfull of its owne heavenly birth, immortall nature, and everlasting home, ever generouly fortifie it selfe with victorious resolution against worldlinesse, the canker and cut-throat of all heavenly-mindednesse, and hearty conversation above. Of all the foule-fiends, that haunt the hearts of carnall men, there is none that holds a stronger opposition, and counter-motion to walking with God, then covetousnesse. Ambition, sensuality, and other wayes of death, cut off their slaves with accursed disacquaintance, and estrangement farre enough from all comfortable accessse unto the Throne of Grace: but affections nailed and glued to the Earth, have this pestilent precedency, that they hold the remotest point of declination, from the warmth and influence of any sweet communion with the Sunne of righteousness, and Gods glorious face. All earthly minded men ordinarily, howsoever they may bee outwardly restrained and reserved, are secret deriders of the power of godlinesse, holy strictnesse of the Saints, and mysteries of Grace. *And the Pharisees*

Pharises also, saith *Luke*, chap. 16. 14. who were covetous heard all these things, and they derided him: even mockt, and made themselves merry with the searching, and heart-piercing Sermons of the Sonne of God. Their hearts, and hopes are wholly anchored upon the Earth, and lockt up in their chests: and therefore they dreame of no other heaven, then their golden hoards, heapes of wealth, and present temporall happinesse. Whereas notwithstanding, one refreshing glimpse shining, and shedde into our hearts from Gods pleased face, and well-grounded assurance of being His, is infinitely more worth then all the gold that ever the Sunne made, or shall make while it stands in Heaven.

VII. Let thy holy affections bee ever thorowly warmed, and ravisht ^aextraordinarily with the love of God. To which, there are infinite inflaming motives and Obligations.

1. Hee being absolutely considered, is immeasurably lovely. The most attractive objects of insatiable love, and all amiable excellencies, are eminently and transcendently triumphant in him eternally. Beautie, Glory, Worth, Wisdom, Greatnesse, Goodnesse, Holinesse, Puritie, any thing, every thing that is any waies admirable and love-worthy.

2. Or consider him in relation to himselfe; and shouldest thou every moment thorow an interminable time, lay downe ten thousand lives for His sake, thou couldest never come neere the requitall of the least inch of His infinite love towards thee, which reacheth from everlasting, to everlasting.

1. Hee bore thee in the bosome of this His free love from all eternitie, and that so dearely, that from the same eternitie, Hee decreed that his owne deare Sonne should die for thee.

2. Hee brought thee out of the abhorred state of being nothing, into the ranke of his reasonable and noblest creatures.

3. Hee bought thee againe, when thou hadst wilfully lost thy selfe, with the heart bloud of His onely Sonne. 4. Hee preserves thee every day from a thousand dangers, a thousand deaths, which might seize upon thee, both from with-

a Si amator Dei esse vis, sincerissimis medullis, castisq; suspiciis ipsum ama, illi gratia, illi inhia, quo jucundus nihil invenis, quo melius, quo carius, quo dignentus, *Aug. in Psal. 85.* Caelum et terra, et omnia quae in eis sunt, non cessant tibi dicere, Ve autem Dominum ipsum!

Tem. 2. pag. 1003.

in, and from without. 5. He will shortly crowne thee with everlasting life, fulnesse of joy, and pleasures at his right hand for evermore.

3. Thirdly, consider the unquenchable impatiencie of Christs inflamed love unto thee, now washed with His Bloud, and beautified with His grace, *Canticles*, 4. 9. *Thou hast ravished my heart*, saith Hee to the Church, and by consequent to every true Christian, *my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chaine of thy necke*. Now love is of that alluring nature, that many times it will draw love from a man, when there is no lovely part in the partie loving. What a deale of love then doth the Sovereigne Lord of all goodnesse, the well-spring of all beautie, excellency, and sweetnesse exact at our hands? especially sith wee are his meere creatures, in respect both of our naturall being, outward state, gracious state, and the state of glory? See how His spirituall amiableness is shadowed by outward beauties, *Cant* 5. 10.

VIII. Prize the fruition of Gods pleased face, a neerer communion and acquaintance with his blessed Majestie, the Love and light of His countenance; and thereupon a free and frequent accessse, with an humble boldnesse, unto the throne of Grace, at a far higher and more unvaluable rate, than heaven and earth; as a very real fruitfull fore-taste of eternall joyes. For to say no more at this time; If thou hold an holy familiaritie with thy God, and He looke pleasedly upon thee, thou shalt graspe Iesus Christ more sweetly and feelingly in the armes of thy Faith; partake more plentifully of the joyfull freedome, presence, and communication of His comforting Spirit; bee guarded more strongly and narrowly by His glorious Angels, sucke more sweetnesse and heavenly Manna out of the Ministry, and other His blessed Ordinances; walke in safetie amongst the creatures, like an unconquerable Lyon: *Thou shalt bee in a league with the stones of the field, and the beasts of the field shall bee at peace with thee: when thou goest, thy gate shall not bee strait; and when thou runnest, thou shalt not fall: when thou sleepest, thy sleepe shall bee sweete; thou shalt*

shalt dwell safely, and none shall make thee afraid: Thou shalt never more bee afraid of any evil tidings, or of destruction when it commeth: when thou passest thorow the waters, thy God shall bee with thee; and thorow rivers, they shall not overflow thee: when thou walkest thorow the fire, thou shalt not bee burnt; neither shall the flame kindle upon thee, &c. And if at any time thou bee seized upon by any crosse or calamitie from any of the creatures; any trouble or temptation, from man or Divell; any lowring or crueltie from the iniquitie of the times, or persecuters of the truth; yet the refreshing beames of Gods pleased face shining upon his heart, through the darknesse of such discomforts, will sweetely mitigate, revive, and infinitely make amends for all. The poyson and curse of them shall never come neere thy soule. The Lord in the meane time, like an Eagle fluttering about her nest, will most tenderly defend and protect thee, *Isaiah 31. 5.* and at length most certainly come like a young Lyon roaring on his prey for thy rescue and glorious enlargement, *Isaiah 31. 4.*

1 X. Labour by a constant watch to keepe thy heart in a spirituall temper still, and still sweetely content, and fruitfully conversant in the Mysterie of Christ, and Secrets of His Kingdome, which thou shalt more easily doe; If thou first rejoyce in God, his Word, and Graces, as thy chiefest joy, and greatest advantage. 2. By all earthly things, be drawne to the love of heavenly. For though God hath appointed but one Sabbath in seven daies for his more solemne publike worship, yet to a Christian, every day is sanctified to bee a rest from all the deeds of the flesh, wherein hee is to walke with his God, and shew forth the religious keeping of his heart and good conscience, in every action of his whole life; so making every passage of his particular Calling, a part of Christian obedience, and dutie unto God. 3. Let the noblenesse of thine enlarged Spirit, as infinitely disdain to bee any waies, upon any termes, in bondage to the corruption of the times; so finde a farre sweeter relish, and take incomparably more contentment in the services of thy Lord, and his holy Ordinances,

Quid vesper ve-
hat incertum.

nances, then in all his outward benefits, and favours of this life. For as the best of these abused, will most certainly at the Barre of God, turne scourges and Scorpions to the worldlings conscience; and in the meane time, there is no man so assured of his honour, of his riches, health, or life; but that hee may bee deprived of either, or all, the very next houre, or day to come; so the other will proove unto the Christian, having bene conscionably and constantly exercised in them, as a rich stocke, to bring in comfort, patience, and inward peace, in his most need and greatest extremitie.

4. As soone as thou discoverest any spirituall weaknesse or decay, any extraordinary assault, temptation, deadnesse, &c. complaine betime, cry mightily unto God, give him no rest; neither give over seeking, untill he returne unto thy soule, with power, and life againe. If ordinary meanes will not prevaile, presse upon him with extraordinary: if then hee doe not revive thee with wonted quickning vigour, waite with a patient wakefull longing of all the powers of thy soule; and then all this while thy soule is still in its true spirituall temper, and a most blessed state. See *Isa.* 30. 18.

5. Decline watchfully all occasions of falling from thy first love, fervencie, and heavenly-mindednesse: as spirituall pride, knowne hypocrisie, desire to be rich, discontinuance of thine intimatenesse with the godly, neglect of thy particular Calling, or daily watch over thy heart; ungodly company, forme in religious duties, coldnesse and customarinesse in the use of the meanes, &c.

6. Suffer not thine affections to bee chained downe, and set too much upon those things which the common sort and greatest part of men seeke after insatiably, and slavishly sinke under; praise, profit, credit, acceptance with the world, favour of great Ones; mirth, pleasures, ease, feare, sorrow, earthly contentment, preferment, wealth, long life, or any worldly thing: but debase, and dis-esteeme all other delights in respect of doing Gods will; which should ever bee unto thee meate and drinke, thy chiefeest and choiseest recreation, and onely paradise upon earth.

X. Let thy soule full^a often soare aloft upon the wings of faith, unto the glory of the Emphyrean Heaven, where God dwelleth, and bathe it selfe before hand with many a sweet meditation in that everlasting blisse above. Oh thinke with thy selfe, (though it farre passe the reach of any mortall thought) what an infinite inexplicable sweetnesse it will bee, to looke for ever upon the glorious Body of Iesus Christ shining with incomprehensible beautie; and to consider, that even every veine of that blessed Body bled to bring thee to Heaven: and that it being with such excessse of glory hypostatically united unto the Second person in the Trinitie, hath honored and advanced thy nature, in that respect, farre above the brightest *Cherub*! To say nothing of the beautie and brightnesse of that ever-blessed Place, that unapprochable Light, which besets Gods dreadfull Throne, the walking arme in arme with the Angels of God, that everlasting joyfull communion, and conversing with the dearest Christian friends, and all the crowned Saints, and innumerable felicities moe, which infinitely surpasse in excellencie and sweetnesse, the comprehension of the largest heart, and expression of any Angels tongue: contemplate principally the fountaine of all thy blisse; how the mightie **I E H O V A H**, God blessed for ever, will powre out of himselfe, by the influence of Beatificall Vision, as they call it, perpetuall rivers of unutterable joyes, and pleasures upon thy glorified Body and Soule, thorow all eternitie; even as the Sunne powres out his beames and shining every day afresh upon the world, without emprinesse or end: and with such varietie, (for hee is infinite) that they shall bee unto thee, as fresh, as new, as sweete, as ravishing, millions of yeares after thou hast dwelt in those Mansions of rest, as they were, the very first moment thou enteredst that blissefull Place. Such fixed considerations as these, of things above, will serve as notable helps to draw and keepe thy heart Heaven-ward, and may mightily moove thee to delight in God, and to hold it the sweetest life upon earth, so walke with him in the waies of

^a Anima que amat, ascendit frequenter & currit familiariter per placas caelestis Hierusalem, visitando Patriarchas & Prophetas, salutando Apostolos, admirando exercitus Martyrum, & Confessorum, &c.
-Aug. Temp. 2. pag. 1003.

Puritie and Peace. Me-thinkes, if a man doe but once a day fericully and solemnly thus cast up the eye of his Faith, upon that never-fading Crowne of Life, which after an inch of time, shall eternally rest upon his head the goodly splendour thereof, and beames of that incomparable joy, should bee able to dispell those mistes of fading vanities, and hurtfull fumes of honours, riches, and earthly pleasures, which this great dung-hill of the World, heated by the fire of inordinate lust, doth evaporate, and enterpose betweene the sight of the soule and celestiall Blisse: So that hee might with more affectionate freedome, and contempt of earth, have his conversation above; and turne the current of all his delights, love, and longings, with more resolution and constancie towards his heavenly home.

These Preparatives thus premised, I proceed to some generall directions for a more comfortable walking in the way that is called *Holy*.

Mat. 6. 13.

I. First, and before all other things, have a speciall eye and attendance to a sincere, constant, and fruitfull performance of holy duties, Gods services. And to say nothing punctually and particularly at this time, of private reading the Scriptures, publike hearing the Word, personall Prayer, and with thy yoke fellow, if thou live in that estate, singing of Psalmes, Meditation, Conference, dayes of humiliation, &c. of which thou must proportionably make conscience in their due place, observing also in them the ensuing Cautions: for a knowne grosse, customary neglect of any holy dutie, religious exercise, divine Ordinance, in its season, may bring a dampe upon the rest, and a consumption upon the whole body of Christianitie; I say, to leave these and the like, in their courses and turnes to bee performed also with all good conscience and following Cautions, I onely at this time purposely advise, for the better sanctifying thy selfe and all about thee, to a more comfortable and successfull manning of all affaires, businesses, and under-takings, either spirituall or civill; that thou being Master of a Family, for I single out such an one

* Nec solum vobis sufficiat, quod in Ecclesia divinas lectiones auditis, sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite, et libenter audite. Aug. de Temp. Ser. 54.

for instance, be ever sure to glorifie God, amidst thy people, by ^a Morning and ^b Evening sacrifice of Prayers and praises to his heavenly Highnesse.

In the discharge of which inaine dutie of Christianitie, utterly neglected by the most, and empoysoned to many, by their resting onely in the worke wrought, take heede of growing into forme, customarinesse, ^c perfunctorinesse, which will most certainly draw the very life-bloud and breathing out of those holy businesse; being ever the canker and cut-throate of all true godlinesse, and gracious acceptation with God. Labour therefore by a reverent recollecting of all the powers of thy soule, and fresh renewing and strengthening thy watch at every severall time, to preserve heart and spirit in those daily devotions, and family-duties. Which thou shalt the better doe, if thou looke to, 1. A right disposition before: 2. A spi-

Ante omnes adus secull, debemus astus habere peccatis, qui nos quiescentes, & dormientes in lectulis custodivit. Quis enim nisi Deus dormientem custodit hominem? qui ita resolutus in somnum, & oblitus sui vigoris humani, a se alienus efficitur, ut ne sciat quod ipse sit, ubinam demoretur, adesse sibi certe ipse non possit. Necessarius igitur Deus adest dormientibus, quia adesse sibi adesse non possunt.

— *Hoc autem ut faciamus, fratres, non solum docemur ratione; sed etiam admonemur exemplis. Nonne enim videmus minutissimas aves, cum illucescentem diem aurora producit, et quibusdam nidorum cubiculis varia dulcedine personare, et id studiose agere priusquam procedant, ut Creatorem suum, quia loquela non possunt, suavitate demulceant? Et quemadmodum ubiqueque earum, quoniam confessione nequit, modulis probat obsequium; ita ne videatur sibi devotius gratias agere, quae dulcius personavit; hoc etiam pacto dici eursu similiter facere? Quid ergo sibi vult ista certis temporibus disposita cantilena, et jugis intentio; nisi gratiarum quaedam sit immoderata confessio? Pastori enim suo avis innoxia, qui sermone non potest, suavitate blanditur. Habent enim & aves Pastorem suum; sicut ait Dominus, Respicite volatilia, quoniam non neant, neque metunt; et Pater vester qui est in caelis pascit illa. Ac quibus tandem cibis pascuntur aves? vilissimis scilicet et terrenis. Aves ergo propter viles escas gratias agunt; tu pretiosissimis epulis pascens, et ingratus es? Quis igitur non erubescat sensum hominis habens, sine Psalmorum celebritate diem claudere; cum ipse aves ad gratificandum Psalmis suavitate persultent; et eius gloriam, non versum dulcedine personare; cuius laudem volucres modulata cantilena pronunciant? Imitare ergo, frater, minutissimas aves mane, et vespere Creatori gratias referendo. Et si es devotior, imita e Lusciniam, cui quum ad dicendas laudes dies sola non sufficit, nocturna spacia pervigili cantilena decurrit, &c. Idem ibid. Aves cum eunt cubitum, quasi peracto laeta munere arthera cantu mulcere consistunt, ut decursi vel adoriendi nocturni juxta ac diurni temporis laudes suo referant Creatori. Magnum incentivum excitandae nobis devotionis: cuius enim sensum hominis gerens, non erubescat sine Psalmorum celebritate diem claudere, cum etiam minutissimae aves solenni devotione, et dulci carmine ortus dierum ac noctium profoqueantur? Idem Heviam. lib 5. cap. 12. Ad omne opus quocunque inchoaveris facere, primum invoca Deum, et gratias ei age, et cum consummaveris illud, similiter fac, August. Tom. 4. par. 2. pag. 540. c Non ergo de labris tantummodo tua procedat oratio, Animo totus intende, intra in recessum pectoris tui totus ingredi. Non te perfunctorium videat ille, cui te placere desideras. Videat quia ex corde oras, ut te ex corde orantem dignetur audire. Ambr. de Sacra. lib. 6. cap. 3.*

rituall behaviour, in the doing: 3. An holy carriage afterward.

1. For the first: 1. Come not before God with any sinne lying upon thy conscience unrepented of, or delighted in, see Psalme 66. 18. 2. Neither with passion, wrath, or heart-burning against any. 3. Stirre up and quicken the activenesse, and particular apprehensions of thy Faith, about the things desired and deprecated. In a word, in the Apostles words, for that is my meaning; *Lift up holy hands without wrath and doubting.* Bring, 1. Resolution against all sinne, in respect of God: 2. Peace and appeased passions, in respect of men: 3. Assurance to bee heard, in respect of thy selfe. Or thus: Before thou fall upon thy knees, shake off three empoysoning and heavie hinderances, which will clog and clip the wings of thy Prayers, that they will never bee able to ascend up unto Heaven: sinne, anger, distrust: and possess thy heart of three excellent helpes, and inflaming furtherances:

1. A right apprehension of Gods dreadfulnesse, puritie, power, &c. 2. A true sente of thy owne vilenesse, abominablenesse, nothingnesse, &c. 3. A hearty survey of the infinitenesse, and unexpressablenesse of Gods bountie, blessings, and many compassionate forbearances towards thee.

2. For the second, 1. Repell with an undaunted spirit, resolute contempt, Satans blasphemous injections, if hee bee busie that way (and hee is ordinarily most spitefull against the best businesses,) and the rather, because if they bee heartily abominated and abandoned with heart-rising and loathing, they are put upon the

a Cū omni tempore, quantum fieri potest Christianus vir iracundiam debet temperare; maxime verò quando ad orationem accedit; ne perturbet animum suum indignatio; ne ira quidam furor impediat orationem. Magis placidè accede peccatore. Quid enim irascens? Servus peccavit. Tu accedis ad orationem, ut tua tibi delicta donentur, & alius indignaris? Amb. de Sacra l. 6. ca. 4. Duo bus modis oratio impeditur, ne impetare quicquid possit, quod postulat: nempe si adhuc homo mala committit; aut si peccanti in se ex toto corde non dimittit, Bern. De modo bene vivere. Ser. 49. O homo, faciem tuam non audetis ad cælum extollere; oculos tuos in terram dirigebas; & subito accepisti gratiam Christi; omnia tibi peccata dimissa sunt. — Ideo presume, non de operatione tua, sed de Christi gratia. Gratia enim salvati estis, Apostolus ait. Nota ergo hic arrogantia est, sed fides, Amb. de Sacra lib. 5. ca. 4. Iuxta of. Orat. Dimin. c. 1. Tim. 2. d. Solent requissimus hostis tam sordidas nonnunquam & impias cogitationes inter se mori, ut quereantur, dem suum illud putat esse quod cogitat, deteriorum se per spiritum immunem proposito suo arbitretur effectum: multoque praviorem animam habuisse se credere, cum adhuc res seculi amaret. Vult enim is, quibus invidet, callidissimus inimicus horrorem propositi ex desperatione facere sanctitatis: ut eos obidente tristitia, nisi a proposito non revocat, certe retineat profectu, Aug. Epist. 124.

Divels score, and are onely thy crosses, not thy^a finnes.

2. Watch over the World with all care and timely opposition, that if it be possible, not an earthly^b thought may creepe into thy heart all the while. 3. Strive to hold thy heart in heate, as well in confession as deprecation; in deprecation as petition; in intercession as for personall blessings; as well for puritie of heart, as pardon of sinne, throughout; though there may be difference of heate, and crying unto God, according to the necessitie and neerenesse of the passage in the prayer, to our particular, or the more universall good desired. Prayer is the creature of the holy Ghost, every part whereof, wee should heartily wish, and earnestly wrastle, that Hee would proportionably animate as it were, and thorowly enlive, even as the soule doth the body.

3. For the third, with all intention and watchfulnesse, pursue and presse after the things prayed for, by a timely apprehension, fruitfull exercise, and utmost improovement of all occasions, ordinances, helpes and heavenly offers, which may any waies concurre to the compassing of them. For instance: Thou prayest for knowledge: walke then, when thou hast done, with a constant endeavour, in the strength of this prayer, thorow all the meanes, reading, hearing, conferring, practising (for even that also is a meanes to increase knowledge, *Ioh. 7. 17.* especiall experimentall) catechizing, &c. for the storing of thy understanding with all sacred illuminations and holy senses of Gods saving Word. Let no opportunitie

In illis cogitationibus, quæ repugnanti, & invito animo suggeruntur, quibus mens cum horore quodam renititur ac resistit, non est peccatum sine consensu mentis. Idem ibid. Onerosas cogitationes in animâ justî illas accipe, quibus consistere vult, & tamen non potest, sed velit, nolit, irruit in oculos mentis muscarum Aegypti pestilentia, & pestrepunt ranæ in penetrabilibus cordis ejus. Cogitat homo plerumque terribilia de divinitate, & perphantasmata corporum imaginum transcurrit, illa sentit, quæ vel in confessione evomere peccator onerosus exhorret: et quanto districtius non exhibet membra sua, arma iniquitatis peccato, tanto

strictius hujusmodi spiritu quatitur et pulsatur. Cum enim ille insatiabilis homicida, ab exteriori sensualitate se videt exclusum, interiori collectis viribus aggreditur. Sed spiritualis homo qui omnia judicat, illius astutias non ignorat. Reprimat quod potest: quod autem non potest reprimere, tolerat: quia et si larratorum canis sustinet, mortuum non timet. Larat enim cum suggerit: tunc verò mordet, cum ad consensum pertrahit: sed cum non ingerit, quod suggestit, tunc non vulnerat, sed coronat: qui et si sententem cruciat, non obligat non consentientem, *Bern. lib. de Consc. cap. de multip. variet. cogitat.* Quando enim orans cogitat de uxore, de filiis, de mancipiis, de domo, de possessionibus, de pecoriis, de militia, de lucro, de capsis, et aliis, quæ sunt innumerabilia, quæ super cor incaute orantis ascendunt; nonne tibi videtur hæc synagoga malorum? *Chrysost. hom. 13. in Mat. 6. Math.* Plerumque negotiator veniens ad orationem; aut avarus de pecunia cogitat; alter de lucro; alter de honore; alter de cupiditate; et putat quod eum Deus possit audire? *Ambro. lib. 6. de Sacra cap. 5.* Cogitatio omnis secularis et carnalis abcedat, nec quicquam tunc animus, quam id solum cogitet, quod precatur. Quæ autem septentia est alienari, et capi ineptis cogitationibus et prophanis, cum Dominum deprecaris: quasi sit aliud, quod magis debeas cogitare, quam quod cum Deo loquaris. Quomodo te audiri à Deo postulas; cum te ipse non audias? Vis esse Deum memorem tui, quando tu ipse memor tui non sis? *Egyptian. de oratione Dominica.*

Prov. 4. 14, 15.

passe, be violent in catching all occasions, for the enriching thy
 braine with such heavenly stufte, and hoarding up in thine
 heart such hidden treasures. *If thou cryest after knowledge,*
saith Salomon, and liftest up thy voyce for understanding,
 Chap. 2. 3. there is the prayer: *If thou seekest her as silver,*
and searchest for her, as for hidden treasures, vers. 4. there is
 the endeavour: *Then shalt thou understand the feare of the*
Lord, and find the knowledge of God, verse 5. there is the bles-
 sing: see *Psal. 27. 4.* Againe, thou prayest to bee preserved
 out of ill company: thou doest well: but when thou hast
 done, doest thou make conscience of that counsell of *Salomon,*
Prov. 4. 14, 15. and by the power and impression thereof,
 confront and oppose the cunning inticements, and cursed im-
 portunities of thine old companions, & brethren in iniquity?
Enter not, saith *Salomon, into the path of the wicked; and goe not*
in the way of wicked men. Avoide it, passe not by it; turne from
it, and passe away, &c. Hee that makes Prayer the end of Pray-
 er, prayes only to pray, and rests in his prayer, thinking when
 that holy duty is done, that there is no more to be done,
 prayes to no purpose. There must be good doings, as well
 as good duties. He that doth not earnestly, and in good sad-
 nesse afterwards set himselfe against sinnes deprecated, and
 pursue with zeale and conscience the graces and good things
 petitioned, his prayer is not worth a button.

II. Decline idlenesse, the very rust and canker of the
 soule, the Divels cushion, pillow, chiefe repofall; his very
 tide-time of temptation, as it were, wherein hee carries with
 much ease, and without all contradiction, the current of our
 corrupt affections, to any cursed sinne. And be diligent with
 conscience and faithfulnessse, in some lawfull, honest, particu-
 lar Calling (a good testimony, if other saving markes con-
 curre of truth, and true heartednesse, in thy generall Calling
 of Christianitie) not so much to gather gold, and engrosse
 wealth, as for necessary and moderate provision for family
 and posteritie: and in conscience and obedience to that com-
 mon charge, laid upon all the sonnes and daughters of *Adams*
 to the worlds end; *In the sweat of thy face shalt thou eate*
bread.

Genes 3. 19.

bread, till thou returne unto the ground. 1. But ever goe about the affaires of thy Calling with a heavenly mind, seasoned, and sanctified with habituall prayer, ejaculatory elevations, willingnesse, if God so please, to be dissolved, and to bee with Christ; pregnant with heavenly matter and meditation, pickt out of the passages of thy present businesse. For instance; let the Husbandman in Seed-time, collect this sacred Soliloquie and heavenly thought; If I now take not the season, I shall have no harvest, but starve in winter. So proportionably; if I gather not Grace in this Sun-shine of the Gospel, and day of my visitation, I shall find nothing but horror upon my bed of death, and burne in hell for ever hereafter, &c. 2. In all the civill businesse of thy personall Calling, let thy eye and aime be upon Gods glory, as the prime and principall end of all thy actions, *1 Cor. 10. 31.* and in them seeke and serve that glorious end of Gods honour, not so much in procuring thine owne, as the good of Church, Common-wealth, Neighbours and family, &c. 3. By earthly employments, do not become an earth-worme. In using the world, grow not a worldling, and such an one as findes more sweetnesse and pleasure in worldly dealings, and the comming in of thy Profits, then in thy heavenly trafficke and treasures through the practice and trade of Christianity.

III. In thy solitary seasons: 1. Single out some speciall profitable choise matter to meditate on all the while; thereby both to prevent the ordidary intrusion of many vaine, foolish, noysome thoughts, impertinent wandrings, and wofull trifling out thy precious time; and also to keepe thy spirits, and the powers of thy soule aworke, lest as millstones wanting grist, grate and grinde one another, they waste themselves in a fruitlesse barren melancholy. When canst thou bee alone, and not have just cause, either to busie thy mind about some lawfull affaires of thy Calling: or wrestle with some corruption, which troubles the peace of thy conscience, or breake out in the praises of God, or some other holy passage of heavenly meditation, whereof there is so great varietie and store? 2. Watch and withstand, with all

g Nec ex præterita vitâ nostrâ, nec ex præterita delictâ debemus. Hoc enim monet Apostolus, Rom. 6. 21. Quem ergo fructum, &c. ? Vocat à recordandis cum delectatione præteritis, et cum quadam concupiscentiâ fructum, &c. ? Recurrit corde in Aegyptum, Aug. in Psal. 57.

Recordari volo transactas sceleratas meas, et carnales corruptiones animæ meæ, non quod eas amem, sed ut amen Te, Deus meus, Idem. Confess. lib. 2. c. 1. Alius juri se luxuriæ subdit, et quæ membris oculis schemata turpium perpetratorum fingit, et cum effectus non tribuitur operis, hoc crebrius agitur in cogitatione. Alius se Domino stravit, et quæ in corde, nisi iurgia etiam quæ delinere perierit ? Intra se semetipsum contumelias profert, et recipit ; receptis autem durius respondet ; et cum qui obviet nullus

godly jealousie and care, two dangerous evils : 1. Thoughts of pleasures & from thy youthfull sinnes, and unregenerate times, which at such times are ready to make re-entry, and very eager, being aided by the Devils cunning & hearts-corruption, to re-infect and pollute thy soule againe with sensual filth, and renewed guiltinesse. And in this point take heed lest the Divell delude thee in the glory of an Angel; or by the flashes of his counterfeit light, cast into thy heart his secret wilde-fire, and sparkes of lust. For in thy solitary musing, thou mayest resume into thy memory, the ^habominations of thy former life, especially of that sinne, which was thy minion-delight, and darling pleasure, upon purpose to bewaile and detest them; and yet without a very vigilant eye, the Devill insinuating some secret ticklings of wanted sinnefull sweetnesse; that which was intended for an exercise and increase of repentance, may cursedly end in the iteration and re-injoyment of old filthy pleasures. 2. Take heed also at such times of acting any new sinnes, upon sensual suppositions, and imaginary plots: as of worldlinesse, lust, speculative wantonnesse, ambition, revenge, dishonouring Gods providence by an unnecessary distrustfull forecasting of feareful accidents upon thy selfe, family, goods, posterity, the *State*, &c. Some ionnes of *Belial* there are, who make no bones, as they say, of acting all manner of uncleannesse (horrible impuritie in the inward parts!) by the meere worke of imagination. When they cannot compasse and attaine the reall accomplishment of their furious and filthy projects in out-ward acts, and upon objects abroad, their abhominable desires rebounding as it were, with an impetuous and satisfied rage upon their heated and envenomed passions, act and execute any kind of villanie, upon the invisible forge of a cursed contemplation. It is strange to consider, how many, who carry

adit, magnis clamoribus rixas in corde componit. — Alius se tyrannidi superbiæ subjecit, — Honorum sublimibus insulas appetit, exaltari successibus exquirat, trorumque quod esse desiderat, sibi apud semetipsum in cogitationibus depingit; jam quasi tribunali præside; jam sibi parere obsequia subditorum videt; jam cæteris eminet, jam alius mala irrogat, illis, quæ irrogaverint, recompenfat. Jam apud semetipsum stupans cunctis ad publicum procedit, jam quibus obsequis fulciatur, conspicit; qui tamen hæc cogitans solus reperit, jam alia conculcat, alia sublevar, jam de conculcaris satisfacit odus, jam de sublevaris recipit favores, Greg. *Moral. lib. 4. c. 22.*

a counterfeit heaven in their outward behaviour, should harbour such execrable hells in their hearts! 3. Let not passe such a golden opportunitie for thy spirituall good, without some sweet comfortable conference with thy God in secret. Call and cry out towards Heaven for some speciall Graces, by which thou mayest bee most enabled to glorifie God most, and to keep in thy breast a cheerefull and heavenly spirit, as for precious and incomparable jewels to bee purchased with the losse of tenne thousand Worlds, but not to be parted with for many Worlds as thou hast haire upon thy head. Begge with greatest earnestnesse, and extraordinarie intention of spirit, mortifying grace, and spirituall strength, for the crushing and conquering of those speciall lusts, and unruly passions that most haunt thee, and hurt the peace of thy conscience. Let a sorrowfull surway of all thy sinnes drawe from thee some hearty groane, and fervent ejaculations for mercy and pardon: or a summary view of Gods blessings and favours towards thee, fill thy heart with many joyfull, lowly, and most thankfull thoughts, &c. Thus, or in the like manner, let some part of thy solitary time be sure to be seasoned with holy musings, and talke with God.

IV. Concerning company, I advise,

I. That thou never cast thy selfe into wicked companie, or presse amongst the prophane, especially upon choice, voluntarily and delightfully; and abide no longer with them at any time, upon any occasion; then thou hast found warrant, and a calling thereunto. It is uncomely, and incompatible with a good conscience; It is not for the honour or comfort of Gods children, to keepe company, or familiarly converse with gracelesse men.

In which point to prevent, mis-conceits and mistakings, consider there is a double fellowship:

et, sed nec male conversantes agnoscere, *August. Tom. 9. pag. 1117.* Sicut qui Diabolum sequitur, sanctorum collegium affectu et opere aspernatur: ita qui Deo perfecte adhererit, impiorum consortium nequaquam admittit, *Gregor. in Psal. 6.* Melius est habere malorum odium, quam consortium, *Bern. lib. De modo bene vivendi. Serm. 60.*

« Vide quam iusti, quam integri esse debemus et sancti, quibus postquam male conversari non li-

b I have a ground of this distinction, from a most learned holy and reverend Divine, who speaks thus: In this place, faith he, we be admonished to beware lest at any time we joyne ourselves to people that are foolish & ungodly. Not that it is altogether unlawful to have any dealing with them; but that we may not come too neere into them: For to eat and drinke with them, so dwell in the same Towne by them, and such other common duties, be not unlawful. But to jettize in marriage with them, to make them privy to our counsels, or to use the same neere & speciall friends, this is unlawful, & this is here forbidden, Greenham; Medit, upon Pro. 14.v.7. Nay, the very Philosopher intimates it in his sense. There is (saith he) a twofold conversing: 1. Generall & common, wherunto the times, affaires, the voyages and occurrences do daily lead, without our choice or voluntary consent. 2. Speciall, in affected and desired company, wherin there is confarance, communication, privitie and familiarity. Hee entangleth himselfe with accessarienesse to their sinnes, danger of infection, liableness to scandall, punishment and shame.

1. Common, ^b cold, and more generall. In trading, bargaining, buying, selling, saluting, eating and drinking together; and in other passages of humanitie, and entercourse of civill society; to which charitie, nature, necessitie, or the exigents of our generall, or particular calling doe warrantably lead us.

2. Speciall, deare, intimate: In consultations and counsels about matters of speciall secrecie, greatest weight, and highest consequence. In spirituall refreshments, religious conferences, prayer, marriage, all manner of neere engagement. In a free unreserved communication of their soules, mutuall exchange of the thoughts of their hearts, faithfull revelations of the spirituall state of their consciences one unto another, and in such like blissefull pangs and passages of Christian love, and ardent sanctified affection.

The former of these the Christian must of necessitie entertaine, and exercise sometimes with the men of this world; except hee will goe out of the world, 1 Cor. 5. 10. But the second fellowship is the Saints peculiar. The Christian is bound out by the Booke of God, the Law of heaven, upon his allegiance to his Lord and Sovereigne, and by the common charter of Gods children, from conversing with delightfull intimatenesse, and from the exchange and exercise of those speciall passages of dearest acquaintance with prophane men, children of darkenesse, and enemies of God: for these and the like reasons.

1. He thereby incures a double hazzard: The one of infection with sin: The other, of infliction of punishment.

1. *He that toucheth Pitch, saith the wise man, shall bee defiled therewith; and hee that hath fellowship with a proud man, shall bee like unto him. Can a man take fire in his bosome, and his clothes not bee burnt? Can a man goe upon hot coales, and his feete not bee burnt? Prov. 6. 27, 28.* Neither can any familiarly and intimately converse with a prophane man, but hee shall bee corrupted.

There is a strange attractive, and imperious power in ill company, to impoyson and pervert even the best dispositions.

1. By holding familiar correspondence with lewd companions, there first steales upon a man a secret and insensible dislike of his former sober courses: He begins within himselfe to censure, and renounce his former waies of innocency, and harmelesse conversation; as too restraining and distastefull to the ordinary libertie of youth, and common frailtie of flesh and blood; and as too much dis-sweetned, and straitned with unnecessary strictnesse and abridgement.

2. Secondly, there slyly insinuates into his heart a pleasing approbation, and delightfull assent to the sensual courses, and sinfull pleasures of lewd companions.

3. Thirdly, there followes a resolved, and habituall change of affections and conversation, a transformation into the manners and conditions of those with whom hee doth so familiarly converse.

4. Fourthly, hee growes ill-affected, and disconceited towards good men and goodly exercises, because in their prophane, boysterous, and furious conventicles of good-fellowship, he heares them daily railed upon, jested at, belyed, and slandered; and not a man amongst them to take their parts, and to stand on Gods side. And therefore by little and little, he himselfe is also transformed into a scoffing *Ishmael*, a breathing-Divell, and so becomes at last, as much the child of hell, as any of that gracelesse company and damned crew. Thus, and by such steps and degrees as these, many, many times especially in the *Universities*, and *Innes of Court*, of good nature, honest disposition, and perhaps religious education, are by little and little caught and fearefully corrupted, and at length brought to horrible and utter confusion both of reputation and outward state, both of soule and body, by the infectious villanies of lewd and naughty companions.

But ordinarily Gods children are not in such danger from notorious sinners, and from men of such desperate and reprobate conversation. For who in his right wits will run upon a man which he cleerly sees hath the plague-fore running upon
him?

him? What Christian in his right mind spiritually, having any feare of God in his heart, life in his soule, or tenderesse in his conscience, will delightfully thrust himselfe into the company of swearers, drunkards, scorers, filthy talkers, prophane jesters, or any fellowes of such infamous ranke? especially sith the soule is a thousand times more capable of the contagion of sinne, then the body of any infectious disease.

a Tim. 3. 5.

The hurt which the Christian doth take in this regard, is most from meerely civill men, as such as onely professe in forme; who being more tolerable and plausible companions, and yet disacquainted with the great Mystery of Godlineffe, unseasoned with the power of inward sanctification, and unpractised in the waies of sinceritie, doe secretly and insensibly infuse, if not a notorious infection with some scandalous sinne; yet many times a fearefull defection from zeale, forwardnesse, and fervencie in the waies and services of God. Throw a blazing fire-brand into the Snow, or raine, and its brightnesse and heate will bee quickly put out and quenched: let a Christian but for a while abandon his holy conference, and comfortable communion with Gods children, and plunge himselfe into the company of those who are but cold and carelesse, lazy and luke-warme Professors; and hee shall in very short time find his zeale to bee very much cooled, his forwardnesse abated, the tenderesse of his conscience too much qualified with worldly wisdome; much dulnesse of heart, deadnesse of spirit, drowzinesse, and heartlesnesse in his affections to holy things, and an universall decay of his graces insensibly to grow upon him.

In this respect many Christians doe themselves much wrong, and afflict their soules with many unnecessary spirituall miseries. For they doe sometimes unadvisedly, by reason of kindred, for old acquaintance-advantage, and carnall contentment, because of the worldly wisdome, immunitie from grosse sinnes, and other good parts of the parties, hold a too neere, intimate, and delightfull correspondence with such as are but onely civill men, or Pharises at the best, with whom spending most of their time, and they wanting both
heart

heart and skill to uphold any holy conferences, or to afford any recipocall or mutuall helpe, in the feeling passages of sanctification, are occasions to put Gods children out of use and ure with the language of Canaan, from the embracement of many joyfull considerations, and exercise of those comfortable Meditations, and holy conversation above, which Christian company would occasionally and feasonably put into them, and keepe fresh and working in their minds; and by consequent, bereave them thereby of much zeale, comfort, feelings of Gods favour, joyfull springings of heart, boldnes in their waies, cheerefulnesse in the exercises of Religion, and that comfortable fruition of other prerogatives of Christianitie; which many other of their brethren doe, and they, by the benefit of religious companions and delightfull conversing with the Saints, might plentifully enjoy.

Apprehend this passage aright: I say, a Christian may be much worsened and weakened in his graces, by companying too much, and conversing delightfully with the meere civill man, or *Whited Tombs*: For hee may spend with such men whole weekes, nay, moneths and yeares, and have not one word of sanctified discourse, and holy talke ministred unto him. Scarce a word to bee had from them of the Word of God, and way to heaven; no conference of the secrets of Sanctification, of perplexities of conscience, of their everlasting abode together in the Mansions of heaven. Motions that way would bee very irkesome and tedious unto them: such talke would quickly beget silence, melancholy, sadnesse, and a desire to breake off company. Now the Christian by this meanes, neither having his tongue exercised, nor his eares much acquainted with edifying Christian discourse, growes neglective of storing his memory with holy things, unzealous, and cold in the apprehensions of heaven, dull and heartlesse to godly duties.

If thus; what infection then from notorious and lewd companions? But above all, in this point the fellowship of the Papist is most pernicious; for by him a man is in danger both of having his understanding and judgement corrupted with

with heresie; and his life and conversation infected with impiety. There are two steps and passages, as it were, out of the state of prophanesse, into the Paradise of Christianitie.

1. Illumination of the understanding with saving knowledge.
2. Sanctification of the heart with speciall grace.

Now the Papist labours to pervert and impoyson both. For commonly you shall find the Papist to be stigmatized, and branded with a double marke: Hee receives one immediately from the Beast, a brand of Idolatrie: And Satan commonly fastens upon him another speciall marke, some notorious and scandalous sinne in his conversation; as swearing, lying, uncleanness, the vanities of good-fellowship, Sabbath-breaking, or such like. For we must know, that Antichristianisme cannot produce sanctification; and therefore you shall commonly find every Papist to lie in some rainging sinne; howsoever formall devotion is the highest perfection attainable in that Antichristian state. By Popish company then a man is in danger of corruption, both in his understanding, and conversation: By the lewd, which yet make profession of Gods Truth, of infection with notoriousnesse in conditions: By meere civill honest men, and formall Professors, of defection from zeale, and forwardnesse at the least.

2. As the Christian incurreth by the company of prophane men, evident hazzard, either of infection with their sinnes, if they be notorious; or defection from zeale, and forwardnesse, if they be something more tolerable and formall: so he is every houre which he is in their company, without a warrantable calling, and just dispensation out of the Word, and from a good conscience, in great danger of being involved within the flames of the just confusions, and inwrapt within the compasse of those outward curses and plagues which Gods indignation inkindles and inflicts upon wicked men. All prophane men, being unreconciled to God, are every moment lyable to all those miseries and fearefull judgements, which either man or divell, any of Gods creatures, or his owne immediate hand can bring upon them: They are onely, respited and reserved by Gods mercy, and deferred onely

onely upon those opportunities and seasons, which seeme best and fittest to his holy Wisedome. Now, if when they light upon them (as they may justly at any time) any of Gods Children bee found amongst them unwarrantably and delightfully, it is righteous with God, that he receive his portion amongst them at that time, and bee fearefully infolded within the fury of the greatest temporall visitation. It is righteous with God, that if his owne Childe will needs bee unwarrantably familiar with his enemy, that hee also be partaker of any temporal plague, especially with his enemy, even to the losse sometimes of his naturall life. Take then I beseech you the holy counsell of the blessed Apostle, *Ephes. 5. 7. Bee not therefore companions with them*: And let this reason fright you out of their company: *Let no man deceive you* (saith he) *with vaine * words*: for, for such things commeth the wrath of God upon the children of disobedience. [For such things] to wit, fornication, uncleannesse, covetousnesse, filchinesse, foolish talking, jesting and such like. Take heede therefore of conversing with the practisers of these uncomely things.

2. Secondly, there must very shortly bee an everlasting separation betweene the Christian and prophane men: at the farthest, they must part upon their death-beds, and never see one another againe unto the day of Iudgement: and then they must shake hands for world without end. For there is set betwixt them, by Gods immutable and irrevocable Decree, a vast and immeasurable gulfe, which stands as fast and unremoveable, as God Almightye in his Throne of Majestie; so that they can never possibly meete. *Betweene us and you*, saith *Abraham* to the rich man in hell, *there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to us: that would come from thence*. If it be so then, that after an inch of time, there must bee betwixt them an endless divorce, and an unpassable distance through all eternitie; it is best for the Christian to begin this separation and disacquaintance in time, and not to repose his speciall love, the sweetest and noblest of all his affections, upon an object where it must not eternally rest, nor intimately converse

See 2 Chr. 20. 37.

* Carnall men will be ready to reply and oppose this precisenesse with variety of vaine words that *δυσπραξία* should be so strictly censured & condemned, that wee may not now and then be merry with our fellowes, as they shall them: And therefore saith the Apostle, Let no man deceive you, &c.

Luke 16. 26.

verse with him, whose company hee shall not have hereafter in heaven everlastingly. Let him ever onely afford the dearest pangs of his kindest affection unto Gods children, and convey the sweetest meltings of his heart, and the most passionate embracements of his soule into their bosomes alone: for he shall bee sure to meeete them in heaven, and there the lesser streames of their former Christian love shall grow into a mightie torrent, and falling into the great and universal confluence of the united zeales and Seraphicall fervours of all the Saints and Angels, run with a sweet and everlasting current, into the bottomlesse and boundlesse Sea of all love and lovely excellencies, God himselve, blessed for ever.

3. Thirdly, a good man conversing with those which bee gracelesse, doth very fouly disdain and obscure, if not quite loose his Christian reputation and credit with good men; for a man is still reputed to bee of their humour and conditions, with whom he doth ordinarily and intimately converse. *All flesh, saith the Wise man, consorteth according to kind, and a man will cleave to his like. What fellowship hath the Wolfe with the Lambe? so the sinner with the godly.* Now it is a most disgracefull and discomfortable thing, to be justly cast out of the conceits and good opinions of judicious and understanding Christians. I would have a Christian never much trouble himselve, or labour with too much curiositie and intrusion, too anxiously, vexingly, and solicitously to give the world satisfaction, for the unjust censures, and disconceites of witlesse and worthlesse prophanesse; (onely hee may thence take occasion to examine his heart more narrowly, to walke more warily, to live more holily, and pray more heartily.) Let prophane men rage, and swell, and burst, in despite of gall, I would have him sweetly and calmelly to enjoy those blessed comforts, which Gods compassionate hand hath put into his heart. But me thinkes, he should much take to heart, and bee very sorry for the just dislike and disconceit of true Christians, or for any scandall taken upon good ground, from unadvisednesse and aberration in his carriage and conversation. As the Christian then desires to bee dearly esteemed of

the godly, and tenders the preservation of his good name with good men; *which is rather to be chosen then greater riches, Prov. 22. 1. then precious Oynment, Eccles. 7. 1. and maketh the bones fat, Prov. 15. 30.* which indeed is the most inestimable Jewell hee possesseth in this life, next unto his owne Crowne of Christianitie: I say, as hee would maintaine and uphold a good opinion and conceit of him, in the hearts and consciences of Christians, let him flye the company of prophane men: for there is no reason he should be reputed Gods friend, who converses familiarly with his profest enemies.

4. No prophane man can heartily, and directly love, and affect a Christian for his zeale and spirituall graces; nay, naturally and ordinarily he disconceits and hates all holy impressions, wrought upon him by Gods sanctifying Spirit:

1. Partly by reason of that everlasting unreconcilable, and implacable enmitie and antipaethy betweene the seed of the woman, and the seed of the Serpent; betweene light and darkenesse; Christ and Belial; Grace and prophaneesse:

2. Partly also, because every unregenerate man, though furnished with the best perfections and excellencies attainable in that state, thinkes, that his lukewarmenesse, and formalitie is censured and condemned by the zeale and forwardnesse of the true Christian; and that if those gracious endowments and holy strictnesse bee reall, and necessarily required, they plainly proclaime the damnablenesse of his estate, which hee securely reposes upon, as sufficient for salvation.

David, a man after Gods owne heart, and of a sweete and loving disposition, yet was most heavily prest and pursued with much causelesse spite, and this hatred even for his goodnesse: *They that hate me without a cause, saith hee, are more then the haire of my head: they that would destroy mee, and are mine enemies falsely, are mighty; so that I restored that which I tooke not,*

Psal. 69. 4. And in another place saith hee, *They that hate mee wrongfully are many: they also that reward evill for good, are mine adversaries, because I follow a goodnesse.* But yet understand this further in the point. The expression and exercise of this hatred of the frowardnesse and zeale in the Christian,

*a Omnis major i-
deo persequitur
bonum quia non
illi consentit bo-
nus ad malum,
August. in Psal.
128.*

which naturally and ordinarily lurkes in the heart of every prophane man, may bee sometimes restrained for advantage; and in policy; by accident, and for by-respects. The sting and furie of it may be weakened, and lessened by the ingenuoufnesse of the unregenerate man, or by other good naturall and morrall parts in the Christian. Nay, I doe not see, but that sometimes it may bee, as it were, quite dashed, and confounded by the extraordinary innocency, and heroicall height of spirituall excellencies in a good man: As Moralists say of vertue, that though it bee ordinarily attended by envie, as the body with a shadow, yet it may grow so incomparable and glorious, that envie is glad to hide its head, and flie away like a weake mist from the Sun shining in his strength. As soone as vertue, say they, is growne out of ignorance, shee entreteth by and by into envie, till mounting aloft, as the Sun being verticall abateth all shadowes; so shee in the top, and height of perfection, all envie. Why may it not be so in zeale and piety, that though it bee ordinarily persecuted with extreme hatred; yet sometimes it may attaine that extraordinarinesse, incomparableness and excellency, that hatred may even hate it selfe, for opposing such unreproueable sanctitie? But to my purpose: If it be so, that a prophane man cannot possibly love a Christian heartily for his Christianitie and Grace, but rather maliciously and mortally hate him; what heart can a Christian have to converse intimately and delightfully with a prophane man? Who would ever vouchsafe his company, and afford the best of his time, and dearest of his affections, to a fellow, which disdaines and despises the most precious Iewell he beares about him, I meane his religious zeale; and labours powerfully, though insensibly, to dimme the brightnesse, and distaine the glory of it; either by the contagion of his notoriousnesse, or at least, by his formalitie, coldnesse, and unzealousnesse?

5. Fifthly, no Christian ought to enter league, or entertaine fellowship with the enemies of God. It is absurd, that a member of Christ should exercise familiaritie, and intimate passages of love with a kinde of Satan. What earthly Prince could

could endure with patience, to have one of his neereſt ſervants, and of chiefſt truſt, to bee converſant continually amongſt profeſſt Rebels, and open Traitors to his Crowne and dignity; or to converſe intimately with his deadlieſt enemies? Would any great Man in the State, retaine any as a ſpeciall Favorite, who ſhould bee inward with his greateſt counter-factioniſt? What ingenuous child would delightfully digeſt that company, wherein hee ſhould heare his father in a foule and ſhamefull manner diſgraced and railed upon? How then ſhould Almighty God hold him his friend, who is familiar with ſtrangers to the life of God, and enemies to his Grace? How can that man looke for the prerogatives, and proteſtions of a child of God, who haunts ſuch company with delight, where he heares daily his Almighty Father foulely, and ſhamefully diſhonoured, perhaps with oathes and blaſphemies, with obſcenities and raylings; at leaſt, with many idle and prophane ſpeeches?

6. Sixthly, converſing with prophane men, doth croſſe and overthrow, a common Chriſtian dutie which is this; *In all companies, either doe good, or take good, or both.* For in this caſe, the Chriſtian both takes hurt, and doth hurt: hee hurts, 1. himſelfe, becauſe hee throwes himſelfe upon temptation, and hazards of being infected with notoriousneſſe, if his companions be very lewd, and prophane; or at leaſt, with formalitie and coldneſſe; if they bee but onely civill honeſt, or formall profeſſors. 2. He hurts alſo others: 1. Hee hardens his companions in their unregenerate courſes, becauſe they thinke, he would not ſo familiarly converſe with them, except hee were well conceived of their ſpirituall ſtate; and ſo they reſt with ſecuritie and confidence in their unregeneration. 2. He is a ſtumbling blocke to the weake Chriſtian, who by looking upon his example, may bee led awry from the ſtraight path of his profeſſion, and by taking thereupon libertie of imitation, may have his young beginnings of Grace choaked and ſmothered by the delightfull vanities of good fellowſhip, in the preſſe of prophane company. 3. Hee grieves alſo ſtrong and underſtanding Chriſtians, to ſee him

so farre forget himselfe, and disgrace his profession, as to converse with the enemies of God, and by his practise to perswade the world, that the base fooleries of good fellowship, are more sweet and tastefull, then the glorious pleasures of the communion of Saints.

7. There is another reason, which though it bee not very obvious to mens apprehensions, or much taken notice of; yet in my understanding, it should be very powerfull, and of very great weight, to drive Christians out of the company of unregenerate men, and to restraine them from a familar and delightfull correspondence, and conversing with them (except they have a warrantable Calling, and the testimony of their consciences to converse with them for their conversion and spirituall good) It is this: when an unregenerate man observes, that a Christian presseth into his companie, desires to spend time with him, and is well enough content to exchange mutually many offices of intimate kindnesse; hee presently conceives and concludes, that sure hee sees in him matter worthy of Christian company, and endowments sufficient to ranke him amongst the Saints; else hee could not take such contentment in his conditions and conversation. Whereupon hee is fearefully hardned in his present courses, and settles with resolution, confidence, and securitie upon the plausible deceitfulness of his unregenerate state; and chinkes himselfe well, that hee may both enjoy the pleasures of the present, and also a good testimony and hope of his rightnesse in the way to Heaven; because it is well knowne and acknowledged, that his companion both knowes, and walkes in the right path. And sith hee hath one to take part, he takes it not much to heart, that other Christians are more unfamiliar, and strange unto him; for hee imputes it onely to their fowrenesse and unsociableness. Assuredly there are many Christians very faulty this way, and have very much to answer for in this kind. They familiarly converse with unregenerate men; and because they would not displease and bee destastefull, they say nothing unto them of the cursednesse of their condition towards God, and of the fearefulness of their case.

case in respect of saluation. Hereupon they grow into a conceit, that they are well conceited of their spirituall state, and so walke farre more resolutely and confidently towards Hell, by reason of their societie and silence of their Christian companions. I thinke verily, that prophane men doe not onely sometimes desire the companie of Christians, to win reputation from the better sort, and to guild over the rottenesse of their conversation with some little tincture, and lesser splendour reflected from the glory of their Christianity; but also to purchase some counterfeit comfort to their consciences, and false hope unto their hearts, that their case is the better towards God, because Gods children vouchsafe to keepe company, and converse more familiarly with them.

8. But above all for this purpose peruse often, and ponder well, 1. The effectuall prohibitions in Gods Booke: 2. the protestations and practise of the Saints. 3. and punishments inflicted for familiaritie with the ungodly. For the last, see 2 Chron. 19. 2. and 20. 37. For the second, see Psal. 26. 4, 5. Jeremiah 15. 17. 2 King. 3. 14. For the first, see 1 Cor. 5. 11. Ephes. 5. 11. Prov. 14. 7. 2 Thes. 3. 6. where hee solemnely commands them in the Name of our Lord Iesus Christ, that they withdraw themselves from every brother that walks inordinately, &c. Hee aymes specially in that place at idle persons; by consequent then, and good proportion, at more notorious fellowes. If wee must withdraw our selves from those, who have leasure to bee for all companies, at all times, upon all occasions, and are therefore accounted the onely companions: how fast must we runne from lyars, swearers, whoremongers, drunkards, scorner, revellers, and fellowes of such infamous ranke? Pro. 4. 14. where iteration of the same sense in varietie of phrase, argues the necessitie of the dutie and earnestnesse of the Divine Penman to perswade; *Enter not, saith hee, into the path of the wicked; and goe not in the way of evill men, Avoid it, passe by it, surne from it, and passe away,* Deepe apprehensivenessse of the excellency and worth of the matter, or extraordinarie fervency to impresse and perswade the point, doth many times in Scrip-

¶ Hinc discimus
periculosam esse
cum impiis con-
junctionem, ideo-
que fugienda soci-
etates cum il-
lis, *habetur in hunc
locum.*

ture clothe the same thing with divers formes of speech, and variety of phrase.

2. Now in the second place; If thou desirest to converse with some of thine unconverted kindred, friends, neighbors, old acquaintance, &c. for their spirituall good, observe these three rules: 1. Let there bee good probabilitie proportionably, of more power of grace, knowledge, sanctification, spirituall wisdome, Christian resolution, &c. in thee to convert them, then poyson of unregenerate stubbornesse, sensuall malice, sinnefull wit, worldly wisdome, Satanicall sophistry in them, to pervert thee. 2. See that thy heart bee sincere, and that in the singlenesse thereof, thou seeke truely their conversion, and not thine owne secret contentment: for in this point thine owne heart will be ready to deceive thee. Thou maiest offer thy selfe into such company, with pretence and purpose to sollicit them for salvation, & to prevaile with them about the best things; and yet before thou bee aware, bee plunged and insnared in the wonted unwarrantable delights of good fellowship, pleasant passages of wit, idle and impertinent follies and familiarities, which thou wast accustomed to exchange & enjoy with them in thy unregenerate time. So that in stead of the discharge of a Christian dutie, thou mayest both hurt thy selfe, and harden them. 3. As Physicians of the body arme and animate themselves with strong repercussives, preservatives, and counter-poysons, when they visite contagious and pestilent patients: so in such cases, bee thou sure to furnish and fortifie thy selfe before hand with prayer, meditation, the sword of the Spirit, store of perswasive matter, strength of reasons, and unshaken resolution, to repell and beate backe all noyesome insinuations of spirituall infection.

3. In Christians company, which thou shouldest prize thine onely Paradise and Heaven upon Earth; the very flowre and festivall of all thy refreshing time in this vale of teares, ever bring. 1. A cheerefull and lightsome heart. Me thinkes, though thou shouldest come amongst the Saints with a sad heart, and something over-cast with mists and clouds of heavi-

heaviness and discomfort; yet the presence and faces of those, whom hereafter thou shalt meete in Heaven, and there, with incomparable joy behold for ever, clothed and shining with eminency and eternitie of glory, should disperse and dispell them all, and infuse comfortable beames of heavenly lightsomenesse and spirituall mirth. I know them, who being cast sometimes full sore against their wills, amongst profane company, are quite out of their element all the while, stricke dead in the place, as they say, as solitary as in the silentest desert. But let them come amongst Christians, and they are quite other men, as full of lightsomenesse and life, as full of heate and Heaven, as if they had the one foote in the Porch of Paradise already. Sadnesse is not seasonable, where such precepts as these have place; *Be glad in the Lord, and rejoyce, yee righteous, and shout for joy, all yee that are upright in heart.* 2. A fruitfull heart, full as the Moone with gracious matter to uphold edifying conference, and sanctified talke. Being forward and free without any hurtfull bashfulness, or vaine-glorious aime, both to communicate to others the hidden treasures of heavenly knowledge, which thou hast happily digged out of the precious quarry, as it were of the great mystery of Grace, and also by mooving of questions, and ministring occasion mutually to draw from them with an holy greedinesse the waters of Life, for a recipocall refreshing and quickning of the deadnesse and unheavenlinesse of thine owne heart. And here it will bee a profitable wisdom, to take notice of, and observe each others singularitie of gifts, and severall endowments, and thereafter with wise insinuations, to provoke and presse them, to powre out themselves in those things, wherein they have best experience and most excellency. Some are more dexterious and skilfull in discussing controverted points: others in resolving cases of conscience; some, in discovering the Devils depths, and treading the Maze of his manifold temptations: others, in comforting afflicted spirits, and speaking to the heart of mourners in Zion, &c. I am perswaded many times, many worthy discourses lye buried in the breasts

of understanding men, by reason of the sinfull silence, I thinke I may say so, and barrenesse of those about them. And therefore Christians ought to bee more forth-putting, active, and fruitfull this way. 3. An humble heart, ready and rejoicing to exchange and enjoy common comforts, soule secrets, heavenly consultations, with the poorest and most neglected Christian. If thou be haunted with the white Devill of spirituall pride, it is likely thou wilt bee either too prodigall and profuse, and so ingrosse all the talke, which is sometimes incident to new converts or counterfeits; or else too reserved and curious, and so say no more then may serve to breed an applause and admiration of thy worth; which is a very filthy and fearefull fault. There is no depth of knowledge, no height of zeale, no measure of Grace; but may bee further enlarged, more inflamed, blessedly increased by conference with the poorest faithfull Christian: See *Rom. 1. 12. and 15. 24.* how *Paul*, that great learned and divinely inspired Doctor of the Gentiles, stood affected in this point.

V. But above all, bee most busie with thy heart: for it is the roote that either enpoysons or insweetens all the rest: that is the fountaine, which causes all the streames of thy desires, purposes, affections, speeches, and the whole current of thy conversation, to runne either muddy or cleere. Ply therefore amongst others, these three points of speciall and precious consequence for the present purpose, with all seriousnesse and zeale.

1. Captivation and conformitie of the thoughts and imaginations of thy heart, to the soveraigntie and rules of grace. If thy change in words, actions, and all outward carriage were Angelicall; yet if thy thoughts were the same, and unsanctified still, thou wert still a limbe of Satan. Puritie in the inward parts, is the most sound and undeceiving evidence of our portion and interest in the power and puritie of Christs saving Passion and sanctifying blood-shed: See *Iere. 4. 14. Isai. 55. 7.* Now, that thou maiest the better conquer and keepe the thoughts of thy heart in subjection and obedience

unto Christ, be perswaded and acknowledge, 1. The pestilencie of that wicked Proverbe, *Thoughts are free*. It is true, the immediate invisible productions and projects of the heart, lie not within the walke of humane Iustice, neither are liable to the censure of earthly Courts and Consistories. But there is an All-seeing and Omniscient Eye in Heaven, to which, the blackest Mid-night is as the brightest Noone-tide, *Psalm. 139. 12. Which sees our secretest thoughts as farre off, verse 2. and sets them in the light of his countenance, Psal. 90. 8.* Hence it is that many humble soules, sensible of their secret provoking the glory of Gods pure Eye, are more grieved (setting aside the ill of example and scandall, ordinary attendants upon open and visible miscarriages) for the rebelliousnesse of their thoughts, then the exorbitancie of their actions. For the sting of these is something eased and lessened, as they thinke, by the absence of Hypocrisie, and because the world sees the worst. But concerning the other, it cuts them to the very heart, that they are not as well able to preserve their inward parts in puritie toward the All-searching Eye of that God; *who stretched forth the heavens, and laid the foundations of the earth; as their words and actions in plausiblenesse towards man, who shall die, and the soune of man, which shall bee made as grasse.* Whereas then the naturall man is wont to let his heart runne riot and at randome into a world of idle imaginations, without remorse or restraint; doe thou make thy sanctification sure unto thy selfe, by this infallible signe, That thou suffereſt the consideration of Gods All-seeing Eye, the curbe of the last Commandement, and checke of a tender conscience, to range thy thoughts into order, to confine and keepe them within a holy compasse from their vaine and impertinent vagaries. 2. That thou must be accountable and answerable for every wandring thought, as well as for idle words and wicked actions. Now consider what numberlesse swarmes of imaginations passe the Forge of thy phantasie every day; and therefore, if thou bee not extraordinarily and exactly vigilant & eye-full over thy heart, thou mayest justly feare, that upon the opening and illighting

ning of the booke of thy conscience, at those two dreadfull dayes, of Death, and the last Iudgement, innumerable armies of exorbitant thoughts, which have lyen in ambush as it were, in the secret corners of thy deceitfull heart, will charge upon thee with a farre heavier account then perhaps thou art aware of, or hast seriously thought upon heretofore.

3. That Gods glory must aswell shine in thy thoughts, in the invisible workings, intentions, desires, and elevations of the heart; as thine outward conversation. As God exacts and expects honour and service from his Children, in words and workes; so their is also a Thought-service, a Thought-worship, that I may so call it, which is very pleasing and precious in his eies, as springing more immediately from the heart, wherein he principally delights; and because the secrecie of it is attended with more sinceritie. Remember therefore to render with all reverence and zeale unto the Father of Spirits, and Lord of thy soule, the daily tribute of thy Thought-service, as well as the Tongue-service and Hand-service. And the rather and more plentifully: 1. Because opportunities, abilities, and meanes may faile for outward performances; but the heart is ever at leisure and libertie to thinke nobly. No times, no tyrants, no wants or restraint, can hinder it from an invisible fruition of Gods owne Selfe, with thoughts of sweetest rapture and reverence, of love, and lowliest adoration; from bathing it selfe in the meritorious Bloud of the Immaculate Lambe, with thoughts of inexplicable peace, joy, and triumph; and from cleaving to the promises of life, and diving into the Mystery of Grace with extraordinary dearenesse, purest delight, and victorious faith; from being as a mountaine of Myrrh and Incense, sending up a spirituall Sacrifice of praise-full thoughts, infinitely admiring and magnifying the glory and goodnesse of that mercifull Hand, which writ thy name with the golden Characters of his endesse love, in the Booke of Life from all beginnings; suffered the dearest and warmest Bloud in His Sonnes Heart to bee spilt as water upon the ground, for the washing of thy body and soule from sinne; and after a span

of

of time, will set a Crowne of Eternitie upon thy head, composed all of comfort, rest, and peace, joyes, pleasures, and felicities, &c. And also because, besides Gods more speciall acceptance, and more certaine sinceritie of this inward invisible service; it is ordinarily full of more spiritualnesse, intention, and life, by reason that it is neereft and most immediate to the object of Adoration. The best man, though hee may labour to doe his best every way, yet hee shall find a difference and degrees in his abilitie to discharge, and the executions of his Duties, Devotions, and services towards God. His workes doe not ever answer with that exactnesse to his words: His words cannot expresse so to the life, the thoughts of his heart: The thoughts of his heart come infinitely short of the excellencie of God. Those streames which are next to the well head, are strongest and purest: The thoughts of a sanctified heart, laying hold upon, with immediate apprehension and neereft imbracements, that most amiable, holy, and glorious Object, God himselve, blessed for ever, and his sweetest Attributes, give Him His due and reverend Attributions, with more heartinesse, life, and heavenlinesse, then his words or actions are wont; though all a mans best and utmost, in thought, word, and deed, falls too fearefully short of that which we owe and ought to doe.

2. A continuall excubation and narrow watchfull guard over thy heart. It is like a Citie, lyable every moment both to inward commotion and outward assault. The fountaine of Originall impuritie, though its maine streame and bloody issue be stayed, and in some good measure stopt, by the sanctifying power of Christs saving blood: yet it doth still lesse or more bubble up rebelliously. The world doth labour continually with her three great battering Engines, of Pleasures, Riches, and Honours, to lay it waite, and rob it of all heavenly treasures. The Devill watches every opportunitie to hurle in his fiery darts, to cast all into combustion, and thereby further to envenome and inrage the already too much impoysoned viciousnesse and impetuousnesse of our corrupt nature. Precious therefore, and worthy all practise,

is that Precept of *Salomon*: *Keepe thy heart above all keeping,* *Prov. 4. 23.* which thou maiest doe with more successe and comfort: if first thou watch over the windowes of thy soule, the senses, as the *Worthies* of old were wont with extraordinary ward; See *Iob 31. 1.* *Psal. 119. 37.* It is incredible what a deale of pollution and ill the *Divell* conveyes insensibly through these *Flood-gates* of sinne, into their bosomes who are carelesse and watchlesse this way. To instance in the eare and eie: What balles of *Wild-fire*, as it were, doth many an obscene and filthy tongue set on fire of hell, throw thorough their eares into mens hearts, with rotten and ribald talke, which after begets within, worlds of speculative wantonnesse, and flames of Lust? Many false reports drop from the slanderers mouth into the eare, which after in the heart becomes the cursed seed of heart-burning, spite, and mentall murder at the least. And such wicked weeds cannot but fructifie very rankely in such a naturall sinfull soile. A Tale-bearer tels thee, that such a one said of thee so and so, when as in truth it was neither so nor so. Thou presently thereupon conceivest thoughts of unkindnesse, displeasure, and it may bee, of rage, against that man that never thought thee ill. Heere thou spillest innocent blood for thy heart may kill, as well as thy tongue and hand. It is fit therefore for every honest face to furnish and fill it selfe with frownes of distaste and indignation at the approach of any Tale-teller. *As the North winde driveth away raine, so doth an angry countenance a backe-biting tongue, Proverbes 25. 23.* Concerning the Eye, *Dauids* woefull example may warne the holiest men to the worlds end, to bee very watchfull with a most restless and eye-full jealonsie over that wandring sense. An idle glance upon *Bathsheba*, was like a theevish boy thrust in at a rich mans window, which lets in a number of villanous desperate Cut-throates, to ransacke and robbe the house; it being not resisted at the first, drew after it such a blacke and bloody traine that robbed his royall heart of much heavenly wealth, and wounded his soule as deeply and dangerously, as perhaps any of Gods servants ever since. 2. Resist and

and crush every exorbitant thought, which drawes to sinne at the very first arising. Encounter it with this dreadfull Dilemma: Say unto thy selfe; If I commit this sinne, it will cost mee unvaluably more heart-breake and spirituall smart, before I can purchâse assurance of pardon and peace of conscience, then the sensuall pleasure is worth: If I never repent, it will be the death and damnation of my soule. See what a world of miserie man brings upon himselfe: by giving way to the first wicked thought, *Disc. of true happinesse. pag. 150.*

3. Entertaine ever with all holy greedinesse, and make exceedingly much of all good motions put into thy heart by the blessed Spirit howsoever occasioned, whether by the Ministry of the Word, mindfulness of death, Christian admonition, reading some good Booke, some speciall crosse, extraordinary mercy, any way, at any time. Feede, enlarge, and improve them to the utmost, with Meditation, Prayer, and Practise. So thou shalt preserve thy heart in a soft holy comfortable temper, and heaven-ward, which is a singular happinesse.

3. Elevation, and often lifting up of the heart towards heaven. What Christian heart can endure to discontinue its sweet familiaritie and humble entercourse with God for one day? Let thy broken heart therefore every day, besides solemn and ordinary ejaculations, Evening and Morning, and upon other speciall occasions, bee sure. 1. To bathe it selfe deliciously in the blissefull depths of Gods boundlesse mercies in Christ, that it may bee happily kept spiritually merry, thankfull, and in heart to all holy duties. 2. To kisse sweetly the glorified Body of our crucified Lord, with the lips of infinitely dearest, and unexpressably affectionate love; though the distance bee great, yet the hand of Faith will bring them easily together; that it may bee preserved in peace, puritie, and revengesfull opposition unto sinne; for as the application of his meritorious Bloud is a soveraigne Plaister to heale the wounded conscience, to turne Crimson and Scarlet into snow and wooll; so mee thinkes a serious and compassionate commemoration of the dearest effusion thereof,

Hic autem iustissimum — ut affluat animus iusticiâ semper per vigiliâ custodiâ dicere cogitationes suas, & ad primû animi motum vel probare quod cogitat, ut vel bonas cogitationes aliat, vel statim extinguat malas. Aug. E-pist. 148.

thereof, should be both a precious corrasive to eat out the heart of corruption, and a speciall preservative to keepe from sinne; sith sinne was the *principall* in slaughtering the Lord of life. 2. To cast the eye of his hope upon the glory, everlastingnesse, and unutterable excellencies of that immortall shining Crowne above; which after this life (and this life is but a bubble, a smoake, a shadow, a thought) shall be set upon thy head by the hand of God: a very glimpse of the goodly splendour and ravishing beautie whereof, is able both to sweeten the bitterest villanies and basest wrongs from the world and wicked men; and to dispell those mists of fading vanities and hurtfull fumes of honours, riches and earthly pleasures, which this great dung-hill of the World, heated by the fire of inordinate lusts, is wont to evaporate and interpose betwixt the sight of mens soules and the blisse of Heaven.

VI. Bee very watchfull over thy most predominant and troublesome passion; whether it bee feare, sorrow, love, anger, &c. All of them are unruly and raging enough, but yet commonly one over-rules all the rest, and playes *Rex* (as they say) in the unregenerate man; nay, too often offers to rise in rebellion even against the most sanctified soule.

Whatsoever it be, 1. In thy private morning sacrifice, bee sure to lay on loades of deepest groanes and strongest cryes for mortifying grace against it, and comfortable conquest over it. Let that period and passage of thy prayers bee enforced and enlarged with an extraordinary pang of fervencie, and feelingly sealed, as it were, with the most Seraphicall *Selah*. 2. Cut off all occasions, whatsoever it cost thee, which may any wayes stirre, awaken and kindle it. Withdraw the fewell that ministers food unto that passionate flame, though it should bee as painefull unto thee, as the plucking out of the right eye, or the cutting off thy right hand. Assuredly, the pleasures of inward quiet, and sweete spirituall calmenesse of thy so undistempred Soule, will infinitely remompence any paines in oppositions and resistance in that nature. 3. Consider seriously beforehand, what a deale

deale of disturbance and unsettlednesse the visible exorbitancie and breaking of it out, will breed and bring upon thy inward man. It will be like a dead Flie in a boxe of precious oyntment, disgrace all thy graces, and full foulely darken the glory of thy profession. It will be like fire in the Thatch, and for the while cast into combustion, as it were, the whole frame of thy spirituall building and turne the heavenly peace of thy appeased conscience, into a bitter tempest. Tell mee whether after a lawlesse transgression of those bonds of moderation, to which thy Christian resolution hath confin'd it; and that it hath prevailed against thee with any notorious excesse; I say, whether at night thou find not thy spirit quite downe and much deaded to the exercise of prayer, or any other evening dutie? And if upon thy waking in the night, there should bee any terrible wind, dreadfull thunder, or other affrighting accident, whether thy heart would not smite thee upon that occasion, with much more feare and apprehensions of horreur?

I will suppose, thy raiging, or rather rebelling passion (for I speake to the Christian) to be choller and anger: and then first listen to the counsell which the very morall Sages minister against this spirituall maladie, and to the rules and remedies which the light of reason leades us unto.

1. Cut off (say they) the causes, and the effect will vanish. Quench the firebrands which enrage this fury, and thou shalt be at quiet: They are such as these:

1. Weakenesse of spirit, unmanlinesse of mind. Hence it is that old men, infants, and sicke folkes are commonly more cholericke then others. Impotency and excesse of passion ever argues the disgrace and inferioritie of the understanding part, the noblest power of the soule. And therefore if we would bee armed against the sallies and assaults of this domineering raging distemper, we must suffer the highest and heavenliest part of our soule to know and exercise its place and strength. We must not make our understanding underlings, but give reason his right and regiment.

2. Selfe-love, a foolish doting upon and adoring our selves, which:

which springs from the cursed root of Selfe-ignorance, and quite puts out that light of Natures law in our consciences; *Doe as thou wouldst be done by.* If before thou loose the reines to that short phrensie, thou wouldst suppose and set thy selfe in the place of the party, with whom thou art angry; and then say and doe no more then if thine owne person were the *patient*, it would bee a notable meanes to curbe thy choler, and keepe the credit of dispatiationenesse and moderation, and make thee patiently suffer that which perhaps thou hast often confidently offered to others.

Immensa virtutis
est, non ferre te
esse percussum.

3. An overtendernesse and delicate nicenesse in bearing wrongs: an impetuous impatiencie for being abused: (Whereas insensibilitie and contempt would better become a great spirit:) an effeminate facilitie to bee mooved and toucht with every trifle. A spot or wrinkle upon their garment, a dish mis-placed upon their table, some error in their dressing; a Bird, a Dogge, a Glasse, &c. or some lesser toy will turne some kind of people quite out of tune, and put them out of their humour, into a pelting chafe, as they say. Great mindes and victorious over this furious Arch-Rebell, are not moved but with great matters. It is a speciall point of manly wisdome, to passe by many petty provocations to wrath, without notice or acknowledgement, without wound or passion; and to digest many times the brawlings and indiscretions of hasty men, with the same patience that Surgeons doe the injuries and blowes of mad men, when they let them bloud.

4. Credulity, lightnesse in believing whatsoever comes first to the eare: That is the high way to hold choller still in combustion. For so the tongues of Slanderers, Tale-bearers, Whisperers, Pick-thankes, will proove so many Bellowes blowne by the Divell himselfe, to keepe this fire in height and fullnesse of flame.

5. Curiositie, an itching humour, and needlesse inquisitivenesse to know every thing that is done or said. If a man will needs be so meddling, hee shall find matter enough to fill his gall. Some men, out of this humour, are eager to
know

know what is said against them, in such and such company, listen to heare what their servants talke concerning them, and if a letter fall into their hands wherein they think themselves to bee mentioned, they will make no bones, against the lawes of humanitie, to breake it open. Busie-bodies in this kind never want wrath and woe. *Antigonus*, as it is said of him, was wise to abandon this vanitie. For when he heard two of his subjects speaking ill of him in the night neere his Tent, willed them to goe further off, lest the King should heare them.

6. Covetousnesse, the Cut-throat of Grace, and canker of the soule, like an eating insatiabable Wolfe, will either still feed upon gaine, or else gnaw upon the heart with fretting: and therefore the very losse of a penny, sometimes the omission of a good bargaine, the miscarriage of some domesticall trifle, the death of a beast, &c. will presently put a covetous man into choler: for his eies are so earthly, that they looke onely upon the secondary, not upon the supreme cause.

7. A conceit of being contemned by others in word, deed, countenance. Many are so weake this way, that if they spie but any secret smiling, two whispering together in the company, or any talking, especially with their eies now and then cast towards them; they presently thinke, that themselves certainly are the aime, and object of their scornfull observation; and so grow sowre; out of tune, and unfit for company all the while after. Such as these are extremely troubled, and take on to themselves, if they have not the chiefe place, and upper hand at meetings, respect and salutation from those that they salute, exact observance, and obedience from their inferiours, the wall from all commers, if they be not begun unto in matters of complement and services of humanitie, &c.

A riddance and restraint of those and the like maladies of the mind, will be a notable meanes to prevent and hinder the assaults and surprizall of this furious and foule fiend.

2. But if at any time thou feele this Viper to receive heate

in thy bosome, and that occasions of choler are offered, then say they :

1. Containe thy bodie in quiet, and tongue in silence. The stirring and agitation of thy body, by stamping or flinging about, inflames the bloud and humours, and the walking of thy tongue keeps both the passionate heate in thine owne heart, and many times sets on fire those that thou art angry with. The barking of one Dogge sets all the Curres in a towne a bawling. Thy breaking forth into raging termes, may raise the spirit of raving in others: And therefore silence is a singular cooler to this cholericke distemper. If the swelling and boisterous waves rebound from the soft and even sands, there is no great adoe; but if they encounter a Rocke, they returne with great turbulencie, and turne into foame. Silence or a soft answer stops the overflowing of the gall on both sides; but if fury bee set upon with rage, they grow both almost starke mad for the time.

2. Give reason leave to enterpose and resolve. It was good counsell which was given to *Augustus*; That when the object and occasions of choler were in his eye, hee should not bee moved, before hee had pronounced over the letters of the Alphabet. It is as absurd for a passion to usurpe and domineere over judgement, as for an intemperate Scold to juttle a reverend Iudge out of his place; and there to take on in her talkative and scurrill manner. If thou give the swinge and reines unto it at the first rising, it will presently quite banish reason and judgement, and bee like a man that puts the Master out of the house, and sets it on fire, and burnes himselfe alive within: or like a Ship that hath neither Sterne, nor Pilot, nor Sailes, nor Oars, exposed to the mercy of the waves, windes and tempests in the midst of a furious Sea. 3. Divert to some other businesse, company, place, pleasant employment, thoughts of content, &c. These are notable coolers, and very convenient to slake this passionate fire, when it first begins to burne in thy bosome.

3. Habituate thy heart, and keepe it exercised and seasoned with considerations: 1. Not onely of melancholy, a ferall passion, and other bodily distempers, which it naturally breeds; by stirring choler, heating the blood, and the vitall spirits; but also, even of the brutish deformities and ugly distortions with which this rage disfigures those which are transported with it; as the fierinesse of the eyes, inflammation of the face, furiousnesse of the lookes, extraordinary panting of the heart, beating of the pulse, swelling of the veines, stammering of the tongue, gnashing of the teeth, a very harsh and hatefull intencion of the voyce, & many other extremely impotent and unmanly behaviours. Hence it was, that angry men were anciently counselled in the heate of their fit to looke themselves in a Glasse. The monstrous representations of that deformed Fury, were able for ever to fright them out of their cholericke humour. 2. Of the sweete lovelinesse, and amiable acceptation of a mild unpassionate spirit. It is the sinew, as it were, and ceement of all delightfull society, the flower of humanity, the very sweetnesse of civill conversation. As it is a singular preservative to keepe a mans owne heart in much calmenesse and quiet; so its also an attractive Load-stone to draw unto him the hearts and loves of others. 3. Of the aime and aspirations of mortall wisdome which labours to draw a mans heart to that unshaken, constant and comfortable temper; that beautifull and noble disposition, which resembles the highest Region of the aire, where there is no overshadowing clouds, nor tempestuous thunders, but perpetuall fairenesse, serenitie, and peace.

I have the longer insisted upon these morall instructions, purposely to make Christians ashamed, who besides the honest extractions of purer reason, have also rules of Religion, and heavenly remedies; and yet are too often overtaken with this mentall drunkennes, as some call it. For you must know, that all this while I meane halty, unjust, and exorbitant Anger, which misses in measure, Object, end, seasonableness, or other circumstances. For there is a sinlesse and holy Anger,

*Orn. et simi.
Mores non
sunt.
Ornamentum ira
nigrescent san-
guine vocis,
Lumina Gorgo-
neo sarras igne
micant.*

and therefore saith *Paul*, Eph. 4. 26. *Be ye angry, and sinne not.* Vpon the describing and limiting of which, it is neither incident nor seasonable for me at this time to insist,

Now then in a second place, for religious directions, and more immediately drawne from divine learning, consider:

I. That all thy wrongs and unworthy usages, all thy injuries and indignities, crosses and uncomfortable accidents, that shall ever any way befall thee, are fore-appointed, ordered, and disposed by Gods wise and mercifull providence, and that to thy spirituall and everlasting good. This very one thought, that God is ever the principall Agent, kept fresh and on foote in thy mind, will bee of soveraigne power to coole and heate backe any intemperate heate, which might either rise in thine heart, or rage in thy tongue against his instruments; and cause thee many times when thou art chafing-ripe, and ready to rave, to lay thy hand upon thy mouth, and say unto God sweetly with *David* Psal. 39. 9. *I was dumbe, I opened not my mouth, because thou didst it.* And not like a child, to beate the place that hurt it; but rather to walke more heedfully: or a foolish Curre, to snarle and snatch at the stone, never looking after the thrower: or a mad man, to bite the sword that sticks in his flesh; but rather to pull it out softly, and get to the Chirurgion. There was matter and malice enough in the mouth of *Shimei*, to have made *Dauids* royall heart naturally to rise with implacable indignation against that dead dogge: unkindnesse and crueltie enough in the hearts of *Iosephs* Brethren, to have made him for ever unreconcilable: wrong and villanie enough in the carriage of the *Caldeans*, to have set *Iob* on fire with rage and revenge against them: But these holy men by practise of the present point, and from the strength of this consideration which I now commend, for the restraint of choler, procured a great deale of sweete peace and patience to their owne hearts, pleasednesse and acceptation with God, admiration and example to posteritie: For they glanced by the meanes and the men, and fastened their eyes upon their Maker, and the first Moover. *Ioseph* lookt beyond his Brethrens barbarous dealing
with

with him, and said, *The Lord sent me before you: Job* beyond the *Caldans* lawlesse out-rages, and said, *The Lord hath taken away: David* beyond *Shemeis* dogged rancour, and said, *The Lord hath bidden him: Iesus Christ* Himselfe, blessed for ever, looked beyond the *Pharifies*, *Priests*, *Iewes*, *Judas* and the *fouldiers*, to his *Fathers Cup*, *Ioh. 18. 11.* *This Cup which my Father hath given mee, shall I not drinke?* when hee commanded *Peter* to sheath his sword. This Christian councell passeth that which was given to *Augustus*: when the objects and occasions of choller are in thine eie, or eare; when thou art any waies wronged, belyed, rayled upon, spurned at, or trampled upon by the feete of honoured insolancy, or dung-hill malice, before thou inwardly fret, or breake out into any impatient behaviour, say first seriously and feelingly in thine owne heart, *This is from God, for my good:* or with old *Elc;* *It is the Lord, let him doe what seemeth him good,* *1 Sam. 3. 18.* And let it for ever saaffle, nay, sweetly compose the hastinesse and sowrenesse of thy corrupt nature in case of choler.

