THE

# Saints Everlasting Rest:

OR, A

# TREATISE

Of the Blessed State of the SAINTS in their enjoyment of GOD in Glory.

Wherein is shewed its Excellency and Certainty; the Misery of those that lose it; the way to Attain it, and Assurance of it: and how to live in the continual delightfull Foretasts of it, by the help of Meditation.

Written for the Authors own use, in the time of his languishing, when God took him off from all Publike Imployment; and afterwards Preached in his weekly Lecture.

By *Richard Baxter*, Teacher of the Church of *Kederminster* in *Worcestershire*.

The fourth Edition.

*My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever,* Psal. 73. 26.

*If in this life only we have hope in Christ, we are of all men most miserable.* 1 Cor. 15. 19.

*Set your affections on things above, and not on things on the Earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* Col. 3. 2, 3, 4.

*Because I live ye shall live also.* John 14 19.

*London*, Printed for *Thomas Underhill*, and *Francis Tyton*, and are to be sold at the Blue-Anchor and Bible in *Pauls* Church-yard near the little North-door, and at the three Daggers in Fleetstreet, near the Inner-Temple gate, 1653.

July 7th.

MVSEVM
BRITAN
NICVM

# To my dearly beloved Friends, the Inhabitants of the Burrough and Forreign OF *KEDERMINSTER*, Both Magistrates and People.

My dear Friends,

*IF either I or my labors have any thing of publike use or Worth, it is wholly (though not onely) yours. And I am convinced by Providence, That it is the Will of God it should be so. This I clearly discerned in my first coming to you, in my former abode with you, and in the time of my forced absence from you. When I was separated by the miseries of the late unhappy war, I durst not fix in any other Congregation, but lived in a military unpleasing state, lest I should forestal my return to you, for whom I took my self reserved. The offers of greater worldly accommodations, with five times the means which I receive with you, was no temptation to me, once to question whether I should leave you: Your free invitation of my return, your obedience to my Doctrine, the strong affection which I have yet towards you above all people, and the general hearty return of Love, which I find from you, do all perswade me, that I was sent into this world especially for the service of your souls; And that even when I am dead, I might*

yet be a help to your salvation; the Lord hath forced me quite beside my own resolution, to write this Treatise, and leave it in your hands. It was far from my thoughts ever to have become thus publike, and burdened the world with any writings of mine: Therefore have I oft resisted the requests of my reverend Brethren and some Superiors, who might else have commanded much more at my hands. But see how God over-ruleth and crosseth our resolutions.

Being in my quarters far from home, cast into extream languishing (by the sudden loss of about a Gallon of blood, after many years foregoing weakness) and having no acquaintance about me, nor any Books, but my Bible, and living in continual expectation of death, I bent my thoughts on my Everlasting Rest: And because my memory through extream weakness was imperfect, I took my pen, and began to draw up my own funeral Sermon, or some helps for my own Meditations of Heaven, to sweeten both the rest of my life, and my death. In this condition, God was pleased to continue me about five moneths from home, where being able for nothing else, I went on with this work, which so lengthened to this, which here you see. It is no wonder therefore, if I be too abrupt in the beginning, seeing I then intended but the length of a Sermon or two: Much less may you wonder, if the whole be very imperfect, seeing it was written as it were, with one foot in the grave, by a man that was betwixt living and dead, that wanted strength of nature to quicken Invention or Affection, and had no Book but his Bible, while the chief part was finished nor had any minde of humane ornaments, if he had been furnished. But, O how sweet is this Providence now to my review! which so happily forced me to that work of Meditation, which I had formerly found so profitable to my soul! and shewed me more mercy in depriving me of other helps, then I was aware of! and hath caused my thoughts to feed on this Heavenly Subject, which hath more benefited me, then all the studies of my life.

And now, dear Friends, (such as it is, I here offer it you; and upon the bended knees of my soul, I offer up my thanks to the merciful God Who hath fetched up, both me and it, as from the grave, for your service: Who reversed the sentence of present death, which by the ablest Physitians was past upon me! who interrupted my publike labors for a time that he might force me to do you a more lasting service, which else I had never been like to have attempted! That God do I heartily bless and magnifie, Who hath rescued me from the many dangers of four yeers war,



war, and after so many tedious nights and daies, and so many doleful sights and tidings, hath returned me, and many of your selves, and reprived us till now to serve him in peace! And though men be ungratefull, and my bodie ruined beyond hope of recoverie, yet he hath made up all in the comforts I have in you. To the God of mercie, do I here offer my most hearty thanks, and pay the vows of acknowledgement which I oft made in my distress, who hath not rejected my praiers, which in my dolor I put up, * but hath by a wonder delivered me in the midst of my duties; and hath supported me this fourteen years in a languishing state, wherein I have scarce had a waking hour free from pain; Who hath above twenty several times delivered me, when I was near to death. And though he hath made me spend my days in groans and tears, and in a constant expectation of my change, yet hath he not wholly disabled me to his service; and hereby hath more effectually subdued my pride, and made this world contemptible to me, and forced my dull heart to more importunate requests, and occasioned more rare discoveries of his mercy, then ever I could have expected in a prosperous state. For ever blessed be the Lord, that hath not onely honoured me to be a Minister of his Gospel, but hath also set me over a people so willing to obey, and given me that success of my labours, which he hath denied to many more able and faithfull‖ Who hath kept you in the zealous practice of godliness, when so many grow negligent, or despise the Ordinances of God; Who hath kept you stable in his Truth, and saved you from the spirit of Giddiness, Levity, and Apostacy of this age: who hath preserved you from those scandals whereby others have so hainously wounded their profession; and hath given you to see the mischief of Separation and Divisions, and made you eminent for Unity and Peace, when almost all the Land is in a flame of contention, and so many, that We thought godly, are busily demolishing the Church, and striving in a zealous ignorance against the Lord. Beloved, though few

* He that would know my case, may see one almost like it in *Arriba Concil. de Gratia & Liber. Arbit. l.1.c.10.* but with this difference, *Arriba* was delivered once, and I many and many times. Doubtless God is much pleased with Endeavors for Pacification and Unity. *Vide c 7. §.6. in Matth.*

‖ *Nam cum gaudere in hoc omnes fratres oportet, tum in gaudio communis majoris est Episcopi portio. Ecclesiæ enim gloria Præpositi gloria est. Quantum dolemus ex illis quos tempestas inimica prostravit: tantum lætamur ex Vobis, quos Diabolus superare non potuit. Hortamur tamen per communem fidem, per pectoris nostri veram et ea vos & simplicem charitatem, ut adversarium prima hac congressione vicistis, gloriam Vestram fortè & perseverantiæ virtute teneatis. Adhuc in seculo sumus; adhuc in acie constituti, de vita nostra quotidè dimicamus; Danda opera est, ut post hæc initia, ad incrementa quoq; veniatis, & consummemini in vobis quod jam rudimentis fidei cœpistis. Parum adhuc adepti estis posse servare; Sicut & fides ipsa & nativitas salutaris, non accepta, sed custodita vivificat. Nec lation Consecutio, sed consummatio hominem Deo servat.* ut Joh. 5. 14 Cyprian. Epist. 7. ad Rogat. &c. page (*mihi*) 19.

*of you are rich, or great in the world, yet for this riches of mercy towards you, I must say, Ye are my Glory, my Crown, and my Joy: And for all these rare favors to my self and you, as I have oft promised to publish the praises of our Lord, so do I here set up this stone of remembrance and write upon it,* Glory to God in the highest: Hitherto hath the Lord helped us; My flesh and my heart failed, but God is the strength of my heart, and my portion for ever.

*But have all these Deliverances brought us to our Rest? No; We are as far yet from it as we are from Heaven. You are yet under oppression and troubles, and I am yet under consuming sickness: And feeling that I am like to be among you but a little while, and that my pained bodie is hastning to the dust: I shall here leave you my best advice for your immortal souls, and bequeath you this counsel as the legacie of a dying man, that you may here read it, and practise it, when I am taken from you: And I beseech you receive it as from one that you know doth unfeignedlie love you, and that regardeth no honors or happiness in this world, in comparison of the welfare and salvation of your souls: yea, receive it from me, as if I offered it you upon my knees, beseeching you for your souls sake, that you would not reject it, and beseeching the Lord to bless it to you; yea, as one that hath received authoritie from Christ to command you, I charge you in his name, as ever you will answer it, when we shall meet at judgement, and as you would not have me there be a witness against you, nor all my labors be charged against you to your condemnation, and the Lord Jesus your Judge to sentence you as rebellious, that you faithfullie and constantlie practise these ten Directions.*

1. *Labor to be men of Knowledge and sound understandings. A sound judgement is a most precious mercie, and much conduceth to the soundness of heart and life.* * *A weak judgement is easilie corrupted; and if it be once corrupt, the Will and conversation will quicklie follow. Your understandings are the inlet or entrance to the whole soul; and if you be weak there, your souls are like a Garison that hath open or ill-guarded Gates; and if the enemie be once let in there, the whole City will quicklie be his own. Ignorance is virtuallie everie error; therefore let the Bible be much in your hands and hearts; Remember what I taught you on* Deut. 6 6,7. *Read much the Writings of our old solid divines; such as* Perkins, Bolton, Dod, Sibbs, *especiallie Doctor* Preston.; *You may read an able Divine, when you cannot hear*

* *Male autem Vivitur, si de Deo non benè Creditur.* August. de Civit. lib. 5 cap. 10.



*hear one; especially, be sure you learn well the Principles of Religion. Begin with the Assemblies lesser Catechism, and then learn the greater; and next Master* Balls, *with the exposition; and then Doctor* Ames *his Marrow of Divinity (now Englished) or* Ushers. *If you see men fall on Controversies, before they understand these, never wonder if they are drowned in errors. I know your poverty and labors will not give you leave to read so much as others may do; but yet a willing mind will find some time, if it be when they should sleep, and especially it will spend the Lords day wholly in these things. O be not ignorant of God in the midst of such light! as if the matters of your salvation were less worth your study, then your trading in the world.*

2. *Do the utmost you can to get a faithful Minister, when I am taken from you; and be sure you acknowledge him your Teacher, Overseer and Ruler,* 1 Thes. 5.12,13. Acts 20.28. Heb. 13.7,17. *and learn of him, obey him, and submit to his doctrine (except he teach you any singular points, and then take the advice of other Ministers in trying it.) Expect not that he should humor you, and please your fancies, and say, and do as you would have him; that is meer Independency, for the people to rule themselves and their Rulers. If he be unable to Teach and Guide you, do not chuse him at first: if he be able, be ruled by him, even in things that to you are doubtful, except it be clear that he would turn you from the truth: if you know more then he, become poeachers your selves: if you do not, then quarrel not when you should learn; especially submit to his private oversight, as well as publike Teaching. It is but the least part of a Ministers work, which is done in the Pulpit:* Paul *taught them also from house to house, day and night with tears.* Acts 20. 20 31. *To go daily from one house to another, and see how you live, and examine how you profit, and direct you in the duties of your families, and in your preparation for death, is the great Work. Had not weakness confined me, and publike labors forbidden me, I should judge my self hainously guilty in neglecting this.* "*In the primitive times, "everie Church of so many souls as this Parish, had many Ministers, "whereof the ablest speakers did preach most in publike, and the rest "did the more of the less publike Work (which some mistake for meer "Ruling Elders.*) *But now Sacriledge and Covetousness will scarce bettereth it, belongeth to the Presbyters; and that which serveth, to the Deacons. (Here is no mention of any other office.) Stromat. lib. 7. initio.*

* *Clemens Alexand.* saith, In all Bodies there are two ranks; those that better them by superiority (and governing) and those that serve: As Parents and Children, Magistrates and Subjects, &c. And so in the Church, that part which

*leave*

*leave maintenance for one in a Church; which is it that hath brought us to a loss in the nature of Government.*

3. *Let all your Knowledge turn into Affection and Practice; keep open the passage between your heads, and your hearts, that every Truth may go to the quick. Spare not for anie pains in working out your salvation: Take heed of loitering, when your souls lie at the stake; Favor not your selves in anie sloathfull distemper: Laziness is the damnation of most that perish among us. God forbid you should be of the mad opinion of the World, that like not serving God so much, nor making so much ado to be saved: All these men will shortly be of another minde. Live now as you would wish you had done at death and judgement. Let no scorns dishearten you, nor differences of opinion be an offence to you: God, and Scripture, and Heaven, and the Way thither, are still the same. It will do you no good to be of the right Religion, if you be not zealous in the exercise of the Duties of that Religion. Read oft the fifth and sixt Chapters of the third part of this Book.*

4. *Be sure you make conscience of the great Duties that you are to perform in your families. Teach your Children and Servants the knowledge and fear of God: do it early and late, in season and out of season. Pray with them daily and fervently; remember* Daniels *example,* Dan.6. *and the command.* 1 Thes.5. 17. *Read the Scripture, and good Books to them; restrain them from sin: keep not a servant that will not learn, and be ruled. Neighbours, I charge you as you will shortly answer the contrary before the Lord your Judge, That there be never a familie among you that shall neglect these great Duties. If you cannot do what you should yet do what you can: especially, see that the Lords day be wholly spent in these exercises. To spend it in idleness, or sports, is to consecrate it to your flesh, and not to God, and far worse then to spend it in your Trades.*

5. *Beware of extreams in the controverted points of Religion When you avoid one Error, take heed you run not into another: specially if you be in heat of disputation or passion. As I have shewed you, I think, the true mean in the Doctrine of Justification and Redemption, so I had intended to have writ a peculiar Treatise with three Columns, shewing both extreams, and the truth in the middle, through the body of Divinity; but God takes me off. Especially beware of the Error of these times: Antinomianism comes from gross ignorance, and leads to gross wickedness; Socinians are scarce Christians; Arminianism is*



*is quite above your reach, and therefore not fit for your study in most points. The middle way which* Camero, Ludov. Crocius, Martinus, Amiraldus, Davenant, *with all the Divines of* Brittain *and* Brem *in the Synod of* Dort, *go, I think is neerest the Truth of any that I know Who have wrote on those points of Redemption and universal Grace. And for the points of Predestination, and the nature of the Divine Influx on the Will in the working of Grace, which are most hotly agitated, and where the heart of the controversie seems to lie, I think I had never yet the happiness to read, or speak with, the man that himself understood them; And those least, that are usually most confident. As for separation, the mischief of it lies not in the bare Error of Judgment; but in the unchristian, and Church-dissolving Division and Alienation which thence followeth; contrary to that Humility and Love which is the visible Character of Christians; and to that Oneness which is still in Scripture ascribed to the Visible Church. Alas, that Pride and Ignorance should have such power among Believers, that men cannot be of several Judgements in lesser points, but they must needs be also of several Churches! God will make us value Peace and Union a little more, before we shall taste of the Perfect Everlasting Peace and Union! Yea before we shall see the Blessing of Union in the Church. Wounding is a Dividing: Healing is a Re-uniting. A Building is of many stones or pieces orderly conjoyned; A Church is an aggregation of Individuals; An Association of Believers. What then is it to demolish, but to separate and disjoyn? And what is it to dissolve Churches, but to break their Association? to reduce them to Individuals? to cut them into shreds?* * *As for the Differences*

* Doubtless in *Cyprians* time every particular compleated Church was Guided and Ruled by a Socelty of Presbyters, having all Authority to Teach, the chief of whom was chosen constant Moderator and President, and called the Bishop; (and under these were the Deacons;) and both Presbyters and President ordained by others of the same office, & chosen or accepted by the people. So that then there was no Bishop over many Churches, but only the president to many Ministers in one Church: nor did they once claim a power over the officers of another Church. Nor was there such a thing as a Presbyter that was no Church-Governor, but meerly a Teacher. Nor such a thing (I think) as a Presbyter that had no Authority to Teach. Nor such a thing as a Church Ruled by the Vote of the People; *Salvo inter Collegas pacis & concordiæ vinculo* (there's the chief use of Synods) *quædam propria quæ apud se semel sunt usurpata* (quidam) *retinent. Qua in re, nec nos vim cuiquam facimus, aut legem damus; cum habeat in Ecclesiæ administratione voluntatis suæ arbitrium liberum unusquisque Præpositus, rationem actus sui Domino redditurus.* This was written to the Bishop of *Rome* (an undoubted Testimony against his usurped Power) by blessed *Cyprian Epist.* 72. *page* (*Edit. Goulartii*) 217. by the consent of a Synod. Yea in the ordination of their Church-Guides, (though the People cannot call them alone, without the Election and Ordination of other Church Guides, who are fittest to judge of their abilities) yet are the People also to judge of their lives, and no officer ordinarily to be put on them without their Consent, if the same *Cyprian* with a whole Synod were not mistaken. *Epist.* 68. *Plebs ipsa maxime habet potestatem*

*testem vel eligendi dignos sacerdotes, vel indignos recusandi.* Read the rest; which testimony I add, to shew I am far from running into extreams against Independency; And if they will read *Goulartius* notes, they shall see that they are more beholden to *Geneva* Presbyterians, then they are aware of. Yea *Pamelius* himself confesseth as much as I say. But let the People remember, that they Choose not Ministers whom they must Rule; but Church-Guides and Rulers whom God hath frequently charged them to obey, as Corporations choose Magistrates to Govern them, and not to be governed by them. Yet more plainly, *Cyprian in initio Concil. Carthag.* to 87. Bishops he saith; *Superest ut de hac re singuli quid sentiamus proferamus, neminem judicantes, aut à jure communionis aliquem si diversum senserit amoventes. Nec enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore collegas ad obsequendi necessitatem adigit, cum habeat omnis Episcopus pro licentia libertatis & potestatis suæ arbitrium proprium, tam & judicari ab alio non possit, quam nec ipse potest alterum judicare, Sed expectemus universi Judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem, & proponendi nos in ecclesiæ suæ Gubernatione, & de actu nostro Judicandi.* Can more be said against the Pope, or any Bishop of many Churches, or any that claim a Decisive Judgement of Doctrinal controversies? In *oper. Cypriani* (*Edit Pamel. & Goulart.*) *p.* 443. 444.

*ferences in way of Government between the Moderate Presbyterians, Independents, Episcopal and Erastain, I make no doubt but if mens spirits stood not at a greater distance then their Principles, they would quickly be united. But of all the four sorts, there are some that run so high in their Principles, that they run out of the hearing of Peace or Truth.* Will God never put it into the hearts of Rulers to call together some of the most Godly, Learned, Moderate and Peaceable of all four opinions (*not too many,*) to agree upon a way of union and accommodation! and not to cease till they have brought it to this Issue, [To come as neer together as they can possibly in their Principles: and where they cannot, yet to unite as far as may be in their Practice, though on different Principles; and where that cannot be, yet to agree on the most loving, peaceable course in the way of carrying on our different Practices;] That so (as *Rup. Meldenius* saith) [we may have Unity in things Necessary: Liberty in things Unnecessary, and Charity in all.] The Lord perswade those who have power, to this Pacificatory enterprize without Delay.

*For Anabaptism and Antinomianism, I have writ against them in two other books: (and more shall do against the latter, if God will.) But my Guilty friends are offended with me for what I have done. I dare not therefore be silent; as being the officer and embassador of Christ, and not of men. God spoke effectually against them by those Wondrous Monsters in New England. But Wonders are overlookt, where the heart is hardned, and God intends to get his Justice a Name. The*



*The fearful delusions that God hath formerly given them over to, and the horrid confusion which they have introduced where they have sprung, hath spoke fully against both these later Sects. The weeping eyes, the bleeding sides, the lacerated members of these Churches, the reproached Gospel, the disappointed Reformation, the hideous doctrines, and unheard of wickedness that hath followed them, the contemned Ordinances, the reproached slandered and ejected Ministers, the weak that are scandalized, the professors apostatized, the wicked hardned, and the open Enemies of the Gospel that now insult; all these do describe them more plainly to* England, *then Words can do; and cry loud in the ears of God and man. What will be the Answer, time will shew: But from* Rev. 2. 14, 15, 16, 20, 21, 22. &c. *we may probably conjecture.*

6. *Above all, see that you be followers of Peace and Unity, both in the Church, and among your selves. Remember what I taught you on* Heb 12.14. *He that is not a son of Peace, is not a son of God. All other sins destroy the Church Consequentially; but Division and Separation demolish it directly. Building the Church is but an orderly joyning of the materials; and what then is disjoyning but pulling down? Many Doctrinal differences must be tolerated in a Church. And why but for Unity and Peace? Therefore Disunion and Separation is utterly intolerable. Believe not those to be the Churches Friends that would cure and reform her by cutting her throat. Those that say, No truth must be concealed for Peace, have usually as little of the one as the other. Studie* Gal. 2. 2. Romans 14.1. &c. Acts 21.24,26. 1 Timothy 1.4. and 6.4. Titus 3.8,9. *I hope sad experience speaks this lesson to your very hearts, if I should say nothing. Do not your hearts bleed to look upon the state of* England? *and to think how few Towns or Cities there be (where is any forwardness in Religion) that are not cut into shreds and crumbled as to dust by Separations and divisions? To think what a Wound we have hereby given to the very Christian name? How we have hardned the ignorant? Confirmed the Papists? And are our selves become the scorn of our enemies, and the grief of our friends? And how many of our dearest, best esteemed Friends, are fallen to notorious Pride, or Impiety? yea some to be worse then open Infidels? These are Pillars of Salt; see that you remember them. You are yet eminent for your Unity Stedfastness and Godliness; hold fast that you have, that no man take your Crown from you. Temptations are now come neer your doors; yet many of you have gone through greater, and therefore I*

hope will scape through these: Yet least your temptation should grow stronger, let me warn you, That though of your own selves men should arise speaking perverse things, to draw disciples after them; Acts 20. 30. yea, though an Angel from Heaven should draw you to divisions, see that you follow him not. If there be erroneous practises in the Church, keep your selves innocent With moderation and peace: Do your best to reform them: and rather remove your dwellings, if you cannot live innocently, then rend the Church. It must be no small Error that must force a Separation. Justin a holy learned Martyr (In Dialog. cum Tryphone) (who was converted within thirty one yeers of Johns death, and wrote his first Apology within fifty one, and therefore it is like saw Johns days,) professeth, That if a Jew should keep the Ceremonial Law (so he did not perswade the Gentiles to it as necessary) yet if he acknowledge Christ, he judgeth that he may be saved, and he would embrace him, and have communion with him as a brother: And Paul would have him received that is weak in the faith, (and not unchurch whole Parishes of those that we know not, nor were ever brought to a just trial.) You know I never conformed to the use of Mystical Symbolical Rites my self, (but onely to the determination of Circumstantials necessary in genere,) and yet I ever loved a godly peaceable Conformist, better then a turbulent Non-Conformist. I yet differ from many in several Doctrines of greater moment then Baptism, &c. (|| As my Aphorisms of Justification

|| Of which I may say as famous Camero: Etsi non spumdebam fore ut omnibus arriderent, attamen nunquam veritus sum nonnullis piorum eo offenderentur, quasi is causam adversariorum juvaret. Nam nullus inde quicquam potuit exculpere quod causæ quam agebam obesset, & is sic institutus est, ut ubiq; sententiam adversarii non modo petat sed seriat etiam & jugulet. Quod si quis eum parum aptum & concinnum judicet, ego quidem certe id neq; indignor, neq; doleo, ut qui sciam probè quam sit æquum & rationi consentaneum ut sint in hoc genere libera hominum judicia. Tantum id peto (quod à bonis viris impetraturum me facilè confido, ne hic obruar præjudiciis, neu me quis nisi admonitum & vi veritatis victum, neq; cedentem tamen, existimet damnandum. Utinam me & vobis purgarim. Quod si cui vestrum ullius adhuc hæret scrupulus, mihi rem fecerit & pergratam & apprime utilem, si mecum volet aperte agere, mihiq; vel agnoscendi errorem ei vel tuendæ atq; illustrandæ veritatis copiam facere, prolatis rationibus ac testimoniis S. Scripturæ quibus vel cedere, si contra me faciunt, vel si minus, respondere queam. Camero in Epist. Responsi ad Theol. Leidens. operum fo. p. 710. vel ut Augustin. Sicut Lectorem meum nolo mihi esse deditum, ita correctorem nolo sibi. Ille me non amet amplius quam Catholicam fidem; iste se non amet amplius quam Catholicam veritatem. Sicut illi dico Noli meis litteris quasi scripturis canonicis inservire; Sed in illis & quod non credebas, cum invenieris incunctanter crede; in istis autem, quod certum non habebas, nisi certum intellexeris, noli firmiter retinere; Ita illi dico; Noli meas litteras extua opinione vel contentione, sed ex Divina lectione vel inconcussa ratione corrigere. Si quid in eis veri comprehenderis, existendo non est meum, at intelligendo & amando & tuum sit & meum. Si quid autem falsi conviceris, errando fuerit meum; Sed jam cavendo nec tuum sit nec meum. August. Procem. lib. 3. de Trinit. This is all I desire of the Readers of my writings: Hoc ergo me omnes observare vellem quod ergo te ipse servavi: ut quicquid improbandum putant in Scriptis meis, nec laudant subdolo pectore; nec ita reprehendant apud alios, ut taceant apud me. Augst. in Epist. ad Hieronym. inter opera Hieron. To. 3. (Edit. Amerbach.) 164.

cation



cation shew, Which I wrote to cut the unobserved Sinews of Antinomianism, and open the true Scripture Mean in that point, and Which I am more confirmed in the truth of now, then ever, by the weakness of all that I can yet hear against it;) and yet if I should zealously press my judgement on others, and seek to make a party for it, and disturb the Peace of the Church, and separate from my Brethren, I should fear lest I should prove a firebrand in Hell, for being a firebrand in the Church; And for all the interest I have in your Judgements and Affections, I here charge you, That if God should give me up to any factious Church-rending course (against which I daily pray) that you forsake me, and follow me not a step.