2. Let the wonderfull patience of that mightie Lord of Heaven and earth, who is able with one word to cast all the creatures in the World into Hell, nay even with the breath of his mouth, to turne Hell, and Heaven, and Earth, and all things, into nothing: I say, let his patience against the infinite intolerable, and endlesse provocations of his owne most obliged creatures, who like so many desperate traitours, live and lie continually in open rebellion against so great a Majestie, be a Paterne and Precedent unto thee a silly worme, dust and ashes, earth, or any thing that is naught; of proportionable forbearance (if there could bee any proportion betweene infinite and finite) toward thy fellow creatures. How many blacke and blasphemous mouthes are uncessantly

Si Dominus nobis, & Pater Deus est, scilicet patientiam Domini pariter & Patris: quia & servus oportet esse obsequentes, & filios

non decet esse dogeneres. Qualis vero in Deo & quanta patientia, quod in contumeliam suae Majestatis & honoris instituta ab hominibus profana templa, & terrena signenta, & sacra sacrilega patientissime sustinens, super bonos et malos aequaliter facit diem nasci et lumen solis abortiri, &c. Et cum crebris, imò continuis exacerbatur offensis Deus indignationem suam temperat, et praestitutum semel retributionis diem patienter expectat. Cumque habeat in potestate vindictam, mavult diu tenere patientiam; sustinens, scilicet elementer, et differens, ut si fieri potest, multum malicia protracta aliquando mutetur, et homo in errorum et scelerum contagione volutatus, vel serò ad Dominum convertatur, *Cyrian de bono patientia.*

* see pag: 269 } open against his blessed Majestie? With what damned oathes doe they teare, and re-crucifie the precious Body of his glorified Sonne, which sits at his owne right-hand? With what lyes and llanders doe they revile his Ambassadors, and vilifie his Chosen? How many gracelesse wretches doe wilfully and obstinately prophane his Sabbaths, pollute his Sacraments, and turne their backes upon his Word? How many doe daily turne themselves into beastes, by their swinish drunkenesse, to the great reproach of mankind, and dishonour of their reasonable nature? How many inclosing *Nimrods*, and cruell Landlords, doe grinde the faces of the poore: *Nay, plucke off their skinned, teare their flesh, breake their bones, and chop them in peeces as for the pot, and eat the flesh of Gods people?* In a word, how many incarnate Devils doe march up and downe the earth with hearts and hands as full as Hell, with all manner of mischief, lewdnesse and rebellion? So many, and with such extreme insufferable audaciousnesse and impudency, that, as a learned Divine speakes, If but any tender-hearted man should sit but one houre in the Throne of God Almighty (if it be fit so to suppose) and looke downe upon the earth, as God doth continually, and see what abominations are done in that houre, he would undoubtedly in the next set all the World on fire, and not suffer his wrath to be pacified, or the fire to be quenched. And yet for all this, our gracious God in the meane time, though hee bee armed with his owne unresistable omnipotencie, and a *thousand Charets in the Whirlewinde*; though hee have ever in a readinesse of all the Angels of Heaven, all the Devils in Hell, all the creatures in the World; nay, the very brands and consciences of prophane wretches, and all that provoke the eyes of his Glory with their pollutions, to bee the instruments and executioners of his just wrath upon their siane; yet, I say, our gracious God opposes his infinite patience against all these restless outrageous provocations. Hee sweetly and fairely tempers and moderates in the meane time his most just and causfull indignation, to see if the bountifullnesse of his forbearance and long suffering will lead them to repentance.

Micha. 3. 2, 3.

Be thou then for ever ashamed to take on for every trifle : to breake patience upon every triviall provocation ; to turne Lyon in thine owne house, and which is common in carnall worldlings, to rage with extreme folly and basenesse against thy wife, children, servants, cattell, or any thing that comes in thy way , for every crosse accident, worldly losse, domesticall miscarriage : nay, many times to torture thine owne heart, and trouble others in this kind upon meere mistakings, groundlesse surmizes, and misconstructions : but rather take this gracious lesson from the Lord Iesus his owne mouth, *Matth. 11. 29. Learn of mee, for I am lowly of heart,* and an example of patience from his first *Martyr, Act. 7.60. Lord, lay not this sinne to their charge.*

3. Let the sweet experience of Gods patient and mercifull dealing with thee, soften thine heart with a compassionate sense of other mens weakenesses, and a melting forwardnesse to forgive. If hee out of the riches of his mercy hath remitted unto thee *ten thousand Talents*, what a base wretchednesse were it to flye in the face of thy fellow-servant, and to take him by the throat for *an hundred pence* ? If he intreated thee of all loves, and with all long-suffering, to come into his stretched-out armes of mercy, when thou layst wallowing abominably in the gore-bloud of thy many scarlet and crimson sinnes ; foughtest on the Divels side, to the losse of the very life-bloud of thy soule ; and every time thou camest to the Lords Supper, shedst the precious bloud of his blessed Sonne : what a shame is it unto thee to fall a raging, and swell with anger, for the meere over-sight, many times, unwilling miscarriage, and unpurposed error of those, perhaps, which otherwise observe thee with obsequiousnesse and love ?

4. If a man will not bee mooved, with more faire and ingenuous motives, to master and mortifie this Bedlam rage (I speake in this passage to him that hates to bee reformed ;) let him bee amazed, amend for shame ; sith the *holy Ghost* hath charged every man, not to meddle, or make any league of friendship with him, while hee nourisheth, and gives the

reines to his bosome-Rebell. *Make no friendship with an angry man; and with a furious man thou shalt not goe,* Prov. 22. 24. What a monster is a man of anger, that *Salomon* should set such a brand upon him; whereby every one is warned to beware of him, and flie from him, as from a netling, dangerous, unfociable creature?

A word or two of another passion, before I passe out of the point, and that is Feare, which I had not toucht at this time, had it bin onely a Racke, whereon the hearts of covetous, ambitious, and carnall men are woefully rent, and torne, and tortured all their life long; and not also a cruell engrosser of too much golden time even from Gods children, not without impressions of much fruitlesse sadnes, and unnecessary discontent.

The vanitie and tyrannie of this passion is specially seene and exercised: 1. In putting all reall stings into imaginarie evils, and drawing true and bitter sorrowes, from supposed sufferings. 2. In an over-greedy apprehension and anticipation of sorrowes to come, so that a man by too much forethoughtfulness, and painefull preconceit, doth suffer them many times, before they seize upon him.

I. For the first, who feeles not the phantasticalnesse of opinion to forge, and fasten upon him many dreadful objects; which of themselves have no vigour to vexe, because no reall being and existence, yet truely torture and afflict, by the onely strength and imagination?

Thus one eats his owne heart with griefe for losse of those riches, and that superfluous wealth, which if hee had ever still possessed, hee would never have used. Another lies under the continuall slavery of restlesse feare, lest fire or robbery, some alteration in the State, or desolation of warre, should disperse his hoard, or hazard his temporall happinesse. One is haunted with much thoughtfulness and carking, what shall become of his children after his death, what men will say of him when hee is gone; lest his wife should marry after his departure. (For naturally our minds are so vaine, that besides the abundance and burden of present cares, they will transport our desires and affections beyond

yond our selves and being.) Another frettingly feares, that he shall be undone in a deare yeare, or the next Rot of sheepe, and tires himselfe with varietie of plots for commings in, for many yeares to come, when many times he dies in the meane time. Some take up too much precious time, from present and more profitable meditations, by troubling their hearts, lest, if the times turne, they should not bee able to endure the fierie triall; whereas afterward, perhaps, they end their life in the peacefull none-tide of the glorious Gospel. Others upon thought, or talke of death, are ready to entertaine fearefull apprehensions, lest they should disgrace their Christian life with an uncomfortable end, and by some extraordinary temptation, raving, furious courage, lie open to the worlds interpretation, sinister censures, and misconstructions of their former courses; when as after, it may bee, they conclude their daies calmly, in good memorie to the last gaspe, without any storme, or cloud of feared horrour and discomfort; (except formall distrustful feares justly bring upon them that which they feared.) For sith every one, whose life hath bene consecrated to Gods glory with truth of heart, doth certainly passe thorow those dreadfull pangs and last paine, into pleasures endlesse and unspeakeable; hee ought also to submit with all patience and quiet, to glorifie him, and to be serviceable to his secret ends, with what kind of death hee please; whether it be, 1. Glorious, and untempted: 2. Discomfortable, by reason of bodily distemper, and by consequent, interpretable by undiscerning spirits: 3. Mingled of temptations, and triumphs: 4. Or ordinary, and without any great shew, or remarkable speeches, after extraordinary singularities of an holy life, which promised an end of speciall note and observation.

2. For the second, besides these utterly unecessary and meerely imaginarie miseries; many fearefull spirits especially haunted with the humour of melancholy, will not suffer also certaine and inevitable evils, which at length must needs befall them, to sleepe, and keepe in their stings, untill the time appointed: but many times awake them by the crie

of Feare, like so many sleeping Lyons, and cowardly provoke them with timorous expectation to rent their hearts, and sting terribly before the time. Thus our vaine minds torment us more with the feare of evils, then with the evils which we feare; spurre us on with much unmanly folly, to meete in the mid-way; nay to overtake, out-runne sorrowes to come, and make us a thousand times miserable with one individuall misery.

For instance: Thou hast a child, and, perhaps but one which thou lovest most dearly; for that affection which would be severely strong towards ten, or how many soever, is united in it alone. Thou enjoyest a wife, whose death would bee unto thee, as the losse of halfe thy heart; and so proportionably of any worldly comfort. Now certaine it is, thou must at length part from all these, or what else soever most deare and desireable things in this life, they must bee taken from thee, or thou from them. In this case then, if thou give way and forth unto this faint-hearted tyrant, and malicious passion, it will wound thine heart many and many a time with sense of their losse, before thou loose them: and mingle amid thy dearest and most doting apprehensions of their sweetnesse and worth, many bitter thoughts of the day of divorce, and stings of much worldly griefe (for such onely I meane) from a torturing preconceit of painfull heart-breake at parting. But the most tormenting racke in this kinde, upon which this tyrannicall passion doth much terrifie and teare the hearts of carnall men specially, is death: It is called the Prince of terror, by reason of its owne extreme inevitable pangs; and to them also it is a certaine preface to torments without end, and past imagination: and therefore if their consciences bee not desperately seared, and sealed up securely with the spirit of slumber against the day of vengeance; they are wont to die almost every day, by a slavish feare of death: see Heb. 2. 15. *O death, saith the wise man, how bitter is the remembrance of thee, to a man that liveth at rest in his possessions, unto the man that hath nothing to vexe him, and that hath prosperitie in all things!* Oh how the heart of such a man

mandoth shrug together for horrou, quake like an Aspen leafe, and die all the while, when this feare doth represent unto it in the glasse of his imagination, the grisly formes and ugly face of death, with those other dreadfull circumstances, as the wailings and out-cries of wife, children and friends about his last bed, parting from all worldly pleasures for ever, rotting in the grave, dragging to the Tribunall and terror of the last Day, &c 1

Besides these imaginary sufferings, and untimely sorrowes, take notice of three other base pestilent effects and mischiefes, which this naturall, slavish, distrustfull feare, (for that I onely meane in the whole point) puts upon a man. 1. It may bring upon him the thing which hee feares: by fearing to become miserable, hee may become that hee feares, and so turne his vaine feares into certaine miseries; according to that of *Salomon*, *Proverbs 10. 24.* *That which the wicked feareth, shall come upon him.* And that of *Isai. 66. 4.* *I will bring their feares upon them.* Thou hast a wife, a child, an outward state, an high place, which thou art immoderately afraid to loose; now this very distrustfull feare derogating from the glory of Gods mercifull providence, which sweetly and wisely disposeth all things, may justly provoke him so deprive thee of them, whereas otherwise, thou might'st have enjoyed them still. 1. It robs and bereaves thee of the kindly relish, and comfortable enjoyment even of good things. A man can take no delight in the fruition of that good, which hee feareth to loose. Life it selfe is loathsome, if a man slavishly feare to die. That good breeds the truest present contentment, against the losse whereof wee are alwaies prepared. And therefore those who live in continuall feare to loose their child, goods, liberty, life, or any other thing. that is deare unto them, loose a great deale of that honest joy and allowed pleasure they might have, even in these outward things. 3. It dejects and debases his noble nature, below the miseries and baseness of beasts in this point: for they are fenced from this folly and vanity, by the benefit of their weaknesse, and want of reason; never re-afflicting themselves

Quotidie moritur
mortem qui assidue pavet.

Deut. 28. 47.

selves with evils past, or fearing any to come; but chorow their whole life enjoy entirely and with full securitie, all contentments and pleasures incident to their natures, save onely when they are pinched with sense of present paine. What a shame then is it to Man, who being honoured with the excellency of an understanding, reasonable, and provident spirit, whereby hee out-shines all other creatures, like an Angel upon earth, should by the abuse and mis-employment thereof, make it a meanes unto himselfe, to become more miserable in this respect then a brute beast?

See Revel. 2. 5. 11.

Now many and sweet are the places and promises in Gods Booke, which may serve as precious counter-poisons, and cordials, against this carking venome, which haunts with too often insinuations, even the most heavenly minde; but eates continually like a Canker into the carnall heart: They are such as these: *I will never leave thee nor forsake thee. Hebrewes 13. 5.* Shouldst thou fall into the fiery triall, assuredly thy mercifull God would either supply thee with a supernaturall and extraordinary power and patience over that most exquisite paine; or else, abate and lessen the rage of the flames for thy sake. *All things worke together for good, to them that love God, Rom. 8. 28.* Sinne, in its owne nature, is the deadliest and rankest poyson to the soule; and in it selfe, the greatest evill that is or can bee; yet Gods infinite Power and Wisdom, which at first drew light out of darkenesse, as a skilfull Apothecarie deales with poyson, so orders and tempers it to his, that by accident it proves medicinable: much more doth Hee turne to their good, crosses, disgraces, losses of earthly things, povertie, want, life, death, any thing, every thing. *God is faithfull, who will not suffer you to bee tempted above that you are able; but will with the temptation also make a way to escape, that yee may bee able to beare it, 1 Cor. 10. 13.* It is Gods Childs peculiar, in the case of afflictions and all future troubles, to expect supportation in them, benefit by them, deliverance out of them. *Hee that spared not his owne Sonne, how shall hee not with him also freely give us all things, Rom. 8. 32.* If Iesus Christ be ours, it is infinitely absurd to feare slavishly, eicher hurt

hurt by ill, or want of good. He is incomparably more worth then ten thousand worlds, were they all extant. If thou enjoyest then such a Jewell, what a cursed vanitie is it to torture and teare thy heart with feare of any earthly losse, or of ever being prevailed against by any created power? Take yet more spirituall armour and Heroicall resolution, against the assaults of this cowardly Tyrant, which doth so unworthily afflict the spirits of men, not onely with imminent ills, but also with those which are not, and perhaps shall never be, nay sometimes, which cannot possibly bee, out of those two sweetest Psalmes, for promises of future protection, 91. and 121. *Esa. 43. 2.* But the speciall preservative, which at this time I would commend unto you, against this distrustfull hearts-poyson, may bee extracted from Christs owne words, *Matth. 6. 34.* After many strong and precious Arguments against thoughtfulness and carking, our heavenly Doctor concludes, *Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient unto the day, is the evil thereof.* Whence I collect and counsell, that the Christian ought, in respect of any torturing care, or carking forecast, to unite and confine his thoughts, the workings and agitations of his spirit, to the manning of the affaires, and mastering the miseries of the present day. The strongest mind and best composed, is weake enough to sustaine the brunt and encounter of every dayes troubles. Temporall troubles, or spirituall temptations, fightings without, or terrors within, are the certaine portion of the Saints in this vale of teares. And what day so faire comes over the Christians head, wherein he escapes Scot-free, as they say, herein? Sith therefore every day brings foorth sorrow sufficient for the exercise of the retiredst presence of the most recollected spirit, and the heartiest man shall have his handfull, in passing patiently and profitably thorow present troubles, which many times fall as thicke upon him, as one wave in the necke of another; what a base and unworthy weakness is it, to unfit and disable our already too weake minds, for a comfortable dispatch, and digesting of daily uncomfortable

fortable occurrents, by such needlesse, senselesse, fruitlesse distractions, vagaries of vanitie, and Vtopian peregrinations? As either 1. To loose them in the endlesse maze of imaginarie afflictions: 2. Or to waste them by untimely wrastling with certaine evils to come: 3. Or wound them with a painefull remembrance of sorrowes already past. For some there are so over-greedy of grieving [themselves], and transported with tyrannicall vanitie of their owne mindes, that besides their trouble with present, fained, and future miseries, collect also matter of mournfulnesse from time past. For instance: Thou hast lost thy dearest child, which is one of the extremest earthly crosses, and goes neereft the heart, but long since, so that if reasons from Reason and Religion asswaged not the immoderation and excesse of thy sorrow; yet time hath worne out, and wiped away thy teares, and made thee weary of weeping: but notwithstanding, thy vaine mind will not suffer that grieffe, which even length of time hath buried long agoe, to lye quietly in the grave, but drawes into consideration, and remembers for the nonce, its speeches, favour, pretty behaviour, and other lovely circumstances, to make thy heart bleed afresh, and wring from thine eies new torrents of teares, &c. Sovereigne therefore against these Harpies and devourers of the heart, is that counsell of *Christ*, which I have commended unto you from his owne

a *Mōdō* *μηδὲν*
τι *ἀκρίβειαν* *ἢ* *de-*
ῥισιν, *ἢ* *ῥῆσιν*. *It*
is *so* *full* *of* *a* *vee-*
ring *feife*, *that* *Vir-*
gil *is* *faine* *to* *ex-*
press *Homers*
Μοῖρῶν *ἔτα*, *a*
word *of* *the* *same*
Original *and* *figu-*
fication *in* *the*
Verfes.

Auq; *animū* *nunc*
huc *celestem*, *nunc*
dividit *illuc* :
In *partē* *que* *ra-*
pit *varias*, *perque*
omnia *verfic.*

mouth; seconded also by the Apostle, *Philippians* 4. 9. *Be carefull for nothing*: That is, with tearing and torturing the heart, with carking, thoughtfulness, anxiety, fretting, impatency. Doe not waste and weaken thy mind immoderately, unseasonably, imaginarily, untimely, and distrustfull anguish, pensiveness, and base prostitution of the flower and sinew of thine immortall spirit, to fruitlesse and endlesse impertinencies and misemployments. For by the way, wee must take notice and acknowledge, notwithstanding what hath beene said against carking, and other needlesse distractions and exorbitancies of vaine minds; that a moderate, Christian, provident care and fore-cast, is both convenient, and commanded; both for provision of things necessary,

fary, and prevention of dangers. But this is not distressefull, but delightfull, because enjoyed by God: See *1 Timoth. 5. 8.* (For ^aperformance of Gods Commandement, and the very act of Obedience with sinceritie, should beget much spirituall sweetnesse, delight, and joy in the heart.) And a faire, easie, unangry providence for things needfull and time to come, sweetned with the life of Faith, and a patient reliance upon Gods wise and mercifull disposing all our affaires, and their successe, is one thing: and a restlesse carking, and pursuite after things unnecessary, imaginary, and sometimes impossible, embittered with many slavish feares of fained or future evils, is another. It is profitable also to gather matter from time past, by contemplation of youthfull pollutions, crosses and corrections for sinfull courses, companions in iniquitie, or any other aggravating circumstances, for the increase of godly sorrow, and hatred of sinne. But this is joyfull, and easeth the heart; for howsoever carnall joy and sorrow can never consist together at the same time; yet that which is Christian, ^b sweetely ought, and may, of what sort soever the sorrow be. For first, causes of it, from without, as reproches, persecutions, shame, crowne the Christians head with abundance of glory, his heart with joy, his soule with blessednesse, *1 Peter 4. 14. Acts 5. 41. Matthew 5. 10.* Secondly, if it bee inward, for sinne and corruption, there is great matter of much joy; for it sweetly signifies the softning and melting of the heart, and by consequent, the presence of Gods sanctifying Spirit. Such teares as burst out of a heart opprest with griefe for sinne, are like an Aprill showre, which though it wet a little, yet it bagers a great deale of sweetnesse in the hearbes, flowers, and fruits of the earth. A great man guilty of high Treason, comes to the Blocke to loose his head: in the very nicke, when he is ready to lay downe his necke, a gracious Pardon is shown from the King, whereupon he bursts out out abundantly into teares, springing partly from an angry indignation against himselfe, for his trayterous carriage towards so tender-hearted a Prince, partly from an explicable joyfull

a Quando mens sibi recti est conscientia, gratularur: vel infusione, quaedam spirituali repletur (animus gaudio: cum aliquis vel studia, vel opera à Deo probantur. Ambr. De Cain & Abel

b Perversum aliquid videtur docere sermo divinus, Flere in lachrymâ: & in mœnore lacrum: audi in mœnore lacrum, in tribulationibus Rom. 5. 3 Aug. in Psal. 136. Beati qui sic lugent, quia ridebitis in lacrymis, Idem. Tom. 9. 1022.

sense of his owne safetie. It is proportionably so, when wee mourne for him whom wee have pierced, and in Evangelicall repentance. (God hath so mercifully ordered all things for his, that if they bee not wanting to themselves, they may be ever merry, and finde continuall matter of rejoycing: See 1 *Theff.* 5. 10. For he well knowes what great neede their poore hearts have of this joyfull affection; both to sweeten their outward sufferings and biternesse from the world, and also to season their spirituall sacrifices and services unto himselfe:) And besides, it is one thing, to rake with our remembrance into the grave of buried griefes, for sharpening the teeth of worldly sorrow, to eate our hearts: another thing to make our memories minister matter from former times, of more humiliation under Gods mighty hand, deeper detestation of our abominable vilenesse, and to make our hearts many and many a time melt againe, and bleed afresh with comfortable softnesse, and godly sorrow for youthfull finnes.

V I I. Prize and ply, as a most sweet excellencie, and comfortable perfection in Christianitie, a right and religious ordering of thy tongue. It is very materiall, and of speciall importance, for preservation both of outward and inward peace. Originall corruption hath naturally put upon every mans tongue an empoysoned fierie edge, whereby like a sword in a Bedlams hand, it kils and slayes on all sides, wofully wounds his owne conscience, infects and invenomes mortally the soules of the present, mangles the good names of the absent with deadly malice, and so bathes it selfe remorselessly in continuall blood-shed; (for there is heart-murder, and tongue-murder, as well as hand-murder) untill the attainment of this grace, and mortifying circumcision of such an unruly evill. That it may therefore neither bee unseasonably idle, nor sinfully exercised, besides many other caveats, and constant watchfulnesse, take notice of, and to heart, and practise:

I. That much and generally neglected dutie of Christian reproofe.

By reason of that generall and common fellowship, whereof I gave a taste and touch before, (of his arbitrary and intimate company, every Christian makes conscience of better choyce) which thou must sometimes entertaine and exercise with the men of this world, except thou wilt goe out of the world; thou shalt meete now and then upon unavoydable necessitie, and by the exigency of thy calling, with men of intolerable conversation, and very scandalous discourse; and at unawares, and unwillingly fall amongst such companions, as will sweare, blaspheme Gods Name, talke filthily, slander the Ministry, raile against good men; besides many other servile, base, and prophane speeches; much froth and folly in this kind. Now in this case ordinarily, prophane men meddle not. They hold it a point of precisenesse to marre the mirth, and cast the company into dumps of melancholy, by calling sinne into question. They love not (as they say in their hearts) to bee displeasing and unplaustible, where themselves gaine nothing, and perhaps doe no good to the party. They are commonly old-excellent in rayling upon, and slandering a good man in his absence; but they are starke-naught, and no-body in reprooving a notorious wretch unto his face. If they open their mouth in this way, it is commonly in jest, and bravery, in forme, in derision, for some Ones sake in the company, who, they know, cannot endure it; or at best, out of a civill detestation of outrageous villany, and furious blasphemies of Gods glorious Name. But in such cases, the Christian is truely solicitous and zealous; very much troubled, and carefull how to frame and hold a serious, wise, and seasonable contradiction to the language of hell, which consisteth in oathes, lying, slandering, in obscenities, raylings, contemptuous insolencies against the Ministry and waies of God, defence of Popery, and in such rotten and Bedlam talke. Hee dares not many times in such company, for his heart hold his peace, lest thereby hee bee guilty in some degree. 1. Of the parties going on in sinne. 2. Of betraying Gods glory, by a cowardly and unchristian silence: and 3. For feare of wounding his

owne conscience. The omission of the discharge of this dutie, wil sometimes very much vex the conscience, and grieve the heart of the true hearted Professour; when hee is departed the place, and considers that by this basenesse and frailety he hath failed in so holy a duty, and bene faint-hearted in the cause of God.

Levit. 19. 17.

For this kind of reproofing then, and such censuring of the words and workes of darkenesse, the Christian is not to bee censured too censorious and precise. Conscience, charity, and Gods commandement calles and cries upon him for the performance of this needfull duty; whensoever unavoidable necessity, or the exigency of a warrantable calling shall have cast him upon prophane wretches, and imprisoned him for the while amongst fellowes of lewd discourse, and gracelesse carriage. Except they bee Dogs, or Swine: Christ himselfe hath commanded, that Pearles and holy things shall not bee cast away upon such. *Give yee not, saith hee, that which is holy unto Dogs, neither yee your Pearles before Swine, Matthew 7. 6.* See also, *Proverbs 9. 8. and 23. 9.*

The ground of this Commandement of Christ, I take to be two-fold:

Psal. 91. 11, 12.

1. A deare, compassionate, and tender-hearted care of God, even over the temporall lives of his children. Besides the glorious Ministry, and continuall guard of the blessed Angels for their preservation, that they hurt not their feete against a stone; his own also All-seeing and All-pitying Eye, doth ever graciously watch over them, to keepe them as dearely as the Apple of his owne Eye; and therefore hee forbids them to cast themselves desperately into the mouth of a barking Dogge, or upon the paw of a revengefull and bloud-thirsty Lyon: that is, hee would not have his child to vouchsafe so much as a reproofe to any blasphemous wretch, or desperate Swaggerer, that would furiously flye in his face for offering him a Pearle.

2. An holy jealousie over the glory and Majestie of his owne blessed Word. It is that holy Wisedome, which issued
imme-

immediately out of his owne infinite understanding. It is farre more pure and unspotted then silver tryed in a furnace of earth, fined seven-fold. It is a sacred Pearle, framed and fashioned by His owne Almighty hand in the Palaces of heaven, which onely by an invisible and inspired power can raise those that are dead in sinnes and trespasses, to spirituall life: stop the bloody issue of originall corruption, and preserve the soules of men in everlasting health. In a word, it is the Word of God, and therefore most unworthy to bee troden under foote, or trampled in the mire by any sensuall Swine: that is, no waies to bee vouchsafed to those hatefull and Swinish wretches, who out of a malicious fortifnesse entertaine so glorious a message from the mightie God of heaven with contempt and scorne.

These two reasons of the Commandement lie in the Text: *Give yee not, &c. lest they trample them under their feete, and turne againe and rent you.* Whence wee have also some light to discerne who are Dogs, who are Swine.

1. By Dogs, wee see, are meant, obstinate enemies, that maliciously revile the Ministry of the Word, the Doctrine of God, and the Messengers thereof; who doe not onely tread the words of instruction and reproofe under foote, but also turne againe, and all to rend the Teachers, and furiously flie in the face of those who fairely tell them of their faults. Consider this and tremble, all yee that are become scornfull and furious opposites to the power and puritie of the Word, and bloody goades in the sides of the faithfull Ministers. Alas, poore wretches, forlorne Caitifes, you cast your selves desperately into that accursed and horrible condition, that every good man is bound in conscience not to affoord you so much as an admonition, or reproofe, or a caveat to prevent those curses which are comming upon you. And you wilfully draw upon your owne heads that most fearefull doome from Gods Spirit, and from the Church of God; *Hee that is filthy, let him bee filthy still.* He that is a Swine, let him bee Swinish still: He that railes against the power of Grace, let him continue still a mad Dogge. Hee that sets himselfe maliciously

Canes igitur hic significat homines in impietate viventes immedicabili, speraque omnino conversionis in melius non habentes, Chrysost. Item 24. in 7. Math.

Revel. 22. 11.

against the Ministry of the Word; let that man receive no comfort or benefit by the Word of Life. If hee will needs, let him roare still, swagger, bee drunke, despaire, die, and be damned.

Fortes vero, in
luto infamis lo-
quuntur jugiter com-
morantes, quos sa-
ne omnes hujus-
modi doctrina
pronunciant in-
dignos. *Idem ibid.*

2. By Swine, are meant those sottish scurrill wretches, who doe scornefully and contemptuously trample under foot all holy instructions, reproofes, admonitions tendered unto them out of the Word of Truth.

1. Some of these are Swine, as it were, onely in practise: they doe not say much, or keepe any great grunting against good men; but they feed unsatiably, though silently, upon the drosse and filth of sensuall pleasures and carnall contentments: and if at any time a Pearle bee cast in their way; I meane a seasonable reproofe ministred unto them, they trample it in the mire, and with a bruitish basenesse tread it under foote; because indeed they hate to bee reformed, and are sottishly and stubbornely resolved, not to exchange these worldly pleasures which they have in present possession and pursuit, for the glory of an hundred heavens, which Preachers so much talke of, but they cannot taste of, or tell when to come thither.

2. Other Swine there are, as it were both in practise and profession; who besides their hating to bee reformed, and obstinate resolution not to forgoe their present pleasures, or forsake their former waies, are also possessed with a spirit of scoffing. These are rather wild Boares: for with a furious and Giant-like insolency and outrage, they provoke, and challenge the mighty Lord of heaven, about the truth of his Judgements and Promises, making a mocke of them.

Let all sensuall and Swinish wretches consider this, and tremble; who with sinfull greedinesse feed upon earthlinesse, and Epicurisme, and hate to bee reformed; who wilfully wallow in the mud and filth of vanishing pleasures and will not bee washed; who many and many times come unto, continue at, and depart from the house of God, with a settled purpose and resolution, not to suffer their hearts to be mastered by the power of the Ministry, or to change their old fashions,

See Isai. 5. 19. &
2 Pet. 3. 3, 4.

fashions, say the Preacher what hee will : but to live, and end their daies, in their ordinary former courses of prophanesse and good-fellowship. They may reade their doome and vengeance that dogs them at the heeles, *Psal.* 50. 21, 22.

Curfed also is the condition of all you that are scoffers at godlinesse and good men. You have wearied your selves so long in walking and standing in wicked wayes, that you are now set downe at rest in the chaire of scorner. And therefore all those that stand on the Lords side, are commanded by Christ, there to leave you in your damned case, and to disquiet you no further. And what an horrible depth of spirituall misery is this; That you runne furiously towards the pit of hell, and must have no body to stay you; not a man to call and cry unto you, to tell you, that the fiery Lake is a little before you?

Though we have thus much light from the naturall properties of Dogs and Swine, to descric and delineate those felowes, to whom, by Christs commandement, Pearles and holy things, admonitions and reproofes are not to bee vouchsafed; yet Christians are sore troubled many times how to behave themselves, when to speake, when to hold their peace, whom to repute Dogs and Swine, whom not; when upon some unavoydable necessitie, or by the exigencie of their Calling, they are unwillingly, and unawares plunged into the company of prophane wretches, whose ordinarie talke is the language of Hell; oathes, scurrill jests, jesting upon the holy conversation of the Saints, slandering good men, disgracing the waies of sinceritie, and such other base, and Bedlam discourse.

But I doe not see, how any constant rules, or immutable directions can be given for Christian carriage in this case; it is so variable, and cloathed with such varietie of circumstances, and constancy of alterations. The advice which I would give in this point to the Christian, is this: when he is perplexed, what to do in this regard amongst prophane company; let him consult with those bosome counsellours, looke unto his spirituall wisedome; to his heart; and to his conscience. These must be his guides, and informers in these cases: and

they are counsellors ever at hand, he carries thē in his bosome.

1. His spirituall wisdom is to guide him in a right apprehension and discretion of circumstances, and to define the opportunitie and seasonableness, when hee is to interpose, and in what manner to oppose against their furious and rotten speeches. It must tell him secretly, and suggest unto him, when the cause of God, or the innocencie of a good man calls specially upon him for an apologie, and at what time he hath a calling thereunto. It must informe him how hee must reprove: whether directly and downe right, or by intimation, and indirectly; whether personally, or in the generall; whether in a faire or milder manner, or with a more bold and resolute spirit; whether personally upon it, and in hot blood, as it were, or afterward to take occasion to censure the same sinne, with aggravations of the odiousness and damnation of it; whether onely by discountenance, or discourse; by a silent disapprobation, which I thinke, may bee sufficient for some men, at some times, in some companies, or with solemne protestation, and a professed opposition and dislike, &c.

2. Let him also looke to his heart: That his reprove spring not from any imperious humour of censuring, and meddling with his brethren; from a proud veine of contradicting, and controlling others; out of a Stoicall sowerness, and commanding furlinesse; from any purpose to disgrace, and grieve the partie; from a formall affection of Pharisaicall severitie; from a secret ambitious desire of purchasing an opinion and reputation of forwardness, by being forward in finding faults; or from any other by-respect: but from an heart truly humbled with sight and sense of its owne infirmities, zealously thankfull unto God for preserving him from the like outrage, and excess in sinne; graciously resolved into compassion and commiseration of the offender; lifted up in a secret supplication for the pardon of its owne sin, successe of the reprove, and salvation of the partie all at once unto the Throne of Grace, &c.

3. His conscience must guide, and hold him in the right path, and golden meane betweene two extreames, which
ordi-

ordinarily in these cases men are apt to incur: I meane, faint-hearted silence, and furious zeale.

1. Men many times, by reason of a sinfull irresolution, and unchristian cowardlinesse, would gladly make all such offenders, Dogs and Swine; that thereby they might challenge the priviledge of exemption from the discharge of that Christian dutie of reproofe. Though their eares bee filled with the oathes and blasphemies of those that are about them, and grated upon with gracelesse raylings against good men, and foule disgracements of the waies of God; yet they never open their mouth; as though there could bee any nobler object, or exercise of the best eloquence, and greatest courage, then the just defence of Gods glory, and Christians innocency. Oh! these are vile cowards in good causes, and a kind of traitors to the state of Christianitie. By such sinfull silence, they labour to purchase a name of No-meddlers in other mens matters; of mercifull men to their Brethrens infirmities; of plausible companions; of wiser and more moderate Christians. But let them know, that such No-meddling is a kinde of soule-murthering; such mercifulnesse is crueltye; such plausiblenesse is pernicious, such wisdome is not that of the Scripture commended by Christ; but the wilynesse of that red Dragon, suggested by Hell.

Nay, some men are so strangely lewd and gracelesse, that they can heare, and digest with patience and silence, the oathes and rotten speeches of their servants, and perhaps, their sonnes, without any contradiction, or correction. In their owne families, some, perhaps, swear, others talke filthily, some raile against the Ministry, others jest upon the sinceritie of the Saints, &c. and yet the wicked Governour sayes never a word. But in this point my purpose is principally to counsell Christians; I meddle not at this time with such Synagogues of Satan and dennes of Atheists.

2. Some others, it may bee, but they are not neere so many, may runne into the other extreame, and out of a spirituall foole-hardinesse, as it were, and furious zeale, with an imperious, and unwarrantable boysterousnesse flie in the face

Audis filios blasphemantes, & patienter sers Christiane, quod Rex Nebuchodonosor alienigena non potuit sustinere, dicens, Si quis dixit blasphemiam in Deum Sidrach, &c in interitum erit. Augus. 1290. p. 146. 1344.

of some desperate Swaggerer, with an undigested and unseasonable reproofe: whereby they both incurre the guilt of giving an holy thing unto a Dog, and unnecessary danger from the gracelesse furie of the Partie. Or else for want of spirituall wisedome, and an holy discretion of circumstances; they may tender an admonition to some such contemptuous swinish wretch, which will passe over, and put by the precious severitic of the Word of Truth with a scurrill jett; or with a dull, and scornfull sottishnesse trample under foote that sacred Pearle.

Though it bee no constant character of Dogs and Swine, yet commonly those desperate wretches, to whom by Christs commandement, we must give no holy things, are fellowes of dogged, sowre, and contracted countenances, especially towards true Christians; and have a kind of desperate furiousnesse impressed upon their foreheads, which is then most visible, when they are crost in their villanies, and heare of any contradiction, or condemnation of their gracelesse courses and contemptuous carriages. And those Swinish *Gadarens*, before whom wee must call no Pearles, are fellowes of a fleeing, gibing and scornfull carriage, especially towards good men, and godly exercises: they are so drowned in sensualitie, and gleued to the earth; that they doe not onely despise, but also deride the precious things of Heaven. As I take it, sensualitie, and earthly mindednesse, mingled with a great deale of Atheisme, begetteth in men this sottish swinishnesse, and bruitish contempt of the blessings of Grace, and directions to everlasting blisse.

These premonitions and cautions premised, and observed, every Christian ought to addressse himselfe with resolution, and conscience to discharge this Christian dutie of reproofing, when a just occasion and a calling thereunto doe require and exact it at his hands. For these reasons:

First, in respect of the partie offending,

1. A seasonable reproofe, mingled and sanctified with the spirit of invocation and compassion, may, by the blessing of God, bee an occasion of conversion to the offender. And

let him know, that hee which *converteth the sinner from the error of his way, shall save a soule from death, and shall hide a multitude of his sinnes.* James 5. 20. And it is the most glorious worke in the World, and the noblest imployment under the Sunne; to have a hand in the holy butinesse of saving a soule. Let hope then of doing spirituall good to thy brothers soule, bee the speciall aime, and a principall motive of performing this dutie. There is a Law, *Exod. 23. 4, 5.* that if a man meeete his enemies Oxe, or Assle, going astray, he must bring him againe: If he sees his enemies Assle lying under his burden, he must helpe him up againe: How much more deare and precious in our eyes should the immortall soule of our Brother be, then the Assle of our enemy? If wee must turne backe the straying Oxe of our enemy, and lift up his Assle, when hee is crushed under his burden; with what eagerneesse and zeale ought we to labour, to stop the furious course of a reasonable creature towards the pit of Hell; and to put our helping hand to raise up that silly soule, which by reason of the heavy weight of its sinne, is full sorely bruised and bleeding, ready even to breathe out its last, and sinke into the miserie of endlesse horrour? Speake then boldly in the cause of God, when thou hearest thy brother blaspheme his Name, jest with his Word, talke filthily, raile against holinesse, slander good men, pleade for prophane pastimes, &c. for they are so many mortall stabs into his owne poore soule; besides the naturall infectiousnesse of rotten speeches, which may doe much mischief to the standers by. Though thy reproofe prevaile not at the present; yet thou knowest not what impression and working it may have afterward upon his hard heart, whereby perhaps he may happily thinke upon a new course, and of conversion to God; and so thou be a blessed instrument of saving a soule.

2. But if it have not so happy a successe upon his soule, yet it may be, thou mayest thereby come and take downe his insolency; so cut his combe by a seasonable contradiction, that hee doe not carry it away bravely, so coole and confident his swaggering humour, that he doe not glory in his
villa-

Prov. 16. 5.

villany, that he doe not pride himfelfe in his blasphemies, and bloody oathes, in his contempt of Grace, and other outrageous outcries, *Answer a foole, faith Salomon, according to his foolishnesse, lest hee bee wise in his owne conceit: lest hee bee too proud.* If a desperate and prophane wretch will needs sweare, and swagger, and raile against the servants and services of God, yet let him know, that all the while, hee fights against God, damnes his owne soule, and pleases none but Devils, Drukards, and devillish men. If hee will needs labour to bee famous, by a furious opposition to the Ministry, and waies of God; let him know, that his name shall rot after him as vilely, as his carkeise in the grave, and himfelfe burne in Hell everlastingly; if he hold on in that humour without timely repentance and reformation.

Prov. 10. 7.

3. Thirdly, at the least, thou shouldest thereby increase, and aggravate his inexcusablenesse, and so glorifie the Tribunal of Gods Iustice; when it shall there appeare, that besides many other meanes afforded, and offered unto him by Gods mercies; thou also didst lend him thine hand, to have puld him out of the fire, and gavest him one call to have stayed him in the furious and wilful pursuit of his own damnation. But because hee still hated to bee reformed; because varietie of meanes for his amendment, made him more malicious, and obstinate in his owne waies; and that contradiction, and counsell to the contrary inflamed, and set on fire the lustfull viciousnesse of his corrupt nature, to hunt more greedily after forbidden pleasures; therefore I say, he will be more and more fearefully ashamed, and confounded at that great and fearefull Day: and the more occasions he hath had of his conversion, the juster cause then will hee see of his deserved confusion; and by consequent more glory will accrew unto the glorious Tribunal of Gods Iustice.

Iude 23.

Secondly, in such cases the Christian must speake in respect of himfelfe

1. When the aire is impoysoned with any infectious vapour, men use to fill their sense with some Pomander, or osher sweete perfume, that so they may decline the noysomenesse

nesse of the smell, and repell the contagious insinuation: so when any prophane wretch hath let fall any rotten speech, the Christian with a present counter-poyson, as it were, of a seasonable reprove, should stop his owne apprehension, lest any baser infection insinuate, and staine the soule; and to preserve in heart and life, a fresh and strong opposition of the heart and affections to all such lewdnesse and scurrility.

2. Silence at such a time will seeme to bewray either thy cowardlinesse in the cause of God; or hypocrisie in thy profession. For it will seeme strange, that thou which makest shew of standing on the Lords side, and professest thy selfe to bee a party in that glorious Communion of Saints, shouldest heare the name of God prophaned in a base and blasphemous manner, and the innocency sometimes of a good man carried in triumph by the slanderous tongues of wretches, and trampled upon, as it were, even unto dust, by the feete of pride and malice; and yet never open thy mouth. As thou therefore desirest to preserve the glory of thy Christian reputation entire and shining, and hold it thy crowne and honour to bee Champion unto the mightie Lord of heaven, a Proctor in his Spirituall Causes, and the Protector of the good names of good men; to bee ever ready to open thy mouth when a just apologie in any of these respects is needfull and required at thy hands.

3. If thy conscience bee inlightened, awake, tender, and rightly informed, it will smite, and checke thee after the omission of such a duty; when afterwards thou considerest with thy selfe, that by thy cowardly and unseasonable silence, thy soule is entangled in the guiltinesse, and hath incurred an accountablenesse for that sinne. As thou then wouldest keepe all in quiet at home in thine owne bosome, and still possesse the paradise of a peacefull heart, suffer not blasphemies, obscenities, rayling, and other such ribald, and rotten talke passe uncensured, and unforrowed for. Nay, and in so doing, besides the unvaluable comfort of a peacefull conscience, thou shalt also purchase unto thy heart a sound testimony of that gracious tender-heartednesse, which is wont to melt,
and

and resolve the hearts of Gods children into compassion and commiseration in such cases: and which they use to expresse, and exercise even toward the lowdest wretches, and such as have no pity upon the spiritull miseries of their owne poore and wofull soules. See *1 Sam.* 15.35. and *16.1. Jerem.* 9.1. *Phil.* 3.18,19. *2 Cor.* 12.21. *Luk.* 19.41,42. &c. It was the dogged, and damned voyce of cruell and cursed *Cain*, to say, *Am I my brothers keeper?* But every true and tender-hearted Christian doth grieve to see so many of his brethren sticke fast in the clutches of that roaring Lyon, and betweene the teeth of that Red Dragon; and therefore labours by all meanes he can, to rescue them; to see so many about him runne as fast and furiously as they can, to drowne themselves in the pit of endlesse perdition; and therefore as occasion serves, calles and cries unto them to stay their course, before the hellish Gulfe of confusion and horreur hath shut her mouth upon them.

Thirdly, in respect of those which be present:

1. By thy speaking in such a case, thou mayest lay, as it were, the spirit of prophanenesse for that time; so that it doe not rage, and over-rule in the rest, as otherwise it would. For wee may sometimes observe, that a seasonable reproofe passing from a man of understanding with resolution and authoritie, upon a fellow that so behaves himselfe, as though swearing were his profession, and traducing the Saints, his Trade, doth so quell and confound the swaggering humour of the rest of the same crue in the company, that they are quite put out of their humour, as they say, perhaps hang downe their heads all the while, and thinke in their hearts, if once they get out, they will come no more amongst such precise fellowes which cannot abide an oath; or where they cannot have their sting and force in their prophane villanies and cursed revelling.

2. Thou mayest hereby hold in the weake, that they bee not scandalized.

3. Thou mayest hold up the hearts of stronger Christians, that they bee not grieved and cast downe with the domineering

mincing of prophanenesse, and out-swaggering rage of Satans Reuellers.

Fourthly, in respect of God Himselfe :

1. That though the daies wherein we live, bee strangely prophane, and desperately naught; and this old age of the world is pestered with all the pollutions, and abominations, which the course and current of all former ages have conveied and carried into it; though iniquitie mightily abound with much tyranny and triumph, and tearefully prevaile in all places; yet I say, that it may appeare, that God hath some to speake for Him. That though Satan, more is the piete, hath innumerable swarmes of knights of the Post, as they say, that are ready at a becke to doe him any desperate service; yet, not withstanding here and there God hath a Champion, who fearelesse of the face of man, dare with an undaunted and holy resolution, defend His waies, and stand on His side.

2. But above all, let that strict charge from Gods owne mouth, (² *Levit. 19. 17. Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him :*) fright and fire every one of us out of our sinnefull silence and cowardlinesse this way, and keene us with resolution and forwardnesse, to a seasonable discharge of this holy duty.

Take notice of a three-fold duty, which lyes upon every Christian in his carriage towards men in their presence, and before their faces : 1. Christian admonition : 2. Christian reproofe : 3. Christian silence, and forbearance in such cases.

1. If a brother bee overtaken with a fault, or some lesse offence, we are to admonish him in the spirit of meekenesse, ^b *Gal. 6. 1.*

2. If hee offend more grievously, wee are freely to reprove him; and not to suffer sinne to rest upon him, *Levit. 19. 17.*

3. If hee bee a sonne of Beliall, a scoffing *Ishmael*, a dog, or a swine; wee are commanded by Christ to say nothing;

Matth.

a Tertul. hunc locum accipit de correptione fraterna, Iudæis huc præcepta. Lib. 4. cont. Marton. ca. 55.

b Non agitibi de irrisoribus cum illis duriter agendum, sed de fratribus, Mart. in e. 19. 2 Sam.

Matth. 7. 6. Neither private admonition, nor brotherly reproofe is to be vouchsafed to desperate sinners or prophane Ruffians, who would entertaine it with crueltie or scurrility.

I I. Observe a sanctified silence; from

Matth. 7. 1, 2.

1. Rash censuring, which is severely censured by Christ Himselfe, and set as a visible Brand upon the face of the Hypocrite. Let it ever bee onely the peevisish povertie of those who are naught, and most obnoxious themselves; of Pharises and false-hearts, to be the greatest finde-faults; uncharitably to entertaine causelesse disconceites, and to passe rash censures against those, who are farre better then themselves, Which they ordinarily doe: because,

1. They were never truly humbled with sight and sense of their owne sinnefull and accursed state. They never trembled, nor were thorowly frightened with the wrathfull countenance of God, for their infinite pollutions and provocations of the eyes of his glory. Their consciences were never awaked out of their dead sensuall sleepe, by the Trumpet of the Law, nor received any speciall and particular illumination from the sanctifying Spirit. In a word, they have no terrour, no trouble, no worke or businesse at home about their owne sinnes, in their owne consciences, and therefore they have leasure enough to looke about them, and are full enough of sinfull curiositie, and unnecessary meddling, to pry and enquire into other mens courses and carriages; of malice and spightfulnesse, to mistake and mis interpret; of pride and peremptorinesse, to proclaime many times with great noise, and selfe-applause, their owne idle malignant forgeries and fancies, for faults of those, who are much more righteous then they. When they looke forward, or any waies about them, they are very sharpe-sighted into the fashions and failings of others; most exact in observing their neighbours waies; Eagle-eyed, to pierce beyond the Moone; to spie the least moate in the Sunne, I meane, the smallest infirmity in the most glorious Saint: Nay, they are of such a refined and sublimated eie-sight, that they can discern some errours and exorbitancies,

bitances, especially in Professours of Religion, which never had any existence. But when they should reflect upon themselves, and turne their eyes to contemplate and consider their owne corruptions, there lyes a great beame of hypocrisie betweene them and themselves; so that they cannot possibly see so much, as those huge mountaines of many crying sinnes, which full heavily presse downe their owne soules towards hell; those numbred swarmes of beastly lusts, which rage remorselessly within their owne bosomes.

2. It is a point of their hypocriticall policie, cunningly, and confidently to impute those sinnes unto others, which are grossely predominant in themselves; that thereby they might purchase an opinion of a supposed innocency, and freedome from the like faults. For when they cry out with great noise and clamour upon other men, they thinke they still the cry, and stop the mouth of their owne sinnes; and labour to fasten a perswasion upon their owne hearts, that sith they, with such confident, and bold faces reprove and censure others, others will not, out of the congruities of a charitable ingenuoussnesse thinke them so shamelesse, as to be justly liable to the same imputations: except some few wiser, and more judicious Christians, who are able by spirituall experience, to discover the depths and mysteries of their hypocrisie; and for such they care not much: for in point of reputation, they relye most upon the common sort, and greater part.

3. It is the naturall humour of an hypocrite, to be supercilious and censorious. Pride is no where more naturally bred, proudly seated, and highly enthroned, as in his heart. And therefore it is his common practise to haunt after estimation, by disgracing and disabling others. Sith hee wants worth in himselfe, hee labours to shine by darkening others, misconceiving that every detraction from other mens reputations, is an addition to his owne.

4. They hold it a point and prooffe of forwardnesse, to bee forward in finding faults. As though the flame of an holy zeale were enkindled in any mans heart, onely to give him light,

light for the discoverie of other mens sinnes, and not as a sacred fire, to burne up the noysome luits which boyle in his owne brest.

Thus, and upon such grounds as these, it is the hatefull propertie of Hypocrites and selfe-guilty ones; and a common marke of their cruell severitie, to wade deeply into the search and censure of other mens wayes, and to gore very bloudily into the consciences of others, whereas they never purged their owne. But true zeale ever casts the first stone at a mans selfe, and pluckes the beame out of his owne eye, that he may better discerne and drawe the moate out of anothers eye: I meane, a sincere heart is ever most censorious and severe against it selfe; most searching into, and sensible of its owne sinnes; prying with speciall curiositie and inquisitiveness, into the endlesse maze of its owne wicked windings and depths of guile. Though it heartily and unfainedly detest all sinne in whomsoever; yet its owne iniquities and pollutions sticke closest, and go neerest, and beget in it a more particular and extraordinary impression of remorse and loathing. The reason is, it hath truely tasted the terrours of a wounded conscience, beene scorched with the secret sense of Gods angry face, and formerly full sorely crusht under the most grievous burthen of innumerable sinnes. It knowes right well, by wofull experience, what bitternesse of spirit, and anguish of soule springs naturally from the retyred survey of scandalous transgressions in cold bloud. It feesles from time to time, deadnesse of heart, lessening of graces, losse of comfort to ensue upon every grosse relapse, or willing fall. It finds too often, to its much grieffe, that if it foster and nuzzle in it selfe any sensuall corruption or secret lust, the Lord will not heare it prayers. It is full well acquainted with the unvaluable preciousnesse of a peacefull conscience and Gods favourable countenance, which it cannot possibly enjoy, if it lie delightfully in any one sinne against its knowledge, &c. This being the experience, exercise, and constitution of an upright heart; it is most angry and displeas'd with, most Eagle-ey'd and watchfull over, most strict and severe against its

its owne finnes. Which home-employment happily hinders and moderates a man from too much meddling abroad. This world of worke within, about his owne soule, in discovering, opposing, and mortifying his owne unruly lusts and rebellions, ties his tongue from being so busie in censuring other mens faults. As therefore thou wouldest have a true testimony of taking thine owne finnes to heart, and having beene sincerely humbled under Gods mightie hand thy selfe, keep a constant and narrow watch over thy tongue: be very sparing in speaking the evill which thou knowest by others: judge no man rashly, out of spleene, humour, passion, pride, prejudice, Pharisaisme, &c. or of his finall state. For all sound Converts and truly mortified men desire and labour to be very charitable, mercifull and reasonable in their censures. Conscioussnesse of their owne corruptions, makes them compassionate towards others in this kinde.

Object. Yea, but some will say, howsoever you put it upon prophane men and hypocrites; yet it is well knowne, your Professours are the onely shrewd censurers, very sightfull, and severe about other mens faults, and are still ready upon all occasions, by their peremptory judging, to send all others unto hell save themselves, and those of their owne sect, as they speake: (And so was the way to heaven stiled many a yeare agoe.)

Answer. This I grant, is many times the prophane mans censure of the true Christian, and therein he discovers himselfe to bee a true hypocrite: for with much bitternesse and malice hee censures sincere-hearted men, to bee censorious, when himselfe is the onely unconscionable Criticke and censorer. Hee reprooves Gods faithfull Ones for reprooving, when himselfe full often amongst his companions, out of a pang of imperious choller, and implacable hatred to holinesse, condemnes for counterfeits, without all ground, or truth, those whom the Lord himselfe justifies for true-hearted *Nathaneels*, and passes sentence of guiltinesse and grosse hypocrisie, after they be cast by a jurie of Ale-knights,

*Non esse alieni
vitz aut temerari-
us iudei, aut curi-
osus explorator,
Bern.*

ARs 28.22.

upon those, whom the Highest Tribunall doth mercifully acquit.

To illighten a little, and rectifie thy judgement in this point of private judging; conceive with mee:

1. First, that all judging and censuring is not censurably condemned: But that when a man with an evill minde judgeth amisse and uncharitably of others for some evill end. Wee may judge the tree by his fruit. If we see a fellow constant and incorrigible in his lewd rebellious courses, evidently infamous for rotten fruites, hanging out in the open sight of the Sunne; as darkenesse, swearing, usury, whoredome, persecuting the power of godlinesse, scoffing Religion, unrighteous dealing, &c. Wee may, leaving his finall doome to the Searcher of all hearts, judge and censure him for the present to bee Gods enemy, and in a most wretched estate. But in such cases, besides just cause, bee sure of a warrantable calling, conscionable end, and no beame in thine owne eye.

○ *Christ judging the Pharises both for life and do-
ctrine, called them*

*Hyocrites, for
contumacy to his Dis-
ciples:*

*Mat. 23. 1, 2, 3
and 16. 1. and
Herod, Foxxe, for
admiration to
others. Luk. 13. 32.
& Math. 7. 5.*

2. Secondly, let us take notice of some differences betweene the true Professors, and prophane mans censuring. It differs, in respect,

1. Of the Object. The principall aime and object of carnall mens cruell disconceits, and bitterest censures, is the zealous Professour. Dogged they are enough many times amongst themselves, about worldly affaires, and maliciously inter-teare one another like wild beasts; mutuall bawlings about earthly things, wrongs, encroachments, underminings, coozening, over-reaching, ambitious contentions, &c. fill their hearts with much gall and greedinesse of revenge, their mouthes with mutuall barking at, and biting one another. But to the people of God, in their Bedlam fits, they are not onely Dogs, but even enraged Divels, and swell with the very venome of Hell, the overflowing whereof doth drowne all private discords. *Herod and Pilate* behaved themselves before like two angry Mastives one against another; but when opportunitie was offered, they pursued Christ with reconciled malice, and united forces. Put up an Hare before two Grey-
hounds.

hounds snarling about a bone, and they will both doggedly concur in the pursuite of that harmelesse beast. It is just so with gracelesse men against Gods Child: and ever the more forward hee is in the *narrow way*, the more furiously is hee persecuted by the spight of tongues. The most resolute for Gods glory, and in good causes, is ordinarily most rayled against, and reviled. The foule spirit of good-fellowship, as they call it, is still foaming out against Gods chiefest Favourites, the foulest censures: That they are hypocrites, humorists, factionists, traitors, pestilent fellowes, and all that naught is. *David* was so charged by *Saul* and his Courtiers: *Jeremy* by the prophane Nobles: the godly *Jewes* by *Hamen*: Nay, *Christ* himselve by the *Scribes* and *Pharisees*: *Paul* by *Tertullus*: the Primitive Christians by the Heathens: and all that will live godly in *Christ Iesus*, must looke for the same portion, the same persecution amongst the men of this world; even to bee molt vile, and contemptible in their conceits and construction. There is no creature that ever God made, not *Satan* himself excepted, which is more maliciously set against and censured, then good men. Neither should any have so bad a name as they, could the hellish mists of virulent tongues obscure and staine the glory of their reputation. If sentence should passe upon the godly at that last and great Day, according to the verdict of them that art not friends or parties, wee should certainly all be cast and condemned, not a man freed and acquit. But blessed bee God, the Searcher of all hearts, the Almighty Protectour of all innocency, who to the shame and confusion of all spightfull opposites, will witness for us at that highest Tribunall; and then at the furthest before men and Angels, will bring forth our righteousness as the light, and our judgement as the Noone-day. *Oh that I had some to heare mee!* saith *Iob*: Behold my signe that the Almighty will witness for mee: though mine adversaries should write a booke against mee, &c. And in this itching humour of mis-censuring the servants of God, the wicked are so wilfull and eager, that rather then they will want matter, they will most basely,

and unworthily snatched from the invenomed tongue of a Tale-bearer; from the slanderous folly of some scurrill Iester, the frothy raving of a greasie drunken Ale-house haunter, nay rather then faile, forge it out of a suspicious selfe-guiltinesse in their owne prophane fancies, and suck it, as they say, out of their owne fingers. But let them know, that when a son of *Belial* censures a sincere Professor, it is as if the darkest nooke in Hell should find fault with the Moone, that great Light of Heaven, for those little spots in her face, whereas otherwise she is a faire and goodly creature: as if the most loathsome dunghill should challenge the fairest garden for unfavourinesse, because there is here and there a weede amidst varietie of other fragrant flowers: as if a worthlesse lumpe of drosse should censure an angell of gold, for want of a graine or two in weight: as if a fellow almost eaten up with the filthy French disease, * should cry out of the danger of a growing Ague in another. For in this case he who as yet is nothing but an accursed lumpe of sinne and lust, damnation and hell, loades with censorious lies that happy soule, which in the fountaine of Christs meretorious blood, is made farre whiter then the Snow in *Salmon*, and fairer then the wooll of the sheepe comming up from washing, though some spots and staines of infirmities and frailties cleave unto it, while it yet dwels in an house of flesh, and Tabernacle of clay.

But now on the other side, the ordinary object of the Christians Censure, is according to Christs rule: those trees which discover themselves to be starke naught, by the rotten fruits, which hange vpon them in the sight of the Sunne. And yet that also must be seasoned with charitie, discretion, seasonableness, freedome from spleene, humour, passion, personall hatred, insolencie, or any other exorbitant distemper. Those Professors prove too often, either utterly unsound, or not so througly humbled, who unmercifully insult either over the damnable estate of those which are without, or uncharitably blaze abroad the infirmities and failings of the brethren, which they ought to conceale; and as the hand fasteneth a salve upon any sore part of the body, and then co-

* Velut si aliquis
 scyillano Hydro-
 pe, vel quolibet
 inmedicabili lan-
 gore constrictus,
 hunc quidem eti-
 am negligat, cum
 verò culpet, qui
 equum in al qua
 corporis sui parte
 non curat nume-
 ren. *Christif.*
 lib. 24. in cap. 7.
 Mat.

vers it; so to apply a plaister of a gentle and mild reproofe, that it may secretly heate, and the world be never the wiser. Ordinarily, so farre as some men are fierce, boysterous, and matter-like in searching out, censuring, and secret-insulting over the falls, frailties, difference from them in some indifferent things, of their fellow-Christians; so much many times come they short in mortification, holy wisdome, humilitie, selfe-deniall, faithfulness in their Callings, &c. and that of those, perhaps, whom they so imperiously disable and undervalue. Commonly, too busi bodies this way, are either dangerously proud, or sinfully politike: proud, and therefore endeavour to raise their owne, upon the ruines of other Christians reputation, better then themselves: or politike; for, themselves being censurable for some grosser infirmities, or scandalous walking, they labour cunningly to finde answerable errors in more noted Professours, that themselves may go more unnoted.

2. In respect of the order. The true Christian ever casts the first stone at himselfe, and first, the beame out of his owne eye; that is, begins with himselfe, searcheth his owne heart, rips up and ransacks his owne conscience, censures his owne waies, condemnes and crucifies his owne corruptions, and abandons all his knowne finnes; and then hee may with a more comfortable calling, *Math. 7. 5.* with more sinceritie and successe censure others. But hypocrites, and those who hate to be reformed, first begin with others, are most prying into other mens carriages, perusing other mens lives, thirstily hunting after, perhaps, by the helpe of many dogged spies, and fawning Spaniels, the falls and faults especially of Professours; (for there is the kindly triumph:) ever tampering and mediing with their notes; but have never any leasure or pleasure to look into their owne rotten hearts, and rebellious courses. The reason of this difference may bee this: Every godly man, together with the power of grace, puts on an holy bashfulness, and ingenuous modesty; that hee would be foulely ashamed, and could not with any face charge others with those crimes, which hee should allow

a Non generaliter peccata omnia prohibuit iudicari, nec profus, omnibus istius rei abstinuit potestatem: sed his profecto solis, qui quos flagitis abunde innumeris, alios de levissimis quibusque delictis tota temeritate condemnant. Chrysost. hom. 24. in c. 7. Mat.

in himselfe. But hypocrites weare maskes, vizors and who-
rish foreheads; they will hardly blush, or be ashamed at any
beastly carriage, especially bringing in pleasure or profit;
much lesse for seeming holy by their strictnesse and severitie
against other mens faults, though as full of lewdnesse and lust
themselves, as the skin will hold. How often may wee heare
imperious Pharises mangle and martire a good mans good
name, for some lesser infirmitie, who never learnd to mourne
for, or mortifie any one of those many grosse corruptions, and
secret villanies, which reigne in themselves.

3. In respect of the manner. Selfe-guilty Pharises are
wont peremptorily to passe their rash censures upon the
more righteous then themselves, with much malice, pride,
scornefulnesse, and prophane insultation: but the seasonable
censures of truly humbled Christians, ought ever to be
mingled with much mercifulnesse, commiseration, sensible-
nesse of their owne infirmities, and love.

4. In respect of evidence and truth. Prophane mens cen-
sures of Gods servants are many times not onely ground-
lesse, causelesse and false; but also prodigiously absurd, and
utterly impossible, without any shadow or shew at all of
likelihood. The enemies to Christs ministry confidently cen-
sured him to have a Devill, in whom notwithstanding the
fulnesse of the God-head dwelt bodily. *Tertullus* judged *Paul*
to be a pestilent fellow, when he was the most precious man
upon earth. *Elisha* was accounted a troubler of Israel; who
was in truth the very Chariots and Horsemen of the same.
The Princes suggested to the King, that *Jeremy* was a traitor
to the State; from which he was so farre, that hee desired his
head to be turned into waters, and his eyes into springs of
teares, that he might weepe day and night for the desola-
tions of it. Proportionable for monstrousnesse of falshood,
are many and many censures passed upon Professors at this
day. Opposites to the power of godlinesse are so impudently
perverse, they commonly cut conditions unto others, out
of the cursed corruptions of their owne rotten hearts.

But now on the other side, Gods people must be very care-
full.

John 7. 26. and 8.
48. 52. & 10. 20.

Coloss. 2. 9.

Ier. 38. 4.

Mali est mentis,
mali moris, affin.
gere mihi mores
tuos.
Mali alios de suo
assumant ingenio.

full and tender, what conceits they entertaine, and what censures they passe upon others. They are bound by the Lawes of divine love, to conceive and speake the best of every one, untill his words, ordinary carriage, open prophannesse, and fruits of the flesh, clearly convince the contrary; to construe and interpret all things in the better part, so farre, as they may with good conscience, without prejudice to the truth, or impeachment of Gods glory. They ought to bee so farre from greedy apprehension of imaginary matter, or violent wresting of mens words, actions, and behaviour to the worst sense; that if matters bee but probable, poized with equall circumstances, and with even weight of reasons interpretable both waies, they are ever to suffer their conceits and censures to be carried the more charitable way. They ought to be so farre from censuring others without ground, truth and prooffe; (which is the ordinary practise of most men) that they should never speake the ill they too certainly know by their brethren, but with fearefulnesse, as it were, and some kind of enforcement.

5. In respect of the end. The ends why Pharises and Good-fellowes, as they call them, entertaine many groundlesse disconceits, and thereupon exercise such censoriousnesse against holy men, are such as these:

1. To bind up their bleeding soules in the meane time with a palliate cure, as they call it; to procure some temporary ease to their hearts, against the ceecks and bitings of their guiltie consciences. For when consideration in cold bloud of their impenitent courses, and of their certaine walking in the broad way, by reason of their owne sensuall libertie, and much company, doth sting them with remorse, they have recourse to the ill opinions they have conceived of the best men; and thereupon thinke within themselves, and take occasion to say unto others; What need we take these things so much to heart, or trouble our thoughts with necessitie of more strictnesse? Are not those, who goe for the godliest, and are accounted the prime Professours, such and such men? Have not they also their infirmities and follies, though

they guild them overwith goodly shewes, and pretence of zeale? Hereupon they somewhat asswage the secret slavish smart of their now and then wounded consciences, and walke more merrily towards their eternall perdition. For a settled disconceit of a Christian harboured and applauded, is a strong naile to fasten an unregenerate man to his owne waies, and a mightie barre to keepe him out of a gracious state. Sensualists are so strangely bewitched by Satan, that hee first causeth them to forge in their owne braines, or take up from a spightfull tongue, some lying tale of a good man, and then after makes it his meanes to keepe them with securitie and contentment in the kingdome of darkenesse, and to stand in everlasting opposition to the waies of sinceritie, and salvation of their soules.

2. To make by an affected libertie and severitie in censuring others, the maskes of their owne hypocrisie, lesse markable. For by their fained triumphs, and imperious insultations in this kind, especially upon fresh newes of some Professours scandalous fall, they would have the by-standers to conceive, that howsoever they bee not so precise and forward, or make so great a shew as others; yet they are fully as honest men as they, and may, perhaps, step into heaven before them.

Chap. 2. 15.

3. To wreake their spight upon the children of Light; who are ever eye-fores and heart-fores to all sorts of sinners, *Hee*, meaning the righteous man (saith the Authour of the Booke of Wisedome, though Apochryphall, yet ancient) *is grievous unto us, even to behold: for his life is not like other mens, his waies are of another fashion.* And it angers them at the very heart-root to consider, that whereas, they hope, and hold themselves sufficiently qualified for Heaven; yet the righteous mans forwardnesse, zeale, and living of another fashion, if ingenuousnesse dispell the mist of prejudice, clearly remonstrates to their owne consciences, and proclaimes aloud to all spiritually understanding men, that in truth, and upon tryall, they are in the state of wretchednesse, and of the family of Hell. Hereupon it is, that they labour might and maine,

maine, with many disgracefull censures, to dimme the glory of his goodnesse; and, if it were possible, by publishing their owne malicious surmises, others slanderous tales, or spitefully aggravated frailties, to pull him backe, at least, in opinion of their favourites, and dependants, to the same meature of infirmities, and pitch of impietie with themselves.

But now the ends, which humble Christians propose unto themselves of just dislikes, and seasonable censures of un-sanctified men, are briefly such as these:

1. To preserve their thoughts innocent from accessarinesse to sinne, by a secret invisible allowance of it in other men; and their tongues from cowardly silence, when they have a calling to disgrace it.

2. Lest a Knave goe for an honest man, and hypocrites deceive true-hearted *Nathaneels*.

3. Lest the power of Christianitie, wherein Gods glory is highly interested, suffer, and be undervalued. For instance: Thou hearest sometimes a fellow notoriously branded with some infamous sinne, yet so spoken of by some dawbers with untemperate mortar, or at least by ignorant worldlings, as though his present condition were tolerable towards God, and hopefull in respect of salvation, by reason of some other good parts, for which they praise him: In this case, if the understanding Christian hold his peace, the by-standers may be so farre scandalized and mistaken; as to conceive and collect, that a man may lie in a sweet sinne, and yet live in Gods favour; that the pleasures of the World, and peace of conscience may consist together, which are as incompatible as Heaven and Hell. And why should not that silence bee sinnefull, which suffers an open knowne prophane man, to carry away the reputation of one in the right way; (if there be time and place for a seasonable, wise, and charitable contradiction,) as well as that, which suffers one which is true of heart, to be charged with hypocrisie?

2. Secondly, bee silent from slandering, backbiting, selfe-accusing: Heere I will say nothing of downe-right forging, and fastning a false crime upon an innocent, which is the most

most pestilent and palpable, and other grosse kinds of this very soule sinne : (for so it is indeed, howsoever to a carnall eye looking upon it, painted with the colours of commonnesse, and selfe-love, thorow the false glasse of these corrupt times, it appeares not so ougly. The very Casuists and Schoolemen, none of the precisest Divines, I am sure, doe deservedly vilifie it with a brand of hainousnesse, farre above theft; as they may well, both for a greater breach of love, preciousnesse of object, uncomprehensiblenesse of losse, difficultie of restitution, concurrence of many sinnes, consequence of much ill, &c.) I say, I will bee heere silent of the grosser sort of slander, because of them, Gods children are for the most part more easily sensible, and ordinarily watchfull : but let me a little advise and awake thee to further inspection of the present point, lest sometimes even in telling the truth, thou be intangled in the briars of this base sin, and justly incurre the fault of a false accuser, which thou maist many waies : (For detraction, to speake Logically, doth not formally consist in the diminution of the truth, but in the denigration of a mans good name.) 1. By discovering secret infirmities, which love, that covereth a multitude of sinnes, would have concealed. It is a base ambition, and most unworthy the noble magnanimitie of a Christian heart, to hunt after, and purchase an opinion of precedencie in graces, and zeale, by the disgrace of another, perhaps every way, save onely in the censurers owne over-weening conceit, better and more worthy then himselfe. When thou hearest a man worthily magnified, for eminencie of parts and spirituall worth, be it farre from thee, or any that ever tooke sinne truly to heart, to come in with a *But*; onely because out of a pang, or rather predominancie of privie pride, thou wouldest gladly bee noted for a *None-such*, and passe for the matchlesse Professour. Let it ever bee the propertie and veine of vaine glorious Pharises, to raise their reputations, and sometimes themselves, but with execrable villanie, upon the imaginarie ruines of good mens innocencies; and to hold every insolent detraction from other mens sufficiencies,

encies, an addition to their owne. 2. By drawing out of other mens words, actions, and behaviours, upon the suspicious racke of a busie wit, aimes, insinuations, and intentions, which the Author never dreamed on; and by fathering upon them such inforced sinister senses, and wrested crooked constructions, which an ingenuous impartiall Expositour could never possibly extract. It is the easiest thing of a thousand, for a malicious minde, to soile the glory of the bravest and most beautifull actions, with ill and wrong interpretations and surmises of By-end. (For the pride of a mans owne disdainefull nature, and the Divell himselfe, are ready Mid-wives at such monstrous conceptions and bastard-births.) There is some truth in that hyperbolicall speech of him, who said; *Let any man present mee with the most excellent and blamelesse action, and I will oppose it with filthy viciious and bad intentions, all which shall carry a face of likelihood.* Vpon this very point, Tribunals of Justice, which hold more upon policy than piety, especially of private spleene embitter their judiciary power against the party, too often strangely blind the common peoples eyes, and doe a great deale of wrong. A wicked wit, and wide conscience, mounted on horsebacke amongst a number of Princes, walking like servants upon the ground (the Epidemicall disease of these worst and most ulcerous times) upon this advantage, many times worke a world of revengefull villanie. But howsover it bee easie, and too ordinary, for blacke tongues to blast and staine by wresting and wire-drawing the beauty of the best actions with malicious mis-constructions; yet it is villanous and base. To let lawes of divine love alone; even the light of Reason led wise men to this resolution, as appears by their^a rules of Law; *That in doubtfull things, wee must ever pitch upon the more favourable construction.* Wee are to be so far from a greedy hunting after a spightfull mis-interpretation of mens speeches, and violent wresting of their actions and carriage to the worst sense; that if matters be but probable, poized with equall circumstances, and with even waight of reasons interpretable both waies, wee are ever

^a Semp̄ in dubiis Benigniora praeferenda sunt, de diver Reg. Iuris, in re dubia benigniorem interpretationē sequi, non minus, iustus est, quam tutius, *Ibid.* 164.

ever to suffer our conceits and censures to be carried the more charitable way. 3. By adding unto the truth, or detracting from it, or intermixing false adulterate Gloses, or some impertinent *Parenthesis* of a mans owne. Christs false accusers were deeply and damnably faulty this way. And in this kind, many, who are their Crafts-masters, as they say, in malice, will first of all give good men in their absence their due and deserved attributions, with many magnificent and plausible speeches; * but afterward at the cloze, promising some formall counterfeit protestation and Pharisaicall Preface, as, *I am very sorry to heare it: I would it were otherwise,* come in with a *But*, sleepe in the very gall and vineger, which bites most bitterly, and cuts like the sharpest razour. As thus: A man of very good parts, great worth, extraordinary endowments; But something proud. He is one, that is very well reformed of late, of much knowledge, and growne marvelously forward in Religion; But a little covetous. And thus they speake, not out of any love unto the party, impartialitie of censure, or that the imputation is true: but out of a cunning trick, to bring their owne credit to their owne doore; a perverse humour of measuring another by their owne foote; an envious impatiencie of being surpassed in any sufficiencies; or rather then all this, from a base, an irregular and dunghill desire of having the best men, especially every forward Professour, branded with one notorious *But* or another. For hypocrites, and enemies to Gods grace, would, rather then their lives, have the lives of all Gods people stained with some grosse sinne. Rather then faile, they will fasten upon him many a lewd slander that way, hammered onely upon the forge of falshood, and by the midwifery of malice in their owne crafty pates, or broached upon an Ale-bench, or snatcht from the distempered tongue of some pedling Tell-tale, whence they may supply themselves with imaginary matter, both of insolencie, and triumph against forwardnesse and zeale, and also nourish a Pharisaicall perswasion, that howsoever there may bee a profession, and shewes to the contrary, yet others are so corrupt and censu-

*Pessimum inimicorum genus, laudantes. Tac. r. in. v. 24. Agricola p. 679.

Some men are praised maliciously to their hurt, thereby to stirre envie and jealousie towards them.

cenfurable as themfelves. 4. By relating all the truth, the whole truth,^a and nothing but the truth: but^b either with a malicious and spitefull heart towards the partie; or in a contemptuous, scornfull, and insulting manner; or to a lewd end, and upon purpose to bring into hatred and difeftimation; or fome way or other, without any warrantable and comfortable calling thereunto.

Heere therefore it will be feafonable, for helpe and direction againft this more plausible, but alfo peftilent kind of flandering, to tell you, that telling the evil that is true of another, in his abfence, doth brand you with the guilt and ftaine of Back-biters, fave in fuch cafes as thefe.

1. Firft, of profit, and good to the party abfent. For inftance; Thou informeft thy friend of a third man; telling him, that hee begins to breake out into bad courfes, ill company, infamous haunts and houfes; and fo procedeft to a more particular and punctuall difcovery of his lewd pranks and exorbitant carriage: but all this purpofely for the benefit of the party. And therefore thou intreateft thy present friend, that he would interpoze, ingage, and improve the utmoft of that power and intereft which hee hath in his affections, dependance, or fome neerer relation, for his reclaiming and amendment.

2. Of expediencie for him that heareth: when hee is any way in danger of injury or infection, from the cunning, or corruption of the partie fpoken of. For inftance: Thou difcerneft and obferveft fome flie, fmooth companion, under a cloake of Profeflion, and formall colour of conformitie to the beft things, to infinuate into liking & acceptation with thine unfufpecting Christian friend: whereupon thou forefeeft, that if he goe on without notice and discoverie, and get once within him; a thoufand to one, at length hee will either cunningly prey upon him, or curfedly betray him. Now in this cafe, thou mayeft lawfully lay out fuch a Counterfeit in his colours, and for prevention of the mifchiefe which might enfue upon fuch a dangerous infinuation, difcloze unto thy friend his hollowneffe and halting, and that lewydnelle and knavery

a It is not lawfull to fpeak the evil we know by another, though it be true, except we have a Calling.
b Doeg played the dog againft David, in all, or fome of thefe refpects.
c We muft fpeak the truth in love.
 Ephes. 4. 15.

knavery which he guilds over in the meane time, with a vaile of seeming, and vernish of hypocrisie; but is wont when once he hath attained his end, or acted his villany, to throw away his vizor. For such fellowes there are abroad in the world, who purposely mixe and joyne themselves with Gods children, hang upon, and adhere unto true Christians, as men from whom by reason of the singlenesse of their hearts, and charitable unsuspectingnesse, they may either directly or by accident sucke out the greatest advantage.

3. Of necessitie for him which speaketh: That he may be preserved from guiltinesse and accessarinesse to the sinne, which by silence and saying nothing, he should incurre and bring upon himselfe. For instance: There comes to thy notice some notorious villanies, which concealment and impunitie would mightily animate, and easily transport to further excesse and outrage; but seasonable advertisement given to authoritie, as to a Magistrate, Minister, Tutor, Father, Master, Governour of Family, might bee, a meanes to cut the knot and heart of such cursed good-fellowship, and stay the torrent of that scandalous insolency: In this case, thou hast a calling to reveale, informe, and implore superiour assistance for suppression of sinne. And therefore those of the house of *Cloe* did well to certifie *Paul*, of the disorders and dissensions amongst the Corinthians: And *Pauls* sisters sonne, to acquaint the chiefe Captaine, with that devillish plot of desperate conspiratours against *Paul*. Otherwise, both thou and they, by cowardly and cruell silence in such cases, might in some sort, justly incurre the guilt and accountablenesse even for other mens sinnes so unhappily concealed.

4. Fourthly, when a seasonable, warrantable occasion is given thereby, of performing some Christian duty, as

1. Of instruction, and forewarning to others; thus, or in the like manner: Thou hast a friend, whom thou seest, and fearest is entring a licentious course, which at length is like to breed his confusion; Whereupon thou tellest him, what such or such a man, just as he begins; from contempt of
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the World, prophanation of the Sabbath, disobedience to Parents, fell fearefully into a desperate knot of lewd companions, then to Ale-house haunting, after, to gaming, at last, to the gallows: and therefore thou adviseft him to take heede in time: to let such wofull precedents of sinne and shame stand still in his eye, to stay him from breaking his necke at the bottome of the same staires: for if hee continue the reines but a while longer upon the necke of his rebellious nature, and still hold on so desperately with such wild colts, the divels Dromedaries to the same excesse of riot, hee shall find no more power in himselfe to stay, untill from the height of sin, he fall into the bottome of hell, then a man having begun to runne downe the steepest hill, can stop before hee comes at the bottome. He that layes his foundation with fire-worke, must looke in the end to be blowne up; he that premises prophanesse and rebellion, shall be sure to conclude in cursednesse and confusion.

2. Of praising God for the ruine, and rooting out of some implacable impenitent^a persecutor; thus, or in the like manner; A remarkable vengeance hath seized upon such a scornfull carter, who hath bene a perpetuall bloody Goad in the sides of the Saints all his life long. Vpon which occasion thou discoverest unto thy friend many passages and plots of his crueltie and hate against the Kingdome of Christ and his precious people, and that purposely to minister matter also unto others, of more heartily magnifying the Glory of Gods Justice; which at length hath happily strooke downe *Antiochus* with an incurable, and invisible plague; eaten up *Herod* with vermine; made *Pashur* a terrour to his friends; *Zedechiah* to runne from chamber to chamber to hide himselfe. For you must know, that the hearts and tongues of all good men, and friends to the Gospel, are wont to bee filled with much glorious joy, and heartiest songs of praise, at the downefall of every dogged opposite, when the revenging hand of God, not without speciall terror, hath tumbled from the top of malice and pride any Antichristian and enraged enemy. So the Iewes feasted, after *Haman* was hanged.

^a Non desunt Ecclesie persecutores etiam in hoc tempore, quando tranquillitas videtur Ecclesie: quia verum est illud, Omnes qui volunt pie vivere in Christo, persecutionem patientur. Non patris persecutionem, non vis pie vivere in Christo. Augus. in Psal. 54.

hanged. But in such cases looke unto thy heart with extraordinary watchfulnesse and search : That he be an enemy indeed, I meane, to Christianitie; that thou do it not out of spleene, humour, faction, personall enmitie, for the destruction of the creature or the like : but simply and sincerely out of zeale to the glory of Gods Iustice, prosperitie of the Gospel, and peace of the Church. Otherwise, in stead of a Christian dutie, it will proove to thee a cursed crueltie.

3. Of Prayer, Thus, or in the like manner : Thou art acquainted with the secret plots of some plausible Tyrant against the people of God, whose words perhaps may bee as soft as Butter, or Oyle, and outward deportment promiseth faire; but his thoughts and invisible intendments against the better side, composed all of blood and bitterness, of Gall and Gun-powder; wherevpon, as occasion is offered, thou unmaskest his malice amongst thy Christian friends, to the end that they may communicate, and contribute their prayers for the confusion & infatuation of all his devillish depths and devices of hell. Teares, patience, and prayers, were ever the defensive weapons of Gods people. Let Powder-plots, Parisian Massacres, invincible Armadoes, slaughtering of Kings, and such like horrible and hellish combustions, brand with an everlasting staine of crueltie and blood, the Popish religion and persecutors of Heavenly Truth : But let the sonnes of the Gospel bee ever content to confront and beate backe, the implacable rage of all Gods enemies, and haters of sinceritie and grace, onely with the cutting edge, and sharpened point of fervent prayer. Which weapon they may discharge three waies : 1. Indefinitely, against all desperate enemies to God, his Church, and Gospel, without intimation, so much as by thought, of any particular persons. So David, Psalme 129. 5. *Let them all bee confounded and turned backe, that hate Zion. Deborah, Iudges 5. 31. So let all thine enemies perish, O Lord: but let them that love him, bee as the Sunne when hee goeth forth in his might.* 2. Conditionally, when they perceive some insulting *Shebnaes*, and insolent *Hamans* to persist and hold on persecuting the Saints, and opposing the

the power of Godlinesse; they may entreate the Lord, if they belong unto him, to humble them in their places, and give them repentance; but if hee purpose to give them over finally to a Reprobate mind, and to the impetuous rage of their owne cruell dispositions, to cut them off, and utterly confound them, that they bee no longer a burden to the Church, and vexation to his people. 3. Abtractively; against their extreme oppressions, and malicious plots, without any relation at all to their persons. So *David*, 2 *Sam.* 15. ver. 31. *O Lord, I pray thee, turne the counsell of Achitophel into foolishnesse.*

Or thus: Thou observest some one to have continued long a worthy and noted professour, but now unhappily beginnes to fall off from his former forwardnesse, to grow slacke and negligent in family duties, cold and cowardly in good causes, heartlesse, and hanging downe the head in godly company; to dis-regard, and underprize the powerfull meanes; to entertaine but ordinary affections, if not some kinde of strangenesse towards other professours, especially of greater eminencie and acceptation for their grace; to suffer immoderate employment and intanglement in the world, to waite his heavenly mindednesse; so that in all likelihood God will shortly give him over unto some scandalous fall, as a punishment of his backe-sliding: whereupon thou discoverest unto thy Christian friends his declining state, onely that they may joyne with thee in prayer, that the Lord would bee pleased to stay him in time, and re-establish him in his first love; lest by his further falling, the credit of the Gospel also receive a bruise and blemish, profession bee ill spoken of, and the enemies of sinceritie blaspheme.

4. Of vindicating the power and truth of Religion from the mistakings of Ignorants, and Under-prizers. Thus, or in the like manner; Thou art in company where thou hearest a meere civill man, or formall Professour at the best, whom the Church never discovered, or acknowledged to bee any of Hers, and thy selfe canst averre out of thy certaine
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particular knowledge, that hee never set himselfe to seeke God with any conscience or constancy; but is utterly unacquainted with the mysterie of godlinesse, family-exercises, sanctification of the Sabbaths, contribution to the Saints, exercises of mortification, selfe-deniall: I say, thou hearest such a man condemned for his Religion, forwardnesse, and the feare of God, which commendation, if hee carry away without contradiction, the rest of the company may bee very greedy to apprehend such a president, and resolve not to passe his Pitch of profession, as unaccompanied with such paine and precisenesse; and yet approved by wise and understanding men, as hopefull and comfortable. Now in this case, it may concerne thee, but with as much wisdom, discretion, and charitie as thou canst possibly, to disroabe such a fellow of his undeserved attributions, and the reputation of that holinesse which he never had; lest both the By-standers bee heartened to come short of Heaven, and the power of Christianitie bee disparaged by an ignorant and hurtfull under-valuation.]

^a Linguam habes, non ut alios salibus tuis mordas, sed ut Deo gratias agas, &c.
Chrysost. in Epist. ad Ephes. cap. 5.
Serm. 17.
& Lam. 3. 63.

3. Thirdly, bee silent from all unsavoury communication; as lying, swearing, prophane, foolish, filthy ^a jesting; jesting out of *Scripture*, mocking and making Gods people as ^b Musicke at feasts, merry meetings, and cursed conventicles of Good-fellowship; and such other rotten, ribald and Bedlam talke; which, because they are the knowne and proper language of the sonnes of *Belial*, the dung, froth, and damned evaporation of drunken wits; Christians, whom alone I labour to direct in this point, are not in such danger of, and therefore I have nothing to doe with them at this time.

II. Pray for, and practise an holy and discreet dexteritie, to divert and draw from prophane and wicked, or too much worldly and ordinary talke, to more savoury conference, and heavenly discourse. Me thinkes, it is great pittie, that Professours should ever meete without some talke of their meeting in heaven, or of the blessed meanes and wayes that leade thereunto, before they part. Yet many times,

times, (such a deadnesse and dampe of zeale, and heavenly-mindednesse, haunts even the holiest hearts in these unhappy daies of securitie and forme) worldly matters, Talke of others, or some more remarkable accidents and affaires abroad, speculative curiosities, some ceremoniall unseasonable controversies, or other such like impertinencies in one kind or other, take up and ingrosse, even from Gods children, too much of many golden seasons, which might preciously serve, by their mutuall divining with more Christian edifying discourse into the great mysterie of godlinesse, and walkes of Christianitie, to nourish and increase amongst them much spirituall warmth, comfort, and resolution against all ungodly oppositions, and to build up one another in their most holy Faith, acquaintance with temptations, experimentall knowledge, more comfortable walking with God, &c. To confront this common mischief and Mar-conference at Christian meetings, come unto them prepared, as I advised before; page 86, 87. But if the company bee contrary-minded, and un-inured to the language of Canaan, exercise and interpose all thy wit, courage, authoritie, and eloquence, to draw them from the dunghill of rotten talke: and by a wise plausible diversion, and modestly over-ruling transition, carry the current of their present discourse, all thou canst, towards some Heavenly good, and spirituall end. 1. To which end, observe, and apprehend all opportunities and occurrences, which may miniter matter of digression into divine talke; and acquaint thy selfe with the Art of abstracting sacred instructions from the booke of the Creatures and busineses in hand. It was the practice of our blessed Saviour: Vpon mention of bread, *Matth.* 16. hee prest upon his Disciples, a disswasion from the Leaven of the Pharisees: when hee observed, *Iohn* 6. a number of people to throng about him for more miraculous bread, hee digressed into a most heavenly discourse of the food of life. Vpon occasion of drinke being denied him by the *Samaritan* woman, *Iohn* 4. hee forgetting his wearinesse, hunger and thirst, labours to al-

lure her to the well head of everlasting happinesse. 2. Have ever in a readinesse some common heads, of more stirring and quickening motives to mind heavenly things: as the cursed condition of our naturall state, the incomparable sweetnesse of Christian waies, the vanitie and vexations of all earthly things the uncertaintie and miseries of this short life, the everlastingnesse of our second state in another world, the sudden execution of Gods fierce wrath upon some notorious ones even in this life, especially those, which are freshest in memory, and lateliest done; the terrours of death, the dreadfulnessse of that last and great Day drawing on apace, the horrors of a damned soule, &c Mention of these things, many times will strike full cold to the heart of the most swaggering and sensuall *Belshazzar*, the most raging and roaring companions, and drive the most confident and domineering worldling into his dumps. Talke then of these terrible things, may by Gods blessing prepare and soften sometimes the hardest hearts for some thoughts of remorse, and more heavenly impressions. 3 But above all, get into thine owne heart an habit of heavenly-mindednesse by much exercise, entercourse, and acquaintance with God, in powring out of thy soule ever and anon before him, in renewing and recovering thy peace, and comfortable accesse unto him upon every fall and checke of conscience, in often contemplation and foretaste of the inexplicable sweetnesse, glory, and eternitie of those Mansions above; in diving into the secrets of his Kingdome by the helpe of humblenesse and godly feare; upon the most sweet and soule-fating daies of humiliation, mortifying visitations of troubled and afflicted consciences, often conferences with humblest and best experienced Christians, &c. By private employment of thy soule in solemne reflections upon it selfe; fruitfully recounting with what varietie of traines it was long detained in the state of darkenesse; with what delays and tergiversations, lets and assaults it met in its way to light; what bitterness and terrours it passed through in the pangs of its new-birth; the tentations incident to its infancie in grace, progresse

gresse and growth in severall graces, and the whole body of Christianitie; relapses, desertions, their discoveries, recoveries, with all the meanes and circumstances: In a word, by a punctuall observing how God deals with it every day. Be, I say, thus blessedly busied at home in thine owne heart, and thou shalt finde thy selfe much more pregnant and plentifull in holy talke when thou comcest abroad. Wee are most apt and readiest to poure out our selves in publike, according to our private provisions, and the most predominant discourses of contemplations of the minde. The conferences of free and unreserved spirits are ordinarily nothing else, but the clothing of their ordinarie mentall conceptions, and heart-secrets with familiar formes of spech. Men for the most part, speake most, and most willingly of those things they mind most. I advise thus in this point, that thou mayest bee habituated and heartned with resolution and delight, in the art and exercise of putting forward good talke; or of diverting and drawing towards better in case of the contrary. Otherwise, thou shalt never bee able to hold out with constancie and courage, to crosse many times the generall mirth of the company, to put worldly wisemen out of their element of all earthly talke, to draw worldlings, which goes most against the haire, to heare of heavenly things.

VIII. Surely throughly before hand with the glorious Lampe of the Word of Life and Truth; watch over, narrowly with the illightened eye of a tender conscience, and ever punctually manage, and conduct with the particular light of spirituall prudence, every action thou undertakest, or that shall at any time passe thorow thy hand; of what kinde soever it bee, whether naturall, recreative, civill, of mercy, Religion, &c.

To which particulars, before I descend, let mee commend unto thee, and premise this Principle concerning actions in generall.

Every truly commendable and comfortable action, consists of an absolute integritie of all concurrents and requisits. Or thus: That which is good and lawfull, must be entire

Bonus non consistit nisi causa bona: malum ex quolibet vicio. Non est adus bonus simpliciter, nisi omnes bonitates considerentur: quia quilibet singularis defectus causaliter malum: bonum autem causatur ex integra causa. To do a good work, the concurrence of all circumstances is necessary: but the want of one only, is sufficient for a ill. Thus the Schoolmen though a rotten generation of mongrel Divines, yet now and then let a truth fall from their pens. Aqu. 1. 2. q. 10. Art. 4. ad 3. Ceter. Hist of the Council of Trent. lib. 2. pag. 196.

circ. I mean it in that sense, as our Divines speake of sanctification, which if saying, say they, must be perfect and entire, though not in respect of degrees, yet in respect of parts. Every part and power of body and soule must have its part of sanctification, though no part his full perfection and all degrees, before the dissolution of our earthly tabernacles. Proportionably in the present point, though some mixture of infirmities and imperfections will cleave unto the face of the fairest action (an absolute and untainted purity is incompatible with this unglorified state of mortalitie;) yet notwithstanding, every severall ingredient must bee attended, and tempered with its owne particular goodnesse and honestie, and seasonable conformitie to the whole; or else the whole action howsoever right in other respects, is utterly robd and disrobed of all true splendour, acceptance and grace. A little leaven sowres the whole lump: one noxious hearbe brings death into the pot: The goodliest deede or dutie is quite perverted and impoysoned, by the enormities of any one particular requisite. We say truely, in the Schooles; *The conclusion ever followes the worst part*: Semblably in morality, the iniquitie, defect, and exorbitancy of any one ingredient, denominates the whole action naught.

In every one of thine actions and undertakings, looke ever, if thou looke for comfort, that every concurrent bee justifiable, that every ingredient bee gracious, and bring his *probatum est*. For instance:

1. It must bee good in its owne nature, and warrantable out of the Word; by which all things must be sanctified unto thee. 1 *Tim.* 4. 5. as a good servant will venture upon nothing but what hee knowes will please his Master. Otherwise, let the person be never so pleasing unto God, his intention never so good, his heart never so zealous, the meanes, circumstances and end never so excellent, yet all is naught. Worshipping Christ in a Crucifixe is naught in its owne nature, abominable, idolatrous, condemned in Gods Law, *Exod.* 20. 4, &c. And therefore, bee it done with never so great devotion and good meaning, with never so much popish

popish dawbing, or goodly pretence whatsoever, it is still cursed and damnable.

2. The object, whereabout the action is exercised, must be qualified according to the rules of Religion. Almshouses, and Doles of charitie, are sweet and acceptable sacrifices unto God. But amongst other cautions and considerations to season them, the parties that are to bee made partakers thereof, are to be singled out with all godly discretion.

1. The true wants of a religious Professor, should in the first place be the principall and most mooving object, to draw bounty from a truly charitable heart: according to that *Galat. 5.10.* *As wee have therefore opportunitie, let us doe good unto all men, especially unto them who are of the household of faith.* 2. In the next place, the lame, the blinde, the sicke, the aged, the trembling hand, or any that God hath made poore.

3. Any whosoever in a case of true necessitie and extremitie, whatsoever the partie hath beene before: for there not the man, as it were, but the common state of humanitie is relieved. But now, if for such a purpose, thou makest choise of a sturdy begger, idie *rogue, canting companion, the shame and plague of this noble Kingdome; thou doest not onely deprive thy selfe of the comfort and honour of a truly charitable deed; but thereby incurrest a great deale of guilt, by encouraging and nourishing idlenesse, filching, many strange unknowne villanies, nay even an execrable irreligious Paganisme in such lewd, lazy drones, unprofitable burdens of the earth, and intollerable caterpillers of the Common-wealth. *For such (saith a worthy Divine) as turne begging into an Art and occupation, they are by order to bee compelled to worke for their maintenance, which is the best and greatest almes.*

The object of thy speciall, intimate, and dearest love, must bee the Christian, even the poorest professour of Religion, not the compleate Carnalist, or most magnificent Worldling.

3. Thou must also looke unto the matter, else all may bee mard. For instance: The matter of thy bounty and beneficence, must be thine owne goods got lawfully, not formerly

merly hoarded by Vsurry and wrong; otherwise it will but prove, in respect of divine allowance, but an abominable sacrifice ^a: for many times, that *which is highly esteemed amongst men, is abomination in the sight of God*, Luke 16. 15.

^a Eleemosyna

cum iniquitate
acquisita abomi-
nabilis est coram
Deo; & acceptum
ei, quod fideliter
fuerit acquiritum.
Aug. rom. 4. 1. art
2. 142. 344.

De iustis labori-
bus facite eleemo-
synas. Non enim
corrupturi estis
Iudicum Christi,
ut non vos amittat;
cum pauperibus
quibus tollitis.

Nolite velle ele-
mosynas facere,
de favore & usuri-
is. De verbis
Dom. Ser. 35.

Sed ait mihi rap-
tor rerum aliena-
rum,

Agapem
facio, inclusis in
carcere viduum
mitto, nudos ve-
stio, peregrinus
suscipio. Daete
putas: tollere no-
li, & dedisti. Cui
dedisti, gaudeo;
cui abstuleris,
plorat. Quem du-
orum illorum lau-
diturus est? Deus?
Dicis ei cui dedi-
sti, gratias age,
quia accepisti: sed
alius tibi ex alia
parte dicit, Ego
gemo, cui abdu-
listi; et pene to-
tum tulisti. & os-
tium illi, dedisti.
Si totum, quod
alteri abstulisses,
egentibus dedisses,
nec alia opera diligit Deus. Liber. 50. Hom. 7. Bonus usus non iustificat injuste
acquisita. Mar. 10. 7, 8.

3. The person must bee pleasing; the actor accept-
able unto God: Otherwise his best and most bountifull
deedes, are at the best but beautifull abominations: Services
most sacred in their owne nature, as Prayer, hearing the
Word, receiving the Sacrament, &c. are from him, and the
altar of his un sanctified heart, but as the *offering of swines
bloud*. If thou be not justified by faith, and accepted through
Christ, all thy actions, naturall, civill, recreative, religious;
whatsoever is within thee, or without thee, the use of the
creatures; all thy courses, waies, and passages, are turned
into sinnes and pollutions unto thee, enlarge and aggravate
thy woe and damnation: Even the *sacrifice and whole way of
the wicked, is an abomination to the Lord*, Prov. 15. 8, 9.
The Pharisee, *Luke 18.* was not a button better for all his

prayers, fasting, &c. nay, by accident more accursed; I
meane in respect of any gracious entertainment with God,
who was not pleased with him, in Him, in whom He is
well pleased.

4. The heart must be sincere, else even the noblest du-
ties of Religion are nothing. ^b *Indas* gave his name to Christ,
preached, and wrought miracles; and yet all the while was a
desperate hypocrite, a very incarnate divell; because his heart
was rotten, diench in the gall of bitterness, and snared in
the bond of iniquitie. The Israelites humiliation *seeking God,
returning, and inquiring early after him*: bespeaking him
with all tearmes of dearenesse and dependance; *our Rocke, our
high God, our Redeemer*; was all but temporary and unsound,
because *their heart was not upright. When hee slew them, then
they sought him: and they returned, and enquired early after
God. And they remembered, that God was their Rocke: and the*

high God, their Redeemer. Nevertheless, they did but flatter him with their mouth: and they lied unto him with their tongues. For their heart was not right with him, Psal. 78. 34, 35, 36, 37.

5. The meanes must bee good; Otherwise, bee the end never so excellent; let there bee never so exact and absolute concurrence of all other causes; yet the glory and comfort of the action is quite darkened, and desperately empoysoned to the man, that willingly, and against the cry of an illighted conscience, imployes and puts his hand to any wicked meanes for the achievement. Suppose that by a lie, thou couldest save a mans life, his^a soule, the soules of all the men upon earth; nay, winne thereby unto God as much glory, as accrewes unto him by all creatures; yet for all this, on thy part all were^b naught. For it is a sacred Principle, sealed unto by truth it selfe; *We must do no ill, that good may come thereby*, Rom. 2. 8.

6. The circumstances must bee seasonable. For instance: Personall and private prayer, is a right precious sacrifice and service: but let it bee seasonable for the circumstance of place, or else it may loose its sweet-smelling favour in the nostrils of God, and bee tainted with * Pharisaisme. The closet, or some retired place, is fit for this exercise, which the more secret, the more sincere; not the *c Synagogues, and corners of the streets*, which was the *Pharisees* vaine-glorious wont who sought more for^d praise of men, then pleasing of God. Meditation upon divine mysteries, and quickning spirituall points, is an excellent, and acceptable exercise, so it keepe its owne turne, and be confinde to a fit time: but in the heate of the Preachers powring out his soule for us in prayer at the throne of Grace, it is sinfull, because unseasonable. Calling to mind seriously some speciall passages formerly heard, or read, to presse them with more life and power upon the conscience, it is a right needfull, and religious dutie: but so to doe at a Sermon, in singing a Psalm, or when wee ought to bend all the powers of our soules, and best attention to the present, is but one of Satans trickes in the glory of an Angel, to make us guilty of the contempt, and

^a Ad sempiternā salutē nullus dandus est opitulante mendacio.

^b Aug. de mendacio nō consent ca. 19.

^c Sed ex quā constat esse peccata, nullo bonæ causæ obtentu, nullo quasi bono fine, nullā velut bonā intentione faciendā sunt. *Contra mendacium ad Consent. cap. 7.*

^d Cum ubique opportunum sit ab inani gloriā liberum habere potus ac vacuum, tamen in oratione precipue. *Chrys. hom. 19. in ca. 6.*

Mat. c Math. 6. 5.

^e Ioh. 12. 43.

rob us of the comfort of the ordinance in hand.

7. The end also must bee answerable in goodnesse; and by its excellencie and attractivenesse, inspire amiableness and allurements into all the means leading thereunto, though they should bee in their owne nature painefull and unpleasing. In all thy enterprizes and undertakings, thou must have in thine eye principally, that universall aime of all our actions, *Gods glory*; otherwise, let the whole affaire bee carried never so fairely in the eyes of men; bee clothed with never so goodly a shew, and glorious outside; yet in respect of acceptation with God, or true comfort to the party, it is no better then the *cutting off a Dogges necke*. *Iehus* did right noble and worthy service, by his resolute rooting out, and couragious cutting off that bloody and idolatrous House of *Ahab*: and sweet in the nostrils of GOD, was that great sacrifice of *Baals* Priests: hee marched furiously in this holy businesse, and was very zealous to execute Gods charge in that regard exactly. And yet for all this, all these outward glorious visible conformities to Gods commandement were to him, but *as the killing of a man*; because his eye was not upon the right end, Gods glory. He principally aimed at the secure settling of the Crowne upon his owne head, by an utter extinguishment of the Kings family. Had his aime beene right, his heart had beene as well set against the golden Calves in *Dan* and *Bethel*, as his hand and sword against the idolatrous house of *Baal*; but it was not so, 2 King. 10. 29.

Now I come to some particulars; and

I. First, concerning recreations, which howsoever, they ought to be very moderate and sparing; and in that respect, me thinkes, I should rather spare my labour, and not spend many words: yet because they are not onely insatiably pursued and plunged into by men of this world; but also too much looked after, and lyen in, even by some who looke towards Religion, I shall be somewhat the longer; and advise, that they be not

1. Costly. To curbe and confine thine affections to a reasonable and sanctified moderation herein, consider, 1. how the

2 Cor. 10. 31.

2 Kings 9.

Nos. 1. 4.

the backes and bowels of many a poore members of Iesus Christ, and distressed Saints call, nay, cry even with teares of blood for reliefe and compassion from thine abundant and overflowing abilities. 2. That thou must bee called upon, and accountable with severitie, and exactnesse at that last and dreadfull Tribunal for every farthing; how thou gott it; and with what warrant thou keptt it; upon what thou spentt it. 3. The judgement of *Austin*, that great and renowned Father of the Church, who, as Divines report (for I must confesse, I take it at other^s mens word, not knowing where it is in his workes; but it is a saying worthy to exc. l-ent a man) would have all things gotten by play, taken from the winner, and never restored to the looser, but given to the poore; that both the winner might want, what so greedily hee gaped for; and the looser not recover, what so foolishly hee parted with. 4. The resolution of that grave and profound Divine of these latter times: *But some say, saith he, they can take no pleasure in play, except they play for money. But we are to know of it ew;* how they would have the money bestowed? Perhaps th y will say, Upon a common Feast. And w^h not rather upon the poore? *But I say, It is much better, and more safe, that no money bee laid to the stake: for although it may bee, that thou art not toucht with greedinesse of winning, yet hee with whom thou playest, may be tainted that way. Let occasions of ill bee taken away, which are too many at all times.*

II. Cruell. Bathe not thy recreations in blood: Refresh not thy tyred mind with spectacles of crueltie: Consider, 1. How God himselfe out of tendernesse and pitie, would not have his people feed upon the flesh of Beasts with the blood, lest thereby they should bee flest to crueltie, and in

quæst the same place of Austin for the same speech, upon the eighth Commandement: At nonnulli dicunt, se non oblectari ludo, nisi pro pecunia, ludant. Verum eam pecuniam, rogandi sunt, in quem alium velint infundere. Forte dicent, in convivium. Cur non potius in pauperes? Ego verò dico, Multo melius, & tutius esto, ac interponatur pecunia: Et si enim fieri poterit ut tu cupiditate non tangaris, aliter tamen cum quo ludis, fortasse tangitur. Mart. leeo vacillato. d Ego hie u^o lingue purarim includi; nec uti membrum exanimante adhuc viva palpans, aut etiam sanguis adhuc palpans edatur, nam etiam alioqui sanguinis jugularo animanti qui jam refrixerit, hic prohiberem non putarim, nisi ex consequenti. Merc. in v. 4. cap. 9. Gen. That many too le did use raw life-blood in this sort as Mercurius thinks, Stories and Poets plentifully testifye. So that some good Divines conceive, that there is an allusion to such a practise, Gen. 9. 4. See Sarel. in AQ. 15.

Quid si volumus pecuniam nostram ita colloca esse? Non furus Domini rerum nostrarum? Non iniuriis injuriis proximo, non auferimus aliquid illi? Libabit in ore. At oportuit intellegere Magistram sic, novitate, ut quilibet re sua bene utatur. Altius peritiora spectanda ne. Dum illis dedite pecuniam, quo labent unde unquam aiant, unde pauperibus consulant: non quas consiliant in casum, & virtute malitiam exponant. Per. Mart. ca. 12. class. 2. Lec. Comin. d Quid ergo fiet de pecunia? Ero-gandum esse dicunt in pauperes; ut qui perdidit aliquid, aut damnum, & qui, lucratus est, non trahatur male parit. Id facierdum est, cum transferitur Dominium Idem scribit. Augustinus in Epi. ad Macedon Mart. ibid. Bispo Babington

ured to behold ruefull objects without horreur. And doest thou thinke then, hee will allow thee to feede thine eye and fancie, with their bloody torturing and tearing one another in pieces? 2. With what brutish savagenesse thou dejectest and debasest humanitie, below the immanitie of beasts. No beast, they say, takes contentment in the hurting of any other, except in the case of hunger or anger, They satisfie their appetites and rage sometimes with crueltie and blood; but their eyes and fancies never. 3. That men bloodily minded toward harmelesse beasts, discover our naturall propension to crueltie, which is further manifested. 1. by the multitudes many times, thiriting & thrusting after the curiosity of wofull spectacles, and their impatiency to tarry the beholding of the lamentable executions of guilty persons. 2. And in that they take no delight to see wilde beasts play, and sportingly to make much one of another; but are well pleased to see them bloodily encounter, mangle and enter-teare each other. These seeds then, or rather weeds of crueltie, originally planted in their hearts by the curse of Nature, are too ranke and luxuriant of themselves; they neede no manuring with barbarous inhumanities, and sports of blood. 3. That Rule which Divines give about recreation, wee must not make Gods Iudgements and punishments of sinne, either upon man or beast, the matter and object of them. Now, best Divines hold, that enmitie amongst themselves, was a fruit of our rebellion against God, and more generall judgement inflicted upon the creature after the fall. Which miserie coming upon them by our meanes, should rather breake our hearts and make them bleede, then minister matter of glorying in our shame, and vexing those very vexations, which our impiety hath put upon them. Alas, sinfull man, what an heart hast thou, that canst take delight in the cruell tormenting of a dumbe creature! Is it not too much for thee to behold with drie eyes that fearefull brand, which only thy sinne hath imprest upon it; but thou must barbarously also presse its oppressions, and make thy selfe merry with the bleeding miseries of that poore harmelesse thing, which in its kind is
much

much more and farre better serviceable to the Creator then thy selfe? Yet I deny not, but that there may bee another lawfull use of this Antipathy, for the destroying of hurtfull, and enjoying of usefull creatures; so that it be without any taint, or aspersion of crueltie on our parts, or needlesse tormenting of the silly beafts.

3. Ingrossers of time. Thousands there are, who plunge themselves over head and eares in courses of pleasure; which they call recreations, wherein they very unworthily and woefully waste the fat and marrow, as it were, of deare and precious time, the flower of their age, the strength of their bodies; emasculate and melt the vigour of their spirits, into effeminateesse, sensualitic, and lust: drowne the faire and goodly hopes of their education, the honour of their Families, the expectation of the Countrey, the improvement of their parts, in froth and folly: As though they were placed upon the earth, as *Leviathan* in the Sea, onely to take their sport and pastime therein. Lovers they are of pleasures, Mixth-mongers, men of this world, sworne Vassals to carnall loosenesse and riotous excesse. They have their fooles Paradise heere, and therefore in the equitie of a just and holy proportion, must with the rich man looke for their payment and corment hereafter. But Gods children must make conscience of meddling at any time with recreations, without true cause and a just calling thereunto, and hold them of the same account and consequence with sleepe and other temperate refreshings, which serve onely to quicken the mind, revive the body, enlarge the breath, that we may returne with more lightfomenesse and alacritie to our worke and Callings. The season then of comfortable recourse unto these repaires and restoratives is, when wee have truly wearied our bodies with some honest employment, or tired our minds in worthy and noble exercises, or both. And as we must not presse upon them at our pleasure, and prevent true neede, out of an hankering humour after sportfull vanities, old haunts, good fellow meetings, conformitie to the times, or some such sensuall and inordinate attractive: so in
the

Sunt profecto, qui ob hoc in hanc vitam adductos se putant, ut deliciis vacent, & ventrem dirumpant, & corpus impinguentiarque sic hinc migrent vernibus largiorem e suo carne mentis instruant. Chryf. Ser. contra Luxum & Crap.

the entertainement of them, wee must receive them, as men doe honey, with the tip of the finger, not with a full hand. By no meanes ought we to engage, and as it were, to engulfe our affections into their exceses and immoderation; not suffer them so to insinuate, as to steale away our hearts unto a pleasing insensible thraldome; so creating necessities of recreations, which is an extreme miserie, and intolerable slavery: wherein notwithstanding many truly unworthy and unnoble Gallants miserably languish, and come to nothing; proove onely unprofitable burthens of the earth; and in stead of a blessing, the very bane of the Countrey that bred them.

Let such considerations as these serve as so many curbes, to restraine us from an unseasonable intrusion upon them: and so many keene spurres to poast us out of them, before we be limed and intangled by them:

*Punctum est, quod
vivimus, & pmo so
mms.*

1. Time is short. Our life is but a span long, a bubble, a thought, a smoake, a shadow, a dreame, the very dreame of a shadow; or if you can name any thing more fading and fraile: and yet upon this moment depends eternitie. As we behave our selves heere upon earth, either in conformitie to the waies of God, walking with him, selfe-deniall, &c. or in fashionableness to the world, serving the times, and our owne turnes, &c. so shall wee fare everlastingly in another life: And either become most glorious and happy creatures, crowned with an exquisite confluence and quintessence, as it were, of sweetest unmixed eternall pleasures; a very shadow whereof, not the largest naturall hearts of deepest understanding men, from the Creation, to the last day, were they all united into one exactest height and excellency of conceit, could possibly comprehend; nay, in this one circumstance, at the least, the Saints shall surpasse even Angelicall felicitie; they shall behold, with incredible joy, their owne nature, in that respect honoured and advanced above the brightest Cherub, shining for ever with infinite beautie and glorified splendour, in the sacred Person of the Sonne of God: or else fall irrecoverably into the mouth of inexplicable and reme-
dileffe

dileffe horror, and so become the forlorne and wofull Objects, upon which shall be exercised and executed the unquenchable wrath of God, and fiercest torments in hell, with extremitie and everlastingnesse; nay, and in this point, more unhappy than the very Devils: for since their Apostacy, there was no meanes or possibilitie vouchsafed unto them of recovery, and returne to those everlasting Mansions of glory: But the sonnes and daughters of *Adam*, since their fall, have had the very Sonne of God himselve, with the deare and unvaluable cry of his owne hearts blood, to mediate unto, and sollicite the Father of all compassions and mercy, for restitution into favour and plantation into the Angels roome. And therefore as this thought, Oh what unhappy and accursed creatures were we, who being crowned with the matchlesse transcendencie of all felicities and glory, would not hold our station and have shined still! I say, as this thought will needlesly haunt the damned angels with unconceivable biting and anguish; so, not onely an answerable self-fretting torture from this conceit; Alas, that wee kept not Paradise! will rent and teare the woefull heart of the wicked in hell; but also a further sting of that never dying Worme, not incident to the Apostate angels, will extremely enrage them with restlesse gnawings of conscience and gnashing of teeth, when out of the horror of their hideous woefull yellings, they shall cry out against themselves; What wretches? What beasts? What madded Devils were wee! Who when the glorious Bloud of Christ Iesus was so mercifully tendred unto us in the Ministry of the Word, all our life long, wee turned our backs against such blessed and bleeding imbracements; and cruelly cut the throates of our owne poore soules, by impenitent continuance in sinne: so loosing for a few bitter-sweete pleasures in this vale of teares, for an inch of time, fulnesse of joy at Gods right hand, through all eternitie.

2. Time is precious. If all this great massie body of the whole earth, whereupon we tread, were turned into a lump of gold, it were not able to purchase one minute of time.

And

And were there no other circumstance to set an impression of high valuation upon it, yet this very one doth much enoble it; That all these faire and shining bodies above our heads, and principally the Prince of all the lights of heaven, that glorious and mighty Giant, the prime and crowne of all corporall creatures, doe tire and waste, as it were, their celestiall vigours, with the incredible swiftnesse of endlesse revolutions, to beget and give us time; I say, us, who for the sinne of every moment in it, deserve eternitie of punishment. But that our hearts may bee more sensibly wrought upon, and more effectually affected with the dearenes & preciousnesse of it; let us suppose that the Lord, by divine and extraordinary dispensation, should give leave to a damned soule to come into this life againe, and would vouchsafe him but one houre of a new triall, as it were, and a second time of gracious visitation: Oh how highly would he prize, how eagerly would he apprehend, with what infinite watchfulness, endeavour, and diligence, would hee improve that little short golden season? And if therein hee might have but the happinesse to heare a Sermon: Oh with what affectionate inflamed attention would hee listen unto the Word of Life! how would his heart breake and bleed within him, and fall asunder in his brest, like drops of water, to heare Gods just wrath and holy indignation thundred out and threatned against sinne! With what insatiable grasping and deare imbracement would hee labour to lay hold upon *Christ Iesus* and his gracious promises? In a word, he would thinke that in demonstration of thankfullnesse for Gods favour, might hee bee so happy as to have it, the spending of every moment of all that great body of time, which lies betweene the Creation and the worlds end, if hee might live so long, in as holy, pure, strict, precise, heavenly manner, as ever did the most mortified Martyr upon earth, were farre to little. Shall wee then triflingly passe and play away the time that is so precious? And in my supposition, the damned soule should bee sure of an houre: But none of us can possibly purchase securitie for one very moment, after I have spoken
this

this word. The time present is our onely time; wee have no more power and command over the time to come, then over the time past. Even the next minute thou mayest bee cut off by the stroke of death from all further time of repentance, acceptation, and grace for ever. Nay, yet further, were it possible that any uncomfortable passion were incident to a glorified Saint in heaven, hee would be sorry and transported with extreme anger and indignation against himselfe; That hee was not a more greedy ingrosser, as it were, and improover of time, for doing excellently upon earth; and that every houre after his conversion was not crowned with some rarer and more remarkable exploit; with some more speciall and noble service, for the glorifying of that most bountifull, and ever-blessed God, who hath now honoured him with such unspeakeable glory, and that Crowne of joyes, so infinitely transcendent to the utmost expectation of the most enlarged heart. Howsoever therefore men of this world, for the most part, except they be continually exercised in variety of pleasing employments, and still entertained with fresh successions of new pleasures, are sore troubled with time, and tediously perplext how to passe it; which is the reason that they devise so many pastimes, with much solicitous and sensuall fore-cast, plot and project to themselves aforehand, many and many a merry meeting, idle visitations, feasting, mutuall entertainments of meere complement and vanitie, joviall revellings, as they call them, &c. that they chaine together, as it were, by the Art of Epicurisme and with linkes of libertie continued occasions of company keeping, and good-fellow meetings, from the one end of the weeke to the other: (For solitarinesse and selfe-conversing, is a very torturing racke, and the tide-time of melancholy, to the waking consciences of gracelesse and guiltie men.) Though, I say, this be the custome and carriage of Satans Revellers; yet all Christians ought to have time in deare and high esteeme, in every moment whereof should they lay downe ten thousand lives for His sake that pardons their finnes; and also doe him all the glorious service of all, both

the Militant and Triumphant Saints, it were infinitely too little for his love. Wherefore no marvell though well advised and watchfull, they feele themselves rather pincht with want, then prest with pientie of her golden offers and opportunities to doe good, and bee ever adrest to entertaine and welcome every houre with speciall attendance, as a gracious Indulgence of his patient love, and long-suffering, and suffering them to doe him yet more honour, (for which cause alone they long to live) before they goe downe into the pit and be seene no more. And they should be so farre from being afraid of solitarinesse, as to hold their time alone, the onely time for sweetest contemplations, heavenly commerce, neerer conversing and communion with God.

3. We that are earthly Angels by the noblenesse of Creation, though by voluntary degeneration incarnate divels, were put into, and planted within the compasse and comforts of this great and curious *Frame* round about us, the goodly Workewanship of Gods owne Almighty hand, wherein wee have the Sunne to serve us; and we of this Kingdome by matchlesse and incomparable favour, the heavenly and healing beames of the Sunne of Righteousnesse, to shine upon us through his glorious Gospel; I say, we were placed in this world, not to serve our owne turnes, to please our owne hearts, to follow our owne wayes, to eate, drinke, and sleepe; to temporize, revell, or roote in the earth; to play the Epicures, Libertines, Machavillians; to climbe into high roomes, by all meanes lawfull and unlawfull; by bribery, simonie, flattery, base insinuations, following the times; or some fouler meanes, and there to domineere and tyrannize; In a word, to serve the divell for a few and evill dayes, to die, and so to bee damned. No, no, a nobler taske and more excellent end is appointed and apportioned for the Prince and principallest of all earthly creatures. Our being upon earth this little inch of time, is for businesse of another nature, and for a farre more important affaire, and dearest consequence; even with humblenesse and truth to know and obey our God, to serve our brethren in love, and to save our owne
 poore

poore soules in the Day of *Christ*. This is that *One necessarie thing*, in respect of which, all other things, though otherwise honest and excellent, are but respectively necessarie and so farre as they further, and are warrantably and comfortably subordinate and contributarie to this end: Nay, to this the exquisite Quintessence and concurrence of all other, the dearest and most desireable things under the Sunne, are to bee accounted but drosse and dung. And yet for all this, many of us, while wee yet abode in the darkenesse and damnation of our naturall state, spent many yeares, some twenty, some thirtie, some perhaps fortie, wholly upon hell, in base and unblest courses, quite crosse to the end of our Creation. All that time (a misery to be lamented even with teares of blood) was utterly cast away upon the kingdome of darkenesse, fearefully lost upon our owne lusts, sinfull fashions, and *pride of life*; slavishly and wofully wasted in the devils service. Nay, all that while, abominable and beastly wretches that wee were, wee set our selves with sensuall rage, against the very face of heaven, lay in actuall high Treason, and bore Armes in open Rebellion against that dreadful Majestie which might most justly every moment of that wofull time have arrested us with death, arraigned us at the Barre of his Iustice, and throwne us downe into hell. What manner of persons then I pray you ought wee to bee, in the short remainder of those few and evill dayes which are behind? Even to imploy and improve the utmost possibilitie of all our naturall acquired and gracious parts, our credit, calling, outward state, all our power, meanes, occasions, advantages, to win and worke out glory unto God, enlargement of Christs Kingdome, confusion to the devils dominion, conversion of others, comfort unto our owne poore soules against our ending houre. A fellow that hath loytered a great part of the day in his journey, or businesse, and yet must needs reach home and finish his taske, will toile and sweate at it towards night, double his paines, and put all his strength unto it: so we having not onely beene slacke in our businesse about Gods service, and slow in the way to heaven, but even for many

yeares, perhaps, runne in a quite contrary course, and done the diuels worke, must now towards the night of our naturall life, and the conclusion of the short span thereof, spare no paines, double our diligence, presse hard to the *Price of the high calling, quit our selves like men, and bee strong*, with an holy violence lay hold upon the Kingdome of heaven, with all zeale, courage, and resolution, labour to redeeme the time past, for the daies are evill; and our particular doome for eternitie of joyes, or woes; pleasures or paines, drawes on apace, and is even at the doore.

And as consideration of former time cursedly mis-spent; so a fore-conceit also of dreadfull times to come, may justly cause us to make much of, and husband well every moment we have presently in our hands; for treasuring up an heavenly hoard of grace, comfort, patience, and courage, against the evill day. Though the times, as yet, bee faire and calme, happy and *Halcyonian*; and *the Candle of God* shines still upon this Kingdome, with extraordinary prosperitie and peace; there is no carrying into captivitie, or crying in our streets, but every man is quietly reposed under his owne Vine; and there refresheth himselfe with the riches and comforts of a good and pleasant land; yet as sure as the night followes the day, a change will come. If the glorious and Triumphant times of the daughter of Ierusalem, that men called, *The perfection of beauty, The joy of the whole earth, The glory of all lands*, were turned into *a day of trouble and of treading downe, and of perplexitie, by the Lord God of hosts, in the valley of vision, breaking downe the walles, and crying to the mountaines*: what may we of the Land looke for, if we still turne the grace of God into wantonnesse; but at length to bee turned out of our houses of peace, as the unthankfull and vnworthiest people that ever the Sunne of Heaven saw, or the *Sunne* of Christs glorious Gospel did shine upon so faire and so long? But howsoever the Kingdome fare, and God deale with us in publike: (Onely let me tell you by the way, that in the meane time wee stand by a miracle of Gods mercy and a prop of his extraordinary patience) yet every

every one of our particular day and doome cannot bee farre off. As yet, perhaps, the Almighty is with us, his providence protects our habitations, no remarkable affliction hath taken hold upon us; so that there is no mourning, or spectacles of miseries in our families; no crying, *O my Father Abraham, and O my sonne Isaac; O my sonne Absalom, my sonne, my sonne Absalom; O Absalom, my sonne, my sonne!* And these houses of flesh, it may bee, wherein wee dwell for a few and evill daies, are as yet in reasonable good repaire; and it is every way with us, as it was with *Iob* in the daies of his youth, when he washed his steps with butter, and the rockes powred him out rivers of oyle; yet wee may build upon it, as a Principle which never failed sinfull mortalitie, that daies of danger and distresse will have their turne and time also. Sorrow and sicknesse, perplexitie and feare, temptation, desertion, trouble of conscience, the destroying Sword, a fierie triall, striving unto blood; *Marian* times of most abhorred memory, or some dreadfull vilitation in one kind or other, may seize upon us, we know not how soone. But howsoever we escape in the meane time, sure I am, these fraile bodies of ours, after a short while, will fall in sunder, and moulder away into rottennesse and dust; and our naked soules must stand at the just *Tribunall* of the ever living God, countable with exactnesse and truth, for all things done in the bodie. Farre bee it from us then, and every one, that at the last and great Day would not cry to this Rocke and that Mountaine to cover him, like sonnes and daughters of confusion, to trifle away time in this heate of our spirituall harvest; but rather with doubled and extraordinarie resolution, let us gird up the loines of our Mindes, and with all faithfulnessse and power, improve every houre of this faire Day of our gracious vilitation; to treasure up peace to our poore soules against the stormie winter night of death, towards which every winde drives us, and both sleeping and waking wee are posting apace, though we perceive it not.

4. Wee must bee countable for time. At the dreadfull Barre of that last *Tribunall*, as wee must be exactly answer-

able even for wandering vaine imaginations, idle words, and every the very least errour of our whole life; nay, for not improving all our gifts, goods, and graces, to the best advantage for Gods glory; for mis-employment of our wit, understanding, memory, affections, health, strength, courage, learning, libertie, authoritie, policie, or any other power or possibilitie which God hath put into our hands: so must wee also give up a strict account for the expence of every moment of time. Now tell mee at that great and generall *Audit*, whether of these two sums will found more sweetly in our eares? *Item*, so many daies in Recreation, or so many daies in Humiliation; so many houres in Prayer, or so many houres in playing at Cards: so many weekes in Ioviall revellings and merry meetings, or so many weekes in watching over our waies, and walking with God, &c. A serious fore-conceit of the unconceivable comfort of the one; and how cold the other will strike unto our hearts, might make us easily grow into blessed *Bradford's* care and practice this way, of whom it is reported, That hee counted that houre not well spent, wherein hee did not some good: either with his pen, study, or in exhorting others, &c. and not to rush upon recreations unseasonably, without necessitie and warrantable calling.

5. The holiest hearts of the most worthy Saints are woefully haunted with too many distractions and violent intrusion of idle, vaine, and impertinent thoughts, even in holy duties, religious exercises, and solemne use of the ordinances: which without extraordinary watchfulnesse, and wrastring on their parts, would utterly bereave and robbe them of all the sweetnesse, power, and profit, of those blessed meanes, and by little and little, quite transforme them into forme and perfunctorinesse. If in the best then and heavenliest businesses; the vanitie of our owne minds, and malice of the Divell presse upon us with such importunitie and restless assaults; with what furious and impetuous incurfions and vastation of conscience are they like to oppresse us in our ilde houres, ill spent time, and pursuit

pursuit of pleasures? Consideration whereof, mee thinkes, should cause Christians, who alone are truly sensible of the interruption and discontinuance of their sweete communion and societie with Christ, and smart many times for the estrangement of their thoughts and affections from God: onely to have recourse to recreations in case of true neede; for necessitie, I say, and seasonably, even as they use physicke, so may they expect Gods gracious protection from the hurtfull prevailing of those sensual distempers and licentious ranging of their thoughts, which are wont to enrage and empoison the minds and affections of carnall men, all the while: and to make account so often as they are haled by the cunning ensnarement of old companions, the tyrannie of former custome, unmortified yieldingnesse of their owne deceitfull hearts, to immoderation and excesse in this kind; so often to expose their hearts by Gods just permission, as a prey to temptation and vanitie. Whereby they may be in continuall danger, either by little and little to be drawne backe, and drowned againe in the froth and fooleries of their disavowed pleasures, which were an horrible thing; or else at least, to bring upon themselves, from time to time, as they transgresse in this kind, much unnecessary discomfort and distressednesse in their Christian course, dis-relish in Religious exercises, deadnesse of heart, disacquaintance with heavenly comforts, losse of that dearest Thing, and earthly Paradise, *peace of Conscience*, which perhaps they shall hardly with much adoe recover a long time after.

6. Sixthly, consider *Chrysostromes* precisenesse against wasting time this way. *The present time*, saith he, *is not for mel-*

Præsens tempus non effundendi gaudii, sed luctus est, tribulationum

& lamentationum. Tu verò leviter urbanis facetiis jocularis; — Diabolus dentibus stridet, ac fremit, ignem spirat adversus salutem tuam; & tu sedes, facetiis effundens? — Ludimus dilecti? Vis dicere Sanctorum conversationem? Audi Paulum dicentem: *Res niennium, inquit, nocte & die non destiti cum lacrymis admorere unumquemque vestrum.* — Audi etiam quid & corinthiis dicat: *Ex multa tribulatione, inquit, & anxietate cordis scripsi vobis per multas lachrymas.* Et iterum: *Quis infirmatur, & ego non infirmor? Quis essenditur, & ego non uror?* Quin audi quid & alibi dicat: *Nam & nos, inquit, qui stamus in hac Tabernaculo gemimus,* et per singulos dies, ut ita dicam, ex hoc mundo migrare cupiente Apollolo, Turpides, et Iudas? Belli tempus est, pugnae, vigiliarum, custodiarum, armorum et aciei: — Erre quæ trididantium sunt, usurpas? Non vides bella gerentium facies, quomodo sint tristes, contractæ, superciliis terribiles, et errore plenas? Videns aciem oculorum austerum, cor excitatum, saliens et palpitans? &c. *Chrysostr. in ep. 5. ad Eph. Scrm. 17.*

ting into mirth; but for lamentation and mourning. And yet dost thou vainely mis-spēnd it in merry conceits? The Devil gnasheth the teeth, roares, and foames, and flushes out fire against thy salvation; and dost thou sit still and jovially jest it out? Doe we play and sport our selves, Beloved? Wilt thou learne the conversation of the Saints? Heare what Paul sayes, Act. 20. 31. By the space of three yeares I ceased not to warne every one night and day with teares. 2 Cor. 2.4. Out of much affliction and anguish of heart, I wrote unto you with many teares. 2 Cor. 11.29. Who is weake, and I am not weake? Who is offended, and I burne not? 2 Cor. 5.4. For we that are in this Tabernacle, doe groane being burdened. And the Apostle desiring, that I may so speake, every day to depart this life; Dost thou laugh and play? Our time heere is as a time of warre, of fight, of watch and ward, of harnessing, of standing in the face and fury of the enemie; and dost thou demeane thy selfe like a dancer? Dost thou not see the faces of Souldiers in the fight; how sad they are, how contracted, how terrible with frownes, how full of horrour? Dost thou not behold the austere piercing intencion of their eyes, an extraordinary excitation of heart, leaping and panting in their breasts, &c. His meaning imports thus much: Doth an ordinary Souldier in the field against a mortall man an earthly enemie, recollect and unite all the spirits and powers of body and soule with all efficacie, and earnestnesse, for the encounter: And shall a Christian Souldier that wrestles not against flesh and blood, but against principalities, against Powers, against the rulers of the darkenesse of this world, against spirituall wickednesse in high places; who is every moment furiously assaulted and hunted even like a Partridge in the Mountaines, by the devils open rage, the ambushment of the World, and the endlesse treacheries of his owne false heart, trifle away his time, and turne aside to toyes?

4. No incrochers upon heavenly comforts; no diminishers of our light in God; no devourers of spirituall joy. For this is a very deare and divine thing, to bee prized and preserved as a sweete and celestially Jewell, farre more worth: then heaven and earth; which the world can neither give,

nor take from us; neither must any stranger meddle with it. Wee may take an estimate of its excellencie, by casting our eyes upon.

1. The intolerable bitternesse of the contrary, I meane, spiritnall honour, which we see, sometimes by wofull experience, doth inrage the guilty consciences of some forlorne wretches, with such restlesse furies, and unutterable anguish, that at length, (extremest, I know not whether madnesse, or cruelty) they lay violent and villanous hands upon themselves. In which case, such an hell upon earth is horror of conscience, they care not a button for the sweetnesse of life, the ruefull cries of their own deare children, the heavy lookes of their yoke fellowes, the abhorred infamy they bring upon their owne names, families, kindred, buriall, posteritie. Oh how they spurne at with a vile, disdainfull contempt, Pleasures, Riches Honours, Crownes, Kingdomes, Worlds of gold, any thing, every thing, as miserable comforters! Nay it is so stinging, that they will rather venture upon that other *Hell*, to which they are positing in a Coffin of blood, a thousand thousand times more horrible, than endure it any longer. If sense then of divine indignation, taking secret vengeance upon the guilty conscience of an impenitent Rebel, puts him as it were, into hellish flames above ground; what an heaven upon earth is a sweet feeling of Gods reconciled face, and his everlasting mercies, through Christ, sealed and set on by the holy Ghost, and testimony of a good conscience? And how delicioussly doth an humble soule, so honoured with a foretaste and first fruits as it were, of eternall joyes, graspe the Lord Iesus in his Ordinances, and blisfully sunne it selfe in the love and light of His countenance?

2. The practice of the prophane in their insatiable restlesse pursuite of false joyes, and painefull pleasures which at best are but as *crackling of thornes under a pot*, and flashes of lightning before everlasting fire. They hunt after them even into hell, and light a candle at the Devill for lightomenesse of heart; by haunting Ale-houses, Tavernes, Brothel-houses, Play-

Play-houses, Conventicles of good fellowship, sinnefull and unseasonable sports, a thousand kinds of vanities and foole-ries, which are nothing but the Devils Wakes, and revelings of Hell. And all this little poore carnall mirth, is purchased many times with much shame, losse, miserie, beggery, rottenesse of body, discredit, damnation. At what an high rate then, and with what eagernesse and thirst is that true, sweet, unmixed, glorious joy springing out of the Fountaine of comfort in an honest and holy heart, to bee set and sought after?

3. The differences betweene spirituall and carnall joy : in respect.

1. Of Lastingnesse. A spirituall merry heart is a continuall feast, saith *Salomon*, whereas *the joy of the hypocrite is but for a moment*, *Iob* chap. 20.5. Carnall joy is like lightning, spirituall like the light of the Sunne. While the Play lasts, then sensualists laughs; but he falls into his dumps when all is done. The Drunkard is merry, whilest hee revels it amongst his pot-companions in the Ale-house; but when hee comes home, there is many times woefull worke. Whilest the Gamester is at play, he is well enough pleased; but when he hath made away all, he is ready to make away himselfe also. A cunning and prosperous Worldling, I confesse, by Gods permission may patch together his pleasures all his life long: but at furthest, at death comes the deadly and everlasting dampe; whereas hee that walkes with God, is contented and comfortable all the day; and death is the day-breake to him of everlasting brightnesse. Carnall joy, I say, is like lightning, a flash and away; ^a leaves the mind in more extreme and deeper darkenesse; blasts the heart and affections with spirituall deadnesse and desolations, with many boyling distempers, much raging wild-fire, and unquenchable thirst after sensualitie, earthlinesse and Epicurisme; and first or last, it is ever certainly followed with renting and roaring of the spirit, spirituall terrours, thunders, darkenesse and damnation. But godly joy is like the light of the Sunne, which though it may for a time bee overcast with

clouds

a Si quid arripisset
proferum, tunc
bat apprehende-
re, quia pene pri-
us, quam teneretur,
avolabat. *Aug.*
gen.
b Delectatio oc-
cidit, et præterit;
vulneravit, et trā-
sit; miserum fecit,
et abiit; infelicem
reddidit, et reliquit. *Aug.*
Serm. 3. de tem.

cloudes of temptations, mists of troubles, and persecutions, darkenesse of melancholy; yet it ordinarily breakes out againe with more sweetnesse and splendour, when the storme is over: but howsoever, it hath ever the Sunne of righteousnesse; and Fountaine of all comfort, so resident and rooted in the heart, that not all the darkenesse and gates of Hell shall ever bee able to displant or distaine it, no more then a mortall man can pull the Sunne out of his Sphere, or put out his glorious eye.

2. Of puritie. The edge and rellish of carnall joy, is ever much rebated and imbittered with many sowre sauces, and envenomed mixtures; impatiencie of delay, difficultie and danger in attainment, unanswerablenesse to fore-conceits and expectation, many secret terrours, fretting jealousies, discontented indignations against their discontinuance and vanishing, &c. And besides, those three ensuing individuall stings, which to an illightened conscience as inseparably and sensibly dogge them at the heeles, as a shadow the body in the Sun-shine; cut the very throat, and burst the heart of all worldly pleasures. 1. One of them is, as it were, naturall, immediately attending all earthly mirth, more melancholy and heaue-heartednesse afterward. For as the Rivers of sweet water runne their courte to die in the salt sea; so the honey of all earthly pleasure, ever endeth in the gall of griefe. Voluptuousnesse even in her dearest minions, ordinarily expires with anguish and anger that it is gone. The transitorie flashes of sensull delight, are like the light of a candle, which leave at the cloze a noisome vexing snuffe behind. And that sweetnesse which sensualists swallow downe so greedily, turnes to gravell in their guts, and at fare-well fills their spirit with the returne of a more heaue melancholicke humour, then before the receipt. 2. The other I call a temporary sting: for all the waies of worldly pleasure are strowed also with needles & nettles, that I may so speak, which ever and anon pricke and sting her darlings, as they plucke her fading flowers. So that at the best they are but like Beares robbing a Waspes nest, who ravenously risse the combes,

Extrema gaudij
luctus occupat.

« Cum caperit te
aliquid temporale
delectare ad pec-
catum
noli te credere
tali delectationi;
majores dolores
habebis, quam
suavitates. Aug. de
Trib. 116.

combes, and with much adoe sucke out a little honey, but in the meane time, are soundly stung and swolne about their heade for their painefull pleasure. In their severall walkes of a fooles paradise, they hunt both unreasonably and unseasonably after transitorie delights; but they are even pained, and payed home with a witnesse in the very pursuite. For instance: The covetous man accounts worldly wealth, and an hoard of gold, his heaven upon earth; but in heaping it together, his heart is wofully rent and torne asunder with carling thoughtfulness, restlesse rooting in the earth, anxious and endless casting about and forecasting: In a word; with much care in gathering, more feare in keeping, and most grieffe in parting from it. So that for feeding his greedy eye upon a little vanishing heape of yellow earth, his heart is continually haunted with such vexing Harpies, I meane, wasting cares and false feares, that dry up even his vitall moisture, and cut his very heart-strings in^a pieces. Good-fellow meetings and Ale-houise revellings are the drunkards delight: but all the while he sits at it, he is perhaps, in a bodily feare of the Puritane-Constable: when towards night hee goes grunting homewards, hee becomes a gazing * and laughing stocke to children in the streets; no sooner comes hee reeling into his owne house, but he wrings fresh cries, and teares of shame and grieffe from his wife and family, for the reproach, beggery and misery he brings upon them. And as hee goes on in this drunken good-fellowship, and takes a pride and pleasure in powring in of strong drinke, there many times insensibly grow upon him many loathsome diseases and deformities of body, Rhenmes, Dropsies, Palsies, a fearefull face, *spuing, falling, and never rising againe*, sometimes not even out of a little gutter, that would scarce choake a child. The lascivious wanton that wanders *in the twilight, in the evening in the blacke and darke night*, after the strange woman; besides the dart which sticks fast, and ranckles in his Liver; meetes in the meane time with rottenesse in his bones, a consumption of his marrow, a wound, and dishonour, and reproach, that shall not bee wiped away. The boisterous aspiring Nimrod, out of a glut-

Plus egent, quod plus habent: desideria vastantur, cupiditatum dissipantur, timoribus curciantur, tristitia constabescunt. August. in Psal 29.

* Ridiculus in foro pueri videtur, occasionemq; ut ab omnibus contemnatur praebeat. Basil. hom. in Ebrict. & luxum.

gluttonous desire of grasping offices and honours, scrues himselfe *viis & modis*, into some high place as his onely Paradise, and when he is gotten up, dances full merily in golden fetters upon his slippery standing : but couldst thou see into his inside, thou shouldest behold his heart miserably fretting and vexing it selfe ; raging with many passionate distempers, for the indignation of good men ; contempt of inferiours ; thwarting of competitors ; envie of compeeres ; underminings of counter-factionists ; jealousies of Princes, &c. How many great mens hearts have burst with the blasting frownes of a Kings forehead ? Nay, and which is a Bedlam miserie upon the ambitious man ; hee is many times more grieved for an affront of some grand opposite ; because hee cannot have his will of this or that man, that stands in his way ; or for the neglect of some expected complementall respect and observance, then pleased with all the other bravery and jollitie of his high roome. This is cleare in *Haman*, though hee was encompassed and crowned with much undeserved and extraordinary precedencie and pompe ; yet this one little thing, to wit, because *Mordecai* would not bow the knee, and doe reverence unto him at the Kings gate, did utterly marre and disweeten all the other excellencies and extraordinarinesse of the Kings favour : See *Hester*, Chap. 5. Verse 10, 11, 12, 13. *And Haman told his friends and wife of the glory of his riches, &c. But all this, saith hee, doth nothing availe mee, as long as I see Mordecai the Jew sitting at the Kings gate.*

3. The third is an eternall sting, which to a waking and working conscience ariseth out of a serious consideration, and sense of Gods causfull, just and holy indignation revealed in his Booke against impenitents in such kindes. Whereupon it is no marvaile, though many times their hearts hating to bee reformed, and hearing their severall doomes denounced against them from Gods owne mouth, in that Word, by which they shall bee judged at the last Day, bee full forely smitten with inward bitter gripings, and secret guiltie stings the very hellish flashings and foretastes of that never-dying worme, which hereafter without timely repentance,

tance, will gnaw upon their consciences with full rage and unquenchable horrour world without end. The worldling therefore may justly tremble and roare when hee reads that cutting Commination, *Iam. 5. 1, 2. Goe to now, yee rich men, weepe and howle for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten: your gold and silver is cankered, and the rust of them shall bee a witnesse against you, and shall eate your flesh as it were fire: yee have heaped treasure together for the last dayes.* The wanton, when he well weighs that flaming place, *Heb. 13. 4.* so full of vengeance against him: *But whoremongers and adulterers God will iudge.* The drunkard, when hee findes himselfe in the cursed Catalogue of that damned crue, *1. Cor. 6. 9. Be not deceived, neither fornicators, nor Idolaters,—nor drunkards, &c. shall inherite the Kingdome of God.* The Ambitionist, when he casts his eye from the top of his usurped honours, upon that dreadfull & downefall, *Obadiah 4. Though thou exalt thy selfe as an Eagle, and though thou set thy nest among the starres, thence I will bring thee downe, saith the Lord.*

¶ An non & videmus sæpe, quod is quem hodie præcedunt liçtores, & stipant satellites, eras in carcerem conjicitur, & cum malefactoribus venditur? Quid hæc vanâ & inani gloria fallacius? Quod si in hac vanâ præfenci vicissitudinem hæc evadit, omnino mors veniens felicitatem refocabit. Et quem hodie in foro magna pompa comitabatur, & qui in carcerem conjiciebatur, & super thronum residebat, & infabatur, & homines alios, quasi umbras despiciebat, is subito postea jacebit mortuus absque spiritu, factulentus, petitus innumris convitiis, et his, quos pridem injuriâ affectit, et quos nulla affectit injuriâ: condolentibus tamen his, qui ab isto juriâ affecti fuerunt. Quid hoc miserabilis fuerit? Item collecta omnia (aperumero inimici et hostes inter se partiuntur et distribuunt: peccata autem per quæ hæc concervata sunt, secum auferunt, de quibus diligens, et accurata ratio exigetur. *Chrysoſt. Hom. 22. in Gen.*

But now on the other side, Spirituall Ioy, which springs out of the wells of salvation, and is a ray and representation, as it were, of the Sunne of Righteousnesse, and that eternall Fountaine of soundest and lasting comfort, is all sweete, pure shining, calme hearty, unspeakeable, utterly free from those fore-grumbings and reluctations of conscience, envenomed mixtures and slavish apprehensions; after-repentings, stings and melancholike dumps: though it may bee assaulted, and something dimmed with some doubts, distrusts and weakenesse of degree, by reason of our unglorified state of mortalitie; yet in respect of its creation, substance, truth, and blissefull issue, it is a very glimpse of heavenly glory, a pure taste of the rivers of Life, and first fruits of everlasting joyes. Thus the blessing of the Lord maketh

the heart spiritually merry with incomparable sweetnesse, and he addeth no sorrow with it.

3. Of dignitie and divine temper. Carnall joyes have for their foundation the fading arme of flesh, and the fashion of this world, fraile and fleeting as themselves; earthly power and policy for their prop and support: For their Object, the Garbage of the earth, Gold and Silver, food for swinish worldlings; noble captivities, guilded fetters, I meane, undeserved dignities, honours, offices, greatnesse, and high roomes, the onely ayne of ambitious *Shebnaes*; the filth and froth of brutish pleasures, fewell for Sodomiticall flames, and such like trash, pelfe, and vanitie: For their companions, feares, jealousies, guilty gripings: The sentes for their seate: Time for their limit; for their end, endlesse griefe and horreur of heart: For all earthly pleasure determines in heavinessse, as the Sun sets in darkenesse.

But now on the other side; spirituall Joy is the blessed Spirits sweete and lovely Babe, grounded upon the sure Covenant of everlasting Love, Mercy, and Peace in Iesus Christ: The matter of it is the light^a of Gods countenance, the Garments of salvation, the precious Robe of Christs righteousness, interest in his dearest Bloud, and all the rich purchases of his Passion; looking upon our names in heaven through the glasse of sanctification, Gods holy Image renewed upon our soules, and the illustrious beames of heavenly graces shed from the Throne of Grace and shining there; every sweet promise in his blessed Booke: In a word, *Iehova, Isa.* 61. 10. *Habakkuk* 3. 18. *Phil.* 4. 4. and that glorious Name proclaimed, *Exod.* 34. 6, 7. a well spring of unspeakable refreshing to every truly broken and bleeding heart; being well opened by a feeling and fruitfull meditation: For measure, it is immeasurable, without bound or stint, and passeth all understanding, no stranger doth intermeddle with it, neither can any man possibly conceive it, but hee that enjoys it.

Quid enim jucundius, quam Dei Patris et Domini reconciliatio, quam veritatis revelatio, quam errorum transgressio, quam tantorum retro criminum venia? quae major voluptas quam fastidium ipsius voluptatis, quam saeculi totius contemptus, quam vera libertas, quam conscientia integra, quam vita sufficiens quam mortis timor nullus? quod caelestis aecos Nationum, quod daemonia

capellis, quod medicinas facis, quod revelationes petis, quod Deo vivis? Haec voluptatis sanctorum perperam, &c. Tertul, lib. de spectat. cap. 29. Solpitate, Dominus mœrentes erigit: quia Electorum mens non de praesentis vitae insaniam, sed de certitudine aeternae salutis hilarescit. Gregor. in eap. 5. Job.

It is, as it were, the amiable splendour and sparkle of that *white stone* in the Revelation. Chap. 2. 17. which only shines upon heavenly hearts, with delight unspeakeable and glorious: for seat and certaintie; It is ingraven by the Finger of God with an heavenly Sun-beame, as it were, shining from the face of Christ in the very center of the heart; which not all the powers of darkenes or hellish mists can finally dimme or dispell; the world neither give nor take from us, neither man, nor divell, nor shadow of death ever raze or roote out. It is honoured with that supernaturall singularitie and sacred temper, that utterly against nature and all naturall possibility, it extracts sweetnesse and life out of ordinary causes of dejection and sinking. Troubles, persecutions, and reproaches, doe fortifie it, and serve as fuell to enlarge its light someness. See Act. 5. 41. & 16. 25. Acts and Monum. pag. 2003. where the glorious Martyr, *Woodman* speaks thus: *When I have been in prison, wearing otherwhile bolts, otherwhiles shackles, otherwhile lying on the bare ground, sometimes sitting in the stocks, sometimes bound with coards, that all my body hath beene swolne; much like to be over-come for the paine that hath bin in my flesh; sometimes faine to lie without in the woods and fields, wandering to and fro; few, I say that durst to keepe my company; for feare of the Rulers: sometimes brought before the Iustices, Sheriffes, Lords, Doctors, and Bishops; sometimes called Dogge, sometime Devill, Heretike, Whoremonger, Traytor, Thiefe, Deceiver, with divers other such like: yea and even they that did eate of my bread, that should have beene most my friends by nature, have betrayed mee: Yet for all this, I praise my Lord God, that hath separated mee from my mothers wombe; all this that hath happened to mee, hath beene easie, light, and most delectable and ioyfull of any treasure that ever I possessed.* For duration, It is a very glimpse of heavenly glory, which springing up in a sanctified heart, out of the wells of salvation: and carried along with addition of the fresh comforts, from the Word and Sacraments, through a fruitfull current and course of a Christian life, is at last entertained into the boundlesse and bottomlesse Ocean of the endlesse joyes of heaven.

4. Of unconquerablenesse against all created oppositions and assaults of earthly discomforts. An ounce of sorow marres a whole sea of worldly mirth. The boysterousnesse and bravery of all carnall joy, vanisheth quite away, and expires even as a flowre when the heat riseth that is sent upon it, upon the very first approach or presence of any either outward trouble, or inward terror. A prick of a needle, much more a pang of the Stone, or fit of the Gout, is able to deprive a man of the pleasure of the worlds Monarchy. One serious thought of death, or the sight of one sinne armed with Gods anger, will put the proudest *Nimrod*, the greediest engrosser of all earthly delights, into *Belshazzers* sheverings. But now let the Christian, whose heart is sweetly reposed upon the Rocke of eternity, be utterly stript of all outward comforts; let heavy accidents fall upon him as thicke, as one wave in the necke of another; which befell blessed *Iob*: yet hee is still where hee was; he hath made God his portion, his onely Jewell and joy which hee hath in Heaven, or on earth; *his heart is fixed, trusting in the Lord*; and therefore when all earthly staies and staves of reede, shrinke in the wetting, and are shattered to nothing, he cleaves with an unshaken and triumphant tranquillitie of minde to his *Sunne* and *shield*; *Psal. 24. 11.* To his light and life, *Ioh. 12.* To his strong *Tower of defence* and exceeding great reward, *Gen. 15. 1.* Heare his sweete and noble resolution in this case, *Hab. 3. 17. 18.* *Although the figtree shall not blossome, neither shall fruit be in the Vine: the labour of the Olive shall faile, and the fields shall yeeld no meate, the flocke shall be cut off from the fold, and there shall be no heard in the stalles: yet I will rejoyce in the Lord: I will joy in the God of my salvation.* While *Iehovah* is in Heaven, his heart is in the haven, though never so many stormes or tempests of the troublesome sea of this World beate upon his house of clay. Rob him of all earthly refreshment, and lightsomnesse of this life, and let but the light of Gods countenance shine upon him, which no darkenesse, nor dungeon, nor Devill in Hell can intercept; and he is incomparably more merry, than the Worlds choicest Minion, Pleasures dearest favorite, or the bravest

Belshazzar upon earth, in the very top and ruffe of his most joviall revellings, and swaggering sensuality. But it is not so with the earthly-minded man: for howsoever he may digest with reasonable patience, and carry well enough away, all crosses and contradictions to his other worldly comforts, while he doth yet wallow without interruption & disquiet in the sinfull pleasures of that selected way of death, upon which the more headstrong current of his corrupt nature hath cast him; and the naturall bent of his carnall affections hath singled out, and made speciall choise of, to follow and feede upon with greatest delight; which the Fathers call *peccatum in deliciis*, a mans bosome sinne; yet cut him once short of the free and full injoyment of this his sensuall idoll, and earthly god, as if you kill his heart quite, and plunge him presently into desperate distractions. For instance: The coveteous man, while his heart may nestle securely upon his golden heape, will passe by without any great wound or passion, the curses of the poore, the grumblings of his conscience, the comminations of the Ministry, the cry of the whole Country, against his oppressions, usury, sacriledge, and sinfull wayes of hoarding. When he comes home, and findes his bags and bonds safe; he blesteth himselfe in his heart against all threatned judgements, horrors, curses, confusions. Though Iesus Christ himselfe should preach and presse them upon him, *Luke 16. 14.* with his golden wedge hee easily cuts a sunder all scruples, doubts, exceptions, reasons, arguments, objections, which any wayes oppose his covetous and cruell courses. He please and applauds himselfe against all censures, and contradictions whatsoever to the contrary. But let Gods angry hand in his just judgement, by fire, robbery, or some secret consumption, snatch away his wealth; and he is likely enough to goe out of his wits, and in great hazard of hanging himselfe. While the ambitious man is proudly mounted, sits fast upon the Seate of honour, and Idolized, as it were, and adored above others; he can easily enough overlooke with an imperious disdain, the indignation of good men, emulation of great Ones, the reproaches of the multitude,

— Populus me
 scilicet, et nihil
 plaudo.
 Ipse domi simul
 ac munitur in con-
 amplor in arca.

multitude, and all other petty and private crosses: but throw him downe from his high place; turne him out of his offices and honours; and how weary he is of the world? how irksome to himselfe? how prodigall of his life? how impatient of the company of men? While the wanton wallowes in the brutish pleasures of his abominable filth; hee beares well enough away the weakening of his body, the wasting of his goods, the shame of his sinne, losse of friends, staine of reputation: but beate him backe, and barre him from the house of the *strange woman*, and you breake his heart; banish him from his Minion, and hee is ready to make away himselfe. Woe, sorrow, contentions, wounds without cause, rednesse of eyes, undoing of wife and children, houting at in the streets, will well enough downe with the drunkard; while he may domineere upon the Ale-bench: but cut off the new wine and strong drinke from his mouth; crosse him in his swaggering course; confine him from his good-fellow meetings, and you take away the very life of his life. Thus every unregenerate man secures himselfe in some one sensuall Hold or other, wherein the crowne of his carnall joy consists; of which bereave him, and you shall leave him joylesse, heartlesse, hopelesse, and helpelesse. But take from the true Christian, if it were possible, both Heaven and Earth, and all the creatures and comforts of both; yet you cannot take away his joy. *God is the strength of his heart, and his portion for ever. Surely hee shall never be moved: his heart is fixed and bekeveeth in the Lord.*

Which sith it is so, that spirituall joy is such an unvaluable Jewell, and carnall so cursed a vanity; let every Christian be exceedingly carefull, not to suffer the froth and filth of this, to staine or lessen the glory and sweetenesse of the other. But if he once perceive any company or kind of recreation begin to steale away his heart from communion and comfort in his God; let him abandon it as a canker and cut-throate of his spirituall happinesse; and ever prize and preferre the joy of the soule, delights of Grace, refreshings of the holy Ghost, infinitely before all worldly pleasures, carnall

contentments, ease, or any earthly thing.

Thus much of recreations.

II. Let me adde a word or two of visitations. For complementall visitations of un sanctified great ones, without just occasion and a warrantable Calling; besides sinfull expence of precious time, are many times unhappy occasions to embarke, especially, yeelding natures, in some base and scandalous businesse; and to entangle them in those wicked services of some uncomfortable inconvenience; which afterward in cold blood wofully wound their consciences, and perhaps much weaken their Christian reputations.

Iehosaphat may serve as a remarkeable instance for this purpose. Upon a time, hee came downe to see *Ahab* King of *Israe*l, by way of Courtly visitation. And though hee was equall unto him in the crowned Majestie of a King, and a good man; yet traines and insinuations by Royall entertainments, and a Princely feast premised, as it appears in the story, hee was cunningly catcht and cast into the confederation and societie of an unhappy warre: whereby with a dishonourable precipitation, he plunged himselfe both into spirituall miseries, and temporall mischiefe, both hurt his conscience, and hazarded his life. For the first, 1. Hee suddenly and rashly promised aide unto *Ahab*, whom the Lord hated, before hee knew Gods will in the point from the mouth of the Prophet. 2. When faithfull *Micaiah* had delivered the truth, and acquainted them with the minde of God; he notwithstanding went on with the businesse. 3. He did not appeare on the Prophets side, and in his defence, against the imperious insolency of that false flattering *Zedechiah* or the mercileffe tyranny of *Ahad*; who sent him to prison for telling him the truth. Foule aspersions upon so famous a King! For the second; by the cruell cunning of hollow-hearted *Ahab*, he exposed him selfe both to the enegred and concurrent fury of the whole *Syrian* Army (only upon a penitent ejaculation, his life was rescued miraculously from that extremest danger) and also to the wrath of God, for helping the ungodly, and loving them that hated

the Lord as the Prophet told him, 2 Chron. 19.2.

Mistake me not, I purpose not in this passage to censure or disgrace any warrantable ceremonie and solemnities of State; mutuall entercourse of noble deportment amongst Compeeres; civill exchange of faire and amiable behaviour one towards another; any charitable offices of humanitie, or Christian passages of courtesie and love: but the idle, formall, flattering vanities, Hypocrisies, disguisements of those many needlesse, fruitlesse and endlesse salutations, complements, visitations, entertainments affected and acted by such vaine people, who are extreemely troubled how to be rid of time. A commoditie of high account with all those, who are sensible and mindefull of their last account: Every moment whereof, ought in the meane time to be crowned with fruitfull improvement, by all those that truely feare God. I could wish that a gracious concurrence of goodnesse and greatnesse, true Noblenesse indeede, where God himselfe is top of the kinne, and Religion the roote; (as in respect whereof those other by birth, by riches, by meere morall vertue, by valour, by learning, by favour of Princes, are but shadowes and shapes of noblenesse) were honoured with all due attributions highest respect, and best observance. In such a case it is not uncomely for *Paul*; to travell from *Arabia* to *Ierusalem* to visite *Peter*, *Gal.* 1. 18. Or the *Queen of the South*, from the uttermost parts of the earth, to see *Salomon*, 1 *Kings* 10. 1. But I would not have glistering folly, guilded rottennesse, sacrificed unto with so much flattery and counterfeite crouching. For why should silken dung be so adored, and golden damnation deified? Now the reasons why such visitations, as well as recreations may many times prove snares to entangle us in sinne, dampes to dull our forwardnesse; or one way or other breede and bring upon us some spirituall miseries, are such as these:

1. Great men without grace, ordinarily make use of all others for their owne advantage. With an imperious policie and a kinde of *Machiavelian* Alchymy, they secretly and invisibly convert, dispose and manage the agency, abilities, and

a Nobilitas He-
roica est eminen-
tia quardam nota-
bilis homini pro-
veniens — ex
supernaturali
gratia, per quam
homo fit per a-
doptionem filius
Dei; fit sponsa
Christi: fit templū
Spiritus Sancti.
Sine quā nobili-
tates ceteræ nihil
sunt, nihil profici-
unt. Obsunt po-
tius aliquando.
Quis quod altius
est hominibus;
abominatio est
apud Deum.
Gr. sen. Tom. 4.
De nobilitate.

serviceablenesse of their followers, visitants, adherents and dependants, to serve their owne turnes, to feede their humours, further their private ends of profit, pleasure, rising, reputation, or some other choise carnall contentment and predominant worldly delight. They have their portion in this life, and their heaven here; therefore they labour to make their earthly Paradise as full of pleasures, as possibly they can. Their owne sensuall covetous and ambitious hearts are the centers, wherein the lines and level of all their plots, policies, and projects doe concur, and meeete; and to which they conduct and direct the officiousnesse, pliablenesse, and severall services of all those with whom they hold any kinde of correspondence or entercourse.

2. Such exercises of Courtly vanities, sleevelesse errands, idle businesse, and Satans chiefeft and choysft seasons for the suggestion of temptations and too succesfull discharge of his fiery darts, Hee hath ordinarily more power over men; and is much likelier to prevaile, when hee findes them idle or ill occupied; then when they are busied with humblenesse and sinceritie in religious duties, or the necessarie workes of a lawfull Calling. In our best and holieft employments hee is indeed most eager against us; but at times of idlenesse and exercise of vanity, hee is commonly most succesfull. In Gods busineses, the honest executions of our Calling, and seasonable Christian recreations, wee may expect upon good ground, and with hopefull comfort, Gods protection, the ordinary assistance of his blessed Spirit; harmelesse from the creatures; Satans restraint; some good measure of mortifying helpe against the rebellious stirrings of our owne corruptions, and such other blessings promised in such cases. But if men will needs be idle or employed in vanity, they justly bereave themselves of all these comfortable protections and priviledges. For it is just with God, at such times that Hee should withdraw from them His owne protecting hand, restrain the gracious influences of that holy Spirit, and let loose against them with indignation, Satan, the creatures, and their owne corruptions, which is a
 very

very grievous cut to a tender and waking conscience,

2. The presence and protestations, the intimations and motions of men in high place, mingled with an affected familiar communication of themselves, and plausible neglect of all formall solemnities and austerities of state, upon purpose to insinuate sooner, and more sublely; are many times very potent to prevaile with, and perswade especially inferiours. For they are apt when they are so assaulted; 1. To conceive themselves highly honoured, when those condescend and vouchsafe to intreate and be beholding, who might in other cases command, nay, and perhaps upon a point of advantage, and pang of displeasure, quite crush and cashier them. 2. To hold it a convenient policie in these dayes of the raigne of iniquitie and selfe-love, when *Iudgement is turned backward, and Justice stands a farre off, when truth is false in the street, and equitie cannot goe,* as the Prophet speakes, to gratifie and demerit such mighty Ones, as may shelter and protect them from all stormes of violence, oppressions, and wrong; nay and perhaps, by their countenance procure them a great deale of credit and esteeme; if not observance and awefulnesse from those amongst whom they live. 3. To call to mind out of too many wofull experiences, that in the frownes and angry foreheads of great men, are infolded many times many secret complots of cunning, cruelty, and planfible malice: which when time serves, fall full heavy upon the hearts and heads of inferiours, which are not in all points pliable to their humours. And out of such carnall considerations as these, by a rash unadvised yeeldingnesse, they too often plunge themselves hand over-head into unworthy engagements, and become instruments of ill offices; the basenesse and iniquitie whereof doth afterward in cold blood strike full cold unto their hearts; and leaves a gash and grievous wound in their consciences, comforts and Christian reputations.

4. At such entertainments and Tables of great men, not friends to the truth; thou wilt be ready to *vomit thy morsels*, *Prov. 23. 5.* and shalt *lose thy sweete words*. Thy dainty fare may be sawced perhaps with many bitter girds, much rotten talke,

Surrepuntetiam a
 fabulae frequer
 de seculo ac vo-
 luptatibus: clau-
 dere aures non
 potes: prohibere
 putatur superbi-
 surrepunt etiam
 prater volonta-
 rem pocula. Am-
 bios, Othe. lib. 1.
 cap. 20.
 Ευρίπιδης 7 αυρ πα
 νέως λαμπα 7.
 Acts 24. 5.
 In their faces be
 sometimes seen
 the express tokens
 of their intempe-
 rancy. Rom. 13.
 Gammst gluttouy and
 drunckenneffe.

enforced healths, if not empoisoned with blasphemies, ob-
 scenities and horrible oathes. Thy musick will be merry lies,
 fained jests, scofs and scurrilities, against Gods best servants,
 and the Kings best subjects; commonly calumniated as pesti-
 lent fellowes. For so the Church complaines, *Lam. 3. 63. I am*
their musicke. Few feasts, where the founder is not Gods friend,
 but after his good-fellow guests be well heated with varietie
 of dishes, and strong drinke; as their faces ^b are inflamed with
 fiery reflexions one from another, so their hearts will be en-
 raged with mutuall infection of furious malice, to belch out
 most prodigious dunghill villanous lies hammered by the ve-
 ry foulest Fiend in the darkest nooke of hell, against those
 that are true of heart: Lord, thou knowest! The comple-
 mentall formes and flourishes of thy welcome, may prove
 as a pitfall to plunge thee into some dishonourable employ-
 ment, or one way or other to betray thee to an uncomfortable
 entanglement of thy conscience. So that if thy generous spi-
 rit will nobly rise against such froth and folly, ribaldry and
 railing, the unworthy degenerations of these worst times; if
 it be sensible of Gods dishonour, the disgrace of the Saints,
 and thine owne danger; thou canst not chuse but be wearie
 of such good cheere, Nay; besides the resolution of thy
 judgement, that in such a case thou wouldest farre rather
 have staid at home with a dinnert of greene herbs, than to
 have thine eares so grated, and heart grieved all the while at
 a great table; even in nature thou shalt fare worse. For thy
 just indignation, discontentment and sadnesse upon such
 ground, will naturally contract thine heart, thicken thy
 blood, chill thy spirits; that naturall heat will faine and faile
 in the ordinary current and course of concoction. No mar-
 vell then though thou be readier to vomit thy morsels, than
 to rejoyce in those high entertainments or varietie of messes,
 which are disweetened with such distastfull and bitter mix-
 tures. And *thou shalt lose thy sweet words*: both of humanity,
 and Christianity. For the first; out of the ingenious simpli-
 citie and honesty of thy heart, thou wilt returne real, sincere,
 affectionate demonstrations of thankfulnessse, for meere
 dissembled

dissembled formall ceremonies of entertainment and welcome. For the other; thou shalt be so farre from finding a free and comfortable vent and entertainment to any good talke; that if thou meddle that way, thou marrest all the mirth. Mentions of heavenly things our last account, the life to come, judgement against sinne, priviledges, of the Saints, happinesse of the holy Ones, &c. which might sweetly season, and as it were sanctifie their meeting, and those good creatures of God they, so plentifully enjoy; would presently cast all the company into dumps of melancholy. The Word of God, writ upon the wall in the very height and ruffe of their greatest jollitie and revelling, did make the heart, joynts and knees of that mighty King *Belsazzar* to tremble, as the leaves of the Forrest when they are shaken with the winde. How often may wee observe many goodly and gracious discourses buried in the bosome of men of understanding and worth, placed below, by reason of the domineering talkativeness, and imperious ignorance of some filken Idoll sitting at the head of the table? Horses, Hounds, and Hawkes; devoure full often and eat up not onely spiritual and holy; but even all morall and manly talke.

For the more convenient declining and prevention of any ensnarement and inconvenience in this kinde; let mee commend to the Christian such cautions and considerations as these:

1. Ever before thou enter out of thy doores, upon any occasion, busin: sse, journey, visitation; weigh well with due deliberation, in the ballance of an holy wisdom, all circumstances, concurrents, company, probability of all events; and consequents on both sides; of staying at home, or going abroad; visiting this or that friend; under-taking that or the other businesse; and ever constantly encline and resolve that way; which in all likelihood will bring most glory unto God, good unto others, and comfort unto thine owne conscience. Let it onely be the sinfull libertie of hopelesse worldlings, to waste their time and labour; (for the needlesse expence of every moment of the

one and motion of the other, they must very shortly be full dearely accountable at Gods strict Tribunall) in those impertinent vagaries and idle visitations, which have no other motive, but a desire to be rid of time, and to feede a gadding and restless humour; no other end, but vanity or vaine-glorie; no issue, but temptation, and greater disability to good duties. But let every wisely resolute and truly judicious Christian disdain, howsoever worldly wisdom deride it, to step over his threshold without a warrantable Calling; aime at some honest end, probable foresight of some good to come thereon, honour to God, furtherance of some good cause, good unto our brethren, discharge of some dutie of our Calling, performance of Christian offices, of charity, humanity, naturall affection, mutuall comforting, confirming, refreshing, and building up one another in our *most holy faith*, and the like. Otherwise hee shall be in great danger to returne home farre worse, than when he went out; laden both with more personall guiltinesse, and accessarinesse to others sinne; bleeding with some fresh bruise of conscience, by falling scandalously, or failing in some Christian duties: growne into a further disacquaintance and estrangement from God; deepe lier sunke, perhaps, into some sinfull societie, and sensuall conformities with men of this World.