And for Peace with one another, follow it With all your might: If it be possible, as much as in you lieth, live peaceably With all men, Rom. 12, 18. (mark this.) When you feel any sparks of discontent in your breast, take them as kindled by the Devil from Hell, and take heed you cherish them not. If the flames begin to break forth in Censoriousness, Reproaches, and hard speeches of others, be as speedy and busie in quenching it, as if it were fire in the Thatch of your houses: For why should your houses be dearer to you then the Church, which is the house of God? or then your souls, which are the Temples of the Holy Ghost? If any heart-burnings arise, do not keep strange, but go together, and lovingly debate it, or pray together, that God would reconcile you; or refer the matter to your Minister, or others; and let not the Sun go down on your wrath. Hath God spoke more against any sin then unpeaceableness? If ye forgive not men their trespasses, neither will your heavenly Father forgive you (which made Ludovicus Crocius say, That this is the measure and essential property of the least degree of true Faith, Syntag. lib. 4. cap. 16.) If you love not each other, you are no Disciples of Christ; nay, if you love not your enemies, and bless not them that curse you, and pray not for them that hurt and persecute you, you are no Children of God. The wisdom from above, is first pure, then peaceable, gentle, easie to be intreated, &c. Jam. 3. 17. O remember that piercing example of Christ, who washed his Disciples feet, to teach us, that we must stoop as low to one another. Sure God doth not jest with you in all these plain Scriptures. I charge you in the Name of Christ, if you cannot have peace otherwise, That you suffer wrongs and reproaches, that you go and beg peace of those that should beg it of you, yea, that you beg it on your knees of the poorest beggar, rather then lose it. And remember Rom. 16. 17, 18.

*Above all, be sure you get down the pride of your hearts. Forget not all the Sermons I preached to you against this sin. No sin more natural, more common, or more deadly. A proud man is his own Idol; only from pride cometh contention. There is no living in peace with a proud person: Every disrespect will cast them into a Feaver of discontent. If once you grow wise in your own eyes, and love to be valued and preferred, and love those best that think highliest of you, and have secret heart-risings against any that disregard you, or have a low esteem of you, and cannot endure to be slighted, or spoke evil of, never take your selves for Christians, if this be your case. To be a true Christian without Humility, is as hard as to be a man without a Soul. O poor* England*! How low art thou brought by the Pride of Ignorant Zealots! Dear Friends! I can foretel you, without the gift of prophecy, That if any among you do fall from the Truth, mark which are the proudest, that cannot endure to be contradicted, and that vilifie others, and those will likely be they: And if ever you be broke in pieces, and ruined, Pride will be the Cause.*

*8. Be sure you keep the mastery over your flesh and senses. Few ever fall from God, but flesh-pleasing is the cause: Many think that by [flesh] the Scripture means only our in-dwelling sin, when alas, it is this sensitive appetite that it chargeth us to subdue. Nothing in the world damneth so many as flesh-pleasing, while men generally chuse it as their Happiness instead of God. O remember who hath said, If ye live after the flesh ye shall die; and, Make no provision for the flesh to satisfie its desires,* Rom:8.5,6,7.and 13,14. *Think of this when you are tempted to drunkenness, and gluttony and lustfulness, and worldliness; and when you fain would have your dwellings, and states more delightfull. You little think what a sin it is, even to please your flesh further then it tends to help you in the service of God*.*

*9. Make conscience of the great duty of reproving, and exhorting those about you: Make not your souls guilty of the oaths, ignorance, and ungodliness of others, by your silence. Admonish them lovingly and modestly; but be sure you do it, and that seriously. This is the first*

* *Fateor insitam esse nobis corporis nostri charitatem. Fateor nos hujus gerere tutelam; Nec nego indulgendum illi, serviendum nego. Multis enim serviet, qui corpori servit, qui pro illo nimium timet, qui ad illud omnia refert; sic gerere nos debemus, non tanquam propter corpus vivere debeamus, sed tanquam non possimus sine corpore. Hujus nos nimius amor timoribus inquietat, sollicitudinibus onerat, contumeliis objicit. Honestum ei vile est, cui Corpus nimis charum est. Agatur ejus diligentissima cura: ita tamen ut cum exigit ratio, cum dignitas, cum fides, metiendum in ignem sit.* Seneca, Epist. 14. p 543. Happy were many a Christian if they had learned this lesson which an Infidel teacheth them.

*step*



*step in Discipline. Expect not that your Minister should put any from the Sacrament, whom you have not thus admonished once and again. Punish not before due process.*

10. *Lastly, Be sure to maintain a constant delight in God, and a seriousness and spirituality in all his Worship. Think it not enough to delight in Duties, if you delight not in God: Judge not of your duties by the bulk and number, but by this sweetness. You are never stable Christians till you reach this. Never forget all those Sermons I preached to you on* Psal.37.4. *Give not way to a customary dulness in duty: Do every duty with all thy might: especially, be not slight in secret Prayer and Meditation; Lay not out the chief of your zeal upon externals, and opinions, and the smaller things of Religion. Let most of your daily work be upon your hearts: Be still suspitious of them: understand their mortal wickedness, and deceitfulness, and trust them not too far. Practise that great duty of daily watching; pray earnestly, That you be not led into temptation. Fear the beginings and appearances of sin. Beware lest Conscience once lose its tenderness. Make up every breach between God and your consciences betime Learn how to live the life of Faith, and keep fresh the sense of the love of Christ, and of your continual need of his Blood, Spirit, and Intercession: And how much you are beholden and engaged to him. Live in a constant readiness and expectation of death; and be sure to get acquainted with this Heavenly Conversation, which this Book is written to direct you in: which I commend to your use, hoping you will be at the pains to read it, as for your sakes I have been to write it; And I shall beg for you of the Lord, while I live on this Earth, That he will perswade your souls to this blessed Work, and that when death comes it may find you so imployed, that I may see your faces with joy at the Bar of Christ, and we may enter together into the Everlasting Rest.* Amen.

*Your most affectionate,*
*though unworthy Teacher.*

Kederminster,
Jan. 15.
1649.

Rich. Baxter.

BRITISH MUSEUM

To the Right Worshipfull

# Sir *Thomas Rous* Baronet, with the Lady *Jane Rous* his VVife.

Right Worshipfull,

THis First Part of this Treatise was written under your Roof, and therefore I present it not to you as a gift, but as your own: Not for your Protection, but for your Instruction and Direction: (for I never perceived you possessed with that evil spirit which maketh men hear their Teachers as their Servants, to censure their Doctrine, or be humored by them, rather then to learn.) Nor do I intend this Epistle for the publishing of your Vertues: You know to whose judgement you stand or fall: It is a small thing to be judged by mans judgement: If you be sentenced as Righteous at the Bar of Christ, and called by him the blessed of his Father: it matters not much, by what name or title you are here called. All Saints are low in their own esteem, and therefore thirst not to be highly esteemed by others: He that knows what Pride hath done in the World, and is now doing, and how close

*close that hainous sin doth cleave to all our Natures, will scarce take him for a friend who will bring fewel to the fire, nor that breath for amicable, which will blow the coal. Yet he that took so kindly a womans box of Oyntment, as to affix the History to his Gospel, that whereever it was read, that good Work might be remembred, hath warranted me by his example, to annex the mention of your Favours to this Treatise, which have many times far exceeded in cost that which* Judas *thought too good for his Lord. And common ingenuity commandeth me thankfully to acknowledge, That when you heard I was suddenly cast into extream weakness, you sent into several Counties to seek me in my quarters, and missing of me, sent again to fetch me to your house, where for many moneths I found an Hospital, a Physitian, a Nurse, and real Friends, and (which is more then all) daily and importunate Prayers for my recovery: and since I went from you, your kindnesses still following me in abundance: And all this for a man that was a stranger to you, whom you had never seen before, but among Souldiers, to burden you: And for one that had no witty insinuations for the extracting of your favors, nor impudency enough to return them in flatteries; yea, who had such obstructions betwixt his heart and his tongue, that he could scarce handsomly express the least part of his thankfulness; much less able to make you a requital. The best return I can make of your love, is in commending this Heavenly Duty to your Practice; wherein I must intreat you to be the more diligent and unwearyed, because as you may take more time for it then the poor can do, so have you far stronger temptations to divert you; it being extreamly difficult for those that have fulness of all things here, to place their happiness really in another life, and to set their hearts there, as the place of their Rest; which yet must be done by all that will be saved.*

*Study*



*Study* Luk. 12. 16. to 22. and 16. 19. 25. *Matth. 6. 21. How little comfort do all things in this world afford to a departing soul? My constant prayer for you to God shall be, That all things below may be below in your heart, and that you may throughly master and mortifie the desires of the flesh, and may daily live above in the Spirit, with the Father of Spirits, till you arrive among the perfected Spirits of the Just.*

Your much obliged Servant

Rich. Baxter.

---

A Pre-

# A Premonition.

CConcerning the Alterations and Additions in this ſecond Edition, I thought meet to give you this brief account. Though I could have found in my heart to have ſupplyed divers other defects through the Book, eſpecially in the beginning of the firſt and ſecond Part(where the effects of my weakneſs were moſt Evident,)yet becauſe the Stationer perſwaded me that it would be an offence to thoſe that had bought the firſt Edition, I forbear. Yet becauſe I knew no reaſon why any ſhould deny me leave to correct or amend my own work,eſpecially for once,I have made theſe neceſſary alterations and additions following. 1. I have corrected ſeveral paſſages (eſpecially in the beginning of the firſt and ſecond Part) which I found to be moſt liable to exception or miſinterpretation: And more I had done, would my friends have bin intreated to have informed me of what they diſliked. Alſo ſome paſſages I have more cleared that



that were offenſive bytouching on the late publike quarels,which I could have gladly blotted out to avoid diſtaſt, if Conſcience would have given leave.But he that will caſt by all books which contain anything diſagreeing from his judgement,ſhal read or profit by few in the world. 2. I have Added one Chapter (the ninth) in the ſecond part, which being promiſed in the begining, in the Method propounded,was forgotten.Alſo I have added the eleventh Chap.in the third part,containing a more exact enquiry into the nature of ſincerity, and the uſe of Marks: which I judged of neceſſity,as being of ſo great Concernment both to mens comforts and their ſafety: And I hope none will think it needleſs curioſity. Alſo a Preface I have added to the ſecond Part, but for Defence, and fuller explication of the doctrine there contained: wherein alſo I expect to be free from the cenſure of needleſs curioſity,with al thoſe that know how much of the Peace and welfare of our ſouls depends on the right apprehenſion of the Verity of the Scriptures.Laſtly, I have added many Marginal quotations,eſpecially of the Ancients: which though ſome may conceive to be uſeleſs,and others to be meerly for vain oſtentation;Yet I conceived uſeful,both for the ſweetneſs of the matter (concerning which I referr you to the peruſal: to me it ſeemed ſo in the Reading) as alſo to free my ſelf from the charge of ſingularity.

If any ſay, that I ſhould have prevented this by greater carefulneſs at the firſt. I anſw. 1. That which is paſt cannot be recalled: its well if it can be repented, and amended. 2. I wrote much of it in ſo exceeding debility of body,that it was more wonder that my underſtanding was not utterly diſabled. 3. And I was diſtant from home,where I had no Book but my Bible:

and

and therefore could not add the consent of Authors. If you say, There was no such haste, but I might have stayed till I had been better able and furnished; I answ. 1. Little Reason had I to expect to have survived till now, yea or two months longer. 2. Who knows not how little we are masters of our own, that knows the Interest of our Friends, who are oft importunate for that which others distast? which, though it be a poor excuse for doing evil, yet may sometime partly excuse the unseasonable doing of good. 3. I repent not my hast, though I do my imperfections: For God hath been pleased to give the Book such unexpected Acceptance, that I have reason enough to hope that the good it hath done this one year already, is greater then the hurt which the imperfections have done. 4 And I am so conscious of my own imperfections, that I know they will appear in all that I do; and therefore I doubt not, but there is still that which deserves Correction, and would be if I should amend it an hundred times. If great *Austin* so frequently and passionately confess so much by himself; who am I that I should hope of better? So much of this second Edition.

Concerning the Book it self, let me advertise you; that the first and last Part were all that I intended when I begun it; which I fitted meerly to my own Use; and therefore if you find some strains of self-application, you may excuse them. And for the second Part, it fell from my Pen besides my first intention; but was occasioned, partly by assaults that I had oft suffered in that point, and partly by my apprehensions of the exceeding necessity of it, and that to the main end which I intended in this Book. Who will set his heart on the *Goodness* of a thing, that is not certain of the *Truth*? or part with all his present Delights, till he is sure he may have



have better? And because I have onely in brief given you these Reasons which most prevailed with my self (having then no Authors by me) I wish you would read *Grotius* and the Lord *Du Plessis* of the Verity of Christian Religion (specially Chap. 25. 26. and last,) both which are translated into English. The third Part I last added; The four first Chapters for the use of secure and sensual sinners, if any of them should happen to read this book: The three last, for the Godly, to direct and comfort them in affliction, and specially to perswade them to the great duty of helping to save their brethrens souls: The seven middle Chapters for the use both of the Godly and the ungodly, as being of unspeakable concernment to all. So that all parts of this Book are not fitted to the same persons.

Some I hear blame me for being so tedious, and say, All this might have been in a lesser room. Such I would inform, that in thus doing I have more crossed my self then them, having naturally such a stile as because of brevity, is accused of obscurity: and had much ado to bring my self to this which they blame; and did obey my Reason in it against my disposition. For, as I thought my veiws of this Glory should not be short, nor my speeches too contracted, so I considered that I speak to plain unlearned men, that cannot find our meaning in too narrow a room, and that use to overlook the fulness of significant Words: As they must be long in Thinking, so we must be long in speaking, or else our words fall short of the mark, and dye before they can produce the desired Effect; So great is the distance betwixt these mens Ears and their Brains. Besides, I knew I am to speak to mens Affections which yet lie deep, and far more remote. How guilty I am my self,

ſelf let others judge; but ſure I *approve* not tautologies, or a tedious ſtile, or the heaping up of uſeleſs matter or words: nor can I chooſe but judge thoſe *Toſtatus'es* impudently proud, who think the world ſhould read no bodies works but theirs. Yet if the length of my diſcourſe do but occaſion the Readers longer thoughts on this ſo ſweet and needful a Subject, I ſhall ſcarce repent of my reprehended tediouſneſs. And I confeſs I never loved affectation, or too much induſtry about words, nor like the temper of them that do: May I ſpeak pertinently, plainly, piercingly and ſomewhat properly, I have enough. I judge as Judicious Dr. *Stoughton*, that [he is the beſt Preacher, that *Feels* what he ſpeaks, and then *Speaks* what he Feels.] I confeſs alſo that I had made the firſt and fourth Parts of this Book much longer, but that upon my return home (to my Books) I found in Mr. *Burroughs* (*Moſes* Choice) and others, the ſame things already abroad which I intended. And had I been at home when I begun this, or read ſo much on the like Subjects, as I have ſince done, I think I ſhould have left out all or moſt that I have written. Yet do I not repent it: for God that compelled me to it, knows how to make uſe of it. If this Apologie ſatisfie not, I offer the Plaintiffe theſe three motions to take his choice. 1. Either let it alone, and then it will do you no harm. 2. Or if you will needs read it, blame the Author and ſpare him not, ſo you will but entertain the Truth, and obey what you are convinced to be your duty. 3. Or ſet on the work and do it better, that Gods Church may yet have more help in ſo needfull a buſineſs. But no more of this. Were not the ſucceſs of my Labor more deſirable to me, then the maintenance of my eſteem, I ſhould think three long lines enough for Apology.

But



But the chief thing which I intend in this *Premonition*, is, to acquaint each Reader with the main deſign of this Book, and to beſeech him for his ſouls ſake, that he will uſe it accordingly. Thought the right Comforting of the ſoul is a matter of great moment, in life, and at death, and worth much more labor then I have here beſtowed; Yet the Ends which I intended are of far greater weight. Though I have heard many pious men ſay, [*Let us to ſtudy how to come to Heaven, and let others ſtudy how great the joyes are,*] yet have I found (by Reaſon and Experience, as well as Scripture) that it is not our Comfort only, but our ſtability, our Livelineſs in all Duties, our enduring Tribulation, our Honouring of God, the Vigor of our Love, Thankfulneſs, and all our Graces, yea the very Being of our Religion and Chriſtianity it ſelf, dependeth on the *Believing ſerious thoughts of our Reſt.* The end directeth to and in the means. It is the firſt thing Intended, to which all the Actions of our lives muſt * aym. Miſtake in this, and you are loſt forever: (except you rectifie your miſtake in time.) *To know what is indeed your End and Happineſs, and heartily to take it ſo to be*, is the very firſt ſtone in the Foundation of Religion. Moſt ſouls that periſh in the Chriſtian world, do periſh for want of being ſincere in this point. Men have learned in Books, that God is the chief Good, and only the Enjoyment of him in Heaven will make us happy: but their hearts do not unfeignedly Take him to be ſo. Moſt men take the preſent contentments of the Fleſh (conſiſting in Pleaſures, Profits and Honours) to be their happineſs indeed. This hath their very Hearts, while God hath the tongue and knee. This is ſeriouſly ſought after, while God is hypocritically complemented with. Heaven is heartleſly commended, while the World is eagerly purſued.

* *Gibieuf* ſaith that nothing is deſired properly at all but the ultimate end.

Christ is called master, while this Flesh bears all the sway. Only because they cannot chuse but know, that the World will shortly leave them in the Grave, and this Flesh which is so cherished must lie rotting in the dust: therefore they will allow God the leavings of the World, and Christ shall have all that the Flesh can spare; so far they will be Religious and Godly, least they should be thrust into Hell: And they look for Heaven as a reserve, when they can keep their worldly Happiness no longer. This is the self-deluding Religion of thousands. Reader, I pray God bring this close to thy Heart, that it may awake thee to a godly jealousie, to see that thy Heart deceive thee not in this one Point. O how many Professors of zeal in Religion, of much knowledge, and excellent tongues, and blameless conversations in other things, do yet so eagerly minde the World and the Flesh, and subtilly evade every danger, and distinguish themselves out of every duty that is very dear, or inconsistent with their worldly Happiness, that it is most Evident they never *Cordially took God for their Portion and Happiness!* When men lay not this Foundation in sincerity, they may build all their lives to little purpose, and the fall will be great when this sand deceives them. When they take this first Principle but as a Notion into the brain, and never laid it deep and close to the Heart, all their lives after are spent in Hypocrisie, and all their duties encrease their delusion: except God call them back again, to review their souls, and lay that Foundation which before they had neglected. Therefore is it said, That *to be Carnally minded is death*; And, *If ye mind or live after the flesh, ye shall die*: And that *the carnal mind is enmity to God*: And, *If any man love the World, the Love of the Father is not in him*: And it is so hard for Rich men to enter Heaven:

Rom. 8 5,6,7, 8, 13.
1 Joh. 2. 15.



Heaven: and you can scarce find any Saint in Scripture charged with covetousness, because it is as possible the Divels should be saved, as the man that finally takes up his chief Rest and happiness in any thing below God. And what is the cause of all this mischief, but that men do not seriously and frequently think, first of the certain Truth, and then of the sweet unconceivable excellencies that wait for them, if they will renounce the Vanities of the world, and cleave heartily to God in Jesus Christ? Besides, if men do not apprehend the excellency of this *Rest*, they cannot value Christ, or his blood that purchased it, and therefore cannot indeed be Christians. Nor is it once knowing what Heaven is that will serve the turn: If we have not a continual or frequent Taste of it in our souls, we shal live in continual danger of being overcome. When Temptations take you up into the Mountain, and shew you the Kingdoms and Glory of the world, and say, All this will I give thee: if then you have not a Greater and surer Glory in your view, what danger are you in? O that the nefarious miscarriages of professors of Piety in this age, did not witness it to our sorrow, and the shame of our profession! Not a day but the Devil will be casting thee a baite: either sports or mirth, or filthy Lusts, or the pleasing of thy Appetite in meats and drinks, or Reputation, or Rising in the world, or Fears of men, or some such thing: And if thou have been newly in the considerations of thy Rest with God, it will make thee trample upon them all: But if that be forgotten or undervalued, all is gone. Besides, what Life and Vigor will it maintain in all our Duties? How earnestly will that man pray, that Believingly and seriously apprehends what he prayeth for? How also will it fill the soul with Love, when men do every day view the face of

*Vid. excellent. Epist. Columbani Hiberni de præsentis vitæ vanitate, miseria, &c.* in Usserii Antiquitat. Veterum Epist. Hibern. Sylloge. pag. 7, 8,

Love it ſelf, and warm their Hearts in theſe heavenly contemplations? And if it were but to make our Religion delightfull to us, it would have greater uſe then the meer pleaſure of that Delight (as I have ſhewed in the Concluſion of the book) how cheerfully would men go on through Labor and ſuffering, if once they had that Delight in God, which a Heavenly life would afford? When Life and Joy, Seriouſneſs and Sweetneſs go together, it will make men Profitable, Victorious and perſevering Chriſtians. In a word, you can neither Live Safely, Profitably, Piouſly, Conſcionably or Comfortably, nor dye ſo, without *Believing ſerious Conſiderations of your Reſt.*

And now, Reader, what ever thou art, young or old, rich or poor, I intreat thee, and charge thee in the Name of thy Lord, (who will ſhortly call thee to a reckoning, and Judge thee to thy everlaſting unchangeable State,) that thou give not theſe things the reading only, and ſo diſmiſs them with a bare approval: but that thou ſet upon this work, and Take God in Chriſt for thy only Reſt, and ſet thy heart upon him above all. Jeſt not with God: do not only Talke of Heaven; but mind it, and ſeek it with all thy might; what greater buſineſs haſt thou to do? Dally no longer when thy ſalvation lies at the Stake. O turn off the world before it turn thee off. Forſake thy fleſhly pleaſures before they forſake thee, and thou find that God alſo hath forſaken thee. Wink at theſe withering Beauties: and ſhut thy mouth againſt theſe pleaſant Poiſons. Remember what they will all be to thee when thy friends are weeping over thee, and looking for thy winding ſheet; Nay, when God ſhall ſay, Give account of thy Stewardſhip, thou ſhalt be no longer Steward: Thou fool, this night ſhall they require thy ſoul; whoſe



whoſe then ſhall theſe things be? Lord! how do men think ſo careleſly of that day which they cannot chooſe but know is neer, and will make ſo great a change with them! Sure (ſaith Noble *Du Pleſsis*) if all the world were made for man, then man was made for more then the world. Hearken all you worldlings and fleſh pleaſers! The God of Heaven chargeth you upon your Allegiance to change your Pleaſures. He offereth you delights beſeeming men, yea the Joys of Angels, and commandeth you to renounce the Pleaſures of ſin, and Delights that only beſeem a Beaſt. Will you not take his offer? Take it now, leſt he never offer it you more. He commandeth you, as ever you will ſee his face in Glory to your Comfort, that now you turn your Thoughts ſeriouſly to him and to that Glory. Dare you deny, or neglect to obey? If you will not part with your merriments and Vanities for that which is infinitely better, be it now known to you, you ſhall ſhortly part with them for nothing, yea for Hell fire: And you ſhall leave them with Groans and horror ere long, if you will not leave them for God and Glory now. Spit out theſe venomous Fleſhly Pleaſures, man; come neer, and Taſte of the Heavenly Delights! What ſay you: Will you reſolve? Will you Covenant with God this day? and Do it? Do I ſpeak to a poſt that cannot feel? or to a beaſt that is uncapable of Heaven? Will you paſs over my words, as if they concerned you not? The great God that put this doctrine into your Bibles, and put this meſſage into my mouth, and bid me ſpeak it to thee in his Name, will one day ſpeak to thee ſo rowſingly himſelf as will make thine ears to tingle, and that rocky heart of thine to tremble, in deſpight of all thy ſecurity and ſtupidity. If thou have now ſinned away thy Fear and Feel-

*Epiſt.* before Verity of Chriſtian Religion.

ing, that thou takeſt a Sermon but for words of courſe, believe it, God will ſhortly bring thy Fear and thy Feeling again. It had need to be very Precious Liquor which the Drunkard ſhall then pay ſo dear for: and excellent content which the Luſtfull muſt ſo ſmart for: and great honors and riches, for which thou muſt loſe thy Hopes of Heaven. If thou hadſt never heard or read of theſe things, there were the more excuſe: But if when thou knoweſt of it, thou wilt needs run into the Fire, into the Fire ſhalt thou go: But when thou feeleſt the pain, thou ſhalt bethink thee of thy folly: and when Heaven is loſt, remember, thou mighteſt have had it: and that upon very reaſonable eaſie terms, if thou wouldeſt. Nothing but thy own wilfulneſs could have ſhut thee out. I have warned thee: Let God do his will.

And for you that Fear God, and have made him your Portion, your end and Reſt, and are the Heirs of this Kingdom: let me intreat you more frequently to look homeward and mind your Inheritance. Should we not think oft of the State that we muſt be in for ever? Do you not perceive that God tumbles you up and down the world, and croſſeth your deſires, to weary you out of it? That he ſetteth loose the winds to raiſe thoſe ſtorms that may make you long for the harbor, and may toſs you to his breſt? That he makes your deareſt friends afflict you, and thoſe that you took ſweet counſel with, and went up with to the houſe of God as companions, to be Scorpions to you, that ſo you might not have here a Reſting place for the ſole of your foot? O Learn Gods gracious meaning and look upwards. When others are roving after opinions, and running from Sect to Sect, and with contentions and vain janglings are fiering the Church of Chriſt, do you then retire



tire your ſelves from theſe Vanities to your God: Humbly converſe with him: and think believingly of your everlaſting converſe with him: and thus fire your ſouls with his raies of Love. For my own part, even when I am conſtrained (as Teachers oft are more then the people) to ſtudy Controverſies, though they be neceſſary, and in themſelves, about precious Truths, and though I proſper in my ſtudies, yet do I find moſt ſenſibly that they diſcompoſe my Spirit, and waſte my zeal, my Love, and Delight in God; even by the interruption and diverſion of my contemplations: So that I long to have done with them, that I may be more neer to God. Diſputings often lead to envyings and heart burnings, and thoſe to hating our Brethren, and that to open violence and bloodſhed even of the Saints, to perſecutions of Miniſters, and ſetting our ſelves againſt Chriſts apparent Intereſt for our own. But Heavenly Meditations calm the ſpirit, and by winning our ſouls to the Love of God, do not only cauſe us to Love our Brethren, but to Love them *in God*, which is the only right Love. And thus All men ſhall know that you are Chriſts true Diſciples, by your Loving one another. For he that Loveth, dwelleth in God, and God in him: When they that hate their Brethren are Murderers: and we know that no Murderer hath Eternal Life abiding in him. The living God, who is the Portion and Reſt of his Saints, make theſe our carnal minds ſo ſpiritual, and our Earthly hearts ſo Heavenly, that Loving him, and Delighting in him may be the work of our lives: And that neither I that write, nor you that read this Book, may ever be turned from this path of Life: leſt a promiſe being left us of entering into *Reſt*, we ſhould come ſhort of it through our own unbelief or Negligence.

Joh. 13. 34. 35. & 15. 12.

1 Joh. 3. 15. & 2. 9, 10, 11.

Heb. 4. 1.

*May* 17. 1651.

## The Contents of the First Part.

### CHAP. I.

THE Text explained. page 1,2,3
Qu. Doth this Rest remain to a determinate number of persons Elect? Or only to believers in general? p.4
Qu. Is it theirs onely in possibility, or in certainty? p.5
Chap. 2. The definition of Rest: And of this Rest. p.6
Qu. Whether to make the obtaining of Rest, and avoiding misery, the end of our duties, be not Legal, or Mercenary? Answered. p.8,9
Chap. 3. Twelve things which are presupposed to this Rest. p.13,&c.
Chap. 4. What this Rest containeth, 1. Cessation from all that motion which is the means to attain the end. p.23,24
2. Perfect freedom from all evil. p.25
3. The highest degree of personal Perfection. ibid.
4. Our neerest fruition of God, the chief Good. p.26
5. A sweet and constant action of all the powers in this fruition. p.31
As 1. Of the Senses and Tongue, and whole Body. p.32
2. Of the Soul. And 1. Understanding; As 1. Knowledge. p.33,34.
2. Memory. p.37
2. Affections. As by Love. p.39
2. By Joy. p.43
This Love and Joy will be mutual. p.45
Chap. 5. The four great antecedents, and preparatives to this Rest. p.48
1. The coming of Christ. p.49
2. Our Resurrection. p.55
3. Our justification in the great Judgement. p.62
4. Our solemn Coronation and inthroning. p.70
Chap. 6. This Rest tryed by nine Rules in Philosophy or Reason, and found by all to be the most excellent state in general. p.74
Chap. 7. The particular excellencies of this Rest. p.83
1. It is the fruit of Christs blood, and enjoyed with the purchaser. p.84

2. *It is freely given us.* p. 88
3. *It is the Saints peculiar.* p.95
4. *In associating with Angels, and perfect Saints.* p.97
5. *Yet its Joy's immediate from God.* p.102
6. *It will be a seasonable Rest.* p.106
7. *And a suitable Rest,* 1. *To our Natures.* 2. *Desires.* 3. *Necessities.* p.112
8. *A perfect Rest;* 1. *In the sincerity of it.* 2. *And universality.* p.116
1. *Of good enjoyed.* 2. *And of the evil we are freed from.* ibid.
*We shall Rest,* 1. *From sin, and that* 1. *Of the Understanding* p.117
2. *From sin of Will, Affection and Conversation.* p.120
2. *From suffering. Particularly* 1. *From all doubts of Gods love.* p.121
2. *From all sense of his displeasure.* p.122
3. *From all Satans Temptations.* p.123
4. *From temptations of the World and flesh.* p.125
5. *From Persecutions and abuses of the world.* p.128
6. *From our own divisions and dissentions.* p.131
7. *From participating in our brethrens sufferings.* p.138
8. *From all our own personal sufferings,* p.142
9. *From all the labour and trouble of duty.* p.145
10. *From the trouble of Gods absence.* p.146
9. *As it will be thus perfect, so Everlasting.* ibid.
Chap. 8. *The People of God described; The several parts of the description opened: and therein many Weighty controversies briefly touched: And lastly, the description applyed, by way of examination.* p.150. to 184

## The Contents of the Second Part.

A Preface, directed 1. To them that doubt of the Truth of Scripture. 2. To the Papists. 3. To the Orthodox; about the right way of asserting the Divine Authority of Scripture.

## CHAP. I.

THE *Certain truth of this Rest proved by Scripture.* p.185
Chap. 2. *Perswasions to study and preach the divine authority of Scripture.* p.192
Chap.



Chap. 3. *Certain distinctions concerning Scripture.* p.203
*Sixty Positions concerning Scriptures.* ibid.
Chap. 4. *The* 1. *Argument to prove Scripture the Word of God.* p.214
*That arguing from Miracles, testified by man, is no Popish resolving our faith into humane testimony.* p.234
*The excellency of this argument from Miracles.* p.236
*What the sin against the Holy Ghost is.* ibid.
*The necessity of using humane Testimony.* p.238
*The use of Church governours and Teachers, and how far they are to be obeyed.* p.240
*The excellent use of Antiquities for matter of fact.* p.241
Chap. 5. *The* 2 *Argument to prove Scripture Gods Word* p.243
Chap. 6. *The* 3. *Argument to prove Scripture Gods Word.* p.250
Chap. 7. *The* 4 *Argument to prove Scripture Gods Word.* p.267
*Of extraordinary Temptations.* p.269
*Of Apparitions.* p.270
*Of Satans possessing and tormenting mens bodies.* p.271
*Of Witches, and the devils compacts with them.* p.277
*The necessity of a written Word.* p.279
Chap 8. *This Rest remaineth to none but the People of God.* p.286
Chap. 9 *Reasons why our Rest must Remain till the Life to come, and not be enjoyed in this Life.* p.289
Chap. 10. *Whether separated Souls enjoy Rest before the Resurrection; Proved that they do in a great measure, by* 20. *Arguments.* p.298

## The Contents of the Third Part.

## CHAP. I.

THE *first Use. Shewing the unconceivable misery of the wicked in their loss of this Rest.* p.3
*The greatness of their loss.* 1. *They lose all the personal perfection of Soul and Body, which the Saints have.* p.7
2. *They lose God himself.* p.8
3. *They lose all those spiritual, delightfull affections by which the blessed do feed on God.* p.10
4. *They*

4. *They lose the society of Angels and Saints.* p.21
Chap.2. *The aggravations of the wickeds loss of Heaven.* p.14
1. *Their understandings will be cleared to know its worth.* p.15
2. *And also enlarged, to have deeper apprehensions of it.* p.17
3. *Conscience will fully apply it to themselves.* ibid.
4. *Their Affections will be more lively, and enlarged.* p.20
5. *Their memories strong to feed their torment.* p.21
*Ten things concerning their loss of this Rest, which it will for ever torment them to remember.* p.23, to 38.
Chap. 3. *Aggravations from the losses which accompany the loss of Rest.* p.39
1. *They shall lose their present presumptuous conceit of Gods favour to them, and of their part in Christ.* p.40
2. *They shall lose all their Hopes.* p.43
3. *They lose their present ease and peace.* p.51
4. *They shall lose all their carnal mirth.* p.55
5. *And all their sensual contentments and delights.* p.56
Chap. 4. *The greatness of the damneds torments opened.* p.59
*By eight aggravations of them.* to p.68
*The certain truth of these torments.* ibid.
*The intolerableness of this loss and torment discovered by ten questions.* p.74
Chap.5. *The second Use. Reproving the general neglect of this Rest, and exciting to the utmost diligence in seeking it.* p.82
1. *To the Worldly-minded, that cannot spare time.* p.83
2. *To the prophane, ungodly, presumptuous multitude.* p.86
3. *To lazy formal, self-deceiving Professors.* p.92
*And of these,* 1. *To the opinionative hypocrite.* ibid.
2. *And the worldly hypocrite.* p.94
4. *To the godly themselves, for their great negligence: Magistrates, Ministers, and People.* p.95
Chap 6. *An exhortation to the greatest seriousness in seeking Rest.* p.101
*Twenty lively rational considerations to quicken us up to the greatest diligence that is possible.* to p.102
*Ten more very quickning considerations.* p.118
*Ten more very quickening, by way of question.* p.122
*Ten more peculiar to the godly, to quicken them.* p.127

Chap.



Chap. 7. *The third Use. Perswading all men to try their title to this Rest and directing them in this tryal.* p.132
*Self-examination defined, and explained.* p.137
*The nature of Assurance, or certainty of Salvation opened: How much, and what the Spirit doth to the producing it: And what Scripture, what Knowledge, what Faith, what Holiness and Evidences, what Conscience or internal sense, and what Reason or Discourse do in this work.* p.140
*What the seal of the Spirit is? What the testimony of the Spirit? and what the testimony of Conscience?* p.144
*Against the common distinction of certainty of Evidence, and of adherence.* p.145
*That we are justified and beloved of God, is not properly to be believed; much less immediately, and by all men.* ibid.
*That assurance may be here attained, though not perfect Assurance.* p.147
*Hinderances that keep from examination;* 1. *Satan.* p.148
2. *Wicked men.* p.150
3. *Hinderances in our own hearts.* p.151
*Hinderance of Assurance in those that do examine.* p.153
Chap 8. *Further causes of want of Assurance among the most of the godly themselves.* p.155
1. *Weakness and small measure of grace.* p.156
2. *Looking more what they are, then what they should do to be better.* p.157
3. *Mistaking or confounding Assurance, and the joy of Assurance* p.159
4. *Ignorance of Gods way of conveying Assurance.* ibid
5. *Expecting a greater measure then God usually giveth here.* p.161
6. *Taking up comfort in the beginning on unsound or uncertain grounds, when yet perhaps they have better grounds and do not see them; and then when the weakness of their grounds appears, they cast away their comforts too, as if all were nought.* ibid.
7. *Imperfection of Reason, and natural parts.* p 16;
8. *The secret maintaining some known sin.* ibid.
9. *Growing lazy in the spiritual part of duty, and not keeping graces in constant action.* p.165
10. *Prevalency of Melancholy in the body.* p.168

Chap.

Chap. 9. *An Exhortation to examine our title to Rest.* p.170
*Several Motives.* to p.182
Chap. 10. *A direction how to manage the Work of Self-examination throughly, that it may succeed.* p.183
*Two marks whereby you may infallibly Judge.* p.189
Chap. 11. *A more exact enquiry into the nature of sincerity; and Direction concerning the use of Marks in self-examination; And discovery, How far a man may go, and not be saved.* p.194
Chap. 12. *The fourth Use. The Reasons of the Saints afflictions in this life.* p.250
*Some Considerations to help us to bear them joyfully, drawn from their reference to this Rest.* ibid.
*Some objections of the afflicted answered.* p.263
Chap. 13. *An exhortation to those that have got Assurance of this Rest, or title to it, to do all that possibly they can to help others to the like.* p.268
*Here is shewed* 1. *Wherein the duty doth consist.* p.271
*Directions are added for right performance.* p.274
*Besides the great duty of private exhortation, we must help them to enjoy, use and improve the publike Ordinances.* p.286
2. *The common hinderances of faithful endeavours to save mens souls.* p.293
*Some objections against this duty, answered.* p.300
*Motives to perswade all Christians to this duty.* p.303
Chap. 14. *An advice to some more especially to help others to this Rest; Prest largely on Ministers and Parents.* p.313
*And* 1. *To men of ability.* 2. *Or interest.* 3. *Physitians.* 4. *Rich men, and men of Command.* p.316
5. *To Ministers: Five means which they must use.* p.319
6. *To Parents and masters of Families. Several Considerations to urge them to the performance.* p.343
*Some of their objections answered.* p.358
*Directions to Parents for teaching their Children.* p.363
*The summe, or Fundamentals of Divinity, which Children and others must first be taught.* p.365
*Some further Directions, only named.* p.367

The



## The Contents of the Fourth Part.

### CHAP. I.

*Reproving our expectation of Rest on earth, With divers Reasons against it.* p.7
Chap. 2. *Reproving our lothness to die, and go to our rest.* p.22.
*The hainous aggravations of this sin.* p.23
*Considerations against it, and to make us willing; and objections answered.* p.32
Chap. 3. *A Directory for a heavenly life.* 1. *Reproof of our unheavenliness; and Exhortation to set our hearts above.* p.49
*Twelve moving considerations to heavenly-mindedness.* p.55
Chap. 4. *Seven great Hindrances of heavenliness to be avoided.* p.98
Chap. 5. *Ten general Helps to a heavenly life.* p.125
Chap 6. *The great duty of heavenly meditation described, and the Description explained.* p.145
Chap. 7. *Directions,* 1. *Concerning the fittest Time for this Meditation.* p.155
2. *Concerning the fittest Place.* p.171
3. *Concerning the preparation of the heart to it,* p.173
Chap. 8. *Of Consideration, and what power it hath to move the soul.* p.177
Chap. 9. *What faculties and affections must be acted in this Contemplation.* p.184
*By what objects, and considerations, and in what order.* ibid.
*More particularly,* 1. *The exercise of Judgement.* p.187
2. *The acting of Faith.* p.188
3. *The acting of Love.* p.191
4. *The acting of Desire.* p.196
5. *The acting of Hope.* p.199
6. *The acting of Courage, or holy Boldness and Resolution.* p.202
7. *The acting of Joy.* p.204
Chap. 10. *By what Actings of the soul to proceed to this work of heavenly Contemplation, beside Cogitation.* p.209
*As* 1. *Soliloquy —— Its parts and method.* p.210
2. *Speaking to God.* p.214

Chap.

Chap. 11. *Some advantages for raising and affecting the soul in its Meditations of heaven——In general, by making use of sense or sensitive things.* p. 216
*Particularly,* 1. *By raising strong suppositions from sense.* p. 219
2. *By comparing the objects of Sense, with the objects of Faith.* p. 221
*Twelve helps by comparison to be affected with the Ioys of Heaven.* p. 223
Chap. 12. *Direction how to manage and watch over the heart while we are in this work of Contemplation.* p. 243
Chap. 13. *An abstract, or brief summe of all, for the help of the weak.* p. 251
Chap. 14. *An example of the acting of Iudgement, Faith, Love, Ioy, and Desire by this duty of Heavenly Meditation.* p. 254
*The Conclusion, commending this duty, from its necessity and excellency.* p. 305



# THE SAINTS Everlasting REST.

## CHAP. I.

HEBREVVS 4. 9.

*There remaineth therefore a Rest to the people of God.*

### SECT. I.

IT was not only our interest in God, and actual fruition of him, which was lost in *Adams* Covenant-breaking fall; but all spiritual knowledg of him, and true disposition towards such a felicity. Man hath now a heart too suitable to his estate: A low state, and a low spirit. And (as some expound that of *Luk.* 18. 8.) when

§. 1. *Recedentes enim ab unius & veri Dei consideratione affectuque in illum unico, in varias jam & particulares corporis concupiscentias prolapsi sunt. Deinde ut solet fieri; cum in multa incidissent desideria, in eorum jam habitum sensim transiere, adeo ut deserere ipsa metuerent. Hinc jam & metus & voluptates in animam irrepsere: mortaliaque sapere incepit. Nolens enim concupiscentias relinquere, mortem metuit, ac separationem corporis horruit. Rursus eadem cupiens ut voti compos fieret, cædes exercere, atque jura violare didicit.*

*Abutens igitur infœlix anima corporalibus particulatim actionibus, corporisq; oblectata specie, ac voluptatem* Bonum *suum esse arbitrans, falsa ac seducta honesti nomine abusa est: ipsum,* Verum Bonum Voluptatem *esse putavit. Voluptatis igitur amore detenta, variis hæc modis operari cœpit. Athanasius l. 1. cont.* Gent. translat.

* *Lege de hoc Epistolam Hieronymi ad Dardanum. To. 4. fol. (edit. Amerbach) 28, 29, 30. ubi etiam de Authoritate hujus Epist. ad Hebr. & modo Canonem discernendi.*

the son of God com[illegible]with Recovering grace, and discoveries and tenders of a spi[illegible]al and eternal happiness and Glory, he finds not faith in man to believe it. But as the poor man that would not believe that any one man had such a sum as an hundred pound, it was so far above what he possessed: So man will hardly now believe, that there is such a Happiness as once he had, much less as Christ hath now procured. When God would give the *Israelites* his Sabbaths of Rest, in a Land of Rest, he had more ado to make them believe it, then to overcome their enemies, and procure it for them: And when they had it, only as a small intimation and earnest of a more incomparably glorious Rest through Christ, they stick there, and will yet believe no more then they do possess, but sit down and say, as the Glutton at the feast, *sure there's no other Heaven but this.* Or if they do expect more by the Messiah, it is onely the increase of their earthly felicity. The Apostle bestows most of this Epistle against this distemper, and clearly and largely proves unto them, That it's the end of all ceremonies and Shadows, to direct them to Jesus Christ the Substance; and that the Rest of Sabbaths* and *Canaan*, should teach them to look for a further Rest, which indeed is their happiness. My Text is his Conclusion after divers arguments to that end; a Conclusion so usefull to a believer, as containing the ground of all his comforts, the end of all his duty and sufferings, the life and sum of all Gospel promises, and Christian priviledges, that you may easily be satisfied why I have made it the subject of my present Discourse. What more welcome to men, under personal afflictions, tiring duty, successions of sufferings, then Rest? What more welcome news to men under publick calamities, unpleasing employments, plundering losses, sad tydings, &c. (which is the common case) then this of Rest? Hearers, I pray God your attentions, intention of spirit, entertainment, and improvement of it, be but half answerable to the verity, necessity, and excellency of this subject, and then you will have caule to bless *God*, while you live, that ever you heard it, as I have that ever I studied it.