2 Abus moralis
conspicatur 2 rer.
1. Secundum ra-
tionem, quam
fortitur ex solo
objeto absque
circumstantiis.
Vel: 2. Secundum
rationem, quam
fortitur ex objeto
cum omni bus cir-
cumstantiis, finis,
loci & temporis, &
hujusmodi. Pri-

Some actions, I confesse, and undertakings in their owne nature, and in respect of the object, ^a as the Schoole-men speake, are indifferent: but clothed with circumstances; and individuated by the actuall working of a particular Agent, are not so, but necessarily become morally good or evill, to the doer. And therefore the assertion of ^b *Catarrinus* in the Councell of Trent, to this purpose, was consonant to the opinion of the greater part of the ^c Schoole-men. *Every parti-*

mo modo contingit dari actum indifferentem, qui nec est bonus, nec malus, &c. See Durand. 2. Dist. 40. q. 1. It may not will be denied, that all actions of men indued with the use of reason, are generally either good or evill. Hooker lib. 2. Sect. 8 of Ecclesiast. Politice. b Hist. of the Counc. of Trent. pag. 196. c Thom. 1. secunda quest. 18. Art. 9. Nullus individualis actus est indifferens. Albert. 2. dist. 40. ar. 4. *Exid. 2. Dist. 47. q. 2. Richard. 2. Dist. 40. ar. 1. q. 3. Dur. 1. Dist. 40. q. 1. See also Eustachius Traß. de aq. Hum. q. 5. A ratione humane, iustit he, considerantur: 1. Vel secundum speciem, & in se signa- ro. Sic admittuntur quidem actus humani secundum se & ex natura sua indifferentes, 2. vel secundum individuum, & velut in actu exercito. Et sic nullæ humane actiones sunt indifferentes,*

cular action, said he, is good or evill, neither is there to be found any one indifferent: hee meanes in the singular and actuall existence; in the generall there may. Recreation is of it selfe, and in its owne nature indifferent; but drawne into existence and exercise, put in practise, and putting on circumstances, it will ever become unto thee either sinfull, or sanctified. If rectified by some rules as I have formerly delivered for that purpose; it may prove comfortable, but staine with prophane company, a sensuall end, immoderate delight, no necessitie in respect of weariednesse of body, or tirednesse of minde, vaine expance of precious time due to holy duties, or discharge of our Calling, it may prove cursed. It is so also in the present point of visitations.

2. Although the Apostle, 1 Cor. 10. 27. in these words; *And ye be disposed to goe*] seemes to intinate, that it is not utterly and absolutely unlawfull upon any occasion for a Christian, especially if invited, to visite an irreligious man; yet let none who desires to preserve peace at home in his owne bosome, presume hereupon to plunge himselfe hand over-head into any unwarrantable engagements and correspondencies with worldly men; or build hence a licentious conceit of any allowance to communicate himselfe promiscuously with familiarity or content, either by way of invitation or visitation to all commers, all company. It is a soule signe of a false heart, and a fellow, that at length will certainly fall away; to expect, entertaine; and enjoy with equall patience and delight the Worlds Favorites, and Gods friends; to be as open-hearted, open-handed, and open-housed to a good-fellow, as to a gracious man. Every true-hearted *Nathanael* rightly informed, and well advised, cannot chuse but apprehend, acknowledge and feele a vast and unvaluable difference, betweene the sweete heavenly communion, and confident communication of heart-secrets, with faithfull fruitfull Christians; and the irkesome intrusions, vexing, vaine-glorious tediousnesse, and frothy conference of carnall men. If any of Gods children therefore, at any time be disposed to take any allowance and encouragement from this place, to invite, or
visit

visite, knowne enemies to the puritie of Religion, or power of godlinesse; let him cast his eye also upon those cases and cautions, which may make it comfortable; They are such as these: 1. Their Salvations. 2. Thy owne safety.

1. For the first, be sure to propose unto thy selfe their spirituall good, as thine onely aime, or at least, principall end; and in the sinceritie and singlenesse of thine heart, to seeke indeede the salvation of their soules. Wee have *Christ Iesus* himselve a precedent in this case, *Matth. 9. 10. 11. 12.* Hee suffered with patience, Publicans and sinners to presse into his company, and did eate and drinke with them, upon purpose, to heale their soules, and helpe them out of Hell: But his pure and sacred soule was endowed with an infinite impossibilitie of receiving any touch, or tainture from those wicked Ones, with whom he conversed; whereas wormes and wretches that we are! if we watch not extraordinarily, and stand stoutly upon our guard, we are farre likelier to be perverted by them, than they converted by us: And therefore at such times it concernes us much, to recollect and quicken up all the powers of our soules, and spirituall forces, with spciall addressse and resolution to preserve and vindicate, all we can, the honour, truth, and servants of God from all staine, disparagement and unworthy censure. Let us labour and looke to bring as much wisdom and courage, to confront and countermine; a the Devills Proctors, cunning and malice, to undermine and affront the Kingdome of *Christ Iesus*, and glory of Christianity. It is lawfull and laudable for the Physicians of the body, to visite sometimes such patients, as are infected with contagious diseases, to cure and recover them: so that according to the Rules of their Art, they arme themselves with preservatives and counterpoysons, to prevent and repell the noysomnesse of the aire, and noxious vapours, so it may not prove unseasonable for spirituall Physicians, to be drawn sometimes out of a desire of doing good, into the company of those, who are wofull yover-run with the leprosie of sin, and have, as it were, the plague-sore of scandalous life running upon them; so that they be fore-armed with

with prayer, premeditation, watchfulnesse, &c. to purifie and preserve their owne soules from spirituall infection.

2. Secondly, In case of thine owne safetie; but so, that in so doing, thy sincere heart be not conscious unto it selfe, of slavish distrust, false feares, prejudice of Gods providence, reliance upon the arme of flesh, &c. But that it apprehend and approve upon good ground, and out of an holy wisdom, the present occasion, whether of invitation or visitation, as a comfortable meanes offered by Gods good hand to mitigate the malice, and mollifie the hearts of those which might doe thee a mischief. It was the saying of a wise man, that hee would rather have a Dogge to fawne upon him than barke at him, and barke at him onely, than bite him. Whereby hee intimated thus much, as I conceived; that Gods Children should not out of an austere, sowre unwarrantable retirednesse, exasperate and enrage unnecessarily the too much already alienated affections of the contrary minded; but so farre as they may, without wound of conscience, stain of their innocency, or imputation of spirituall cowardlinesse, observe them with such common offices of humanity, which may dis-inferce and keepe them, if not hearty friends, yet at least (which in these corruptest and angry times wee hold a degree of happinesse) moderate and ingenuous enemies. *Isaac* may be an instance in this second case, who for a more confident securing of himselfe, and comfortable setting of his peace, invited *Abimelech* and his followers to a Feast; *Gen.* 26. 30. To the same purpose *Jacob* sent a present to *Esau*, *Genes.* 32. 20. and promised to visit him at *Seir*, *Genes.* 33. 14. But now at such times, and in such company, thou hadst need put on a great deale of courage and patience, wisdom and watchfulnesse; and warily decline two obvious errors, & dangerous extremes; furious zeale, and faint-hearted silence; of which see before, pag. 119.

3. Doe not so distaine thy worth and worthy hopes, discover not such extreme weaknesse and true basenesse of minde: resemble not so neere the fearefull folly of obnox-

ous and vaine-glorious worldlings; as to suffer the eye and excellencie of thine heavenly Spirit, to be any whit dazeled or dilled with formall affected glistering of outward glory; as to hunt with fawning terror, after the transitory favour of wordly greatnesse, to adore worthlesse Magnificoes, and the worlds Minions with undeserved flattering attributions; and with ambitious affection, to contend for their countenance and uncomfortable correspondenc: with them. The greatest man without vertue and grace, though never so gloriously enriched with humane felicities, is but as a dead carkasse hung over with jewels; a very spectacle of commiseration, to every spirituall eye; even as that body is, which adorned with a goodly feature, and many other admirable beauties, yet wanteth eye-sight, the comfort of life; whereby it walkes in perpetuall darkenesse and desperate danger. Goodnesse, though attended with contempt and disgrace, is incomparably more amiable in the eye of an honest *Cato*, much more of an holy Christian, than all the vaine-glorious boisterous representations of any greatnesse or pompe. Memorable and remarkeable to this purpose, was the magnanimitie and resolution of that holy Prophet; *2 Kings 13. 14.* *As the Lord of hosts liveth, before whom I stand, Surely were it not that I regard the presence of Iehosaphat the King of Judah, I would not look toward thee, nor see thee.* Miserable then is the vanitie and vaine-glorious slavery of such as with great eagernesse and impotency hunt so ambitiously after high dependance, and hold it a strange happinesse to insinuate into the bosome of the worlds Favorites; though it be by basenesse, bribery, an universall obsequiousnesse; and vile accommodations. They, many times with vaunting intimation also to others, proudly applaud and please themselves for their accesse, countenance, and entertainment with great men; as though it argued in them some rare extraordinary sufficiency and worth: when as perhaps it is their owne flattering insinuations and intrusion; their instrumentall agencie and employment in some ill offices, lewd services, which brings them into such request and acceptation. But such know,

it is a thousand times more comfort and true credit to be received with Christian love and armes of grace, into the heart and affections of a good man; than to be entertained with greatest bravery and worldly applause, into grace and favour with the greatest gracelesse One upon earth. For alas, when a man hath done all he can to please the humour of ungodly great Ones, by an unconscionable satisfaction of their carnall desires; and to gratifie them, hath unhappily grieved his owne conscience; hee can at last, when Gods dreadfull visitation and flaming vengeance shall seize upon him for that sinne, looke for no better reward and reply, than that cold comfort and cutting answer, which *Judas* in the extremitie of his anguish and horreur received from the high Priests and Elders, *Matth. 27. 4.* That cursed man came unto them, ready, out of the rage of his vexed conscience, to teare his traiterous heart out of his body with his owne bloody hands, and threw the thirty peeces of silver amongst them, and cried out, *I have sinned, in that I have betrayed the innocent blood.* But what recompence doe they returne for his imployment in villany, to serve their turne? Their reply is, *What is that to us? See thou to that.* And such a man shall certainly in the day of distresse, be enforced to take up some ruefull complaint, proportionable to *Wolfs* heavy groane; *Had I bene as carefull to serve the God of Heaven, as my great Master on earth, Hee had never left mee in my gray haies.* And wee see in the meane time, favour is deceitfull and transitory even in private men; much more in great personages: The volubility of whose nature is soone glutted; and very variable for kinds of satisfaction. A thousand experiences in all Stories and times teach us; how irregular, and many times retrograde the revolutions of highest favours runne. They have their paroxysmes and declinations, and ever at length their most certaine expiration and everlasting period.

But on the other side, conscientiousness of having held an unfruitfull correspondence and communion with Gods people; the onely excellent Ones, by all nearest and dearest engagements and obligations of a profitable and comfort-

able fellowship in the Gospell, and mutuall entercourse of godly conference, heavenly counsell, spirituall encouragements, consideration one of another, confirmation of grace, and well-grounded testification of meeting together in heaven, will incomparably more refresh the trembling heart of a dying man, than if hee had beene crowned all his life long with the imperiall glory of all earthly kingdomes. And in the meane time there is nothing in the world to be admired, but the illustrious splendour of heavenly graces, shed and shining from Gods mercifull Throne, by his sanctifying Spirit, into the soules of the Saints. Neither any thing so to be desired, no such prerogative and Paradise in this vale of teares; as a mutuall communicating of their divine brightness, and the sweete joy issuing thence, a very glimpse and earnest of everlasting glory, to the humble hearts one of another.

4. When thou visitest others, or thy selfe invitest them; take notice ever beforehand, with as punctuall and speciall survey, as thou canst possibly, of their humours, dispositions, carriages, opinions, and behaviours; and thereupon premeditate and prepare convenient and seasonable matter; whereby thou maist more successively addresse and apply thy selfe with all meekenesse of wisdom and patient discretion, to insinuate, interpose, argue, answer, reprove, reply, and so demean thy selfe in thy whole discourse, that through thy default, neither the glory of God, the honour, of his Truth, the reputation of Christianitie, or thine owne conscience, receive any indignity, disgrace, diminution or wound. Would Christians take this counsell, hold this course; they would at such times, not so often depart with spirituall discontent, and so smitten with conscioussnesse afterward of their silence, omissions, cowardlinesse, and unprofitableness in company. For want of care and conscience in this point, country people meete many times in their Conventicles of good fellowship, at Ale-houses, Bake-houses, Gossippings, as they call them, &c. as at a common Mart of Tale-telling, back-byting, disgracing their neighbours,

saging

raging against Professors, lawfully and unreasonably meddling with, and censuring other mens matters; yea, and would you thinke it, sometimes even highest Militaries of State; reviling the Ministry, especially if managed with manifestation of the Spirit, and an holy impatency, to see the devill domineere and revell in the blood of the peoples soules without contradiction: When they come together at such times, every one opens his packe of tales; for I have told you heretofore, that a Tale-bearer is compared to a Redler, as the word in the originall cleerely intimates, who having furnished himselfe, and filled his packe with varietie of pedling and petty stufes, trots up and downe for vent from houte to house, where he findes best custome and speciall entertainment: I say, at such meetings, it is their manner to open every one his packe of false and slanderous tales; which they have raked and scraped together by their owne malicious, surmises, libtings, whisperings, pragmaticall inquisitiveness into other mens businesses, or some odde idle Intelligencers, whom they entertaine for that purpose; and there out of an itching humor of talkativeness and tattling, they lay abroad such rotten wares, to the empoysoning of the eares of those that heare them, the defaming of their brethren, farre better than themselves, and certaine remonstrations to their owne consciences, that they are as yet the children of the devill the father of lies and slanders, and have of him already learned the very language of hell: Were such meetings mingled and seasoned with gracious talke (and all our talke ought *alwayes to be with grace*, Colos. 4. 6.) with holy conferences, and helping one another towards heaven; with planting and preserving Christian love, and kinde affections one towards another, it were an happy thing; but while there is nothing but ribald and rotten communication; sowing many times much feede of bitterness and heart-burning against their brethren, in the eares of one another, and a curled sacrifice, as it were; of spitefull and slanderous tongues, offered up unto Satan; such miserable meetings are fitter for Pagans, then Professors of Religion; for the consi-

לאחלדרכי
 Thou shalt not goe
 up and downe as a
 Tale-bearer. Lina
 19. 16. 07
 Mercari See
 Pagnia.

story of hell, then for the communion of Saints. Neither are higher places and great Feasts free from such froth and transcendent villanies of the tongue: Because there the most hold it a point of precisenesse, to make conscience of their conference, say to themselves, *Our lips are our owne, whom Lord over us?* Psal. 12. 4. labour more to furnish themselves before-hand with complementall phrases, formes of flattery, flourishes of wit, varietie of jests, and other vaine-glorious ostentations of courtly ornaments, then with any one word of the Word of God, word to come, or the way to heaven. They, I say, therefore; too often unworthily dishonour such meetings with much unneable deportment in their discourse. Besides other deformities and indignities, how seldome shall we finde great Tables and solemne Feasts, without that cursed *Musicke*, mentioned, Lament. 3. 63? But oh, how infinitely unworthy is it a man of honour- and worth, to suffer with patience, any roguish Fidler, scurrill Jester, or stigmaticall sonne of Belial, to fall foale upon those men, the truest Nobles upon earth, Psal. 16. 3. Of whom, and the time is at hand, even the proudest of them all, repenting and groning for anguish of spirit, will say, nay with hideous yellings roare out: *These were they whom we had sometimes in derision, and a Proverbe of reproach. We faoles recounted their life midnesse, and their end to bee without honour: but how are they now numbred amongst the children of God, and their lot is among the Saints? Therefore have mee eered from the way of Truth, &c.* Where is now, the bravery and pompe of our high places? the earthly Paradise of our dearest pleasures? the Rose buds, with which we crowned our selves in the spring of our youth? They are all withered, vanished, and come to nothing; they are passed away like a shadow, as the remembrance of a guest that carrieth but a day; nay, as a Post that hasteth by.

Thus much also of Visitations. Now,

II-I. Concerning naturall actions, as intreate, drinke, sleepe, &c. I shall not say much. For were it not, that through the curse of nature, we wofully before even common sense, and intatuate our reason with densality and wisfull blindness

nesse; every man might bee a rule unto himselfe, for temperance, and moderation this way. Hence that proverbe hath its probability, *Every man is either a foole or a Physician.* Either he hath learnt by manifold experience, and observation of the state, exigency and ability of his owne body; what seasons and proportions of such naturall helpes may be fittest for his temperament and constitution; or else he is most unworthy of that noble thing, an understanding soule, which hee beares in his bosome.

For the first. *Gluttony*, fulnesse of bread, one of Sodoms sins; which as the Schoolemen say out of *Gregory*, consists in these five points: 1. In an over-burdening of nature with new matter, and more meate, before the perfection and period of concoction have raised a kindly appetite. 2. In a curious hunting after coltinesse, varietie and daintinesse of fare. 3. In a luxurious affectation of too much Art, and exactnesse in dressing and preparing it. 4. In excesse and immoderation in respect of the quantity. 5. In a sensuall fury of the appetite after good cheere. I say, this unmanly monster and Tyrant of the belly, as *Chrysostome* calls it, doth at this day raigne as generally, and cry aloud, as any sinne I can upon the suddaine remember so little contradicted. (And yet there are many foule and scarlet abominations, contempt of godlinesse, unworthy comming to the Sacrament, usury, idlenesse, many hateful baits and entisements to lust; as nakednesse of breasts and wrists, abhorred filth I painted bitaces, false haire, monstrous fashions, &c. which are not taken to heart in any proportion to their execrablenesse; against which,

Ezech. 16. 49.
a Scitendum praetera est, quia quinque nos modis gula vitium tentat: A liquando namque indigentiae tempore praevincit, aliquando vero tempus non praevincit: sed cibos lautiores querit: aliquando, quae sumenda sunt preparari accuratius expetit: aliquando ante, & qualitati ciborum, & colori congruit: sed in ipsa quantitate sumendi mensuram moderate resectionis excipit: Nonnunquam vero, & abjectius est quod desiderat: et tamen ipso actu im-

menti desiderii deterius peccat. Praeterea, laute, nimis ardentè, studiose b. Quid facit in facie Christiani purpurisus, & cerussa? Quorum alterum ruborem genarum, labiorumque mentitur; alterum candorem oris, & collis, ignis juvenum, fomenta libidinum, impudicæ mentis indicia. Quomodo stare potest pro peccatis suis, quæ lacrymis cutem nudat, & sulcos ducit in facie? Quæ fiducia erigit ad cælum vultus, quos Conditor non agnoscat? *Hieron. ad Furiam de statu viduati, Epist. 24. g. 3, Tract. 7. Fol. 59.* c. Audaci conatu & sacrilego contempu crines tuos inficis, malo praesagio futurorum, capillos ihm tibi flammæ auspicias. Non metuis oro quæ talis es, ne cum resurrectionis dies venerit, Artifex tuus te non recognoscat, & ad sua præmia & præmissa venientem, removeat & excludat? In crepans vigore censoris & Iudicis dicat: Opus hoc meum non est, nec imago hæc nostra est; eutem falso medicamine polluisi, crinem adultero colore mutasti. expugnata est mendacior facies, figura corrupta est. vultus alienus est, Deum videre non poteris quando oculi tibi non sunt, quos Deus facit, sed quos Diabolus inficit. *Cyprian. De Discip. & Habit. Virginum.*

Pulpits are too silent, and the times digest without any great remorse and reclamation.)

We lift up our voices lowd against drunkenesse, and it is high time; for it growes towards an high tide, and threatens, without timely and resolute opposition, a lamentable inundation to the whole Kingdome. Whereas his fellow foule fiend, gluttonous revelling eates up Gods creatures with abominable excesse, farre more unobservedly and uncensured; and yet it is a worke of darkenesse, and damnes as well as drunkenesse. Rom. 13. 13. Gal. 5. 21. nay; and that more dangerously, because more insensibly. To preserve thee faire and free, not onely from wallowing in this beastly sinne, which is proper to *Beahs*, but even from any touch and all appearance of it, take notice; Nay, to fire the most ravenous sensualist out of this swinish filth, let him also consider;

1. First, That even that sinfull superfluitie, by which hee slayeth his owne body (*For by surfeiting, saith the Wise man, have many perished*) might very comfortably revive the hungry faintings, and sustaine the languishing life of^d many made of the same mould, and farre better then himselfe. So that, upon the matter, there is, as it were a double murder. How then are such good creatures of God sanctified by Word and prayer, 1 Tim. 4. 5. to such luxurious Fratricides, unmercifully mindlesse of *Iosephs* afflictions? or how doe they eate to the glory of God? 1 Cor. 10. 31.

2. Whereas thou mightest enjoy an active, able. healthfull, and lightsome body: which is an happinesse to be prized above gold, riches, infinite wealth; By thine intemperancy this way, thou fillest it with crudities, rheumes, obstructions, distillations, and many wofull^f distempers, *The*

4 Vnus gulosus
expedit in pi-
scibus, unde vi-
ginti pauperes
satis habent
de pane. In quo
fratres suos de
portione sua de-
fraudat. Noli
parare granitum
quod impendis,
velis, nolis, De-
bitor es. *Ser-
c* Societas u sayd
by *br*biety to have
had *alway* a
strong body, and to
have lived ever in

health. *Nay* it is further repurposed of him, that by good order of diet, he escaped the plague at Athens neer
besyding the City; nor the company of the insect: whereas the greater part of the City was consumed. Haven
of health ch. 243 Galea repurseth of himselfe lib 5. cap. 1. De sal: tuend That after 28 yeares of age (and
be lived, as *Sipontius* writeth, 143. yeares, and died onely, through feblenesse of nature) he was never viewed
with any sicknesse, except the gudge of a Fever of one day. *Now* his rules were chiefly. 1. Never to eate
and drinke his fill: 2. Never to eate any raw thing: 3. To have alwayes some sweet savour about him. The pre-
servatyon of health is, to rise from the Table with an appetite. Hypocra. Epid. Sect. 4. Aph. 20 Tenuis mensa
lanitatis mater. *Chryso*st. Hom. 5. ad pop. *Antioch* E Padum dolores, & capitis gravelines. & vertigines,
& manuum eructatus, & tremores, & remissiones. & arquatus, & longa febres, & astuosas, & alia his
multo plura non ex indigentia, pareoque victu, sed ex crapula, & saturitate nasci solent, *Chryso*st. ibid.

paines of watching, and choler, and pangs of the belly, are with an insatiable man, saith the Wise man. Many a one complaines of his head, for sending downe so much rheume, the mother of all maladies. But the head might well answer as one saies wittily, *Desine fundere & ego desinam fluere: Be thou sober in powring downe, and I will be sparing in dropping downe.* Doe not thou distemper with excesse, and I will distill lesse. The stomacke surcharged above the sphere of its activitie, as they say, and power of naturall heate, by immoderate cramming or heaping upon it more meate, before the former be concocted; like a fire beginning to burne, loaden with greene wood, engenders many smoaky clouds, as it were, of raw superfluous fumes; which ascending into the braine, and resolved by the coldnesse thereof, as vapours in the middle region in the aire, raine downe into the body abundance of rheume, the source of all sicknesses, distempers and diseases; gouts, dropies, aches, consumptions, palpies, and other innumerable maladies. As therefore thou wouldest not with a dram of swinish & pleasures purchase a pound of exquisite paine, rise still from the table with an appetite.

3. Continuance of life, is a deare indulgence from God, and to be highly prized, both of the unregenerate, that hee may yet repent and make his peace with God, before the pit of destruction hath shut her mouth irrecoverably upon him; and also of the Christian, that he may doe more nobly yet, make his election yet surer, with fuller conquest trample upon his bosome lust, and body of death; grow into a neerer fellowship and communion with his God; and looke backe upon as much time as he can possibly get; spent sincerely in his service, before he looke his Captaine *Christ Iesum* in the face, who hath so dearely bought him, and will so gloriously crowne him. Now this foule excesse and fulnesse of feeding robs us of this Jewell before our time, & shorteneth yet more our already short spanne of living in the world. *He that dieteth himselfe, prlongeth his life,* saith the Wiseman. Therefore it followes by a consequence of contrariety; he that is greedy

g Volupta: qui-
dem ad guttur uc-
que pervenit, &
linguam: temporis
namque mensa,
vel vorato cibo,
similis est illi, qui
non gustavit, imò
longè peior, om-
nia inde forens, &
capitis gravedine
& somnum morti
similem: frequen-
ter autem & ia-
stemiam ex corp-
pulis & spiritus
praefatione, &c.
ruadione. 2. 1. 6.

upon meates, puts a knife unto his throate. Whereupon, saith one, many by over-much eating, and continuall feasts, stifle Nature, and choake up themselves; which had they fed courselly, or like Gally-laves beene tied to an oare, might have happily prolonged many faire yeares. And a noble learned Knight inquiring the cause of our short-livednesse in these last times, in respect of former, renders such reasons as these:

1. The tender bringing up of children, first fed and nourished with the milke of a strange Dug; an unnaturall curiositie having taught all women (but the Begger) to finde out Nurser, which necessitie onely ought to commend unto them.

2. The hasty marriages in tender yeeres, wherein Nature being but yet Greene and growing, we rent from her, and replant her branches, while her selfe hath not yet any roote sufficient to maintaine her owne top: and such halfe ripe feedes (for the most part) in their growing up, wither in the bud, waxe olde even in their infancy.

3. But above all things, the exceeding luxuriosnesse of this gluttonous age, wherein wee presse Nature with over weighty burdens, and finding her strength defective, we take the worke out of her hands, and commit it to the artificiall helpe of Sacke, Tobacco, strong Waters, hot Spices, provoking Sawces, &c. As thou wouldest then not abridge thy dayes, and be guilty of thine owne untimely death, doe not gormandize,

4. Never any man given to his belly, did nobly in any kinde, or ever performed any great worke; but ordinarily proves a swinish idle unprofitable burden of the earth; and hath his soule onely, as they say, for ^a salt to keepe his body from putrefaction. The excellency and activity of the soule is quite damp, and utterly disabled from all deepe and diviner contemplations, from all noble achievements and imployments of weight by the burthen some fulnesse and ^a dullnesse of a gluttonous body. Wee can never looke for great matters from that man, which better relissheth sweet sawces,

⁊ Haber animam
pro sale. His soule
is but as salt, ac-
cording to the pro-
verbe, to keepe his
body from stinking
above ground.
⁊ Nihilò sunt as-
satis melioris ani-
mationem menti-
um delicias se-
quentes, Chryso-
stom. 1. 1. ad Rom.
⁊ dicitur.

than in the sweetnesse of doing vertuously; and hath a better palate than braine. All the greatest personages of the world, and those that have excelled any way, either in managing affaires of Kingdomes, warlike exploits, heavenly, naturall, morall or manuall skill, &c. have bene sober. Even amongst the very Heathens, as *Cyrus*, *Cæsar*, the Romane *Curii* and *Fabritii*, more ennobled and renowned for their frugality, than famous victories. But now on the contrary, the most execrable monsters for villany, cruelty, luxury, unnaturall impuritie that ever lived, have bene gluttons, as the ^b Sodomites, ^c *Caligula*, &c. As therefore thou wouldest not drowne, and dull the powers of thy soule in the sottishnesse of such dung-hill excesse: but have them at command for the ready exercise and improvement of their best abilities, at time of need, and for a comfortable discharge of both thy Callings; eat moderately, *Sound sleepe commeth of moderate eating*, saith the Wise man, *hee riseth early, and his wits are with him*; to wit, able, active, and strong for any undertaking. For as the soule ought not with carking thoughtfulnessse, false feares, unnecessary dejection, to afflict and waste the body: so neither ought the body by any sensuall indulgence and intemperancy, to weaken and emasculate the soule: but both body and soule should serve one another in sobriety and moderation; that the whole man may be more sufficiently and chearefully serviceable to him that created both body and soule for that purpose.

5. The very Heathens by the light of reason, did abominate with much morall indignation, the superfluous vanity and curiosities of this swinish sinne. A Bull, saith ^d *Seneca*, will be fild with a pasture of a few Acres: one Forrest will suffice many Elephants. But scarce the Aire with all her Fowle, the Sea with all her fish, the Earth with all her rootes, and riches, will satisfie the insatiable Gut of a gluttonous Epicure. *And therefore*, saith he, *we may well ranke and reckon*

tur miracula avium, longinqui maris pisces alieni temporis poma, æstivæ nives. Hibernæ rosæ. Hominæ itaque ventri obedientes, animalium loco numeremus, non hominum; quosdam verò ne animalium quidem, sed mortuorum.

^b Hzech. 16. 46.
^c Luxus fuit portento; ut qui etiam panes deauratos habuerit.
Suæp.

^d *Taurus paucissimorum jugerum pascuis impletur: una sylva Elephantis pluribus sufficit; homo &c. terra paucis: & mari. Quæstissimæ dapes non gustu, sed difficultatibus æstimantur.*

men given to the belly, amongst brut beasts, not reasonable creatures, nay, some of them not so much as amongst living creatures, but rather loathsome dead carrions.

Now in a second place, concerning excesse in drinke; It is not possible, that any who hath given his name to the purity and power of godlinesse would plunge himself into the hateful and abhorred dungeon of drunkenesse, which *Austin* compares to the pit of Hell. In stead therefore of pursuing this foule Fiend, the proper familiar of the sonnes of *Belial*. I will spend a word or two about Healthing; to which, perhaps, at sometimes, in some company, thou art tempted with much scornfull importunity; but after troubled in cold blood for having so conformed to the fashion of the World. And lest opposition to this exorbitant humour of the times, should be charged with too much precisenesse and noveltie; I will onely at this time in this point, acquaint you with the judgement, zeale and noble indignation of the ancient Doctors both of the East and West Churches against it.

Many foule finnes are there in these last and worst dayes; which elder times were exceedingly angry with, and all sacred learning abominates, and yet I know not how, are so transformed, and incorporated into the affections and approbation of the present times, that they rather goe in the esteeme of the most, for honest recreations, Gentleman-like sports, tolerable trades, trifles not to be taken notice of, Prodigious impudence! that for workes of darkenesse, and Satans services, as they are indeed. Such as Stage-playes, mixt dancing, dicing, officious lyes, painting of faces, false haire, usury, healthing, &c. these and the like, are at this day so painted over with sensuall dawbing, and streines of wit; so prevalent in mens affections, so impatient of contradiction, so raging against any talke of reformation, and sheltered under the wings of good fellowship; that the Minister which meddles with them, shall twenty to one, be *ipso facto* a ranke Puritan. Against the rest I have upon other occasions discharged the Ordinance of Antiquity: Heare at this time what the Fathers say against Healthing.

Ebrietas enim
quasi inferni
puteus. De temp.
Serm. 331.

De ebrietate
quasi inferni
puteus. De temp.
Serm. 331.

Ambrose powres out himſelfe in a mighty torrent of ſacred eloquence, with much power and holy indignation againſt the *Healthers* of his time; as you may ſee in divers Chapters of his Booke *de Helia, & jejuniis*: his 13. Chapter is intituled, *De Potu ad aquales calices*: Of drinking Healthes. In the 18. Chapter he brings them in thus, in their ſwaggering humour: *Let us drinke, ſay they, to the health of the Emperour, and whoſoever pledgeth not his health, let him be abnoxious and guiltie in point of devotion.* Higheſt prophaneneſſe! Hatefull impietie! Shall an honeſt ſober man, and faithfull ſubject, who loves the King dearlier than his owne hearts blood, and would willingly both out of courage and conſcience, powre it out if neede require, for the preſervation of his perſon, beſides prayer for him in the Houſe of God, and in his family makes conſcience of ſolliciting the Throne of Grace ordinarily twice or thrice a day in private, with heartineſſe and fervency for chiefeſt and choiſeſt bleſſings upon his ſoule, body, government. poſteritie, &c. and if any inconvenient and diſcontented thought offer it ſelfe, repells it as a diabolicall temptation? I ſay; Shall ſuch an one, onely becauſe he dares not give his name by revealing, to that curſed catalogue of rarnall condemned workes, *Gal. 5, 21. 1 Pet. 4. 3.* nor conforme to the exorbitant riotous humours of the time, leſt he wound his conſcience, and weaken his power to pray for him, be queſtioned about his good intentions, and well-wiſhing to the King? And ſhall a ſwaggering Gallant empty many times of all reall worth, and truly noble parts; onely audacious enough to expoſe the crowned Majeſtie of our earthly gods to cheapneſſe and contempt, by an unhallowed toiling the venerable name of Sovereignty amongſt his Cups; and in ſtead of praying, to which he is of a meere ſtranger, and holds it Puritaniſh, provokes daily and hourelly, and pulls downe, all hee can, Gods fierce wrath both upon King and Kingdome, by his ſwearing, drinking, lying, whoring, &c. *Hos. 4. 1, 2.* I ſay; ſhall hee bee the Emperours onely friend? Whereupon the good Father immediatly after, ironically abominates ſuch Bedlam folly; *O pia devotionis obsequium!*

Bibamus, inquit, pro ſalute Imperatorum, & qui non biberit, ſit rem in devotione. Videtur enim non amare Imperatorem; qui pro ejus ſalute non bibe-

quum! saith hee; A sweete peece of pious devotion sure Paul teacheth us another lesson, 1 Tim. 2. 12. That wee should pray for the health and salvation of Kings. And therefore it was a wise speech of a great man; *By your leave, I will pray for the Kings health, and drinke for my owne.*

Hum. 14. in E-
briet & inuua.

b Proccedente au-
tem potatione,
prodit in medium
Adolescens non-
dum, obrius. Phis-
lan vini refrige-
rati humeris fe-
rens. Is submoto
illorum pincerna,
in medio astans
per obliquas flui-
das aquas convi-
vium Novum
genus hoc mensu-
re, ubi nullus est
mensuræ modus,
ut per poculorum
æqualitatem, inter
eos nulla sit invidi-
a, nec alius ali-
um bibendo cir-
cumveniat, aut
defraudet.

* In, tuis cupi-
vibus dicitur
quod pibet. Ita
vor tu tu dicitur
vbiat to m pibet.

De tempore,
form. 231. & 232.

c Vc in conviviis
suis irideant eos,
qui minus bibere
possunt; & per
amicam amici-
tiam adjurare ho-
mines non erub-
escunt, ne potum
amplius accipiant,
quam oportet.

Great a Basil also paints them out, and the fashion of his times, in his Sermon of Drunkenesse to this sence: *b They growing to the heate, and height of their bouzing and banquetting, there comes me out a young man, not yet drunke, and brings upon his shoulders a vessell of cooled Wine; and hee, the drawer with-drawne, standing in the midst, doth derive and convey through severall crooked pipes, to all the good-fellow guests, equall measure of drinke, and matter of drunkenesse. This is a new kinde of measure, saith he, where there is no measure of their measure; that by equality of their cups, there be no grumbling amongst them, nor one deceive or circumvent another in drinking.*

Learned * Austin in his Sermons on avoiding drunken-
nesse, pursues this luxurious vanitie and swaggering ex-
cesse in many zealous passages: amongst the rest, he thinkes
these should move.

It is now come to this *c That at their feasts and banquetings, they laugh at those which can drinke lesse; and blasse not to adjure men by unfriendly friendship, that they would take more drinke than in meeete.*

d They blasse not to swill oftentimes even untill they vomit, and to drinke by measure without measure. Greater cups are provided. They contend by a certaine law of drinking; and hee that can overcome gets praise by his horrible sinne.

e Doe not adjure, doe not urge thy friend to drinke, but leave him to himselfe to drinke as much as he please; and if he will needes be drunke, let him alone perish, and be not both dazzed.

f Beloved brethren, while I tell you these things, I free mine selfe from blame. d Frequentèr etiam usque ad vomitum ingurgitare se non erubescunt; & ad mensuras sine mensurâ bibere. Majora procula providentur. Circa bibendi legem contenditur. Qui poterit vincere, laudem meretur ex crimine. e Ad extremum, tu eum noli adjurare, noli cogere; sed in potestate illius dimitte, ut quantum sibi placuerit, bibat; & si se inebriare voluerit vel solus pereat, & non ambo pereatis. f Ego fratres charissimi, dum hæc suggero, me absolvo apud Deum. Quicumque me audire contempserit, & ad bibendum potus fuerit; & pro se. & pro illis in die Iudicii reus erit. Et quia quod pejus est, aliqui etiam Clatici, qui hoc debent prohibere, ipsi cogunt bibere aliquos plus quam expedit. A modo incipiant, & seipos corrigere, & alios castigare, &c.

ome soule before God. Whosoeuer disdaines to heare mee, and continues still in his humour of drinking; or to adure and urge others, at their feasts, shall be full dearely answerable both for himselfe and them at the day of judgement. And because, which is worse, even some men of the Church also, which ought to forbid it, even they urge others to drinke more than is expedient; les them henceforward, begin to amend themselves and reprove others, &c.

g Above all, let mee intreate this at your hands, may, I adure you by the dreadfull Day of Judgement, that as often as you mutually invite one another, you would abominate and abandon from your banquetts, as the very poyson of the devill, that filthy custome, by which men are wont either willingly or enforcedly to drinke by great measure without measure, &c.

But those passages which are more punctuall to my purpose, are to be found in the second Sermon: wherein he meetes with those ordinary excuses, which they who are conquered, and conforme to the company and times, are wont to pretend.

But they are wont to say, saith he, h some great personage prest me unto it, and urged me to drinke more, and it was at the Kings banquet, I could doe no other.

Austin, answers, Well, saith he, i If it come to this, that there it be said unto thee,; Either drinke or die; it were better thy sober body were slaine, than thy soule be damned for drunkenesse.

Secondly, saith he; k This is but a frivolous and false pretence for Kings and great men, because by the mercies of God, they are Christians, and wise, and sober, and sea e God with all their hearts; if they see, that out of conscience thou stands out resolutely against that drunken custome; although they seeme to be angry with thee for an houre or so; yet after, they will have thee in great admiration, saying: What adie wee had with him? And with what threats and terrors, did we fright him, and yet

lunt, & prudentes, & sobrii, & toto corde Deum timentes; si te videret definitis, ut eis non acquiescat pro timore Dei inebriari; si tibi sub hora videretur inasati; postea vero te in grandi admiratione suscipient dicentes, Quantum cum illo egimus? Quante cum minis, & terroribus frugavimus? Betamen nunquam eum a sobrietate separare potuimus. Nam & Deus, qui te videt, per ejus amorem inebriat non velle, ipse tibi gratiam etiam illorum dabit, - qui te, ut amplius biberes videbantur hortari & cogere;

could

g Et illud autem omnia rogo, & per tremendam diem Iudicii vos aduro, ut quoscunque vobis invicem convivio exhiberis, illam sordam consuetudinem per quam grandi mensura sine mentura, &c.

h Persona potens me coegit, ut amplius bibam &c in convivio Regis non potui aliud facere. i Etiam si ad hoc veniretur; ut ibi diceretur, Audi bas; aut morieris; melius erat ut caro tua sobria occideretur, quam per ebrietatem anima moreretur. k Sed excusatio ista falsè obijciunt. Ipsi enim Reges, & quicunque sunt a I potentes, quia Deo propitio, & Christiani

could not possibly separate him from sobriety. For that God which sees that for the love to him, thou wouldst not conforme to their drunken fashion, will give thee favour in their eyes, who seemed to perswade and presse thee to drinke more.

Take notice by the way, lett any causelessly please himselfe in any of the fore-cited passages; because hee useth not to Health, untill he be starke drunke: that not onely those are to be esteemed drunkards, say Divines, who deprive themselves of reason and become brutish, but also they who addit themselves to drinking, and powre in excessively, though their braine will beare it without any great alteration. And a dreadfull woe dogs them at the heeles, as well as the grosse drunkard, *Esay 5. 22.* See also *1 Pet. 4. 3.*

Austin forbids both: *d Let no man be drunke, saith he, let no man at any feast presse another to drinke more than is fit.*

Jerome also jumps with the former Fathers against this noble vanitie. It is an occasion, saith he, of accusation; as if he should say, a meanes to inslate a man in a suspicion of disloyalty, not to drinke again and again when the King is named.

But not onely the Fathers by diviner illumination; but the very Heathens also by naturall light condemned this custome. In that most magnificent Feast of that mighty Prince *Ahsuerus*, there was a Royall charge and command from the King himselfe that none should be enforced to drinke, but every one left to his owne liberty, *And the drinking was*, saith the Text, *according to the Law, none did compell: for the King had appointed to all the officers of his house, they should doe according to every mans pleasure, Ester 1. 8.*

Nay the very Popish Doctors, who in other cases allow some foule sinnes, which honest Heathens did abominate even they dispute against this sinne,

Lessius de justitia & jure, in his Question, *Virum sit peccatum provocare ad aequales calices, & an fus sit respondere? Whether it be a sinne to begin an health, and whether it be lawfull to pledge it?* Besides other proofes and authorities, *It is*

d Nullus se inebriat, nullus in convivio cogit aulim plus bibere, quam oportet. *Doro. Casti. consilio. Tom. 9. p. 1450.*
 e Accusationis occasio est adjuturum per Regem frequentius non bibisse. *Hieron. in Comm. i. cap. 1. ad Titum.*

f Adversatur rationi. Nam regula

bibendi statuitur, non ratio, non necessitas naturæ, non bona valetudo, non animi vigor, aut sensuum atacitas; sed tota ventris, viscerum & venarum capacitas.

against

against reason, saith he: for neither reason, nor necessitie of nature, nor good health, nor the vigour of the minde, nor the altitude of the senses; is made the rule of drinking; but another mans belly, nay, the whole capacitie of his belly, bowels, veines. Thou maist fitlier terme these, as great Basil calls them, bottles, barrels, very pipes, or rather sinkes, then men; fellows fit onely for the office of Hogg-heads, to receive a great deale of wine, or rather to convey it thorow their body, as thorow a sinke; and so wickedly waste it. And it is a wonder; saith he, they do not in like mannner make matches, and try masteries also in eating, sleeping, &c.

Lastly, It is a contrary to distributive Justice, saith the Civilian: Even the Poet gybes at it: *Carwright*, in the perusal of his conscience, and publication of his repentance to the whole world, cries out: *It wounds mee to thinke of my blasphemous oathes, uttered in Passion and distemper: my disobedience to my Parents, my excess, my drinking of Healths,*

Now in a third place, concerning sleepe, I have little to say: no constant rules of and certaine measure can possibly be prescribed: Because it is much diversified, and necessarily receives great variation by health and sicknesse; by age; by time of the yeare; by emprinesse, or salnesse of the body; by variety of naturall constitutions: onely let mee counsell Christians, who onely make conscience of expence of time, and are sensible of its preciousnesse expressed before, to take notice, that they may surfer and sinne in sleeping: as well as in eating and drinking. That it ought onely, as other of Gods good creatures, to serve the strengthening and refreshing of our bodies; not to satisfie ease, sloth, and a sluggish humour: and therefore to beware, and diligently to watch, lest that great devourer and waster of time, rob and bereave them of the very marrow and fat of time; the flower, and first fruits, as it were, of the day; I meane, many precious and golden hours in the morning; freshelt, and fittest to

Vires, vel lagenas, (ut eos vocat Basilus): ceteris hos dixeris, aut certe tubos, vel potius clancas, quam homines; solum ad hoc idoneos, ut plurimum vini, tanquam ligna capiant; vel per corpus tanquam per tubum, aut cloacam transfundant & periant. Et mirum non simill modum, institui certamina comedendi, dormiendi, &c.

a Iustitiz distributive contraria sunt, superbia, tyrannus, invidia, injuria, & quavis proportio Arithmetica, quae personis adhibetur: ut cum in conviviis illiberalioribus ad modum haustus imbecilles perinde ac robusti argentum, &c. *De sensibus in Paradiso Iura civilia L. b. 1 Tit. 1. Num. 7.*

b Vna salus fanis nullam portare salutem: Non est in pota vera salutatus.

f In a Booke, intituled, The Life, Confession, and hearty repentance of Francis Carwright, Gentleman.

converse most fruitfully with God, to examine our spiritual state, to offer up an acceptable sacrifice of Prayers and Pray-
 ses, to buckle fast unto us the Christian Armour, and to pre-
 pare with resolution and life, to hold a sweet and blessed
 communion with his holy Majesty all the day after. And
 let them often remember when they see the Sunne up before
 them, that saying of *Austin*: *It is an uncomely thing for a Chri-*
stian to have the Sun beame finde him in bed: and if the Sunne
could speake, saith hee, it might say, I have laboured more
then thou, yesterday; and yet I am risen, and thou art still as
risht.

Indecens est
 Christiano, si ra-
 dius Solis cum
 inveniat in lecto;
 posset enim di-
 cere Sol, si po-
 restatem loquen-
 di haberet: Am-
 plius laboravi
 heri quam tu; &
 tamen cum jam
 surrexerim, tu
 adhuc dormis.

For conclusion, let me advise and forewarne with as great
 earnestnesse and heartinesse as I can possibly, all Gods Chil-
 dren, that as they tender and preferre infinitely a pure heart,
 and heavenly minde, that unvaluable Jewel of a peaceable
 conscience, and that sweetest life, walking with their God,
 before a world of go'd; they would watch over themselves
 very extraordinarily, and with singular care and heedful-
 nesse, in the use and enjoyment of things lawfull in their
 owne nature; yet by our corruption, capable of inordinate-
 nesse and excesse, such as are meat, drinke, sleepe, apparell,
 marriage, visitations, recreations &c. For *moe*, saith a wor-
 thy Divine, *perists with preposterous following of lawfull things,*
then by unlawfull courses. Soft sands swallow *moe* ships, then
 hard rockes split asunder. Howsoever, sure I am, Christians
 are in more danger of being spiritually undone by a sicke in-
 nuation and ensnarement of licenciounesse and immodera-
 tion in such lawfull things; then by the grosse assault of foule
 sinnes, and temptations to doe notoriously. For,

1. A sanctified heart will generously rise, and resist with
 resolution against the invasion and grieclinesse of any worke
 of darkenesse; which by its enormity walts the conscience;
 as adultery, murder, swearing, prophaning of the Lords
 Day, usury, bribery, speculative wantonnesse, idlenesse, &c.
 which yet may too often be insensibly seized upon, and tur-
 prized by an excessive sinfull delight, in things unfinfull in
 themselves; yet empyoned unto us, by the venome of our

OWNE over-eager unmortified affections, and that without any great remorse or reclamation.

2. Wee finde too often by wofull experience, that some who having given their names to Religion at first, with great forwardnesse and heate; yet afterward not so much foild by grosse relapse into notorious sinnes; as surfeiting with licentious excesse, in the abuse of lawfull things, and drinking too deepe of worldly pleasures, under a colour of Christian liberty and convenient recreations, fall fearefully into a dead sleepe of carnall security, and cursed forgetting of God, at least, for a time, untill they be revived and quickned by the inquisitive hand of some piercing Ministry, the smart of some outward heavy crosse, or wrath of God upon their consciences; if they fall not quite away.

3. Things not sinfull in their right use, and offering themselves with unsuspected representation of harmelesnesse and allowance, without extraordinary watchfulnesse and heed, doe more easily lime our earthly ravenous affections; farre sooner ensnare and deceive; insensibly draw and drowne us in many scandalous excesse and estrangements from God, before we be aware.

Thus much also of naturall actions.

III. Now concerning civill affaires, and dealings in the world: That thou mayest settle and keepe thine heart and hands in an holy temper, and untainted; without wound, wrong-doing, or any uncomfortable entanglement.

1. Ever in all their bargaines, contracts, covenants, dealings, negotiations, mutuall intercourse of any kinde of commerce with others represent seriously and solemnly to the eye of thy best judgement and deepest consideration, that royall Principle, *Doe as thou wouldest be done by.* In a fellow-feeling reall conceit, put thy selfe into the place, and impartially put on the person of the party with whom thou art to deal. Weigh well all the circumstances, conditions, covenants, inconveniences, consequents, and passages of the whole businesse; and then returning to thy selfe, deale out, and proportion unto him, that measure in every particular, which

which thou wouldest bee willing, upon good ground and sound reason, to receive at the hands of another, if thou wert in his case. This is the summe of the Law and the Prophets, for serving our brethren in love, prest upon us by the Lord Iesus himselfe, Mat. 7. 12. *All things whatsoever, yee would that men should doe to you, doe yee even so to them.* Which, if it were as effectually and feelingly taken to heart, and practised, as it is ordinarily talked of and pretended; it would not onely cut off, and prevent all cruelties, oppressions, grinding the faces of the poore, all cōcozening, undermining, over-reaching, defrauding, defaming, &c. but also stirre up and quicken our affections, with a compassionate lively touch, to a mutuall exercise and exchange of all offices of humanity, kindness, and love in all kinds.

But that you may understand this rule aright; conceive, that when wee counsell men to doe unto others, as they would bee dealt with themselves; It is not to bee understood of any irregular, passionate, exorbitant will: but that which is grounded upon right reason, guided by a rectified conscience, ordered and illightned by grace and Gods Truth.

And I the rather refresh your memories with the true apprehension of this point, that you may cleerely see the rottennesse and vanitie of the Usurers cunning cavell, but of cruell consequence.

Ob. I deale, saith the Usurer, as I would bee dealt with, and doe as I would bee done by: and therefore all that while I hope I doe no wrong: I would willingly pay tenne in the hundreth, if I had neede; and then why may I not take so?

To which, I answer:

1. That Royall Rule, *Doe as thou wouldest bee done by* must bee understood and expounded, as I intimated before, according to the grounds of a good conscience, dictates of right reason, and directions of a just and rectified will; not out of the mists and miseries of a depraved and exorbitant judgement. Otherwile, *Abimelech, Saul*; and other of that desperate

desperate ranke and resolution, might conclude, that it were lawfull for them to kill other men, because they were willing to be killed themselves. See *Iudg.* 9. 54. *1 Sam.* 31. 4. for they might say, they did but as they would be done by. It would also follow very absurdly, the Magistrate being in the malefactors case, would gladly be pardoned, therefore hee must pardon the malefactor: Some sonne of *Belial* would be content villanously to prostitute his wife whom he cares not for himselfe, to others; therefore hee may abuse another mans wife whom he loves better. These, and the like abominable and absurd consequents, demonstrate the vanitie of the Usurers inference, and that Christs rule is not so generall, but restrainable to that will, which is orderly and honestly guided by the light of Nature and Gods Law.

2. We must then have recourse to this generall Fountaine of the second Table, and fetch light and direction thence; when we have no expresse and speciall word in Gods Booke; but the Scriptures have cleerely and directly determined and resolved the point of Usury.

3. If the Usurer were in the borrowers case, hee would not willingly, as hee pretends, give tenne in the hundred. I meane with an absolute and free will, but of force and constraint, because not paying after the same rate, hee could not have it. If a man would borrow upon Usury, to buy land, ingrosse, forestall, or compasse some unlawfull matter; that were a corrupt will, and no rule: But if his desire so to borrow were just and lawfull, as in some cases it may be, then it is no entire will, but mixed and forced by some necessitie, for the avoyding of a greater evill; and therefore denied in the eye both of law and reason, to be any will at all. He that would borrow, should have neede to borrow, for a needlesse desire is unlawfull; and an ingenious man who hath neede to borrow, would not willingly borrow but for neede, much lesse would he pay Usurie. Therefore the will of the borrower, in this case, is either corrupt, or no will at all, and so consequently without the compasse of Christs rule.

The will of the borrower in this case, is like the will of an

honest Traveller, in giving his purse to an arrant thiefe; for feare hee should loose both purse and life. Is such a man willing, thinke you, to lose his money? Or like the will of a man, whose house being on fire, plucks downe part thereof to save the rest; willingly indeede as the case stands with him, yet not simply, but upon necessity. So the borrowers will is not free, but forced; and so a will against will.

2. With an infinite disdain, and resolute contempt abhorre to get so much as one farthing all the dayes of thy life, by any wicked meanes or wrong doing. Doe not plague thy present outward state, be it little or much; neither empoison it to the posterity, by any addition unto it; by usury, bribery, symony, sacriledge, stealing, grinding the faces of the poore, oppression, lying, falsehoodes, forswearings, over-reaching trickes of wit, cozening, cunning conveyances, &c.

1. Thereby thou shalt desperately fall into the revenging hands of an angry God: divine vengeance will dogge thee hard, and continually at the heels of thy destruction. Which is incomparably a greater plague then extremest beggery, and the bitterest confluence of all the most vexing outward miseries in the world.

Let no man, saith S. Paul, goe beyond and defraud his brother in any manner, because that the Lord is the avenger of all such,
1. *Thess. 4. 6.*

2. Secondly, a little ill got, naturally accompanied with Gods curse, may so empoison thy whole inheritance and all the rest of thy goods, that it may prove like a dead Flye in a boxe of precious ointment; a sparke of fire in the thatch; a strong incentive to divine justice, not onely to eat up all honest comfort in outward things, but also to consume and waste all thy wealth: Nay, and such immoderate desire of enriching and raising his^a posterity, is the keenest spurke to his unconscionable hoarding; even to cut off also many times the cruell worldling himselfe, and cast him out of the

^a Sed distinet est,
Habeo filios, qui-
bus laborem, ha-
beo quibus pro-
spiciam; habeo
quibus curam

maximam geram — Quam curam geris filiorum, ut eos obruas lachrymis miserorum? Non est hoc alios amare, sed potius negare, *August. Tom. 10. pag. 702.*

world without stocke or seede. And therefore though the covetous carnye out of the hardnesse of his heart, and fearenesse of conscience, bee fearelesse and senselesse of the wrath of God, and wrong of his neighbour, and the wretchednesse of his owne soule; yet if hee desire, as he doth, with a raging unsatiablenesse, like the grave, or hell, to thrive in his outward state, and prosper in the world; let him not meddle so much as with a sticke, or a straw, a pin, or a point of another mans; neither at any time put his hand to any wicked way of getting, lest, beside the losse of his soule at last, and a world of miseries in the meane time, hee misse the very marke so eagerly aimed at; of making him and his great in the world. For hope of which hee is cursedly content to part with all true contentment in this life, and a Crowne of blisse in the Kingdome of heaven.

For this purpose, and to perswade, and presse this point unanswerably, let us take a view in Gods Booke of the divers wayes, how he is wont in wrath to deale with wrong-doers and unconscionable dealers.

It comes to passe, sometimes that the wicked worldling, insatiable earth-worme, God cursing his covetousnesse and cruelty, may see an end of his wealth even in this world, according to that *Jerem. 17. 11.* *As the Partridge sitteth on egges, and hatcheth them not: so hee that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole.* *Iob 20. 15, 28.* *Hee hath swallowed downe riches, and hee shall vomit them up againe: God shall cast them out of his belly. The increase of his house, shall depart, and his goods shall flow away in the day of his wrath.*

Or it is no strange thing to see him prosper by unconscionablenesse and craft, usurious and other injurious practises, all his life long; but then having scraped together his hoard of iniquitie, with a great deale of carking, thoughtfulness, and selfe vexation; kept it with extreme feare, slavish distrust, and heart gnawing jealousies; parted ^b from it with much anguish, horrour, and almost with as painefull divorce

^bTemporalium amor quancum afficit, quam haurer, possidet; tantum, quam subtrahitur

as that of the soule from the body: at last after the losse of it soule and all,

1. Hee either leaves it to them who will liberally let it lie abroad, and enlarge those golden heapes which greedinesse had formerly confinde, and strongly guarded with bolts and barres: According to that, *Prov. 28.8. He that by usury and unjust gaine increaseth his substance, he shall gather it for him that will pity the poore.* See also *Prov. 13. 22. Job 27. verse 16, 17.*

2. Or it may be wholly scattered amongst meere strangers, according to that, *Eccles. 6. 2. But a strange man shall eat it up:* See also *Psal. 39. 6. Eccles. 4. 8. and 2. 18. 19.*

3. Or being bequeathed to his owne children, and blasted by Gods secret curse, it may melt away in their hands, as snow before the Sunne, according to that, *Eccles. 5. 13. 14. There is a sure evill which I have seene under the Sunne, namely, riches kept for the owners thereof to their hurt. But these riches perish by evill travell; and he begetteth a sonne, and there is nothing in his hand.*

But howsoever, whether ill gotten goods perish or prosper in the owners hands, or his posteritic: sure I am, the inevitable plague and just vengeance of God cleaves inseparably unto his soule; and hunts that man to destruction, who-so-ever he be, that enricheth himselfe by wicked and wrongfull meanes, without timely repentance and true restitution, if he be able.

Hee that hath oppressed the poore and needy, or hath spoiled by violence, --- or hath given upon Usury, or hath taken increase; the same reason is also of all indirect and unlawfull getting, shall he live? Hee shall not live: hee hath done all these abominations, hee shall sure die, his blood shall be upon him, Ezek. 18. verse 12, 13.

And marvell not, neither be mis-led, though thou observe sometimes wicked worldlings themselves, their heires, and heires heires, to wallow also in that wealth which the Grandfathers got wrongfully. For they are for all this, but as so many sensuall earth-rooting hogs, fatted for the * knife;
and

and have [this wofull brand set upon them by the Spirit of God, *Psal. 17. 14.* They are men of the world, and have their portion in this life. But ever hold this as a terrible and true principle. It is one of the greatest curses under the Sunne; to prosper in our wayes, and be out of the way to Heaven.

3. Thirdly, it is a ruled case and concurrent resolution amongst Divines: That if thou doest not restore, being able, whatsoever thou hast any wayes got wrongfully, and wickedly; thou canst have neither well grounded assurance of unfained *repentance, nor true comfort of the pardon of that sinne. A cutting conclusion against all cut-throat Vfurers, Simonists, Sacrilegians, Bribe-takers, Grinders of poore mens faces, Hoarders by fraud, Oppressors of all under them of the same trade, by some Machivillian trickes, and the rest of that cruell crue.

How can hee be said to repent soundly, that lies still soaking in his sinne, wittingly and willingly? Now, whosoever keepes still in his hands any thing wickedly got, continues a wrong doer still; and therefore doth it not faithfully, but onely faineth repentance. Whereupon saith *Austin*, If a man restore not ill gotten goods being able, his repentance is not comfortable, but counterfeit.

Dreadfull also is the doome of the said Father upon all wrong-doers. *The sinne is not remitted, except that which hath bene unjustly taken be restored:* Either in act, if thou be able; or at least in unfained affection, if thy state be wasted.

What a Bedlam folly is it then, and cursed crueltie to thine owne soule; to heape up those riches of iniquitie, by baseness and wrong, which thou must afterward restore in the sence I have said, or else never enjoy any comfortable assurance of a true conversion or pardon of sinne? Were hee not a foolish thiefe, that would keepe his stolen goods both in the face of his accuser and Judge? Though in the meane time thou conceale thy cunning conveyances from the discovery and doome of humane justice; yet assure thy selfe, besides the secret grumbling of thy selfe-accusing conscience; the

c Nihil est infelicius helicius peccantium; quam pœnalis nutritur impunita, & mala voluntas velut hostis interioro-bortatur. Aug. 6. pist. 5.

**Without restitution, God accepts not your confession, nor yet your repentance. Hom. of the restitution.*

Whoever maketh not restitution, being able to restore, his neither hath unfained repentance for his sinne, nor any sound assurance if shee shal give us thereof.

Downam upon 1. Psalm. 115.

Sires aliena propter quam peccatum est, cum reddi possit, non reditur, non agitur pœnitentia, sed impior. Epist. 54. pag. 280.

Non remittitur peccatum, nisi restitatur ablatum. Ibidem.

Effectu or affectu.

angry eye of God also sees cleerely, and will shortly most certainly revenge.

4. Almesdeeds, charitable erections of Colledges, Hospitalls, Free-Schooles, and other inferiour boutifull contributions; when God enables by good meanes; the necessities of his Poore cry for reliefe, and the sanctified heart, with affectionate sincerity, aimes at Gods glory; are sweet-smelling sacrifices with which God is well pleased, *Philip. 4. 18. Heb. 13. 16.* But if his slavish gifts, and good deedes, largesses, and liberalities in this kinde, be impoisoned with former fraud, oppression, and wrong; though it be well that the Church of God somtimes, the backes and bellies of the poore be better thereby; yet to the impenitent and not restoring usurer himselve, or any other wicked dealer, in respect of acceptation with God, and true comfort to his owne heart they are no better than the cutting off a Dogs necke, or the sacrifice of a foole. Ill-gotten goods are for restitution, not for distribution. Lest any covetous caviller thinke the point too harsh and precise: Heare what the ancient Fathers

Non recipit elemosinas de manu raptoris, aut facinatoris, In can. 7. l. 1. Significanter dicitur, suum; ne rapinis & usuris, & alieno malo quantum panem verum in misericordiam. In ca. 18. Et cec. pag. 536.

¶ Cum iudicare cuperis Deum; dicitur sum hi, qui de fraudibus vivunt, & de spoliis miserorum elemosynam faciunt; Domine, precepta tua servavimus, & in nomine tuo misericordias fecimus, pauperes pavimus, nudos operavimus. Quibus dicitur est Deus. Quod dedistis, dicitis; quos pavistis, memoratis; quare non recordamini quos necastis? Quos operavistis, gaudent; quos expoliastis, plangunt, &c. Tom. 10. Hom. 47. De remediis peccatorum, pag. 609. Vous repletur panibus, quem de rapinis satias; & benedicet Dominus non te, led eum, quem necasti. Ibid.

say to this purpose: *a Bernard: God receiveth not any almes, at the hands of an oppressor or usurer. c Hierome: Significantly saith the Prophet; His owne bread, lest men should turne bread gotten by oppression and Usury, into a worke of Mercie. f Austin: When God shall beginne to judge, those that live now by fraud, and give almes of the spoyles of the oppressed, will say; Lord, wee have kept thy Commandements, and in thy name wee have done workes of mercy; wee have fed the Hungry, wee have clothed the Naked, and entertained Strangers. To whom God will reply. You tell mee what you have given; but you tell me not what you have taken away. You recount whom you have fed; but why remember you not whom you have undone? They rejoyce whom you have clothed; but they lament whom you have spoyled, &c. A man is filled with bread, whom thou feedest with*

spoyle : but the Lord will blesse, not thee, but him whom thou hast undone, &c. Chrysostome; ^a But what is the excuse of many? I have indeed beene an Usurer, say they, but I have also beene good to the poore. A sweete peece of matter sure! But God accepts not such sacrifice. It were farre better to give nothing to the poore at all, than give it in that manner. That wealth which is wonne by thy just labours, is many times quite mard with such wicked mixtures, &c.

The very ^b Heathen man tells us, That the poore are not to be fed like the Whelpes of wilde beasts, with blood and murther, rapine and spoyle : but that which is most acceptable to the receivers ; they should know, that that which is given unto them, is not taken from any body else.

Nay, one of the bloodiest men that ever breathed, Selymus, ^a a Turkish Emperour, yet upon his bed of death, replied thus to his Bassa, moving him with the wealth taken from the Persian Merchants to build an Hospitall for reliefe of the poore : ^c Wouldest thou, Pyrrhus, that I should bestow other mens goods wrongfully taken from them, upon workes of charitie and devotion, for mine owne vaine glory and praise? Assuredly I will never doe it : nay rather, see they bee againe restored unto the right owners. Which was done forth-with accordingly to the great shame, saith the Author, of many Christians ; who minding nothing lesse than restitution, but making ex rapina holocaustum, doe out of a world of evil gotten goods, cull out some small fragments to build some poore Hospitall, or mend some blind way. A poore testimony of their hot charitie. Wretchedly then doe they delude the World, and deceive their owne soules, who vainely thinke, that some workes of mercy at last, when they must needs leave all, will expiate and recompence the cruelties and unconscionable dealings of their whole life before. Zacheus penitent Proclamation consisted of two branches, Luke 19.8. As well for restitution, as distribution. He that would find the same mercy, must follow the same method.

3. Let thy desire and delight never fall, or be fastened immoderately upon any earthly thing, though never so excellent,

a Sed quoniam est
multorum excu-
satio? Fœneratus
sum, aut; sed
pauperi ebulli.
Bona verba quæ-
sio: talia Deus sa-
crificia non acci-
pit. Quod enim
iustis laboribus
collectum argen-
tum est propter
hos iniquos fac-
tus plerunq[ue]
contaminas, &c.
Hym. 57. in Mat.
b Pauperes non
ut feratim oculi,
Sanguine & cordi-
bus nutriendi:
quodque gratissim-
um est accipien-
tibus, scirent dari
sibi, quod nemini
est ereptum. Psa.
Psalterium. ad Tera-
num.

c Hyst. of the
Turkes in the life
of Selymus the
1. p. 150.

lent, delicious, or amiable. For exorbitancy and error this way brings many times, 1. A losse of the thing so doted upon. 2. Sometime a crosse. 3. Ever a curse.

1. For the first; our righteous and holy God, when hee sees the current of his creatures affections to be carried inordinately and preposterously from the Fountaine of living waters, upon broken Cisternes that can hold none; from the bottomlesse treasury of all sweetest beauties, dearest excellencies, amiable delights, upon painted shadowes; from the Rocke of eternitic, upon a staffe of Reede; I meane, from the Creator, upon the creature; he wisely and seasonably in the equitie of his Justice, and out of the jealousie of his owne Glory takes away that earthly Idoll, that the occasion of such irregular affection removed, hee may draw the heart, in which he principally takes pleasure, to his owne glorious Selve, the onely Load-starre of all sanctified love, and boundlesse Ocean of happinesse and blisse. May, it may be said in the sweetnesse of his mercy also, when he sees us distracted, and as it were desperately mad with making too much of any transitory thing, so that our mindedoth still runne and rest upon it, as our onely heaven upon earth; Hee snatches the edge-toole out of our hands, lest wee make away our selves spiritually; and withdrawes the beloved vanitie from before our eyes, lest we grow starke blinde in the mysteries of Faith, and matters of Heaven, by too much gazing upon the fading beauty of any baser earthly object.

Thus the immoderate partiall affection of Parents, may become many times occasionall and accessary to the untimely taking away of a sweete, faire, and towardly childe. Whereby our gracious God justly intimates unto them their intolerable unthankfulnesse of his mercy, and extreme indignitie to his Majestic, in wickedly preferring in their love, a creature before their Creator, and mercifully teaches them, that the slowre and fervour of their best and dearest affection is onely due, and should be wholly devoted to the greatest good, God himselfe, and those truest, unutterable, ever-during delights prepared for the Blessed, in his Word here, and

in the World to come hereafter, 1 Cor. 2. 9.

Conceive proportionably of other things immeasurably desired and delighted in. If thou doteest upon a good wit, thou mayest be stricken with distraction: if upon abundance of learning, or much worldly wisdom, thou mayest be infatuated, at least at some speciall times, when thou wouldest gladly doe the best; or in some important businesse, which most concernes thee: if upon some high place, thou mayest with *Haman*, *Shebna*, and thousands more, be throwne downe into the gulph of calamite and woe, contempt and scorne: if upon a faire house, it may be levelled with the ground, by the flames of Gods wrath: if upon a beautified face, it may be disfigured with the Poxe, and other deformities: if upon a hoard of gold, it may be disperst by fire, robbery, desolations of warre: nay, if even upon thy graces with an over-weening conceit of selfe-excellencie, selfe-opinion, selfe-sufficiency; if they be onely generall graces, thou mayest be quite stript of them; if saving, thou mayest be cast into a dampe and desertion for a time, in respect of all comfort, sense, use and exercise, &c.

2. For the second, though God may permit thee to possess still that outward worldly comfort, upon which the fury of thine affection is so fastened, and thy heart graspes with such greedinesse and excesse; yet in this case thou mayest justly expect a crosse; either, 1. In the thing doted upon. Wich what a deale of cutting discomfort, and gashes of bitter griefe did *Abalom* dandled in *Dauids* affection with too much indulgence, rent his Fathers royall heart by imbruing his hands in his brothers blood, and with unnaturall trayterous violence and villany snatching at the Imperiall Crowne upon *Dauids* head? Another famous instance to this purpose we finde in the Story of the Greeke Emperours. The old Emperour *Andronicus* doted with such extreme impotency of partiall affection upon his Nephew, young *Andronicus*, that in comparison of him, hee did not onely disregard the rest of his Nephewes, but also his owne children: and as the

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day

day or night. But what were the consequents of this cockering? When hee was stept further into yeares, besides a world of miseries and molestations created to the Grandfather in the meane time, at length pressing without resistance upon his Palace, with purpose to surprize his person, though the old Emperor intreated him with much affectionate Royall eloquence, which might have pierced an heart of Steele or Adamant, *That hee would reverence those bands, which had ofientimes most lovingly embraced him, yet crying in his swashing clothes: that he would reverence those lips, which had ofientimes most lovingly kissed him, and called him his other Soule: that hee would spare to spill that blood, from which himselfe had taken the foundation of life, &c.* For all this, after some kinde words, and courteous embracement, at first indeede promised, and in hot blood; in conclusion, being polled and shaven, was made a Monke, and the Anvile of much dunghill scorne and vilest indignities, untill the workmanship of death had finished the sorrowfull businesse of a wretched life. A third, and very

of *Ansin.* ^a By reason of a terrible and dreadfull accident, he called his people together, as it seemes, to a Sermon the third time, the same day; thinking, no doubt, out of his watchfull spirituall wisdome, to work more successefully, and to leave more strong and lasting impressions in their hearts, while the bloody unnaturall villany was yet fresh in their eyes and eares. And when they were met together, he relates the dolefull storie: *Our noble Citizens (saith he) here of Hippo, Cyrillus, a man mighty amongst us, both in worke and word, and much beloved, had, as you know, one onely sonne, and because hee had but onely one, he loved him immeasurably, and above God. And so being drunke with immoderate doting, hee neglected to correct him, and gave him liberty to doe whatsoever*

a Non mi:emini, si hodie ter sermonem, Deo auxiliante: profero. Accidit hodie terribilis casus ut omnes scitis; propter quem non solum ad ecclesiam Hipponensem omnes antiquiores habere volui, sed etiam omnes feminas, & infantem in unum congregari precepi, &c. b Filium, ut scitis, habebat: & eum unicum possidebat: & quia unicus erat eum superflue diligebat, & supra Deum. Idem superfluo amore inebriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia, quae placita essent illi. O dolosa libertas! O grandis filiorum perditio! O paternus amor mortiferus! Ecce, filios se dicunt diligere quos jugulare procurant. Dicunt eos amare quibus jam stipendia parant, &c. Sed ecce, hodie ebrietatem perpeffus, matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit, & duas sorores vulneravit ad mortem. O magna Diaboli dominatio! Ecce. August. ad fratres in eremo. Serm. 3. 3.

bee list. Now this very day, this same fellow thus long suffered in his dissolute and riotous courses, hath in his drunken humour wickedly offered violence to his mother great with childe, would have violated his sister, hath killed his father, and wounded two of his sisters to death. Oh mightie domination of the Devill! & c. But I neede not prosecute this point by further illustration out of strange Stories. Daily experience presents unto our eyes and eares the many wofull discomforts, unkinde requitales, and unnaturall usages, which Parents receive at the hand of those children, which in their younger yeeres they made wanton with their love, and undiscreeetly doted upon. 2. Or in some other kinde; for example: If thine heart be set upon riches, God may justly, and mercifully too, exercise, and afflict thee with his heavie hand; upon thy body, with sicknesse; upon thy conscience, with terror; upon thy reputation, with disgrace, or the like, thereby to unglue thy noble spirit from the dust, and rent it from grovelingnesse upon the earth. If thou be ambitiously enamoured upon honours and high roomes; after wasting thy wealth, wounding thy conscience, wearying thy selfe with briberie, basenesse, and irkesome waiting, thou mayest be taken away untimely in the very pursuit, or presently after the attainment of them, &c. Thus it is not strange or extraordinary with God, to prevent, or take off our hearts from taking selfe-conceited pleasure or pride in any thing we enjoy, by crossing and correcting us in other kindes. Even *Paul*, that blessed Saint and servant of the Lord, lest his heart should be too much pleased, and puffed up with abundance of revelations; he was vexed and crosst with his owne concupiscence, there was given to him *a thorne in the flesh, the messenger of Satan to buffet him*, 2 Cor. 12.7. that is, as I conceive, hee felt his originall corruption sharpened, and eneagered against him, and let loose in some sort upon him: which is a terrible cut to a tender conscience.

3. For the third, howsoever it fare with thee otherwise; if thou settle thine heart upon any earthly thing with inordinate desire and delight, thou shalt be sure to be haunted with a double course: 1. The rage of unsatiablenesse, unsatisfiable-
nesse: :

ness: 2. That greatest plague, hardnesse of heart.

1. The Father of Spirits hath inspired into our immortall soules a large capacity, and such an infinite appetite, that no finite excellencie, created comfort or earthly thing can possibly fill. Gold, silver, riches, honours, crownes, kingdomes, are no fit matter or adequate object, for such an immateriall and heavenly borne spirit, to repose and feede upon with finall rest and full contentment. Nay, not this whole materiall world, were it beautified and set out with all the amiablenesse, splendour, and allurements, which the devill by his jugling Alchymie put upon it, when hee presented it to the eye of *Christ Jesus, Mat. 4. 8.* with addition of the starry and Emphyrean heaven, shining with all their admirable beautie and glorious inhabitants, could by any meanes confine, satisfie and content the irkesome wandrings, unlimited desire, and vast comprehensivenessse of the soule: but it would still be transported with the passionate disquietnesse of selfe-vexation, and tortured upon the racke of restless discontent; untill it fasten and fixe upon an object, infinite both in excellency and endlesnesse, wherein is contained the whole latitude of Entity and goodnessse, the ever-blessed and onely-adored *Trinity*. Where and when alone, if softly and sweetly, with the height and fulnesse of all desirable contentment, rests in the armes of God, and bosome of eternall blisse; which all blessed soules attaine thus, and by these meanes:

When it pleased God by the mercifull violence of his Almighty hand, to turne the sensuall bent and powerfull current of the seduced soule, from the creature, to the Creator; from the painted bravery of this vaine world, to the heavenly beauty of his blessed Word; from carking encombrance about many things, to pursue and ply that *One needfull thing*; by a sound and universall change of the whole man, and translation of him from the darkenesse of naturall ignorance, death in sinne, and power of the divill, to the light of saving knowledge, the life of sanctifying grace, and the living God: I say then, the restless wandrings of the unsatisfied

a Cor humanam
in desiderio eter-
nitatis non fixum,
nunquam stabile
potest esse, sed
omni volubilitate
volubilis, de alio
in aliud transi-
turus, quarens requiem
ubi non est. In his
autem caducis &
transitoriis, in qui-
bus eius affectus
captivi tenentur,
veram requiem
invenire non va-
let: quoniam tan-
ta est dignitatis,
ut nullum bonum
præter summum
Bonum, ei suffice-
re possit. Aug.
Temp. 22. 1003.

sied soule, begins first to settle with some sweete contentment, upon the flowres of Paradise, glimpses of heavenly glory, infallible earnest of everlasting blisse, *saving graces*; and its infinite appetite is well stayed in the meane time; with that comfortable entercourse and blissefull Communion, which it enjoyes in part with the blessed *Trinity*, by the Word, Sacraments, and other his holy Ordinances, appointed and sanctified for that purpose; untill it remove from an house of flesh, into the Emphyrean Heaven. And then,

1. The understanding is first filled with finall and everlasting contentment, by a cleare glorious sight of God, which they call *Beatificall vision*; when we shall see him face to face; know him as wee are knowne, 1 Cor. 13. 12. see him as hee is, 1 Iob. 3. 2. For as the Sunne of this world, by his beames and brightnesse illighteneth the eye, and the ayre, that wee may see, not onely all other things, but also his owne glorious face: so God blessed for ever, the Sunnes Creator, the Imperiall Sunne of the world above, in whose presence, the united splendour of ten thousand of our Sunnes would vanish away, as a darke some moate and lumpe of vanity, doth by the light of his holy Spirit, so irradiate the mindes of all the blessed, that they are thereby enlarged and imbled, not onely to behold eminentlyn in him, the beauty, godnesse and excellency of all creatures, in a farre more admirable and orient manner then in their owne beings; but also his owne face, essence, will and counsels, perfections and attributes, incomprehensible greatnesse and Majesty.

2. Secondly, the will also is then fully and for ever satisfied with a perfect, inward, eternall communion with God himselfe. Our sweete glorified Saviour, being God and man, by his humane nature assumed, uniteth us to God, and by his divine nature assuming, uniteth God unto us: so that by this secret and sacred communion, wee are made in an admirable and blessed manner, partakers, and as it were, possessours of God himselfe; and communicate with him in all his goodnesse, perfections excellencies, and happinesse. Oh bottomlesse depth, and dearest confluence of all joyes, pleasures, sweet-

sweetnesses, delights, unconceivable, unutterable, infinite! This is the supreme end of our Creation and Redemption; the very flower, quintessence, and sinew, as it were of our Sovereign good. By this act of blessedness, we are filled with all the fulness of God: Hee becomes unto us *All in all*; so that thereby we live his very life, in purity, eternity, sincerest pleasures, highest perfection; though not to the height of his infiniteness; for wee are but creatures; yet in proportion to our capacitie, and utmost possibilitie, which is a felicitie above measure, and past imagination. In these two acts thus exercised about an infinite Object, God himselfe, doth Blessedness, essentially and formally consist: but principally in the fruition of God, by a full, immediate, and compleate communion with him, and most blessed participation of all his glory and All-sufficiencie. And therefore *Aquinas* and all his followers come short, in placing our highest blisse, onely in the act of the understanding, the vision of God. I am wont to expresse and illustrate it thus: though there be an infinite distance and disproportion in the things compared: It would mightily delight a man, really and in person, with ease and safetie to passe over and view the circuit of the whole earth, and all the wonders of the world, all the great citties, renowned men, magnificent courts, rich mines, spizie Ilands, * Chrystall mountaines, coasts of Pearles, rockes of Diamond, &c. of which Geographers write, and Travellers talke: but if besides, as hee passed along, he should have sure and everlasting possession given of them all, what a immeasurable materiall addition would it make unto his speculative delight? And with what strange amazement and admiration of his making for ever, and marvellous happinesse, would it ravish his heart? Even so proportionably, but above all degrees of comparison; though a boundlesse Ocean, endless sweetness, and inexplicable joy arise in the soule from the sight of God; yet this blissefull communion, whereby we possesse and enjoy him, in a neere, excellent unspeakeable manner; and partake with him in all his excellencies, perfections, and felicities, doth crowne, as it were, our

* See *Hydrog.*
770 772.

Crowne of glory, and actuate that heart-ravishing contemplation, with the very life of everlasting life, and soule of heavenly joyes and highest blisse. Thus, and in this manner doe the restless wanderings and infinite appetite of these aspiring sparkes of heaven, our immateriall and immortal spirits, come to full rest and everlasting repose: When at last they shall graspe in the armes of their desire, that chiefest good, the most glorious Deitie, and bathe themselves freely and fully in that ever-during Welspring of Immortality and Life. But now set aside the fruition of this Object, infinite both in excellency and endlesnesse, the onely aime and end of the soules endlesse aspirations: and though thou shouldst crowne a man compleately with the worth of this whole world, the admirable splendour of the Empercan heaven, the beauty of a shining Sunne-like body, the rich and royall endowments inherent in a glorified soule, the sweetest company of Saints and Angels, the comfort of eternity; yet his soule would still be full of emptinesse and appetite, and utterly to seeke for the surest Sanctuary, and supremest solace, to settle her unsatisfied longings upon. Onely once admit it to the face of God, by Beatificall Vision, and to fruition of the most glorious and ever-blessed Trinity, by immediate communion, and so consequently to those Torrents of pleasures, and fulnesse of joy flowing thence; and then presently, and never before, its infinite desire expires in the bosome of God, and it lyes, as it were, downe softly, with sweetest peace and full contentment, in the imbracements of everlasting blisse. The other innumerable inestimable joyes in Heaven, are, I deny not, transcendent, and ravishing: but they are but all accessories to this Principall, drops to this Ocean, glimpses to this Sunne. Well then, if this be the onely way to the soules eternall welfare; then those unhappy soules, which runne a contrary course, and seeke for satisfaction in any creature, or created comfort, stand deservedly still upon the racke of restless discontentment, and are justly cursed with the gnawing rage of unsatiableness: and must needs bee so. For besides, 1. That the furious torrent

of our sensuall corruption, being once on foote after worldly pleasures, and swelling by a continuall infusion of hellish poyson, doth with an impetuous headstrongnesse, beare and breake downe all bonds and bankes of moderation and stint, and will never be restrained from its unsatiabie rage, if God helpe not, untill it be swallowed up in the bottomlesse gulfe of misery and horrour: for it is the native proprietie, or rather, poyson of inordinate affection, not onely to drinke deepe of sinfull delights, but to carrouse, to be drunke; nay, to adde unquenchable thirst unto drunkennesse, sucking them in with fresh supply of endlesse greedinesse, as the Horse-leach corrupt blood, till it burst againe. 2. That the infinite desire of the soule confined to a creature, or any worldly comfort, is pained and pinched, as a foote wedged in a straitethoore; it being no competent or proportionable satisfaction to its expectation and large capacity. Hence it is, that give *Rome to Caesar*, as they say, and hee will ambitiously pursue the Sovereigntie of the whole earth. Let *Alexander* conquer the world, and hee will aske for moe: let those be subdued, hee would climbe up the stairs of his vaste desires towards the starres: if he could aspire thither, hee would peepe beyond the heavens, &c. No^a rest unto mans soule, but in Gods eternall rest. 3. That there being no proportion betweene spirit and bodies; thou mayest as well undertake to fill a bagge with wisedome, a chest with vertue; as thine immortal soule, with gold, silver, riches, high rooms, this whole materiall world, or any earthly thing. See *Eccles. 5. 10.* 4. I say, besides these three causes of unsatisfiability, God himselfe doth justly put that property and poyson into all worldly things doted upon, and desired immoderately; that they shall plague the heart that pursues them; by filling it still with a furious and fresh supply of more greedinesse, longings, jealousies, and many miserable discontentments: so that they become unto it as drinke unto a^b drun-

^a Non satiat animus, nisi incorruptibilis gaudii vera, & certa eternitas. *August.*

^b Avaritia inflat, hinc ebrietas. Et sicut ebrii, quanto plus vini in guttur gittant, tanto magis ad seipsum inflammantur: sic & isti quoque insaniam hanc indomitam nunquam sistere possunt, sed quanto magis suas opes augeti videntur, tanto & concupiscentiam magis flagrant. Neque antea a peccato appetitu hoc abstant, donec in ipsum malitiam profundam descendunt. *Crys. Rom. 2. 29. Gen.*

kard, a man in a^c dropſie, or burning feaver, ſerve onely to inflame it with new heate, and ſerie additions of inſatiabie thirſt and inordinate luſt. No marvell then though the working heart of every naturall man, unreconciled to God, be * like the raging ſea that cannot reſt. That roaring Element, to which the Spirit of God reſembles a wicked man, muſt needs be a much troubled and very reſtleſſe creature; ſith it is continually toſſed, and turmoyled with variety of contrary and confuſed motions; that of eſtuation, revolution, reflection, deſcenſion, and agitation by the windes: ſemblably, if thou couldeſt ſee the inſide of the greateſt graceleſſe Monopolift, and ingroſſer of all the moſt deſirable excellencies under the Sunne, gliftering in the higheſt Emperiall Throne upon the earth; thou ſhouldeſt behold his heart for all that, rent aſunder with many raging diſtempers, and tempeſtuouſ whirlewindes of contrary luſts; a very hive of unnumbred cares, ſorrowes, and paſſions; boyling inceſſantly with irkſome ſuſpitions, falſe feares, inſatiabie longings, ſecret grumblings of conſcience, torturing diſtractions, and tumultuations of hell.