SECT.



## SECT. II.

§. 2.

THe Text is, as you may see, the Apostles Assertion in an entire proposition, with the concluding Illative; The Subject is Rest; The Predicate, It yet remains to the people of *God*. Its requisite we say somewhat briefly; 1. For Explication of the terms. 2. Of the Subject of them.

*Therefore*] *i. e.* It clearly follows from the former Argument. [*There remains*] 1. In order of speaking; As the consequence follows the Antecedent, or the Conclusion the Premises; So there Remains a Rest, or it remains that there is another Rest. 2. But rather in order of being: As the bargain remains after the earnest, the performance after the promise, the Anti-type after the Type, and the ultimate end after all the means: so there remains a Rest: [*To the People of God*] *God* hath a two-fold people within the Church: One his only by a common vocation *, by an external acceptation of Christ, and covenanting, sanctified by the blood of the Covenant so far as to be separated from the open enemies of Christ, and all without the Church, therefore not to be accounted common and unclean in the sense as Jews and Pagans are, but holy, and Saints in a larger sense, as the Nation of the Jews, and all Proselyted Gentiles were holy before Christs coming: These are called Branches in Christ not bearing fruit, and shall be cut off, &c. for they are in the Church, and in him, by the foresaid profession, and external Covenant, but no further. There are in his Kingdom things that offend, and men that work iniquity, which the Angels at the last day shall gather out, and cast into the Lake of fire: There are fishes good and bad in his net, and tares with wheat in his field: The son of perdition is one of those given to Christ by the Father, though not as the Rest; these be not the people of God my Text speaks of. 2. But God hath a Peculiar People, that are his by special vocation, cordial acceptation of Christ, internal, sincere covenanting, sanctified by the blood of the Covenant, and Spirit of Grace, so far as not onely to be separated from open Infidels, but from all unregenerate Christians, being Branches in Christ bearing fruit; and for these remains the Rest in my Text.

1. To be Gods people by a forced Subjection, *i. e.* under his dominion, is common to all persons, even open enemies, yea Devils; this yields not comfort.

*De Sabbato spirituali per Sabbatum antiquum figuratum, vide S. Macarium in Homil. 35. pag. (mihi) 434.*

* Heb. 10.30. Micah 2. 8. 2 Pet. 2.20. John 2.23. Heb. 6.4,5,6. Heb. 10,29,30.

John 15. 2,6.

Mat. 13.41.

John 17. 12.

*Lege Zuinglii fidei Ration. ad Carol. 5. pag. 540. Tomi secundi De Eccl.*

2. To be his by a verbal Covenant and profession, and external Call, is common to all in, and of the visible Church, even Traytors, and secret enemies; yet hath this many priviledges, as the external seals, means of grace, common mercies, but no interest in this Rest.

3. But to be his by election, union with Christ, and special interest (as before mentioned) is the peculiar property of those that shall have this Rest.

## SECT. III.

§. 3. *Quid est præscientia, nisi scientia futurorum? Quid autem Futurum est Deo, qui omnia supergreditur tempora? si enim res ipsas in scientia habet, non sunt ei futuræ, sed præsentes: Ac per hoc non jam præscientia, sed tantum scientia dici potest.* Augustin. lib. 2. ad Simplician. q. 2. *Cavendum est ne falsa quadam imaginatione, actum voluntatis Divinæ quasi præteritum cogitemus* Scotus in 1. dist. 40.

*Quest.* BUt is it to a determinate number of persons by name, or only to a people thus and thus qualified, *viz.* Persevering Believers, without determining by Name who they are?

*Answ.* I purpose in this Discourse to omit controversies; only in a word, thus: 1. It is promised only to persevering Believers, and not to any particular persons by name. 2. It is purposed with all the conditions of it, and means to it, to a determinate Number, called the Elect, and known by name; which evidently followeth these plain Propositions.

1. There's few will deny, that God foreknows from eternity who these are, and shall be, numerically, personally, by name.

2. To purpose it only to such, and to know that only these will be such, is in effect to purpose it only to these.

3. Especially, if we know, how little Knowledge and Purpose in God do differ.

4. However, we must not make his knowledge active, and his purpose idle; much less to contradict each other, as it must be, if from eternity he purposed salvation alike to all, and yet from eternity knew that only such and such should receive it.

5. To purpose all persevering Believers to salvation, and not to purpose faith and perseverance absolutely to any particular persons, is to purpose salvation absolutely to none at all. Yet I know much more is necessary to be said to make this plain, which I purpose not (at least here) to meddle with.

SECT.



## SECT. IV.

*Quest.* TO] Is it to the people of God upon certainty, or only upon possibility?

*Answ.* If only possible, it cannot thus be called theirs.

1. While they are only elect, not called, it is certain to them (we speak of a certainty of the object) by Divine purpose; for they are ordained to eternal life first, and therefore believe; and not first believe, and therefore elected.

2. When they are called according to his purpose, then it is certain to them by a certainty of promise also, as sure as if they were named in that promise; for the promise is to Believers, which they may (though but imperfectly) know themselves to be; and though it be yet upon condition of overcoming, and abiding in Christ, and enduring to the end, yet that condition being absolutely promised, it still remaineth absolutely certain upon promise: And indeed, if Glory be ours only upon a condition, which condition depends chiefly on our own wills, it were cold comfort to those that know what mans will is, and how certainly we should play the Prodigals with this, as we did with our first stock. But I have hitherto understood, that, in the behalf of the Elect, Christ is resolved, and hath undertaken, for the working and finishing of their faith, and the full effecting his peoples salvation: and not only gives us a (feigned) sufficient grace, not effectual, leaving it to our wills to make it effectual, as some think. So that though still the Promise of our Justification and salvation be Conditional, yet God having manifested his purpose of enabling us to fulfill those conditions, he doth thereby shew us a Certainty of our salvation both in his Promise and his Purpose. Though Gods Eternal Purpose give us no Right to the benefit: (whatsoever some lately say to the contrary: it being the proper work of Gods Law, or Covenants to confer Right or Due;) yet the Event or Futurition of it is made Certain by Gods unchangable Decree: His eternal Willing it being the first and infallible cause that in time it is accomplished, or produced.

§. 4. 1. Theirs by Purpose before conversion. Acts 10.48.

2. Theirs in Law title or by promise after conversion. *Quum æquilibrium illud hoc unum præstat, juxta Arminium, ut reddat salutem hominum vere contingentem, & libratam in ancipiti, ipse vero tantam impense affectâsse dicendus est qui vult esse collocatam in loco tam lubrico, ac veluti tenui filo pendentem, adeo ut vel leviissimo momento impellitur ad perniciem?* Amyral. Defens. doct. Calvini, pag. 115.

# CHAP. II.

## This Rest Defined.

### SECT. I.

§. 1. NOw let us see 1. What this Rest is. 2. What these people of God, and why so called. 3. The truth of this from other Scripture Arguments. 4. Why this Rest must yet Remain. 5. Why only to this people of God. 6. What use to make of it.

1. And though the sense of the Text includes in the word *Rest*, all that ease and safety which a Soul, wearied with the burthen of sin and suffering, and pursued by Law, Wrath, and Conscience, hath with Christ in this life; the Rest of Grace: yet because it chiefly intends the Rest of eternal Glory, as the end and main part, I shall therefore confine my Discourse to this last.

‖ I doubt not but the holy Ghost by this Sabbatism, or Rest, intends the whole estate of Reconciliation, Peace, and Happiness purchased by Christ: but because that fulness and perfection in Glory is the chiefest part, in comparison whereof the beginning in this life is very small, I may very well extend the Text to that which it self intends as the principal part; but I exclude not the beginnings here, though I purpose not the handling of them.

### *DEFINITION.*

*Definit.* REst is [The end and perfection of motion.] The Saints Rest here in Question is [The most happy estate of a Christian having obtained the end of his course] Or, [It is the perfect endless fruition of God by the perfected Saints according to the measure of their Capacity, to which their souls arrive at Death: and both soul and body most fully after the Resurrection and final Judgement.

SECT.



### SECT. II.

§. 2. * 1. ICall it the [estate] of a Christian, (though Perfection consists in Action, as the Philosopher thinks) to note both the Active and Passive fruition, wherein a Christians blessedness lies, and the established continuance of both. Our Title will be perfect, and perfectly cleared; our selves, and so our capacity, perfected; our possession and security for its perpetuity, perfect; our Reception from God, perfect; our motion or Action in and upon him, perfect; And therefore our fruition of him, and consequently our Happiness will then be perfect. And this is the Estate which we now briefly mention, and shall afterwards more fully describe and open to you; and which we Hope by Jesus Christ very shortly to enter upon, and for ever to possess.

* *Beatis non Actus proprie, sed status convenit, inquit* Guil. Gibieuf. *quod tamen caute intelligendum est.*

### SECT. III.

2. ICall it the [most happy] estate, to difference it, not only from all seeming happiness which is to be found in the enjoyment of creatures; but also from all those beginnings, foretasts, earnests, first fruits, and imperfect degrees, which we have here in this life, while we are but in the way: It is the Chief Good which the world hath so much disputed, yet mistaken or neglected; without which, the greatest confluence of all other good leaves a man miserable; and with the enjoyment of which, all misery is inconsistent. The beginnings in our present state of Grace, as they are a real part of this, may also be called a state of Happiness: But if considered dis-junctly by themselves, they deserve not that Title, except in a comparative sense, as a Christian is compared to men out of Christ.

### SECT. IV.

3. ICall it the estate of [a Christian] where I mean only the sincere, Regenerate, Sanctified Christian, whose Soul having discovered that excellency in God through Christ, which is not in the world to be found, thereupon closeth with him, and is cordially set upon him. I do not mean every one that being born where Christianity is the Religion of the Country, takes it up as

other fashions, and is become a Christian he scarce knows how, or why: Nor mean I those that profess Christ in words, but in works deny him. (I shall describe this Christian to you more plainly afterward.) It is an estate to which many pretend, and that with much confidence, and because they know it is only the Christians, therefore they all call themselves Christians: But multitudes will at last know, to their eternal sorrow, that this is only the Inheritance of the Saints, and onely those Christians shall possess it, who are not of the world, and therefore the world hates them who have forsaken all for Christ, and having taken up the Cross, do follow him, with patient waiting, till they inherit the promised Glory.

Col. 1. 12. Acts 26. 18. Acts 20. 32. Joh. 15. 19. Mat. 10. 38. Luk. 14. 27. Heb. 10. 36. 6. 15.

## SECT. V.

S. 5.

4: I Add, that this Happiness consists in obtaining [the End] where I mean the ultimate and principal end, not any end *secundum quid* so called, subordinate, or less principal. Not the end of conclusion, in regard of time; for so every man hath his end: But the end of Intention, which sets the Soul a work, and is its prime motive in all its actions. That the chief Happiness is in the enjoyment of this End, I shall fully shew through the whole Discourse, and therefore here omit. Everlasting wo to that man who makes that his end here (to the death,) which if he could attain, would not make him happy. O how much doth our everlasting state depend on our Right judgement and estimation of our end!

## SECT. VI.

S. 6. Q. Whether to make Salvation our end, be not mercenary, or Legal? A: if the very seeking of life at all, were the surest way to miss of it. Clean contrary to the whole tenor of Scripture.

BUt it is a great doubt with many, whether the obtainment of this glory may be our end: nay, concluded, that its mercenary; yea, that to make Salvation the end of Duty, is to be a Legalist, and act under a Covenant of Works, whose Tenor is, *Do this and Live*. And many that think it may be our end, yet think it may not be our ultimate end; for that should be onely the glory of God. I shall answer these particularly and briefly.

1. It's



1. IT's properly called mercenary when we expect it as wages for work done *; and so we may not make it our End. Otherwise it is only such a mercenariness as Christ commandeth. For consider what this End is; it's the fruition of God in Christ; and if seeking Christ be mercenary, I desire to be so mercenary.

2. It's not a note of a Legalist neither: It hath been the ground of a multitude of Late mistakes in Divinity, to think that [*Do this and live*] is only the language of the Covenant of Works. It's true, in some sense it is; but in other not. The Law of Works only saith [*Do this* (that is, perfectly fulfill the whole Law) *and Live*] (that is, for so doing; But the Law of Grace saith [*Do this and live*] too; that is, Believe in Christ, seek him, obey him sincerely as thy Lord and King; forsake all, suffer all things, and overcome; and by so doing, or in so doing, as the Conditions which the Gospel propounds for Salvation, you shall live. || If you set up the abrogated duties of the Law again, you are a Legalist: if you set up the duties of the Gospel in Christs stead, *in whole or in part*, you erre still. Christ hath his place and work; Duty hath its place and work too; set it but in its own place, and expect from it but its own part, and you go right. Yea more (how unsavory soever the phrase may seem) you may, so far as this comes to, trust to your Duty and works, that is, for their own part; and many miscarry in expecting no more from them (as to pray and to expect nothing the more) that is, from Christ, in a way of duty. For if Duty have no share, why may we not trust Christ as well in a way of disobedience as duty? In a word, you must both use

* *Viz.* By Way of merit strictly so called.

It was *Simon Magus* Doctrine, that men are not saved according to Righteous Works, but according to his Grace, as *Irenæus* repeateth it, *lib. 2. adverf. hæreses cap.* 20.

|| *Notandam est alium esse loquendi modum contra Iudaismum & contemptum gratiæ, alium contra securitatem & abusum gratiæ. Cum disputatur contra Judaismum sive Iustitiam operum, ut Paulus in Rom. & alibi fecit, tum docemur sola fide hominem Iustificari.* h.e. *Nihil in nobis placere Deo nisi per abnegationem Meriti & acceptationem doni Evangelici. At cum disputatur contra securitatem & docetur quid respectu amicitiæ Divinæ nobis agendum sit, ut Jacobus fecit, &* hodie vel maxime necesse est, *D. Tossanus in Disput. contra Pseudevangelicos, & alii piè & prudenter jam pridem monuerunt; tunc negatur solam fidem sufficere, & præcipiuntur omnia quæ quoquo modo prosunt: sive disponant ad fidem, sive in iis consummetur fides; sicut quæ res sine & Effectibus suis consummatur, &c. sive præsens jam amicitia per illa firmetur ne dissiliat, vel etiam augeatur quod ad effectus aliquos, & hoc modo quasi impleatur.* Conrad. Bergius Prax Catholic. Dissert. 7. P. 991. Soundly *Paræus. Videtur Notandum quod Deus præstationem promissionum suarum videtur à nostra obedientia suspendere; non suspendit, sed illam cum ista connectit tanquam coherentia. &c. Infidelibus promissiones factæ sunt irritæ, non Dei culpa, sed ipsorum perfidia; quoniam promissiones fœderis sunt mutuæ obligationis; nec ideo sunt incertæ; quoniam Deus in Electis obedientiam operatur per gratiam suam immutabiliter.* Paræ. in Gen. 18. 19. *pag.* (*mihi*) 1163.

and

and trust duty in subordination to Christ, but neither use them, nor trust them in co-ordination with him. So that this derogates nothing from Christ; for he hath done and will do all his work perfectly, and enableth his people to theirs: Yet he is not properly said to do it himself; he * believes not, repents not, &c. but worketh these in them: that is, enableth and exciteth them to do it. No man must look for more from Duty then God hath laid upon it: and so much we may and must.

* Christ believed for us legally, or so far as the Law required faith; but not as it is the Condition or Command of the New Covenant.

## SECT. VII.

§. 7.

2. IF I should quote all the Scriptures that plainly prove this, I should transcribe a great part of the Bible; I will bring none out of the Old Testament, for I know not whether their Authority will here be acknowledged: but I desire the contrary-minded, whose consciences are tender of abusing Scripture, and wresting it from the plain sense, to study what tolerable interpretation can be given of these following places, which will not prove that life and Salvation may be, yea must be the end of Duty. *Joh.* 5.39,40. *Ye will not come to me, that ye might have life.* Mat. 11.12. *The Kingdom of Heaven suffereth violence, and the violent take it by force.* Mat. 7.13. Luke 13.24. *Strive to enter in at the strait gate.* Phil. 2.12. *Work out your salvation with fear and trembling.* Rom. 2.7, 10. *To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life. Glory, honour and peace to every man that worketh good, &c.* 1 Cor. 9.24. *So run that ye may obtain.* 2 Tim. 2.5. *A man is not crowned, except he strive lawfully.* 1 Tim. 2.12. *If we suffer with him, we shall reign with him.* 1 Tim. 6.12. *Fight the good fight of Faith, lay hold on eternal life.* 1 Tim. 6.18, 19. *That they do good works, laying up a good foundation against the time to come, that they may lay hold on eternal life.* Phil. 3.14. *If by any means I might attain to the Resurrection of the Dead. I press toward the mark, for the price of the high calling, &c.* Rev. 22.14. *Blessed are they that do his commandments, that they may have right to the tree of life, and enter in by the gates into the City,* Mat. 25. *Come ye blessed of my Father, inherit, &c. for I was hungry, and ye, &c.* Mat. 5. *Blessed are the pure in heart, &c. they that hunger and thirst, &c. Be glad and rejoyce, for great is your reward in Heaven,* Luke 11.28. *Blessed are they that hear the Word of God, and keep it.* Yea the escaping of Hell is a right end of Duty to a Believer: *Heb.* 4.1. *Let us fear, lest a promise being left us, of entring into his rest, any of you should seem to come short of it.* Luke 12.5. *Fear him that is able to destroy both soul and body in hell, yea, (whatsoever others say) I say unto you, Fear him.* 1 Cor. 9.27. *I keep under my body, and bring it into subjection; lest, when I have preached to others, I my self should be a cast-away.* Multitudes of Scriptures, and Scripture-Arguments might be brought; but these may suffice to any that believe Scripture.

I speak the more of this, because I find that many moderate men who think they have found the mean between the Antinomian and the Legalist; yet do fouly err in this point. As Mr. F. in the *Marrow of Modern Divinity*, a Book applauded by so many eminent Divines, in their commendatory Epistles before it; And because the doctrine [ That we must act from Life, but not for Life; or in thankfulness to him that hath saved us, but not for the obtaining of Salvation ] is of such dangerous consequence, that I would advise all men to take heed of it, that regard their Salvation.

mark,



1 Cor. 15. ult. 2 Cor. 4.17. & 5.10,11. 2 Pet. 1.10,11. I here undertake to prove, that this forementioned doctrine reduced to practise will certainly be the damnation of the practiser: But I hope many *Antinomians* do not practise their own doctrine.

## SECT. VIII.

§. 8.

3. FOr those that think this Rest may be our end, but not our ultimate end, that must be Gods glory only: I will not gainsay them: Only let them consider, What God hath joyned, man must not separate. The glorifying himself, and the saving his people (as I judge) are not two Decrees with God; but one Decree, to glorifie his mercy in their salvation, though we may say that one is the end of the other: so I think they should be with us together intended: We should aym at the glory of God (not alone considered, without our salvation, but) in our salvation. Therefore I know no warrant for putting such a Question to our selves, as some do, Whether we could be content to be damned, so God were glorified? Christ hath put no such questions to us, nor bid us put such to our selves. Christ had rather that men would enquire after their true willingness to be saved, then their willingness to be damned. Sure I am, Christ himself is offered to Faith in terms for the most part respecting the welfare of the sinner, more then his own abstracted glory: he would be received as a Saviour, Mediatour, Redeemer, Reconciler,

See Dr. *Jackson* of saving Faith, §. 1. ch. 7. p. 66, 67. *Et Suarez met. de fine Cujus & Cui & è cont. Gib. de libert. l. 1. passim.*

Reconciler, Intercessor, &c. And all the precepts of Scripture being backed with so many promises and threatnings, every one intended of God as a motive to us, do imply as much. If any think they should be distinguished as two several ends, and Gods glory preferred, so they separate them not asunder, I contend not. But I had rather make that high pitch which *Gibieuf* and many others insist on, to be the Mark at which we should all aym, then the mark by which every weak Christian should try himself.

## SECT. IX.

§. 9. 4. IN the Definition, I call a Christians Happiness, the end of [his Course] thereby meaning, as *Paul*, 2 *Tim.* 4. 7. the whole scope of his life. For as Salvation may and must be our end, so not onely the end of our Faith (though that principally) but of all our actions; for as whatsoever we do, must be done to the glory of God, whether eating, drinking, &c. so must they all be done to our Salvation. That we may believe for Salvation, some will grant, who yet deny that we may do, or obey for it *: I would it were well understood, for the clearing of many Controversies, what the Scripture usually means by Faith. Doubtless the Gospel takes it not so strictly as Philosophers do; but, in a larger sense, for our accepting Christ for our King and Saviour. To believe in his Name, and to receive him, are all one: but we must receive him as King as well as Saviour: therefore believing doth not produce heart-subjection as a fruit, but contain it as an essential part: except we say that Faith receives Christ as a Saviour first, and so justifies before it take him for King (as some think) which is a maimed, unsound, and no Scripture Faith. I doubt not, but the Soul more sensibly looks at Salvation from Christ, then Government by him, in the first work; yet (whatever precedaneous act there may be) it never conceives of Christ and receives him to Justification, nor knows him with the knowledge which is eternal life, till it conceive of him, and know him and receive him for Lord and King. Therefore there is not such a wide difference between Faith and Gospel obedience.

* The Scriptures before cited do prove both.

Joh. 1. 12.

See more of this hereafter.



obedience, or Works, as some judge. * Obedience to the Gospel is put for Faith; and Disobedence put for Unbelief oftimes in the New Testament. But of this I have spoken more fully elsewhere.

5. Lastly, I make Happiness to consist in this end [obtained:] for it is not the meer promise of it that immediatly makes perfectly happy, nor Christs meer purchase, nor our meer seeking, but the Apprehending and Obtaining, which sets the Crown on the Saints head: when we can say of our Work, as Christ of the price paid, *It is finished*; and as *Paul*, *I have fought a good fight, I have finished my course; henceforth is laid up for me a crown of salvation.* 2 *Tim.* 4. 7, 8. O that we did all heartily and strongly believe that we shall never be truly happy till then. Then should we not so dote upon a seeming Happiness here.

* In this point of works concurring in Justification, I am wholly of *Davenants* judgement *de Justitia Actuali*. I will not speak so harshly for Works, nor in Describing Faith as Mr. *Meads* Sermon doth; yet I believe he meant Orthodoxly. See *Diodates* Notes on *James* 2. and the Annotations by some Divines of the Assembly on *James* 2.

# CHAP. III.

## *What this Rest presupposeth.*

## SECT. I.

§. 1. FOr the clearer understanding yet of the nature of this Rest, you must know,

1. There are some things necessarily presupposed to it.

2. Some things really contained in it.

1. All these things are presupposed to this Rest.

1. A Person in motion, seeking Rest. This is man here in the Way. Angels and glorified Spirits have it already: And the Devils and Damned are past hope.

SECT.

## SECT. II.

§. 2. 2. AN End toward which he moveth for Rest: Which End must be sufficient for his Rest; else when 'tis obtained, it deceiveth him. This can be only God, the chief good. He that taketh any thing else for his Happiness, is out of the way the first step. The principal Damning sin, is to make any thing besides God our End or Rest. And the first true saving Act, is to chuse God only for our End and Happiness.

## SECT. III.

§. 3. * The only cause of this evil, is aversion from God. As a Coachman, if he let the Horses run headlong over banks, or which way they will, &c. *Athanas. lib. 1. Cont. Gentil.*

3. A Distance * is presupposed from this End; else there can be no motion towards it. This sad distance is the woful case of all mankinde since the fall: It was our God that we principally lost; and were shut out of his gracious presence. Though some talk of losing only a temporal, earthly felicity; sure I am, it was God we fell from, and him we lost, and since said to be without him in the world; and there would have been no death, but for sin; and to enjoy God without death, is neither an earthly, nor temporal enjoyment: Nay, in all men at Age, here is supposed, not only a distance from God, but also a contrary motion: For sin hath not overthrown our Being, nor taken away our Motion; but our wel-being, and the Rectitude of our motion. When Christ comes with Regenerating, Saving Grace, he finds no man sitting still, but all posting to eternal Ruine, and making haste towards hell; till, by conviction, he first bring them to a stand; and by conversion, turn first their hearts, and then their lives, sincerely to himself. Even those that are sanctified and justified from the womb, are yet first the children of *Adam*, and so of wrath; at least in order of nature, if not in time.

## SECT. IV.

§. 4. * *Bonum illud quod est finis hominis operantis malum, Bonum est particulare, non universale & summum. Vt* Augustin. *Peccare est deficere ab eo quod summum est, ad id quod minus est. —— Prolabitur & propria imbecillitate & depravatione deturbatur ac dejicitur ad bonum particulare & inferius, finsta ibi quærens rationem summi Boni.* Gibleuf. l. 2. de Liber. c. 20. § 2. p. 424.

4. HEre * is presupposed a knowledge of the true ultimate End, and its excellency; and a serious intending it. For so the motion of the Rational Creature proceedeth: An unknown end, is no end; it is a contradiction. We cannot make that our end, which we know not; nor that our chief end, which we know not, or judge not to be the chief Good. An unknown Good moves not to desire or endeavour. Therefore where it is not truly known, † That God is this End, and containeth all good in him, there is no obtaining Rest, in an ordinary known way; whatsoever may be in wayes that by God are kept secret.



*Nemo felices dixerit, quibus non est felicitas intellectus.* Ut Seneca de Vit. beat. c. 5.

† I speak all this of men of age, converted by the Word, not of those sanctified in Infancy.

## SECT. V.

§. V.

5. HEre is presupposed, not only a distance from this Rest, but also the true knowledge of this distance. If a man have lost his way, and know it not, he seeks not to return; If he lose his gold, and know it not, he seeks it not. Therefore they that never knew they were without God, never yet enjoyed him; and they that never knew they were naturally and actually in the way to Hell, * did never yet know the way to Heaven. Nay, there will not only be a knowledge of this distance, and lost estate, but also affections answerable: Can a man be brought to find himself hard by the brink of hell, and not tremble? or to find he hath lost his God, and his Soul, and not cry out, *I am undone?* Or can such a stupid Soul be so recovered? This is the sad case of many thousands; and the reason why so few obtain this Rest: They will not be convinced or made sensible, that they are, in point of title, distant from it; and, in point of practice, contrary to it. They have lost their God, their Souls, their Rest, and do not know it; nor will believe him that tels them so. Who ever travelled towards a place which he thought he was at already? or sought for that which he knew not he had lost? *The whole need not the Physitian, but they that are sick*, Mat. 9. 12.

*I mean those that were converted at years of discretion, and received not Holiness insensibly in their Infancy; as I doubt not but many thousands do.

## SECT. VI.

§. VI.

6. HEre is also presupposed, A superiour moving Cause, and an influence there-from; else should we all stand still, and not move a step forward toward our Rest; no more then the inferiour wheels in the Watch would stir, if you take away the spring, or the first

first mover. This *primum Movens* is God. What hand God hath in evil actions, or whether he afford the like influence to their production, || I will not here trouble this Discourse and the Reader to dispute. The Case is cleer in Good Actions: If God move us not, we cannot move. Therefore is it a most necessary part of our Christian Wisdom, to keep our subordination to God, and dependance on him; To be still in the path where he walks, and in that way where his Spirit doth most usually move. Take heed of being estranged or separated from God, or of slacking your daily expectations of renewed help, or of growing insensible of the necessity of the continual influence and assistance of the Spirit. When you once begin to trust to your stock of habitual Grace, and to depend on your own understanding or resolution, for duty and holy walking, you are then in a dangerous declining State. In every duty remember Christs words, Joh. 15.5. *Without me ye can do nothing.* And 2 Cor. 3.5. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.*

|| *Qui vixas & disputationes inanes de hac re sapienter pensabit, & simul rei altitudinem & humani ingenii imbecillitatem, mirabitur proculdubio hominum pervicaciam & audacem ignorantiam, qui nec adhuc hanc litem & animorum acerbitatem deponere volunt! Quid tandem produxit inter Pontificiorum doctissimos protracta hæc contentio? viz. inter Jesuitas & Dominicanos, quos prædeterminantes vocant? frustra tandem conciliante Ariba (ut ex D. Petavii & Richardi scriptis contra August. & Vincent. Lerinens & aliorum patet.) Quid tandem profecerunt nostrorum de hisce dissidia? & tamen nec unanimes sumus qui videmur unanimes. O Quando cognoscent Theologi quàm minimum de inscrutabilibus hisce norint, præcipue de actibus Dei immanentibus, qui sunt ipsius essentia!*

## SECT. VII.

§. 7.

7. HEre is supposed an internal principle of life in the person: God moves not man like a stone, but by enduing him first with life (not to enable him to move without God, but) thereby to qualifie him to move himself, in subordination to God the first mover. * What the nature of this spiritual life is, is a question exceeding difficult: Whether, as some think (but (as I judge) erroniously) it be Christ himself in Person, or Essence? or the holy Ghost personally? (Or as some will distinguish (with what sence I know not) it is the person of the holy Ghost, but not personally;) Whether it be an Accident, of Quality? or whether it be a spiritual substance, as the soul it self? Whether it be only an act? or a disposition? or a habit? (as its generally taken.) Whether a habit infused? or acquired by frequent Acts, to which the soul hath been morally perswaded? or whether it be somewhat distinct from a habit *i.e* A power, *viz. potentia proxima intelligendi, credendi, volendi, &c. in spiritualibus?* * which some think the most probable, and that it was such a power that *Adam* lost, and that the natural man is still devoid of. Whether such a power can be conceived, which is not Reason it self? and whether Reason be not the soul it self? and so we should make the soul diminished, and encreased, as bodies: Whether spirits have accidents as corporeal substances have? A multitude of such difficulties occur, which will be difficulties while the Doctrine of Spirits and Spirituals is so dark to us; and that will be while the dust of mortality and corruption is in our eyes. This is my comfort, that death will shortly blow out this dust, and then I shall be resolved of these, and many more. In the mean time I am a Scepick, and know little in this whole doctrine of spirits, and spiritual workings, further then Scripture clearly revealed; and think we might do well to keep closer to its language.

* I speak not here *de Gratiâ operante*, but *de Gratiâ operatâ*; not of the cause, but of the effect. For I doubt not to affirm (so far as these obscure things are known to us; on the ordinary grounds) that it is the very Essence of God, which worketh grace on the soul: For it is his *velle effectivum*, his Will: (God needs do no more to produce the creature, or any quality in it, but only to will it, as Dr. *Twisse* saith, and *Bradwardine* more fully and peremptorily:) And Gods Will is his Essence. I speak on supposition of Gods immediate operation; for if God work Grace by Angels, or any second causes, then it cannot be thus said of the Act of the second cause, at least so certainly: but of Gods Act it is still true. So *Clemens Alex.* As Gods Will is his Work, and that, is called [the World;] so his Will is mans salvation, and that is called the Church. *Cl. Al. Pædagog. li. 1. c. 6.*

* Some think, That the pravity of nature containeth a want of the *potentia*, as well as of the habit. Some say, The *potentia primas* Others, The *Potentia secunda*. Some think, The work of the spirit doth but make an impression on the internal sense, answerable to that *qualitas παθητικὴ quæ passionem efficit in sensibus &c.* Some think, that Grace is that *Potentia secunda per quam prima naturalis in actum producitur.* Vid. de hoc Parkeri Theses. Or if you call it a Habit, I gainsay not. Dr. *Stoughton* I hear was strong for a meer Moral operation on the soul, and that without inclining in any other point to Arminianism.

*Nos enim qui totam fidem in carne administrandam credimus, immo & per carnem cujus est & Os ad proferendum optimum quemq; sermonem, & lingua ad non blasphemandum, & cor ad non indignandum, & manus ad operandum & largiendum tam vetustis item hominis quam novitatem ad* Moralem, *non ad* substantialem *differentiam pertinere defendimus.* Tertullian. li. de Anima. cap. 45. page (*mihi*) 419

## SECT. VIII.

§. 8.

8. HEre is presupposed before Rest, an actual Motion; Rest is the end of Motion. No Motion, no Rest. Christianity is not a sedentary profession and employment; Nor doth it consist in

in meer Negatives. It is not for feeding, not clothing, &c. that Christ condemns. Not doing good, is not the least evil; sitting still will lose you Heaven, as well as if you run from it. It's a great Question, Whether the elicit Acts of the Will are by motion, or by subitaneous mutation? But its a Logomachy. I know when we have done all, we are unprofitable servants; and he cannot be a Christian that relies upon the supposed Merit of his works, in proper sense; But yet he that hides his Talent, shall receive the wages of a slothful Servant.

## SECT. IX.

§. 9. || *Cum enim homo sit per naturam Mobilis, et si honesta sponte sua refugit, non tamen à Motu Quievit. Movetur itaq; non jam quidem ad virtutem, nec ad videndum Deum: sed quæ non sunt versans vires suas pervertit; abutens his ad ea quas excogitavit concupiscentias carnis; est quippe condita libera: potestq; bona ut eligere, ita & aversari, &c. Athanasius lib. 1. cont. Gentiles. transl.*

9. HEre is presupposed also, as motion, so such motion as is rightly ordered & directed toward the end. Not all motion, labour, seeking that brings to Rest. || Every way leads not to this end; But he whose goodness hath appointed the end, hath in his wisdom, and by his soveraign authority, appointed the way. Our own invented ways may seem to us more wise, comely, equal, pleasant; but that is the best Key that will open the Lock, which none but that of Gods appointing wil do. Oh the pains that sinners take, and Wordlings take, but not for this Rest! Oh the pains and cost that many an ignorant and superstitious soul is at for this Rest, but all in vain! How many *have a zeal of God, but not according to knowledge? Who being ignorant of Gods righteousness, and going about to establish their own Righteousness, have not submitted themselves to the righteousness of God*: nor known, That *Christ is the end of the Law for Righteousness to every one that believeth?* Rom. 10. 2, 3 4. Christ is the door, the only way to this Rest. Some will allow nothing else to be called the way, lest it Derogate from Christ: * The truth is, Christ is the only way to the Father: Yet

If many Conditions are required in those that are to be Justified, then we are not justified of meer Grace. *Ans.* I distinguish of Conditions: If many conditions are required in the Justified which bear proportion with Gods Justice, I grant all. But if the conditions which are required in those that must be Justified, do bear no proportion with Gods Justice, I deny that it thence follows that Justification is not of meer Grace. For it is not all Conditions that are excluded (by Grace) but those which may bear the nature of Merit. *Camero* in *Op. Fol. impres. p. 365. Cum igitur operibus Justificatio negatur, vis Justificandi Meritoria Negatur.* Ioh. Crocius *de justific. disput. 12. pag. 666.* So *Rivius Tractat. de Redemp.* Dr. *Fownes* of Christs 3. Offices: *Rivet.* on *Genes.* and generally our Divines against the Papists do oppose the Merit of Works, as the point wherein our Difference lieth. They make it all one to say that works do not justifie, and they do not Merit: meaning by works as *Paul* doth, such as make the Reward to be not of Grace but of Debt. *Rom.* 4. 3, 4. But Obedience to Christ as a Condition only they deny not. faith



faith is the way to Christ; and Gospel obedience, or Faith and Works, the way for those to walk in, that are in Christ. There be (as before) many ways requisite in Subordination to Christ, but none in Co-ordination with him. So then, its only Gods way that will lead to this end and Rest.

## SECT. X.

§. 10.

10. THere is supposed also, as motion rightly ordered, so strong and constant motion, which may reach the end. If there be not strength put to the bow, the arrow will not reach the mark; The lazy world, that think all too much, will find this to their cost one day. They that think less ado might have served, do but reproach Christ for making us so much to do. They that have been most holy, watchful, painful to get faith & assurance, do find when they come to die, all too little: We see daily the best Christians when dying, Repent their Negligence; I never knew any then repent his holiness and diligence. It would grieve a mans soul to see a multitude of mistaken sinners lay out their wit, and care & pains for a thing of nought, and think to have eternal Salvation with a wish. If the way to Heaven be not far harder then the world imagines, then Christ and his Apostles knew not the way, or else have deceived us: For they have told us, That the Kingdom of Heaven suffereth violence; That the gate is straight & the way narrow, and we must strive if we will enter; for many shall seek to enter, and not be able; (which implies the faintness of their seeking, and that they put not strength to the work) and that the righteous themselves are scarcely saved. If ever Soul obtain Salvation in the worlds common, careless, easie way, then Ile say, there is a nearer way found out then ever God in Scripture hath revealed to the sons of men. But when they have obtained Life and Rest in this way, let them boast of it; till then, let them give us leave (who would fain go upon sure grounds in point of eternal Salvation) to believe, that God knows the way better then they, and that his Word is a true and infallible discovery thereof.

Mat. 11, 12. Mat. 7. 13. Luke 13. 24, 25. 1 Pet. 4, 18.

I have seen this Doctrine also thrown by with contempt by others, who say; What, do you set us a working for heaven? Doth our duty do any thing? Hath not Christ done all? Is not this to make him a half Saviour? and to preach Law?

* *Ago Marcion, omnes ejus commissiones & credibiles ejus hæretici, quid audebitis dicere? Recidine Christus priora præcepta, non occidendi, non adulterandi, non furandi, non falsum testandi, diligendi patrem & matrem? An & illa servavit, & quod decerat, adiecit? Tertul. adversus Marcion. l. 4. c. 36. p. 524.*

*Christus interrogatus à quodam, Præceptor optime, Quid faciens vitam æternam possidebo? de præceptis creatoris, an ea sciret, id est, faceret, expostulavit: ad contestandum præceptis creatoris vitam acquiri sempiternam.* Tertul. ubi supra.

* *Anſ.* It is to preach the law of Christ; his Subjects are not Lawleſs; It is to preach Duty to Christ: No more exact requirer of duty, or hater of ſin, then Chriſt. Chriſt hath done, and will do all his work, and therefore is a perfect Saviour; but yet leaves for us a work too: He hath paid all the price and left us none to pay; yet he never intended his purchaſe ſhould put us into abſolute, immediate perſonal title to glory in point of Law, much leſs into immediate poſſeſſion: What title (improperly ſo called) we may have from his own, and his Fathers ſecret counſel, is nothing to the Queſtion. He hath purchaſed the Crown to beſtow only on‖ condition of believing, denying all for him, ſuffering with him, perſevering and overcoming. He hath purchaſed Juſtification to beſtow only on condition of our believing, yea repenting and believing. † That the firſt grace hath any ſuch condition, I will not affirm; but following mercies have: Though 'tis Chriſt that enableth alſo to perform the Condition. It is not a Saviour offered, but received alſo, that muſt ſave: It is not the blood of Chriſt ſhed only, but applyed alſo that muſt fully deliver: Nor is it applyed to the Juſtification, or ſalvation of a ſleepy ſoul: Nor doth Chriſt carry us to heaven in a chair of ſecurity. Where he will pardon, he will make you pray, *Forgive us our treſpaſſes*; and where he will give righteouſneſs, he will give hungring and thirſting; It is not through any imperfection in Chriſt, that the righteous are ſcarcely ſaved; no nor that the wicked periſh, as they ſhall be convinced one day. In the ſame ſence as the prayer of the faithful, if fervent, availeth for outward mercies, in the ſame ſenſe it prevaileth for Salvation alſo: For Chriſt hath purchaſed both. And as Baptiſm is ſaid to ſave us; ſo other duties too; Our righteouſneſs which the Law of works requireth, and by which it is ſatisfied, is wholly in Chriſt, and not one grain in our ſelves: nor muſt we dare to think of patching up a Legal righteouſneſs of Chriſts and our own together; that is, that our doings can be the leaſt part of ſatisfaction for our ſins, or proper merit. But yet our ſelves muſt perſonally fulfil the conditions of the new Covenant, and ſo have a perſonal Evangelical

‖ *Vt Actus juſtificandi, ſic ejus modus & ratio tota dependet à Dei voluntate.* Iohan. Crocius de Iuſtific. Diſput. 12. pag. 656. † *Adjunxit plane & addidit legem, certa nos conditione & ſpontione convingens, ut ſic nobis dimitti debita poſtulemus, ut ipſi debitoribus noſtris dimittimus, ſcientes impetrari non poſſe quod pro peccatis petimus, niſi & ipſi, &c.* Cyprian in Orat. Dominic. Sect. 17. page 314.

Righte-



Righteouſneſs; or never be ſaved by Chriſts Righteouſneſs. Therefore ſay not, It is not duty, but Chriſt; For it is Chriſt in a way of duty. As duty cannot do it without Chriſt, ſo Chriſt will not without duty; But of this enough before.

And as this motion muſt be ſtrong, ſo conſtant, or it will fall ſhort of Reſt. To begin in the Spirit, and end in the fleſh, will not bring to the end of the Saints. The certainty of the Saints perſeverance, doth not make admonition to conſtancy unuſefull. Men as ſeemingly holy as the beſt of us, have fallen off. He that knew it unpoſſible, in the foundation, to deceive the Elect, yet ſaw it neceſſary to warn us, that he (only) that endureth to the end ſhall be ſaved; Read but the promiſes *Rev.* 2. & 3. to him that overcometh. Chriſts own Diſciples muſt be commanded to continue in his Love, and that by keeping his commandments; and to abide in him, and his word in them, and he in them. It will ſeem ſtrange to ſome, that Chriſt ſhould command us that He abide in us; ſee *Joh.* 15.4,5,6,7 9,10. & 8.31. 1 *John* 22.4.28.

*Lege Clem. Alexandr. Stromat. lib. 2. paulò poſt init.* Againſt thoſe that cry down Law and Fear. Gal. 3. 3.

Mat. 24.13. Mark. 13.13. 22. Act. 13.43. & 14.22. Rom. 11.22. Col. 1.23. Heb. 8.9. Jam. 1.25.

## SECT. XI.

§. 11.

11. THere is preſuppoſed alſo to the obtaining of this Reſt, a ſtrong deſire after it. The Souls motion is not that which we call violent or conſtrained, (none can force it) but natural, *viz.* according to our new nature. As every thing inclines to its proper Center, ſo the Rational Creature is carryed on in all its motion, with deſires after its end. This end is the firſt thing intended, and chiefly deſired, though laſt obtained. Obſerve it, and believe it, who ever thou art; there was never Soul that made Chriſt and glory the principall end, nor that obtained Reſt with God, whoſe deſire was not ſet upon him, and that above all things elſe in the world whatſoever: Chriſt brings the heart to heaven firſt, and then the perſon: His own mouth ſpoke it; *Where your treaſure is, there will your heart be alſo.* Mat. 6.21. A ſad concluſion to thouſands of profeſſed Chriſtians. He that had truly rather have the enjoyment of God in Chriſt, then any thing in the world, ſhal have it; and he that had rather have any thing elſe, ſhall not have this, (except God change him.) Its true, the Remainder of our old nature will much weaken and interrupt theſe deſires, but never overcome them. The paſſionate motion of them is oft ſtrongeſt

towards inferiour sensible things: but the serious deliberate Will or Choyce, which is the Rational Desire, is most for God.

## SECT. XII.

§. 12. Proverbs 4. 6. Mat. 11. 30. 1 John 5. 3.

12. LAstly, here is presupposed painfulness and weariness in our motion. This ariseth not from any evil in the work or way; for Christs yoke is easie, his burthen light, and his commands not grievous: But 1. From the opposition we meet with. 2. The contrary principles still remaining in our nature, which will make us cry our *O wretched men*, Rom. 7. 24. 3. From the weakness of our graces, and so of our motion. Great labour, where there is a suitable strength, is a pleasure; but to the weak how painful! With what panting and weariness doth a feeble man ascend that hill which the sound man runs up with ease! We are all, even the best, but feeble. An easie, dull profession of Religion, that never encountereth with these difficulties and pains, is a sad sign of an unsound heart. Christ indeed hath freed us from the Impossibilities of the covenant of Works, and from the burthen and yoke of Legal ceremonies, but not from the difficulties and pains of Gospel-duties. 4. Our continued distance from the End, will raise some grief also: for desire and hope, implying the absence of the thing desired, and hoped for, do ever imply also some grief for that absence; which all vanish when we come to possession. All these twelve things are implyed in a Christians Motion, and so presupposed to his Rest. And he only that hath the prerequisite Qualifications, shall have the Crown: Here therefore should Christians lay out their utmost care and industry; see to your part, and God will certainly see to his part: Look you to your hearts and duties (in which God is ready with assisting Grace) and he will see that you lose not the * reward. O how most Christians wrong God and themselves with being more solicitous about Gods part of the work then their own; as if Gods faithfulness were more to be suspected, then their unfaithfull treacherous hearts. This Rest is glorious, and God is faithfull, Christs death is sufficient, and the Promise is universall, free and true; You need not fear missing of Heaven through the Deficiency or fault of any of these. But yet for all these, the falseness of your own hearts, if you look not to them, may undo you. If you doubt of this, believe the holy Ghost,

* That Salvation is given *per modum Præmii*, Dr. Twiss saith oft (*cont. Corvin.*) is past all doubt.