By the way, let me tell you, that this immoderate deſire, inordinate delight which I ſpeake of, glued to ſome ſpeciall ſenſuall object, which naturall corruption ſingles out, and makes chiefeſt choiſe of; to follow and feed upon, with greateſt contentment and carnall ſweetneſſe, becomes the parents of every mans boſome ſinne.

If it fall in love with honours and greatneſſe, it breeds and brings forth ambition, which is an unquenchable thirſt after viſible glory, and a gluttonous hunting after high roomes. As it inhabiteth the higheſt and haughtieſt ſpirits, and is ſuperlative and transcendent in its object and aspirations; ſo of all the ſtormy perturbations, which rent and rage in the heart of man, it is moſt tempeſtuouſ and desperate. Ventrouſ it is to climbe up any ſtaires of baſeneſſe, bribery, blood; to tread upon the ruines of the nobleſt innocency, upon the mercileſſe deſolations of deareſt friends and neareſt kindred, to domineere for a while, though it be damned everlaſtingly

*c*Hydropicus, quò
amplius biberit,
amplius ſitit: &
omnis avaius ex
potu ſitit multi-
plicat. Quia cum
ca, quæ appetit,
adeptus fuerit, ad
appetendam iam
plus, & amplius
anhelat. Qui e-
nim adipiſcendo
plus appetit, huic
ſitis ex potu creſ-
cit. Greg. in cap.
18.
Job cap. 6.
* Eſay 56. 20.

afterwards; as it is too cleere in the Turkish Emperors, and in that great Master of mischief and Machiavelisme, *Richard* the third, of this Kingdome, who with a bloody hand pressed out the breath of those two orient Princes in the Tower, his Nephewes, and naturall Lords. It is victorious over all other affections, and masters even the sensuality of lustfull pleasures; as appears in the greatest Warriours, and ancient Worthies amongst the Heathen, who tempted with the exquisite and variety of choicest beauties, yet forbore that villany not for conscience sake and feare of God whom they knew not; but lest they should interrupt the course, and stop the current of their warrelike reputation, ambitious designs and achievements of state. But whatsoever other plentiful properties employ it, it never failes to engender in the heart, which harbours it, as its proper Thunder-bolt and blasting, feares, cares, jealousies, envies, enraged thirst of rising still, impatience of competition, uncapableness of satiety, which is most for my purpose. For the proud and ambitious man *enlargeth his desire as hell, and is as death, and cannot be satisfied. Hab. 2. 5.* Who can fill the bottomlesse pit of hell, or stop the unsatiable jawes of death; neither can the greedy humour of an haughty spirit, the aspiring insolencie of a boisterous *Nimrod* be possibly staied or stinted; no not with the top and variety of highest honours, though hee should alone and absolutely be crowned with the Sovereignitie of the whole earth, and command the felicities of this wide world.

If it fall in love with riches, it breeds and brings forth covetousnesse, the vilest, and basest of all the infections of the soule, in the most contemptible, and dunghill disposition. For this Kyte-footed corruption wheresoever it seizeth, and domineeres, blasts and banisheth all noblenesse of spirit, naturall affection, humanity, discretion, reason, wisdom, manlinesse, mutuall entertainements, entercourse of kindness and love; and turnes all, even the soule it selfe, into earth and mudde. It draws by a cunning reserved basenesse, all occasions, circumstances, advantages, witte, policy, even

even friends, and acquaintance; nay, Religion, conscience, and all to be serviceable, and contributory to a greedy Wolfe, and raging Gangren of hoarding up Gold, and worldly pelfe. In a word, it makes a man with a Bedlam cruelty to contemne himselfe, body and soule, for a little transitory trash; wilfully to abandon both the comfortable enjoyment of the short time of this present mortalitie, and all hope of the length of that blessed eternity to come. And as the object of it is most earthly, base, and incompetent, so of all other vile affections, it is most sottishly, and senselessly unsatisfiable. For how is it possible that earth should feede or fill the immateriall, and heaven-borne spirit of a man? It cannot be, and the Spirit of God hath said, it shall not be, *Eccles. 5. 10.* and 4. 8. *Hee that loveth silver, shall not be satisfied with silver. The eye is not satisfied with riches.* Hence it is, that the deeper and more eagerly the dropie heart of the covetous man doth drinke of the golden streame, the more furiously still it is inflamed with unsatiabie thirst: nay, certaine it is, that if he should purchase, and possesse a Monopoly of all the wealth in the world: were he able to empty the Westerne parts of Gold, and the East of all her Spices, and precious things; should he enclose the whole face of the earth from one end of heaven to another, and heape up his hoard to the starres; yet his heart would be as hungry after more riches, as if hee had never a penny, and much more.

If it fall in love with beauty, and the swaggering bravery of good fellowship, it begets lust, and sensuality; which make their minions madde with bitternesse and malice against the very least glimpse of holinesse, or any religious restraint; enrage them with mutuall fury, to engulfe themselves into the bottomlesse whirlepoole of sensuall pleasures, and so empyson their hearts with a furious unquenchable thirst after them, that they will never leave their hold, and haunt, untill they either be broken with the hammer of the Word, or burst with the horror of despaire. You may trace these pestilent properties in the practise of those voluptuous Gallants, *Wisdomc 2.* (a Booke though not of
 Q 2 divine

Rom, 5, 5, 6.

divine authoritie, yet profitable for precepts of morality.) In which Chapter you may finde, as I have ever conceived, a description to the life, and most exact Character of the good-fellowes of our times; who are transported equally with a desperate insatiable humour of ravenous feeding upon the froth and filth of their impure delights, as greedily as the Oxe suckes in water: and with an implacable sumity against the purity, and power of godlinesse. For the first, heare their cry unto their companions. Verse 6. &c. *Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. Let us fill our selves with costly Wine, and Ointments: and let no flower of the Spring passe by us. Let us crowne our selves with Roses before they be withered. Let none of us goe without his part of our voluptuousnesse: let us leave tokens of our joyfulness in every place; for this is our portion, and our lot is this.* For the other, take notice of their boysterous swaggering combination, to become bloody goades in the sides, and cruell prickes in the eyes of Gods people. For proportionable to their impatiency of being crost in their course of pleasures, is their rage in persecuting the godly. And therefore being resolute to live and die good fellowes, they also resolve from the same ground, to hold an everlasting unreconciliable opposition in the way which is called Holy, especially, sith every where it is so spoken against. Whence, I say, they grow and glue themselves together in this combination, Verse 10, &c. *Let us oppresse the poore righteous man. ——— Let our strength be the law of justice: for that which is feeble, is found to be nothing worth. Therefore let us lie in waite for the righteous: because hee is not for our turne, and hee is cleane contrary to our doings, hee upbraids us with our offending the Law, and objects to our infamy, the transgression of our education. Hee professeth to have the knowledge of God: and hee calleth himselfe the childe of the Lord, Hee was made to reprove our thoughts. Hee is grievous unto us: even to behold: for his life is not like other mens, his wayes are of another fashion. Wee are esteemed*

Acs 28, 24

of him as counterfaits : hee abstaineth from our wayes, as from filthinesse, hee pronounceth the end of the just to be blessed, and maketh his boasts that God is his Father : ———

Such things they did imagine, and were deceived : for their owne wickednesse hath blinded them. As for the mysterie of God, they know them not, neither hoped they for the wages of righteousnesse : neither discerned a reward for blamelesse soules.

If it edge, and eneager malice, it breedes revenge, a wolfish, and unnaturall thirst after blood : which haunts most, the most weake, fearefull, and cowardly spirits. For we ever see the basest and most worthlesse men, to be most malicious and revengefull. Seldome doth it finde any harbour in a welbred, and a generous minde. As Thunders, Tempests, and other terrible agitations in the ayre, trouble onely, and disquiet these weaker fraile bodies below, but never disturbe or dismay those glorions heavenly Ones above : so scurrill girds, imperious doggednesse, disgraces, and wrongs, vexe, and distemper men of baser temper : but the nettling disposition, causelesse spite, and childish brawlings of hasty fooles, wound not great and noble spirits. Now this boiling and biting distemper, though against nature it feede upon blood : yet, so true is the point I pursue, (but would you thinke it ?) is also insatiabie. Witnesse that Monster of *Milaine*, who, as ^a *Bodin* reporteth, when hee had surpris'd upon the sudden, one whom hee mortally hated, hee presently overthrew him ; and setting his dagger to his breast, told him, he would certainly have his blood, except he would renounce, abjure, forswear, and blaspheme the God of heaven. Which when that fearefull man, too sinfully greedy of a miserable life, had done in a most horrible manner ; he immediatly dispatcht him, as soone as those prodigious blasphemies were out of his mouth : and in a bloody triumph insulting over his murdered adversarie, as though whole hell had dwelt in his heart ; hee added this most abhorred speech : Oh, saith hee, this is right noble, and heroicall revenge ; which doth not onely deprive the

History of Trukes,
pag. 4. 13.

body of a temporary life, but brings also the never-dying soule unto everlasting flames. Witnesse the cruellest of men, *Mahomet* the great, who as the Story reports, was in his time the death of eight hundred thousand men. But above all, that *Beast of Rome* carries away the bell for insatiableness in blood-sucking, who though hee was long since drunke with the blood of the Saints, as with new Wine; and in his drunken humour hath furiously spilt, and powred out upon the face of Christendome, a world of blood, almost all in our remembrance: Witnesse the horrible deale of Christian blood which that mercilesse Monster, the Popish Inquisition swallows downe in secret: Witnesse the incredible butcheries executed upon Professours in the Low-countries: Gesse the rest by that cruell confession of *Alva*, who boasting in the bloodshed of the Saints, said on a time at his table, that he had been diligent in rooting out of heresie (so the Antichristians call the right way to heaven.) For besides those which were slaine in warre, and secret massacres, he had put into the hand of the Hangman eightene thousand in the space of sixe yeares: Witnesse *Farnesius* his serall resolution at his departing out of *Italy*; to make his Horse swimme in the blood of the *Lutherans*: Witnesse that most abhorred prodigious villany, that ever the Sunne saw; the massacre at *Paris*, when in divers places of *France*, about *c* threescore thousand persons were murdered, and the streets of that Cittie, as the *Storie* tells us, strewed with carcases, the Pavements, Market-places, and River died with blood: Witnesse, besides other cruelties and bloody afflictions, three hundred faithfull servants of Christ burned to ashes in this Kingdome, within lesse then five yeeres: Witnesse that horrible parricide perpetrated upon the Royall persons of two *French Kings*, *Henrie* the third and fourth, who were successively butchered in a most barbarous manner, by two Popish Assassins, *Clement* and *Ravilliac*: Nay, in the late civill warres of *France*, twelve hundred thousand naturall *French* are said to be slaine: this Romish Beast being the bellowes and incendiary, &c. Yet I say, though hee hath already drunke up such a deale of blood

a Metron. Belg.
lib. 4. p. 127.

b Discedens ex Italia
Farnesius, dixisse
seur, se tantam esse
daturum stragem per
Germaniam, ut in
Lutheranorum cruce
vel natate posset
ipius equus.
Sledan comment.
lib. 17.

c Hist. of France,
pag. 794.

His vero temporibus per totum
Christiano orbem, & nominatim per
Galliam, infiniti
haereticus sublatis.
Franciscus Veronensis
Confessus. p. 204. 11. pa. 96.
Those which hee calls
Hereticks, were
blessed Martyrs.

as insatiably, as *Behemoth* the river *Jordan*: hee is yet still like a she-wolfe in the evening; at this very time caroufing almost in all corners of the Christian world, the blood of the *Martyrs of Iesus* as greedily, and with as furious thirst, as ever hee did, since the Dragon first gave him his power. But I hope in the strong God of our salvation (*For strong is the Lord God, who judgeth the Whore*) that this is the last draught and that upon his next health, as it were, begun to the Devill, in this cup of fiery cruelty against the servants of Christ, the Viall of Gods unquenchable wrath will choake him for ever. Blood he shall have enough, but from the revenging hand of the Lord God of recompences, in fury, and jealousie.

2 Besides, that thus the rage of unsatiableness and restlessness of pursuit, doth still boyle in every carnall heart, that is carried immoderately after its owne wayes, or inordinately upon any earthly thing: it is also thereby in Gods just judgement extraordinarily hardened, and estranged from God. For the deeplier our affections are drowned in the World, and endeared to any sensuall delight; the more desperately are they divorced from God, and deaded to heavenly things. It is just with God, to suffer that heart to be turned first into earth and mud; and after to freeze and congeale in Steele and Adamant, which preferres Earth before Heaven; a dunghill before Paradise; broken cisternes which can hold no water, before the ever-springing Fountaine of glory and blisse; a few bitter-sweete pleasures, for an inch of time in this vale of teares, before unmixed and immeasurable joyes, through all eternity in those glorious mansions above. Our hearts are originally hard by the curse of Nature, *Ezek. 11. 19.* afterward by a wilfull course, and continuance in sinne, we adde Adamant of our owne, *Esay 48. 4.* *Zach. 7. 12.* and by not suffering the Sword of the Spirit to searce and sunder our minion-delights from our bosomes, *Heb. 4. 7.* Then Satan is let loose to put to his iron sinewes, *Luke 22. 3.* Lastly, God himselfe hardeneth by an act of justice, as wee may see, *Exod. 9. 12.* Thus the heart which hates to be reformed, being glued to a sensuall object, or worldly lust, by its owne

inbred corruption, infusion of hellish poyson, and just curse of God growes into such a prodigious rocke: that no crosse or creased power; not the softest eloquence, or severest course; nay, not the weight of the whole world, were it all prest upon it, can possibly mollifie or reclaime it. It will never yeeld or relent, or be rent from its darling delight, but dye in its deadnesse, and be desperately hardened for the very depth of Hell; except the Almighty Spirit take the hammer of the Word into his owne hand, that by his speciall unresistable power, and mercifull violence, he may first breake it in pieces with legall remorse, and after by the sprinkling and powerfull application of Christs blood, resolve it into teares of true Evangelicall repentance; that so onely by a gracious miracle of divine mercy, it may be softened, sanctified and saved. The stubborne Jewes were heavily loaden with an extraordinary variety of most grievous crosses and afflictions. There was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. The Prophet *Esay, Chap. 1.* paints out to the life the ruff state of their fresh bleeding desolations: *The whole head (saith hee) is sicke, and the whole heart is heavie, &c.* (for the place is meant, not as some take it, of their sinnes, but of their sorrowes.) But all these blowes and pressures were so farre from melting them, that they made them harder: *Wherefore should you be smitten any more, for ye fall away more and more?* What created power can possibly have more power upon the soules of men, than the sacred Sermons of the Sonne of God, who spake as never man spake? And yet His deare intreaties, and melting invitations, which sweetly and tenderly flowed from that heart, which was resolved to spill its warmest and inmost blood for their sakes, moved those stiff-necked Jewes never a jot- *Hierusalem, Hierusalem, how often would I, and you would not? Matt. 23. 37. Isaiab,* that Noble Prophet; whose matchlesse stile, incomparably surpasseth the utmost possibility of all humane invention; and to which the choicest elegancies of prophane Writers, are pure barbarisme,

risme, shed many, and many a gracious showre of most heavenly, piercing, sweetest eloquence upon a sinfull Nation, and rebellious people, which were fruitlesly spilt as water upon the ground, or lost, as upon the hardest flint. His many heavenly soule-searching Sermons, which breathed nothing but spirit and life; yet to them hardened in their sinnes, and hating to be reformed, were but as an idle and empty breath; vanishing into nothing, and scattered in the ayre. *The Lord* Esay 49. 2. (as he saith) *made his mouth like a sharpe sword, and himselfe a chosen shaft;* and yet that two-edged sword was full often blunted upon their hardest hearts; and his keene arrowes discharged by a skillfull hand, rebounded from their flinty bosomes, as shafts shot against a stone-wall. Which made that *Seraphicall Orator* cry out; *I have laboured in vaine, I* Verse 4. *have spent my strength for naught, and in vaine.* A course of extraordinary severity and terrour, wastaken with the Tyrant *Pharaoh*, he was not onely chastised with rods, but even scourged with Scorpions; and yet all the plagues of Egypt were so farre from raming, and taking downe his proud heart; that every particular plague added unto it a severall iron sinew; so farre they were from softning it, that they seared it more. No materiall weight can more crush the heart of a man into pieces, than braying in a mortar: and yet saith *Salomon*, *Though thou shouldst Bray a foole, an old obstinate sinner, in a mortar among wheate with a pestle: yet will not his foolishnesse, his wilfull cruelty in killing his owne soule; and Bedlam madnesse, in exchanging a little transitory pleasure, with endlesse paine, depart from him.* *Prov. 27. 22.* Now what an horrible hardnesse, and hellish stone is that, which no ministry or misery, nay, nor miracles, See *Exod. 10. 27.* *1 King. 13. 33.* *2 King. 1. 11.* *Job. 18. 12.* nor mercies, *Esay 26. 10.* can possibly mollifie?

Here now should I have passed out of this point, did I not conceive, that of all the waightiest civill affaires incident to humane deliberation, there is none more materiall, important, or of greater consequence, either for extremest outward vexation, and hearts-griefe, or extraordinary sweete contentment,

Bonum conjugium est terrestri Paradisus malum, terrestri infernum.

Primum ergo in conjugio religio quaeritur. *Ambrus. primo de Abrah. Patriarch. cap. 9.* While they (meaning women) not marrying w^o the Lord) please him not by marrying in him, they see that whereby they incurre his displeasure, they make an offer of themselves unto the service of that enemy, into whose servants they linke themselves in si necesse a bond. Hookers *Patriarch. Li. 2. Sect. 5.* upon these words of Tertul. Quae Domino non placene, unquam Dominum offendant, unquam malo se inferunt. *Lib. 2. ad uxorem. b.* Dum modò morata recedat veniat dotata sit satis.

ment, and continuall peace, then matter of marriage. A word or two therefore of, 1. convenient entrance into, and, 2. comfortable enjoyment of that honourable estate.

For the first : 1. Let thy choyce be in the ^a Lord, according to blessed *Saint Pauls Rule, 1 Cor. 7. 39. onely in the Lord.* Let pietie be the first mover of thine affection, the prime and principall ponderation in this greatest affaire; and then conceive of personage, parentage, and portion, as they say, and such outward things, and worldly additions, as a comfortable accessory, consideration onely in a second ^b place. Let the world say what it will, to a mind truly generous, and ennobled with grace, the absolute concurrence, and quintessential exquisitenesse of beauty, gold, birth, wit, or what else besides may be found most remarkable and matchlesse in that sexe, should be nothing, nor hold scale with the lightest feather upon any Ladies head, in respect of a gracious disposition and godly heart. Religion and the feare of God, as it is generally the foundation of all humane felicitie; so must it in speciall be accounted the ground of all comfort and blisse, which man and wife desire to finde in the enjoying each of other. There was never any gold, or great friends; any beauty, or outward bravery, which tied truly fast and comfortably any marriage knot. It is onely the golden linke, and noble tie of Christianity and Grace, which hath the power and priviledge to make so deare a bond lovely, and everlasting; which can season and strengthen that neere inseparable societie with true sweetnesse and immortallitie.

2. Let conjugall love warme thine heart, at least in some measure with affectionate contentment, and some more speciall repose upon the partie, as one with whom thou canst heartily and comfortably consort: for the husband, all concurrents, and ordinary possibilities considered, ought to settle his affections upon his wife, as the fittest that the world could have afforded him: and the wife should rest her heart upon her husband, as the meekest for her, that could have beene found under the Sunne. By a constant entercourse of which mutuall contentment in each other, the husband will

be to the wife as *a covering of her eyes*, that shee lift them not up amorously upon any man: and the wife to the husband, *the pleasure of his eyes*, that he may still looke upon her with sober and singular delight. Otherwise they will finde but cold comfort in that counsell and commandement of *Salomon, Prov. 5. 18. 19. Rejoyce with the wife of thy youth. Let her be as the loving Hind, and pleasant Roe: let her breasts satisfie thee at all times, and be thou ravished alwayes with her love.* Without this mutuall complacency, that I may so speake, and loving contentment each in other, I doubt whether I should encourage any to proceed. And yet why should not a comfortable concurrence of grace on both sides, consent of Parents, meetnesse in state, stature, birth, yeeres, and all other requisites besides, create in a mortified heart, matrimoniall affection? And yet I would by no meanes causelessly confine and ensnare any. And yet I would not have an invincible Antipathy, and * *I cannot love, but I know not why*, pretended, when as perhaps indeed and truth it is onely carnall curiosity which breakes a convenient match.

3. In going about such an important businesse, plie the Throne of Grace with extraordinary importunitie and fervencie of Prayer; presse upon, and wrestle, as it were, with God in dayes of more secret and solemne humiliation for a blessing in this kinde, and with that sincerity; that thou doe heartily desire him, whatsoever thy conceits, and expectation of future comforts, and conveniencies may be; yet if it be not with his liking, and to his glory, he would be pleased to deny it quite. A good wife is a more immediate gift of God: *House and riches, saith Salomon, are the inheritance of fathers; but a prudent wife is from the Lord.* ^a And therefore such a rare and precious jewell ^b is to be sued and sought for at Gods Mercy seate, with more extraordinarie earnestnesse, importunitie and zeale. And methinks, that wife, child, or what other good thing is procured at Gods mercifull hand by prayer, ^a *Hinc efficitur, speciali quadam ratione à Deo per preces uxorem piam & prudentem quendam esse certissimam.* ^{cap. 19. Pruv.} *Si quod bonum vitæ profuturum precibus à Deo & voti, petitur: maxime petenda est uxor bona, redditura & res proferas latiores, & leviores adversas; contra vero mala & secundis insolentet, & tristibus despondebit animum.* *A very Papist gives this counsell; let it not then be extempered as too precise.* *Vives de Offic. Mariti. cap. 2. pag. 22.* ^b *See Genes. 24. 1. 63.*

should bring with it, even in our sense and thankfull acknowledgement, a thousand times more sweetnesse and comfort, then that which is cast upon us by Gods ordinary providence, without any suite at all, unto his heavenly Highnesse.

4. Let the parties deale plainely and faithfully one with the other, in respect of their bodies, soules, and outward state. I meane it thus; That they should not deceive and coozen one the other by a crafty concealement, of some soule disease, speciall deformity, naturall defect, &c. in body; especially, which they thinke in their consciences, and impartiall consideration, if it were their case, would breed intolerable distaste and discontentment: or of some secret maime and cracke in their outward state, which neither the other partie, or friends, doe either expect, or suspect: for so they may bring a great deale of after-misery, and too late repentance upon the match. For naturally wee hate them which beguile us. And a man or woman is most impatient of failing, and being disappointed of their hopes and expectations, in so great and weightie affaire as Marriage is. And therefore it were very convenient, and much better to disclose the one unto the other, the materiall infirmities and wants in either of their bodies or goods, though with hazzard of missing the match; rather then the one to obtaine the other, with guile, cunning, and after-discomfort. I said also, in respect of their soules; by which I meane; that for the time of Wooing onely, as they call it, they should not put on a vizard, showish, and shew of Religion, conversion, and grace; when in deed and truth, there is no such matter. For this execrable imposture also, is sometimes villanously practised, to the infinite prejudice, and perpetuall hearts-griefe of the de-luded partie. And not onely some parties are cunning, reserved, and faulty this way; but even Christian friends are too often too forward, peremptory, and audacious, in giving testimonies and assurances in such cases. Now this is the greatest guile, and most cursed coozenage of all; when one conceives, by the present cunning carriage of the partie, and partiall

partiall information of friends, that he or shee hath met with a soule beautified with grace; whereas when it comes to the tryall, hath just none acquaintance with God at all.

Now I come unto the second Point; A religious and comfortable continuance in the Marriage-state. For the happy attainment whereof; let us take notice of, and to heart; first, some common Duties, which are mutually to be performed on both sides.

I. Lovingnesse. Which is a drawing into action, and keeping in exercise that habit of conjugall affection, Matrimoniall love mentioned before. It is a sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearenesse, into each others bosome; in all passages, carriages, and behaviours, one towards another. This mutuall melting-heartednesse, being preserved fresh and fruitfull, will infinitely sweeten and beautifie the Marriage state.

For an uninterrupted preservation of this amiable deportment on both sides; let them consider,

1. The wise hand of Gods gracious providence guided all the businesse, and brought it to passe. And hee commands constancie in this loving and lightsome carriage, *Pro. 5. 18, 19.* *Rejoyce with thy wife of thy youth. Let her be as the loving Hind, and pleasant Roe, let her breasts satisfie thee at all times, and be thou ravished alwayes with her love.* See also *Ephes. 5. 25.* Me thinks this charge from the holy Ghost, being often reverently remembered, should ever beate backe and banish from both their hearts, all heart-rising and bitternesse; distaste, and disaffections; all wicked wishes, that they had never met together, that they had never seene one anothers faces, &c. When the knot is once tied, every man should thinke his wife, and every wife her husband the fittest for him of any in the world. Otherwise, so often as he sees a better, he will wish that his choise were to make again; and so fall off from respect to this Commandement, and from kindnesse and love to his owne. Which is an inexpressible disparagement to Gods providence, and an execrable empysoner of Marriage comforts.

2. That

2. That by the power of the honourable Ordinance of Marriage, the two are made one. And therefore they ought to be as lovingly and tenderly affected one unto the other, as they would be to their owne flesh.

3. The compassionate and melting compellations, which Christ and his Spouse exchange in the *Canticles*: *My faire one, my sister, my love, my Dove, my undefiled, my welbeloved, the chiefe of ten thousand, &c.* whose chaste and fervent love that of married couples should resemble and imitate.

4. That these mutuall expressions, and exercise of this matrimoniall love, are very powerfull to preserve chastity and purenesse in body and spirit on both sides. It is noted of *Isaac*, that he loved *Rebekah* dearly; and this was a speciall preservative, that he fell not to Polygamy or concubines, as many of the Patriarkes did.

II. Faithfulnesse. 1. In respect of the Marriage-bed; which they ought on both sides to keepe inviolable, undefiled, and honourable. Wherein if they transgresse, besides an whole hell of spirituall miseries, they strike at the very sinew, heart, and life of the Marriage Knot; and become liable (if the Magistrate should doe, as God commanded amongst his people) to the bloody stroke of a violent death. And therefore it behoves all that enter this state, to be humbled, and repent for all former wantonnesse; or else, a thousand to one, it will breake out either into a sensuall, immoderate abuse of the Marriage; which the Fathers call Adultery with a mans owne wife; or else into a lustfull hankering after the *strange woman*.

2. In respect of domesticall affaires, and businesse of the family. The care and burthen whereof is common to them both. The husband that hath a prodigall and a slothfull wife, doth but draw water with a Sive, as the Heathen man said, and casts his labours into a bottomlesse sacke. And the wife that is matcht with an idle unthrifty Husband, drawes a Cart heavie laden through a sandy way, without a Horse. By which is intimated an impossibility of thriving in the world, and prospering in their outward state.

3. In the concealement of each others secrets. It is a very unnaturall and monstrous treachery, to publish one anothers faults and frailties, or any thing, which in hope of keeping counsell, they have communicated one to another. They are ill Birds, as they say, that defile their owne nests; and franckie Bedlams that so throw dirt in each others faces.

III. Patience, Which is as precious and needfull an holy duty, as I can possibly commend in this case, for comfortable conversing together.

For a more prepared and constant exercise whereof; consider,

1. That two Angells are not met together in a Matrimoniall state, but a sonne and daughter of *Adam*: and therefore they must looke for infirmities, frailties, imperfections, passions, and provocations, on both sides.

2. That it is a charge given to all; *That the Sonne must not goe downe upon their wrath*: much more to Man and Wife linked together in the neereſt bond.

3. That there never did, nor ever will come any good, by the falling out of Man and Wife. Well may they thereby become ridiculous to their servants, a by-word to their neighbours, Table-talk to the Country, troublers of their owne house, and as a continuall dropping one unto another: but they shall never gaine by their mutuall hastinesse, passions, and impacience. What good can come by a mans anger and indignation against his owne flesh? What prodigious madnesse is it for them to grow strange, whom so many and perpetuall bands have tyed so fast; and who without dearest and most intimate familiarity, can neither enjoy civill contentment or peace of conscience? Suppose that the heart should fall out with the head, and denie unto it those spirits which become animall in the braine, and serve for exercise both of sense, and by consequent of the higher part of the soule; What would follow, but distemper, distraction, and madnesse? Or that the head should fall out with the body; and thereupon reſtraine from it the influence of animall spirits, the instruments of the quickning and moving it; What would

would become of the head, when the body were dead? Proportionable mischiefes and miseries fall out upon the Marriage-state, by falling out, strangeness, bitterness, and angry reservedness betweene the parties.

This grace then will be of excellent use, and must be exercised many ways :

1. In bearing with the wants and weakenesses, infirmities and deformities of each other. And let the man (for the woman is the weaker vessell) remember for this purpose; how many faults, frailties, and falls; and how many times Christ remits and pardons to his Spouse the Church. And hee ought to love his wife, as Christ doth the Church, *Ephes. 5. 25.* The body doth not reject the head, because it is bald, or but one-eyed: The head rageth not against the body, because it is deformed and diseased, but doth rather condole and sympathize.

2. About crosse accidents in the family, losses in their outward state; going backward of businesses, &c. They must not lay the fault one upon another, to the breaking out into choler, impatiencie, and stamping; but both joyne with blessed *Job*, in that sweete and meeke submission to Gods pleasure: *The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord.*

Job 1. 21.

3. In waiting for the conversion of one another; if either prove unconverted. In which case, be patient, pray, and expect Gods good time. We have God himselfe a sweet Patterne for this purpose. See before, pag. 102. Or if the one be but a Babe in Christ, weake in Christianity; deale fairely, lovingly and meekeley. Let our Lord Iesus his tender-heartedness to spirituall yonglings, teach us mercy this way. See *Esay 40. 11,*

IV. A holy care and conscience to preserve betweene themselves. (for there is a conjugall, as well as virginall and viduall chastity) the marriage bed undefiled, and in all honour and Christian purity. It ought by no meanes to be stained and dishonoured with sensuall excesses, wanton speeches, foolish dalliance, and other uncleane incentives of lust,

Heb. 13. 4.

which

which marriage should quench, not inflame. Even in wedlock, intemperate and unbridled lust; immoderation and excess is deemed both by ancient and moderne Divines, no better than plaine adultery before God.

Two ancient worthy Fathers, *Ambrose* and ^a *Austin*, speake thus: *What is the intemperate man in marriage, but his wives adulterer?* The resolution of the ^b rest found to the same sense.

^c *As a man may be a wicked drunkard with his owne drinke; and a glutton, by excessive devouring of his owne meate: so likewise, one may be uncleane in the immoderate use of the marriage-bed.*

Even Popish Casuists discover and detest aberrations and exorbitancies of married couples in their Matrimoniall meetings. (But reade such passages with much modesty and judgement.)

Nay here what a very Philosopher saith of the point: *In the private acquaintance, saith hee, and use of marriage, there must be a moderation: that is, a religious and a devout band: for that pleasure that is therein, must be mingled with some severity. It must be a wise and conscionable delight. A man must touch his wife discretely, and for honesty, &c.* Another thus: *Marriage is a religious and devout bond: and that is the reason, the pleasure a man hath of it, should be a moderate, staid, and serious pleasure, and mixed with severity: it ought to bee a delight somewhat circumspect and conscientious.*

We may conceive, what moderate, reverent, and honourable thoughts Antiquity entertained of the Marriage state, and conjugall chastity; by *Evaristus* words, *Epist. 1. ad omnes Epis. Aphri.* Let new married couples, saith he, for two or three dayes ply Prayer, ——— that they may have good children, and please the Lord in their marriage duties.

dere, sed turpiter convenire non debent. *Greg. Tom. 2. in 1 Sam. cap. 15. Col. 1. 572* Conjuges seipsum uci debent non ad turpitudinem meretriciae oblectationis. sed ad temperantiam honestatis. *Ibid. Col. 1. 575.* Si subaudiamus *scilicet*, praeceptum erit ad conjuges, ut pudice, & quae decet honestate, matrimonium inter secolant, ut vir cum uxore temperanter & caste habitet, nec torum matitalem indignis lasciviis profaner, sciantque conjugati non quidvis sibi licere: sed usum tori legitimum debere esse moderatum, ne quid alienum à conjugii pudore & castimonia admittant. *Par. in v. 4. cap. 13. ad Heb. c. Dod upon the seventh Commandement. d. Conc. Tom. 1. pag. 106. edit. Bn.* Though I agree to *Olianders* censure, *Cent. 2. lib. 1. cap. 2. pag. 4. yet in the same sense I site it, it fitly serves my turne.*

^a *August. contra Iulian. Peleg. lib. 2. pag. 322.* Intemperans in conjugio, quid aliud nisi quidem adulter uxoris? *And as this is some of the same page.* Nec vocare dubitat, (*speaking of Ambrose, whom he approves*) uxoris adulterium, Intemperantem maritum: omne connubii bonum pensans non cupiditate carnis, sed fide potius castitatis: non marbo passionis, sed temperate conjugationis non voluptate libidinis, sed voluptate, propagatio.

^b *Adulter est uxoris propriae, amator ardentior.* *Hier. in cap. 18. Jerem. Ex Xylis Pythagorici Sententios.*

^c *Nihil est foedius, quam uxorem ad mare, quasi adulteram. Idem lib. 1. contra Iovinianum ad fin.*

^d *Debent quidem conjuges debitum sibi invicem reddere.*

^e *Conjuges seipsum uci debent non ad turpitudinem meretriciae oblectationis. sed ad temperantiam honestatis. Ibid. Col. 1. 575.*

^f *Par. in v. 4. cap. 13. ad Heb. c. Dod upon the seventh Commandement. d. Conc. Tom. 1. pag. 106. edit. Bn.*

Now all intemperate, excessive, or any wayes exorbitant pollutions of the marriage-bed, though Magistrates meddle not with them, because they lie without the walke of humane censure; yet assuredly Gods pure eye cannot looke upon them, but without repentance will certainly plague them. Methinks therefore, if the feare of God, awfullnesse to his All-seeing Eye, love of purity, &c. will not restrain from immodesty and immoderation in this kinde; yet that slavish horrour, lest God should justly punish them therefore, with no children, mis-shapen children, idiots, or prodigiously wicked children, or some other heavy crosses, should fright them from such abhorred filth.

In the next place, let us take a view of, and to heart, duties peculiar and proper to each severally.

I. To the Husband:

1. Let him behave himselfe as a head to the body, *1 Cor.*

11.3. Ephes. 5. 23.

1. The head is, as it were, the ^a glory and crowne of the body: So let the husband shine, and shew himselfe in a kind of eminencie, excellencie, and authoritie over the wife. To be an head, implies and imports a preeminence superiority, and sovereignty, as appears by the Apostles gradation, *1 Cor. 11.3.* Man is the womans head, Christ is mans head, God is Christs head. For procuring and preserving which; Let the husband be manly, grave, worthy; not light, vaine, contemptible: Let him not be bitter, wayward, passionate: Let him not be base-minded, vicious, vaine-glorious: Let him not be a drunkard, a gamester, a good-fellow. Dissolutenesse, and a disordered life in the Man, doth much abate and diminish the wifes respectivenesse and reverence unto him. Majestie, authority, venerableness in any Superiour, is not any wayes more lessened or sooner lost, then by light behaviour, personall worthlesnesse, or unworthy deportment in his place. Whereas true worth, goodnesse, grace, shining from within, doth beget a more loving reverence, and reverent love, then all outward formes of pompe and state; then any boysterousnesse or big lookes can possibly produce.

a. The

a. Non immerito
capiti quasi corp
fulsori suo cetera
membra subordi
nari, & circumse
runt illud servili
gestamine Gour
namque auge in
sublime locatum
vehunt. *Idem.*
Deus. l. 6. p.

2. The Head is the seate of understanding; wisdom, discretion, forecast. Out of which consideration; Let the husband stirre up, quicken and enlarge his manly spirit, to comprehend, and rightly conceive all affaires, provisions, occasions, offers, ingenuous deportment, and worthy usages, which may any wayes procure and promote his wifes true contentment, honour, and happinesse. It is his necessary and noble charge, with a speciall and punctuall care, and casting about to provide for her soule, body, comfort, and credit; with all meekenesse and love, to instruct and informe her in all passages of her duty, and procurements of her good.

3. The Head indeede hath the precedency and prerogative of noblest operations, and the soules divinest acts, by the benefit of its native temper and constitution, seate of the senses, and other proper instruments fitted for such high employments, and challenge of that excellencie; yet notwithstanding, the body and other parts are animated and enlived with the very same soule, both for substance, faculties immortalitie, activenesse every way: So that if the foot, for instance, had an eare, and eye, an animall spirit, and an organization, as the Philosophers speake, apted for such functions, it would heare and see, and understand as well as the head. And therefore the head, by a naturall instinct, as it were, and sympathie, doth continually and tenderly, with fresh successions of a lively and quickning influence, cherish, and refresh other parts as well as it selfe. The husband, by the benefit of a more manly body, tempered with naturall fittnesse for the soule to worke more nobly in, doth, or ought ordinarily outgoe the wife in largenesse of understanding, height of courage, staiednesse of resolution, moderation of his passions, dexterity to manage businesse, and other naturall inclinations and abilities to doe more excellently; yet notwithstanding, let him know that his wife hath as noble a soule as himselfe. *Soules have no Sexes*, as ^a *Ambrose* saith. In the better part they are both men. And if thy wifes soule were freed from the frailty of her sexe, it were as manly, as noble,

a Anima cuius sexum non habet. Sed ideo fortasse secundum nomen accipit, quod eam violentior animi angit. De virg. lib. 2. c. 24.

as understanding, and every way as excellent as thine owne: Nay, and if it were possible for you to change bodies; hers would worke as manly in thine, and thine as womanly in hers, Let the husband then be so farre from insulting over, contemning, or undervaluing his wives worth, for the weaknesse of her sexe; that out of consideration that her soule is naturally every way as good as his owne; onely the excellencie of its native operations, something damped, as it were, and disabled by the frailty of that weaker body, with which Gods wise providence hath clothed it upon purpose, for a more convenient and comfortable, but ingenuous serviceablenesse to his good; that I say, hee labour the more to entertaine and intreat her with all tendernesse and honour, to recompence, as it were, her suffering in this kinde for his sake.

4. The Head is the well-spring of all quickning motion and sense, livenesse and lightnesse to the body. If the derivation of animall spirits from the braine, were restrained and intercepted for a while; the body would bee presently surprized with a senselesse dampe and dead palsey. The wife for the husbands sake, hath forsaken her native home, fathers house, father, mother, and many comforts in that kinde: And therefore good reason shee should expect now, and receive from her Head; new matter, and a continued influence of light-heartednesse, comfortable enjoying her selfe, and cheerefull walking. If hee to whose company and conditions shee is now so neerely and necessarily confined, and, as it were, enchained, prove dogged, she holds her selfe utterly undone for any outward contentment.

2. *Let him dwell with her according to knowledge.* 1 Pet. 3. 7.

1. By a wise discovery at the first, and timely acquainting himselfe with her disposition, affections, infirmities, passions, imperfections; and thereupon with all holy discretion, apply and addressse himselfe in a faire and loving manner, to rectifie and reforme all he can; and to beare the rest with patience, passing by it without passion and impatience,

tiency, still waiting upon God by prayer, in his good time, for a further and more full redresse and conformity. One of the rankest rootes of distastes and discontentment in the Marriage-state, is the neglect of a punctuall observation of each others properties; of taking the right measure of each others manners upon purpose, that with mutuall patience and forbearance, they may support each other in love, and lovingly beare one anothers burthens. Memorable is that speech, and may be a fit medicine against marriage-jarres; which a reverend man received from an husband, being asked how such a cholericke couple could so consort together: *Thus, saith he, when her fit is upon her, I yeeld to her, as Abraham did to Sara, and when my fit is upon me, she yeelds to me: and so we never strive together, but asunder.*

2 By a provident, discreet, and patient ordering, guiding, and managing businessses abroad, and family affaires; without that carking, impatiency, prevention, and distrust of Gods providence; without that clamour, boysterousnesse, and confusion, with which worldlings are wont to trouble their owne houses. It is incredible to consider the vast and unvaluable difference betweene the comforts, calmenesse, and many sweet contentments of an houshold, governed by the patient wisedomē of an heavenly-minded man: and the endlesse brawlings, bitter contestations about trifles, disorders, domesticall hurly-burlies, &c. which haunt that family, where a cholericke, covetous, and hairebrained husband doth domineere. This latter, is like the middle region of the ayre, continually torne and rent with fresh commotions, thunders, and many tumultuous stirres, which rise at first from a thing of nothing; a thinne invisible fume drawne out of the earth: So earthly things, vainer than the most vanishing vapour, doe ordinarily raise in such Nourceries of disquietnesse and noise, a world of needlesse troubles, passionate distempers, and selfe-vexations. But the former is like the highest part of the ayre, full of calmenesse, tranquillitie, and constant light, the Sunne of righteoufnesse shining still upon it with the blessed beames of patience, con-

ment and spirituall noblenesse of minde, doth from time to time dissolve and drive away all mists of worldly mourning, stormes of bitternesse and brawling, matter of such senselesse and brainelesse molesting one another; and doth with a sweete and kindly heate refresh and support the heart, against all cholericke encounters and crosse accidents, by vertue of such heavenly and healing cordials as these, which were wont to calme and repell the most tempestuous assaults upon the afflicted Saints, *Job 1.21. 1 Sam. 3.18.*

3. But above all, by leading his wife in the way of life, and path, that is called *Holy*. This is the flower and crowne of all his skill, to be a blessed and manly guide unto her towards everlasting happinesse. For want of this wisdom, and will, many a poore soule lies bleeding unto eternall death, under the bloody and mercilesse hand of an ignorant, prophane, or Pharisaeicall husband; which perhaps may have knowledge enough and too much, to thrive in the world, to prosper in his outward state; to provide for prosperitie; nay to oppresse, over-reach, and defraud his brother: But no wit, no understanding, no braines at all, to teach, and tell his wife one foote of the right way to Heaven: *Wise to doe evill, as the Prophet speaks, Jerem. 4. 22. But to doe good, no knowledge at all:* No holy habit or heart to pray with her, to instruct, and to encourage her in the great mystery and practice of godlinesse; to keepe the Sabbath holy, and dayes of humiliation; to reade Scriptures, repeate Sermons, and conferre of good things with her, &c. from which hee is so farre; that although it be the strongest barre to keepe her from grace, and the bloody cut-throate of both their soules; he will needes perswade that all this is too much precise-

ness. And yet heare *a. Chrysostome: Let them both goe to the Church, and afterward at home let the husband require of the wife, and the wife of the husband, those things which were there spoken and read or at least some of them.* And in the same Sermon, *Teach her, saith he, the feare of God; and all things*

In Epist. ad Eph. Sermon. 20. Col. 894. Doce timorem Dei, & omnia tanquam ex fonte abunde adfluente, sicut domus tua ianucris bonis referta, Ibid. Col. 895.

will flow in abundantly, as out of a fountaine: and thy house will be replenished with innumerable good things.

4. By a conscionable and constant care also, for the conversion, and salvation of their children and servants. Everie husband and head of a Family, is as it were, a Priest and Pastour in his owne house; and therefore, if hee take not a course to catechize them, pray with them, prepare them for the Sacrament, and to bring them up in the nurture and admonition of the Lord, as the Apostle counsels, *Ephes. 6. 4.* to restraîne them all hee can from lewde courses, ill company, the corruptions of the time: but suffer them to have their swinge in their youthfull rebellions, unhallowing the Lords Day, Alehouse-hauntings, stubbornesse against the Ministry, &c. untill many times they swing in an halter, as they say: Let them then know, that those sinnes they so runne into by such grosse neglect and default, are set upon his score, and hee must be exactly countable, and full dearely answer for them at that great and last Day. Nay, let mee further tell him that, which will make his eares to ringle, and heart to tremble, if it be not of Adamant, and his heart-strings turned into Iron sinewes: Those his children and servants which by his impenitent omissions and unconscionableness in this kinde, have perished in their sinnes, will curse him for ever hereafter amongst the fiends in Hell. They will follow thee up and downe in that ever-burning Lake, with direfull bannings, and hideous outcries; crying out continually: Woe untous, that ever we served such a wicked and wretched master, that had no care of the salvation of soules, tooke no course to save us out of these fiery torments! Even thine owne deare children in this case, will yell in thine eares world without end: Woe and alas, that ever wee were borne of such accursed parents, who had not the grace to teach us betime the wayes of God; to keepe us from our youthfull vanities, and to traine us up in the paths of Godlinesse! Had they done so wee might have lived in the endlesse joyes of Heaven; whereas now damned soules, wee must lie irrecoverably in these everlasting

b Job non tantum pro corpore filiorum solvitur erar, sed plus de anima cogitabit.

Orig. lib. 1. in Job. c Diligatur proles non ut nascatur tantum, verum etiam ut renascatur. Nascitur enim ad peccatum, nisi renascatur ad vitam. Aug. 3. De nuptiis & concupiscentia. Job. 1. cap. 17.

d Verumtamen charissimi in tantum monum diversitate, & tam deest stabili corruptela, regite domos vestras, regite filios vestros, regite familias vestras. Quomodo ad nos pertinet in Ecclesia loqui vobis, sic ad vos pertinet in domibus vestris agere, ut bonam rationem reddatis de his qui vobis sunt subditi. Aug. in Ps. 50. p. 596.

No sufficiency of gifts, or singularity of worth must juttle us out of that ranke and station, wherein Gods wise providence and all-seeing wisdom, hath placed us. A man may be a superiour in power and place, to his superiour in parts and personall endowments. No pretence then or plea on the womans part, can possibly procure any dispensation against God and nature, of unwomanly domineering and deposing her head.

2. By an hearty and cheerefull submission: 1. To all his lawfull and honest dictates and directions: For her personall behaviour and carriage; that it may be fashioned and adrest, with an ingenuous and loving accommodation of her selfe to doe him all the honour, and give him all the contentment she can possibly with good conscience: for educating, ordering and disposing her children, servants, and other domesticall affaires (wherein notwithstanding there are some passages, more proper and native to her sexe, in which, except she bee witleffe, gracelesse, and strangely weake, it will be very unmanly, dishonourable and unworthy for him to be too meddling, prying and pragmaticall :) But above all, for guiding her aright in the sweet and glorious path of Christianitie, that after their nearest and dearest comfort, and communion in the best things and spirituall blessings, which only can allay the smart of all crosse actions, and sweeten the bitternesse of a few and evill dayes in this vale of teares, they may for ever be crowned together in heaven. 2. To all his reasonable, and Religious restraints: not onely from wicked haunts, and customes, sinfull fashions, and passions: but in case of inconvenience, dishonour or just displeasure, for the abridging, or abandoning of her ease, will, desires, delights, this or that company, conformity to the times in her attyre, &c. For the Spouse, for Christs sake, soveraignty and love, doth denie her selfe, her owne reason, and wisdom, her naturall wit, and wilfulnesse, her passions, pleasures and profits, her ease and libertie, &c. And the wife is charged by blessed *S. Paul*, to be subject to her husband, as the Church is to Christ, *Ephes. 5. 24.* 3. To all his motions, admonitions;

εἰς τὸν κτλ.
Ephes. 5. 24.

admonitions, counsels, comforts, reproofes, commands, countermands, even *in every thing*, onely *in the Lord*. So wee see the body to rest upon the heads motion, either for rest, or motion. In a word, she ought, like a true looking-glasse, faithfully to represent and returne to her husbands heart, with a sweet, and pleasing pliability, the exact lineaments and proportions of all his honest desires, and demands; and that without discontent, thwarting, or lowrenesse. For her subjection in this kinde should be as to *Christ*, sincere, hearty, and free.

ἡ τοῦ κτλ.
Ephes. 5. 22.

2. Let her be an helper, *Genesis* 2. 18. and doe him good all the dayes of her life, upon all times; upon all occasions, in all estates; of adversitie, or prosperitie; acceptance; or disgrace; sicknesse, or health; youth, or old age, &c. and that, with kindnesse and constancie. A most memorable; and famous patterne for this purpose is recorded by *Vives*. A young, tender and beautifull maid was matched (as he reports to a man stricken in yeares: whom after shee found to have a very fulsome and diseased body; yet notwithstanding out of sense and conscience, as it seemes, that now by Gods providence shee was become his wife; shee most worthily digested with incredible patience, and contentment, the languishing, and loathsomenesse of an husband continually visited and vexed with varietie and new successions of most irkesome and contagious diseases. And though friends and Physicians advised her by no meanes to come neare him, for feare of danger and infection; yet for all this, shee passing by, with a loving disdain and contempt, these unkinde dissuasions, plied him still night and day with extraordinary tendernesse and care; with obsequiousnesse and services of all sorts, above her strength and ability, or possibility, as the Author saith: had not her dearest conjugall affection supplied and supported her weake body, with fresh accessions of vigor and unweariednesse. Shee was to him Friends, Physician, Husband, Nurse. These are nothing: Shee was Father, Mother, Brother, Sister, Daughter, every thing, any thing, to doe him good any manner of way. Nay, had there been one exquisite quintessence of tendernesse, dearenesse,

Prov. 31. 12.
Lib. 2 De Christi.
and form. p. 360.

ness, affectionedness, and love collected and extracted from all these; it would hardly have matched her mercifulness, and melting affections towards him. In case of want, by reason of extraordinary expence, and excessive charges about him; shee sold her Rings, chaines, and richest attire; shee emptied her Cupbord of plate, her Cabinet of chiefest and choicest Jewels to doe him good. And when hee was dead, and friends came about her rather to congratulate her happie riddance, than to bewaile her widowhood, shee did not onely deprecate and abhorre all speeches tending that way: but protested if it were possible, shee would willingly redeeme her husbands life, with the losse of her five dearest children. And though as yet, the flowre and prime of her beautifullest and best time was not expired, yet shee, strongly resolved against a second match, because, said shee, I shall not finde a second *Valdoura* (for so her husband was called.) Whence it appeares, that this worthy woman was wedded to her husbands soule; not to his body: no infirmirie or deformity whereof could coole or weaken the manliness and fervencie of her love. Such choyse as this, were the way to make wives never weary of their husbands. Whereas affections fastened onely on a mans outside, are subject to the tedious misery of inconstancy and charge, and torture of many wicked and impossible wishes, according to the vanity and vexation of its transitory object. Against which heere the indignation of an ancient Father: *c But thy husband,* saith hee, *is growne unbandsome, and komely. He once pleased thee: wouldest thou ever be chusing an husband? The Oxe and the Horse like their mate: And if the one be changed, the other knowes not how to draw; but wants, as it were, halfe of himselfe: But thou refusest thy Yoke-fellow, and wouldest often change.*

Helpfulness to her husband, must be universall; apprehending and improving with all readinesse and love, all opportunities to doe him any good in soule or body, name, estate, &c. In a speciall manner, shee must learne, and labour with all meekeness of Wisedome and patient discre-

c Sed hominis & inculus est. Semel placuit; nunquid vitifrequentet: est diligens? comparatum suum & bos requirit, & equus diligens: si nuce-cur alius, trahere jugum nescit. cōparativus, se non totum putat: Tu Jugalem repudias tuum, & putas sepe mutandum. Ambros. Hexam. lib. 5. cap. 7.

tion,

tion, to forecast, contrive and manage, as her more proper and particular charge, household affaires, and busineses within doore, as they say. For which, see a right noble glorious patterne, *Prov.* 31. For the pride, vanity, idlenesse and luxury of these last times, wherein there is so much hell upon earth; such an impetuous raigne and rage of sinne in all sorts, hath transported also that sexe into many monstrous degenerations: So that our great women in these dayes would be very loth to worke after this sample, though set by the holy Ghost himselfe: Yet heretofore right noble Princesses and daughters of mighty Kings, made conscience of a particular Calling, and disdained not to put their hands to houswifery, See *Gen.* 18.6. and 27.14. 2 *Sam.* 13.8.

But above all, let her be assistant to him in setting up, and forward the rich and Royall trade of grace; in erecting and establishing Christs glorious Kingdome, both in their owne hearts, and in their house. This is that *one necessary thing*, without which their family is but Satans seminary, and a nurcery for hell. And therefore let her be so farre from drawing a contrary way (a cursed villany of some wicked wives abroad in the world) or dead-heartednesse this way, which is the grave of all spirituall graces, that in case of negligence and slacknesse, she should labour by all wise, modest, seasonable insinuations, to stirre up and quicken her husband to constancy, and fervency in religious exercices of prayer, reading, catechizing, conference, dayes of humiliation, and other household holy duties. As the two greater lights of Heaven doe governe this great world with their naturall: so let the husband and wife guide the little world of their family, with the spirituall light of divine knowledge and discretion. When the Sunne is present in our firmament, the Moone out of a sence, as it were, of naturall reverence to the fountaine of all her beauty and light, doth vaile her splendor, and retire her beames. But when hee is departed to the other Hemisphere, shee shewes her selfe, and shines as a Princessse amongst the lesser lights. When the husband is at home, let the wife onely, if neede be, serve as a loving remembrancer

brancer to him, to keepe his turnes and times of illighting and informing the ignorant, darke and earthy hearts of their people. But in his absence comes her course, when her graces of knowledge and prayer, &c. ought to shew forth themselves, and shine upon them, to preserve them from coldnesse, and that dreadfull curse which hangs over the head of those that know not God, and shall certainly fall upon those Families that call not on his Name. See *Ierem.* 10. 25.

For conclusion of the point, and crowning of the marriage-state with sound and lasting comfort in the meane time, and with everlasting peace and pleasures at last: Let man and wife jointly labour to sweeten and sanctifie their mutuall cariages, both common and severall duties each to other, with often and constant meeting together in prayer. For perswasion to which practise: Consider such places as these *Gen.* 25. ^a *וַיִּשְׁתַּחֲוּוּ יְהוָה יַחְדָּם* ^b *1 Cor.* 7. 5. ^c *1 Pet.* 3. 7. That precise passage in ^d *Ambrase* *You must both* (speaking of the married couples) *rise in the night to prayer, and God is to be entreated of you with joynt supplications.* ^e *Continually, saith Chrysostome, teach her profitable things, and pray together.*

If besides Family-prayers, wherein the more generall affaires of the household are to be commended unto God, man and wife make conscience also of this more private duty betweene themselves, wherein many particulars are to be petitioned, onely proper and individuall to that neere society; I say: if they set themselves unto it with sincerity of heart, it may be a notable helpe, and by Gods blessing prove a soveraigne antidote against any roote of bitternesse, heart-rising, dissension, or discontent betwixt them (wrath, and ill-will towards any, lurking in the heart, doth utterly dampe and empoysen the power and comfort of prayer, much more towards one tied unto thee with so many deare and perpe-

quo a duo publice aut privatim incumbende. ^c Alloquitur quidam Petrus maritum & uxorem dum jubet concordare esse, ut simul Deum uno animo precentur. Calv. Maritus & uxor preces quoridie una debent concipere, ad impetrandum a Deo omnis generis bona. ^d Simul ad orationem nocte vobis surgendum est, & conjunctis precibus obsecrandus Deus. *Dr. Abraham Patriarcha. cap. 9.* ^e Continuo quæ utilia sine doce, sine vobis preces communes. *Chrysost. Serm. 20. in 6. ad Ephes.*

tuall bonds; so that prayer together will make them leave jarring; or jarring will make them leave praying) against all immodesties, dishonours, and defilements of the marriage-bed; against want, monstrousnesse, and miscarriage of children; against wearinesse, facietie and light esteeme one of another; against plunging themselves insensibly into the gulfe of worldly-mindednesse, the canker and cut-throate of all grace, comfort, and noblenesse of minde, &c. This private morning and evening sacrifice offered to the Throne of grace, with heartinesse and life, will spiritualize (that I may so speake) their love, and renew it daily upon their hearts, with fresh, ardent, and heavenly embracements. It will marvellously sweeten all reproaches and contumelies cast upon them for their profession by envenomed tongues; when they shall come together in private, and complaine unto God, and begge at his mercifull hands, patience and Christian fortitude to take them, in submission to his wil, and conformance to his Sonne, as so many crownes of glory to their heads, and of joy unto their hearts, *Act. 5. 41. 1 Peter 4. 14. Job 31. 36.* It will sweetly seale unto them in the meane time, their assurance of meeting together hereafter in heaven: and when the time of sorrow shall come, and stroke of death divorce them for a time, conscioufnesse of their former blessed communion in prayer, will not onely serve as a counterpoyson against all slavish bitternesse of immoderate griefe incident to hopelesse worldlings: but crowne their hearts at parting (which is a precious thing). with incomparably more true, inward, lasting contentment, then if they two had covetously hoarded and heapt together all the wealth both of this and the other golden world.

Thus much for our dealing in the world and civill affaires.

V. Now concerning workes of mercy, which springing from an heart, melting with sense of Gods everlasting mercy to it selfe; quickned with a lively faith in the Lord Iesus, and shining with saving graces, are an *odour of a sweete smell a sacrifice acceptable, well pleasing to God, Philip. 4. 18. Heb. 13. 16.*

Conceive first, there be two sorts of them; 1. Spirituall;
2. Corporall.

1. Spirituall, flow from the fountaine of truest mercy, and compassion of greatest tendernesse and consequence; even to relieve, repaire and refresh the poverty, wants, and miseries of the soule. 1. by instructing the ignorant, *Prov.* 10. 21. and 15. 7. 2. By giving a counsell to them that need, or seeke it; *Exod.* 18. 19. &c. *Ruth* 3. 1. &c. 3. By reducing the erroneous. *Exod.* 13. 4. 4. By labouring the conversion of others. *Psal.* 5. 1. 13. *Luke* 22. 32. 5. By exhorting one another. *Heb.* 3. 13. 6. By reprovng the offender. *Levit.* 19. 17. 7. By admonishing them that be out of order. 1 *Thef.* 5. 14. 8. By considering one another, to provoke unto love, and to good workes, *Heb.* 10. 24. 9. By comforting the heavie heart, and afflicted spirit. 1 *Thef.* 5. 14. 10. By^b forgiving from the heart our brethren their trespasses, *Matth* 8. 35. a 1. By chastising delinquents. *Prov.* 22. 15. 12. By raising those which are fallen by infirmity, with much meekenesse and tendernesse of heart. *Gal.* 6. 1. 13. By mutuall encouragements against the cruelty and confusions of the times, and in the way to Heaven. *Mul.* 3. 16. 14. By supporting, and mercifully making much of weake Christians. 1 *Thef.* 5. 11. 15. By patience towards all men. 1 *Thef.* 5. 14. 16. By praying one for another. *1m.* 5. 16.

2. Corporall, spring from a compassionate heart, and fellow-feeling affection, yerning over the temporall wants and necessities of our brethren; whereby we are stirred up, as occasion is offered, according to our ability, to succour and support our outward extremities and distresses: To feede the Hungry: to give drinke to the Thirsty: To cloath the Naked: To entertaine the Stranger: To visite the Sicke: To goe to those that are in Prison. *Matth.* 25. 35. To put to an

in quem potestas datur, vel ederet aliqua disciplina, & tamen peccatum ejus quo ab illo laesus est aut offensus, dimittit ex corde, vel oratur ei dimittur, non solum in eo quod dimittur, & que orat, verum etiam in eo quod corripit, & aliqua emendatoria parva plebit, eleemosynam dar: quia misericordiam praestit. *August.* *Evchir.* ad *L. uent.* cap. 72. *The Schalemen comprise some of them in this Verse.* — Consule, Castiga, Solare, Remitte, Fes, Ora Non solum qui esurienti, & sitienci, & nudo beneficium largitatis impendit, sed qui inimicum diligit, & qui lugenti affectum compassionis, & consolationis impartitur, aut in quibuslibet necessitatibus, nisi consilium adhibet, sine dubio eleemosynam facit. *Isid.*

a Ecce nec laboras, nec aliquid pendis, das consilium, & praestitisti eleemosynam. *August.* in *Psal.* 125.

b Non solum qui dat esurienti cibum, sicuti oportum, nudo vestitum, peregrinanti hospitium, fugienti latibulum, aegro vel incuvisitatione, captivo redemptorem, debiti subventionem, caeco, deductionem, tristi consolationem, non solum medicinam, errantiviam, deliberranti consilium & quod cuique necessarium est indigenti: verum etiam & qui dat veniam peccanti, eleemosynam dar: & qui emendat verbere

Vifito, Poto, Cibis, Redimo, Tego, Colligo, Condo. helping hand for raising our Brethren fallen into decay. *Levit. 25. 35.* To lend, hoping for nothing againe, &c. *Luke 6. 35.*

Thus Christians ought to be ready to distribute, willing to communicate in all kindes to the outward necessities also:
 1. First; Of those of the household of faith, the principall and most moving object to draw bounty from a truly charitable heart. *Gal. 6. 10.* 2. In the next place; Of the lame: the blinde, the sicke, the aged, the trembling hand, or any that God hath made poore. 3. Thirdly; Of any ^a whosoever, in a case of true necessitie and extremity, whatsoever the partie hath been before: For there thou relievest not his notoriousnesse, but his nature: though thou abhorre the man for his former villany; yet upon point of perishing, doe good unto the common state of humanity.

^a Pasce fame morientem, si non pavisti, occidisti. *Ambrosio.*

Qui indigenti etiam peccatori panem suum, non quia peccator, sed quia homo est, tribuit: nimirum, non peccatorem, sed iustum pauperem nutrit: quia in illo non culpam, sed naturam diligit. *Greg. lib. pastoral. admittit. 21.*

^b Si in cellario, vel horreo non habes quod dare possis, de thesauro cordis tui pones proficere, quod tribuas, & elemosyna cordis multo maiorem quam elemosyna corporis.

Aug. 1. In. 1. c. 1. Hom. 30. Hom. 6. 248-544.

Melius est animam semper vivere, quam verbo vivere, quam ventrem mortuam carnis terreo pane satiare. *Gregor.*

^c *Aquinas 2 2 e q.*

3 2. ar. 3. Durand. in 4. sentent. q. 7. c. 6.

^d In aliquo particulari casu, quædam corporalis elemosyna alicui spirituali præferretur, puta magis pascendus fame moriens, quam docendus: quamvis docere simpliciter sit melius quam pascere.

Now of these two kindes; ^b Fathers, ^c Schoolemen, Casuists, all concur, and conclude, that spirituall almes ^d *carum paribus*, as they say, are more excellent and acceptable then corporall. Because, 1. The gift is more noble in its owne nature. 2. The object more illustrious; Mans immortall soule. 3. The manner transcendent, being spirituall. 4. The charity more heavenly, which aims at our brothers endlesse salvation.

Let then every Christian conscionably and constantly endeavour to improve to the utmost upon all occasions, and seasonable offers; all his spirituall abilities, heavenly endowments, illumination of learning, morall wisdom, providence, discretion, &c. all his skill in the *Ministry of Christ*; Word, and wayes of God; all his experience in tentations, cases of conscience, spirituall distempers; his spirit of counsell, comfort, courage, or what other gift or grace soever hee is illightened, and endowed with; to relieve and refresh every way the soules, to procure and promote by all meanes, the eternall salvation of others.

Let the saving light of thy divine knowledge, spirituall wisedome, heavenly understanding, or what other excellencies, and perfections of the minde shining in thy soule; resemble in all fruitfull improvements, and free communicating it selfe, that bountifull light in the body of the Sunne. That 1. first illightheneth that goodly Creature wherein it originally dwelles, and makes it the fairest and beautifullest thing in the world. 2. Next, it illuminates, and beautifies all the Orbes, and heavenly bodies about it. 3. Thirdly, by the projection of his beames, it begets all the beauty, glory, sweetnesse, we have here below on the earth. 4. Fourthly, it insinuates into every chinke and crany of the earth, and concurreth to the making of those precious metals, which lye in her bowels. 5. Fifthly, his beames glide by the sides of the earth, and illighthen even the opposite part of Heaven, with all those glorious Starres we see shining in the night. 6. Sixthly, it is so communicative, and greedy of doing good in its kinde, that it strikes thorow the firmament in the transparent parts, and seekes to bestow its brightnesse and beauty, even beyond the Heavens; and never restraines the free communication of its influence and glory, untill it determine by naturall and necessarie expiration. Even so proportionably, let the fruitfull light of thy divine knowlege, and heavenly counsell especially, be still working, shining, spreading to doe all possible good. 1. Let it, First, make thine owne soule all glorious within, fairely enlighten it with an humble reflexion of selfe-knowledge, with puritie, peace, and spirituall prudence, to guide constantly thine owne feete, with all uprightnesse and patience, in the *path that is called Holy*. 2. Secondly, Let it thine upon thy family, and those that are next about thee, with all seasonable instructions convincing them of the truth, and goodnesse of the ^a wayes of God, either for their conversion, or in-

^a Quæso mi frat-
ter, quæso, omni-
bus tibi subjectis
in domo tua, à

majoribus; ad minimum, amorem & dulcedinem regni cœlestis, cœmilitudinem, & timorem gehennæ annuncie; & de eorum salute sollicitus, ac pervigil existas: quia pro omnibus tibi subjectis, qui in domo tua sunt rationem domino reddes. Annuncie, præcipe, impera, susce de eis, ut caveant se à superbia, à detractione, ab ebrietate, à fornicatione, à luxuria, ab ira, à perjurio, à cupiditate quæ est radix omnium malorum. *August. Tom. 4. par. 2. de salutariibus documentis, pag. 541.*

excusableneſſe. 3. Thirdly, let it be ſpent and employed upon thy neighbours, kindred, friends, acquaintance, viſitants of all ſorts, when they come towards thee; to warme their hearts all thou canſt with heavenly talke, and to winne their loves to the life of grace. 4. Fourthly, let it inſinuate alſo amongſt ſtrangers, and into other companies, upon which any warrantable Calling ſhall caſt thee: and intimate unto them, eſpecially if it finde acceptation, and entertaine-ment: *That one thing is neceſſarie: That all impenitents ſhall be certainly damned: That upon this moment dependeth eternitie, &c.* 5. Nay, let it offer it ſelfe with all meekeneſſe of

wiſedome, and patient diſcretion, even to oppoſites: and labour to conquer, if it be poſſible, the contrary minded; if their ſcornfull carriage, and furious viſible hate againſt the *Mystery of Chriſt*, hath not ſet a brand of Dogges and Swine upon them. 6. Laſtly, when upon all occaſions; in all companies, by all meanes, it hath done all the good it can, yet let it ſtill retaine that conſtant property of all Heavenly Graces, an edge, and eagerneſſe to doe more good ſtill, and rather want matter and meanes than readineſſe and reſolution to propagate it ſelfe. And this way now may the pooreſt Chriſtians bee plentifull in workes of mercy, and enrich the richeſt with ſpirituall almes. Which in the meane time may comfort the bountifull hearts of thoſe who are true of heart; to whom the Lord out of his beſt wiſedome, hath denied this earthly dcoſſe. But yet for all this, I would have you know, that I know none, nor the pooreſt, excepted or exempted from ſeaſonable miniſtring to the corporall neceſſities alſo of their brethren. We have a Precept from bleſſed *Paul*, *Ephes. 4. 28.* *That wee muſt worke with our owne hands, that we may have to give to him that needeth.* And a noble preſident in the poore Widdow, *Marke 12. 44.* who caſt her two mites into the Treſurie, which was *all ſhee had, even all her living.* And if any here make a counterplea of their povertie, I would know if there be any ſo poore, which is not able to give ^b a cup of cold water onely; and yet this from a ſincere heart,

a 2 Cor. 8. 2.

b Fac aliquem non habere vel duos nummos est ali- quid vilius, quod feminemus, ut me- tamus illum me- ſem? Est Calicem aquae frigidae qui deditur discipulo, non perdit mer- cedem suam. Calix aquae frigidae, non duobus num- mis, sed gratis conſtitit. -- Non sine causa, addidit frigidam, ne quis vel inde cau- ſaretur, quod lig- num non habue- rit, unde caleface- ret aquam. Aug.

in Ps 135. 7. 22. Dominus non co- pia largitatis, sed benevolentia, & devotione largi- entis delectatur & pascitur autem nullus pauper ab eleemoſyna ſe ex- cufare poſſit, ipſe Dominus pro ca- lice aquae frigidae ſe mercedem eſſe redditarum pro- miſit. Aug. Tom 9. de reſtitutione Ca- tholicae converſa- tionu. p. 145 3.

heart, shall bee both graciously accepted, and certainly rewarded, *Matth. 10. 42.*

And therefore in a second place, I infinitely desire and intreate, (and this is that which in this point I would specially presse and perswade with deepest impression) that every one which hath given his name unto Christ, rich or poore, according to his power and proportion, would with singular care and conscience addresse himselfe to a fruitfull, affectionate, and constant discharge of this much honoured dutie of almes-giving in this kinde also, properly so called.

1. For we are bound to abound in this grace also. Therefore saith *Paul*, *2 Cor. 8. 7.* (*As yee abound in every thing, in faith, &c.*) see that yee abound in this grace also. There is no religious Professour of any reputation, upon good ground with the Church of God, but takes to heart, and desires to be exact in all commanded Christian duties every day, as Prayer, reading Scriptures, &c. Vpon thy secret then, and solitarie revise and survey of the day past, call thy selfe to a strict account; as for others so concerning this dutie also, of doing good unto all men, especially unto them who are of the bosome of faith. *Gal. 6. 10.* (for the discharge of this dutie ought also to be daily; if thy abilitie will beare, and the necessities of the poore shall require: *In the morning sow thy seed, and in the evening withhold not thy hand. Give a portion to seven, and also to eight, Eccles. 11, 6, 2.*) and let the sense and conscioufnesse of any omission, neglect, or sloth in performing it, would thy conscience also, humble thy soule, and quicken thy heart, with new life of resolution, and more lively endeavour to mend every morning; and perfume, as it were, thine every dayes walking with God, with this sweet smelling sacrifice also of mercifulnesse, bounty, and love, *Phil. 4. 18.* Let this dutie likewise with the rest, fall within the compasse of thy severall search, penitent melting, renewed vowes, in all thy more solemne selfe-examinations before the Sabbath, Sacraments, upon dayes of humiliation, &c. It is a profitable consideration to thinke, that a custo-

may grosse neglect of any one Christian dutie, in its season, of which the conscience is, or may bee convinced, may justly dampe and dead the lightsome and fruitfull performance of all the rest. For example: A willing knowne omission of private Prayer, or set reading the Word every day, may intercept and restraints the sweete influence of Gods wonted refreshing mercy, and the fructifying beames of his pleased countenance from thine heart, in the use of all the other ordinances: an affected idlenesse, and dis-employment of any one grace in the soule, when seasonable occasion calleth for improvement, may blast the comfortable exercise and sensible comfort of all the rest. For example: If thou suffer thy patience ordinarily to sleepe, when thy disavowed passions begin to breake in upon thee like a torrent, and heate thine heart with their swelling poyson; or when some crosse doth nettles thy desire of ease; no marvell though thou finde a faintnesse also to seize upon thy faith, brotherly kindenesse, love, zeale, joy, and peace in beleaving, &c. Why then, when thou feelest thine inward man to begin to languish, and the whole body of Christianitie, to grow, as it were, towards a consumption; amongst other inquisitions, why doest thou not also feare out of a godly jealousie, and labour to finde out whether the coldnesse of thy charitie, and too much neglect of releeving the poore members of Iesus Christ, may occasion thy spirituall dampe? It is the dutie and property of every true-hearted *Nathaniel*, as to have respect to all Gods Commandements, *Psal. 119. 6.* so, though they cannot in perfection and height, yet with truth and sincere endeavour, to have respect to a conscionable use of all the ordinances; to the performance of all holy duties, and exercise of all spirituall graces in their due seasons.

2. If the world hath locked up thine heart, and congealed the bowels of thy compassions towards the poore; let the blize of thine outward profession shine never so faire, manage the heart-lesse representations of externall holinesse never so demurely; keepe the times and taskes of daily duties with never so great austeritie; nay, though thou be able

thy heartily love
the amiable face of
your holinesse, full
infinitely above
the more wise
and courteous of
all.

to amuse weaker Christians with some affected straines, and artificiall fervencie in Prayer (for by the meere power, or rather poyson of hypocrisie and vaine glory, a man may pray sometimes to the admiration of others, especially lesse judicious, having cunningly collected the most moving passages for that purpose, from the best-gifted in that kinde, and then given an enforced action and life unto them in the delivery, as some in other cases act other mens inventions to the life) I say, for all this, if the holy heate of brotherly love doth not warme thine heart, and upon occasion worke affectionately and effectually, I dare say, thou art rotten at the heart-root, there is no true love of God in thee, no grace, no hope of salvation. Let that terrible and flaming place against all covetous Pharisees, *1 Ioh. 3. 17.* dissolve thy frozen-heartednesse this way, and enlarge the bowels of pittie towards the poore brethren of Christ Iesus, or else never looke hereafter to looke him in the face with comfort, or to finde mercy at that Day: Marke it well, and meditate upon it: *Who so hath this worlds good, and seeth his brother hath neede, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?*

3. But above all other motives of mercifulnesse to the poore, which in the Booke of God are very many, and most quickening, me thinkes that argument which *Paul* presseth to this purpose, *2 Cor. 8. 9.* should melt the most flintie heart: *For yee know, saith hee, the grace of our Lord Iesus Christ, that though hee was rich, yet for your sakes hee became poore, that yee through his povertie might be rich.* Shall the onely deare innocent Sonne of the All-powerfull and ever-blessed Lord, and King of heaven and earth, dis-inrich, as it were; and disrobe his heavenly Highnesse of that Royaltie and Majesty above, and become so poore, that whereas *the Foxes have holes, and the birds of the ayre have nests; yet Hee* Match. 8. 20. *not where to lay his head:* that through his poverty, and pouring out his hearts-blood, hee might crowne us with the inestimable riches of heavenly glory; with joyes and pleasures more than the starres of the firmament, even for ever and

ever; and shall not wee Wormes and wretches, most unworthy the least bit of bread wee put into our mouthes, part with our superfluities, sometimes, both in respect of the necessitie of nature, and exigencie of estate, as the Schoolemen speake, to relieve the fainting soule of him for whom Christ died, and which hee would take as done unto himselfe, *Matth. 25. 40.* were it but a cup of cold water onely? *Mar. 9. 41.* Monstrous unthankfull cruelty! mercilesnesse, meriting without Gods singular mercy, and turning mercifull our selves, the fiercest flame in the dungeon of fire and brimstone.

4. The last and everlasting doome, at that great and dreadfull Day, must passe upon us according to our carriage in this kinde. Then shall there be a severe and sincere search and enquirie made after ^a workes, as the signes, evidences, and outward demonstrations of faith, and the roote of grace in the heart: or of unbeleefe and rottenesse at the heart-roote; and consequently, as arguments of a righteous doome passed upon the Sheepe and Goates. That glorious sentence of absolution; *Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the world:* (which sounds out nothing but pleasures, joyes, delights, glories, beauties, felicities, crownes, kingdomes, Angelicall entertainements, beatificall visions, spirituall ravishments, highest perfections, unutterable exultations of spirit, sweetest varieties, eternities) shall be pronounced upon the godly, according to the effects and fruits of their faith, to teach us in the meane time, what faith to trust unto, and rest upon for justification; even that which works by love: and at that day, to let all the world see, Angels, men and devils, that the kingdome of Heaven is given onely to true-hearted *Nathanaels*, honest Professours, working beleevers. Now in the text for this purpose, there is singled out with speciall choise, an eminent Synecdochicall instance, in one of the worthiest effects of faith, and noblest fruit of grace; even the point I now presse, and labour to perswade: an open-hearted, reall, fruitfull bountie and love to Gods people, and distressed members of Christ Iesus, for Christ and their goodnesse sake,

^a Cur vero non
juxta fidem se
pronunciaturus
aperta causa est:
quoniam justae
sententiae suae in
utroque tam o-
ves, quam haedos,
non occulta (cujus-
modi sunt fides,
vel infidelitas) sed
e conspicua testi-
monia allegabit,
ut omne os obru-
tetur.
Matth. 25. 34.

take. But that other doome of damnation, *Depart from mee* Match. 25. 41. you cursed into everlasting fire, prepared for the devill and his angels; which breathes out nothing but fire and brimstone, stings and horrors, woe and alas, flames of wrath, and the Worme that never dieth; trembling and gnashing of teeth; seas of vengeance, torments without end, and past imagination; shall passe upon the reprobates, for omission and neglect of this noble dutie. For mercilesse to the poore members of Christ, unkindenesse to Christians, hard-heartednesse towards the household of faith, is one of the rankest bitterest weedes, which growes out of a gracelesse heart; a cleere pregnant evidence, that all was naught; and a notable remembrancer, as it were, to that high and everlasting Judge, that his blessed Spirit never dwelt there. How deeply then doth it concerne every Christian to practise, and ply upon all opportunities, that most gainefull art of almsgiving, which shall be so highly honoured at that great Day, before that glorious universall presence; when every mercilasse man shall cry to that Rocke, this mountaine, to fall upon him, and hide him from the wrath of that just God; which will flame unquenchably and everlastingly against all those, who in this life, have shut up their bowels of pittie against His poore; and beene dogged towards the *dearely beloved of* Jerem. 12. 7. his Soule.

Eleemosyna, are
omnium scilicet
quæstio sine.
Cryost. ad popul.
Austob. Num. 33.

I know, ^a Bellarmin labours to empoysen this last passage with his false glosse, and Popish sophistry.

a De justific. lib. 5.
cap. 3. ad. Tertium
Argumentum.

The causall conjunction *For*, *Matth. 25. 35.* as he there cavils, intimates and imployes workes meritoriousnesse.

I say no. *For*, is there a note of consequence and order: not of the cause, or any ^b meritorious causalitie. The causall conjunction in Grammer doth indeed serve to shew the reason of a former sentence: but it doth not necessarily shew a reason from the cause of a thing; but many times also from the effect, and other kinde of arguments. And Logicke also

b Enim] non de-
signat causam esse
sufficientem, vel me-
ritoriam Regni,
sed argumentum
notorium justæ
sententiæ: quod
hæc sint bene-
dicti ab æterno

scripti hæc de: Regni, id est, ex electorum fidelium numero: quia operibus externis se tales probaverunt. Immo ipsi benedicti negabunt se operibus suis promeritos Regnum, quoniam menta sua de Christo nescient, non agnoscent, Quando vidimus Te, &c.

teacheth, that there be divers kindes of causes; principall, and lesse principall, &c.

Belshamire replies: Doth not Christ there speake in the same manner, of the rewards of the godly, and of the punishments of the wicked? But no man can say, that in these words, *Go yee cursed, &c.* that the cause is not rendred; but onely the order and consequence implied: *For the wages of sinne is death,* Rom. 6. 23.

I answer: By the like fallacy also doe the Popish Impostures pleade for Justification by workes: Evill workes damne, therefore good workes save. Most fallcely: as appeares by that rule in the Topicks: *c The consequence is of no validitie, where there is not a perfect contrarietie.* Now betweene good and evill workes, there is no perfect contrarietie: *d* for evill workes are perfectly evill against the Law of God: but good workes are not perfectly good according to the Law of God. By the same reason neither doth it follow: Eternal death is the wages of sinne: therefore eternall life is the wages of good workes.

5. If thou lay out to the poore *e* cheerefully, *f* seasonably & liberally, and yet but according to thy *h* abilitie; thou shalt become (which besides the onely course of growing comfortably rich, is also a crowne of infinite honor) Creditor even to thy Creator. *He that hath pittie upon the poore, lendeth unto the Lord, and that which hee hath given, will hee pay him againe,* Prov. 19. 17. And in the meane time for repayment in due time, thou hast securitie infinitely above all exception, a Bill under his owne hand, even his owne blessed Booke; wherein to faile, were to forfeit his Deity, if I may so speake, which is prodigious blasphemie to imagine. Now what a keene spurre, and inflaming motive is this to be mercifull: that we shall make God himselfe our Debter, the ever-springing Fountaine of Blisse, and Lord of all goodnesse, who doth all things like himselfe; omnipotently, bountifully, above all expectation, as becomes the mighty Sovereigne of Heaven and

eternæ essent, quia omnia sunt debita. Luke 17. 10. *e* Deut. 15. 10. 2 Cor. 9. 7. g 2 Cor. 9. 6. Prov. 11. 25. *h* 2 Cor. 8. 13. 14. Acts 11. 29.

e Non valet consequentia, cum non est perfectæ contrarietas.

d Mala opera, seu mali malarum artium fructus, damnosam ex se sentiunt; bona autem bonorum opera, imperfecta cum sint, & ex mixtis principiis, carne scilicet & spiritu orta: non eandem respectu sumunt, quam male respectu damnationis causam, immo nullam profectum, ac proinde ut signa, & testimonia, non ut causas salutis, sunt spectanda. Mala habent perfectam militiam, quæ est *e* in mala, & unum peccatum ad mortem promerendum, satis est.

Ezek. 18. 4.
Iam. 2. 10.
Bona sunt imperfecte bona, nec si perfecte bona essent, merita vitæ

Earth? If hee worke, hee makes a world: If he be angry, hee drownes the whole face of the Earth: If hee love, the hearts-blood of his dearest Sonne is not too deare: If he stand upon his peoples side, he makes the Sun to stand still, and the Starres to fight: If hee repay, he gives his owne All-sufficient Selfe, with the over-flowing torrents of all pleasures and glory through all eternitie.

6. Nay, the way to thrive and fare well in the World, if our most wise God thinke it fit, is to be compassionate this way. *If thou draw out thy soule to the hungry, saith the Prophet, and satisfie the afflicted soule: then shall thy light rise in obscuritie, and breake forth as the morning, and thy darkenesse bee as the noone-dy: and thy health shall spring forth speedily: the Lord shall guide thee continually, and satisfie thy soule in drougt, and make fat thy bones, and thou shalt be like a watered Garden, and like a Spring of water, whose waters faile not. Thine borne shall be exalted with honour, and thou shalt not want.* It will be then a profitable Inquisition amongst others; when a man findes himselfe to goe backward in his estate, Gods secret displeasure to blow upon his wealth, or afflict his body with painefull diseases, &c. to examine well, whether hee was not ordinarily wont rather to shut up his bowells of compassion, than to powre out his soule to the poore.

Esa. 58. 10. 3. 11.

Psal. 112. 9.
Prov. 23. 27.

1 Ioh. 3. 17.

In a third place, take notice of the order of those objects, upon which thy Christian love is regularly and seasonably to be directed, and thy workes of mercy discharged. The Catalogue of them runneth thus, as I conceive.

The publike State wherein thou livest, and whereof thou art a member, challengeth the first place and precedencie: If it lived a naturall life, as thou doest, and thou haddest but one morsell of bread, which would onely sustaine the life of one of you; thou wert to perish, that it might flourish: for it is ever better, that one member should be cut off, than the whole body consumed. * In the next place stands thy selfe;

* This order holds *emendis paribus, as they say, when other things are alike. When they be alike in poverty: else we must relieve our enemies in extreme necessities, before our owne parents in*

ordinary want: like in pietie, else we must helpe holy men being farther off, before those who hate to be reformed, though neerer unto us: like in mutuall relations and obligacions one unto another: else we must preferre a truly religious brother, before a more religious stranger; a kinsman, neighbour, and benefactor, before either kinsman, or neighbour, or a benefactor alone.

then

then thy wife; then thy parents; then thy children and family; then the ^a household of faith; then thy naturall kinred sprung lately from the same progenitors; then thy neereſt neighbours and common friends; then thy country men; then ſtrangers; then thine enemies. For as thou wouldeſt be holden a *child of the Higheſt*, Luke 6.35. thou muſt love thine enemies, and relieve them too, *Prov. 25. 21. Rom. 12. 20.* And becauſe our naughty hearts doe naturally riſe, and ſwell againſt them with much enraged anger, diſdaine and contempt: ponder ſeriously upon theſe points, as counterpoyſons to keepe out theſe foule fiends, and preſerve thine affections ever calme and unſtained this way, and in an holy charitable temper and diſpoſition to doe them good.

1. Firſt, hee that becomes a bloody goad in thy ſide for thy bleſſed profeſſion, and becauſe thou followeſt goodneſſe, is ſtarke mad, and utterly beſides himſelfe in matter of ſalvation. He is as a dead man without all ſenſe of ſpirituall ſelſe-murder: now it is extreme weakeneſſe, to even thy wit (as they ſay) with a Bedlam; and barbarous inhumanitie, to wreake thy ſpite upon the dead, and baſely to vexe a liveleſſe carcaſe with braving inſultations.

2. Thou ſhouldeſt moſt wilfully forſake thine owne mercie, and judge thy ſelfe more then infinitely unworthy of everlaſting life, of any part or portion in the rich, glorious, eternall purchaſes of His meritorious death; if thou couldeſt not frankly forgive the greateſt wrong of thy greateſt enemy upon this ground onely; becauſe *Ieſus Chriſt* hath freely powred out the deareſt and warmeſt blood in his heart, to purchaſe for thee a worme, and wretch, and while thou waſt yet his desperate enemy, pardon and ſalvation from the endleſſe woes, and damnations of Hell.

3. Thirdly, the mercifull patience of God himſelfe in forbearing and bearing with infinite wrongs, and diſhonours done unto his great Majeſtie every day, may be a matchleſſe patterne and precedent to us woſull ſinners, and worſe than nothing, eaſily to pardon, and patiently to paſſe by all the provocations of our fellow creatures. How many blaſphemous

a Plus debemus diligere extraneos, qui nobis ſunt conjuncti vinculo charitatis Chriſti, quam propinquos qui Deum non diligunt, nec Deo ſerviant. Quare? Quia ſanctior eſt copula cordium quam corporum. *Ben. lib. De modo benevivend. Ser. 5.*

mous mouthes are continually open against the Majestie of Heaven? With what damned oathes doe they teare, and recrucifie the precious body of his glorified Sonne, that sits at his owne right hand? With what monstrous lyes, and hatefull slanders doe they disgrace his Ambassadors, and vilifie his chosen? Nay, where shall you finde one of those, who have sincerely given their names unto Christ, whose neglected innocency is not trampled upon with the feete of pride and contempt; and whose guiltlesse fame lyes not bleeding under the mercilesse strokes of intemperate tongues? How many sonnes and daughters of *Belial* doe horribly, and with an high hand prophane his Sabbaths, pollute his Sacraments, and turne their backs upon his Word? How many every where turne themselves into barrells and beasts, even into sincks; nay, and sometimes into Sodomites, *Hab.* 2. 15. by their swinish drunkenesse? How many inclosing *Nimrods*, and *Machiavellian* Land-lords, grinde the faces of the poore, phicke off their skinner, teare their flesh, breake their bones, chop them in peeces as for the pot, and eat the flesh of Gods people? In a word: How many incarnate devils walke up and downe the Earth with hearts and hands as full as Hell, with all manner of mischief, lewdnesse, and rebellion? And yet we see in the meane time, our gracious God beares patiently with these many and prodigious provocations. Though he bee armed with his owne unresistable omnipotency; have ever in a readinesse all the Angels of Heaven, all the creatures upon Earth, all the Devills in Hell; nay, the very hands and consciences of such stubborn Rebels, to be the instruments and executioners of his just wrath upon their sinner: yet doth he sweetly and fairely temper, and moderate his indignation, to see if the riches of his goodnesse and forbearance, and long-suffering, will leade them to repentance. If Almighty God then, whose Majestie, blessed and glorious for ever, is chiefly wronged even by thy wrongs also, whose mildenesse and mercy is most shamefully abused with the horrible ingratitude, and intolerable contempt of such as hate to be reformed, bee so wonderfully patient; bee not thou perverse; but rather

utres, vel lagen-
rebus hoc dixit
is, aut certe tubas,
vel potius cloacas,
quam homines.

a Ille qui tibi iniuriatur, magis injuriatur Deo quam tibi, qui hoc ei prohibuit. Si ergo Deus differt, vindicare in iuriam, non est ei dedecus, nec erit tibi, *Peral.*

heape.

heape coales of fire upon thine enemies head by kindeſſe and love, that thou mayeſt be the charitable child of thy Father which is in Heaven; who ſuffers his raine to fall as well upon heathes and weedes, as upon flowers and fruit-trees.

4. By harbouring heart-burning and angry thoughts in thy breaſt againſt thoſe thou attempted to hate; thou woefully hardeneſt thine owne heart, which is an unvaluable hurt, and depriveſt thy ſelfe all the while thou art ſo dogged, of the bleſſing, benefit and comfort of all the ordinances; not onely of the Sacrament of the Lords Supper, as ignorant people ſuppoſe, but alſo of Prayer, hearing the Word, ſinging of Pſalmes, conference, &c. *1 Tim. 2. 8. Matth. 5. 23. 24. Lam. 1. 20.* Now what extreme madneſſe is it, and Bedlam cruelty to thine owne ſoule, by cheriſhing and keeping warme in thy boſome, ſuch a baſe dunghill Viper, as revengefull ſpite, to caſt the whole Frame of thy ſpirituall building into combuſtion, and to make God thine enemy, whereby thou hurreſt thy ſelfe incomparably more, then thou canſt ever poſſibly harme thine oppoſite?

5. A great deale of ſpirituall good^b doth by accident accrue to the Chriſtian, by the malice of his enemies. The raging and rayling enemies of Gods people, ſerve as ſcullions to ſcoure the Lords Veſſels of Honour; as Shepheards Dogs to hunt Chriffs Sheepe into order, and to purer paſtures.

1. Their narrow watching over his wayes to take him tripping, and prying into all paſſages of his life, upon purpoſe to diſgrace his profeſſion, ſhould make him walke more precifely; and to hold a continuall counter-watch over all his courſes, that he give no juſt cauſe of offence, or any true matter of cavill or calumniation. Whence it is that *David* prayeth, *Pſal. 27. 12. Lead me in a plaine path, becauſe of mine enemies,* or

a Quod malitia tua alteri non nocet, fieri poteſt: quod autem tibi non nocet, fieri non poteſt.

b Omnis malus aut ideo vivit, ut corrigatur, aut ideo vivit, ut per illum bonus exerceatur.

Aug. in Pſal. 54. pag. 631.

Detraçores ſunt ſpinæ viam inferri obſtruentis viriſ ſanctis. Iſtis etiam depalcunt ſeges Domini, ne in paleas luxuri ent, & p uca geras na habeant. Iſi ſunt lima a vafiſ gloriæ rubiginem auferentes. A filiſ Dei, quaſi quodaſi torſio, peccatum elationis eradunt. Vnde Grego.

Idcirco laxat Dominus linguas detraçorum in electos, ut ſi quid in eis elationis ſurrexerit, lingua detraçoris eradat. Per. Omnes mali. & amatores mundi, quaſi torcularia ſunt. ſic enim in torcularibus, & Uva premitur, & Oliua, ut vinum & oleum reponatur in cava: ita per requiſitam malorum hominum, qui boni & juſti ſunt, malis tribularionibus fatigantur, ut anime eorum tanquam oleum & vinum, &c. Aug. ſem. 10 pag. 53. 2. — Conſidera, quod illi, qui te perſequuntur, apud Deum velut molæ, ac torcularia deruntur: Tu vero quaſi Oliua. & quaſi Uva legitima pa. vo tempore preſſoriam malorum hominum ſuſtineſte cogeriſ. *Ibid.*

those which observe mee. 2. Their hitting him in the teeth with the reproach of his former sinnes, should serve as a remembrancer unto him, to revile and renew more effectually and feelingly the great worke of his first repentance; and to open afresh a fountaine of penitent teares, or at least of new griefe, hee can grieve no more, for those particular sinnes, which any dogged *Shimei*, or slunderous *Doeg* brings into his minde upon such occasion. For it is the wont of ignorant enemies to Gods holy wayes, to charge upon his children, even with much bitterness and insultation, the faults and follies of their unregenerate time. Though God Almighty hath buried them for ever in his mercy; yet they will never suffer them to die out of their malice. Though the blood of Christ hath covered them everlastingly from the sight of God, and search of Satan; yet their base and dunghill spite will ever and anon rake into them againe to their disgrace. Thus were *Austin* and *Beza*, two great Lights of the Church in their times; and so are many other moderne Worthies and Champions of Christ, daily dealt with. In which case learned *Austin* sweetly replied to the *Donatists* upbraiding him in such an unworthy fashion, with the impietie and impuritie of his former life: *Looke*, saith he, *how much they blame my fault, so much I commend and praise my Physicim*. And blessed *Beza*, to a fellow objecting unto him his youthfull Poems; *This man vexeth himselfe, because Christ hath vnto blasphemed mee his Grace*. And King *David*, with whom I should have begun; when *Shimei* railed upon him, and called him murthurer; *Let him alone, and let him curse: for the Lord hath bidden him*. 2 Sam. 16. 11. And yet besides this, I doubt not, but upon these occasions *Dauids* heart bled afresh for his bloody sinne: *Augustines*, for his former heresie and sensualitye; *Bezas*, for the vanitie of his youth. 3. Their blazing abroad some speciall visible scandalous infirmittie of his, and yet to which he is haled, and as it were hurried by the impetuoussnesse of some sudden passion, or violent temptation, and which is one of his greatest griefes, and much matter of mourning in secret, should cause him to strengthen his watch, and improve all his spirituall valour.

Hic homo Invis
det mihi gratiam
am Christi.

valour against the assaults and insinuations of it. 4. Their malicious fithering upon him by false reports, those faults he yet never fell into; and yet to which hee may be naturally much inclinable, should furnish him with more than ordinarie care and courage, wisdom and watchfulnesse, to prevent the scandall of any such guiltinesse. 5. Their slanderous laying to his charge, the things he never did, nor ever like to doe; which is also an hellish humour, and devillish trick of prophanes against profession, should leade him to a strict inquirie into his heart and life, to finde out some other sinne, of which, upon that occasion, God would have him take notice, and mortifie. It may be thou art falsely charged with hypocrisie; looke that thou be not earthly-minded; with pride, looke that thou be not passionate; with worldlinesse, looke that thou be not luke-warme, &c.

Thus have I somewhat inlighened, and insisted longer upon this point, purposely to stirre up and quicken the spirits of all Gods people, to a fruitfull constant exercise of Chrastian charitie, and bountie towards their poore brethren: to be as well plentifull in workes of mercy, as precise in duties of pietie: (God loves mercy as well as sacrifice; nay, in some cases, he preferres the other before this) to be so much more mindefull and apprehensive of all opportunities, for a sincere discharge of this much urged and honoured dutie; as the wicked are malicious, and Pharisees forward, to charge upon them the contrarie.

For you know that carnall men are extremely greedy of casting aspersions and disgraces upon the innocencie of religious Professours. No excellencie of parts, singularitie of worth, eminencie of zeale, height of holinesse, integritie and puritie of life, can possibly priviledge the best man that ever breathed the life of grace in the bosome of the Church, from the *scourge of finnes*. The onely Worthies upon earth, of whom the world was not worthy, were vexed with *cruell mockings*: *Paul*, that precious Pillar of Gods Church, was called, A pestilent fellow: nay, *Christ Iesus* himselfe, in whom *the fulnesse of the Godhead dwelt bodily*, was said to have

Heb. 11. 36. 38.

Acts 24 5.
Ioh. 7. 20.

have a Devill. And no mirvell though they deale thus with his Children, that daily blaspheme the mighty Lord of heaven and earth, blessed for ever. Daily experience tracts them in five pestilent passages this way: It is there wont, with all their cunning, and upon all occasions, 1. To lessen, disgrace and disparage all they can, the graces, worth, and good parts of good men. 2. To report true things maliciously; and upon purpose to bring them into hatred and diftimation; so *Doeg* dealt with *David*. 3. To charge upon them, with much credulity and confidence, things they never did, never knew, never thought upon, or dreamed upon. 4. With whorish foreheads, and very impudency of hell, to fasten upon them by slanderous imputation, those finnes and vices, in the contrary graces and vertues whereof, they are many times very eminent and remarkable. *Elijah* was slandered to be a troubler of the State; whereas in truth, hee was the strongest Pillar of the kingdome, *the very chariots and horsemen of Israel*. 5. Nay, and which is yet more, to father upon them those faults, wherein themselves, hatefull hypocrites! are grossly and notoriously guilty. *Tertullus* tels *Felix*, that *Paul* was a very *pligue*: for so is the Original: whereas not onely *Paul* was one of the best men upon earth: but also himselfe, a cursed cut-throate of all goodnesse; and furious opposite to the glorious Gospell. His lewd *Mistrisse* charged *Ioseph* with an assault upon her chastitie; whereas not onely he was most free that way, but also her selfe notoriously naught. *Abab* called *Elijah*, a troubler of *Israel*, whereas not onely that blessed Prophet, was the very strength of that State; but also himselfe, by his abominable covetous Idolatrous villanies, brought confusion and misery upon the whole kingdome.

Now out of this cunning malicious humour, carnall men lye at the catch, and are most eager to apprehend any shadow of occasion, or rather then faile, to make matter in their owne spitefull braines, or take it up from the lying oracle of some frothy Ale-bench; whereby to staine the honour of Profession, with the unworthiest imputations of covetousnesse, hard-

Quid mirum si
hominis sevis
Dei detrahunt, &
qui eorum vicam
pervertete non
possunt, sanam
dedecorare co-
nantur, cum ipsam
Deum & Domi-
num enim quoci-
die blasphemare
non cessant cum
eis displicet quic-
quid contra eo-
rum voluntatem
iusto, & occulto
iudicio facit?

Aug. Ep. 136.

1 Reg. 18. 17.

2 Reg. 1. 12.

Εὐεργέτης ὁ τοῦ
Δαυὶδ τῆτον
λοῖμον.

hard-heartednesse, unmercifulnesse, whereas themselves, meere men of this world, are as covetous as their skinned hold; fast nailed and glued unto the earth; never in their life lift up a joyfull thought towards heaven, neither dare thinke seriously upon the world to come, without a great deale of slavish sadnesse and secret terrour. And in their grasping of worldly goods, they care not a button for conscience, make no account at all of that most certaine strict account at Gods dreadfull Tribunall: but onely how to carrie matters smoothly and plausibly in the eyes of men, and daube over their unjust dealings, with close conveyances, and trickes of wit.

I goe not about here to Apologize for any uncharitable counterfeites, or those most odious outside-Christians, who put on the glory of an Angell in outward profession, that they may play the devills more unobservedly, in Usurious practises, oppressions, and unconscionable griping; weare a cloake of zeale, in conformitie to the externall formes of obedience of the first Table, upon purpose to cover their crueltye and inhumanitie, in under-mining and over-reaching their brethren, and to prey the more invisibly upon the simplicitie of those whom they deceive by *Seeming*.

But yet I must tell you, that many times, even some of Gods owne best children are full falsely and foully charged, by foulemouthed worldlings themselves, with worldlinesse, covetousnesse, and imputations of that nature; who by Gods mercy, are so farre from doting upon earth, and the fading glory thereof, that in their retired and advised thoughts, they would not lose the love, and light of Gods countenance, and testimonie of a good conscience, to winne the whole world: they would not exchange their comforts of godlinesse, and interest in a Crowne of life, for ten thousand worlds, were they all turned into one invaluable Pearle: They feele themselves incomparably more comforted and kindly refreshed at the heart roote, with one thought of heaven, and that endless joyfull rest above, through all eternitie, then with a world of earthly contemplations, though

all composed of gold, pleasures, possessions, honours, Diadems, and all the glorious and most desireable treasures under the Sunne. And who in respect of any unconscionablenesse, wrongs, injustice, or wicked wayes of getting, might with sinceritie of heart, proportionably to their itates and callings, take up *Samuels* protestation: *Behold, here I am, 1 Sam. 12 ?* witnesse against me before the Lord, and before his Anointed? *Whose Oxe have I taken? or whose Asses have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blinde my eyes therewith? and I will restore it.* And sincere thoughts, resolutions, and protestations to this purpose, are cleere evidences of unearthly mindednesse. Blessed *Job* doth pregnantly illustrate this point: His owne friend chargeth him with inhumanity, covetousnesse, and cruelty, and thereupon inferreth that Gods afflicting hand was heavy upon him: How much more thinke you, would the children of fooles, and children of villaines, viler than the earth, of whom he else where complaines, vex him slanderously? *Is not thy wickednesse great? saith Eliphaz, Job 22.5. &c.* and thine iniquities infinite? For thou hast taken a pledge from thy brother for naught, and stripped the naked of their cloathing. Thou hast not given water to the weary to drinke, and thou hast with-holden bread from the hungry. — Thou hast sent widowes away empty, and the armes of the fatherlesse have bene broken. Therefore snares are round about thee, and sudden feare troubleth thee. Whereas, indeed and truth, righteous *Iob* was right nobly minded, tender-hearted, chariable, bountifull; as appears by his confident contestation to the contrary, *Iob 31. 16, &c.* *If I have withheld the poore from their desire, or have caused the eye of the widow to faile: or have eaten my morsell my selfe alone, and the fatherlesse hath not eaten thereof: If I have seene any perish for want of cloathing, or any poore without covering: If his loynes haue not blessed me, and if hee were not warmed with the fleece of my Sheeppe: if I have lift up my hand against the fatherlesse, when I saw my helpe in the gate, then let my arme fall from my shoulder-blade, and my arme be broken from the bone.*

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Thus

Thus many times an imputation of worldlinesse, hard-heartednesse, unhospitalitie, &c. is laid upon Gods children, without all cause, truth, or conscience; occasioned, as I conceive (for I desire to discover unto you a depth of Satans malice in this point) partly from the parties accusing and slandering; partly from the parties accused and slandered.

Occasions ministred by prophane men, are such as these:

1. First, They many times, when they finde their consciences disquieted, their former courses controuled, their carnall humours crossed and contradicted, and themselves much diseased and disturbed in the securefull pursuit of their sensuall pleasures, by the searching power of a conscionable Ministerie: or when they plainly see that their unzealousnesse, lukewarmnesse, and formalitie in Religion, is censured and condemned by the forwardnesse, and zealous carriage and conversation of the Saints, they seeke by all meanes, and labour might and maine, to be meete with those Ministers which so vex them with their faithfull Preaching; and those godly Christians, which silently disgrace them with their gracious life and zealous exercise of Christianity. And therefore sith many times, by Gods goodnesse, they cannot finde any visible or conspicuous matter or miscarriage, to charge them with truely; because the Saints lie not in grosse and notorious sinnes, such as are swearing, drunkennesse, lying, uncleannesse, Sabbath-breaking, idlenesse, the vanities of goodfellowship, &c. as themselves are wont; therefore, I say, they audaciously dive into their hearts with unhallowed censures, and lay unto their charges those invisible errors, which none can see but Gods All-seeing Eye; and from which they cannot be cleared and acquit, but onely by their owne consciences, and his highest Tribunall. So that they take order that such imputations, though groundlesse and false; yet shall be sure to cleave to the good name of Gods Children as certainly without redresse or remedy, as they were devised without truth or charitie. Wee may see this cleerely in the present point, and the slander of hypocrisie, which

which is also the ordinary portion of the best, from men of the world. When prophane opposites unto grace pry curiously into all the wayes of Gods Childe, and can finde nothing so faulty in his outward cariage, or reproveable in the ordinarie course of his life, as they expect and desire; yet, lest they should not shew themselves the right children of Satan, the Accuser of the Brethren; they will be meddling one way or other; they will be nibbling at his good name with some such speches as these: Well, well, though hee be an excellent Pulpit man, or a forward Professour, yet is hee not so, and so? is not he as well given unto, and greedy of the world as other men? when they heare other men commend his zeale and forwardnesse in Profession, these will be casting out such malicious doubts as these; Goe too, my masters, I feare me all is not gold that glisters. Now how is it possible, or by what outward witnesses or compurgators may the Christian cleere and discharge himselfe of the imputations of wor'dlinesse and hypocrisie; sith the one lyes in the greedy affections of the minde, and the other lurkes in the hidden corners of the heart? The puritie and secrets of which, none can truly see and censure, but the Searcher of all hearts. Were a man accused of Adultery, Drunkenesse, or such visible notoriousnesse, there might be meanes found for the manifestation of his innocencie, by an exact scanning of time, place, and other circumstances. But this is the malicious and pestilent policies of Satan and his agents, when they see that the Saints, by the mercies of God, are free from those grosse sinnes and notorious corruptions, which ordinarily raigne in the children of darkenesse; they spitefully and cunningly lay unto their charge, imputation of such nature, from the which, though they be free, they cannot free themselves; and though they be cleere, yet by reason of the malice of men, and invisiblenesse of the matter, it will never so appeare; untill the brightnesse of Christs comming brings forth their righteousnesse as the light, and their judgement as the noone-day; and of which they have none other ground in the world but this, because themselves are

such. For put a prophane worldling to prove the slander of worldlinesse and hypocrisie, which he puts upon the Christian, and hee will be able to give you neither probable reason, nor wise word to the purpose. And no marvell, for let the matter come to examining; and hee shall finde, that man which hee so miscensures, to be both faithfull towards God, and conscionable towards man in all his wayes: Not onely innocent from oppression, corruption, wrongfull dealing, and all unlawfull wayes of getting; but also in a speciall manner, with a most compassionate tendernesse and love, right dearely affected to every true-hearted *Nathaniel*, and the whole household of faith; (which no unregenerate man can possibly be; and which is the truest and noblest issue of sanctified charitie) Nay, and besides, not any wayes wanting (though it stand not with the policy of prophanenesse to acknowledge it) in other charitable passages with spirituall discretion, to any truly distressed and miserable. And therefore there is no ground in the world left for such gracelesse lyes but onely this: Carnall worldlings carve conditions to other men, out of the crookednesse of their owne nature; and cunningly put on the policie of *Cutpurses*; who in throngs at Faires and Markets, call upon others to beware of *Cutpurses*, that themselves being truly so, may with lesse suspition and observation, dive into the pockets and purses of true men. Many there are, who being themselves truly worldly, and hypocrites indeede, call Christians so; that the maske of their villanous hypocrisies may be lesse marked; and themselves roote in earthlinesse, untill they reach the very bottome of hell, and no man regard them.

2. Secondly, if a man would be irreligious and unconscionable, it is a very easie thing to grow rich and into reputation with the world. If once hee so farre harden his heart, feare his conscience, and abandon the feare of God; that hee resolves without remorse or shame, to defraud, dissemble, bribe, oppresse, put to Usury, serve the time, make use of all men for his owne turne, to cloake cruelty with conscience, pretend

pretend friendship, when he purposes to deale like a Turke: In a word, to plot and practise any lewde device or consciencelesse course, for his advantage and rising; I doe not see how such a fellow in these griping dayes and times of confusion, should escape wealth, preferment, and respect in the world. And as it is easie for fellowes of such ill conscience to thrive, and wicked men to grow wealthy: so me-thinkes it is no great matter for such to make sometimes very goodly shewes to the world of bountifulnesse, and liberall profusions in feasts, entertainements, and larger dole to the poore, out of their superfluties, and heapes of ill-gotten goods. But herein (though it be well, that such goods doe good unto some) they are like unto theeves, who having robbed some rich Merchant, and taken hundreds from him, doe scatter here and there by the way, some small peeces of silver to the poore. But this is a very poore mends for their mercilesse bloodshed and lawlesse robberies: This is, as they say, to robbe *Peter*, to cloath *Paul*. Thus many great men keepe great houses; and that is well: it is fit, Greatnesse should be accompanied with frankenesse: but alas, they grinde the faces of the poore, and eat the flesh of Gods people, to uphold their hospitality. So some Ministers heape living upon living, that so they may be enabled and furnished to purchase a great name by keeping a great house; but alas, they maintaine their port and estate with the price of the precious blood of foules, and feede the greedy humour of their Pharisaeicall good-fellowship, with the fearesfull Gangreene of spirituall bloodshed. So others maybe sometimes good unto the poore, and bountifull, as they say, in their owne houses: but alas they marre all their almes-giving, by unlawfull getting; and turne that, which of it selfe is one of those sacrifices with which God is highly pleased, into *abomination and sinne unto themselves. A goodly matter, sure, to scatter here and there, now and then, some few drops of charitable devotions; whereas they have many huge and headlong torrents of gaine and goods comming in dayly; by oppression, violence, mercilesse inclosure, devouring widdowes

houses, selling the poore for old shoes, rackings, inhanfings, gripings, usuries, immoderate takings, &c.

3. Thirdly, Prophane hypocrites are commonly Pharisaicall in their almes-giving; affect and pursue observation, singularity, vaine-glorious ostentation in their contributions of charitie. Their fore-fathers the Pharises, when they gave their almes, made a Trumpet to be sounded before them. So these followes, their followers, and succeeding Actors upon the same Stage of hypocrisie, lest their good deedes should die in their distribution, and be obscurely buried in the bellies of the poore, they also get unto themselves a kinde of tale-bearing Trumpeters too. They cunningly observe those opportunities, and single out such objects of their commiseration, and charitable devotions, whereby they may soonest and most compendiously purchase a name of being good to the poore, and have their bountifull disposition blazed abroad, with most circumstances, best advantages, and partiall enlargements. And thus it is a very easie thing, for a Pharise to be famous in this kinde: for sith he gives more for commendation, than for conscience; farre more for praise amongst men, than out of a true-hearted compassion to the party; he dares dispence with a good conscience, and take liberty unto himselfe to place his good turnes there, where there is best possibilitie of being most spoke of, and greatest hope of the richest returne of applause and admiration. So that such an one ordinarily in his open-heartednesse, and charitable distributions, hath a speciall eye and inclination to those that flatter him to his face; and are like to prove the lowest Trumpets of his bountifulnesse abroad where they come. And he is so farre from a right and reasonable apprehension of due circumstances, difference of parties, and those spirituall discretions, observeable and necessary in such Christian exercises of love; and from the practise of the Apostles precept, *Gal. 6. 10. Doe good unto all men, but especially to them which are of the household of Faith*: that he would rather afford his helping hand for the reliefe and raising up of a decayed goodfellow, than of a distressed Christian.

4. Fourthly,

4. Fourthly, though carnall men be so covctous, and hold-fast of earthly contentments and they would rather lose their precious soules everlastingly, than leave them: yet if it might be, if they were possibly compatible, they would give any thing in the world; both to serve and satisfie themselves in the wayes of vanity, and after to save their soules in the day of wrath; both to partake of the pleasures of the present, and to be secured from the vengeance that is to come. What would not the great Ones of the world give, to purchase two Heavens; one here, and another in the other world? what would not sensuall, worldlings part with to redeeme their sinnes, if they might have a dispensation to continue in sinne? To live the life of vanitie and lust, and after to die the death of the Righteous, and to receive their Crowne? In such cases in their sober considerations (so that their present temporall happinesse sustaine no hazard, or diminution; nor the delights of their sweet sinne, any disturbance) they would not stand upon any worldly good, though it were *a thousand Rammes, or ten thousand Rivers of Oyle*: Nay, they would give their *first-borne for their transgressions; even the fruites of their bodies, for the sinne of their soules*. Many there are which may be easily perswaded, and can well finde in their hearts, to give any thing towards the service of God, and salvation of their soules; save themselves; I meane, their hearts and affections, which the world and their darling-pleasures have principally possess. Hence now it is, that many rich Ones and men of the world, being otherwise very guilty, and obnoxious in many respects, are very willing and well content manytimes to contribute bountifully to good uses, and to make good shew of liberalitie towards the poore; that thereby lesse notice may be taken of their other notoriousnesse; and with some kinde of hope, so to cover and conceale many grosse corruptions from the wrath of God, and the worlds censure. For I know not how there is an imbred opinion and conceit seated in the hearts of naturall men and Papists, that almest-deeds, and such workes of charitie amends for other miscarriages, though soule,

and scandalous; and be pleasing to Almighty God; though the parties from whence they proceed, be polluted with secret impurities and reigning sinnes. Sith therefore they perswade their hearts, that charitable devotions and distributions have some power, as it were, somewhat to appease divine wrath, and to fastifie for other sinfull exorbitancies and aberrations; and see plainly that it is the most compendious way to purchase a great deale of credit in these cold and compassionlesse times; and the onely object to divert the eyes of the greater from the observation of their other faults: I say therefore, they open their hearts the more liberally, and enlarge their bowels to greater bountifullnesse; which otherwise their covetousnesse would keepe shut. Thus, many, to diminish the horror and markeablenesse of their unmortified lusts and open lewdnesse, exercise a good art without a good heart.

Occasions from the parties slandered, are such as these:

1. Christians, of all men in the world, are the speciall markes and ordinary objects, upon which are discharged and exercised all kindes of malice and mischief: not onely the empoysoned arrowes of spitefull tongues, the sword of Tyrants, the flames of crueltie; but also many lesser and lesse-markt vexations, and wrongs, oppressions & mercilesnesse, and many unconscionable usages. Prophane men being seated in high roomes, or besotted with the worlds favours and flatteries, doe many times, out of their pride and malice, very contemptuously rowle downe as from aloft, indignities, insolencies, many hard and heavie inhumanities, and injustices upon Gods Children, as a number of neglected underlings. So that as the Prophet speakes; *Hee that refraineth from will, maketh himselfe a prey*, Hee that by the mercies of God breakes out of the bounds of Satan, into the blessings and blessed estate of grace, shall for ever after, not onely be furiously persecuted by the rage of hell, and malice of prophanenesse, but also lie more open to the insultations, wrongs, and oppressions of his adversaries, and treacherous insinuations of false friends. Sith therefore Christians, by reason of their patience, the worlds discountenance, disaffection of great

Ones, their owne resolute difallowance of all indirect courses, of any base, and unconscionable advantage, are many times mightily hackt upon, and opprest by the greedy policies, ex-pilations, and encroachments of boysterous worldlings, and causelesse opposites: and not onely so, but sometimes also cunningly, and insensibly preyed upon even by profest friends: (For there are a kinde of men, which putting on for the time, the glory of an Angell, mixe themselves with Gods people, and presse into their company, onely because they see and finde them to be such, as from whom, by reason of the singleness and simplicity of their hearts, the unsuspi-ciousnesse of their charity, the equity and conscionablenesse of their dealing, in these cozening, supplanting, and undermin-ing dayes, they may the most fairely and easily sucke out the greatest advantage:) I say therefore, sith Gods children are most subject both to the wrongs of open enemies, and supplantation of seeming friends, they are many times not so enabled in outward things, or strong in their worldly state, to make such a flourish in dispersing their superfluities, as those men which get without conscience, and disburse with-out spirituall discretion.

2. A Christian dare not for his life so farre enlarge his conscience, to gaine by any unwarrantable meanes, or unconscionable course, as oppression, corruption, cozening, violence, lying, unjust dealing, &c. and therefore in this griping, and greedy age, in the highest noontide of iniqui-tie, or rather darkest midnight of the workes of darkenesse (though outward want be infinitely countervailed with in-ward comfort) he doth not commonly come to that excesse, and superfluitie of temporall things, which many times worldlings with wider consciences, easily and immeasurably ingrosse. The largest consciences in these last and worst dayes, are the onely devourers, and swallows downe of worldly wealth. A religious resolution to save a mans soule (more is the pittie !) is many times a notable curbe to keepe him from growing rich, and into reputation with the world. Gods blessings even in temporall things, I deny not, are sometimes
very ;

very plentifully upon the right owners, Gods owne children; and both heavenly and earthly happinesse have beene wreathed together by the mercifull hand of God, and set upon their heads: but if wee looke upon the common courses holden in the world that way; and in all forecast of carnall reason, he is likeliest to grow rich, and rise, who is resolved to damne his soule. In ordinary conceit of prophane policie, and apprehensions of worldly wisdom, *Ioseph* mist a great deale of earthly contentment, and in a precise humour put from him much possibility of preferment, by not yeelding to the impure sollicitations of his wanton *Mistris Micharah*, in not jumping with the foure hundred false prophets, in their lying flattery to please the two Kings: *Jonathan*, in not joining with his father *Saul*, for the prevention and confusion of *David*. Had a sensuall worldling beene in *Iosephs* case, an un sanctified Minister in *Michahs*, and ambitious *Abso- lom* in *Jonathans*, assuredly they had all yeelded to the severall tentations. The conscience of an unregenerate man will marvellously stretch it selfe, and grant out very large dispensations, especially when any speciall glory, profit or pleasure of the world is in pursuit and possibilitie. It was so in all ages, and at this day many a good man, many times, of great spirit, worth, and understanding, sits obscurely in a very low roome, and is kept under in meane state by the worlds oppressions, because hee dare not displease God, or enlarge his conscience proportionably to the vast gulfe of the times corruptions. This is the very true reason why folly is set in so great excellency, and sinceritie seated in the low place: why so many servants are on horse-backe, and so many Princes walking as servants on the ground. Sith therefore the Christian is happily restrained by the checks and tenderesse of a good conscience, from all unwarrantable meanes, and unconscionable courses of getting; though his bowells bee most compassionate, his heart heated with true charitie, and his desires enlarged to doe good unto all, and all the good he can; yet he is many times kept short, by reason of his short pittance, from those outward reall expressions, and effects of charitie,

Genes. 39.

2 King. chap 22.

1 Sam. 20. 31, 32.

charitie, to which his tender-hearted zealous affection is inwardly, truly inflamed; and from those more bountifull effusions and liberalities, which rich worldlings may, out of the tythe, nay, the thousandth part of their ill-gotten goods, plentifully performe.

3. Thirdly, Christians know themselves bound in conscience to a carefull provision for their Families; to diligence, and faithfulness in their callings; from all unnecessary expences, and the prodigall effusions of good-fellowship, from ambitious affection of applause, and vaine-glory, by Pharisaeicall ostentations: and therefore to the greedy observation of carnall eyes, and undiscerning spirits of unregeneration, which want no malice to mistake, or cunning to apprehend any shadow or shew of any seeming advantage for the disgrace of good men; they seeme, and are mis-censured to hold upon the world, to feede upon earthly-mindednesse, not to be so open-hearted, good-natur'd, and charitably affected, as other good-fellowes, as they call them, which make no such profession of purity, and precisenesse. And this misconceit of Gods children is made more passable, by the prophane plausiblenesse of vaine-glorious worldlings. It is sooner, and more easily entertained; because unconscionable men take any compendious course of growing rich; which their covetous humour suggests unto them; and by allowance and exercise of unlawfull meanes of getting, bring in many times great store of wealth with much ease; and therefore neede not toyle so in their trades, and follow the businesse of their proper callings with such attention and exactnesse. And if at any time they resolve to be more bountifull and liberall, they commonly make choyse of those times, places, persons, and other circumstances, whereby (as they thinke) their good natures may be most noted, and their names grow greatest for extraordinarie kindnesse and good-fellowship.

4. The Christian doth encline, and enlarge the bowels of his speciall compassion towards the necessities of the Saints, and conveyes the noblest issues, and effects of his inflamed charitie,

charitie, into the bosome of Gods childe. And indeede hee is so prest by the Commandement; *Doe good unto all men, but especially unto them who are of the household of Faith.* And there was never more neede: For howsoever worldlings may be bountifull one to another, and exercise many mutuall offices of kindnesse and carnall love amongst themselves; yet for the most part, they are very uncompassionate, strait-laced and hard-hearted toward distressed Christians. Nay, ordinarily, they are rather ready to combine and contribute their mallices, policies and purses, to throw them downe lower into outward want and misery; then to put to their helping hands for their recovery, comfort, and enlargement; though it were in their sufferings for Gods cause, and testimony of a good conscience. So that, as Christians distressed are the principall object of the Christians compassion and bountie: So worldlings are onely heartily kinde and open-hearted to the men of the World. Now, that you may rightly understand the point, you must conceive, that the good deedes and commendable parts of an unregenerate man, are ever carried more boisterously and with greater noise, are ever entertained of the World with a farre more generall applause and notice, then the godly actions and divine Graces of Gods children. *The World deals with men in this case, saith a worthy Divine, as it deals with Witches and Physitians; the Witch, though shee faile in twenty things, yet if shee doe some one thing aright, though it be but small, the world loveth, and commendeth her for a good and wise woman. But the Physitian, if he worke sixe hundred cures; yet if, through the waywardnesse of his Patient, or for the punishment of his Patients sinne, hee failes but in one, that one faile doth more turne to his discredit, then his manifold, goodly and notable cures doe get him praise. In this manner, saith he, doth the world deale with men: If a worldly man have but a outward gift of strength, of speeche, or of comelinesse, hee shall be greatly praised, and counted a goodly man, though he be an Idolater, or a prophane person; and though he swim and flou over in all manner of vices: But let the childe of God be truly zealous in true Religion, let him be honest and holy in conversation, yet*

Grecorum.

Gods children receive many infirmities in others under one good gift: the wofully have many good gifts in others under one infirmity.

if there be but one infirmitie in him, or if hee have through weaknesse fallen into some one sinne, that one infirmity against which hee striveth, or that one sinne, for which he is grieved, shall drown all the Graces of God in him, be they never so great, and the World will account him a most wicked man. It is just so in this particular: A prophane man many times by some one speciall markeable act of bountie and contribution, or for some few seasonable ostentations of good fellowship, and kinde nature, gets the start and precedency in opinion and reputation in the World, from many a gracious Christian; who beares in his bosome a constant habituall tender-heartednesse to all true necessities, and as occasion shall exact, opens his heart, his hands, and his house most joyfully and compassionately, to refresh and comfort the needie exigents of any true hearted *Nathaniel*. And the Worldling doth the rather and more easily carrie it, because in the dispersing of his doles and largesses, he many times makes choyse of such tale-bearing Trumpeters, who knowing his Pharisaeicall humour, are likeliest to blaze his bounty most abroad in the World; whereas the Christian singles out specially for such purposes the distressed Saints, from whom hee expects no more but a secret and silent blessing of God in their hearts, for his goodnesse conveyed unto them by such an Instrument.

Thus I have discovered unto you a mysterie of Satans malice, and the cunning despitefulnesse of prophane men, who labour many times out of pure malice, and wilfull mistakings, to fasten upon Gods children, imputations of worldlinesse, hard-heartednesse, cruell dealing, and such like.

The occasions, as I have largely told you, are such as these.

Vpon the Worldlings part:

1. His hearty desire to disgrace Christians, whom, sith by the Grace of God, hee findes free from open grosse sinnes, presently growes to such speeches as these: Why, but are not such and such given to the world, as well as other men? &c.

2. Hee dare enlarge his conscience to courses of unlawfull getting;

getting ; and therefore it is more easie for him to open his hand now and then to some boysterous flourishes of liberal-mindednesse , especially sith thereby he hopes to repaire his reputation for his other indirections.

3. He is commonly Pharisaicall in an ambitious exercise, and more publike acting of his deedes of charitie ; and therefore whatsoever hee doth that way, is for the most part carried abroad with speciall and remarkable noyse and notice.

4. Hee would gladly still the crying of his guilty conscience, and seeme to himselfe to redeeme the sinnes of his soule, by a more bountifull disbursement of outward things.

Vpon the Christians part :

1. Hee is most subject to wrongs and weakenings in his outward state ; both by the violent encroachments of profest opposites, and covetous insinuations of false friends.

2. Hee dare not for any gold, or good, undertake any unwarrantable and scandalous course of gaining.

3. Hee findes himselfe bound in conscience, to faithfull diligence in his Calling, and Christian provision for his Family.

4. Hee spends the best and most of his bounty and charitie upon the household of Faith.

But in this point, as I said before, I apologize for none but those whom their owne consciences, and the mercifull Tribunall of God doe acquite. Let Christians looke unto it ; the World is very watchfull, and greedy with great curiostie and cunning, to apprehend the least shadow of any occasions, for the blaspheming of the wayes of God, and the disgracing of his children. And therefore ever and anone you shall heare the spirit of prophanenesse crying out, and complaining : You see these fellowes which make such shew of forwardnesse and puritie, what they are ; none so covetous ; none so uncharitable ; none so unmercifull, and cruell in their dealings as they ; none so hard-hearted to the poore, &c. Now although such bitter speeches as these, are often the mere evaporations of pure malice, and flow from no other ground

ground in the world, but onely from the gall of gracelesse men: yet let all those that truly feare God, take heede how they give just occasion thereunto. Assuredly it were farre better for him, whosoever hee be, that a millstone were hanged about his necke, and he were drowned in the depth of the Sea; than that by the continuance of his cruell and unconscionable dealings in the world, he should minister just occasion to any rayling *Rabshakeh*, to revile the servants of the Living God, or to slander that holy Profession. Me thinkes, this one preservative should be powerfull, enough, to keepe the heart of every Christian from doting upon the world, or suffering it to be possessed thereof. It is this: Every Christian by a fruitfull faith, may be assured of a Crowne of Life, either by assurance of adherence, or evidence; or both. Now if but once a day hee should take a serious survey of the glory, everlastingnesse, and unutterable excellencies of that Immortall Crowne; me thinkes it were able so to dull the edge, and dissolve the drossinesse of all earthly desires; that they should never more be able to heate, or harden his heart with immoderate or delightfull repose upon the vexing vanities of any worldly thing. I say it againe; Me thinkes, if a man doe but once a day cast the eye of his Faith upon that Crowne of life; which our deare redeemer holds for us in his hand, ready to set upon our heads when wee shall be dissolved from this vale of teares; the goodly glory thereof should be able to dispell these mists of fading vanities, and hurtfull fumes of honours, riches, and earthly pleasures; which this great dunghill of the World, heated by the fire of mens inordinate lusts, doth evaporate and interpose betwixt the sight of their soules, and the blisse of Heaven.

Worldlinesse, earthlimindednesse, covetousnesse, doth infinitely unbecome an heire of Heaven. Be fired then; and frighted from all inclinations and bent that way, by such considerations as these:

1. It is a most base and dunghill distemper, which eates up, not onely all Religion and honesty, manlinesse and reason, naturall affection and discretion; but even humanity al-

to and friendlinesse : So that a man had almost as well converse with a Caniball for any ingenuous and conscionable dealing, as with a truly covetous catife.

2. Shall the immortall comprehensivenesse of the divine and excellent Soule, which is able to peruse and passe over Heaven and Earth in a moment; is capable of the mystery of Christ, and the eternall vision of God; be unworthily confined to a peece of ground, and heape of white and yellow clay? A vile imprisonment, and inexpiable wrong to so noble a Nature!

3. It is a devouring Gangrene, and insatiable Wolfe; which the more it hath, ever the more hungry it is. It is as fire which encreaseth by that nourishment which is given unto it. The barren wombe, the Horseleeches daughter, the grave is nothing to this gulfe, and it holds the heart continually upon the racke of selfe-vexation and carking; for three ravenous Vultures seize upon it successively, and gnaw in their turnes with incredible torment; care, feare, griefe; in getting, keeping, leaving.

4. All Gods blessed ones in all ages, embracing the promises of life in the armes of their faith, willingly confessed themselves to be pilgrims and strangers here upon earth, looking for a Citie in another Country, *which hath foundation, whose builder and maker is God.* And good reason, besides Religion, that they should grow into such resolutions; for all things here below are full of transitorinesse, mortality and change; *Vanity of vanities, All is vanity* but above, is constancie and eternitie of all excellencies, perfections and pleasures. Besides, that thou shalt have there a Body brighter than the Sunne, a Soule replenished with unutterable delights, the glorious company of Christ Iesus, Angels, Saints, Christian Friendes; the vision and fruition of God blessed for ever, wherein consists the Crowne and Life of all celestiall joyes; I say, to say nothing of these, but even the space of one foote upon the pavement of the Emphyrean Haven, is incomparably more worth, than the great Body of the whole Earth, were it all turned into Gold, and beset with as many unvalu-

able Pearles, as it is now with piles of Grasse.

5. Nature, saith a meere Moralist, seemeth in the first birth of Gold, and wombe from whence it proceedeth, after a sort to have presaged the misery of those that are in love with it. For it hath so ordered the matter, that in those Countries where it groweth, there growes with it neither Grasse, nor Plant, nor any thing that is worth any thing: as giving us to understand thereby, that in those mindes where the desire of this metall growes, there cannot remaine so much as a sparke of true honour and vertue.

6. God is not onely a Father, but also All-sufficient: Math. 6. 9. Gcary. e. Why shouldest thou then feare want, that fearest him? Hee provides every day for millions of Fowles; Will he then be wanting to a Man, to a Christian, to his owne Child? Christ himselfe pressing reasons to this purpose, tells us, that our heavenly Father cloathes the Lillies above *Salomons* Royalty, Math. 6. 28. &c. and feedes the Fowles of the aire, which neither sow, nor reape, nor gather into barnes. What a cursed vaile then of base distrust darkens thine hard heart, that thou shouldest either carke, or deale unconscionably?

7. One two houres fire will dilperse, and consume the hoard of an hundred yeares heaping together. And where art thou then? Thine heart then is seized upon at once, with unutterable anguish, and the very horrour of Hell, for the losse of thine Heaven upon Earth; and with cries of blood, and furies of conscience, for thy covetous, cruell, usurious, injurious courses for many yeares. Thus many a worldling spins a faire thread to strangle himselfe both temporally and eternally.

8. The Sonne is a very glorious and contented creature, and yet it harbours no golden Mine in its faire and refulgent Body. The blessed Angells are full of all felicities; and yet they have no silver; they want no happinesse, and yet they want gold. Heaven, the chiefe and Royall Seate of Blessednesse, is emptie of these treasures, there grow no Mineralls; the Veine of silver and gold is not to be found there. The Sonne of God himselfe, infinitely the most happy creature, I

Math 8. 20.

speake in respect of his Humanitie, that ever issued out of the hands of God, were there any such great matter, or excellencie in riches, had never said of himselfe : *The Foxes have holes, and the Birds of the Aire have nests : but the Sonne of Man hath not where to lay his head.* Could a bearing-mantle of cloth of gold, an empearled Cradle, delicious fare every day, thousands a yeere, make a man truly happy; the right and Royall Heire of all things, would never have chosen a Stable for his Birth-chamber, a Manger for his Cradle, Barley-bread for the entertainment of his Followers, a lesse fixed habitation for himselfe, than the poorest Bird, &c.

Luke 4. 9.

John 6. 9.

9. The Sunne and Moone are farre more glistering and glorious, than the burnisht gold of Ophyr : and the poorest man hath as large a prospect and part in them, as the vastest Incloser, or most griping Usurer : but much more benefit by them, than the rich worldlings by their golden heapes. For hee is comfortably warmed, and refreshed with the influence of their heat and light : but they, if the Devill did not hood-winke them, might see every time they looke thereon, that rust cleaving to their unrighteous Mammon, which hereafter *shall eat their flesh as it were fire.*

Jam. 5. 3.

Revel. 2. 1.

10. One Starre doth incomparably exceed in beauty and worth a golden earth : and if thou be truly Gods, and have thy foote already upon the Moone, as thou oughtest, thou shalt hereafter tread everlastingly upon thousands of them. Disdain then in the meane time, to let thy heavenly Spirit dote upon those baser boards of shining earth, which are making themselves wings to flie away, as an Eagle toward Heaven : for riches are like transitory streames, which passing by the side of a Cittie, no man can stay. Were it not a senselesse and brainelesse endeavour and expectation for a Towne to hope and assay to keepe with them the hasty current of a mighty River, which none of an hundred Townes before could hold? And dost thou expect any constancy of abode with thee of that thicke clay, which hath passed thorough so many hands before? Neither is it so much thine, as the Worlds. A Dog follows two men : it is not knowne to

whom.

*Veritas, si manserit
putas tibi diviti-
as, quæ per tot
manus hominum
transierunt.*

whom hee belongs, untill they be parted. Vpon the arrest of death, thy wealth leaves thee everlastingly, and cleaves unto the Word; and therefore it was worldly wealth.

11. Moderation and conscionableness in getting, may, by the mercy of God, draw from his bountifull hand, a more speciall extraordinary gracious providence and blessing upon posterity: whereas contrary carriage may bring an heavy curse. The Prophet, who was husband to her who came crying to *Elisba* for comfort, *2 King. 4. 1.* did feare God, saith the Text. Whereby he was happily restrained from all wicked wayes of gaining and growing into wealth. Durst he have enlarged his conscience proportionably to the corruptions of these times, and shifted his Sailes according to the sitting of every winde, as pillow-fowers under mens elbowes, and preachers of *smooth things* are wont; I see no reason, but he might have bene advanced to *Jezebels* table, as well as the foure hundred flattering false temporizing prophets; and by serving the time also, have risen, and enricht both himselve and his. But this honest man would rather die in debt, leave his wife and children in extreme povertry, and expose his two sonnes as bondmen to the Creditour; than to put his hand to any manner of iniquitie in getting, or to raise an outward rotten estate, upon the ruines and bloody desolations of mens precious soules. And what followes? Rather than the wife and children of such a man shall want, God will have the Prophet doe a Miracle for their supply and comfort, as appeares in the Story. But now on the other side, *Gebazi* in the very following Chapter, *2 King. 5.* will needs by Bribing, make himselve and his children for ever. And what is the issue? He puts thereby an horrible curse both upon himselve and his posteritie: *The Leprosie therefore of Naaman shall cleave unto thee, and unto thy seede for ever.* *Verf. 27.* Thou haddest better then, leave a wallet to thy childe, to goe from doore to doore; than a cursed hoard of ill-gotten goods.

12. But above all, to curbe thine heart from covetousnesse, meditate much upon such places as these: *Matth. 6. 25.*

Colligemus ex
hac paupertate,
virum illum fuisse
constantem in ve-
ra & sana religi-
one: quia si de-
ficere voluisset ad
cultum Iezabelis,
& impii Regis, vi-
dus se posse tacul-
tates ei non de-
fuisse. *Matth.*

to the end, *Pbil.* 4.6. & *Tim* 6.9. 20. *Iam.* 5.1, 2, 3. *Prov.* 23.5. & *Per.* 5. 7.

VI. Lastly, concerning a right and comfortable managing of our spirituall estate, a point of deepest consideration, and highest consequence, take notice of two extremes, two dangerous Rockes, upon which the soule may run, and split it selfe spirituallly.

1. The one is a proud over-pryizing of our owne graces, with a conceited over-weening selfe-admiration.

a Ista duo occurrunt animas, aut desperatio, aut perversa spes. *August. in Ioan, Serm.* 59.

2. The ^a other, a dejected, distrustfull undervaluing of Gods mercies, the promises of life, and those graces which we possesse in truth and holy desire; though not in that degree we desire.

I. Before I can seasonably and preparedly fall upon the first, to instruct punctually, and arme the Christian against it, with whom I principally deale in this whole discourse: give me leave to discover a mystery of spirituall Selfe-deceit; by which Satan fits presumptuously in the darkened mindes, and deluded imaginations of those, whom with his cunning and malice he hood-winkes, and hardens to their endlesse confusion.

Many thousands even under the meanes, and in this glorious mid-day of the Gospell, are groundlesly conceited, that they are right, when as in truth and triall, they are rotten at the heart-roote; that they are sure of Heaven, when they are as yet most certainly of the family of Hell. Neither is this any strange thing: so deluded were the foolish Virgins, *Mat.* 25. 11. 12. and so are all such outside Christians: *Those*, *Luke* 13. 26, 27. and so are all, who stand onely on the worke wrought, and bare taske of religious duties, without the power of inward holinesse: *The young man* in the Gospell, *Mat.* 19. 20. with that generation, *Prov.* 30. 12. And so are all such civill Justitiaries: the proud Pharisee, *Luke* 18. 11. 12. who was so confident, that hee gave God thanks for his blessed condition; when he was but yet a cursed unjustified wretch; and so are all of his formall straine: *Those*, *Ioh.* 8. 39. who held themselves to be *Abrahams* children; whereas Christ tells them,

them, the Devill was their father, Verſe 44. And ſo are all thoſe who build onely upon the outward priviledges of Chriſtianitie, without perſonall ^a puritie: *Paul* in the ſtate of Phariſaiſme; and ſo are all thoſe, who wandring out of the path which is called holy, ſwell with a proud opinionative- neſſe and furious zeale, above the bankes of Gods bleſſed Booke, and bounds of all holy diſcretion, and will needs ſoare aloft with waxen wings of ſeſe-conceitedneſſe, and ſuperfici- alneſſe, to ſtrange and uncouth heights of excellent fancieſ, without having ever laid ſound foundation in true humiliati- on for ſinne, and in ſeſe-deniall: *the Church of Laodicea, Revel.* 3. 17. and all ſuch lukewarme Profeſſors. Hence wee have a taſte, what a world of people are woſully blindfolded by the Prince of this World; and through the inſinuating impo- ſture, and unexamined deluſion of ſpirituall ſeſe-deceit, are put into a fooles paradise, of being already ſafe and ſecure for heaven; whereas as yet they are meere ſtrangers to the *Mysterieſ of Chriſt*, and the New creation; and ſhall be cer- tainely damned, if they ſo continue: *for that which is highly eſteemed amongſt men, is abomination in the ſight of God,* ſaith Chriſt to the ſeſe-juſtifying Phariſeeſ, *Luke* 16. 15.

And yet ſome ſortſ of unregenerate men are here to be excepted from this generall deluge of ſeſe-deluſion; who lye not ſo groſſely inwrapped in the juggling miſtſ of the devillſ Angelicall glory. Not that they are better then thoſe delu- ded Oneſ, or have any good aſſurance upon ſound undecel- ving groundſ of their ſpirituall well-being (for ſuch an hum- ble true perſwaſion, is confined onely to true Convertſ) but it happenſ by accident, that by reaſon either of the extreme villany of their liveſ, or deſperate poſitionſ of their Antichri- ſtian doctrine, they ſee cleere reaſonſ ſtand like an armed man in their convinced conſcienceſ; that if they continue in their ſorlorne courſeſ, they cannot poſſibly be ſaved, or ſaine rea- ſonſ, and coine diſtinctionſ upon purpoſe to exclude all from any infallible certainty of ſalvation. They are ſuch as theſe:

1. Groſſe hypocriteſ, who deceive otherſ, but not their owne heartſ, as *Judas*.

^a which Gods Booke
alſo requires, *Mat.*
5. 8. & *Ioh.* 3. 3.
*Great and our Com-
mon Prayer Booke*
in the Prayer im-
mediately after con-
feſſion.

2. Those notorious Ones; who in their cold blood will not sicke to confesse, that they are yet quite wrong, and utterly wide from the way that is called Holy; and will sometimes set a time when they purpose to cast off for ever, and cashiere their sensuall courses, and swaggering company, and begin at length to looke towards Heaven, and learne the Art of saving their soules, and in the meane time they make a covenant with Death, and are at an agreement with Hell, *Esay 28. 15.*

3. Other sonnes of Belial; whose hearts by their obstinate wallowing in the workes of darkenesse, hardening their foreheads by their impudent villanies against the face of heaven; and with their owne soule-murthering hands, and horrible crueltie pressing an hot iron upon their consciences, are growne at length into such a prodigious Rocke; that though they know themselves to be poasting towards the pit of Hell, yet they are senselesse, and fearelesse of that fiery dungeon.

4. Those, who being convinced of the truth, and goodnesse of the Gospell, and approving in their judgement and conscience, the power and practise of it, as the onely way to everlasting blisse; but then reflecting their carnall eyes upon the furious entisings of their darling sinnes, and by the touchstone of sense comparing the pleasures of these, which they presently graspe, with the spirituall strictnesse, and promised joyes of the other, stand infinitely unresolved, and desperately obstinate, by no meanes, upon no termes to leave the present sensuall joyes of their earthly paradise: but rather chuse even in their cold blood, to turne their backs upon God blessed for ever, his holy truth, service, servants, and all the glory in the World to come. Ad then by good consequence, having thus subscribed and sealed by an irrevocable resolution, and sworne vassalage to be Satans for ever, and forever to stand on his side, receive into their hearts an inward certificate, that they are utterly forsaken of God, and shall be certainly damned. Whereupon they turne even

*Neque dubio,
quoniam sicut filii
Dei, propter fidem
in Christum testi-
monium certum
accipiunt. in ani-*

*malis suis suae caelestis filiat levis & aeternae vitae: sic eos qui occupati toti a Satana, Christum cognitum
abnegant, produnt, rejiciunt ex animo, testimonium intus accipere à spiritu Diaboli, de se adumbrat
in infernum, &c. Zach. de pecc. in Sp. Sancto.*

young devils; (they shall have their perfection in hell) boyle inwardly with much malicious blasphemous rage against God, whom they have renounced; persecute with implacable spite, the blessed Gospel and glorious wayes of Christ, which they have so desperately rejected; and gnash the teeth, like so many already hellish Fiends, against all those happy Oaes, whom they see walke with constancie and comfort in that holy way, to innumerable joyes; which they with certaine knowledge of their hearts, and against the cleere light of their conscience, have wretchedly abandoned for ever: and so sinne against the holy Ghost.

5. The Papists also, as upon the unblest grounds of their Antichristian doctrine, cannot possibly build any true perswasion of being in Gods favour; so they are bound out by tenour of their hereticall Tenent, from thinking it lawfull to entertaine any unwavering certainty that way.

6. Nay further, some out of a Pharisaicall pretence of humilitie and modesty; but in truth, from the secret suggestion of a guilty conscience, which ministers unto them more than matter enough of true and just doubting, are notable wranglers for Papisticall doubting.

Thus you see, some there are also, who doe not assure themselves of future happinesse, either upon true or false grounds. Yet I am perswaded the greatest part of those who live within the sound of the Gospell, are ordinarily confident without cause, and secure of their salvation; when as in truth and triall they have no surer interest or better claime to the kingdome of heaven, then the foolish Virgins, and the rest of that deluded ranke, which I mentioned a little before. Let a Minister of some great Congregation, wherein there are very few Professors, which is no hard thing to finde, and where there is no profession, especially the Gospell being peaceably preached, there can ordinarily be no power of Christianity; shewes there may be, indeed without substance; but not the power of godlinesse, without visible appearance; as appears in the Preparatives: I say, let him interrogate, and

aske the rest of his people one after another, be they hundredths or thousands, what conceits they hold of themselves for the world to come? what they thinke will become of them after this life? what their present judgement is of their spirituall estate? And I thinke he shall scarce meet with any, who will not in some kinde or other discover some groundlesse confidence of his wellbeing that way. Their answer ordinarily would be to this purpose: *We thank God, wee have a good faith to Godwards: Wee have beleevd in Christ, ever since we my remember: Wee hope God will be mercifull; though wee be not Scripture-men, nor so forward as others, or such followers of Sermons, &c. yet wee looke to be saved as well as the best of them all, &c.* Upon the matter, and in summe: *Wee doubt not but wee shall goe to heaven.* And if their Minister should reply: *But I pray you tell mee, you that are so confident, Doe you beleve, and repent, and make conscience of all your wayes, &c?* Yes, would they say, with all our hearts, else it were pittie we should live. When as, God knowes, it is neither so nor so: their poore frozen flinty hearts, never yet melted before the Ministry of the Word; were never truly touched with remorse for their innumerable sinnes; never warmed with any saving worke of the holy Ghost; but ever thus farre, meere strangers to the mystery of Christ. (Those that are true of heart, are not wont to contest for the integritie, but ever to complaine of the naughtinesse and untowardnesse of their hearts.) And therefore if they become not new men in the meane time, the vaile of their self-delusion and vaine confidence, will most certainly at last be

Hæc dico, ne quis
Ecclesiam propter
multitudinem ad-
miretur, &c.

Quor esse putatis
in civitate nostra,
qui salvi sumus? In-
festum quidem
est quod dicitur
sum; dicam ta-
men: Non pos-
sum in tot milli-
bus, centum inve-
niri qui salventur;
nisi qui salventur;
qui & de his du-
bito. Ad populum
Antioch. Hom. 40.

frighted and fired from their blinde mindes, with that terrible and dreadfull doome; *Depart from mee, I know you not.* *Chryostome* in one of his Homilies, to his people of *Antioch*, reaching them not to trust in multitude, speaks thus unto them: *How many, doe you thinke, are there in our citie, which be in the state of salvation? It will vexee, which I am about to speake, yet I will speake it: There cannot amongst so many thousands, an hundred be found, which are in that state: Nay, and I doubt whether all those.* Now had this good Father at the same

time demanded of those many thousands besides, what they conceived of themselves for salvation: doe you not thinke hee would have found them all well conceited of themselves? Would not they with much bitternesse and heate, have exagitated his censure, as too peremptory and unmercifull, and beene ready to retort: Howsoever you doe upon the Disciples you draw after you, and onely reprove and applaud the *Joanites*: (for so they were called, because his name was *John*) yet we hope to doe as well as they, and come to heaven as soone as the precisest of those you have in so high esteeme.

Here then let me a little illighten and open in a word, as I promised, the Mystery of this spirituall Selfe-deceit.

For which purpose know, that Satan first discovers in our corrupt nature and crooked dispositions, a very pregnant ground, whereupon to practise this notable imposture, I meane the originall poyson of naturall presumption, whereby wee are all apt to be fearelesse and senselesse of our present spirituall misery; and hand over-head to catch at any vaine shadow of counterfeit confidence for our future welfare: Secondly, hee observes in the partie he intends to delude the most plausible matter and selfe-pleasing apprehensions, which may make the fittest *medium* to mis-inferre a false conclusion for his spirituall safetie: Lastly, by some flashes of his personated Angelicall light; he sets upon it the glimmering flourish of a presumptuous impression, and so seals up the deceived soule, with the spirit of slumber and groundlesse securitie.

Now the insufficient matter, rotten grounds; false *medicines*, as we call them in the Schooles, which Satan by his Sophistry doth cunningly and cruelly abuse, to cast many thousands into a pleasing golden dreame of imaginary spirituall safetie, and Selfe-deceit; and in to a fooles Paradise of a soule-cozening conclusion; are such as these:

1. Measuring a mans selfe by himselfe: himselfe perhaps formerly, grossly ignorant, and notoriously lewd: by himselfe now growne civill, and somewhat illuminated with divine,

divine knowledge: but yet neither holy, nor ever truly humbled.

2. Comparing himselfe with others, who are Satans outrageous revellers, in respect of his morall moderation, and something more civill carriage.

3. Arguing Gods speciall love and saving favour, from his outward prosperous state, and blessings in temporall things. So the fatting Oxe might thinke with himselfe, I shall surely live; because I feede in this greene rich Pasture.

4. Concluding from crosses, that hee is a *forme*, and not a *bastard*; that he hath his punishment here, as they say, &c. whereas they are but the just effects of Gods secret curse, blowing upon his counsels, dealings and undertakings; for his covetousnesse, unconscionablenesse, hatred to be reformed; and except he truly turne in the meane time, will prove the very foretastes, and pieces; as it were, of hellish torments.

5. Sometimes, nothing but selfe-love serves the devills turne, to locke up a carnall heart in this securitie and causelesse confidence; especially in some extremely ignorant people; who easily beleeve that which they desire; and have no other ground of their going to heaven, but because they would have it so.

6. Common conceits and corrupt Notions, compounded of grosse ignorance, and Popish folly; that a mans good meanings, and good doings, as they ignorantly speake; nay, and as some have said, his day-labour will helpe him to heaven, and serve his turne for salvation. And if any of these sortish cavillers be questioned, & challenged for the unfoundnesse of his spirituall state; he will be ready, with absurd rudenesse and irkesome clamour, to breake out into such bragges as these; What tell you mee of these high points, or trouble mee with this new learning? I was never asked thus much before in all my life, and yet the time is to come that ever our Parson threatned to keepe me from the Communion: I doe no man wrong: I pay every man his owne: I am neither thiefe

thiefe, nor drunkard, nor whoremaster; I live peaceably amongst my neighbours, &c. I know as much as the Preacher can tell mee, though hee preach out his heart: That I must love God above all, and my neighbour as my selfe; and that I hope I doe, &c. whereas poore blinded soule! hee is as full of foolish pride, ignorance, prophanesse, and impenitencie, as the skin will hold, and is smoothly carried hoodwinked by the devill to hell, without all noyse, or any contradiction.

7. The worke of Gods restraining Spirit: Which sometimes by its power and terrour, keepes in, and confines a mans inward corruption, that it breakes not out into such open outrages and outward villanies, as in some other wicked Ones: And that for the good and quiet of his owne people, or some other secret end seene, and seeming good to his heavenly Highnesse. Now this restraint, by the delusion of the devill, and deceit of a mans owne heart, may be apprehended as a great conquest over corruption, and so a conversion thence: vainely concluded.

8. Education in a religious family, thus: Some in such a place being onely outwardly warmed with the heate of holy exercises about them; and by custome, and for company, growne conformable to religious duties with some contentment; depart thence with a vaine glorious conceit and unsound perswasion, that they are also of the right stampe, because they were so long amongst spiritnall tooles; and at the fire, which might indeed have truly melted their yet too frozen and flinty hearts. Put a Sow into a greene meadow, and shee will keepe her selfe as faire as the Shecke: but let her breake out, and shee will wallow againe in the mire as filthily as before: so it is with too many such.

9. Much knowledge, and noble defence of that blessed Orthodoxe Truth which wee profess, without a kindly saving impression of goodnesse and grace in the heart. Many great men and great Schollers, more is the pittie, are empoysoned with this conceit; they are selfe-concelted, that if they be zealous Parrons, and prorectours of true Religi-
on,

on they are safe enough for salvation; though alas! they be meere strangers, nay, too many times opposites to the power and practise thereof.

10, The benefit of a better nature, and a constitution not so precipitant and prone to some corruptions. For instance: A man hereby may see others lye remorselesly in the most abominable beastly sinne of drunkennesse; when his heart riseth against such swinish filth: others transported with furious and fiery passions, when as his milder temper knowes no such rage: others hunting after high roomes, with the hazard of their soules, and certaine shipwracke of a good conscience; when as his solitary disposition affects retirednesse and home. Thus when it is many times the infirmity, impotencie, or deformitie of nature, or at best, but the naturall moderation of a better complexion, that disinclines and disables him from the acting of some grosser evils; hee fondly conceives that it is the power and soveraignetie of grace, which makes the difference betwixt himselve and other sons of Belial, who by natures impetuoussnesse, are more prone and provoked thereunto.

11. The heartlesse effects of slavish feare, which sometimes will curbe some kinde of men, from committing some notorious sinnes, and spurre them forward to the outward performance of some holy duties; yet they, not marking the motives, manner, or end; nor taking to heart at all, the grosse exorbitancy of any of them, but onely eying the worke wrought; may causlesly be too well conceited of themselves, and so cozen their owne soules. But let no true-hearted *Nathanael* here mistake: I know some of Gods dearest Children who make conscience of all sinne, and to please God in all things, yet in darkenesse of their melancholy, or heate of temptation, may feare all is naught with them; because they feare they doe all for slavish feare. But their feares, jealousies, hearty complaints, and holy desires to the contrary, may minister comfort enough, if they will be counselled, untill they come out of temptation.

12. Even the blessed Word of God, misunderstood; and wretchedly

wretchedly abused to the devils advantage, and damnation of mens soules. For instance: Some sucke poyson out of that heavenly flower, *Rom. 10. 13. Whosoever shall call upon the Name of the Lord shall be saved*: collecting and concluding thence, that if they can say, *Lord, Lord*, though they be meere strangers to the life of Grace; yet they shall live for ever. But such should know, that every one who in that saving sense calleth upon the Name of the Lord; *must depart from iniquitie*, *2 Tim. 2. 19.* and must savingly beleeve, *Rom. 10. 14.* Now such a fruitfull faith ever purifies the heart, *Acts 15. 9.* and is inseparably attended with a glorious traine of heavenly graces, *vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, charity*, *2 Peter 1. 5. 6. 7.* I have heard with mine owne eares, that place, *Rom. 12. 1.* sottishly perverted, to the maintenance of lukewarmnesse, coldnesse in Religion, and good-fellowship: When puritie in heart, holinesse of life, univerrall obedience, and other requisites to salvation have bene pressed; it hath beene replied in good earnest: I pray you, why are you so hot? what needes all this? what needes so much adoe, when a reasonable thing will serve the turne? Is it not said, which is your *reasonable service*? Now I often wonder what such men as these meane, who are Proctors and pleaders for this Laodicean reserved mediocritie and politicke moderation in matters of heaven? what worship and service they would proportion out for the All-powerfull God? doth any man of braine conceive, that the mighty dreadfull Lord, and Iudge of all the world, who offers unto us by the Ministry, in the meane time, his owne deare Sonne, with all the rich purchases of his hearts blood; and will give us the full fruition of himselfe hereafter, with all the glory and endlesse felicities above, will be bob'd off (if I may so speake) with an heartlesse formall outwardnesse, with a cold rotten carkasse of religion? It cannot be: He is a Spirit, and must be *worshipped in Spirit and in truth*. If men will needes harden themselves in bitterness and blasphemies, against the puritie and power of godlinesse; if they will still brow-beate and beate downe their brethren,

brethren, for their zeale and fervencie in the affaires of God; let them teare those sacred leaves out of Gods blessed Booke, that sparkle out unto us the holy fire of forwardnesse and heate; and presse upon us punctually power, spirit, and quickning in heavenly busineses, and the services of our most bountifull and ever-blessed God. See *Luke 13. 24. Rom. 12. 11. Ephes. 5. 15. Matth. 5. 29, 30.* and *11. 12, 1 Cor. 9. 24. 1 Thes. 5. 22. Phil. 1. 10.*

13. A bare speculative opposition, and verball contradiction to the comparifons of the times and controverted ceremonies. For I doubt there are some, who seeing some of Gods dearest Children, both godly Ministers, and other Christians, onely out of a tendernesse of conscience, stand unresolved about these latter; are too well perswaded of themselves spiritually, for a meere boyttrous masterlike partaking with them in that particular; when as they have no part at all in their holy graces and humble sanctification.

14. An overhedy furious zeale in will-worship, superstitious formes, and selfe-conceited services; as in *Paul*, yet unconverted, and many ignorant Papists, not so exactly acquainted with Antichristian Schoole-points; in the pursuite of some religious distempers and spirituall exorbitancies, bred onely in some phantasticall braine, given over for horrible pride to strong delusion; yet tendered with many holy pretences, and representations of highest perfection; nay sometimes seconded with strange revelations and raptures, the meere juglings of the devills Angelicall glory in melancholike, or otherwise deluded imaginations: and so Satan can put a *Familist* or *Anabaptist* even into a trance of imaginary joy.

Matth. 7. 14.

15. Serious meditation upon the quickning passage of Christs holy Sermon, of the fewnesse of those which shall be saved, should properly and naturally keene our desires and endeavours to a singular constant contention after an holy strictnesse, forwardnesse, and fruitfulnessse in every good worke, and all the wayes of God; that wee might bee sure to bee in the number of those few: yet by accident

it may confirme some kinde of men not so notorious, under the meanes, yet unconverted, in a false perswasion of their good estate to Godward, and that thus: Some there may be of larger capacity, and more understanding, who out of a contemplation of that great universall deluge of Turcisme, Paganisme, Judaisme, and Infidelity, which at this day doth fearefully overflow the face of the Earth; scarce the fifth part whereof now professeth Christ: and also out of a neerer consideration of the state of Christendome, wherein Popery, that foule sinke and *Hydra* of all heresies; besides too many other exorbitant giddy deviations from the sobrietic and analogie of true Religion, and the path which is truly called holy, mightily prevaile, and damnably empoysen innumerable soules: and which is yet more, seeing so many amongst those who profess Christ truly, I meane in respect of doctrine, notoriously lewd, and prophanely naught; so many Atheists, Drunkards, Scorners, Swearers, Worldlings, &c. And then after this prospect and survey abroad, reflecting a pattiall eye upon themselves, and their owne wayes, and finding themselves in the bosome of the Church, and civill men, thinke verily out of their extreame blindness and spirituall folly, that Heaven would be unfurnished, and unfilled, if they should be excluded; and that it were a disparagement to the mercies of God, to ranke and arraigne them amongst Turkes and Pagans at that last great Day. But if to their civill honesty, they adde a formall profession; why, then they thinke, they have a great deale of wrong, if salvation be denied them: then already in conceit they knock and bounce, as it were, at the Gates of heaven for entrance, with great boldnesse and confidence like the foolish Virgins, *Mat. 25. 11.* and those, *Mat. 7. 22.* and with the *Pharisee*, give God thanks for their good estate to Himward. Alas, poore soules! Let no man deceive you with vaine words, neither delude your owne soules with idle fancies. To whomsoever the glorious Gospell of Christ shines savingly, and breathes spirituall life, they must deny ungodlinesse and worldly lusts, live soberly, righteously, and godly in this present world. Meere civill

Heb. 12.14.

Revel. 3.16.

will honestly never brought any unto Heaven. And every lukewarme Professor shall certainly be spued out of the mouth of Christ.

Job 8.14.15.

16. But amongst all the unsound grounds, insufficient matter and false *mediums*, upon which Satan, and the deceitfull heart labour to erect their rotten buildings of vaine hopes in the credulous conceits of those, who are carried hoodwinkt towards Hell; all which in the time of triall, and under the tempest of Gods visiting wrath, will prove but a *Spiders web*. *They shall leane upon their house, but it shall not stand; they shall hold it fast, but it shall not endure.* I say, amongst them all, there is not any that doth set on the counterfeit seale of this false perswasion with more peremptorinesse and confidence, than a concurrence of those excellencies, perfections, indowments incident to *Temporaries*, and attainable in the state of unregeneration; which I have touched in my *Discourse of true happinesse*, and may be collected from such places as these, *Matth. 27. 3, 4. Mark. 6. 20. Luke 13. 26. and 18. 11. 12. Matth. 12. 53. and 25. 1. &c. Heb. 6. 4, 5. 2 Pet. 2. 20. 22.*

Now these and the like, are the unsound, seeming, and insufficient grounds whereupon the Devill workes; and doth easily by the aide of naturall presumption, and his owne Angelicall flashes, insinuate, and inferre his soule-cozening conclusions, and cunningly infuse the poyson of spirituall selfe-deceit thus, or in the like manner: (I will instance onely in the last; he is wont also proportionably from the rest, to conclude such groundlesse confidence, and false perswasions of a good estate towards God.)

Whosoever doth with some penitent remorse tremble under the revenging wrath of God for sin, and out of that horror confesseth and maketh restitution: (and yet so did *Indas*, *Mat. 27.*) Whosoever reverenceth a godly Minister, heares him gladly, and doth many things after his doctrine: (and yet so did *Herod*, *Mark. 6. 20.*) Whosoever doth hold conformitie in profession with the best, &c. (and yet so did the foolish Virgins, *Mat. 25.*) Whosoever is an hearer of the Word, and
that,

that with quicknesse, and receives with joy : (and yet so doth the stony ground, *Matth.* 13. 20.) whosoever is able to disclaime grosse finnes, gives every man his due, fasteth, prayeth, and giveth almes : (and yet so did the Pharisee, *Luke* 18. 11. 12. *Matth.* 6. 1.) Whosoever is illightned, tastes of the heavenly gift, &c. (and yet such may afterward fall away irrecoverably, *Heb.* 6. &c.) is sure enough to be saved at last.

But I, may the deluded Pharasee, and formall Professor say, finde and feele all, or most, or many of these in my selfe : (for what any unregenerate man hath heretofore attained, it is not impossible, but that any now, or hereafter, may attaine the same.)

Therefore doth hee conclude falsely out of Satans Sophistry, I am safe enough for salvation.

And in all this, Satan, least hee should be wanting to his, labours by a lying resemblance, to imitate the worke of the holy Ghost, in the hearts of the faithfull. For that which the Devill, putting on the glory of an Angell of light, puts upon his followers in this kinde falsely and groundlesly ; That the blessed Spirit performes to those, who are true of heart truly, and upon good ground.

For it is not the universallitie, and excellencie of all naturall, civill, meere morall, politicke, and learned endowments, and sufficiencies : but above and besides all these, a supernaturall, heavenly, and speciall worke of the Spirit, sanctifying them all for Gods glorious service. It is not a bare taske of holy duties, religious exercises, presence at the Ordinances outwardly performed : but the soule, as it were, of saving grace, animating and informing them with spirituall life, reverent heartinesse, and fruitfull improvement. It is not the glistering blaze of a visible forward profession of Religion : but the power of godlinesse, and sincere practise of workes of justice, mercy, and truth. It is not a generall participation of the Spirit, the Spirit onely of illumination, or largest speculative comprehensions of sacred knowledge : but an humble, fruitfull, experimentall skill, and dexterity in the mystery of Christ, and of walking humbly with our God ; which

doth soundly comfort the heart of a man spiritually wife, about assurance of his happie state to Godward. And therefore a true Christian, when hee would refresh his spirits with the sweeet contemplation of his spirituall safety, and comfortable being in a gracious state, causeth his sincere conscience to answer in truth to such like interrogatories, as those which I have proposed for triall in such a case, in my *Discourse of true happinesse*, pag. 85. &c. Review the place, and ponder well upon them. He ordinarily hath recourse unto, and runs over in his minde with an humble ravishing commemoration, the heavenly footsteps, and mighty workes of the holy Ghost in his conversion; speciall watchfulnesse over his wayes, sincere-heartednesse, holy strictnesse, and sanctified singularities in his conversation; which as they are peculiar to Gods people, so are they mysteries and strange things to the best unregenerate man; and that thus, or in the like manner:

Blessed be God, saith he within himselfe, that ever it was so, yet so it was: The holy Ministry of the Word sanctified, and guided particularly for that purpose by the finger of God, happily seized upon me, while I did yet abide in the armes of darkenesse, and the Devils snares, a most polluted, carnall, abominable wretch; and effectually exercised its saving power upon my soule, both by the workings of the Law, and of the Gospell. It was first as an hammer to my heart, and broke it in peeces. By a terrible cutting piercing power, it strooke a shaking and trembling into the very center of my soule by this double effect.

1. It first opened the booke of my conscience, wherein I reade with a most heavie heart, ready to fall asunder, even like drops of water, for horror of the sight; the execrable abominations of my youth; the innumerable swarmes of lewd and lawlesse thoughts, that all my life long had stained mine inward parts with strange pollutions; the continuall wicked walking of my tongue; the cursed prophanation of Gods blessed Sabbaths, Sacraments, and all the meanes of salvation I ever medled with. In a word, all the hells, sinkes, and Sodoms of lusts and sinne, of vanities and villanies I had

remorse.

Jer. 23. 29.

Hab. 3. 16.

remorselesly wallowed in ever since I was borne, I say, I looked upon all these engraven by Gods angry hand upon the face of my conscience, in bloody and burning lines. 2. Whereupon in a second place, it opened upon mee the Armory of Gods flaming wrath, and fiery indignations; nay, and the very mouth of hell, ready to empty themselves, and execute their utmost upon mine amazed, and guilty soule.

workings of the Law.

In these restlesse, and raging perplexities, wherewith my poore soule was extreameley scorched, and parched with penitent paine; His wrath, who is a consuming fire, wringing my very heart-strings with unspeakeable anguish; *Iesus* ^{*workings of the Gospel.*} *Christ* blessed for ever, was lifted up unto me in the Gospell, as an Antitype to the erecting of the brazen Serpent in the Wilderlesse. In whom dying and bleeding upon the Crosse, I beheld an infinite treaturie of mercy and love; a boundlesse and bottomlesse sea of tender-heartednesse, and pittie; a whole heaven of sweetnesse, peace and spirituall pleasures. Whereupon there sprung up and was inkindled in my heart, an extreame thirst, ardent desires, vehement longings after that soveraigne saving blood, which alone could ease my grieved soule, and turne my foulest sinnes into the whitest snow. So that in the case I then was, had I had in full taste, and sole command, the pleasures, profits, joyes and glory of many worlds, willingly would I have parted with them all: and had I had a thousand lives, freely would I have laid them all downe; nay, with all my heart would I have beene content to have lyen for a season in the very flames of Hell, to have had the present horrour of my confounded spirit comforted from Heaven; and my spirituall thirst allayed and a little cooled, but with one droppe of *Christ*s precious blood; the darkenesse, desolations of my wofull heart refreshd, and revived, but with the least glimpse of Gods favourable contenance. The edge, and eagernesse of which inflamed affections, made me cast about with infinite care how to compasse so deare a comfort. Then came into my minde (the holy Spirit being my mercifull Remembrancer) those many melting compassionate invitations, more

warming, and welcome to my heavy heart, then many golden worlds, more delicious than delight it selfe, *Mat. 11. 28. Rev. 21. 6. Iob. 7. 37. Esay 55. 1. and 57. 15. 16. Ezeck. 18. 30. 31. 32. and 33. 11.* So that at last, Oh blessed worke of faith! slaying my selfe, and resting my sinking soule upon the *Rocke of eternitie*, and the impregnable truth of these sweetest promises, sealed with the blood of the Lord Iesus, and as sure as God himselfe, I threw my selfe into the mercifull and meritorious armes of my crucified Lord; with this resolution, and reply to all terrors and temptations to the contrary; that if I must needs be cast away, they shall teare, and rent me from the tender bowels of Gods dearest compassions, upon which I have cast my selfe: If they would have me to hell, they shall pull and hale me from the bleeding wounds of my blessed Redeemer, to which my soule is fled. Whereupon I found and felt, (and I blesse God infinitely, and will through all eternitie, that ever it was so,) conveyed, and derived upon me from my blessed *Iesus* the wellspring of immortalitie and life, a quickening influence of his mighty Spirit, and heavenly vigour of saving grace, whereby I became a new man, quite changed, new created. By this vitall moving, and incubation, as it were, of the Spirit of Christ upon the face of my soule, all things became new: mine heart, affections, thoughts, words, actions, delights, desires, sorrowes, society, &c. *Old things passed away, behold, all things become new.* And I am sure my change is sound, and saving; for it is not
 1. A meere morall change from notoriousnesse, to civilitie, and no further. 2. Nor a formall change onely, which adds to morall honesty, outward profession; and outside conformity to the ordinances, holy exercises, most duties of Religion; and no more. 3. Nor meereley mentall. I meane it thus: (for I know, true repentance is called change of minde, in another sense.) When the understanding onely is illightened with divine knowledge, gilded over, as it were with the dazeling splendour of generall graces, nor without some speculative flashes of fleeting joy, swimming in the braine indeed, but not rooted in the heart. 4. Not temporary onely, such

a *Col. 5. 17.*

Mimera,
Transmutatio.

such as that, *Matth. 12. 43.* 2 *Pet. 2. 20. 22.* when a man discontinues, and surceases from the outward practise, perhaps of all grosse sinnes for a time: out of terrour; suddaine fright from some Sonne of thunder; or upon triall, whether by his owne strength, he be able to endure, and digest a divorce from his darling pleasure; and the holy wayes of those who walke towards heaven, without too much discontentment; (for without too fore a crush to his carnall heart, he could be content to looke after a crowne of life, and I wite him not.) Or for some other by-end. But because his heart was not honest and good, neither did the Word take an humble roote in it, nor himselfe resolve upon a sincere, generall and constant selfe-deniall at first, he falls againe upon his formall vomit, and againe wallowes in the myre of his sensuall pleasures, with more rage and resolution than before.