Ghost, *Heb.* 4. 1. Having a Promise left us of entering into his Rest, let us fear lest any of you should seem to come short of it. The Promise is True, but Conditional; Never fear whether God will break Promise; but fear lest you should not truly perform the Condition; for nothing else can bereave you of the Benefit.

# CHAP. IV.

## *What this Rest containeth.*

## SECT. I.

§. 1.

BUt all this is only the outward Court, or at least not the holiest of all: Now we have ascended these steps, may we look within the vail? May we shew what this Rest containeth, as well as what it presupposeth? But alas, how little know I of that whereof I am about to speak! Shall I speak before I know? But if I stay till I clearly know, I shall not come again to speak. That glimps which *Paul* saw, contained that which could not, or must not be uttered, or both. And if *Paul* had had a tongue to have uttered it, it would have done no good, except his hearers had ears to hear it. If *Paul* had spoke the things of Heaven in the language of Heaven, and none understood that language, what the better? Therefore Ile speak, while I may, that little, very little which I do know of it, rather then be wholly silent: The Lord reveal it to me, that I may reveal it to you; and the Lord open some Light, and shew both you and me his Inheritance; Not as to *Balaam* only, whose eyes the vision of God opened, to see the goodlines of *Jacobs* Tents, and *Israels* Tabernacles, where he had no portion; but from whence must come his own destruction: Not as to *Moses*, who had only a discovery, instead of possession, and saw the Land, which he never entered: But as the pearl was revealed to the Merchant in the Gospel, who rested not till he had

2 Cor. 12. 4.

Num. 24. 15. 16. 5. Deut. 34. 1, 2, 3, 4. Math. 13. 44, 45, 56. Act. 7. 55, 56.

had sold all he had, and bought it; and as Heaven was opened to blessed *Stephen*, which he was shortly to enter, and the glory shewed him, which should be his own possession.

## SECT. I.

§. 1. 1. Cessation from all that action which hath the nature of means. 1 Cor. 13.8. 1 Knowledge. 2. Faith. (How far.)

THere is contained in this Rest

1. A Cessation from Motion or Action; not of all action, but of that which hath the nature of a Means, and implies the absence of the End. When we have obtained the Haven, we have done sayling. When the workman hath his wages, it is implyed he hath done his work. When we are at our journies end, we have done with the way. All Motion ends at the Center; and all Means cease, when we have the End. Therefore prophecying ceaseth, tongues fail, and knowlddge shall be done away; that is, so far as it had the nature of a Means, and was imperfect: And so Faith may be said to cease; not all Faith, (for how shall we know all things past, which we saw not but by believing? how shall we know the last Judgement, the Resurrection of the body, before hand, but by believing? how shall we know the life Everlasting, the Eternity of the joys we possess, but by believing? ) But all that Faith which as a Means referred to the chief End, shall cease. There shall be no more prayer because no more necessity, but the full enjoyment of what we prayed for. Whether the soul pray for the bodies Resurrection, for the last Judgement, &c. or whether soul and body pray for the Eternal continuance of their joys, is to me yet unknown: Otherwise we shall not need to pray for what we have; and we shall have all that is desirable. Neither shall we need to fast, and weep, and watch any more, being out of the reach of sin and temptations. Nor will there be use for Instructions and Exhortations; Preaching is done; The Ministry of man ceaseth; Sacraments useless; The Laborers called in, because the harvest is gathered; the Tares burned, and the work done: The unregenerate past hope; the Saints past fear, for ever; Much less shall there be any need of labouring for inferiour ends, as here we do; seeing they will all devolve themselves into the Ocean of the ultimate End, and the Lesser good be wholly swallowed up of the Greatest.

3. Prayer. 4. So fasting, Weeping, Watching, Preaching, and Sacraments.

SECT.



## SECT. II.

§. 2. 2. Perfect freedom from Evil.

2. THis Rest containeth a perfect freedom from all the Evils that accompanied us through our course, and which necessarily follow our absence from the chief good: Besides our freedom from those eternal flames, and restless miseries, which the neglecters of Christ and Grace must remedilesly endure; an inheritance which both by birth and actual merit, was due to us as well as to them. As God will not know the wicked, so as to own them; so neither will Heaven know iniquity to receive it: for there entereth nothing that defileth, or is unclean; all that remains without. And doubtless there is not such a thing as Grief and Sorrow known there: Nor is there such a thing as a pale face, a languid body, feeble joynts, unable infancy, decrepit age, peccant humors, dolorous sickness, griping fears, consuming cares, nor whatsoever deserves the name of evil. Indeed a gale of Groans and Sighs, a stream of Tears accompanies us to the very Gates, and there bids us farewel for ever: We did weep and lament, when the world did rejoyce; but our Sorrow is turned into Joy, and our Joy shall no man take from us. God were not the chief and perfect good, if the full fruition of him did not free us from all Evil. But we shall have occasion to speak more fully of this in that which follows.

1. Sin. Rev. 21.27. 2. Sorrow and suffering.

John 16. 20, 21, 22.

## SECT. III.

§. 3. 3. Personal Perfection in the highest degree, both of Soul and Body. *Beata Vita est conveniens naturæ suæ; Quæ non aliter contingere potest, quam si primum sana mens est, & in perpetua possessione sanitatis suæ,* Seneca de Vita beat. c. 3.

3. THis Rest containeth the Highest Degree of the Saints personal perfection; both of Soul and Body. This necessarily qualifies them to enjoy the Glory, and throughly to partake the sweetness of it. Were the Glory never so great, and themselves not made capable by a personal perfection suitable thereto, it would be little to them. There's necessary a right disposition of the Recipient, to a right enjoying, and affecting. This is one thing that makes the Saints Joys there so great; Here, Eye hath not seen, nor Ear heard, nor heart conceived what God hath layd up for them that wait for him: For the Eye of flesh is not capable of seeing it, nor this Ear of hearing it, nor this Heart of understanding it; But there the Eye, and Ear, and Heart are made capable; else how do they enjoy it? The more perfect the sight is, the more delightful the beautiful object. The more perfect the Appetite, the sweeter the Food. The more musical the Ear, the more pleasant the

the Melody. The more perfect the Soul, the more joyous those joyes and the more Glorious to us is that Glory. Nor is it onely our sinfull imperfection, that is here to be removed; nor onely that which is the fruit of sin; but that which adhered to us in our pure naturals. *Adams* dressing the Garden, was neither sin, nor the fruit of sin: Nor is either to be less Glorious then the Stars, or the Sun in the Firmament of our Father: Yet is this the dignity to which the Righteous shall be advanced. There is far more procured by Christ, then was lost by *Adam*. It's the misery of wicked men here, that all without them is mercy, excellent mercies; but within them a heart full of sin shuts the door against all, and makes them but the more miserable. When all's well within, then all's well indeed. The neer Good, is the best: and the neer evil, and enemy, the worst. Therefore will God, as a special part of his Saints Happiness, perfect themselves, as well as their condition.

Gen. 2. 15. Dan. 12. 3.

## SECT. IV.

§. 4. 4. Chiefly the neerest fruition of God, the chief good.

4. THis Rest containeth, as the principal part, our neerest fruition of God the chiefest Good. And here, *Reader*, wonder not if I be at a loss; and if my apprehensions receive but little of that which is in my expressions. If to the beloved Disciple that durst speak and enquire into Christs secrets, and was filled with his Revelations, and saw the new *Jerusalem* in her Glory, and had seen Christ, *Moses* and *Elias* in part of theirs; if it did not appear to him what we shall be, but only in generall, that when Christ appears, we shall be like him, no wonder if I know little. When I know so little of God, I cannot know much what it is to enjoy him. When it is so little I know of mine own soul, either it's quiddity, or quality, while it's here in this Tabernacle; how little must I needs know of the infinite Majesty, or the state of this soul, when it's advanced to that enjoyment? If I know so little of Spirits and Spirituals, how little of the Father of Spirits? Nay, if I never saw that creature, which contains not something unsearchable; nor the worm so small, which afforded not matter for Questions to puzzle the greatest Philosopher that ever I met with, no wonder then if

1 John 3. 2.

*O qui perpetua mundum ratione gubernas, Terrarum cœlique sator, qui tempus ab ævo Ire jubes, stabilisque manens das cuncta moveri; Principium, rector, dux, semita, terminus idem; Tu requies tranquilla piis; te cernere, finis.* Boetius. *Vide Gerson. part. 3. Alphabet. divini Amoris; cap. 14. egregie de attributis & excellentiis divinæ expatiantem.*

mine



mine eye fail when I would look at God, my tongue fail me in speaking of him, and my heart in conceiving. As long as the Athenian Superscription doth so too well suite with my sacrifices, [*To the unknown God.*] and while I cannot contain the smallest rivulet, it's little I can contain of this immense Ocean. We shall never be capable of clearly knowing, till we are capable of fully enjoying, nay nor till we do actually enjoy him. What strange conceivings hath a man born blinde, of the Sun, and its light? or a man born deaf, of the nature of sounds and musick? So do we yet want that sense, by which God must be clearly known. I stand and look upon a heap of Ants, and see them all with one view, very busie to little purpose: They know not me, my being, nature, or thoughts, though I am their fellow-creature: How little then must we know of the great Creator, though he with one view continually beholds us all. Yet a knowledge we have, though imperfect, and such as must be done away: A Glimps the Saints behold, though but in a glass; which makes us capable of some poor, general, dark apprehensions of what we shall behold in Glory. If I should tell a Worldling but what the holiness and Spiritual joys of the Saints on Earth are, he cannot know it; for grace cannot be clearly known without grace: how much less could he conceive it, should I tell him of this glory? But to the Saints I may be somewhat more encouraged to speak; for Grace giveth them a dark knowledge, and slight taste of Glory.

*Beatitudo sumitur objectivè & formaliter: quod beatos facit ipso fruentes, hoc est Divina Bonitas, quæ est summum Bonum. Beatitudo autem formalis est ipsa fruitio, &c.* Stella in Luc. 10. To. 2. pag. 45.

* As all good whatsoever is comprised in God, and all in the creature are but drops of this Ocean: So all the glory of the blessed is comprised in their enjoyment of God; and if there be any mediate joys there, they are but drops from this. If men and Angels should study to speak the blessedness of that estate in one word, what can they say beyond this, That it is the neerest enjoyment of God? Say they have God, and you say they have all that's worth a having. O the ful Ioys offered to a believer in that one sentence of Christs, I would not for all the world that one verse had been left out of the Bible; *Father, I will that those whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me*, Ioh. 17. 24. Every word full of Life and Ioy. If the

* God is defined to be one that wanteth Nothing, and is sufficient for himself, and full of himself, in whom all things do consist, and who himself giveth Being to all, saith *Athanasius, lib. 1. cont. Gentil.* God is by Nature Incorporeal, neither subject to sight nor touch: He is most Powerfull, and nothing holdeth him, but he holdeth or containeth all things, and ruleth over all. *Idem. ibid.*

Queen

1 Kings 10.8.

Queen of *Sheba* had cause to say of *Solomons* Glory, *Happy are thy men, happy are these thy servants that stand continually before thee, and that hear thy Wisdom*; then sure they that stand continually before God, and see his glory, and the Glory of the Lamb, are somewhat more then happy: To them will Christ *give to eat of the Tree of Life, which is in the midst of the Paradise of God*, Rev. 2. 7. And *to eat of the hidden Manna*, vers. 17. Yea, he will *make them Pillars in the Temple of God, and they shall go no more out: and he will write upon them the Name of his God, and the name of the City of his God, [New Jerusalem] which cometh down out of heaven from God, and his own New Name*, Rev. 3. 12. Yea more (if more may be) he *will grant them to sit with him in his Throne*, Rev. 3. 21. *These are they who come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth in the Throne shall dwell among them: And the Lamb which is in the midst of the Throne shall feed them, and lead them unto living fountains of water; and God shall wipe away all tears from their eyes*, Rev. 7. 14, 15, 17. And may we not now boast with the Spouse, *This is my Beloved, O daughters of Jerusalem!* and this is the glory of the Saints! Oh blind deceived world, Can you shew us such a Glory? This is the City of our God, where *the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*, Rev. 21. 3. *The Glory of God shall lighten it, and the Lamb is the light thereof*, Vers. 24. *And there shall be no more curse, but the Throne of God and the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads. These sayings are faithful and true, and these are the things that must shortly be done*, Rev. 22. 3, 4, 6. And now we say (as *Mephibosheth*) *Let the world take all besides, if we may but see the face of our Lord in peace.* If the Lord lift up the light of his countenance on us here, it puts more gladness in our hearts then the worlds encrease can do, *Psal.* 4. 6, 7. How much more, when in his* light we shall have light, without darkness; and he shall make us full of joy with his countenance? **Rejoyce* therefore *in the Lord O ye righteous; and shout for joy, all ye that are upright of heart*, and say with his servant David, *the Lord is the portion of mine inheritance: The Lines are*

Some interpret most of those Scriptures in the Revelations, of the Churches glory on earth, and then it would hold *à minori*, *Tu es vecreator omnium qui dixisti, Venite ad me omnes qui laboratis, &c. Anima enim quæ est in te, radicata in centro sue, & vecreata, & quieta est; quæ vero in te non est, multis vanis phantasmatibus fatigatur. Tu sufficientissimus es; Qui te habet, totum habet; qui non, mendicus est & pauper; quia quicquid præter te est, non vesficit, non sufficit.* Gerson part. 3. Alphabet. *amoris divini.* cap. 14.

* Psal. 36. 9. Act. 2. 28.

* Psal. 33. 1.



*are fallen to me in pleasant places; yea, I have a goodly heritage: I have set the Lord always before me; because he is at my right hand I shall not be moved: Therefore my heart is glad, and my glory rejoyceth, my flesh also shall rest in hope: For he will not leave me in the grave, nor suffer me* (for ever) *to see corruption. He will shew me the path of life, (and bring me into) his presence, where is fulness of joy, and at his right hand, where are pleasures for evermore*, Psal. 16. 5; 6, 8, 9, 10, 11. *Whom therefore have I in heaven, but him, or on earth that I desire besides him? My flesh and my heart*, (have failed, and will) *fail me, but God is the strength of my heart, and* (will be) *my Portion for ever: He shall guide me with his counsel, & afterward receive me to glory: And as they that are far from him perish; so it is good* (the chief Good) *for us to be near to God*, Psal. 73. 24, 25, 26, 27, 28.

* The advancement is exceeding high; What unreverent damnable presumption would it have been, once to have thought or spoke of such a thing, if God had not spoken it before us? I durst not have thought of the Saints preferment in this life, as Scripture sets it forth, had it not been the expres's truth of God. What vile unmannerliness, to talk of [being sons of God,] [speaking to him] [having fellowship and communion with him,] [dwelling in him and he in us;] if this had not been Gods own Language? How much less durst we have once thought of [being brighter then the Sun in Glory? of being coheirs with Christ? of judging the world? of sitting on Christs Throne? of being one with him?] if we had not all this from the mouth, and under the hand of God? But hath he said it, and shall it not come to pass? Hath he spoken it, and will he not do it? Yes, as true as the Lord God is true, thus shall it be done to the man whom Christ delights to honour. *The eternal God is their refuge, and underneath are the everlasting Arms: And the beloved of the Lord shall dwell in safety by him, and the Lord shall cover them all the day long, and he shall dwell between their shoulders*, Deut. 33. 27. 12. *Surely goodness and mercy shall follow them all the daies of their lives, and then they shall dwell in the house of the Lord for ever.* Psal. 23. 6. Oh Christians! believe and consider this. Is Sun, and Moon, and Stars, and all creatures called upon to praise the Lord? What then should his people do? surely they are nearer him, and enjoy more of him then the brutes shall do. All his works praise him, but (above all) let his Saints bless him, *Psal.* 145. 10. Oh *let them*

* *Admodum cautè legenda existimo quæ, post alios, Doctiss. Gibieuf scribit de nostri Deificatione, in* lib. 2. de Libert. c. 27. §. 8. 9, 10, &c. ut & quæ August. in Psalm. 42. & Serm. 61. de Verb. Evang. ab ipso citata. Iohn 1. 12. 1 Iohn 1. 3. 1 Iohn 4. 15, 16.

Psalm 148.

*them speak of the glory of his Kingdom, and talk of his power; To make known to the sons of men his mighty Acts, and the Glorious Majesty of his Kingdom*, Vers. 11. 12. *Let his praise be in the Congregation of his Saints*; *Let* Israel *rejoyce in him that made him*; *Let the children of* Zion *be joyful in their King*: *Let the Saints be joyful in Glory*; *let them sing aloud upon their beds*: *Let the high praises of God be in their mouth*; *for the Lord taketh pleasure in his people, and will beautifie the meek with salvation*, Psal. 149. 1, 2, 4, 5 6. *This is the light that is sown for the Righteous, and gladness for the upright in heart*, Psal. 97. 11. Yea, *this honour have all his Saints*, Psal. 149. 9. If the estate of the Devils before their fall were not much meaner then this, (and perhaps lower then some of their fellow Angels) surely their sin was most accursed and detestable. Could they yet aspire higher? And was there yet room for discontent? What is it then that would satisfie them? Indeed the distance that we sinners and mortals are at from our God, leaves us some excuse for discontent with our estate. The poor soul out of the depth cries, & cries aloud, as if his Father were out of hearing: sometime he chides the interposing clouds, sometime he is angry at the vast gulf that's set between, sometime he would faine have the vail of mortality drawn aside, & thinks death hath forgot his business; he ever quarrels with this Sin that separates, and longs till it be separated from his Soul, that it may separate God and him no more; Why, poor Christian, be of good chear; the Time is Near, when God and thou shalt be Near, and as Near as thou canst well desire: Thou shalt dwell in his family; is that enough? It's better to be a door-keeper in his house, then enjoy the portion of the wicked. Thou shalt ever stand before him, about his throne, in the room with him, in his presence chamber. Wouldst thou yet be nearer? Thou shalt be his child, and he thy Father; thou shalt be an heir of his Kingdom; yea, more, the Spouse of his Son; and what more canst thou desire? Thou shalt be a member of the body of his Son; he shall be thy Head; thou shalt be one with him, who is one with the Father. Read what he hath desired for thee of his Father; *John* 17. 21, 22, 23. *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us*; *and the Glory which thou gavest me, I have given them, that they may be one, even as we are one*; *I in them, and thou in me, that they may be made perfect in one, that the world may know*



*know that thou hast sent me, and hast loved them, as thou hast loved me.* What can you desire yet more? except you will (as some do) abuse Christs expression of oneness, to conceive of such a union as shall deifie us; Which were a sin one step beyond the aspiring Arrogancy of *Adam*, and, I think beyond that of the Devils. A Real conjunction (improperly called Union) we may expect. And a true Union of Affections, A Moral Union, (improperly still called Union,) And a true Relative Union, such as is between the members of the same Politick body and the Head, yea such as is between the husband and the wife, who are called one flesh. And a real communion, and Communication of Real Favors, flowing from that Relative Union. If there be any more, it is acknowledged unconceivable, and consequently unexpressible, and so not to be spoken of. If any can conceive of a proper Real Union and Identity, which shall neither be a unity of Essence, nor of person with Christ (as I yet cannot) I shall not oppose it: But to think of Such a Union, were high blasphemy. Nor must you think of a Union (as some do) upon natural Grounds, following the dark mistaking principles of *Plato* and *Plotinus*. * If your thoughts be not guided and limited by Scripture in this, you are lost.

*Quest.* But how is it we shall enjoy God?
*Answ.* That's the fifth and last we come to.

I take not the word Real, as opposite to feigned, but to Relative. See Mr. *Wallis* Answer to the L. *Brook* fully on this.

* *De hoc lege* Card. Cusan. vol. 2. Exercit. lib. 4. fol. 66. 67.

Q. How do we enjoy God?

## SECT. V.

§. 5. A sweet and constant Act. on of all the powers of the Soul in the fruition of God. 1. Of the Senses.

5. THis Rest containeth a Sweet and constant Action of all the Powers of the Soul and Body in this fruition of God. It is not the Rest of a stone, which ceaseth from all motion, when it attains the Center. The senses themselves (as I judge) are not only Passive in receiving their object, but partly Passive and partly Active. Whether the external senses, such as now we have, shall be continued & imployed in this work, is a great doubt. For some of them it's usually acknowledged, they shall cease, because their Being importeth their use, and their use implyeth our estate of Imperfection: As there is no use for eating and drinking, so neither for the taste. But for other Senses the Question will be harder: For *Job* saith, *I shall see him with these eyes.*

But do not all senses imply our imperfection? If *Job* did speak of

of more then a Redemption from his present distress (as it's like he did) yet certainly these eyes will be made so Spiritual, that whether the name of Sense, in the same sense as now, shall befit them, is a question. This body shall be so changed, that it shall no more be flesh and blood, (for *that cannot inherit the Kingdom of God*, 1 *Cor.* 15. 50.) but *a spiritual body*. vers. 44. *That which we sow, we sow not that body that shall be*; *But God giveth it a body as it hath pleased him, and to every seed his own Body*. 1 Cor. 15. 37, 38. As the Ore is cast into the fire a stone, but comes forth so pure a mettal, that it deserves another name, and so the difference betwixt it and the Gold exceeding great; So, far greater will the change of our bodies and senses be; even so great, as now we cannot conceive. If grace make a Christian differ so much from what he was, that the Christian could say to his companion, *Ego non sum ego, I am not the man I Was*; how much more will Glory make us differ? We may then say much more, This is not the body I had, and these are not the senses I had. But because we have no other name for them, let us call them Senses, call them Eyes and Ears, Seeing and Hearing: But thus much conceive of the difference; That as much as a body spiritual, above the Sun in Glory, exceedeth these frail, noisom, diseased Lumps of flesh or dirt, that now we carry about us; so far shall our sense of Seeing and Hearing exceed these we now possess: For the change of the senses must be conceived proportionable to the change of the body. And doubtless as God advanceth our sense, and enlargeth our capacity; so will he advance the happiness of those senses, and fil up with himself all that capacity.* And certainly the body should not be raised up, and continued, if it should not share of the Glory: For as it hath shared in the obedience and sufferings, so shall it also do in the blessedness: And as Christ bought the whole man, so shall the whole partake of the everlasting benefits of the purchase: The same difference is to be allowed for the Tongue. For though perhaps that which we now call the tongue, the voice, or language,

I think the Apostle speaks of flesh and blood in a proper sense, and not of sin. For them that say, the flesh is but the souls Instrument, and therefore should no more suffer then a Cup, because poyson was put in it, or a sword for killing a man, &c. they may find this very objection fully answered by *Tertullian*, li. *de Resurrect. carnis cap.* 16. *page* 410. Where he both shews that the Instruments may suffer according to their capacity, and that the flesh is more then a meer instrument to the soul, even a servant, and an associate.

* *Nos vero etiam virtutes carnis opponimus; Ergo & bene operata tenebitur præmio. Etsi Anima est quæ agit & impellit in omnia; Carnis obsequium est. Deum non licet aut injustum judicem credi aut inertem; injustum, si sociam bonorum operum a præmiis arceat: inertem, si sociam malorum a supplicijs secernat; quum humana censura eo perfectior habeatur, quo etiam ministros facti cujusq; deposcit, nec parcens, nec invidens illis, quo minus cum autoribus, aut pœne aut gratiæ communicent fructum.* Tertullian. lib. de Resurrect. Carnis, cap. 16. pag. *(mihi)* 410.

shall



shall not then be: Yet, with the forementioned unconceiveable change, it may continue. Certain it is, it shall be the everlasting work of those blessed Saints, to stand before the throne of God and the Lamb, and to praise him for ever and ever. As their eyes and hearts shall be filled with his knowledge, with his glory, and with his Love; so shall their mouths be filled with his praises. Go on therefore, Oh ye Saints, while you are on earth, in that Divine duty. Learn, O learn that Saint-beseeming work; for in the mouths of his Saints his praise is comely. Pray, but still praise; Hear, and Read, but still praise: Praise him in the presence of his people; for it shall be your eternal work: Praise him, while his Enemies deride and abuse you: You shall praise him, while they shall bewaile it, and admire you. Oh blessed imployment! to sound forth for ever, *Thou art worthy, O Lord to receive Honour, Glory, and power*, Revel. 4. 11. And *worthy is the Lamb who was slain, to receive power, and Riches, and Wisedom, and Strength, and Honour, and Glory, and Blessing; for he hath redeemed us to God by his bloud out of every kindred, and tongue, and people, and Nation; and hath made us unto our God, Kings and Priests*, Revel. 5. 12. 9, 10. *Alleluja: Salvation, and Honour, and Glory, and power unto the Lord our God: Praise our God all ye his servants, and ye that fear him, small and great. Alleluja: for the Lord God omnipotent reigneth*, Rev. 19. 1, 5, 6. Oh Christians! this is the blessed Rest; A Rest without Rest: For *they rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come*, Revel. 4. 8. Sing forth his praises, now ye Saints; It is a work our Master Christ hath taught us. And you shall for ever sing before him, the song of *Moses*, and the song of the *Lamb, Great and marvellous are thy works, Lord God Almighty; Just and true are thy waies thou King of Saints*, Rev. 15. 3.

Psal. 33. 1, 2. and 147. 1.

## SECT. VI.

§. 6. 2. Of the soul.

AND if the Body shall be thus imployed, Oh how shall the Soul be taken up? As its powers and capacities are greatest, so its Actions strongest, and its enjoyment sweetest. As the bodily senses have their proper aptitude and action, whereby they receive

It is only by the Soul and implanted understanding that God can be beheld and understood: *Athanasius lib.* 1. *Cont. Gentiles.*

and enjoy their objects; so doth the Soul in its own action enjoy its own object: by knowing, by thinking and remembring, by loving, and by delightfull joying: this is the souls enjoying. By these eyes it sees, and by these arms it embraceth. If it might be said of the Disciples with Christ on earth, much more that behold him in his glory, *Blessed are the eyes that see the things that you see, and the ears that hear the things that you hear; for many Princes and great ones have desired (and hoped) to see the things that you see, and have not seen them, &c.* Mat. 13 16, 17.

When we speak of seeing God, we must take heed of expecting a proper immediate sight of his Essence, more then the creature is capable of. See what great *Camero* saith, *Scholastici homines acuti quidem, sed in hoc argumento nimis acuti: Invisibilis est Deus vel Angelis, quibus ad Dei conspectum nulla peccati labes, sola naturæ imbecillitas (creaturæ enim sunt) aditum intercluſit.* Camero Prælect. de verbo Dei Cap. 7. pag. (operum in fol.) 455.

Knowledge of it self is very desirable, even the knowledge of some evil (though not the Evil it self;) As far as the rational Soul exceeds the sensitive, so far the delights of a Philosopher, in discovering || the secrets of nature, and knowing the mysterie of Sciences, exceeds the delights of the Glutton, the Drunkard, the Unclean, and of all voluptuous sensualists whatsoever; so excellent is all Truth. What then is their delight, who know the God of truth? What would I not give, so that all the uncertain questionable Principles in *Logick*, *Natural Philosophy*, *Metaphysicks*, and *Medicine*, were but certain in themselves, and to me? And that my dull, obscure notions of them were but quick and clear! Oh, what then should I not either perform, or part with to enjoy a clear and true apprehension of the most true God? How noble a * faculty of the soul is this understanding? It can compass the earth: It can measure the Sun, Moon, Stars, and Heaven: It can foreknow each Eclips to a minute, many years before; Yea, but this is the top of all its excellency, It can know God who is infinite, who made all these; a little here, and more, much more hereafter. Oh the wisdom & goodnes of our blessed Lord! He hath created

*Nec, pugnant ista cum eorum sententia qui beatitudinem humanam in Dei fruitione collocant. Nec, enim sicut Deo aliud quicquam est quam potentiæ, sapientiæ, bonitatis divinæ fructum percipere quem creaturæ modus & ratio ferre potest. Id vero sanctitas ea animæ est quam diximus, & corporis illa gloriosa immortalitas. Nec, diversum est quod Scripturæ docent, in Dei visione nostram felicitatem esse sitam: nam videtur Deus, experiundo quis sit, & qualem se erga nos præstet,* &c. Camero ibidem. *Hæc autem adhuc mysteria existimo.*

|| *Jam vero* Nosse *quantum ametur, quamq, falli nolit humana natura, vel hinc intelligi potest, quod lamentari quisq, sana mente mavult, quam lætari in amentia.* Aug. de Civit. l. 11. c. 27.

* *Scalig. Exercit.* 107. *Sect.* 3. *Dicit voluntatem nihil aliud esse quam intellectum extensum, ad habendum & faciendum id quod cognovit. Vide D. Makowski Colleg. in disp.* 18. *vit. Pibonis de Justif. Passiva.* And many think that the soul is not divisible into several faculties, but rather as *Scotus*, *Dorbellus*, &c. Dr. *Jackson*, Mr. *Pemble*, &c. the Understanding and will be the same with the soul and one another; or distinct Acts of the same soul, not faculties.

the



the understanding with a natural Byas, and inclination to Truth as its object; and to the prime truth, as its prime object: and least we should turn aside to any Creature, he hath kept this as his own Divine Prerogatiue, not communicable to any Creature, *viz.* to be the prime truth. And though I think not (as * some do) that there is so near a close, between the understanding and Truth, as may produce a proper union or Identity: yet doubtless it's no such cold touch, or disdainful embrace, as is between these gross, earthy Heterogeneals. The true, studious, contemplative man knows this to be true; who feels as sweet embraces between his Intellect and Truth, and far more then ever the quickest sense did in possessing its desired object. But the true, studious, contemplative Christian, knows it much more, who sometime hath felt more sweet embraces between his soul and Jesus Christ, then all inferior Truth can afford. I know some Christians are kept short this way, especially the careless in their watch and walking; and those that are ignorant or negligent in the daily actings of Faith, who look when God casts in Joys while they lie idle, and labor not to fetch them in by believing: but for others, I appeal to the most of them; Christian, dost thou not sometime, when, after long gazing heavenward, thou hast got a glimps of Christ, dost thou not seem to have been with *Paul* in the third Heaven, whether in the body or out, and to have seen what is unutterable? Art thou not, with *Peter*, almost beyond thy self? ready to say, *Master it's good to be here*, Oh that I might dwell in this Mount? Oh that I might ever see what I now see! Didst thou never look so long upon the Sun of God, till thine eyes were dazeled with his astonishing glory? and did not the splendor of it make all things below seem black and dark to thee, when thou lookedst down again? Especially in thy day of suffering for Christ; (when he usually appears most manifestly to his people:) Didst thou never see one walking in the midst of the fiery furnace with thee like to the Son of God:

* Lord *Brook* Union of the Soul and Truth.

*In vita æterna præcipuum & omnino hominis bonorum summum est suavissima contemplatio, seu visio Dei, ut nobis paterne favent is. Suave est intelligere favorem Dei paternum; Suavius cum amatum gustave; & hoc suavius gustato acquiescere, & contentum esse omnium vero suavissimum, Scire nos intellecto Dei favori perfrui, & semper fruituros esse:* Math. Martinius Cathol. Fid. l. 3. c. 9. *Beatorum felicitas hæc erit, quod visuri sunt Deum, h. e. intellectus ipsorum quantum in creatum & finitum intellectum cadere potest, divinitatem plene & perfecte cognoscet & contemplabitur: Voluntas autem ad Deum cognitum inclinabitur, in eoq, tanquam summo bono tranquillissime, felicissimoq, amore acquiescet. Corpora quoq, beatorum suas gloriosas quasdam dotes accipient,* &c. Geor. Galixtus in Epitom. Theol. p. 66.

Hosea.6.2,3. If thou do know, value him as thy life, and follow him on to know him, and thou shalt know incomparably more then this. Or if I do but renew thy grief, to tell thee of what thou once didst feel, but now hast lost; I councel thee to *Remember whence thou art fallen, and Repent, and do the first works, and be watchful, and* Rev.2.5. and 3. 2. *strengthen the things which remain*; and I dare promise thee, (because God hath promised,) thou shalt see, and know that which here thine eye could not see, nor thy understanding conceive. Believe me Christians, yea, believe God; you that have known most of God in Christ here, it is as nothing to that you shall know; It scarce, in comparison of that, deserves to be called knowledge. The difference betwixt our knowledge now, and our knowledge then, will be as great, as that between our fleshly bodies now, and our Spiritual glorified bodies then. For as these bodies, so that knowledge, must cease, that a more perfect may succeed. Our silly childish thoughts of God, which now is the highest we reach to, must give place to a manly knowledge. All this saith the Apostle, 1 *Cor.* 13.8,9,10,11,12. *Knowledge shall vanish away: For we know in part,* &c. *But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child, I understood as a child; but when I became a man, I put away childish things. For now we see through a glass darkly, but then face to face: Now I know in part, but then I know, even as also I am known.*

Marvel not therefore, Christian, at the sence of that place of* *Joh.* 17.3. how it can be life eternal to know God, and his Son Christ; You must needs know, that to enjoy God and his Christ, is eternal Life, and the souls enjoying is in knowing. They that savor only of earth, and consult with flesh, and have no way to try and judge but by sence, and never were acquainted with this knowledge of God, nor tasted how gracious he is, these think its a poor happiness to know God: let them have health and wealth, & worldly delights, and take you the other. Alas poor men! they that have made tryal of both, do not grudge you your delights, nor envy your happiness, but pity your undoing folly, and wish, O that you would come near, and taste and try, as they have done, and then judge; Then continue in your former minde, if you can. For our parts, we say with that knowing Apostle (though the speech may seem presumptuous) 1 John 5.19,20. *We know that we are of God, and the whole world lieth in Wickedness; And we know that the Son of God is come, and hath given us an understanding, that we may know him that is True; and we are in him that is true, in his Son Jesus Christ: This is the true God, and eternal Life.* Here one verse contains the summ of most that I have said. *The Son of God is come* (to be our head and Fountain of Life) *and so hath given us an understanding* (that the Soul may be personally qualified and made capable) *to know him* (God) *that is True,* (the prime Truth) *and we are* (brought so near in this enjoyment, that) *we are in him that is True* (not properly by an essential or personal union, but we are in him; by being) *in his Son Jesus Christ. This* (we have mentioned) *is the* (only) *True God* (and so the fittest object for our understanding, which chuseth Truth) *and* (this knowing of him, and being in him, in Christ) *is eternal Life.*

* *Scoti glossa est vera, viz. ut cognoscant te amando & Fruendo. Vide Scotum in 4. senten. distinct. 48. Q. 1. P. 256.*

*Vita æterna est cognoscere; Vivere est motus delectabilissimus; qui non est sine Amore. Delectatio enim est opus amoris; unde in vita æterna est Cognitio quæ amor. Intellectus enim quodam naturali simo amore scire desiderat. Et hoc desiderium est quod in se gestat veritatem. Et qui scire desiderat, veritatem scire desiderat. Scire igitur hoc desiderium est apprehendere desideratum in desiderio. Unde qui concipit Deum esse charitatem, & finem desiderii, scilicet bonitatem, ille videt quomodo in apprehensione charitatis satiatur desiderium animæ.* Card. Cusanus Exercitat. lib. 10. fol. (mihi) 184.





## SECT. VII.

§. 7. 2. Memory. AND doubtless the Memory will not be Idle, or useless, in this Blessed work. If it be but by looking back, to help the soul to value its enjoyment. Our knowledge wil be enlarged, not diminished; therefore the knowledge of things past shall not be taken away. And what is that knowledge, but Remembrance? Doubtless from that height, the Saint can look behind him & before him. And to compare past with present things, must needs raise in the Blessed Soul an unconceiveable esteem and sense of its Condition. To stand on that Mount, whence we can see the Wilderness and *Canaan* both at once, to stand in Heaven, and look back on Earth, and weigh them together in the ballance of a comparing sense and judgement, how must it needs transport the soul, and make it cry out, Is this the purchase that cost so dear, as the blood of God? No wonder: O blessed price! and thrice blessed Love, that invented and Condescended! Is this the end of Believing? Is this the end

of the Spirits workings? Have the gales of Grace blown me into such an harbour? Is it hither that Christ hath enticed my Soul? O blessed way, and thrice blessed end! Is this the Glory which the Scriptures spoke of, and Ministers preached of so much? Why now I see the Gospel indeed is good tydings, even tydings of peace & good things, tydings of great Joy to all Nations! Is my mourning, my fasting, my sad humblings, my heavy walking, groanings, complainings, come to this? Is my praying, watching, fearing to offend, come to this? Are all my afflictions, sickness, languishing, troublesome physick, fears of death, come to this? Are all Satans Temptations, the worlds Scorns and Jeers, come to this? (And now if there be such a thing as indignation left, how will it here let fly?) O vile nature, that resisted so much, and so long, such a blessing! Unworthy Soul! Is this the place thou camest so unwillingly towards? Was duty wearisom? Was the world too good to lose? didst thou stick at leaving all, denying all, and suffering any thing, for this? Wast thou loth to dye, to come to this? O false Heart, that had almost betrayed me to eternal flames, and lost me this Glory! O base flesh, that would needs have been pleased, though to the loss of this felicity! Didst thou make me to question the truth of this Glory? Didst thou shew me improbabilities, and draw me to distrust the Lord? Didst thou question the Truth of that Scripture which promised this? Why my soul! art thou not now ashamed, that ever thou dist question that Love that hath brought thee hither? That thou wast Jealous of the faithfulness of thy Lord? That thou suspectedst his Love, when thou shouldst only have suspected thy self? That thou didst not live continually transported with thy Saviours Love? and that ever thou quenchedst a motion of his Spirit? Art thou not ashamed of all thy hard thoughts of such a God? of all thy mis-interpreting of, & grudging at those providences, and repining at those ways that have such an end? Now thou art sufficiently convinced, that the ways thou calledst hard, and the cup thou calledst bitter, were necessary: That thy Lord hath sweeter ends, and meant thee better then thou would believe: And that thy Redeemer was saving thee, as well when he crossed thy desires, as when he granted them; and as well when he broke thy heart, as when he bound it up. Oh no thanks to thee, unworthy self, but shame, for this received Crown: But to Jehovah and the Lamb, be glory for ever.

Luke 1. 19. & 2.10. Acts 13. 32.

Thus,



Thus, as the memory of the wicked will eternally promote their torment, to look back on the pleasures enjoyed, the sin committed, the Grace refused, Christ neglected, and time lost: So will the memory of the Saints for ever promote their Joys. And as it's said to the wicked, *Remember that thou in thy life time receivedst Thy good things*: So will it be said to the Christian, *Remember that thou in thy life time receivedst thine evils; but now thou art comforted, as they are tormented.* And as here the remembrance of former good, is the occasion of encreasing our grief, (*I remembred God, and was troubled; I called to remembrance my Songs in the night*, Ps. 77.3,6.) So there the remembrance of our former sorrows addeth life to our Joys.

Luke 16.25.

## SECT. VIII.

§. 8.

BUt Oh the full, the near, the sweet enjoyment, is that of the affections, Love and Joy: It's near; for love is of the Essence of the Soul, and Love is the Essence of God: *For God is Love*, 1 *Joh.* 4 8,16. How near therefore is this Blessed Closure? The Spirits phrase is, *God is Love: and he that dwelleth in Love, dwelleth in God. and God in him*, vers. 16. The acting of this affection wheresoever, carryeth much delight along with it: especially when the object appears deserving, and the affection is strong. But O what will it be, when perfected Affections shall have the strongest, perfect, incessant actings, upon the most perfect object, the ever Blessed God? Now the poor soul complains, Oh that I could love Christ more! but I cannot, alas I cannot: Yea, but then thou canst not chuse but love him: I had almost said, forbear if thou canst. Now thou knowest little of his Amiableness, and therefore lovest little: Then thine eye will affect thy heart, and the continual viewing of that perfect beauty, will keep thee in continual ravishments of Love. Now thy salvation is not perfected, nor all the mercies purchased, yet given in: But when the top-stone is set on, thou shalt with shouting cry, Grace, Grace: Now thy Sanctification is imperfect, and thy pardon * and Justification not so compleat as

3. Affections. 1. Love.

* I know it's commonly said, that Justification hath no degree; but yet it is taken for several Acts, whereof that of Christ absolving and acquitting us at the last Judgment is the most compleat Justification, as Mr. *Burges* in his last Lectures of Justification affirmeth.

then it shall be: Now thou knowest not what thou enjoyest, and therefore lovest the less; But when thou knowst much is forgiven, and much bestowed, thou wilt love more. Doth *David*, after an imperfect deliverance, sing forth his love? *Psal.*116.1. *I love the Lord because he hath heard my voyce, and supplications.* What think you will he do eternally? And how will he Love the Lord, who hath lifted him up to that glory? Doth he cry our, *O how I love thy Law!* Psa.119.97. *My delight is in the Saints on earth, and the excellent.* Psal. 16. 3. How will he say then, *O how I love the Lord! and the King of Saints in whom is all my delight!* Christians, doth it not now stir up your love, to remember all the experiences of his love? to look back upon a life of mercies? Doth not kindness melt you? and the Sun-shine of Divine goodness warm your frozen hearts? What will it do then, when you shall live in love, and have All, in him, who is All? O the high delights of love! of this love! The content that the heart findeth in it! The satisfaction it brings along with it! Surely Love is both work and wages.

And if this were all, what a high favour, that God will give us leave to love him! That he will vouchsafe to be embraced by such Arms, that have embraced lust and sin before him! But this is not all: *He returneth love for love; nay, a thousand times more: As perfect as we shall be, we cannot reach his measure of Love. Christian, thou wilt be then brim full of Love; yet love as much as thou canst, thou shalt be ten thousand times more beloved. Dost thou think thou canst overlove him? What! love more then Love it self? Were the arms of the Son of God open upon the Cross, and an open passage made to his heart by the Spear, and will not arms and heart be open to thee in glory? Did he begin to love before thou lovedst, and will not he continue now? Did he love thee an Enemy? thee a sinner? thee who even loathedst thy self? and own thee when thou didst disclaim thy self? And will he not now unmeasurably love thee a Son? Thee a perfect Saint? thee who returnest some love for love? Thou wast wont injuriously

|| Creaturæ rationalis alia Beatitudo nec potuit, nec potest, nec esse, nec poterit, nisi ut agnoscens à quo non solum facta, sed etiam à quo rationalis est facta, majorem dilectionem exhibeat bono creatori quam sibi. Neq; ei esse possit ullatenus Ratio, nisi ei posset creatoris inesse dilectio. Quia nec est alia quæ vera sit sapientia vel Intelligentia Creaturæ rationalis, nisi Dilectio Creatoris; in qua tanto magis minusve est Dilectio sui, quanto magis minusve Dilectionem exhibet Creatori. Fulgent. l. 1. ad Monim. c. 18.

* *Dum Deum sibi sufficere cogitas, quid aliud cogitas nisi Deum amare in se quicquid amat aliud à se? & rationem amandi res, non esse earum, sed sui ipsius Bonitatem? Amabit aliquid extra se, & peregrinabitur longius à se, si amorem ejus excitari concesseris ab eo quod externum illi est. Amat ea quæ sunt extra se, sed amat ea in se: qui seipso contentus nunquam commoratur, nunquam peregrinatur extra se.* Gilbieuf. l. 2. c. 27. p. 483. sect. 7.

to



to Question his Love: Doubt of it now if thou canst. As the pains of Hell will convince the rebellious sinner of Gods wrath, who would never before believe it: So the Joys of Heaven will convince thee throughly of that Love, which thou wouldst so hardly be perswaded of. He that in love wept over the old *Jerusalem* neer her Ruines, with what Love will he rejoyce over the new *Jerusalem* in her Glory? O me thinks I see him groaning and weeping over dead *Lazarus*, till he force the Jews that stood by to say, *Behold how he loved him*: Will he not then much more by rejoycing over us, and blessing us, make all (even the damned, if they see it) to say, Behold how he loveth them? Is his Spouse while black yet comely? Is she his Love, his Dove, his undefiled? Doth she ravish his heart with one of her eyes? Is her Love better then wine? O believing soul, study a little, and tell me, What is the Harvest which these first fruits foretell? and the Love which these are but the earnest of? Here, O here, is the Heaven of Heaven! This is the Saints fruition of God! In these sweet, mutual, constant actings and embracements of Love, doth it consist. To Love, and be beloved: *These are the Everlasting Arms that are underneath*, Deut. 33. 27. *His left hand is under their heads, and with his right hand doth he embrace them.* Cant. 2. 6. Reader, stop here, and think a while, what a state this is; Is it a small thing in thine eyes to be beloved of God? to be the Son, the Spouse, the Love, the delight of the King of glory? Christian, believe this and think on it; Thou shalt be eternally embraced in the Arms of that Love, which was from everlasting, and will extend to everlasting: Of that Love, which brought the Son of Gods love from Heaven to Earth, from Earth to the Cross, from the Cross to the Grave, from the Grave to glory: That Love, which was weary, hungry, tempted, scorned, scourged, buffetted, spit upon, crucified, pierced; which did fast, pray, teach, heal, weep, sweat, bleed, dye: That Love will eternally embrace thee. When perfect created love, and most perfect uncreated love meet together, O the blessed meeting! It will not be like *Joseph* and his Brethren, who lay upon one anothers necks weeping; It will break forth into a pure Joy, and not such a mixture of joy and sorrow as their weeping argued: It will be loving and rejoycing, not loving and sorrowing: Yet will it make *Pharoahs* (Satans) court to ring with the News, that *Josephs* Brethren are come; that the Saints are arrived safe at the bosom of Christ, out of the reach of Hell for ever

John 11. 33, 35, 36. Cant. 1. 5. & 5. 2. & 6. 9. & 4. 9, 10, &c. *Ibi nec minor erit laudatione nostra dilectio, nec inferior dilectione laudatio: Erit enim plena nostra laudatio, quia tunc in nobis erit Dei proximiq; perfecta dilectio. Tunc laudabimus & habebimus, tunc habebimus & amabimus; tunc satiabimur cum delectatione & delectabimur cum satietate.* Fulgent. Epist 4. ad Prob. c. 7, 8.

ever. Neither is there any such love as *Davids* and *Jonathans*; shutting up in sorrows, and breathing out its last into sad lamentations for a forced separation: No, Christ is the powerful attractive, the effectual Loadstone, who draws to it all like it self. *All that the Father hath given him, shall come unto him*; even the Lover, as well as the Love doth he draw; *and they that come unto him, he will in no wise cast out*, John *chap. 6. vers.* 37, 39. For, know this, Believer, to thy everlasting comfort, that if these Arms have once embraced thee, neither sin, nor hell can get thee thence for ever. * The Sanctuary is inviolable, and the Rock impregnable, whither thou art fled, and thou art safe lockt up to all Eternity. Thou hast not now to deal with an unconstant creature, but with him with whom is no varying, nor shadow of change. even the immutable God. If thy happiness were in thy own hand, as *Adams*, there were yet fear; But it's in the keeping of a faithful Creator. Christ hath not bought thee so dear, to trust thee with thy self any more. His love to thee will not be as thine was on Earth to him, seldom and cold, up and down, mixed (as Aguish bodies) with burning and quaking, with a good day and a bad; No, Christian, he that would not be discouraged by thine enmity, by thy loathsom hateful nature, by all thy unwillingness, unkinde Neglects, and churlish resistances; he that would neither cease nor abate his Love for all these, Can he cease to love thee, when he hath made thee truly Lovely? He that keepeth thee so constant in thy love to him, that thou canst challenge *tribulation, distress, persecution, famine, nakedness, peril, or sword, to separate thy Love from Christ if they can*, Rom. 8. 35. how much more will himself be constant? Indeed he that produced these mutual embracing Affections, will also produce such a mutual constancy in both, that thou mayst confidently be perswaded, as *Paul* was before thee, *That neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord*, Vers. 38, 39. And now are we not left in the Apostles admiration? *What shall we say to these things?* Infinite Love must needs be a mysterie to a finite capacity. No wonder if angels desire to pry into this mysterie. And if it be the study of the Saints here, to know the heigth, and bredth, and length, and depth of this Love, though

* *Prima erat Perseverantiæ potestas, Bonum posse non deserere: Novissima erit felicitas perseverantiæ, Bonum non posse deserere.* Augustin. de Corr. & Grat. cap. 9.