5. Nor partiall, where there may be an outward reformation in the most things; but yet there is still retained a secret resolved reservation of an impenitent, intire enjoyment of all the delights, and full sweernesse of the bosome sinne: which is utterly incompatible, and cannot possibly consist with a truely religious and regenerate state. I say, my change (I onely, and infinitely magnifie, admire and adore the free grace and love of my most holy, and ever blessed God for it) was not onely morall, formall, mentall, temporary, or partiall, in the sense I have said: but universall, both in respect of the subject and object, as they say; without all reservations, exceptions, sensuall distinctions, Pharisaicall imposture, partialities, hypocrisies, selfe-delusions. For my teachers have told mee by the touch-stone of his pure and holy truth: That every true change is of the whole man, from the whole service of Satan, to the living God, in sincere obedience to his whole Law, in the whole course of our lives. That it is discernable, and differenced from all partiall, insufficient, hollow, halfe-conversions: By 1. Integritie of change: I meane, in all parts and powers of spirit, soule and body; in the understanding, judgement, memory, conscience: in the will, affections, desires, thoughts: in the eyes,

eares, tongue, hands, feet : for even as they were members of
 the body before employed wholly for Satan and sensualitye,
 so now are they also become instruments of righteousnesse
 unto God. God begets no monsters, as they say : a childe
 new-borne hath all the parts of a man, though not the per-
 fection of his growth ; So a new-borne babe in Christ is
 throughly, and univversally changed ; though not yet a per-
 fekt man in Christ. 2. Sinceritie of change : as well in heart,
 and inward parts, as in life and outward carriage. *O Ierusalem,*
saith the Prophet, wash thine heart from wickednesse, that thou
mayst be saved : how long shall thy vaine thoughts lodge within
thee ? No externall priviledges of Religion, though never
 so glorious ; no exactnesse of the worke wrought ; no Pha-
 risaicaall formes of devotion ; no outward behavioure, be it
 never so blamelesse ; no cost or contributions in the service
 of God, will serve the turne without sinceritie of heart,
Though a man should come before the Lord with thousands of
Ravines, or tenne thousands of rivers of Oyle : should hee give
his first-borne for his transgression, the fruit of his body, for
the same of his soule : should hee bestow all his goods to feed the
poore, and give his body to be burned : were hee able to compre-
hend within his braine the whole Booke of God, and with
the largenesse of his understanding devoure all that holy
sense : should hee eat, and drinke up at the Lords Table, all
the sanctified Bread and Wine ; were hee plunged over head
and eares in the Water of Baptisme : nay, if it were possible,
washed outwardly from top to toe in the precious blood of
Christ ; yet all this were more than all in vaine, and utterly
unavailable, without uprightnesse of the heart, and puri-
tie in the inward parts. 3. Spirituall growth. Unregene-
 rate men at the best, grow but in the generalities, flourishes,
 devout representations, and temporary forwardnesse of for-
 mall Christianity. Which is like the growth of corne on the
 house top ; or the feede springing out of the stony ground ;
 but the honest and good heart bringeth forth fruite with
 patience. Spirituall stuntings there may bee, and standings
 at a stay for a time. But as good corne in a good soyle be-
 ing

ing refreshed after a blinding droucht with a ground-showre, springs up faster, and more freshly : so it is with the sound-hearted Christian, after a dampe in grace ; to which he may sometimes be subject. For being rowzed and awaked out of such a state, by the quickning voyce of a piercing ministry; the cutting sting of an heavy crosse, or some other special hand of God, hee layes hold upon the Kingdome of Christ with more holy violence than before, and labours afterward, by the helpe of God, to repaire his former spirituall decay, with double diligence in watchfulnesse, zeale, and heavenly-mindednesse. Progressse in Christianitie is resembled to the thriving of a Childe, which may fall into sicknesse ; but it many times proves a growing ague : To a man in a race, who may stumble, and fall ; but after his rising takes surer footing, and runnes faster ; To the ascending of the Sunne towards midday, which may be overcast with a cloud ; but after hee hath recovered a cleare sky, shines more brightly and sweetely. 4. Selfe-deniall. Of which see something before, pag. 52. Hee that would soundly comfort his conscience with the true testimony of a true Convert, must at the first giving his name unto Christ, and upon his proclaiming warre, and entering the lists against Satan, found with a sincere heart, the depths of that fundamentall Principle of Christianitie, and Christs owne holy Rule : *If any man shall come after me, let him deny himselfe, &c.* As soone as hee resignes up himselfe to this Royall service under the colours of the Lord Iesus, he must presently in our Savieurs sense, make over all his interest in libertie, life, livelihood, all earthly pleasures and treasures, without any reservation, or he will certainly faint and fall off in the day of battell. The necessitie of this rule and resolution, is intimated unto us in two Parables, *Luke 14. 28. 31.* A man that will build, must count the cost beforehand, and make sure of meanes to defray the charge. Otherwise to begin, and not able to make an end ; were but to lay a ground-worke of his disgrace and scorne, in the losse of his cost and paines. A Prince which would wisely make Warre, must first have a true triall of his owne,

1 Pet. 2. 2. 1.

Phil. 1. 12. 14.

Prov. 4. 18.

Math. 16. 14.

Mar. 8. 34.

Luke 9. 23. &

14. 31.

and dexterity to discover his enemies strength; otherwise to bid him battell, were but to incense him more, and thrust a title into his hands, to defeat him of all hee hath. Hee that seriously sets himselfe to seeke God in truth, and to save his soule indeede, must cast up his reckonings beforehand, what will be required at his hands, and consult with his owne heart, whether willing to forgoe all such contentments, hopes, pleasures, preferments, worldly comforts which are incompatible with a good conscience, and the path that is called Holy; and to endure all those troubles, and indignities from the angry world, which ordinarily are wont to crowne the heads of all Christs Souldiers; else most certainly he will shrink in the wetting. Hee must resolve by the invincible noblenesse of his Christian courage, to digest the hate and opposition of dearest friends, nearest kindred; the raylings and reproaches of men most abject and contemptible, in respect of those whom they revile: hee must be content to become *the drunkards song, table-talk* to those that sit in the gate, and the by-word of basest men, *viler than the earth, &c.* In a word, hee must prize, and preferre his sweetest Saviour, His truth, cause and service infinitely before the whole world.

Now besides my blessed change thus qualified, and this glorious worke of the Holy Ghost upon my soule; by the helpe of God, I have stood at the staves end with the darling pleasure and minion delight of my former damned time ever since I was new borne: I have ever since made conscience of all sinne, and to performe all holy duties: I have had respect to all Gods Commandements, and all his Ordinances: I have loved dearly my blessed Lord, and all things that belong unto Him; His Titles, Attributes, Creatures, Workes of Justice and Mercy; His Word, Sacraments, Sabbaths, Ministers, Services, Children, Presence, Corrections, Comming: I have since delighted in the Saints, *the onely excellent Ones upon earth*, whom I heartily hated before: I have dayly, with as great earnestnesse and fervency, as my poore dull heart could possibly, complained, and cryed unto my God in Prayer
against

Psal. 69. 12.

Iob 30. 8, 9.

Psal. 16. 3.

against mine owne finnes, passionate distempers, rebellious risings, the malice of Satan, the allurements of the world, corruptions of the times, the cruelties of strange injections and horrible temptations, my many and often failings, frailties, and imperfections. Vpon due and impartiall examination, I have happily ridde mine hands of all that consuming pelfe, which any way crept into mine estate, by wicked and wrongfull meanes in the dayes of mine iniquitie. (For scarce any man in the state of nature, but deales falsly in one kinde or other.) I have desired and endeavoured to adorne my profession, as well with workes of justice, mercy, and truth, as by the outwards acts of pietie: *Herein I have exercised my selfe, to have alwayes a good conscience, void of offence, toward God and toward man, &c.*

Acts 24. 16.

And in all these passages and particulars, both of my conversion and conversation, had I onely reposed upon the outward act, and rested in the worke wrought, I had utterly fainted, and beene quite undone in the day of adversitie. But truth of heart was the touchstone, and sinceritie is the sinew of all my assurance and comfort this way.

I have beene, I confesse, yet full sore against my will, and the hearty desire of my soule, haunted, and hindred in passing thorow the pangs of my new birth, and managing my Christian businesses; with the violent intrusion and insinuating mixture of many imperfections, distractions, temptations, wants, weakenesses, infirmities, and saylings; privie pride, secret hypocrisie, distrusts, and deadnesse of mine owne naughty heart. I was much wanting, by reason of the naturall rebellion of mine hard heart, to those workings of the Law and Gospell mentioned before. I have come farre short of that sorrow for sinne, which I desired, and of that heavenly-mindednesse in performing holy duties which was required. But then I have from time to time grieved, and groaned under those too many frailties and defects, as under an heavie burthen. I have many a time bitterly bewailed them in secret: they have made mee walke more humbly before my God, and towards men. I have continually complained.

plained heartily against them at the Throne of Grace. I have sincerely desired, and endeavoured after all those meanes which might restraine and mortifie them, and made conscience to discover and decline their unwelcome insinuations, and so I have gone on still in the *holy Path*, with sincerity of heart, and in obedience unto God; still upholding mine heart with consideration of the sweet and mercifull disposition of my dearest heavenly Father, who ever, if the heart be upright and truly humble, *takes the will for the deed; and accepts us according to that which we have, and not according to that which we have not.* And therefore I am most sure (neither, by the helpe of God, shall all the devills in hell drive me from this hold) that they are buried for ever in the righteous and meritorious blood of my blessed Saviour. And to I hold up my head still against all contradiction of carnall reason, naturall distrust, Sarans cruell suggestions; being well assured: That harty humiliation, and grieving under weaknesse in well-doing, is as true a fruit of sanctification, and marke of true conversion; as spirituall abilitie to doe well. It is not so much the muchnesse and quantitie, as the truth of grace, nor so much the exactnesse of the outward act in performing holy duties, as sincerity of heart, which qualifies a broken heart, for comfort in the promises of life, and assurance of Gods love. Though I know well, there was never any who tasted truly grace, but he sincerely thirsted and endeavoured after more. Never did any man well in the worship and services of God, who did not bewaile his wants and failings therein, and truly desire and labour to doe better. It is the properie of Pharisees and formall professours, to conceive that they are spirituallly rich enough already, and have need of nothing; but the better the Christian is, the more sensible he is, and heartily complaining of his spirituall poverty, naughty heart, and manifold imperfections.

2 Cor. 8. 23.

Revel. 3. 17.

Here now then may we see in this Discourse of the true Convert, comforting himselfe in the point of his spirituall estate; other kind of stufte, sincere matter, sounder grounds, more speciall workings of the holy Ghost; than any one of the

the fore-mentioned deluded Ones was ever practically and experimentally acquainted with. Neither is this all. The true Christian hath yet more noble, immediate and demonstrative evidence to strengthen his heart in the assurance of Gods everlasting love, unto him through Christ, and present possession of his favour. For (with submission to better judgments, and the spirit of the Prophets) I conceive that a sanctified man may be assured of his spirituall safety, and sound estate to Godwards divers wayes.

1. By the evidence and single act of internall Vision. *Wee* 1 Cor. 1. 12. have received, saith the Apostle, *not the spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given us of God, that is to say, say our Countrymen of Rhemes, Christs Incarnation, Passion, presence in the Sacrament, and the incomprehensible joyes of Heaven.* But it is cleare in the Text, that the Apostle speakes of all the gifts generally that are given us of God, whether serveth the argument of comparison, that as a mans spirit teacheth him to know all his thoughts that are in him, at the least in some measure: so also the Spirit of God teacheth the Beleevers to know all that God hath given them. Hee doth not say, that we know Gods gifts; but that wee know the gifts that God hath given unto us. See further to this point and purpose, 1 *Iob. 5. 13.* 2 *Tim. 1. 12.* By a secret and sacred irradiation of the Spirit of faith, the sanctified soule is ascertained of its personall and particular dependance, and reliance upon the promises of life, and Gods mercies through Christ, by which it knowes it hath eternall life, *Iob. 3. 36.*

As certainly as hee that hath a corporall eye, knoweth what hee sees: so certainly, hee that is illuminated with the light of Faith, knowes that hee believes. The glorious splendour of such an orient, and heavenly Jewell cannot but shew it selfe, and shine clearely to the heart wherein it dwels. Like a bright lampe set up in the soule, it doth not onely manifest other things; but also it selfe appeareth by its owne light: when I see and relie upon a man promising me this, or that, I know I see, and relye upon him: shall I by faith behold my blessed Redeemer,

Quis enim is, qui praeditus est oculis corporis, non se videt: non tunc is qui perfunditur hoc fidei lumine, non se credens: nam spiritus adoptionis, per quem etiam Abba Pater, conestatur ipsi quod sit filius Dei, Rom. 8. 15, 16. Titim.

Redeemer, lifted up as an Antitype to the brazen Serpent, for the everlasting cure of my wounded conscience, and rest upon him, and yet know no such thing.

a Menti nostræ fides non est, nisi in re, cuius est, Epistol. 1. 2. cap. 3.

b Fides ipsa mente utriusque videtur, Ibid. cap. 2.

c Eim fidem tenet certissimâ sententiâ, clamâri que conscientia. De Trinitate, Lib. 1. 3. cap. 1.

d Sicut igitur qui que fidem apud scriptum videt in alto, autem credit esse eam, non videt & tamen firmus credit, quanto sanctus ejus magis novit, quos operari solet fides per dilectionem. Ibid. cap. 2.

e Sed valedicere, quod habens fide, in certis est se habere fidem, si certus est de quocunque alio: credens enim experitur se credere, & per consequens habere fidem: nihil incertum est certius experientiâ, ad quam sic resilio aliorum, ut habeatur plenior certitudo, lib. 3. D. 23. q. 7.

* History of the Council of Trent. lib. 2. pag. 106.

f Formas sibi istas de Deo, iniquitas fingens sermone de Terribilibus, qui est amabilis. Bern. Serm. 38. Cant.

Heare how cleare learned *Austin* is for this internall vision. a *Our faith*, saith hee, is conspicuous to our owne minde,

b *Faith it selfe*, is seene in the minde, although that which is beleev'd by faith, is invisible. c *A man holds his faith* by most certaine knowledge, and plainc attestation of conscience. d *Every man sees his Faith* in himselfe, &c. Even e *Durandus*, taking upon him to expound one of those passages in the fore-cited place of *Austin*, tels us: That he which hath faith, is so certaine that hee hath it, as hee is of any other thing: for hee that beleev'es, feels that hee beleev'es, and by consequent that hee hath faith, and there is nothing more certaine than experience, &c.

* *Vegas* words also in the Counsell of Trent, found this way: *As hee that is hote, is sure he is so, and should want sense, if hee doubted: so hee that hath grace in him, doth perceive it, and cannot doubt, yet it is by the sense of the minde, not by divine revelation.*

Ob. But if these things be so, how comes it to passe, that Gods dearest children complaine sometimes, that they have neither sight nor sense of their faith?

Ans. I speake of that which is ordinary, not ever. The Sunne in a cleare skie discovers and manifests it selfe with a witnesse; though sometimes it be over-cast with clouds, or eclipsed with the Moone. This heavenly lampe of Faith shines, and shewes it selfe clearely enough to the sanctified heart, in the calmenesse of a Christian course, and serenity of the soule; especially freshly cleared, and purged with showers, as it were, of penitent teares: though in the damps of spirituall desertion, darkeness of some stronger temptation, eclipse of earthly-mindednesse, it may lye hid and obscured for a time. And yet for all this, if Christians would be counselled, and beleev'e the Prophets; if they would not under-value Gods infinite mercie, by looking upon him through a slavish dejected and melancholike humour, f which is wont to represent him

as terrible, fierce, and inexorable; whereas in his owne nature and sweetest disposition, he is indeed ever most compassionate, tenderhearted, and melting over the bleeding miseries of a truly broken heart: I say, if they would not thus mistake, but conceive aright of that most adored mystery and bottomlesse depth of his free love, *Hos. 14. 4. Ezek. 16. 8. Jer. 31. 3. Cant. 2. 4. Job. 3. 16. and 17. 23.* they might, even in times of desertions, temptations, spirituall afflictions of soule, sweetly uphold their hearts with assurance of a Adherence, though for the present they want the assurance of Evidence. For such an assurance is intimated, *Plal. 22. 1. and 42. 5, 11. and 43. 5.* For instance: many a faithfull soule, making conscience of all sinne, sincerely following the best things, resolved without reservation to do or suffer any thing for Christ, would give a world to be sensibly assured of Gods favour, and fully perswaded that his sinnes were pardoned. By reason of the want of sense and feeling whereof, hee slavishly languishes upon the racke of tormenting feares and terrours, utterly without all cause; neither onely so, but thereby also gratifying the devill, dishonouring Gods free mercy, disabling himselfe for a comfortable discharge of both his callings; and that which he little thinkes on, lying in the sinne of not receiving comfort, and of not accepting his owne proper legacie which Christ left him, *Job. 14. 27.* For in the meane time his heart doth cleave unto Christ, as to the surest Rocke. He cries, and longs after him, and would not part with him for all the world: Hee would infinitely rather have his body rent from his soule, than his soule from his Saviour. Aske his affection and resolution this way; and for all his feares and sorrowes, hee will tell you, that hee will still rest and relye upon his Lord, and ever-blessed Redeemer, let him doe with him as hee please; hee will trust in him, though hee kill him. Now the internall vision, conscientiousness, reflected act, that I may speake in the phrase of the Schooles, of this sincere adherence unto Christ, and those exceeding precious promises of life, sealed with his Blood, might, and ought to assure him of the everlasting safe-

a There is in the Saints certitudo evidencie, & certitudo adhaerentiae. The Saints in their greatest extremity, may have certitudinem adherentiae, although they have non certitudinem evidencie.

Job says, Though he slay mee, yet will I trust in him, Job 13. 15. Out of the depths have I cryed unto thee, O Lord, Pl. 130. 1. In this case hee may doe as Pharaoh did, who held the scepter over his hands, and one of them being cut off, he held with the other; and hath being cut off, he hold with the other: So should a true Christian doe in the time of his greatest dereliction.

John Weems of Lath. quæst. 6. Sco. laid, Preacher of Christs Gospel. In his Christian Synagogue, lib. 3. cap. 4.

Ioh. 3. 16.

tie and happinesse of his soule ; and so by consequent, to comfort him infinitely more, than if he had the Crowne of the whole worlds soveraigntie set upon his head. Iustifying faith, which gives infallible interest to eternall life, is not (to speake properly and punctually) to be assured of pardon ; but to trust wholly upon the mercy of God through Christ, for pardon. If there arise question in thy fearefull heart about thy spirituall state ; sense and feeling is no substantiall ground whereon to build , being a separable accident to the graces of salvation ; but the truth and tender-heartednesse of Christ, in the promises which can never faile, being as sure as God himselfe. If some wrangling fellow should lay claime unto thy land, thou wouldest not in such a case and controversie consult with an ignorant neighbour ; he perhaps out of his weakenesse and want of skill, might raise doubts and dangers where there were none, and put thee into a greater fright ; but thou wouldest have recourse to some learned at the Law, who understandingly searching and surveying thine Evidences, and finding no flaw, would put thee out of all feare. When in time of temptation thou art terrified and affrighted with renewed scruples and distractions about thy spirituall well-being ; doe not in any wise advise with carnall reason, which is starke blinde in the mystery of Christ ; much lesse with that *evill One*, who is a sworne enemy to thy soule, and father of lies. They may tell thee, thou hast no sense, no feeling, therefore all is naught : but *to the Word, and to the Testimony* ; let thy trembling heart cleave to the impregnable truth of those sweetest promises ; *Matth. 11, 28. Revel. 21. 6. Ioh. 7. 37. Esay 55. 1, &c.* and thou art safe for ever. For a more full impression of this comfortable point, I would have you to refresh your memories with a revise of those foure estates of faith, which I have heretofore distinguished, upon purpose for the weakest Christians sake ; and know, that the reflected act of the lowest degree and least measure than mentioned, might upon good ground, if hee doe not wilfully and wickedly refuse to be comforted, fill his fearefull spirit as full with unspeakeable glorious joy, as the Sunne is of light,

and

and the Sea of waters. These things laid together and well weighed, may confect a precious and soveraigne Anidote, against the slavish terrours, causelesse feares, and heavie walking of many which are true of heart, distressed in conscience about their spirituall state: who while they labour, and long with insatiabie greedinesse (and I blame them not) for a sensible assurance, and feeling apprehension of Gods favour; doe too much neglect and disregard that comfort which their faith might afford them upon good ground, in that, notwithstanding their present distracting amazements and perplexitie of spirit, they are able still to commit their soules unto Christ, as a faithfull Redeemer, and their everlasting strength.

In this point, I have let some passages fall by the way which may serve to discover and dissolve the vanitie and weakenesse of that *Dilemma*; wherein *Bellarmin* playes the willfull egreious Sophister: it runs thus:

The Protestants teach, faith he, that a man is justified by speciall faith, whereby he perswadeth himselfe, that hee is just. Now then he reasoneth thus: *When I begin to beleve that I am just, I am either just or unjust. If just, then I am not justified by faith, by which I beleve my selfe to be just, because this faith is after my justification. If unjust, then this faith is false, and so a man should be justified by a lye.*

Bell. de notis Ec-
clesiæ, cap. 11.
Sect. Sectarii no-
stri composis.]

To this horned argument wee answer thus: There are sundry acts of speciall faith: for my purpose at this time, take notice of two.

1. A fiduciall assent, resting upon the merit of Christ, an effiance, dependance, adherence, reliance, or if there be any other word expressing that act of an humbled soule, whereby it casteth and reposeth it selfe onely upon Gods promise in Christ, for the obtaining of remission of sinnes, and everlasting life. In this act, the poore soule illightened and affrighted with sight and sense of its sinne and misery, and seeing an infinite impossibilitie of satisfying God for the one, or freeing it selfe from the other, by any means or merit in heaven or earth; but onely by the propitiatory mediation of

Jesus.

Iesus Christ: it throwes it selfe into his armes, grasping fast about him, hides it selfe in the clifts of this Rocke, from the stormes of Gods fiercest and fiery indignation, apprehends in him plentifull redemption, and all sufficiencie of salvation; and therefore plies him with strong cries and teares for mercie; bespeakes him in all tearmes of confidence and assistance: *My Lord, and my God, my hope, my fortresse, my rocke, my strength, my salvation; save me, or I sinke; hold me fast, or I am lost for ever.* You may see sometimes a little infant, upon apprehension and approach of some sudder danger, how heartily and hastily it runnes into the mothers armes for succour and safety: even so a truly wounded soule, pursued by the terrours of the Law, and frighted with the dreadful sight of Gods frowning countenance, flies with speed into the bosome of his blessed Redeemer, clings inseparably unto his bleeding wounds for everlasting protection; and there rests upon the freeness of his Love, merit of his Passion, and truth of his Promise, as upon a Rocke of Eternitie, never to be removed: nor the concurrent rage of all the Devills in Hell, or power of darkenesse, being ever able to make a divorce. By this act wee are accepted for just before the Throne of Grace, for Christs sake and sufferings.

2. An act of certification, which quickned by the Spirit of Grace, when God pleaseth for his owne glory and good of his Child, reflecteth upon the soule with a comfortable assurance that wee are already in the armes of Christ, and His for ever. The least glimpse whereof, a true heart would not exchange for all the Kingdomes upon earth. The first act makes us just: The second findes us just; and so certifies truly, not by a lye, as lying companions, and Satans Sophisters calumniate. It is the saying of an excellent Divine, both for depth of learning and height of Holinesse. *To beleve that my sinnes are now pardoned, and that I am saved: this is not the first act of faith, but followes when now a man doth see himselfe to be justified in Christ.*

P. Bayne

2. By a secret application of the promises of the Gospell

in

in forme of an^a experimentall Syllogisme, thus :

Whoſoever beleeves and repents, is the Childe of God :
But I beleeve and repent, therefore I am the Childe of God.

The *major*, or first proposition, is cleere and evident in the very letter, and by the immediate sense of Scripture. See *Ioh. 3. 36. Acts 10. 45. & 13. 39, &c.*

But how doe you know the *minor*, or second proposition to be certainly so ?

By the certainty of internall vision, whereby we as clearely see our faith, as our *life, will, thought, knowledge, &c.* as appears in the forecited place of *Austin*. In his opinion, Ifay, Faith is as visible to the internall eye of a sanctified minde, as is a mans life and will : Nay, and we are wont to discern with a more eager eye and observation a Stranger, than an ordinary Domesticke. Our life and will are inbred, faith is adventitious. By the testimonie of a renewed conscience, which is as a thousand witnesses. Now had I a thousand honest witnesses at the Barre before an upright Judge, to prove my cause, and justifie my right against the out-facings and perjuries of a Knight of the Post, as they say, well knowne to be an infamous stigmaticall forgerer and murderer ; I would little doubt but to get the day. It is proportionably so in this present point ; I meane, betweene my regenerate illightned conscience and Satan. Nay, in this case, should all the Devills in Hell swear the contrary, did carnall reason, naturall distrust, or any other adversary power, cavill and contradict with never such irkesome tediousnesse ; yet by the mercy of God, I will not withstand that heavenly light standing in my conscience like an armed man : *I will never take away mine innocencie from my selfe, untill I die.*

But how doe you know, that you truly beleeve? We may know, perhaps, that wee have some kinde of faith, but not that we have the true lively faith, which will serve the turne for salvation.

I answer : Saint *Paul* bids us trie, and prove our selves whether we have that Faith, by which Christ dwelleth in our

Qui fidei suae
sensum in corde
habet ; hic scit
Christum Iesum in
se esse. *Ambrosius*
in *Epist. 2. ad Ce-*
lestium cap. 13.
v. 5.

Conscientia pro-
pria testis, mille
testes.
Conscientia do-
mesticum, & vo-
rum Tribunal.
Oratio. Oratio de
plaga Grevi.

hearts, which is the faith of such as are accepted with God, 2 Cor. 13. 5. Now it were strange, if the blessed Spirit should bid us examine and search for that, which could not possibly be found out.

Againe, if a man cannot be certaine, that he beleeves with all his heart, that is, truly and sincerely; *Philips* interregatorie to the *Eunuch*, *Act. 8. 37.* had bene in vaine, and the *Eunuchs* reply rash and unadvised.

Austin was cleerely of this minde, that a man may be acquainted with the sincerity of his faith * *There is*, saith he, *a kinde of glorying in the conscience, when thou knowest thy faith is sincere, thy hope certaine, thy love without dissembling.*

But many, say they, beleeve, and are deceived; thinking they have that which they have not; How then can a man be certaine?

Answer. So thousands amongst us, by the false spectacles of presumption, making the bridge of Gods mercy broader than it is, and larger than his truth, which confines it onely to broken hearts; are wofully deluded, and ready every moment to be drowned in the dungeon of fire and brimstone: must therefore those few who are sincerely humbled for their sins truly beleeve, and upon good ground have part in it, be also deceived? Because mad men, and men asleepe, know not well that they are asleepe, and rage; must therefore men truly waking, and wise, not know certainly they are awake, and in their wits? The common people generally conceive of the Sunnes magnitude, that it is not past a foote round; must therefore the certaintie of knowledge, that it is many times bigger than the earth, be denied to the skillfull Astronomer? Some men dreame that they are rich, tumble themselves amongst their golden heapes, and it is not so indeed when they awake; doth no man therefore certainly know whether he be rich or no?

* Conceive proportionably of repentance, an inseparable companion and effect of true faith, which is then saving

* *BR* quidam modus in conscientia gloriandi, ut novè fidei tuam esse sinceram, novè esse spem tuam certam, novè esse charitatem tuam esse sine dissimulatione. *Psul.* 245.

* fidei suam quisque qui eam habet, videt in corde suo, & tenet certissimam sci-

entiam, & clamante conscientia, dicente Augustino: Proinde & respicientiam, quæ fidei veræ est individa comes, atque effectus. — Veraque habetur — certitudine visionis internæ, seu testimonii proprii cordis, & Spiritus Dei una resuscitantis Spiritui nostro, quod firmus filii Dei. *Rom. 8. 16. Par.*

when

when it is serious, sincere, and without hypocritie; and that may be manifest and cleerly discernable to the heart that hath it. Doe you thinke, the seriousnesse of the *Ninivites* repentance was not certaine unto them? *We have received the Spirit of God*, saith *Paul*, that we might know the things that are freely given us of God, which are not onely life everlasting, &c. but justification, sanctification, and such like. I say, savingnesse of repentance, as of faith, consists not in the measure and muchnesse; but in the sinceritie and truth, of which the true penitent may be certaine, as well as of his sorrow. But now whereas the Popish Doctors being blinde guides, leade their hoodwinkt followers into such perplexed mazes of uncertainties, and indeed impossibilities about contrition, in respect of extension, intension, appretiation, equivalence to sinne; no marvell though they pleade pertinaciously for the point, and purgatory of doubting.

3. By the effects and fruits growing from the roote of grace in the heart.

But there may be in the hypocrite, an exact outward conformity and obedience.

I answer, True it is, that for the outside and carkasse, as it were, the workes of un sanctified men, may be like to those of the godly, but they are without the soule, life and spirit; which is in the work of a true beleever; to which he is no lesse privy in his heart, then to the outward work which passeth thorow his hands. And we hold, that workes done in uprightnesse of heart, onely, are they which truely testifie in this case.

Let every true-hearted *Nathaneel* then comfortably conclude pardon and peace unto his owne soule, from all such fruits so qualified. For instance, in one.

We know that wee have passed from death to life, because wee love the Brethren, 1 *Ioh.* 3. 14. I love the Brethren: therefore I am translated from death to life.

But is it possible for a man to know that he loves his Brethren as he ought, and as the Apostle requires?

Saint *John* makes it a signe of our being so translated; therefore it may be knowne. For signes manifesting other things,

Richar. Palud:
Almay. Adrian:
requirit necessitate
contritionem; Sum-
mum dolorem in-
tensive & gradua-
liter.
Securus enim hinc fol-
lowers, certam in-
tectionem sicut
Dico cognitam.
Bell. & Valens. 1
Summum dolo-
rem appreciative.
Wherby those Lu-
cullus put the con-
ficiencies of their
blinded Ones of
working and work-
ing upon the racks
of inevitable and
amplacable tor-
ture, tormenting
them, as with the
torments of a Scorp-
ion, when he strit-
keth a man.

Magis enim no-
vit dilectionem,
quã diligit, quam
fratrem, quem di-
ligit. De Trinitate,
lib. 8. cap. 7.

mult themselves be more manifest. And *Austin* tells us, that a
man knows more the love with which he loves, than his brother
whom he loves.

Thus may the Christian infallibly collect, the sanctifying
Spirit, justifying Faith, saving Grace to dwell in his heart, by
all good deeds, holy duties, inward or outward fruits spring-
ing from an upright heart. For as it followes, and may be in-
ferred infallibly and demonstratively from the effect, to the
proper cause in other things : For example : It is day ; there-
fore the Sunne is risen, because day cannot be caused, but by
the Sunnes rising : so in this point also explained as before.
If we pursue and ply with true hearts the whole Trade of
Christianity; If we be sincerely exercised in the works of ho-
linesse, justice, mercy and truth, and walke humbly with our
God ; we may build upon it, that wee are truely blessed. All
such sound fruits of Faith, are evident signes and demonstra-
tions of our spirituall safetie, and standing fast for ever. If ye
doe these things, saith Peter, ye shall never fall.

Act. 1. 10.

4. By the testimony of the Spirit, which sometimes; as in the
time of more fervent prayer, holy retirednesse of minde, hea-
venly meditation, or in some quickning exercises of extraordi-
nary humiliation; or after some speciall important service done
to God & his Church with humble sincerity, and in true zeale;
or upo the soule-searching passage of some well ground'd Ser-
mon of comfort, and seasonable application of mercy; or in the
beginning of spirituall, and end of naturall life, as most needful
times; or in the time of martyrdom, and sincere sufferings for
the Name of Christ, &c. I say at such times the Spirit may sug-
gest and testifie to the sanctified conscience, with a seeret, still,
heart-ravishing voyce thus or in the like manner; thou art the
child of God ; thou art in the number of those that shall be fa-
ved ; thou shalt inherit life everlasting : And that as certainly
and comfortably, as if that Angell from Heaven should say to

Quando vero
spiritus testatur,
quamquam relinqui-
tur ambiguitas? Quod si homo quispiam, vel Angelus, vel etiam Archangelus aut alia certe ha-
bitusmodi quidam potestas, aliquid promitteret, merito quispiam dubitaverit: Suprema vero illa
essentia, quæ & hoc ipsum largitur, quod promittit, atque adeo orare etiam iussit, testimo-
nium nobis perhibens, quisnam de dignitate hæc deinceps dubitare poterit: *Chryost. in vers. 16.*
cap. 2. ad Rom.

thee, as he did to *Daniel*, *Greatly beloved*. And why should any Popish caviller contradict this, sith even *Bellarmin* himselfe speakes proportionably in another case? Vpon a passage in *Austin*, acknowledging the interior efficacy of Gods Spirit, giving testimony to our hearts concerning the truth of that which is contained in the Scriptures, saith^b he; *This light of faith is a certaine testimony of God, by which it is said to the secret cogitations of our hearts, That is true, thou needest not to doubt thereof.* Here is an immediate testimony of the Spirit granted for the confirmation of the truth of the Word; why may not the like be expected for an assurance of the worke of the Word? Mighty and remarkeable was the worke of the Spirit this way upon the heart of that Noble Martyr, *Robert Glover*, upon the first sight and representation of the Stake (so sweetly seasonable is God in all his refreshings.) For two or three dayes before his death, hee was full heavily oppressed with the spirituall miseries of a dead heart, and spirituall desertion. In which time no doubt hee cried mightily unto God, and often reflected the eye of his renewed conscience upon a truly, beceiving penitent, humble, holy and heavenly heart; resolved to sacrifice its warmest blood in the merciesse fire, for the testimony of *Jesus*; and yet no comfort would come. But in the very nicke and needfull time, as you may see in the Story, the blessed Spirit did suddenly shine into his darke and desolate soule, with the gloriouse beames of his owne immediate comfort, and so sensibly filled it with such overflowing Rivers of spirituall joyes, that no doubt they mightily abated and quencht the ragefull fury of those Popish flames, wherein he sweetly fell a sleepe. It was a speciall and immediate springing of the holy Ghost in his heart, which made Master *Peacocke*, after many dayes of extremest horror, professe, that *The joy which he felt in his conscience, was incredible.* Wee feele and acknowledge by daily experience, that Satan doth immediatly inject; and shall not the *blessed Spirit*, after his holy and heavenly manner, immediatly also suggest sometimes?

Neither is this to be reputed an extraordinary revelati-

^b Hoc igitur est lumen fidei, auditorum, testimonium quoddam Dei, quo intus in domicilio cordis dicitur nobis; Ita est: nihil habet. In hoc. De lumine fidei. S. Pelagius quidem.

a Fidelium
 gratia: quod
 non nititur reve-
 latione aliqua qua
 Deus aere su
 consilii nobis pa-
 refecerit, sed pro-
 missionibus van-
 gelis, & sensu in-
 terno, quo quis
 seipsum exploran-
 sentit se serio in
 Christum credi-
 re, & testimonio
 intrinseco Spiritus
 testantis in cordi-
 bus nostris, nos
 esse filios Dei.
 Malin. Anat. Ar-
 mura. cap. 46.

on, or a Enthusiasme without or beside the Word of God (I heartily abominate all Anabaptisticall fooleries and phren- sies:) For th it which the Spirit so reveiles unto our conscien- ces, wee our selves may collect and conclude out of Gods Word, upon the conscience of our faith, repentance, other saving endowments and holy graces shining in our soules, and uprightly exercised in our whole conversation. When we by these meanes have assured our soules, that we are the chil- dren of God, which is the testimony of our owne renewed spirits; the Spirit of God, as another witnessse, secondeth and confirmeth this assurance, by divine inspiration, and by sweet motions and feelings of Gods speciall goodnesse, and glori- ous saving presence; and so according to the Apostles phrase, *Rom. 8. 16. Beareth witnessse with our spirits.* Wherefore if any man presume upon, or pretend any immediate suggesti- on or revelation, for his spirituall safetie, and everlasting wel- being, and yet want utterly the testimony of his renewed conscience to the same purpose; the testimony of univerrall obedience; of not lying willingly and delightfully in any one knowne sinne; of crucifying the flesh with the affections and lusts, &c. I can give him none but this cold comfort; hee is cursedly cozened by the Devills counterfeite glory of an Angell, casting into his abused imagination such groundlesse conceits, which in time of triall will vanish into nothing, and flie away as a dreame.

By the way let mee tell you, that though this last manner of assurance be more immediatly from the Spirit; yet conceive that the other also are not effectually upon the heart, without the excitation, illumination and assistance of the same blessed Spirit.

For the first, consider the forecited place, *1 Corinb. 2. 12.*

For the second; when the conscience, through the mini- strie of the Law, doth testifie to a man his state in sinne, and under the curse; it is, through the spirit of bondage, that it doth testifie: then when it doth testifie to him his state of grace, and freedome from the curse, it is much rather from
 the

the Spirit of Adoption. No man can say, that Jesus is the Lord, ^{1 Cor. 12-3-} but by the Holy Ghost.

For the third, I doubt not, but the blessed Spirit, as a comfortable Remembrancer, refreshed *Hezekias* memory, when he cried to the Lord, *Remember now, O Lord, &c. Esay 38.3.*

But how shall a man discern, and difference a true persuasion, and the testimony of the Spirit; from a groundlesse presumptuous conceit, and the Devils delusion?

If *Bellarmin* aske me, I will easily stop his mouth:

First, by demanding him, how his Saint ^a *Francis*, and Saint ^a *Antony*, knew assuredly, that their revelations of the certaine remission of their sinnes, were from the Spirit of God; especially sith with him they were revelations quite besides and without the Word. For ^b hee holds, that this proposition *Francis* is truly justified: *Antony* hath his sinnes forgiven; and so of other particular men, is not to be found in the Word, eicher immediately, or by evident consequence; which wee upon good ground contradict, if the particular man be true beleivers.

Secondly, by that saying of *Ambrose*, urged by ^c *Catari- c History of the* nus in the Councell of Trent: *The Holy Ghost doth never* *Council of Trent.* *speake unto us, but doth make us know, that it is Hee that speaketh.* *pag. 24.*

But if the doubtfull Christian truly troubled about it, would be taught and informed in the point; or if it be possible that the Pharisee, the deluded One should heartily desire to be illightened; I advise that they would consider upon these following markes of difference.

I. A sound persuasion upon good ground by the Spirit, is ever agreeable and answerable exactly to the Word. The inward testimony of the Spirit, and outward testimonie of the Word, doe alwayes sweetly accord, and one answers to the other, as face to face in water. And therefore, if that thy present state, wherein thou conceivest thy selfe to be sure and safe enough for salvation, be disabled and condemned by Gods Word; thy confidence is vaine, and Satan deludes thee. The Scripture tells us,

It is continually hunted like a Partridge on the Mountaines by naturall distrust, the policie of Satan, and all the powers of darknesse. There is not a wicked spirit, but is transported with implacable indignation against that heaven upon earth; and therefore rages and roares about thee still, to rob and bereave thy humble brest of such an heavenly Gemme. Besides the two maine ends and generall aimes; of all the malice and machinations of those apostated angels: 1. The dishonour of God, and 2. The discomfort of mens soules: In this point they are peculiarly enraged with extreame hellish anger; to see a mortall man, a childe of Adam, crowned by Gods mercitull hand, even in this life, with right and interest, and as it were, an earnest penny of the *Inheritance with the Saints in light*, and of those blessed Mansions of glory and rest, of which, by their Apostacie and pride they have unhappily and everlastingly deprived themselves. Neither onely so, but they imploy also their Agents, enemies to the grace of God and thine owne fearefull heart, to charge falsely many times upon thee, Hypocrisie and delusion, lest that *white stone* given thee by the holy Ghost; the splendor and ^b sweetnesse whereof, none knoweth but hee that hath it, should fairely shine upon thy sad soule with that lightsomnesse and comfort, as it both may and ought. Whereupon it must needs follow, that if thy perswasion be well grounded and assurance true; it will be accompanied and often exercised with feares, jealousies, doubts, distrusts, varieties of temptations, Satans fiercest darts, injected scruples, contradictions of flesh and blood, cavills of carnall reason, want of comfortable feeling, &c. which will many times necessarily drive thee to cry mightily to God, and complaine at the Throne of grace, against all this hellish ordinance and assauls of thy unbeleeving heart; by the wrastling of faith to warme thy soule with meditation upon the promises, to re-examine and revise thy grounds, to confirme thy watch, to resort for counsell, strength, and comfort to the quickening meanes; experience of former sweete feelings, and motions of the Spirit; to truly judicious Divines, experienced Christians,

dayes

Revel. 2. 17.

b As when can compare the horror of an enraged mans conscience, but the heart that endures it is to none else conceive the sweetness of the Spouses kiss, but the soule that receives it.

from the Indge his owne mouth in the meane time; which, me thinks, should horribly affright thousands in our dayes; who stand for a frozen formality, heartlesse indifferency, reserved neutrality, and policicke moderation in profession, and practise of Religion. Thus a true testimony and sound perswasion of a good estate to Godward, ever holds correspondence to the Word, and is infallibly grounded thereupon.

Object. Say you so? In spirituall cases and points of faith, how is it possible; that a man should bee infallibly certaine of that by the Word, which is not contained in the Word, either immediatly, or by good consequence? But *Bellarmin* affirms, that this particular proposition, *Such, or such a man is truly justified*; is not contained in the Word of God, either immediately or by good consequence; &c.

De justif. lib. 3. c. 8. Sed. prima ca. etc.]

Answer. To let passe at this time, that which some worthy Divines presse in this point, that such places as these, *Psalme. 103. 3. Esay 43. 32. Rom. 10. 9. Gal. 2 20. &c.* Intimate and imply such a particular proposition immediately: ¶ answer, that it is deduced by evident consequence out of the Word. For from such generall promises and propositions as these; *Hee that beleeveth on the Sonne, hath everlasting life, Iob. 3. 36. Whosoever beleeveth in him, shall receive remission of sinnes, Act. 10. 43. And by him all that beleeve, are justified from all things, &c. Act. 13. 39. &c.* follow by good consequence these particulars: *Paul, Peter, Luther, Calvin, Beza, Bradford,* or any other particular man beleeving in him receives remission of sinnes; is justified; hath eternall life. Even as it followeth directly and infallibly, every man is a reasonable creature; therefore *Iohn, Thomas, &c.* is endued with reason.

Though no word faith expressly and immediatly; Thou *Thomas* beleeving shalt be saved; yet the same word which faith, Every one beleeving, hath eternall life, faith also; Thou *Thomas* beleeving, hast eternall life, or shalt be saved. As on the contrary, this universall, *Hee that beleeveth not the Sonne,*
shall

shall not see life, but the wrath of God abideth on him, includeth virtually, consequently, infallibly, as though they were writ in it, these particulars: *Iudas, Bellarmin, or Bomer, &c.* not beleiving, shall not see life, but the wrath of God abideth on him. Otherwise, if the generall did not thus sufficiently include and comprehend every particular; and an universall proposition all subordinate singular propositions under it; the Law, *Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not beare false witnesse against thy neighbour;* would not belong to *Faux* blowing up the Parliament: to this or that Priest polluting himselte in hearing confession; to *Bellarmin* lying voluminously; because its no where expressly writ; *Thou Bellarmin shalt not beare false witnesse against thy neighbour.* Thou shaveling, beware of selte pollution. *Thou Faux* shalt not teare in pieces the Royall limbs of the Lords Anointed.

If *Iohn* or *Thomas* beleiving, be not bound to be assured of his salvation out of the generall promise; except it were said somewhere in Scripture; That *Thomas* or *Iohn* by name should be saved; it would follow that these particular men, were not bound to be honest men; or to feare God; because it is no where said in the Word; that *Thomas* or *Iohn* ought to be honest men; or are commanded to feare God, but only in the generall.

In a word, let the Iesuite tell mee, whether out of the Word hee be infallibly certaine that his body shall rise againe at the last Day. He dare not for his heart denie it. And I pray you *Bellarmin* tell me, where it is particularly and expressly said in Scripture, that the body of *Robert Bellarmin* shall rise againe at the last Day? All particular infallible assurance in this kinde, springs out of the generall proposition and promise that *All shall rise.* 1 *Corinth.* 15, &c.

2. That heart which doth sweetly enjoy the Paradise of a true testimony, and well grounded perswasion; that it presently lives the life of grace, and immortality: is sincerely affected and inflamed with a reverent love, and insatiable
 a longing

a-longing after the Word preached and read, prayer, singing of Psalmes, meditation, conference, vowes, dayes of humiliation, use of good Bookes, godly company, all Gods ordinances, and good meanes appointed and sanctified for our spirituall good. Because thorow them, as so many golden conduits, those gracious saving operations of the holy Ghost are conveyed and continued unto it; which minister sound matter and true grounds of such comfortable assurance: and in the conscionable use and exercise of them also are wont sometimes to be secretly and sensibly breathed into it, such heavenly reall refreshings themselves; which the joy of the whole worlds enjoyment cannot possibly equall. But now the affection this way of those who are Pharisaically puffed up with a groundlesse conceit and vaine confidence; is faint and formall; partiall and reserved; not accompanied with that universalitie and uniformitie of reverence and respect to all the blessed ordinances and meanes of grace. It is ever the wont and wilnesse of such to qualifie their countenance and correspondence to these, with that moderation and temper which may be compatible, and plausibly consist with the safetie of their temporall happinesse, and securitie of their bosome sinne. And no marvell though their affection in this kinde be not so hearty, and hold out; for they draw no speciall vertue and sweetnesse from Christ, through them: and their conceit of being right, is not fedde from the Breasts of the Bible, a dwith the heavenly Manna of a conscionable Ministry; but built upon those insufficient grounds and rotten proppes I discovered and disabled before.

3. A sound and undeceiving perswasion that thou art everlastingly lockt in the armes of Gods mercy and love, grounded upon the Word, seconded and feton by the Spirit; is a most rare and rich Jewell, which doth infinitely outshine and overweigh in sweetnesse and worth any rocke of Diamond, Christall Mountaine, or this great Creation, were it all converted into one unvaluable Pearle; and therefore is. infinitely envied, and assaulted mightily on all sides.

It.

*a Or if this desire
be sometimes dull,
and disided, in
some for contempt,
some deservie,
spirituall darer;
it is bravely overcome,
and improu-
nately overcome by
prayer, and all its
spirituall power, to
regaine and recover
its former fervour,
and feeling,
which holy reve-
rence, and contenti-
ment of spirit in its
want and absence,
may be recovered as
equivalent to Gods
acceptation, to a
comfortable posses-
sion of it.*

Sancti non operantur; eccantur; & tamen non sunt sine peccato
Aug. in Psal. 118.
 b Vbi regnat propositum peccandi; ibi fiducia misericordiz exultat.

That whosoever is borne of God, doth not commit a sinne, *1. Ioh. 1. 3. 9.* which is not to be understood simply of the act of sinning; For who can say, *My heart is cleane?* But in this sense: He makes not a trade of sinning: hee sinneth not with purpose, pleasure and perseverance; he doth not live, lie, and delight in sinne; he suffers it not to raigne in him. If then thou allowest any lust in thy heart, or goe on in the willing practise of any one knowne sinne, or sensuall course, and yet be well conceited of thy selfe for comfort in the world to come; the Devill cozens thee: *God will not c heare thy prayers, but d wound the haire scalp: of every such a one.* For instance: If thou lyeest in lying; (for its one thing to be overtaken that way out of feare, or ere thou be aware, another thing to continue in it habitually and resolutely against an illighted impenitent conscience) and yet looke for Heaven, thou art deceived; *thou hast made a lye thy refuge, and hid thy selfe under falsehood.* And why? because Gods Word saith, that the Fearefull, and Unbelieving, And the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyers shall have their part in the Lake which burneth with fire and brimstone, which is the second death, *Revel. 21. 8.* Conceive proportionably of lying in any other sinne damned in Gods Booke in the sense I have said. If thou abidest in the state of meere civill honesty, and yet thinkest with thy selfe, that thou art thereby furnished sufficiently for future happinesse, it is but a false flash. And why? Because the Word saith, *without bolinesse no man shall see the Lord, Hebrewes 12. 14.* Which necessarily implies; That no meere civill man can possibly be saved. If thou be a luke-warme Laodicean, and yet conceivest thou art rich enough spiritually, and lookest to be saved; thou art deceived: And why? Because the Word saith; That Christ will spew such a one out of his mouth, *Revelation 3. 16.* Even as a filthy bitter vomit is to the stomacke, and mouth of man that spewes it out; such are all luke-warme formall Professours to the Lord Iesus Christ, as himselfe there professes. A terrible and flaming sentence, uttered

from

c *Psal. 66. 18.*

d *Psal. 68. 21.*

e *Sto licet ille Fabulicium; sic licet Fabrius; sic licet Scipio; sic licet Regulus; quorum me nominibus tanquam in antiqua Romana curia loquerentur. putasti esse carentem.*
Aug. contra Iulian. Epist. lib. 4. c. 3.

dayes of humiliation, bookes of best relish to a spirituall taste, &c. But now on the contrary side, the presumptuous confidence and groundlesse conceits, lie in the Pharisees bosome with much quietnesse and securitie; without doubting, difficultie, contradiction, or any such adoe. The reason is, his carnall heart is well enough content, and meddles not; because it still feedes upon the delights of his darling sinne, without disturbance. Satan is too subtil to enterpose, tempt, or interrupt, in such a case. For hee well knoweth that his foundation is falsehood, his hope of heaven but a golden dreame; and therefore in policy he holds his peace, that hee may hold him the faster.

Take notice by the way; that that very thing which makes many a true-hearted Christian to doubt of himselfe, and of the soundnesse of his spirituall state, should put him out of all doubt; even often exercise with doubts, temptations, multiplied attempts against his faith, and assurance of Gods love; prayed against, humbly resisted and opposed with cleaving unto the tender-heartednesse of Christ, and truth of his promises, though for the present hee hath little or no feeling; no such joy and peace in so beleiving: And that very thing upon which the deluded Ones doe build, and many times boast themselves; to wit, that they are untroubled, untempted, in point of faith, and pretended assurance; may returne an infallible remonstrance to their owne consciences, that they are certainly deceived. For doubtlesse, that faith which is never assaulted with doubting, is but a fancy. Assuredly that assurance which is ever secure, is but a dreame. Many a Pharisee stands by the bed-side of the sincere Professor, visited with affliction of conscience, and many heavy temptations; secretly and sinfully pleasing himself in the unblest calmenesse of a groundlesse confidence, and in his freedome from such terrors and spirituall troubles: when as himselfe is like an Oxe sitting in the greene pastures of impunity and outward prosperitie for the day of slaughter: But the afflicted party is as precious gold, purifying in the Lords refining furnace, that he may afterward come out and shine more gloriously.

4. In that heart to which the Spirit of God testifies, that wee are His children, *Rom. 8. 16.* doth the same Spirit create many fervent ejaculations, strong cries, and unutterable groanings, *verse 26.* The testimony of the Spirit is ever attended with the Spirit of Prayer. That glorious glimpse shining into the soule, and assuring it of salvation, is so sweete, so heavenly, so ravishing; so transcendent and incomparably above all earthly joy, that it warms the spirit of a man with quickning life and libertie, to powre out it selfe in the presence of his Lord and his God, before the Throne of Grace: sometimes in more hearty triumphant, and as it were, winged prayers: at other times, in those which are more faint and cold, yet edged with infinite desires, that they were more fervent, and therefore by the way, as it were, mingled and perfumed with the soveraigne and satisfactory incense in the Golden Censer, which the Angell of the Covenant holds in his hand, are graciously accepted of him, which by an excellency and title of highest honour, is stiled the *Hearer of Prayers*: or at least, with unexpressible groanes and inward wrestlings, for preservation, recovery, and enlargement of that same comfortable assurance it selfe, and of all other holy graces and fruits of the Spirit, purity of heart, conquest over corruption, neerer Communion with God, spiritual-mindednesse, and such other heavenly guests; amongst whom it is wont to dwell with delight, and represent it selfe more comfortably. But now on the other side; every deluded Pharisee is a meere stranger to the power of Prayer. His presumption and groundlesse confidence, is but a weede which will grow of its owne accord; and therefore is not sensible of any necessitie, neither feesles any want of constant prayer from a broken heart: universall obedience; or the holy precisenesse of the Saints to support it.

5. An assurance of Gods Love upon sure ground, doth mightily quicken, keene, and spurre forward the ingenuous Christian to more holinesse, hatred of sinne, resolution in good

Revel. 3. 4.

Psal. 57. 2.
 a Pleumque hoc
 ne. Oium plus ge-
 micibus, quam ser-
 monibus, agitur;
 plus fetu, quam
 affatu. *Angust.*
Epist. 131.
 Cogitatio uacila-
 mor est ad Domi-
 num *Idem in Psa.*
 141.

good causes, watchfulnesse over his heart, walking with God: *Having these promises, saith hee, let mee cleanse my selfe* 1 Cor. 7. 1. *from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God:* Having this hope, I will labour to purifie my selfe, *even as Hee is pure.* To let the principall motive passe, it is impossible but that the feeling conscioufnesse that 1 Ioh. 3. 2. Gods free love, through Christ, hath freed us from eternity of torments; one hour wherein, is infinitely more stinging and terrible, than all the tortures that all mankinde hath, doth, or shall endure, from the Creation to the end of the world; and certainly interestted us to eternitie of joyes, one hour wherein, doth incomparably surpasse all the delights of this wide world, were they collected into one lump of pleasure; I say, it cannot be, but that such an assurance should stirre up the blessed soule to doe or suffer any thing for Christs sake; rather to die than turne Papist; *to doe worthily in Ephrata, and bee famous in Bethlehem.* But now the other groundlesse confidence, being in truth but a fancie, must needs be powerlesse, fruitlesse, unactive; and makes the deluded rather secure, carelesse, presumptuous, onely for small.

6 The blessed Spirit is wont to spring in our hearts, with heavenly refreshing, and his sweetest testimonie; especially at such times as these: When wee retire and recollect our selves to converse with God in a more solemne and solitary manner; opening our consciences, breaking our hearts, and powing out our soules into his bosome: when wee are preparedly and fruitfully exercised in the Ordinances: in our innocent patient sufferings, for good causes and conscience sake: when we feele that we have conquered or well curbed some corruption, by the power of Prayer; in the beleeving contemplation and revise of our change, and the infallible markes thereof: when we meditate effectually upon the hot-romlesse depth of Gods free love unto us, with which hee hath loved us *from everlasting to everlasting*; upon dayes of humiliation, &c. But that other counterfeit flash keeps a deluded Pharisee in a fooles Paradise continually; hee is ordinarily

narily at all times alike peremptory in the point of assurance. You shall not take him any weeke in the yeare, any day in the weeke, any houre in the day, without a bold perswasion, and protestation, if neede be, That hee hopes to bee saved as well as the precisest. Hee is as confident this way, when hee is cavelling against the puritie of the Saints and power of Godlinesse; as when hee is the deepest in his Phariscaill devotions.

7. The presumption of the Pharisee is ordinarily at the height, in his height of outward prosperity; and when *Gods Candle* shineth faireliest upon his head with worldly blessings. But the perswasion of the Christian, is for the most part then strongest, when the world most frowneth upon him for his forwardnesse; and in heate of persecution.

8. Those that are deluded with a groundlesse confidence, have ordinarily bene so conceired of themselves, ever since they may remember, or had any thoughts of heaven; and that without conscioufnesse of any conversion, change, or supernaturall saving work upon their soules at all. For though the devill seales it with more securitie upon their hearts, by his counterfeit Angelicall glory; yet he findes matter enough in our corrupt nature, ministred originally for such a golden dreame, and imaginary castle in the aire. But the testimony of the Spirit, and that other true perswasion is supernaturall, and never felt before conversion; nor ever to be found but in a regenerate soule. I doubt not, but many Christians to their singular comfort and further assurance, can tell the experience of both: Their bold peremptory ill grounded presumption in their unregenerate time: and their now true, kindly, sweet perswasion, so much envied and assaulted by Satan accompanying their conversion,

9. Naturall presumption, guilded over with the devils delusion, ever shrinckes in the wetting. Troubles of conscience, fiery trials, heavie crosses, the face of the Prince of terrour, disastrous and dismall times dissolve it into nothing. But the other true testimony holds out like armour of prooffe, against thickest haileshot of all adversary power: Nay, it is
wont

wont to shine and shew it selfe with united vigor and more lightshomeneffe within; in the greatest dampe of outward discomforts, and most confusions abroad.

10. The Christian can give sound reasons for his resolution, in the point of assurance; from his conversion, holy conversation, love of the brethren, universall obedience, &c. those meanes I mentioned before proper to the child of God. But put the Pharise to prove in this case, and perhaps he will not be able to say so much as his formall deluded brother, *Enke* 18. 11. 12. Sure I am, all that hee can produce for that purpose, being tried by the Touch stone of Gods Truth, will prove too light and insequent. Revise the false *mediums* and insufficient grounds discovered before, and you shall perceive, that none of them can possibly inferre a comfortable conclusion.

11. The *Laodicean* longs farre more for gold, than growth in grace; thinks himselfe already rich enough in Religion, and that hee hath attained that very temper which every wise man should rest upon, without any more meddling: that if hee should stirre forward, hee should be too precise; if he should grow any worse, he should be too prophane; and therefore concludes, *I have neede of nothing.* But the illlightened Christian, having truly tasted of the assurance of Gods love, is infinitely greedy of growing in grace, of conquering corruptions, of neerer communion with his *Christ*, of doing his God all the most glorious sincere service hee can possibly, before he goe downe into the pit, and be seene no more, his performances by the grace of God, are many, his endeavoures moe, but his desires endlesse, and ever ^a unsatisfied with his degree of well-doing, his present pitch of grace and measure of obedience.

Thus having premised a discovery of spirituall selfe-deceit, whereby many so over-value themselves, in point of their spirituall estate, that they conceive they are very right, whereas in truth and tryall, they are starke rotten at the root: Their case herein, is like that mans, who lying fast asleepe upon the edge of a steepe Rocke, dreames merrily of Crownes,

^a Sempertibi dic-
plices quod es, et
vis pervenire ad
id quod nondum
es. Nam ubi tibi
placuisse, ibi ro-
mansisti. Si autem
dixeris, Sufficit, et
peris. *Aug. Tom.*
10. de verbis Ap-
ostoli. Secta. 1. Ca.

Kingdomes, and the very confluence of all earthly contentments; conceiving that hee wallowes himselfe in the overflowings of all worldly felicities; but upon the sudden starting for joy, breakes his necke, and tumbles into the bottom of the Sea. They are lulled asleepe by the deluding charmes of the Devill, upon their beds of presumptuous securitie, all their life long, dreaming of no danger at all, but ever confident their case is good enough to God-ward: but their consciences being awaked upon their beds of death, or at farthest, at Gods Tribunall, they are suddenly swallowed up of dispaire, and drowned in everlasting perdition. I come now to fore-warne and fore-arme the true Christian, that with all watchfulnesse and constancie, he would ever labour to prevent and defeate the secret assaults and insinuations of that white Devill, as a worthy Divine calls it, Spirituall pride, A guilded poyson, which Saran, that cunning *Alchymist* and hellish Spider, doth first extract out of the very sweetest and fairest flowers in *Christs Garden*; I meane, the most holy vertues and heavenly gifts emplantad in his Childrens hearts; and then thereby so envenoms and blasts them, that they lose not onely their owne native splendour and gracefulnessse, but also their fruitfull communication to others, and comfortable acceptation with God. I say, when he sees a man extraordinarily enriched with spirituall graces, he seekes might and maine to make him swell with privy pride; and to puffe him with an overweening conceit of his owne worth; that so the Christian himselfe may want the comfort of them; his brethren, the fruit of them; and God, the glory of them. When the strong man can no longer keepe goodnesse out of the soule, but the holy Ghost with a mercifull violence breakes in upon him and dwels there: his next endeavour is, to abuse even Grace it selfe, as an unhappy instrument, to weaken and wound it selfe, nay, so subtil is he, and endlesse in his attempts, that if he cannot make a man proud of any thing else, hee will labour to make him proud that he is not proud, and to glory vainely, because he is not vaine-glorious. The originall and breeding of this canker

3ep2 homo de
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not vaine-glorious. The originall and breeding of this canker

in the sanctified soule, I have discovered in my *Discourse of true Happiness*, pag. 25. and there made tender of some corrosives and counterpoysons againgst it. To which at this time I adde these:

When thou beginnest with an over-weening conceit to admire thy selfe immoderately and above that which is meet, cast thine eyes.

1. Upon the purity and piercing of Gods all-seeing Eye, ten thousand times brighter than the Sunne, and purer than purity it selfe; which sees sinne to be infinitely more sinfull and loathsome than thou canst possible: whereby His holy Justice is incensed with infinite indignation, and unquenchable severity againt it. Witnesse the turning into Devils, irrecoverable destruction, and everlasting downfall of so many glorious creatures, the top and master-piece, as it were, of all Gods handy worke, shining once so fairely in the highest heaven, and neereft unto his Emperiall Throne; The curse which fell upon *Adam* and all his posteritie, for eating the forbidden fruit: The confusions which came upon the first world by the flood: The burning of Sodome with fire and brimstone from heaven: The fearefull rejection of his owne ancient people, The horrours of a guilty enraged conscience, which is a hell upon earth, and damnation above ground: The everlasting fire which is prepared for reprobate men and Angels, &c. Neither doth this brightest Eye onely see all thy sinnes in their native foulness, but also in their truest number. Thou perhaps, for want of more spirituall eye-salve, beholdest them but as starres in a gloomie evening; but assure thy selfe, He sees them, as moates in the Sunne, and as Starres in the clearest winters midnight. Methinks, this mortifying meditation should rather make thee grow into further detestation of sinne, then admiration of thy selfe.

2. Upon the incomprehensible perfections and absolute pureness of Gods most holy nature: the splendour whereof doth dazle the clearest eyes of the brightest Seraphims, doth drowne, as it were, all Angelicall glory; as the Sunnes

presence, the light of lesser starres; much more doth it utterly darken the materiall beauty of all the lights in heaven. Were the Sunne which is made all of brightnesse, and the ever-springing fountaine of fresh shining beames, presented before that unapproachable Light which besets Gods sacred Throne; it would vanish away, as a darke some moate and lump of vanity. Where then would a fraile sinfull man in a house of flesh appeare? *Behold, saith Iob, he put no trust in his servants; and his Angels hee charged with folly: how much lesse on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the Moth,* Chap. 4. 18, 19. *Behold, he putteth no trust in his Saints; yea the heavens are not cleare in his sight: how much more abominable and filthy is man, which drinketh iniquitie like water?* Chap. 15. 15, 16. *Behold even to the Moone, and it shineth not, yea, the starres are not pure in his sight: how much lesse man, that is a Worme: and the sonne of man which is a Worme?* Chap. 25. 5, 6. A glimpse, as it were, of that highest glory, shining everlastingly in that purest in-created Essence, God blessed for ever, did make righteous Iob to abhorre himselfe, and repent in dust and ashes: Holy *Isaiab* to cry. *Woe is mee, for I am undone.* And so if thou also turne thine eye from the vanity of selfe-admiration, toward the infinite Sonne of absolute and incomprehensible purity; and then reflect upon thy selfe, as he that hath gazed too much upon our visible Sunne, looking downe againe seeth nothing; thou shalt behold the nothingnesse of thine overweaned worth, and nothing but darknesse and deformitie; and so shalt finde infinite more matter of humiliation and abhorring thy selfe in dust and ashes, than of selfe-estimation and conceitednesse.

3. Vpon the cleere Cristall of Gods pure Law, which can discover unto thee the least spot that ever stained so much as any one of thy thoughts; shines with that perfect light, that it would guide aright every step which thou makest in the way which is called *Holy*, and is of that latitude for prohibition of sinne, and leading to purity and exact pleasing of God: that though *wce may see an end of all perfection,*

Iob 42. 6.
Esay 6. 5.

fection, yet it is excusing broad. And therefore though such as hate to be reformed, especially, if their consciences be waking and working, are drawne to a particular and punctuall survey of themselves and all their wayes in this pure Cristall, even as a Beare to the stake, a Bankerout to his counting booke, an Elephant to the unmudded water, a foule face to the Looking-glasse: They are well enough content to heare the Commandements read, restraining their understandings onely to the grosse acts, *Thou shalt not kill, &c.* and perhaps justifying themselves Pharisaically thereabouts; but come to the holy strictnesse of Christs exposition, *Whosoever looketh on a Woman to lust after her, hath committed adulterie with her already in his heart, &c.* and it strikes full cold to their impure hearts, and causeth them to cry out against the men of God, Why doe you torment us before ourtimes? I say, though it be thus with the unregenerate, by reason of their guilty and gauled consciences; yet let it be thy delight, who art blessed with an everlasting impregnable protection, by the blood and merit of Iesus Christ, from the curse and rigour of the Law, to peruse thy selfe punctually by this heavenly Looking-glasse, for the discoverie of thy defects and aberrations, and to dive with searching and serious meditation, into this adored depth of perfection and puritie, to see how farre thou comest short: and then thou shalt finde infinite more cause to presse hard towards the marke, then to looke upon that which is behinde, or proudly to prize any thing that is past. Onely, I advise, when thou fetest thy self thus solemnely to rip up thy conscience, and ransacke thy heart to the roote, to bring it downe and into the dust, for increase of humiliation and lowlinesse in thine owne eyes: as thou holdest out in the one hand the cleare Cristall of Gods pure Law, to discover the crookednesse of thy vile naturall disposition, the villanies and skarlet abominations of thine unregenerate time, the dayly spots and staines which light upon thy soule, &c. hold out also in the other hand, or rather lay hold upon Christ Iesus by the hand of faith, hanging, bleeding, and dying upon the Crosse, for

those very same finnes; that thereby thou mayest utterly quench all Satans fiery darts, prevent drawing towards despaire; nay, preserve thy spirit in sweetest peace, and unconquerable comfort against, if it be possible, the least distrustfull intrusion of any slavish terrour.

4. Vpon the holiest men that ever breathed, the life of grace upon earth, and the most renowned in the Church thorow all generations, for all spirituall sufficiencies and excellencies; and thou shalt finde them ever most humble in their owne conceits, vilest in their owne eyes, nothing in their owne account. Mee thinkes holy *Pauls* heavy complaint, *O wretched man that I am, who shall deliver mee from the body of this death!* Heavenly *Dauids* continuall cry, *I am a worme and no man: There is no rest in my bones, because of my sinne! My sinne is ever before me, &c.* Blessed *Bradfords* abasing himselfe, who was one of the worthiest Martyrs, and the Heavenliest minded man that ever breathed out his last in the flames, and ascended to heaven in a fiery chariot, as himselfe spake at the stake: *I am as dry as a stone, saith he, as dumbe as a nayle; as farre from praying; as he that never knew any taste of it.* He sometime subscribed in this manner to those Letters which were full of spirituall life, divinest straines, and demonstration of the Spirit: *The most miserable, bard-bearded; unthankfull sinner, Iohn Bradford: A very painted Hypocrite. I. B. &c.* I say, Mee thinkes, the humble deportment of these and all truely holy Ones should rather make thee sinke yet lower in thine owne conceit, then swell with the poyson of Pharisaicall selfe-conceitednesse.

5. Keepe in a readinesse, and in fresh remembrance such considerations and cooling cards, as it were, as these; when thy heart begins to swell vaine-gloriously: That thou haddest thine hand in that fire-worke, which blew up all mankinde; I meane, in *Adams* transgression, that brought forth such a bloody sea of sinne and sorrow into the World; such a world of miseries and mischiefes upon all the sonnes and daughters of *Adam*; all tortures upon earth, and torments in Hell thorow all eternity: That thou camest into this world,

a sinke,

Psal. 7. 24.

Psal. 22. 6. & 38.
3. & 50. 3.

Jerem. 166. 3.

a sinke, a Sodome, a very hell of all filth and impuritie; of all corruption and crookednesse, even a little Devill for darknesse and damnation: that thou wofully lost and mis-spentst many yeares, perhaps the best of thy time, strength of youth, flowre of thy age in Satans service, and upon thy owne abominable lusts: That now upon thy conversion, the meere worke of Gods free grace, thou being honoured with part in Christs Passion, with the presence of the blessed Spirit dwelling in thee, with the highest advancement of being Gods Favorite, *the dearely beloved of his soule*; yet the best Sabbath that thou passest over, the holiest duty that thou performest, is distained and dis tempered with so many imperfections, distractions, frailties, and failings: That while thou yet inhabitest a house of flesh, thou hast inherent in thy bowels, secret seedes, and inbred inclinations to all sinne, (Blesse the sanctifying Spirit for thy priviledge and preservation) even to Atheisme, selfe-murder, Sodomy, despairing of Gods mercy, familiarity with wicked spirits, sinne against the Holy Ghost, &c. That whereas thousands about thee goe on in their sinnes, and perish everlastingly, thy selfe, it may be before thy change; worst than moose of them; yet now being sanctified, thou mayest be assured, thy name was writ in Heaven, from all eternitie; and therefore from everlasting thou layest in the bosome of Gods love; and from the same everlasting had the Lord Iesus, set a part to shed his blood in the fulnesse of time, for the salvation of thy soule; and have patience but a little, and everlasting refreshing shall come from the presence of the Lord: thou shalt shine as the brightnesse of the firmament for ever and ever. And in all this *who made thee to differ?* Thou wast framed of the same mould, made, as it were, of the same cloth, onely the sheares going betweene, with those that perish; It was onely Gods free grace, the *good pleasure of his will*. These and the like considerations layde together, should infinitely rather move thee with all humble reverence to adore the bottomlesse depth of Gods free Love unto thee; then conceitedly to magnifie thy selfe a-

bove thy brethren, or proudly insult over those *that are without*; to praise thy God with a never satisfied admiration of his unconceivable bounty, then to plague thy soule, and, as it were, empoysen thy graces with an humour of pride.

6. Thou must shortly be strictly accountable at the just Tribunall of God, for the use and imployment of all the good things hee hath given unto thee; of thy life and every moment of it; of thy goods and every farthing of them; of every word thou ever spokest; of every thought that ever sprung out of thy heart; of every Sermon thou ever heardst; of every Sabbath thou hast solemnized; of every line thou hast write; of every glance of thine eye; of every journey thou hast made, &c. of thy wit, memory, learning; of thy strength, courage, credit; of thine honour, power, and high place: In a word, of every benefit or any good thing in any kinde thou ever receivedst from the bountifull and blessed hand of Almighty God. And the more and more excellent and extraordinary endowments, and gracious indulgences have bene vouchsafed thee from the ever-springing Fountaine of all good: the more exactly must thou be answerable, and in proportion accountable for more. Wherefore, sith the graces of salvation incomparably excell and outshine all other humane abilities; all excellencies of nature, art, policie, learning, or what else can be named admirable in the eyes of men; God lookes that wee should keepe those heavenly Jewels especially orient, bright and shining; communicate them most frankly and abundantly to our brethren; and with all watchfulnesse and wisdom upon all opportunities, imploy them to our Masters greatest and most glorious advantage. Now there is nothing more hinders the fruitfull improvement of them than Pride: Nothing makes them more passable and profitable than Humility. A proud man putt up with an opinion of his good parts, doth ordinarily, out of an itching ambitious humour, single out such seasons for discovery of himselfe, and ostentation of his gifts; when hee may winne most applause: from men, and shew himselfe.

selfe vaine-gloriously; and thereupon is more rare, dainty, and reserved in exercising his talent. But a downright humble Christian is in this kinde unreservedly and indifferently for all places, times, and persons; where, and when he may bring glory unto God, good unto others, comfort to his owne soule in discharging a good conscience. Hee dares not for his heart, either out of humour, or for feare hee should make himselfe too cheape, as they say, or any other vaine respect, conceale any thing in his heart or braine, were it the highest straine of his heavenly skill, or any experimentall secret in the *mystery of Christ*, from the meanest Christian, could he wisely and seasonably thereby doe him any spirituall good. Let us therefore infinitely abhorre, by filthy vaine-glory, to staine the glory, and blast the fruitfulness of our graces; but rather with all humilitie and watchfulness observe and apprehend all the wayes, occasions and callings, whereby we may glorifie God most with them, and improve them best for our Lords advantage; that so wee may give up our account at the great and universall Audite, with more favour, and enter more comfortably into our Masters joy.

7. Let the feare and foresight of the many fearefull effects, and much ill that certainly followes, and is ever found where the white Devill, spirituall pride, haunts, hunt it out of thy heart, and keepe a continuall narrow watch against all its slie insinuations. Besides that it plagues the soule that harbours it, with many spirituall miseries, distempers, disacquaintance with God (for Hee is ever most familiar with those who are most humble) Pharisaicall swellings, inflammations of furious zeale, and the like; it ever proves also of pestilent consequence and prejudice to the common state of goodnesse, to the honour and acceptation of Christianitie. 1. A truly proud professour, puffed up with his gifts and supposed sufficiencies; which wickedly aimes more at vaine-glory, than glorifying God; at his owne praise, than profiting others, is for the most part very irkesome, tedious and burdensome to the company of humble, wise, judicious

dicious Christians. For ordinarily he is over-talkative, *swife* to speake, and too full of words; farre more forward to over-rule and domineere, in opposing, moderating, resolving, than *seven men that can render a reason*. An itching humour after applause, and of carrying away the credit, for abilitie to discourse, and eminencie above others, puts him on too often to powre out himselfe indiscreetly and impertinently in all companies, to presse and obrude upon others with much verball importunitie, and unconquerable stiffenesse, his master-like conceits, without due respect or reasonable observation of the humble abilitie and sufficiencies of by-standers, and that many times, when he hath neither calling, fitnesse, efficacie of matter, or power of the *holy Ghost*. And if a man doe not presently upon the bare and first proposition, accord, and accommodate his judgement to every circumstance of whatsoever hee holds, and square exactly to his Oracles; he begins to shake the head, as though he were a lost man, and is ready *ipso facto*, to excommunicate him out of his conscience. I speake not thus, to stop the current of comfortable talke, edifying discourse, and fruitfull conference in any true-hearted *Nathaneels*. There is infinitely more need to stirre them up, and quicken them to more forwardnesse and forth-putting this way at Christian meetings: but onely to imitate the vaine-glorious, empty, opinionative talkativeness of such as are possessed with this white Devill.

2. Such an one also is wont to be too austere, censorious, sowe, and imperious in his carriage towards those which are without; whereby he becommeth; both a stumbling blocke to them in their way to Christianity; and brings also an unnecessary, scandalous, false aspersion upon the wayes of God, and yoke of Christ, as though they were harsh, heavy, and unpleasent; when as they are most sweete, easie, and amiable. I know full well, there is not the wisest, holiest, humblest, discreetest Christian alive, can so possibly beare, and be-have himselfe; but prophanenesse will plague him with slanderous imputations of any kinde. *Iesus Christ* our Master was not free this way; which of his servants than can, dare, or will

will expect and desire exemption? Blessed be God, that our good names are oyled, so that the inke will not sticke which is cast upon them. There is scarce a religious Professor, especially of resolution and spirit to be found, but some men of the world will charge him with surlinesse and pride. Whereas many times, not only the imputation is mis-grounded, mistaken, misse-imputed, fastened upon him for the most part, by reason of his 1. inconformity to the courses of the world, and corruptions of the times, 2. unsociableness with profane men, 3. resolution and undantedness in good causes, 4. innocency and independency, which beget boldness and bravensse of minde, &c. But also those fellowes themselves, who so slander him; because their consciences were never illightened with sight, sense, and acknowledgement of the foulness of sinne, their owne vileness, the exactness of Gods Law, purity of his most holy Nature, severitie and certaintie of his Judgements; cannot possibly chuse but be passingly proud. Yet for all this, I would advise all those who have in earnest given their names to *Christ*; that they would walke warily, and so demeane themselves; that they give no just offence in this kinde. For when they have tryed both wayes, they shall finde, that mercifullness and meekness to those which are without; humilitie and humanitie; affable, courteous, and loving deportment; and so becoming *all things to all men* in *Pauls* sense, and so farre as wee may with a good conscience, is the better way, subscribed unto by the manifold experiences of wisest and worthiest Christians, to winne honour to our profession, to gaine moe unto Gods side, and to preserve our selves in as much peace amidst a naughty and crooked generation, as holiness will possibly permit. 3. God in his just Iudgement gives over such an One sometimes to fantasticall opinions, odde and absurd tenents, swarving brainelessly and senselessly from the holy harmony of confessions, and our blessed pure Orthodoxe Articles of Religion; the truth whereof, every honest man, if need required, ought to seale with his blood: which when superficialness, and its ordinary consort, selfe-conceitedness,

Colof 3. 12.
1 Pet. 3. 8.
1 Cor. 9. 23.

The ever-god conceits, and self-wounding opinion, man sort of himselfe, in the New-testament of the falsly opinions, both publique and particular.

have unhappily brought forth, by the midwifery of a kinde of spirituall wantonnesse; be they never so monstrous and misshapen, yet some giddy heads will hearken and hanker after them; so that many times many weake, ungrounded, unstable young beginners in Profession, are limed, and wofully entangled, as we see too often in our chiefest Citie, whence ensues an incredible deale of prejudice, hurt and hinderance, even to the common state of goodnesse; to the honour and acceptation of Christianitie. For thereupon is raised a cry in all conventicles of goodfellowship, & consistories of worldly wisdom: That these forward professors will all turne phantasticall, Familists, Anabaptists, Arrians, anything. Which cry awakes the eye of State-jealousie; and so by an unworthy consequent, drawes upon those who are true of heart: even Gods best servants, and the Kings best subjects, discountenance, suspicions, if not molestations; unnecessarily, causelessly. For so might yee roote up your Rose-trees, because a worme sometimes breeds in the sweetest bud. So might yee extinguish Monarchies from the face of the earth, because they sometimes degenerate into tyrannies. So might yee conceive ill of *Peter*, and the rest of the Apostles, because *Judas* proved naught, &c. 2. Sometimes he suffers him to fall into some grosse sinne, in the face of the World, and before the watchfull eye of scornfull enemies; the infamy and scandall whereof being once on wing, flie abroad as swift as the Eagles of the Heavens over a whole Countrey, over a Kingdome; the Devils and their drunken trumpeters are speedy Dromedaries to carry such newes: and this concurrent cry resounds from all places with much wicked triumph and insultation: *You see now what these Professors are; One so famous for his forwardnesse, is fallen into such a grosse sinne, and so notoriously; They are even all alike, &c.* Which by accident, and in the event redounds too often, to the inexpiable disgrace of our holy profession, the strengthening of the stubborne, the staggering of the strong, the stunting of those which are comming on, the hindering of the weake, the hardening of the wicked, the chaining of the scorner, farre faster

faster to his chaire of pestilence. Woe unto him by whom such offence doth come; except by a remarkable repentance and recovery, after blessed *Dauids* example, he re-establisheth himselfe in the hearts of Gods people, and stop the mouthes of the adversaries, who are equally guiltie of impenitencie, as of farre, perhaps, grosser impieties. *Austin* doth excellently expresse, and to the life, the wyliness of the wicked, and humour of the world upon such unhappie occasions. There was, as it seemes, some such scandalous accident befell in his family. Whereupon hee writes an Epistle to the Ministers, Seniors, and whole Citie of *Hippo*: and heartily intreats them all, ^a that themselves would not therefore either faint in that *Christiian* course, and holy Profession; or fall foule with suspicions and censures upon all, for the faults of a few: for there is no societie so happy, which is not stained with some villany. Although, saith he, discipline be exercised in my family with a watchfull eye, yet I am a man, and live amongst men; and therefore cannot presume that mine house should be better than the Arke of *Noah*; than the house of *Abraham*; than the house of *Isaac*; than the house of *Jacob*; than the house of *David*, &c. In all which, some were nought; nay, than the family of *Iesus Christ*, in which there was a traitour and a thiefe. Lastly, than Heaven it selfe, from which the Angels fell. But that which I would principally have you take notice of in that Epistle, and for which I specially mention it, is *Austins* emphaticall, elegant, and effectuall expressing the eager, itching, ambitious humour of the wicked, to father and fasten the faults of some upon the whole generation of the just. Instant, saith he, *Saxagunt, ambiunt*; I cannot expresse their full significancy in *English*: but part of his meaning is, They every way, and infinitely labour, that when some professors of holiness have foulely fallen indeed, or be only so slandered, the

a Epist. 137. Hic tatur omnes, ne reme're iulicem, neve ob pauor- tam delicti, vel ipsi deficiant a pietate, vel de omnibus male suspicentur, declarans nullam fuisse tam felicem societatem, in qua non aliquod flagitium existeret. Argu- ment. Quantum liber vigilet discipula comus mez. Homo san- & inter bonos vivo; nec mihi arrogare audeo, ut domus mea melio: si quam Arca Noe; ubi tamen in eructio homines reprobus unus inventus est: aut melior sit, quam domus Abr. hz, ubi dictum est, Ejice Ancillam & filium ejus: aut melior sit, quam domus Isaac, cui de duobus geminis dictum est, Iacob dilexi, Esau au-

rem odio habuit: aut melior sit quam domus ipsius Jacob, ubi lectum patris filius incedit: aut melior sit quam domus ipsius David, cujus filius cum fotore concubuit, cujus alter filius contra patrem san- ctam mansuetudinem rebellavit, &c. aut melior quam cohabitatio ipsius Domini Christi in qua Angelos boni, perfidam & hurem Iudam toleraverunt: aut melior sit postremo, quam caelum, unde Angeli ceciderunt. Cum de aliquibus, qui sanctum nomen proficiantur, aliquid criminis, vel falsitatis sonus erit, vel veri paucit; instant, saxagunt, ambiunt, ut de omnibus hoc cedatur.

World would beleeve, *That they are all such.* Doe you not thinke in his time the World did thus insult and exclaime, or in the like manner upon *Lots* fall: Here now you see * *Puritan Lot*, who could not endure the good fellowship of the Sodomites; he is now himselfe seized upon by Incest, *They are all such, I will awarrant you.* In *Dauids* time: What, *David?* aman so precise, that he professeth a lyar shall not tarry in his sight, *Psal.* 101. Hath he taken away another mans wife? *You see now what they are all, &c.* Proportionably in these times, (and it will be the humour of those that hate to be reformed to the worlds end, so to calumniate) if any who have given their names unto *Christ*, be detected, nay, or suspected of any notorious scandalous crime, it is a sufficient warrant for the wicked to raise a generall cry, and proclaime every where; *They are all alike.* And good fellowes, as they call them, will thinke themselves wronged, if the World thereupon doe not conceive the onely difference betwene them and forward Professours to be; that these carry things more cunningly, and have an art in concealing their miscarriages. We, say they, are plaine-dealing men, and appeare, as we are; we are flesh and blood, and must have our pleasures; and therefore refresh our selves at many merry and Jeviall meetings: we sweare sometimes, and drinke, and game; and to tell you true, doe a great deale worse; but without hypocrisie: whereas the demure holy Ones beare themselves more reservedly, weare a vizor in their visible conversation, but assure your selves, sinne in secret as well as we. Just as *Austin* saith in the forecited place; The wicked watch and observe; and if they spie any of the better side to fall, they would presently have the world to thinke, *That the rest are all such; onely they are not ever discovered.* Now the Lord rebuke thee, *Satan*, who so insatuatest the judgements, and blindest the understandings of men, otherwise of good parts, and very worldly wise, whom thou wofully hoodwinkest and hardnest to their endlesse overthrow. 1. That they should wickedly and absurdly condemne *b* all for some, whereby they barre themselves everlastingly from the love of the *Brotherhood*,

* The Poet brings in the Sodomites thus speaking unto

Lot:

But juste stranger, comest thou hither thus?

(Controuersie like) to praise, & preach so us?

No (Puritan) thou shalt not here doe so, &c.

The Vocation, pag 412.

a Omnes tales esse credant, sed non omnes posse manifestari.

b Non perit fratres niter pia propter eos, qui profitentur quod non sunt. Augus. in Psal. 132.

x Pct. 2 17.

2. That they should erect Tribunals in other mens consciences (which is Gods Royall prerogative;) and so miscenture their hearts, to their owne hardening. 3. That they should not be able to discern betweene being haled and hurried; as it were, into some sinne, against the generall purpose of a mans heart, and practise of his life, by the violence of some temptation, passion, or impetuous sudden insnarement, which he after heartily bewailes with much bitternesse of spirit, and exemplary repentance, willing, if God were so pleased, to redeeme the scandall of his fall with the shedding of his blood; taking occasion thereupon to walke more warily, and to doe more nobly in the service of his God, all the dayes of his life : and a resolved delightfull wallowing in variety of lusts, pleasures, and grosse sinnes, without any repentance or reformation at all.

I conclude the whole point, and a good part of my meaning in the words of an excellent Writer, not much altered: I not onely hold it lawfull to rejoyce in those goods things, wherewith God hath blessed us in any kinde whatsoever, especially the saving gifts of the holy Ghost; but a note of much unthankfulnesse, to entertaine them with a sullen and unfeeling disposition. Yet all humane affections and endowments, wherein due reverence to God is wanting, are no better than obscure clouds, hindring the influence of that blessed Light, which clarifies the soule of man, and predisposeth it unto the brightnesse of eternall felicitie. So that insolent joy and overweening which a man in the pride of his vaine imagination, conceiveth of his owne worth, doth above all other passions blast our mindes, as it were, with lightning, and make us reflect our thoughts upon our owne seeming inherent goodnesse; forgetting the whilst Him, to whom we are indebted for our very Being: and besides, it blowes upon our gifts with such a malignant humour, that they also become unfruitfull, and unprofitable to others.

Thus much concerning the first extreme and error in managing our spirituall estate, to wit; a proud overprizing of our owne graces with a conceited over-weening selfe-estimation.

mation. I come now to the second, which is, A dejected distrustfull under-valuing of Gods mercies, the promises of life and grace which we possess.

Pfal. 83. 3.

And here I cannot hold, but must, even with some indignation, expostulate and contest with many of Gods *hidden Ones*, about their heavy, pensive, and uncomfortable walking; for that they are so farre from entertaining and expressing that unspeakable glorious joy, which upon their new birth, is their native portion and patrimony; their just and due inheritance; as certainly theirs be an everlasting proprietie and right (if they would but open their eyes to see it, and enlarge their hearts to graspe it) being a fruit of that *holy Spirit* which dwells in them; and a price of Christs Kingdome established in their soules, as their cloathes upon their backes, their hearts in their bodies, and blood that runnes in their veines: I say, they are so farre from walking in the strength, and light of this joy, that they wickedly, I dare say, if not wilfully, abandon and expose their spirits, freed for ever by the *Lambs blood*, from the hellish fangs of any slavish horror, to the unnecessarie racke of much fruitlesse, unworthy, and slavish sadnesse. Whereby, besides their owne needlesse sinfull selfe-created torment,

Gal. 5. 22.
Rom. 14. 17.

1. They most unworthily under-value, abridge, and disparage the infinitenesse of Gods dearest and tender mercy; who is a thousand times more ready and forward to binde up any broken heart, than it to bleede before him.

2. They unnecessarilly disable and indispose themselves for the duties, and comfortable discharge of both their Callings.

3. They gratifie Satan, and satisfie his cruell humour; who if he cannot have a mans company in Hell hereafter (for if he were sure of that, he would make him live as joyfully and jovially, as he could possibly) he labours might and maine, to hold him upon the racke of slavish distrustfull terrours, all the dayes of his life.

4. They are thereby many times occasions of discouragement, & disheartning to those which are without, that they
are

are more loath to enter into the wayes of life; prejudging them to be thorny and rough, darke and deepe, full of dumps and drooping, of heavinesse and horreur; whereas indeed and truth, they are all paved with mercy and love, strowed with Violets and Roses, full of fresh springs of spirituall comforts and sweetely illightened even in the darkest passages, with heavenly and healing beames of the Sunne of righteousnesse. For whether it bee fit to beleve the Spirit of all truth and comfort; or the scornfull spirit of impure drunkards, and Satans Revellers; judge you. This precise and strict walking, say they, which is pressed upon us with such importunate necessity, and confidence, would but leade us to mopingnesse, and melancholy; would enchain us to that abridgement of our pleasure, restraint from company; from crowning our selves with Rose-buds, and former courses of good fellowship and mirth, of which our generous and Joviall spirits are most impatient, and utterly incapable. But what saith the blessed Spirit; ^a *Her wayes are wayes of pleasantnesse: and all her paths are peace.* They give them occasion to misconceive, that the yoke of Christ is burdensome, and will gaul their neckes: whereas in truth and triall, it is ^b easie and light, and would prove a chaine of heavenly Pearles to adorne their foules; that after they have given their names to profession, they shall never have merry day, but most necessarily bid adieu to all delight: whereas their joyes should not be taken away, but onely changed, as one of the Ancients speaks; and that most happily, and with an unvaluable advantage. For the filth and froth of their sensuall bitter-sweete pleasures, fugitive follies, and furious delights, which passe away in the act, as the taste of pleasant drinke dyeth in the draught, should be turned into that true unconquerable spirituall joy which the world cannot give, nor man nor devill take away. ^c Their crashe of loud laughter amid their pots and pastimes, which are but as the cracking of thornes under a pot, the Devils Wakes and Musicke for Hell, should be converted into sweete, constant, habituall contentment of minde. Nay more; whereas before in the very height and

a *ap. b. i. w. Jhuu*
tr. i. 15. Walk co-
compellit, w
provisio, Ephe.
5. 15.

a *Prov. 3. 17.*
b *Suscipite jugum*
Christi nolite ti-
mere quod jugum
est: scilicet
quod leve est.
Non conterit
colla, sed ho-
nestat. Quid du-
bitatis? Quid
procrasti-
non alligat cer-
vicem vinculis:
sed mentem gra-
tia copulat, &c.

Ambi. de Helic
de Junio, ca. 2.
Nolite omnia per-
timescere, suavi-
tatis enim eximi
plenum. Cery. s. p.
m. oep. 1. 1. Mor.
Mutantur gaudia,
non tolluntur.

c *Equandone*
vidisti flammam
stipula exortari
claro strepitu,
largo fulgere, ci-
to incrementos
sed enim ma-
teria levi, cada-
ca incendio, nisi
lis reliquis?
Sach u carnest
mirra.

a Vides convivium peccatoris ;
 interroga ejus conscientiam ,
 Nonne gravis omnibus fuerit
 sepulchris ? In roeris læticiam ;
 titiam : ejus & salubritatem mira-
 ris corporis ; filiorum atque opum
 abundantiam ; introfice ulcera
 & vibices animæ ejus ; cordique
 maftitudinem .
Ambr. offic. lib. 1. cap. 13.
 Dulciores sunt lachrymæ orationis , quam gaudia
 theatrorum . *Au- gustin. in Psal. 1. 27.*

ruffe of their maddest meetings, most roaring outrages and
 revellings, their hearts upon remembrance of death, their se-
 cret impenitent guiltinesse, that strict account at Gods dread-
 full Tribunall, at which they may bee arraigned the next
 houre, &c. were full often twicht^a and stung with many in-
 ward bitter gripings, and with foretastes of hellish terrour;
 yet upon their change, and change of joyes, even in the high-
 est tide and torrent of their penitent^b teares, and sorrow for
 sinne (and they should be sad for nothing else) their spirits
 shall be refreshed and ravisht with a Paradise of sweetest
 peace, and heavenly glimpses of eternall light. In a word, if
 they would in earnest abandon the Devils service, come out
 of Hell, give their names unto Christ in truth, and try; I dare
 assure them in the Word of life and truth, they would not
 exchange the saddest houre of all their life afterward, with
 the prime and flower of all their formall sensuall pleasures;
 might they have ten thousand Worlds to boot. Here then is
 no losse in the change. But in the meane time, much to blame
 are they, who being truly Gods, yet out of weakenesse, want
 of wisdom, wilfull listning unto the father of lyes, will not
 give way to the counsell of the Prophets, that they may
 prosper in spirituall hearts-ease, and so prevent such occa-
 sions.

Let those that hate to be reformed, hang downe their
 heads: let swaggering *Belshazzars* countenance be chan-
 ged; let his thoughts trouble him, let the joynts of his loynes be
 loosed, and his knees smite one against another: let the hearts of
 all ambitious *Nimrods*, covetous Worldlings, swinish Drun-
 kards, filthy Whoremasters, cruell Vsurers, lovers of plea-
 sures; or whosoever live and lye in any beloved sinne against
 an illightened conscience, tremble as the leaves of the Forreft
 that are shaken with the winde: Let a sound of feare be ever in
 their eares, and sorrow feize upon their hearts, as the pangs
 of a woman in travell; even as the torture of her that bring-
 eth forth her child: Let trouble and anguish, and the cup
 of trembling in the hand of the Lord make them afraid; and
 let them every houre looke to meete their angry God, as a

Beare

Job 28. 27.

Jer. 4. 31.

Job 15. 24.
 Mat. 5. 17.

Holca 13. 8.

Beare bereaved of her Whelpes, to rent the very bowle of their hearts, and devour them like a Lyon: Let sadnesse sit upon their foreheads as its proper seate, and furies of conscience affright their spirits still with cries of blood: Let no voyce of joy or gladnesse be heard in their habitations, but the most griezly apparitions of damned horreur, dwell for ever in the eye of their guilty consciences. For without repentance, this is their lot, and this is their everlasting portion. And most happy were they, if any thing would fright and fire them out of the armes of darkenesse and snares of the devill; I say, let the aspiring *Lucifers* looke heavily, upon foresight of their dreadfull downfall; for though they exalt themselves as the Eagle, and though they set their nests among the starres; yet thence will I bring them downe, saith the Lord. Obid. 4

Though their excellencie mount up to the heavens, and their head reach unto the clouds, yet they shall perish for ever like their owne dung. Let all covetous worldlings cry out, for so the holy Ghost commands them; Goe to now, yee rich men, weepe and howle for your miseries that shall come upon you; your riches are corrupted, and your garments moth eaten, your gold and silver is cankered, and the rust of them shall bee a witness against you, and shall eat your flesh as it were fire: yee have heaped treasure together for the last daye. Let all impure goodfellow-drunkards hold downe their heads, and howle for the horrible Woe which dogges them at heeles: Woe to the Crowne of Pride: to the Drunkards of Ephraim. Iam 5. 1. 2

Behold the Lord hath a mighty and strong One, which as a tempest of haile, and a destroying storme, as a flood of mighty waters overflowing, shall cast downe to the earth with the hand, the Crowne of Pride: the Drunkards of Ephraim shall be troden downe under feete. Let the very heartstrings of all lascivious wantons tremble at the terrour of that cutting commination, Heb. 13. 4. Whoremongers and Adulterers God will Judge. Let that stinging Bit, Eccks. 11. 9. strike cold to the hearts of all sensuall Gallants and sonnes of pleasures: Rejoyce, O young man, in thy youth, and let thy heart cheere thee in thy dayes of thy youth, and walke in the wayes of thine heart, Ecgs 5. 1. 2. & 10. 1. 2. 1 Cor 6. 10.

and in the sight of thine eyes. *Bist, know thou that for all those things God will bring thee into judgement.* Nay, let the heart of every man whosoever he be, of what cloth soever his coat be made, that goes on in the willing allowed practise of any one knowne sinne, fall asunder in his breast like drops of water, for the day of horreur that is at hand, and the sword of vengeance which hangs over his head. For certainly, at length the Lord will wound the hairy scalpe of every one that goeth on still in his trespasses. In a word, wailing and wringing of hands, woe and alas, is the merriest song that any wicked man upon earth can sing upon good ground, while he yet abides in his unregenerate state. Who doth not see and acknowledge it, except he wilfully shut his eyes, or be grossly hood-winked by the Devill or a ranke Atheist? For there is a cup, which is called, a cup of Gods fury, and a cup of trembling, in the hand of the Lord; whose little finger is able to beate the greatest mountaine to powder, and rent the hardest Rocke in peices: and the wine is red; which intimates unto us the sharpenesse and fiercenesse of Gods fiery indignation: it is full of mixture; brimfull of stinging ingredients: and be purreth out of the same, to stirre up and quicken, as it were, the bitternesse and very bottome: and all the wicked of the earth shall, will they, nill they, wring out the dregs thereof and drinke them, *Psal. 75. 8.*

But now on the other side, Let all those of the Brotherhood, I use the phrase of the holy Ghost; all those who have given their names to Christ in truth, and are true of heart in his holy service, upon whose heads everlasting light doth rest, lift up their heads. Let the amiable aspect of sweetnesse and peace ever dwell upon their foreheads: Let heavenly beames of spirituall lightsomenesse and mirth shine fresh in their faces: Let never uncomfortable damp of any slavish sadnesse or touch of hellish terrour, vex their blessed hearts: Let them never more be afraid of any evill tydings, or of destruction when it commeth. In a word; Let them be infinitely and for ever merry, and sweetly glad at the very heart roote. And good cause way, It is the charge and command

of the Spirit of all truth and comfort, Be glad in the Lord, and rejoyce ye righteous, and shout for joy, all ye that are upright in heart, *Psal. 32. 11.*

Oh therefore that the Lord would be pleased so to perfume and sweeten the ensuing passages, with the refreshing glimpses of his glorious face, and deare infusions of Divine Joy : that I might be vouchsafed that honour of being his humble Instrument, to raise up, and quicken the drooping spirits of all that are true of heart ; of all that beare a sincere invincible affection to the Gospell of Iesus Christ, and power of godlinesse ; that they would be everlastingly merry ; that they would arise and shake themselves from the dust, and put on their beautifull garments ; that they would for ever, with a resolution never to be shaken with all the powers of hell, banish and barre out of their happy soules, all their unnecessary scruples, distrusts, dejections, sad thoughts, and heaviness of heart ; that they would out of sensibleness of their present nnumerable felicity, and strength of their truly Heroicall spirits, beare and behave themselves as heires of heaven indeed : and as the *Favorites* of the King of Kings ! So should they infinitely more honour the sweetness of Gods mercifull disposition ; the deareness of his love ; the tenderness of his compassionate bowels ; the bottomlesse mysterie of his free grace ; the preciousness and truth of his promises ; the unvaluableness of his Sonnes blood ; the pleasantness of the wayes of grace ; and the glorious worke of the holy Ghost upon their owne blessed soules.

Let them ever keepe fresh and strong in their mindes for this purpose, such causfull considerations as these.

1. True joy, the most noble, sweet and amiable affection, that ever warmed the heart of man, is by warrantable propriety and rightfull interest, onely peculiar and proper to honest, humble, and holy hearts. Such gracious and golden Cabinets are onely fit for this heavenly Jewell. The beauty and deliciousness of it, are confined onely to the communion of Saints, the *sealed Fountaine*, the Spouse of Christ. The *Brotherhood* alone is blessed with its refreshments and

ravishing influence. It never did, or ever will shine or sparkle out the least glimpse upon the world, or to any earthly heart. The most ambitious eager hunters after pleasures, the worlds greatest Favorites and dearest minions, have onely but ingrossed and graspt a Bedlam^a counterfeite of it. *I said of laughter*, saith *Salomon*, *It is mad*. For the truth is, no wicked or unregenerate man hath any true cause or good ground at all to rejoyce, laugh, or be merry. I will make it plaine in a word, even to the scorner. Suppose a great man convicted and condemned for Treason, going towards the place of execution a mile off: and let there a Table all along be furnished with variety of dainties; let him tread upon Violets and Roses, cloth of Arras, cloth of Gold, or what you will, all the way; let him be attended on both sides with most exquisite musicke and honourable entertainments: Doe you thinke all this would make him laugh heartily, carrying this in his heart, that he must lose his head at the miles end? I trow not. As farre lesse true cause hast thou to laugh, who-soever thou art, that walkest on impenitently in any wicked course, or liest delightfully in any beloved sinne; as a temporall death is lesse than endlesse torments. For he is but going to lose his head; but thou as an already condemned man also, art posting towards hell. *He that beleeveth not*, saith *Iohn*, *is condemned already*, *Ioh. 3. 18*. If wee peruse punctually the happiest estate of the most glorious worldling, and all his wayes; we shall finde no matter at all for true joy, either to breed in; or feed upon. Let us walke into his fooles Paradise, and survey all the fading flowers of his imaginary felicities. It may be wee shall finde wealth, power, pleasures, honours, pompe, and magnificence of state; perhaps an Imperiall Crowne, the top of all earthly happinesse. And what of all these? Alas! Gold and Pearle, as one sayes, are but shining dust, or excrements of the earth: Power is but a flash of lightning, that feares or strikes another; and forthwith it selfe is suddenly extinct: Pleasure, is but a baite, and yet passeth away in the act, as the taste of a pleasant drinke dieth in the draught: Honour, is but a breath, and yet binds a man

a Si dicam iucunditas; incipit homini occurrere talis iucunditas, qualem solet habere in poculis, in praediis, in avaritiis, in honoribus seculi. Exolluntur enim homines, & letitiam quendam insaniunt: sed non est gaudere impiis, dicit Dominus. Est enim iucunditas quaedam, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: *Idem.*

in gilded fetters, and blafts his spirits with farre more care and feare than when hee was most meane: Even as highest boughes are most shaken by the windes, and the points of steeples beaten most with stormes and lightning. All worldly splendor and pompe, is but a smoake, which vanisheth as it riseth, and drawes teares from the eyes. Even a Regall Diademe, in the sence and censure of an Heathenish King, is attended with such a weighty, irkesome, and painefull charge; that, saith hee, *He who foreknew the weight of a Scepter, should hee finde it lying upon the ground, hee would not deigne to take it up.* and what is himselfe, the owner and Lord of all these? A little walking earth, a coloured piece of clay, a warme piece of dirt, a very bag of choler, fleame, and other filth; to day a man, to morrow none: his breath is in his nostrils; stop but his nose, and he is dead. And what is his abode amongst these painted vanities and things of naught? For sudder passage and change, it is like a Shepherds tent, a Weavers shuttle, or a watter bubble; like a hying Poast, or a flying cloud; like a ship under saile, or an Eagle on her wings; like a fading flower, or a falling leafe; like foame that is scattered, or dust that is driven with the winde: like a vapour, a thought, a smoake, a winde that passeth and commeth not againe; like a flying shadow, yea, the very *dreame of a shadow*, as one sayes, and that a morning dreame, which is even as soone ended as begun. But let us looke into his inside, and the state of his soule, and see if we can there finde any more peace, comfort, or constancie. No, there you shall behold a lively resemblance of the very reckless tumultuations of the raging sea; the never-dying Worme breeding and growing big in the froth of his filty lufts, and rottenesse of his rebellious heart: In a word, his poore soule bleeding to eternall death. Let us come unto his death; from the inevitable stroake whereof, all the Gold and Pearle of East and West can no more redeeme him, than can a handfull of dust; and there he shall find despaire and horror, like two evening Wolves, enraged with hellish hunger; ready to teare his soule in pieces, when there is none to help. And what followes? He must

*a Non debet pro
magni haberi
nor humanus
quia nullius est
ponderis futurus.
Aug. de civit.
Dei, lib. 5. cap.
17. 18. 111.*

not at first. Pind.

lay downe his cold carkaffe among the stones of the pit, at the rootes of the rockes: his name, by reason of his former pride, luxury, oppression, opposition to goodnesse, shall rot as fast, and stinke as bad above ground, as his body in the grave. And lastly, the onely forthought whereof should make him tremble all the dayes of his life; his immortall soule sinkes irrecoverably by the weight of sinne, into the bottome of the burning Lake, where there are torments without end, and past imagination; exceeding not onely all patience, but all resistance; where there is no strength to sustaine; nor ability to beare; that which there, whilest God is God, for ever must be borne. And when they have beene endured a millions of yeares; yet are no neerer end, than when they began; nor the soule neerer out, than when it came in. Tell me then, I pray you, in all this, is there any roome for rejoycing? Is there any matter for true mirth? No more than taste in the white of an egge, than strength in a broken staffe of reede, than sweetnesse in the apples of Sodom. Why then, it is a shame for the weakest Christian that breathes but the spirituall life, even of holy desires; not to be infinitely more merry than the most glorious and magnificent worldling vpon earth. Shall a gracelesse wretch, going towards hel, to whom God himselfe hath proclaimed, *There is no peace, no joy,* as the *Septuagints* render it; who is a meere Thiefe, Robber, and usurper, in respect of all the joyes upon which hee intrudes; and which way soever he casts his eyes, if he weare not false spectacles, or be blindfolded by the Devill, can see nothing but the ugly face of horrour, and true cause of trembling. If hee looke backward upon the time past; hee may see all the abominable lusts of his yOUTH, all the sinnes of his former life, registred with an iron pen in the booke of his conscience; and lurking there like so many sleeping Lyons; who upon the very first touch of Gods visiting hand, will awake, arise, and rent in peeces. If hee looke upon his present state, thorow the cleare Christall of Gods righteous Law: He may see Divine vengeance dogging him hard at the heeles; ready to strike him downe into hell, upon the

a 9; post tot millia
annorum, quot
capillos habue-
runt omnes, qui-
cunque fuerunt,
de crunt, penes
siras finiri spera-
rent, multo le-
uius eas sustine-
rent: sed quia
spem non ha-
bent, nec habe-
bunt, desperati-
one deficient, &
indumenta non
sufficiunt. Aug.
De spiritu & a.
ma cap. 56.
h Ouis qui desperat
nigri est coloris & m-
rui est i. dicit.
Esay 57. 21.
Mali homines
non gaudent, sed
gemitu dicuntur
torpescere. Non est
gaudere impiis,
dicit Dominus
Aug. de Ser. dom.
in Montalb. 2.
cap. 18.

the next riot and rebellion against his patient Lord, That most horrible fiery tempestuous storme, *Psal. 11. 6.* ready to fall upon his head, even when he is warmest in his wealth, and in the hottest gleame of his worldly prosperity: sudden destruction ready to seize upon him unavoideably, as travell 1 Thes 5. 3. upon a woman with childe, when hee is singing the securest *Requiem* to his soule of safetie and peace. If hee looke forward to future time, hee sees death, the grave, Gods strict Tribunall, the last judgement, and endless miseries of the other world, the sting, poyson, and terrours of which, he shall never be able, either to avoide or abide, I say, shall such a fellow fleere in the face? And shall not a true-hearted *Nathanesl*, to whom Iesus Christ hath bequeathed a legacy of Tob 14 17. peace; whom the Spirit of God bids rejoyce evermore; and who, which way soever he looks, if he open his eye of faith, shall see nothing but matter of sweetest contemplation; infinite cause of truest joy, and spirituall ravishment: If he looke backward upon the time, whilest he yet lay under the tyranny of the Devill, and dominion of the first death; hee shall see the Catalogue of all his former sinnes, should it be as blacke as hell, as foule as Sodome, as red as scarlet, fairely, and for ever washed away in that *fountaine opened for sinne* Zech. 13. 1. and for *uncleanesse*, even the precious blood of that immaculate Lambe *Iesus Christ*, the Holy and the righteous: If hee looke upon his present state, he shall finde himselfe preserved as a Jewell most safe in the precious Cabiner of Gods dearest providence; environed with a glorious guard of mighty Angels; kept by the power of God through faith unto *salvation*, ready to be revealed in the last time: If hee Locke forward, hee shall see death indeede; but the sting taken out of it by the death of *Christ*; the grave perfumed to his hand, by his Saviours blessed Buriall: wherein hee may lye downe as in a bed of Downe, fenced with the omnipotent arme of God, for the glory of the Resurrection; the Throne of grace in Heaven, standing upon pillars of mercy and love; where Iesus Christ sits as Iudge, who shed his hearts blood for him; and is his d Advocate, while he yet abides in this vale

of teares; the bosome of *Abraham*, the armes of God Almighty wide open, and stretched out to receive him at the end of his Pilgrimage into his *Masters Joy*: I say, shall such a happy soule not have an heaven in his heart, but be heavy-hearted? Shall a vassall of the Devill laugh, and an heire of Heaven looke heavy? Monstrous absurditie!

2. Every Christian after his new creation, hath ever incomparably more matter of mirth than mourning; infinitely greater cause to be ravished with spirituall joy, than to be dejected by griefe. Though this may seeme a paradoxe to the clearest eye, and best apprehension of worldly wisdom: yet in truth it is a true principle in the mystery of Christ. I doe thus manifest it, and make it good to the saddest mourner in Sion; if he doe not give more eare to the lying malicious dictates of the Devill, and distrusts of his owne heart, then to the well-grounded counsell of the Prophets, and impregnable truth of Gods blessed Word. In the right estimate and valuation, all the afflictions and sufferings of this life: whether of soule, body, outward state, or any way, are but dust in the ballance, in respect of that exceeding excessive eternal weight of glory, purchased and prepared for him by the blood of his dearest Lord. In the ^a originall it is, as a worthy Divine sayes well, a superlative transcendent phrase of speech, which farre passeth the height of all humane Oratory, and all the Reticke of the most eloquent Heathens; because they never treated upon such a Theame: they were not inspired with such a spirit. Whereupon saith the Apostle in another place, *I reckon, that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed in us.* Whence it followeth, that a very fore-imagination of the most unconceivable happinesse to be had hereafter, to wit, the shining splendour and sun-like glory of our bodies; the unspeakeable perfections and excellencies of our soules; the admirable beautie of the place; the glorious comfort of our heavenly company; The beatificall fruition of the most blessed Trinity, &c. and that which crownes our blisse with impossibilitie of further addition, endlesse

α καθ' ὅπερ βλάθη
 εἰς ὁμοιοπαροχίαν
 αὐτῶν τοῦ βλάθη
 ἰδεντες.
 3 Cor. 4. 17.

Rom. 8. 18.

of all these: I say, a serious preconceit hereof, illightened and strengthened by faith, is able to hold up the Christians heart with infinite strength; and to refresh it with a secret unutterable gladness; even amidst varietie and extremity of all worldly troubles; and doth minister as farre more matter of rejoycing than these of mourning, as that forementioned exceeding excessive everlasting weight of glory, is to bee preferred before a little momentary light affliction. Hence it is, that the holy Martyrs of Iesus were so merry, and sweetly contented in the middelt of all their outward miseries, pressures, persecutions, and Martyrdome it selfe. *I was in prison,* saith ^b one of them, *till I got into prison. I feele no more paine,* saith ^c another, *in the fire, than if I were in a bed of Downe: it is as sweete to mee as a bed of Roses,* I beleeve, saith a ^d third, *there is not a merrier heart in the world at this instant than mine is.* To ^e One objecting to a fourth, Christs agony and sadnesse to his cheerefulnesse: *Yea,* saith he, *Christ was sad that I might be merry. Hee had my sinnes, and I have his merit and righteousnesse.* But specially let us looke upon *Paul*, a blessed and precious patterne for us to imitate in this point. He was troubled on every side; *Without were fightings, within were feares. He was in stripes above measure: in prisons more frequent: in deaths oft: Of the Iewes five times received he forty stripes save one: Thrice was hee beaten with rods: Once was he stoned: Thrice hee suffered Shipwracke: A night and day was hee in the deepe: In journeying often, in perils of water, in perils of robbers, in perill by his owne countrymen, in perils by the beathen, in perills in the Citie, in perils in the wildernesse, in perils in the Sea, in perils amongst false brethren: In wearinesse and painefulnesse, in watchings often: in hunger and thirst, in fastings often: in cold and nakednesse.* He was called a pestilent fellow. He was accounted as the filth of the world, and off-scouring of all things: And yet for all this, he professeth of himselfe, that he ^f *tooke pleasure in infirmities, in reproches, in necessitie, in per-*

2 Cor. 4. 17.

^b Lawrence Sanders.^c Basilius.^d Adelphus Clavibachius.^e Faninus.2 Cor. 11. 23. |
&c.

Apo. 24. 5.

1 Cor. 4. 13.

2 Cor. 1. 2. 10.

^f Omnia illa, quae commemoravit aspera & gravia,

frequentius & abundantius sustinebat; sed profectò ad gratiam Spiritus Sanctus, qui in exterioris hominis corruptione interiorem renovaret, de die in diem; & gustat: a requie spirituali, in affluentia deliciarum Dei, in spe futuræ beatitudinis, omnia presentia declinaret, aspera & gravia omnia relegeret, &c. Aug. De tempore. Serm. 48.

2 Cor. 7. 4.

Abundo gaudio
supra quam dici
possit.I doo ever abound
exceedingly in joy.Francis Var-
lutei

scussions, in distresses for Christs sake. Nay, which is more, and more punctuall for my purpose, he saith in another place, *That he was filled with comfort, and exceeding joyfull in all his tribulation.* Now every sincere-hearted Professor is bound to over-abound exceedingly in this joy, as well as *Paul.* Not so, saith the weake Christian; for *Paul* had a stronger faith than I, and more grace. It is true, but yet thy faith is as true as his. And it is not so much the muchnesse, as the truth of faith, which gives right and interest to a Crowne of life, comfort in all afflictions, and everlasting lightnesse. Therefore well said a worthy witnessse to the truth, *Paul and Peter were more honourable members of Christ than I,* but I am a member: *They had more store of grace than I; but I have my measure; and therefore sure of glory.* It is strange then, that any true-hearted *Nathaneel* having such good ground of rejoycing; sinning in that hee doth not rejoyce; and joy being so sweete and welcome a guest to the heart of man; should weare out a few and wretched dayes in unnecessary heavinesse, and sinfull sadnesse; whereby he highly dishonours Gods free love; hinders others from the wayes of life; hurts full sore his owne soule, and onely gratifies Satan.

3. It is a constant marke of every regenerate man, to make conscience of all Gods Commandements, *Psal. 119. 6.* Now the holy Ghost doth not onely in many severall places give us charge to rejoyce, but is very earnest upon us in this point: Nay, doth so often double and treble with extraordinary emphasis and elegant gradation, his entreatie and importunitie in the same place. *Let the Saints,* saith he, *be joyfull with glory,* *Psal. 149. 5.* *Let all those that seek thee, rejoyce and be glad in thee,* *Psal. 40. 16.* *Rejoyce in the Lord, O ye righteous,* *Psal. 33. 1.* *Rejoyce evermore,* *1 Thes. 5. 16.* *Rejoyce in the Lord alway, and againe I say, Rejoyce.* *Phil. 4. 4.* *Let all those that put their trust in thee, rejoyce: let them ever shout for joy,* *Psal. 5. 11.* *Let the righteous be glad: let them rejoyce before God, yea, let them exceedingly rejoyce,* *Psal. 68. 3.* *Be glad in the Lord, and rejoyce, ye righteous, and shout for joy, all*

ye that are upright in heart, *Psal. 32, 11.* It is not an arbitrarie or indifferent thing, as some may suppose, to rejoyce, or to be sad. But a comfortable commandement is sweetly enforced upon us, by the fountaine of all comfort, *to rejoyce*; and we breake a commandement, if we rejoyce not. And therefore we are bound in conscience to shake our selves from the dust to pluck up our spirits, to expostulate, and be angry with our hearts, if they grow heavy, as *David* did: *Why art thou cast downe, O my soule, and why art thou disquieted within me?* For we must answer as well for not rejoycing, as for not praying: for breaking this Commandement, *Rejoyce evermore*; as that other, *Thou shalt not kill* (I know full well there are difference and degrees in sinne.)

But here a weake Professor being pressed to the entertainment and excellency of this joy, may be troubled and tempted upon the survey of the definition and nature of it. For this spirituall Christian joy, is a delicious motion of the minde, stirred up by the holy Ghost, from the presence and possession of Christ Iesus our Sovereigne God, dwelling in the soule by faith: whereby the heart is extraordinarily ravished and refreshed with a sweete, holy, unspeakeable delight. Now, saith he, if it be so; I must tell you, I finde and feele no such sensible grasping of *Iesus Christ*, in the armes of my faith, or assured possession of him, that I dare admit of this joy, or meddle with it.

But know that in the time of thy spirituall infancie, temptations, desertions, and other dampes and dejections of soule especially; let thy feeling and acknowledgement be what it will; thou dost most certainly enjoy the *Lord Iesus*, even *Math. 5. 5. ¶* by a sincere hunger and thirst after him, and his righteousnesse, and by thine upright hearts adhering and cleaving unto him, as thy onely and chiefest joy: and by consequent are upon good ground, and by true right interested to all that joy, which the blessed Spirit doth so importunately presse upon thee in so many places. Here refresh thy memory with the revise of my former distinction of assurance of *evidence*, and *adherence*.

4. What canst thou thinke upon, or what can possibly befall thee; out of which thou being turned unto God, and true of heart, mayest not collect matter of comfort, and by the mighty helpe of faith extract some joyfull meditation?

1. If thou survey thy graces, with which the free mercy of God hath glorified thy soule, thou shalt see in them a sacred heavenly sun-shine, which is able to illighten the darkest midnight of all thine outward miseries; to disperse and dissolve the blackest and most tempestuous clouds of temporall troubles. Thou shalt feele in them such an inexplicable excessive sweetnesse, which were the world above thee a Sea of bitternesse and gall, might turne it all into sugar. Thou shalt finde in them such an impregnable immortall vigour, that will most certainly uphold thy spirit unconquerably, at thy dying houre, and before that last dreadfull barre; when all impenitent wretches shall roare like wilde Bulls in a net full of the terrours of God, and cry upon the Hills and Rocks to hide them from his unquenchable wrath; which they shall never be able either to avoide or abide. Hence springs that abundant and unexhausted matter of joy, that *the joy of harvest of dividing great spoiles*, and that which is of such ravishing temper, that we think we are but in a dreame, is but a toy and trifle, a type and shadow to it; and which ever predominates and incomparably transcends all matter of mourning. 2. If thou looke out upon thine outward state; upon thy wife, children, friends, health, goods, good name, Orchards, Gardens, possessions, honours, or whatsoever thou hast attained, or dost enjoy with good conscience and sanctifiedly; thou art bound to rejoyce in them; as temporall tokens of Gods eternall love; notable encouragements to doe more nobly in his glorious service and comfortable additions to thine hope of heaven; but so, and in such order, that as thy cloathes first receive heat from thy body, before they can comfortably warme it: so some inward joy of reconciliation to the Creator, must first warme thine heart, before thou canst take any kindly comfort from the creatures. 3. Concerning crosses, afflictions, troubles persecutions;

Plal. 126. 1, 2.

Deut. 16. 11.
& 16. 15.
Math. 6. 33.

tions; which are wont to present themselves to the apprehension of carnall men with much horror; even in the very bitterness and extremity of them, if thou cast the illighted eye of thy soule upon such places and promises as these, 1 Cor. 10. 13. Heb. 13. 5. Rom. 8. 28. Heb. 12. 6: 2 Cor. 4. 17. Esay 63. 9. and the 43. 2. and then reflect upon thy afflicted selfe, thou mayst by the marvellous worke of faith, draw a great deale of joy from them. A patient submission unto, and fruitfull exercise under Gods visiting hand, is an unfallible demonstration that thou art a *sonne*, and not a *bastard*. Is there then not more sweetnesse in those afflictions, which are evident markes thou art in the right way to Heaven; then in worldly pleasures, which clearly remonstrate to thy conscience, that thou art passing towards Hell? Hence it was, that the Apostles rejoyced, being beaten, that they were counted worthy to suffer shame for the Name of Iesus: that Paul and Syllas sung in prison at midnight: that Ignatius cryed; Let Fire, Racks, Pullies, yea, all the torments of Hell come on mee so I may winne Christ. 4. Nay, even contumelies and contempt; reproaches and scorne from the world for thy profession, which naturally much nettles a noble spirit, do crowne thy head, and should fill thy heart with abundance of glory, blessednes and joy. If ye be reproched for the Name of Christ, happy are ye, saith Peter: for the Spirit of Glory and of God resteth upon you, 1 Pet. 4. 14. Blessed are ye, saith Christ himselfe, when men shall revile you, and persecute you, and shall say all manner of evill against you falsely for my sake; rejoyce, and be exceeding glad, Mat. 11. 12. Scurrilities and scoffes, all spitefull speeches, odious nick-names, lying imputations cast upon thee in this kinde, by tongues which cut like a sharpe raisor, are in their due estimate, and true account, as so many honorable badges (Let no cowardly Christian then decline them with wounding of his conscience) of thy Christian magnanimitie, and resolute standing on the Lords side; and at the Throne of Christ will be certainly reputed as cha-

a Duos filios habet homo, alterum castigat, alterum dimittit. Faciens namque malum, & non contemnitur a alio: mox ut se moverit, colaphis caditur, flagellatur. Unde ille dimittitur, & ille caditur nisi hunc casu hereditas servatur; ille autem dimissus exheredatus est? Vidit cum non habere spem, & dimittit cum ut faciat quod vult. Aug. in Psal. 91. b Si verbera, & vincula, quae omnium videntur tristissima, gaudere parium; quid nos alicui majorum malorum esse esse poterit? Chryost. in epist. ad Philip. Hom. 14. Religionis nostrae Apostoli habent gaudentes a conspectu Concilii; quoniam digni habitum sunt pro nomine Iesu contumeliam pati. Nullus ergo locus mortis esse debet: ubi tanta laetitia succedit. Aug. de conspectu. vi. c. 12. Tunc est flagella Deum, & causa Psal. 5. 2. a.

non gaudii sint occasiones, sed tristitia & mortis: nihil omnino flagella propter propter quam flagellabatur, gaudium eis pariebant. Chryost. Hom. 13, in Ocu.

racters

ractions of speciall honour, and remembrancers of thy worthy service, whereby thou shalt appeare more acceptable and amiable in the eyes of Almighty God, and all that glorious triumphant Church above. 5. If thou rightly temper, and well weigh even the sorest sorrow, and the very bleeding of thy heart for sinne; it should be so farre from damping the lightsonnesse of thy spirit, that it ought to open unto thee a well-spring of purest joy. For the penitent melting of our affections, and kindly mourning over Him, whom we have pierced with our sinnes, argues infallibly, and sweetly assures the present and sanctifying power of the holy Spirit. And what greater comfort, or sweete delight, than that which ariseth from a well grounded evidence, that the Fountaine of all comfort dwels in our soules? Such teares as burst out of a heart opprest with griefe for sinne, are like an Aprill showre, which though it wet a little, yet it begets a great deale of sweetenesse in the herbes, flowers, and fruits of the earth. As even in laughing the heart of the wicked is sorrowfull: so contrarily, even in such mourning, the heart of the true penitent is lightsome and comfortable. For habituall joy may not onely consist with actuall sorrow, and contrarily: but also even actuall joy with actuall sorrow. This is no strange thing in other cases; when wee see a good man persecuted for a good cause, stand to it nobly; wee grieve for his troubles, but rejoyce in his resolution & undauntednesse. As we ought then to grieve bitterly for our sinnes; so let us rejoyce immeasurably for such ingenuous grieving. Let us lament heartily over him, whom we have wounded with our abominable lusts; but let us also be infinitely glad at the very heart roote; that they are all pardoned by the powring out of his blood. Not the most exquisite quintessence and extraction of all manner of Musicke; Sets, or Consonces; vocation or instrumentall; can possibly convey so delicious a touch and relish to the outward eare of a man; as a certificate brought from the Throne of mercy by the blessed Spirit

Non est hoc
gaudium, luctui
illi contrarium.
Etenim ex illo
luctu nascitur
quoque hoc gaudium.
Qui namque
in malis suis
mala luget, &
conficitur, gaudebit.

Οπισθεν το
σοφιστην
Christi. in Epist.
ad Philip. Hom.

24.
Semper doleat poenitens, & de dolore gaudeat. *August. in vera & falsa panis. cap. 13.* Beati qui sic
lugetis, quia ridebitis in lachrymis, *Scal. Parad. cap. 5.*

sealed

sealed with Christs blood, to the bruised heart and grieved soule of an humble sinner, in the very depth of his sorrow. 6. If thou be troubled with temptations, and exercised even with varietie of them, heare the holy Ghost: *a Count it all joy when yee fall into divers temptations.* To let other particulars passe. From the very foulelt and most grievely suggestions of Satan; *b* thou mayst collect this common glorious comfort: That thou art none of his. For as hee is wont to keepe unconverted men in as merry a moode, and faire a calme of outward contentment, and inward securitie, as he can possibly; retiring and reserving his most fiery darts and hideous temptations, untill he have them at some dead lift, and unavoidable strait: so all that are broke out of his hellish prison, by the helpe of the holy Ghost, he ordinarily pursues with deadly rage, and all the powers of darkenesse. He hunts them in his fittest seasons like a Partridge in the Mountaines, with troubles without, and terrors within. The lesse peace thou hast therefore from him, the more pleasure mayst thou take in thine escape out of his clutches. The more restlessly hee follows thee with the fury and varietie of his temptations; the more sweetely and securely, if thou wilt give way to the counsell of the Prophets, and the worke of faith; mayst thou repose thy wearied soule upon the comfortable assurance of being certainly Gods.

5. Every one that hath part in Christs death, is bound in conscience, and bidden by the blessed Spirit to leade a most merry life, even to keepe a Feast; *c* a spirituall Holy-day, as it were from all servile terrors, slavish sadnesse, uncomforable dejections of spirit: *For even Christ our Passover is sacrificed for us, therefore let us keepe the Feast,* 1 Cor. 5. 7.

de manibus demonum evaserit. Dum aliquis est in carcere, unicum habet custodem, vel duos: si vero evaserit, omnes eum insequuntur. Sic dum aliquis captus est à Diabolo, non tantum cum demonibus persequuntur, quantum quum evaserit. Illos pulsare negligit, quos jure quieto possidere se sentit. Gregor. Cum timore debes esse, quando tibi bene est, neque te ad hoc parare quasi numquam tentaris. Si enim nunquam tentaris nunquam probaris. Nonne melius est tentari, & probari, quam non tentari, & non probari? August. in Psal. 144. c. E-πρωζευμα. Epulationis ergo presentem, us est. Nam cum dixisset, Epulemur, non quod Pascha esset, non quod Pentecoste, idcirco epulandum intellexerit; sed quod omne tempus exultationis tempus esset Christianis, propter collatorum beneficiorum excellentiam. Chrysost. in esp. 5. ad Cor.

a *Count it all joy when yee fall into divers temptations.* *b* *thou mayst collect this common glorious comfort: That thou art none of his.* *c* *a spirituall Holy-day, as it were from all servile terrors, slavish sadnesse, uncomforable dejections of spirit:*

b Cum cogitatio mala, horrenda, grossa, turpis, nefaria importandè occurrerit; non terreatur, aut estetur persona devota preparè nimium: neque cedat, se propter talem, à Deo relictum; etiam quantumcumque talis cogitatio blasphemia videatur esse contra Deum, honorem, aut contra fidem. Sed majorem fiduciam se pertinenti ad Deum inde accipiat. *c* *Græcè dicitur de se habendi, contra malas immasiones. Quidam putant se esse desertos à Deo, quia non daret eis quos tem à tentationibus, quin potius tentatio signum divini amoris sit. Mal implicatio tentationum signum est, quod aliquis*

The sweetnesse and excellency of this Feast, is notably set out and amplified by, 1. The beautifull garments wee put on and weare when we are admittted unto it: 2. The matter, and magnificent provision: 3. The musicke: 4. The franke and bountifull entertainment and plenty: 5. The extraordinary pompe and princelinesse.

1. For the first, meditate joyfully upon that rich attire, and those Royall attributes, glorifying and crowning Christs blessed Spouse, with most admirable and ravishing beauty, *Cant. 6. 10. Who is shee that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an army with Banners?* And know, that all the essentiall glory and fairenesse which is to be found in the whole Church, the *Woman clothed with the Sunne*; as that of justification and sanctification, &c. belongs to every member thereof, to every faithfull Christian.

Exel. 12. 1.

As the morning.] 1. The morning springs out of the greatest darkenesse; the night is most darke, as they say, a little before day: the illuminated soule arises out of the most darkesome and damned grave of ignorance and sinne. 2. The beauty of the morning is principally seene in her* ruddinesse: The soule that is newly delivered out of the horreur of Egyptian darkenesse, and hands of the hellish *Pharoah*, is all ruddy with passing thorow the red Sea of Christs blood; that is the ground upon which all its beauty and blessednesse is built. 2. The glory of the morning after its first peeping in the East, spreads fairer and fairer in all beauty and brightnesse, untill the mid-day, and full illustration of the World: Grace in the soule, after the first plantation, growes stronger and stronger, shines fairer and fairer, untill it set in the bottomlesse Ocean of endlessse Glory, See *Prov. 4. 18.*

o Hence it is, that
the Poets call it
"pallidus ortus"
i. e. The Rising
of the Morning.

Faire as the Moone] 1 The Moone receives all her light and lustre from the Sunne: all the graces, holinesse, inherent righteousnesse, shining in a sanctified soule, are the image and impressions of the Sunne of righteousness. 2. The Moone hath some spots in her face; but yet is a very beautifull creature by her borrowed light. The Christian is somewhat blacke with the remnants of originall corrupti-

on, and by reason of his unavoideable frailties and imperfections; but yet comely as the curtaines of Salomon, by the glory of his new-creation and gracious beames that shine upon his soule from the face of Christ. 3. The further the Moone is removed from the Sunne; the fairer she is, and fuller of light: The more an humble soule, upon sight of that Holy Majestie and purest eye, tenne thousand times brighter than the Sunne, which cannot looke on iniquitie; doth retire with lowliest thoughts into himselfe, to abhorre himselfe in dust and ashes, as most vile, and farre worthier to be throwne into the lowest dungeon of the kingdome of darkenesse, than to be honoured with the love and light of his countenance; is more^a beautifull and amiablenesse in the eyes of God.

Pure as the Sunne] The Moone shadowes our inherent fairenesse; the Sunne resembles and represents our imputed puritie: So that this Royall Robe, the Sonne of righteousnesse, the unspotted Justice of Iesus Christ, doth glorifie the soule: 1. With an entire unstained beautie: our inherent holinesse hath some spots and stains of imperfection like the Moone: but that imputed for our justification, is much more spotlesse and orient than the Sunne. 2. Universally; We are washed, as it were, from top to toe in the blood of Christ, and covered wholly with his perfect righteousness. 3. Constantly: The exercise of spirituall graces and sense of inward comfort, may sometimes ebbe and wane for a time; but the Robe of Christs Royall Justice once put on by the hand of Faith, is sure and the same for ever.

Terrible as an army with Banners.] Besides this rich and royall attire; all this abundance of spirituall fairenesse and beauty; wee are to put on also, lest hellish *Harpyes*, that may so speake, snatch away our delicious and divine dainties, that glistering Armour, thicke set with heavenly Pearles, described, *Ephes. 6*. The glorious splendour whereof is able to dazle the devils eyes, to daunt his courage, and^b drive him out of the field. For hee well knowes it to be tried, and of prooffe, worne by our Captaine *Christ Iesus*, who foild him by the sword of the Spirit, in the great combat in the Wil-

^a Tanto magis
que anima sic
pretiosior ante
oculos Dei,
quanto puz e-
more veritatis
despectior fuerit
ante oculos suos.
*Gregor. in cap. 18.
lib. cap. 20.*

^b Et quoniam de
hoc bello licet
tiam sumis tri-
umphare, suscip
hæc arma Pauli
& tanti hortatio-
ne ducis certam
presume victo-
riam. Hæc enim
si tu omnia instru-
menta possideas,
secure procedas
ad prælium spi-
rituale, nec pa-
vebis Diabolum
cum toto exercitu
suo.
*Aug. Epi. 142.
Ad Demostri-
dem.*

Rom. 16. 10.
 * 1st. 24. 23.
 b Out of the mi-
 or lights of the
 stars, caibunt
 soles 30 1. fustb
 Caplan. P. 1.
 Astral. cap. 4. pag.
 15. Vt in nul-
 lum numerum po-
 namur; aut yene-
 ris, aut Mercurii
 sydera; nec com-
 putemus Bellas
 novem, quas ob-
 scuras, aut quinq;
 quas rebeas ap-
 pellant; vel nebu-
 las, nullo etiam
 numero habea-
 mus infinitas ali-
 as, quæ sexto or-
 dine sunt impo-
 sitæ.

dernesse, *Matth. 4.* And it is that, by which the weakest Chri-
 stians shall shortly, by the blessing of the God of Peace * b. wife
 Satan under their feete.

The summe is; the heavenly attire of a sanctified soule, is
 farre fairer and more amiable than the exquisite concurrence
 of all earthly beauties and visible * glory. Were the light of
 all the staires above collected into Sunnes (which b Astrono-
 mers say would make many) and added unto that great bright
 Body, the Prince of all the lampes in heaven; nay, if besides;
 there were an accession of all the orient splendour of all the
 Pearles and Jewels, of all the Crystal, and glistering things in
 this lower world; and all compacted into one beautifull bo-
 dy, it would be but as a lump of darkenesse, to the glorie
 and fairenesse of a sanctified soule. For the beautie and ami-
 ablenesse of an holy soule, inflames the heart and affections
 of the Sonne of God, with an extraordinary pang of spiri-
 tuall fervent love, *Cant. 4. 9.* whereas not all the glory of
 the world, though represented to his eyes with the fairest
 lustre, and in the most refined forme, could move him ever a
 whit, *Matth. 4. 8, 9, 10.* Plato was wont to say, if mortall ver-
 rues could be seene with the outward eye; they would stirre
 up in the heart extraordinary flames of admiration and love :
 what unspeakeable ravishments then would Christian gra-
 ces enkindle, were they visible to the carnall eyes? They
 would be able to make Persecutors, Professours; to turne
 even Drunkards into Puritans, as they call them; the most
 sensuall Epicure, into a mortified Saint.

For the second: Let thy spirituall appetite feed merrily up-
 on that sweetest place, *Esay 25. 6.* And in this mountaine shall
 the Lord of Hosts, &c. Here is provided, as wee may see, a
 magnificent and glorious feast, composed of all marrow and
 fatnesse, of most refined and purified wines; which shadow
 unto us, spirituall delicacies, those golden dainties; dig'd
 out of the rich myne of the mystery of Christ; by the hand of
 Faith, in the Word, Sacraments, Prayer, Communion of
 Saints, solemne humiliations, sweet Soliloquies, solitary con-
 ferences with our God, feeling forethought of infinite joyes
 shorrow eternity, &c. Every circumstance breathes out no-
 thing but sweetnesse.

In this mountaine.] It is dressed in Mount Zion, *The perfection of beauty, The joy of the whole earth, The glory of all Lands*; which represents unto us, by way of shadow and type, the overflowing glory of the Christian Church; the very Heaven of all humane societies; our onely Sunne in this inferior world; which though so much maligned, yet were it removed, there would be a little hell upon earth; and nothing left but a darke Midnight of villany and horrore, for incarnate Devills to domineere in.

A feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wine on the lees well refined.] Hereby is intimated the matter of the Feast, and Royall provision, amplified with extraordinary *Emphases* of words, elegancy of phrase, and iteration of the same sense, with varietie of expression; which also argues its excellency. It is not enough to have said, of fat things, but there is added, of fat things full of marrow, and so proportionably of the wines; to intimate the most exquisite refined flower of all delicacies and dainties. The marrow of the fatnesse; as if a man should say, the spirit of the quintessence, the Diamond of the Ring, the sparkle of the Diamond, &c. And yet all this comes infinitely short of what the *holy Ghost* would shadow and shew unto us by the most sumptuous materials of earthly Feasts. But above all, that which makes the Feast most matchlesse, is the Feast-maker; *Iehovah*, is the founder and furnisher of it: The maker of heaven and of earth, makes it. The Poets describing men of most ambitious appetites after choicest dainties, say, that they rob all the Elements, to please their palates. The Master of the Feast, the ever-blessed *Iehovah*, tells us of his store and treasures this way, *Psalm* 50. 10. 11. *Every beast of the Forrest is mine, and the cattell upon a thousand hills, I know all the fowles of the mountaines, and the wilde beasts of the field are mine.* But all these being but onely matter of corporall food, are yet nothing to the spirituall sweetnesse of this heavenly Banquet. The secret and sacred delight of those divine dainties intended here by the *holy Ghost*, being unspeakable and glorious, doth infinitely transcend the possibility of all creatures to contribute, and the capacity of the largest na-

Interd gustus et
lascia per om-
nia querunt,
Numquam animo
pretis oblaque-
ban.

uall understanding to conceive. So must be construed, as a worthy Divine saies truely, that Text, *1 Cor. 2. Not of the joyes of heaven, which here the spiritz all man himselfe cannot tell what they shall be; but of the Gospels joy, of the Wike and Eatings ready prepared, and now revealed to the Believer by the Spirit.*

For the third. Heare the voyce of sweetnesse and peace, *Esay. 27. 2. Sing unto her: A Vineyard of red Wine. Sing* [sounds nothing but joy, light somenesse, and mirth: *Unto her*] the sexe of more amiableness, tendernesse, and love. *A Vineyard* Vineyards, Orchards, Gardens, and such inclosed Plots, are as it were, the flowers, starres, and Paradises of the earth. *Of Wine*] as though the Vine-trees of this Inclosure brought not forth the grosser and uncrushed Grapes; but more immediatly, the refined and pure blood of the Grape. *Red*] The most generous sparkling delicious Wine. A Vineyard is, as it were, the Diamond of the Ring; wine, the sparkle; red, the splendour of the sparkle: all excellencies, sweetnesse, transcendencies; where God opens and expresse his heart and love to his Church, or any of his Chosen.

For the fourth. Let thy faith peruse with enlarged Meditations, those precious passages of gracious invitation and bountifull entertainment, *Mat. 22. 3. 4. Esay 55. 1. 2. Prov. 2. 2, 3. Cant. 2. 3, 4. Thou shalt sucke and be satisfied even with the breasts of consolations.* Thy dearest and most glorious Mother, which is clothed with the Sunne, treads upon the Moone, and weares on her head, a Crowne of twelve Starres; shall sweetly and tenderly beare thee upon her sides, and dandle thee upon her knees, *Esa. 66. 11, 12.*

For the fifth. It is compared to a wedding Feast, and that of a Kings sonne; which is wont to be honoured and crowned with height and variety of all magnificence and Majestie; joy and triumph, mirth, and musicke. When an humbled soule is first made sure to the Sonne of God; the joyfull harmony of all good hearts that heare of it, and the triumphant *Hallelujahs* of the blessed Angels in heaven, concur in consort, as it were, of congratulation, for so happy a match; in gladnesse and joy for so holy a change. This first begins at thy

thy first betrothing; when thou receiving a Ring, as it were, beset with five precious stones: 1. Righteousnesse. 2. Judgement, 3. Loving kindenesse. 4. Mercies. 5. Faithfulnesse. It is afterward continued with many gracious passages of love and sweetest entertainments on both sides, even in this life; as appears in *Solomons* Spirituall Love-song. It shall at last be crowned with an everlasting Iubilee, and pleasures, moe than the Starres of the firmament in number: when the Lambe receives his wife into his neere and dearest embracements; even into full possession of the most blessed, never-ending Kingdome of heaven; bought for her full deerely, with his owne hearts blood. Then, our Feast of grace ends in the endlesse fruition of Glory. How merry then ought wee to bee in the meane time, who are admitted and enrighted to this gracious and glorious Feast? Of expressing which to the life, the finest fare and most exquisite delicates of all earthly feasts, come as farre short, as the dull earth comes short of the glistering heaven; a grosse mortall body of the preciousnesse of an everlasting soule: An inch of time, of the length of eternitie. For corporall dainties fit a fraile body for a span of time, with earthly foode, accompanied with a little poore vanishing delight of sense: But spirituall foode fills an immortall soule with heavenly *Manna*, out of the mystery of Christ, attended with purest joy, and sincerest pleasures through all eternitie.

6. As thou dost honour Gods Justice, in trembling at his threats, and throwing thy self into the dust, as extremely vile, and suell of hell under his mighty hand, and the piercing Majestie of his pure Word; representing cleerely unto thy conscience, and pressing terribly upon it, the hainousnesse of all thy lusts, iniquities, abominable provocations of the eyes of his glory and divine indignation flaming against them; so when thou findest and seelest thy heart truely wounded by the sword of the Spirit, with remorse and sorrow for thy sinnes, weary with the heavie weight and burthen of them, possessed with sincere hatred and lothing of every evill way; thou oughtest, and art bound in conscience, and by the commandement of the *Holy Ghost*; to glorifie Gods Truth

in his promises of Mercy, by throwing thy selfe into the blessed armes, and bleeding embracements of the Lord Iesus dying upon the Crosse, in whom they are all, *yea* and *Amen*, with much assurance and peace; with unspeakeable and glorious joy. And the rather, because the speciall season and onely opportunitie of thy magnifying and honouring the sweete influence of Gods dearest mercies, tender-heartednesse, and truth upon humble soules, through the precious promises of *life*, is in this life, In the world to come they shall all be accomplished upon thee to the utmost, and crowned with a cleere vision and full fruition of that ever-blessed and most glorious Majestie. Then faith for ever expires; and we see face to face.

These things being so, and most sure; let every true-hearted *Nathaniel* be heartily intreated, say, justly charged in the name of Iesus Christ, by the blessed Spirit, the fountaine of all comfort; as he will answer it at the glorious Throne of Mercy, erected in Heaven upon purpose to make him everlastingly merry, that hee henceforth most resolutely and for ever cast out of his conscience, sprinkled with the Blood of the Lambe, and out of the Kingdome of Christ, overflowing with Peace and Joy now comfortably established in his soule, those intruding usurping Tyrants; onely naturall Lords over naturall men: I meane, horrours of guiltinesse, false feares, slavish terrours, damps and droopings; all uncomfortable pensivenesse, dejections, and feare. And leaving such *Harpies* as these, and heart-eaters, onely to the grumbling and guilty consciences of all those that hate to be reformed, and Satans slaves, as their proper furies; let him with an holy violence against the devils cruell assaults and contradictions of his owne distrustfull heart, and with a cheerefull spirit, lay hold upon his just inheritance, and everlasting portion, purchased for him by the bitter and painefull sufferings of the Sonne of God; even floods and fresh successions of sweetest joyes, shed and showed downe continually from the Throne of Grace upon his upright heart, in great abundance; if hee will but onely vouchsafe to open the doore by the hand of faith, that the blef-

fed

fed beames of such lightfomnesse, and comfort, shining from the face of Christ, may come in. Let his soule, full fairely araied with its heavenly robes, to which, the beauty of the morning, brightnesse of Moone, and glory of the Sunne are but a shadow; and listning sweetly to that melodious Song, composed all of Peace and Joy, Pleasures, and Pardon of sinne, which the mercy of God makes in the care of its faith; fall to, and fill it selfe at the Wedding Feast of the Kings Sonne, with those ever-springing rivers of spirituall refreshing, out of the bottomlesse depth of Gods free love revealed in the mystery of Christ, by the ministry of the Word and Sacramentall grace; as with mirror and farnesse: Let it sucke abundantly, and be satisfied with the breasts of everlasting consolations, And sich he is incorporated into Iesus Christ, and upon all assayes hath the wings of faith in a readinesse, to outsoare the height of all humane miseries: Let a him for eyer stand like Mount Zion, inexpugnable, and unshaken with the most furious incursions of the floods and tempests of all worldly troubles, pressures, and persecutions. Set all those monstrous and most abhorred injections, filthy temptations, and fiery darts, pointed with the very malice of hell, ordinarily offered to the imagination of the best, be resolutely repelled by the shield of faith, and retorted as dung upon ths Tempters face. Let all ungodly oppositions from man or devill, or fearefull distrust be but as so many proud and swelling waves, dashing against a mighty Rocke, which the more boysterously they beate upon it, the more are they broken, and turned into a vaine foame and froth.

But to descend with thee more punctually, to some particulars: Tell mee truely, thou which hast given thy name to Christ in truth; what is it that troubles thee? what is it that still detaines thy heavenly heart, in the chaines and fetters of horroure and sadnesse; and lockes it up so long from the entrance & encouragement of spirituall lightfomnesse and joy? And if I be not able to confront and confound it, by some well-grounded counter-comfort and Antidote, out of the Oracle of truth; if I be not able to discover it to be a selfe-created

a Christianum & in hoc ab infidelibus differre oportet, ut omnia generosa feru: j & velut alacus se humanorum malorum impetu ferpitem exhibeat. Supra Petra n statum est iacob: Si enim tentationum unda elevata fuerint ad illius pedes non perverunt, hic omni calu incursu sublimior: firmatus est. Chryf. Hom. 2. ad pop. Antioch. Mat. 7. 15.

created crosse; and to dissolve it into an imaginary and groundlesse fancie, by the light of the Word; then walke heavily still. Onely beleve the Prophets, and thou shalt prosper. Thou must then be contented to be counselled by the faithfull Physicians of thy soule; who can shew unto *man his uprightnesse*, and are *instructed unto the Kingdome of heaven*; especially fetching all their prescriptions, receipts, and counter-poysons, out of the rich Treasure of the Booke of Life:

Thou must learne;

I. To put a difference betweene nullity of grace, and imperfection of grace. Many good soules desire sincerely that their hearts were broken in pieces, and bled at the root, for their many and hainous finnes; grieving much, that they can grieve no more: They hunger and thirst for Christs righteousnesse, more than for the wealth of the whole world; They groane mightily in spirit for Gods favour, pardon of sinne, power over their corruptions; ability to pray better, &c. But yet because they feele not that measure of sensible smart and anguish of heart in lamenting their former life, as they desire; because they have not their wished joy and peace in beleiving; because they cannot now pray as fervently and feelingly as they, perhaps, were formerly wont; not with that freedome and heartinesse as they would: In a word, because they are yet but *smoking flaxe*, and *bruised reedes* not full shining lampes, and strong Pillars in the House of God; they will needs have all to be naught. Whereby they (I will not belie the Spirit) but most unworthily deny, and in their conceits nullifie his already wonderfull glorious worke upon their soules; to their, I know not how great spirituall hurt and hinderance. For such intolerable unthankfulnesse may be justly punished, and paid home with longer detainement, upon the Racke of distrustfull slavish feare, and under the bondage of Legall errors. It is a speciall point then of spirituall wisdome, and of singular consequence for the soules quiet and welfare; to discerne weakenesse of grace from want of grace. *Christ Iesus* declaring in his heavenly Sermon who are blef-
sed

fed, doth not instance in the perfections, excellencies, and heights of Christianity; though all that are true of heart, sincerely pray for, and presse after them: but in the least and lowest degrees; lest the *smoking flaxe* should be quenched, and *bruised reedes* bee broken. Hee doth not say; Blessed are the strong in Faith; the full assured: Blessed are those that take on for their sinnes, as for their onely sonne, and for their first borne: but, *Blessed are they which doe hunger and thirst after righteousnesse: Blessed are the poore in spirit, &c.*

2. Not alwayes to make sense and feeling the Touchstone for the truth of thy spirituall state. A man in a swoone or a sleepe fees not his life, and yet is a living man. It is one thing to have grace, another to feele grace. One thing the life of faith, another the life of sense.

3. Not to disgrace thy owne graces, by casting thine eye too dejectedly upon other Christians perfections and precedencies. Let it not fare with thee in this case, as it doth with one gazing too much upon the Sunne; who looking downwards againe, can see just nothing, whereas before he cleerely discerned all colours about him. Look upon them for imitation and quickning, not for slavish dejection and self-blinding.

4. To acknowledge and expect, that heavenly graces, as Faith, &c. while they inhabite these earthly houses, ebbe and flow, waxe and wane, faint, and flourish; by reason of the combat betweene the Flesh and the Spirit, So that if a man should tell mee; that hee hath ever prayed alike, without temptation, or dampes, without any sense at any time of deadnesse or spirituall distempers; that hee hath ever beleevved alike, without those doubts and scruples, that faintnesse and feare, of which most Christians so much complaine; I durst confidently reply, that then he never either prayed acceptably, or beleevved livingly. The Fathers ^a truly resemble the state of the Church to the variable condition of the Moone; which sometimes shines more gloriously, sometimes not so: It is so also with every true member thereof, in respect of the exercise of grace, comfort in holy duties, sense

^a Luna ipsa, quæ propheticis oraculis species ecclesie figuratur, cum primum resurgens in mensuris arctis res nebris noctis absconditur: paulatimque cornua sua complectens, vel e regione Solis absolvens, claritate fulgoris immutat. Amb. Epist. lib. 1. c. 21. p. 32.

of Gods favour, spirituall feeling.

5. To beleve the Spirit of Truth, the Word of God, and voyce of Christ, before the father of lies, dictates of naturall distrust, and suggestions of flesh and blood. To which, methinks, thou shouldest be easily perswaded, and then all the mists of thy spirituall miseries would be quickly dispersed. It is a mighty worke, if not a great miracle, to get any softnesse at all, and true remorse for sinne, into the heart of a man; it is naturally so stony and impatient of grieffe; and the devill such a stirrer against it, so that the most are meere strangers unto it; yet for all that, when this penitent sorrow is once sincerely on foote in an afflicted soule; so endlessly and on every side are we prest, with the policies of Hell; it is too often too forward to feede upon teares still, and still too wilfull in refusing to be comforted. Satan then will be ready to say; Thou seest now, thy conscience being illightened, thy sinnes are so horrible and hainous, that they are too heavy a burden for thee to beare; there is no way with thee, but to sinke into horrour and despaire. But what saith *Christ*? Nay now is the season: *Come unto mee thus weary and heavy laden with thy sinne, and I will refresh thee.* Here now if thou wilt beleve the sweete voyce of Christ Iesus, rather than the murdering sophistry of Satan; if in good manners thou wilt come when thou art called; and not retire in a sinfull and cruell modesty, thou shalt be presently lightened. Yea but, saith the Tempter, thy heart hath beene so strangely hardened and soakt in sinne heretofore; now such an hellish cloud of darkenesse hath seized upon it; that there is no hope nor possibility. But what saith the Word? *Seeke him that maketh the seven Starres and Orion, and turneth the shadow of death into the morning.* It is hee alone that can most easily change the dismall midnight of thy present spirituall misery, into the glorious midday of sweetest peace, and lightfomesse of heart. Yea but, saith he further, thou hast lien long upon the Racke of guilty horrour; had much counsell, and beene under the hands of many spirituall Physitians; and yet no comfort comes. And what then? Heare what the *Spirit* of truth tels us: *Since the beginning of the world, men have not heard*

Mat. 11. 28.

Amos 5. 8.

heard nor perceived by the eare, neither hath the eye seen, O God besides thee, what Hee hath prepared for him that waiteth for him, *Esay* 64. 4. Waiting patiently for the Lords comming to comfort us, either in temporall or spirituall distresses; is a right pleasing and acceptable dutie, and service unto God, which he is wont to crowne with multiplied and overflowing refreshings, when he comes. See *Esay* 40. 31. Nay, and shouldst thou die in this state of waiting, if thy heart in the meane time sincerely hate all sinne, heartily thirst for the mercy of God in Christ; and resolve truly upon new universall obedience for the time to come; thou shalt be certainly saved; because the Holy Ghost saith, *Esay* 30. 18. *Blessed are all they that waite for him.*

למחכה לי
א
תכה
Expectans, quod
ad Heb. cap. 10.
reddat per 3
וּמַדְבִּירֵי,
quod patientem
expectationem
sonat, quæ dicitur
nus in malis.
Paguin.

6. That defects, distractions, failings in our spirituall exercises, and undertakings groaned under, grieved for, and striven against, by an upright heart; are so farre from nullifying grace, that they should not bereave us of peace of conscience, or interrupt our sweete communion and comfortable walking with our God.

7. Not to confine, undervalue, and extenuate the mercies of God, promises of life, the holy Spirits saving worke upon thy soule; and the present graces thou possessest in truth, &c.

These cautions premised, let us come to the examining and answering of some complaints and counterpleas against entertainement of comfort, which are wont to arise in troubled consciences, out of ignorance, and misconceit of the mercifull wayes of God, and the mystrie of his free love through Christ: and doe thou conceive, that proportionable soveraigne Antidotes and counter-comforts may be collected also in abundance out of Gods blessed Booke, against the rest; or any reply whatsoever.

And to begin with the first cries of a Christian in the pangs of his New birth.

I. A poore soule having wallowed long in vanity of villanies and vanities, of lust & licentiousnesse, is now by divine blessing;

blessing at this or the other Sermon stricke thorow by the
 Sword of the Spirit with penitent remorse; and his heart
 broken into peeces, by the hammer of the Law. In this
 depth of heaviest distresse, and bleeding case; hee casts
 his eyes upon *Iesus Christ* lifted up in the Ministerie as an
 Antitype to the brazen Serpent, for his comfortable bin-
 ding up, and everlasting cure. Those Messengers of God,
 who are able to declare *unto man his uprightnesse*, as-
 sure him in the Word of life and truth, and charge him in
 His name who was anointed by the Lord for that purpose,
 and appointed by the Father of mercies to comfort all *Mon-
 ners in Zion*; that now being truly cast downe under Gods
 mighty hand, thirsting for the blood of Christ, and sin-
 cerely resolving upon a new course for the time to come; He
 would turne his legall terrours, into Evangelicall weeping,
 joy; put on beauty for ashes, the garment of praise, for the
 spirit of heavinesse; *That hee might be called a Tree of righte-
 ousnesse, the planting of the Lord, that hee might be glorified.*
 Oh now, sayes he, out of the deepe sense of his bottomlesse
 vilenesse, The newes is too good to be true, to wit, that now
 the blessed Sonne of God, and all the precious, rich purcha-
 ses of his unvaluable passion should belong unto me, the
 sinfullst wretch that the earth beares, who have desperately
 spent my dayes and strength so long in the furious service of
 Satan; and mine owne sensuall lust, &c. whereupon he refuseth
 comfort, and chuses rather to sinke againe and languish un-
 der the horrors of guiltinesse and feare. Whereas hee should
 incomparably more honour and please the God of all com-
 fort, by trusting his mercy, sealing to his truth; then by un-
 reasonable suspecting his justice and power.

Iob 33. 23.

Ezay 61. 8. 2.

Verf. 3.

Here then he wofully failes and forgets himselfe in a di-
 strustfull under-prizing Gods incomprehensible greatnesse,
 Almighty mercy, unlimited liberalitie and freenesse of his
 love. He is in this case, not so much to consider, what is sic
 for him to receive, as convenient for the ability and bounty
 of so great and good a God, as the mighty Lord of Heaven
 and Earth to give; who, as I told you before upon other
 occasion, doth all things like Himselfe. If hee build, hee
 makes

makes a World. If hee be angry with the world,^s hee sends a flood over the face of the whole earth. If hee goes out with the Armies of the Saints, hee makes the Sunne stand still, the Starres to fight, the Seas to swallow up the most dreadfull *Armadoes*. If he love, the precious hearts blood of his owne Sonne is not too deare. If he deliver any man, He pulshim out of the hand of the Prince of darkenesse; and frees him from everlasting flames. If any become his Favourite through *Christs* meditation, Hee will make him a King, give him a Paradise, and set a Crowne of eternitie upon his head. Earthly Princes at their pleasures ennoble those they love, with Dukedomes, Marquesdomes, Earledomes. What then, doe you thinke, shall be done unto the man, whom the King of Heaven desires, and delights to honour? Let us then, I say, in such cases, consider not so much what is fit for us silly wormes to receive; as for so great a God to bestow. If wee can once bring hearts bruised and broken with the burden of our finnes, bleeding and weeping unto his *Mercy-seate*; Hee will thinke all the meritorious sufferings of his Sonne; all the promises in his Booke; all the comforts of his Spirit; all the pleasures in his Kingdome little enough for us. If we looke upon our selves, sinfull wretches, we might justly feare the extremest torments, fiercest flames, and lowest dungeon in hell, infinitely rather than expect a Kingdome. But Hee loves us freely, *Hos. 14. 4.* It is his pleasure to give us a Kingdome: *Feare not little flocke,* saith Christ; *for it is your Fathers good pleasure to give you the Kingdome,* *Luke 12. 32.* If it be the good pleasure of the King of Kings, to bestow a Kingdome upon a truly humbled soule, which he makes in the meane time his Royall Throne here upon Earth, *Esay 57. 15.* What can Man or Devill, or any distrustfull heart say against it? And why shouldst thou, being such an one, be so unmannerly and unthankfull, nay, so unnecessarily cruell to thine owne heavy heart, as not to open the everlasting doore of thy soule by the key of Faith, to let the King of glory, knocking with his hand of mercy, come in and crowne it with grace and glory, with comfort and everlasting peace?

I I. But alas, sayes he, my sinnes are moe than any mans.

Now

Now when I am searching into the sinke of them, I can finde neither banke nor bottome. Vnnumbred swarmes of grosse impieties and iniquities thorow my whole life; of abominable impurities and pollutions, which have continually defiled my minde, heart, and affections, armed with severall stings of terrour, doe so restlesly presse upon my wounded conscience, and oppresse it; that I cannot, I dare not thinke upon, or looke towards any comfort.

Omnia namque peccata illa peccata remittit, nec illi unquam impenabit, quasi sol essent, quot omnes simul homines commiserunt; si tamen ex animo doleat puré ad gloriam Dei, & ideo potissimum (sua illi iniquitates displicent, quod ea Deo displicere intelligit. *Lib. de consolator. Passi.*
 = Mat. 1. 28.

Let them be what they are, and adde thereunto all the finnes which have, are, and shall be committed by all the sonnes and daughters of *Adam* from the Creation, to the end of the World; excepting sinne against the holy Ghost; and yet in an heart truly humbled under them, heartily hating them all, comming with a sincere spirituall hunger at^r Christs Call to be disburdened of them; they can make no more resistance against the mercies of God, than a little sparke of fire against the mighty Sea, throwne into the midst of it; nay, infinitely lesse. For all these finnes would still be finite both in nature and number; but Gods mercies are every way infinite. Now betweene that which is finite, and that which is infinite, there is no proportion, and so no possibilitie of resistance. Whence it is, that the Prophet inviting his people to repentance, *Esay 55.7.* by assuring them of Gods sweete, mercifull and gracious disposition, lest any too fearefull and dejected spirit under-valuing Gods mercy, should thinke thus within it selfe: Be it so: yet alas, my finnes are so many, and such a sonne of *Belial* have I been, and so endlesly provoked the glory of his pure eye, that I can expect no mercy: the pollutions of my youth have been so prodigious and infectious, that I have no face to presse unto his Throne of Grace; &c. God himselfe doth there purposely prevent the objection, and speaking to our capacitie, which cannot comprehend infinity, replies to this sense: Oh say not so! Stay all such despitfull thoughts; doe not cast the incomprehensiblenesse of my mercy, in the narrow mould of thy finite shallow conceite: doe not so unworthily abridge and confine the unlimited and boundlesse compassion of the mighty Lord of Heaven and Earth: *For my thoughts, are not your thoughts,*
 neither

neither are your wayes my wayes : for as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts. Many a bruised reede would not exchange the comfort, which the weakest faith may extract out of this sweetest place, for all the Kingdomes of the earth. For he saith not, that his wayes and thoughts of knowledge and wisdom ; but his wayes and thoughts of mercy, are as farre above ours, as the Heavens are above the Earth : Indeed, as himselfe is above man, which is, infinitely. And take notice by the way, that the mercies of God doe exercise this infinite unresistable power onely in truly humbled beleiving soules ; heartily hating, and sincerely set against all sinne. I say so, lest any *impenitent* should prevent this precious point, or trample upon this Pearle. For as in such a soule no sinnes either for number or notoriousnesse, can possibly withstand, or stand before Gods infinite mercies : so not one drop of all those infinite mercies belongs unto any that goes on willingly and delightfully, hating to be reformed in any one knowne sinne, or that he might know, and wilfully forbears to be reformed. As the invaluable blood of Christ turnes the very scarlet sinnes of the truly broken beleiving heart into whitest snow, so it will never wash away the least sinfull staine, from the proud heart of any unhumbled Pharisee. Let none therefore that goes on still in his trespasses, take up any vaine confidence, or mis-grounded conclusion of false comfort from hence, by mis-conceiving thus : It is so, that the infinitenesse of Gods mercy cannot be resisted by the greatnesse, or multitude of sinnes, being ever finite both in their number and nature ? How is it possible then that I should misse of those infinite mercies ? Why may not I comfortably hope, that my sinnes also shall be swallowed up in that bottomlesse Sea ? I will tell thee why. As the power of God, though it be infinite, yet is limited by his will : so the mercies of God, though they be infinite, are regulated by his truth. He is able to make millions of Worlds moe, but yet we see, his Will was but to create one. His mercies transcend with immeasurable distance, the height of Heaven, and depth of Hell, and are indeed,

deed, as Himselfe, infinite: but his truth hath told us, that none shall have part in them, but those alone who repent and beleeve. Gods Truth revealed in his Word, must ever confine the current of his compassions, and is the touchstone to try and qualifie those, to whom his mercies belong. See then what kinde of people are partakers of Gods infinite mercies, by the testimony of that Word of Truth, by which wee must bee judged at the last Day, Prov. 28. 13. Luk. 4 18. Isa. 61. 1, 2, 3. Psal. 15. Ezek. 18. 21. Psal. 147. 3. Isa. 55. 7. Psal. 34 18. Salomon saith in the cited place; *He that confesseth and forsaketh his sinnes, shall have mercy.* How then can hee expect any mercy, who takes them not to heart, but lies in them still?

III. Of the pardonablenesse of my other sinnes, saith another, I could bee reasonably well perswaded; but alas, there is one above all the rest, which now upon discovery and remose, I finde to bee full of ranke and hellish poyson; of such a deepe and damnable die; to have strooke so desperately in the dayes of my lewdnesse, at the very face of God himselfe; and farre deepepier into the heart of *Iesum Christ*, then the speare that pierced him, bleeding upon the crosse; and thereupon at this present, stares in the eye of my newly awaked and wounded conscience, with such horreur and grieflinesse, that I feare me, divine justice will thinke it fitter, to have this most loathsome, inexpressible staine, rather at length fired out of my soule with everlasting flames; (if it were possible that eternall fire could expiate the sinfull staines of any impenitent damned soule) then to bee fairely washed away in the meane time with His blood, whom I so cruelly and cursedly pierced with it. Oh! this is it that lies now upon my heart like a mountaine of Lead, farre heavier then Heaven and Earth, and enchaines it with inexplicable rerrour to the dust and place of Dragons. This alone strings desperately; keepes me from Christ; and cuts me off from all hope of Heaven. I am afraid, my wilfull wallowing in it heretofore, hath so reprobated my minde, seared my conscience, and hardened my heart, that I shall never be able to repent with any hope of pardon.

And why so? Is this sinne of thine greater, then *Manasse's* familiaritie with wicked spirits? Then *Pauls* drinking up the blood of Saints? Then any of theirs in that blacke Bill, 1 Cor. 6 10, 11. who notwithstanding were afterward upon repentance washed, sanctified and justified in the name of the Lord Iesus, and by the Spirit of our God? Then *Eves* transgressions who opened the floodgate to all the finnes which shall be committed from the Creation to the end of the world, and to all those torments which shall flame in Hell throrow all eternitie? Then that horrible sinne of killing Christ Iesus? And yet the murderers of that Iust and holy One, upon their true compunction of heart, were saved by that precious blood, which they had cruelly spilt as water upon the ground. But be it what it will, a scarlet sinne, a crimson sinne, a crying sinne; and adde unto it Satans malicious aggravations, and all that horreur, which the dejectednesse of thy present afflicted spirit, and darkenesse of thy melancholike imagination can put upon it; yet *Pauls* precious Antidote Rom. 5. 20. holds triumphantly Sovereaigne as well against the hainousnesse of any one sinne, as the confluence of many, *Where sinne abounded, grace over-abounded.* It is indeed a very heavy case, and to be deplored even with teares of blood, that thou shouldst ever have so highly dishonoured thy gracious God, with such an horrible sinne in the dayes of thy vanitie, and thou oughtest rather chuse to be torne in peeces with wilde Horses, then commit it againe; yet if thy heart now truly wounded with horreur and hate of it, will but cleave to the truth and tender-heartednesse of Iesus Christ in his promises, and fall into his bleis'd and bleeding armes stretched out most lovingly to ease and refresh thee; as the hainousnesse of it hath abounded heretofore; His grace will now abound to the same^a proportion; and much more: Nay, I will shew thee a Pearle. In this case by accident, Gods mercies shall be extraordinarily honoured, in pardoning such a prodigious provocation, because they are thereby, as it were, put unto it, and their dearenesse, sweernesse, and infinitenesse improved to the greater height and excellencie;

capitulum v. 1.

a Non alitè: quàm si quis febricitantem, morbo non solum liberaret, sed & formosum efficeret, & validum & conspicuum; aut esurientem, non pasceret solum, sed & multorum consuetudinem; atque in maximè exheret principatum. *Chrysost. in cap. 5 ad Rom.*

· Magnitudo & redundantia gratia per peccatum abundans, sic magis conspicua. Quanto enim morbus est deploratur: tanto medicina vis, & praestantia fit evidentior. Sic quanto reatus peccatorum notitiorum est: & quae inde nos eripit, immensitas, est reddita illustrior. Par. c Tollens iniquitatem, peccatum & scelus. Sic enim exprimitur magnitudo clementiae: quod non levibus tantum delictis detentis, sed gravissimis quibusque sceleribus. *Catvin*
Now the Lord
breaketh asunder
the gates of
hell, that there is
no sin so hainous,
whether naturall
corruption, or out-
ward transgression,
or stiff-necked
presumption, but
upon repentance,
the mercy of God
is able & ready to
remit it. Hieron.

and is the blood of Christ made, as it were, more orient and illustrious; and the honour and preciousnesse of it advanced, by washing away such an hainous hellish spot. If we bring broken beleeving hearts towards his Mercy seate; it is the Lords Name to forgive all sorts of offences, *iniquitie, transgression, and sinne* Exod. 34 7. It is His Covenant to sprinkle cleane water upon us, that wee may be cleane, and to cleanse us *from all our filthinesse; and from all our Idols*, Ezek. 36. 25: even from dolatry, the highest villany against the Majestie of Heaven: So that a Papist, upon repentance may be saved! It is His promise not onely to pardon ordinary sinnes, but those also which be as scarlet, and red like crimson, Isa. 1. 18: It is His free compassion to caste all our sinnes into the depths of the sea, Mich 7. 19. Now the sea, by reason of his vastnesse can drowne as well Mountaines as Molehils: the boundlesse Ocean of Gods mercies can swallow up our mightiest sinnes as a cloud, Esa. 44. 22. Now the strength of the Summers Sunne is able to scatter the thickest Fog, as well as the thinnest Mist; nay, to drive away the darkest midnight: the unresistable heate of Gods free love shining thorow the Sunne of Righteousnesse upon a penitent soule, to dissolve to nothing the desperatest worke of darkenesse, and most horrible sinne farre more easily. But this mysterie of mercy, and miracle of

Gods free love, is a Jewell onely for truly humbled

soules, and the *sealed Fountaine*. Let no stranger

to the life of godlinesse meddle with it.

Let no Swine trample it under
his feete.

FINIS.



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