1 Pet. 1. 12. Eph. 3. 18.



though it passeth knowledge; this is the Saints Rest in the Fruition of God by Love.

## SECT. IX.

§. 9. 2. By Joy.

Lastly, The Affection of Joy hath not the least share in this Fruition. It's that, which all the rest lead to, and conclude in: even the unconceiveable Complacency which the Blessed feel in their seeing, knowing, loving, and being beloved of God. The delight of the Senses Here, cannot be known by expressions, as they are felt. How much less this Joy? This is the *white stone, which none knoweth but he that receiveth*; And if there be any Joy which the stranger medleth not with, then surely this, above all, is it. All Christs ways of mercy tend to, and end in the Saints Joys. He wept, sorrowed, suffered, that they might rejoyce; He sendeth the Spirit to be their Comforter; He multiplieth promises, he discovers their future happiness, that their Joy may be full. He aboundeth to them in mercies of all sorts; he maketh them lie down in green pastures, and leadeth them by the still waters; yea, openeth to them the fountain of Living Waters; That their Joy may be full: That they may thirst no more; and that it may spring up in them to everlasting life: Yea, he causeth them to suffer, that he may cause them to rejoyce; and chasteneth them, that he may give them Rest; and maketh them (as he did himself) *to drink of the brook in the way, that they may lift up the head*, *Psal.* 110. 7. And lest after all this they should neglect their own comforts, he maketh it their duty, and presseth it on them, commanding them to *rejoyce in him alway, and again to rejoyce*. And he never brings them into so low a condition, wherein he leaves them not more cause of Joy then of Sorrow. And hath the Lord such a care of our comfort here? where, the Bridegroom being from us; we must mourn? Oh, what will that Joy be, where the Soul being perfectly prepared for Joy, and Joy prepared by Christ for the Soul, it shall be our work, our business, eternally to rejoyce! And it seems the Saints Joy shal be greater then the Damneds torment; for their torment is the torment of creatures, prepared for the Devil and his Angels: But our Joy is the Joy of our Lord; even our Lords own Joy shall we enter: *And the same Glory, which the Father giveth him, doth the Son give to them*, *Joh.* 17. 22. And to sit

Rev. 2. 17. Prov. 14. 10.

John 15. 11. & 16. 24. & 17. 13.

Psa. 94. 12, 13. 1 Thes. 5. 16. Psa. 32. 11. & 33, 1, &c.

Mat. 9. 15.

Mat. 25.

*sit with him in his Throne, even as he is set down in his Fathers Throne, Revel* 3.21. What sayst thou to all this, Oh thou sad and drooping Soul? Thou that now spendest thy days in sorrow, and thy breath in sighings, and turnest all thy voyce into groanings; who knowest no garments but sackcloth, no food but the bread and water of affliction; who mingleſt thy bread with tears, and drinkest the tears which thou weepest, what saist thou to this great change? From All Sorrow to more then All Joy? Thou poor Soul, who prayest for Joy, waitest for Joy, complainest for want of Joy, longest for Joy; why, then thou shalt have full Joy, as much as thou canst hold, and more then ever thou thoughtest on, or thy heart desired; And in the mean time walk carefully, watch constantly, and then let God measure out thy times and degrees of Joy. It may be he keeps them till thou have more need; Thou mayst better lose thy comfort, then thy safety; If thou shouldst die full of fears and sorrows, it will be but a moment, and they are all gone, and concluded in Joy unconceiveable; As the Joy of the Hypocrite, so the fears of the upright, are but for a moment. And as their hopes are but golden dreams, which, when death awakes them, do all perish, and their hopes die with them; so the Saints doubts and fears are but terrible dreams, which, when they die, do all vanish; and they awake in joyful Glory. For *Gods Anger endureth but a moment*, but *in his favour is Life*; *Weeping may endure for a night*, (darkness and sadness go together,) *but Joy cometh in the morning*, *Psal.* 30. 5. Oh blessed morning, thrice blessed morning! Poor, humble, drooping Soul, how would it fill thee with joy now, if a voyce from Heaven should tell thee of the love of God? of the pardon of thy sins? and should assure thee of thy part in these joys? Oh, what then will thy joy be, when thy actual Possession shall convince thee of thy Title, and thou shalt be in Heaven before thou art well aware; when the Angels shall bring thee to Christ, and when Christ shall (as it were) take thee by the hand, and lead thee into the purchased possession, and bid thee welcome to his Rest, & present thee unspotted before his Father, and give thee thy place about his Throne? Poor Sinner, what sayst thou to such a day as this? Wilt thou not be almost ready to draw back, and to say, What, I Lord? I the unworthy Neglecter of thy Grace! I the unworthy disesteemer of thy blood, and slighter of thy Love! must I have this Glory? make me a hired servant,



servant, I am no more worthy to be called a son; But Love will have it so; therefore must thou enter into his Joy.

## SECT. X.

§. 10. God will joy in us, as well as we in him. 2 Thes. 1. 10.

AND it is not thy Joy only; it is a mutual Joy, as well as a Mutual Love: Is there such Joy in Heaven at thy Conversion, and will there be none at thy Glorification? Will not the Angels welcome thee thither? and congratulate thy safe arrival? Yea, it is the Joy of Jesus Christ; For now he hath the end of his undertaking, labour, suffering, dying, when we have our Joys; When he is Glorified in his Saints, and admired in all them that believe. We are his seed, and the fruit of his souls travel, which when he seeth, he will be satisfied, *Isa.* 53. 10, 11. This is Christs Harvest, when he shall reap the fruit of his labours, and when he seeth it was not in vain, it will not repent him concerning his sufferings; but he will rejoyce over his purchased inheritance, and his people shall rejoyce in him.

* Yea, the Father himself puts on joy too, in our Joy: As we grieve his spirit, and weary him with our iniquities; so is he rejoyced in our Good: O how quickly here he doth spie a Returning Prodigal, even afar off? how doth he run and meet him? and with what compassion fals he on his neck, and kisseth him? and puts on him the best robe, and a ring on his hands, & shoos on his feet, and spares not to kill the fatted calf, that they may eat and be merry: This is indeed a happy meeting; but nothing to the Embracements, and the Joy of that last and great meeting.

Yea, More yet; as God doth mutually Love and Joy, so he makes this his Rest, as it is our Rest. Did he appoint a Sabbath because he rested from six days work, and saw all Good and very Good? What an eternal Sabbatism then, when the work of Redemption, Sanctification, Preservation, Glorification are all finished, and his work more perfect then ever, and very good indeed? So the Lord is said to Rejoyce and to take pleasure in his people, *Psal.* 147. 11. and 149. 4. Oh Christians, write these words in letters of Gold, *Zeph.* 3.17. *The Lord thy God in the midst of thee, is mighty: He will Save; He will Rejoyce over thee with Joy: He will rest in his Love; He will Joy over thee with Singing.* Oh, well may we then rejoyce in our God with Joy and Rest in our Love, and

* *Quomodo passiones non esse in Deo, & tamen delectationem, gaudium & Amorem esse in Deo Scholastici asserunt, vide in* Aquin. Cont. Gentil. l. 1. Q. 9. Q. 91. Q. 92. & sum. 1. &c. *Sed hæc nobis incomprehensibilia & incognita existimo. Nam, ut Aristot. in* 2. *Metaph. asserit.* [*Intellectus noster sic se habet ad prima entium quæ sunt manifestissima in natura, sicut oculus vespertilionis ad solem.*] *referente* Thoma Cont. Gentil. l. 1. c. 3. ubi plura de hac re videre est.

and Joy in him with Singing. See *Isaiah* 65. 18, 19.

And now, look back upon all this; I say to thee, as the Angel to *John*, What hast thou seen? Or, if yet thou perceive not, draw nearer, come up higher; Come and see: Dost thou fear thou hast been all this while in a Dream? Why, these are the true sayings of God. Dost thou fear (as the Disciples) that thou hast seen but a Ghost instead of Christ? a Shadow instead of Rest? Why, come near, and feel; a Shadow contains not those substantial Blessings, nor rests upon the Basis of such Foundation-Truth, and sure word of Promise, as you have seen these do. Go thy way now, and tell the disciples, and tell the humble drooping souls thou meetest with, That thou hast, in this glass, seen Heaven; That the Lord indeed is risen, and hath here appeared to thee; and behold he is gone before us into Rest: and that he is now preparing a place for them, and will come again and take them to himself, that where he is, there they may be also, *John* 14.3. Yea, go thy ways, and tell the unbelieving world, and tell thy unbelieving heart, if they ask, What is the hope thou boastest of, and what will be thy Rest? Why, this is my Beloved, and my Friend, and this is my Hope, and my Rest. Call them forth, and say, *Behold what Love the Father hath bestowed upon us, that we should be the Sons of God*, 1 *John* 3. 1. and that we should enter into our Lords own Rest.

Luke 24. 37, 38, 39.

Mark 16. 7.

## SECT. XI.

§. 11. But alas, my fearful heart dare scarce proceed: Methinks I hear the Almighties voice saying to me, as *Elihu*, Iob 38.2. *Who is this that darkeneth counsel by words without knowledge?*

But pardon, O Lord, thy servants sin: I have not pried into unrevealed things; nor with audacious wits curiously searched into thy counsels: but indeed I have dishonoured thy Holiness, wronged thine Excellency, disgraced thy Saints Glory, by my own exceeding disproportionable pourtraying. I bewail from heart, that my conceivings fal so short, my Apprehensions are so dull, my thoughts so mean, my Affections so stupid, and my expressions so low and unbeseeming such a Glory. But I have only heard by the hearing of the Ear; Oh let thy servant see thee, and possess these Ioys, and then I shall have more sutable conceivings, and shall give thee ful ler



ler Glory, and abhor my present self, and disclaim and renounce all these imperfections. *I have now uttered that I understood not; things too wonderful for me, which I knew not. Yet I believed, and therefore spake.* Remember with whom thou hast to do: what canst thou expect from dust, but Levity? or from corruption, but defilement? Our foul hands will leave, where they touch, the marks of their uncleanness; and most on those things that are most pure. I know *thou wilt be sanctified in them that come nigh thee, and before all the people thou wilt be glorified:* And if thy Jealousie excluded from that Land of Rest thy servants *Moses* and *Aaron*, because they sanctified thee not in the midst of *Israel*: what then may I expect? But though the weakness and unreverence be the fruit of mine own corruption; yet the fire is from thine Altar, and the work of thy commanding. I looked not into thine Ark, nor put forth my hand unto it without thee. Oh therefore wash away these stains also in the blood of the Lamb; and let not Jealousie burn us up: lest thou affright thy people away from thee, and make them in their discouragement to cry out, *How shall the Ark of God come to us? Who is able to stand before this holy Lord God? Who shall approach and dwell with the consuming fire?* Imperfect, or none, must be thy service here. Oh take thy Sons excuse, *The spirit is willing, but the flesh is weak.*

Iob 42. 3.

Levit. 10.2,3. Numb. 20.12. Deut. 32.51.

2 Sam. 6. 8. 1 Sam. 6.20.

Mat. 26. 41.

CHAP.

# CHAP. V.

## The four great Preparatives to our Rest.

### SECT. I.

§. 1. HAving thus opened you a window toward the Temple, and shewed you a smal Glimpse of the Back parts of that Resemblance of the Saints Rest, which I had seen in the Gospel-Glass; It follows that we proceed to view a little the Adjuncts and blessed properties of this Rest. But, alass, this little which I have seen, makes me cry out with the Prophet *Isa.6.5,6,7. Wo is me, for I am undone, because I am a man of unclean Lips, and dwell in the midst of a people of unclean lips; for mine eyes have seen the King the Lord of Hosts.* Yet if he will send and touch my lips with a coal from the Altar of his Son, and say, *thine iniquity is taken away, and thy sin purged*, I shall then speak boldly: and if he ask, *Whom shall I send?* I shall gladly answer, *Here am I, Send me*, Verse 8. And why doth my trembling heart draw back? Surely the Lord is not now so terrible and inaccessible, nor the passage of Paradise so blocked up, as when the Law and curse reigned. Wherefore finding, beloved Christians, *that the new and Living way is consecrated for us, through the vail, the flesh of Christ, by which we may with boldness enter into the Holiest by the blood of Jesus; I shall draw near with the fuller Assurance*: and finding the flaming Sword removed, shall look again into the Paradise of our God; and because I know that this is no forbidden fruit; and withall that it is good for food, and pleasant to the spiritual Eyes, and a tree to be desired to make one truly wise and happy; I shall take (through the assistance of the spirit) and eat thereof my self, and give to you (according to my power) that you

Heb. 10, 20, 21, 22.

Gen. 3.6.



you may eat. For you, Christians, is this food prepared, this wine broached, this fountain opened, And the message my master sends you, is this hearty welcom, which you shall have in his own words, *Eat, O Friends, Drink, yea, Drink abundantly, O beloved!* And surely its neither manners, nor wisdom, for you, or me, to draw back, or to demur, upon such an Invitation.

Cant. 5. 1.

The Antecedents of our Rest.

And first let us consider of the eminent Antecedents, the great Preparations of that notable Introduction to this Rest: For the Porch of this Temple is exceeding glorious, and the Gate of it is called Beautifull. And here offer themselves to our distinct observation, these four things, as the four corners of this Porch.

1. The most glorious Coming and Appearing of the Son of God.
2. His powerfull and wonderful raising of our bodies from the dust, and uniting them again with the soul.
3. His publick and solemn proceedings in their judgement, where they shall be justified and acquit before all the world.
4. His solemn Celebration of their Coronation, and his Inthronizing of them in their Glory. Follow but this fourfold stream unto the Head, and it will bring you just to the Garden of *Eden*.

### SECT. I.

§. 1. 1. The coming of Christ.

1. AND well may the coming of Christ be reckoned into his peoples Glory, and annumerated with those ingredients that compound this precious Antidote of Rest: For to this end is it intended; and to this end is it of apparent necessity. For his peoples sake he sanctified himself to his office: For their sake he came into the world; suffeted, dyed, rose, ascended. And for their sake it is that he will return. Whether his own exaltation, or theirs, were his * primary intention, is a question (though of seeming usefulness, yet) so unresolved (for ought I have found) in Scripture, that I dare not scan it, for fear of pressing into the Divine secrets, and approaching too near the inaccessible Light. I find Scripture mentioning both ends distinctly and conjunctly, but not comparatively. This is most clear, that to this end will Christ come again to receive his people to himself, that where he is, there they

* *Viz.* Of the man Christ, next the Glory of the Godhead. Rom. 14.9. 2 Thes. 1. 10. Tit. 2.14.

may be also, *John* 14.3. The Bridegrooms departure was not upon divorce: He did not leave us with a purpose to return no more; He hath left pledges enough to assure us: We have his word in pawn, his many promises, his Sacraments, which shew forth his death till he come; and his Spirit, to direct, sanctifie, and comfort, till he return. We have frequent tokens of Love from him, to shew us, he forgets not his promise, nor us. We behold the forerunners of his coming, foretold by himself, daily come to pass. Mat. 24. 32, 48 We see the Figtree put forth her branches, and therefore know the Summer is nigh. We see the fields white unto Harvest. And though the Riotous world say, our Lord will be long a coming; yet let the Saints lift up their heads, for their redemption draweth nigh. Alas, fellow Christians, what should we do, if our Lord should not return? What a case are we here left in? What? Mat. 10.16. Psalm 57.4. Mat. 3.7. Leave us among Wolves, and in the Lions Den, among a generation of Serpents, and here forget us? Did he buy us so dear, and then cast us off so? To leave us sinning, suffering, groaning, dying daily, and come no more at us? It cannot be: Never fear it: It cannot be. This is like our unkind dealing with Christ, who when we feel our selves warm in the world, care not for coming at him: But this is not like Christs dealing with us. He that would come to suffer, will surely come to Tryumph: And he that would come to purchase, will surely come to possess. Alas, where else were all our hopes? What were become of our Faith, our prayers, our tears, and our waiting? What were all the patience of the Saints worth to them? Were we not left of all men most miserable? Christians, hath Christ made us forsake all the world, and be forsaken of all the world? to hate all, and be hated of all? and all this for him, that we might have him instead of all? & will he, think you, after all this, forget us, and forsake us himself? Far be such a thought from our hearts! But why stayed he not with his people while he was here? Why, must not the comforter be sent? Was not the work on earth done? Must he not receive the recompence of reward? and enter into his Glory? Must he not take possession in our behalf? must he not go to prepare a place for us? must he not intercede with the Father? and plead his sufferings? & be filled with the spirit to send forth? and receive authority? and subdue his enemies? Our abode here is short; If he had stayed on earth, what would it have been to enjoy him for a few days, and then dye?

John 16.7. John 17.4. Heb. 12. 2. Luke 24.26. Iohn 14. 3. Heb. 7. 25, 26. Gal. 3. 14. Ephes. 4.8, 9.



dye? But he hath more in Heaven to dwell among; even the spirits of the Just of many Generations, there made perfect. Beside, he will have us live by faith, and not by sight. Oh, fellow Christians, what a day will that be? when we who have been kept prisoners by sin, by sinners, by the Grave, shall be fetcht out by the Lord himself? when Christ shall come from heaven to plead with his enemies, and set his Captives free? It will not be such a Coming as his first was, in meanness and poverty, and contempt: He will not come to be spit upon, and buffeted, and scorned, and crucified again: He will not come (oh careless world) to be sleighted & neglected by you any more. And yet that coming, which was necessarily in Infirmity and Reproach for our sakes, wanted not its glory. If the Angels of heaven must be the messengers of that coming, as Luke 2. 20. being tydings of Joy to all people; and the Heavenly Hoast must go before, or accompany for the Celebration of his Nativity, and must praise God with that solemnity, *Glory to God in the Higheſt, and on Earth Peace, Good will towards men*: Oh then with what shoutings will Angels & Saints at that day proclaim, *glory to God, and Peace and good will toward men?* If the stars of Heaven must lead men from remote parts of the world to come to worship a child in a manger, how will the Glory of his next appearing constrain all the world to acknowledge his Soveraignty? If the King of *Israel* riding on an Ass, be entertained into *Jerusalem* with *Hosanna's, Blessed be the King that comes in the Name of the Lord*; Luke 19.38. *Peace in heaven, and Glory in the Highest.* Oh with what proclamations of blessings, Peace and Glory will he come toward the *New Jerusalem*? If when he was in the form of a Servant they cry out, *What manner of man is this, that both Wind and sea obey him?* Mat. 8.27. Mark 4. 41. What will they say, when they shall see him coming in his Glory, and the Heavens and the Earth obey him? *Then shall appear the sign of the Son of man in heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of man coming in the Clouds of Heaven, with Power and great Glory.* Mar. 24. 30. Oh Christians, it was comfortable to you to hear from him, to believe in him, and hope for him; What will it be thus to see him? The promise of his Coming, and our deliverance was comfortable: What will it be to see him, with all the glorious attendance of his Angels, come in person to deliver us? *The mighty God, the Lord hath spoken, and called the earth, from the rising of the Sun, to the going*

*going down thereof: Out of Sion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: A fire shall devour before him and it shall be very tempestuous round about him; He shall call to the heavens from above, and to the Earth, that he might judge his people. Gather my Saints together to me, those that have made a Covenant with me by Sacrifice; and the Heavens shall declare his righteousness; for God is Judge himself. Selah. Psal.*50. from *verse* 1. to 6. This coming of Christ is frequently mentioned in the Promises, as the great support of his peoples spirits till then. And when ever the Apostles would quicken to duty, or comfort and encourage to patient waiting, they usually do it by mentioning Christs coming. Why then do we not use more this cordial consideration, when ever we want support and comfort? To think and speak of that day with Horror, doth well beseem the impenitent sinner, but ill the believing Saint. Such may be the voyce of an unbeliever, but it's not the voyce of Faith. Christians, what do we believe, and hope, and wait for, but to see that Day? This is *Pauls* encouragement to moderation, to Rejoycing in the Lord alway; *The Lord is at hand*, *Phil.* 4 4,5. It is *to all them that love his appearing, that the Lord, the Righteous Judge, shall give the Crown of Righteousness at that day*, 2 *Tim.*4 8. Dost thou so long to have him come into thy soul with comfort and life, and takest thy self but for a forlorne Orphan while he seemeth absent; And dost thou not much more long for that Coming which shall perfect thy life, and joy, and glory? Dost thou so rejoyce after some short and slender enjoyment of him in thy heart? Oh how wilt thou then rejoyce? How full of joy was that blessed Martyr Mr. *Glover* with the Discovery of Christ to his soul, after long doubting and waiting in sorrows? so that he cries out, *He is come, he is come!* If thou have but a dear friend returned, that hath been far and long absent, how do all to run out to meet him with Joy? Oh saith the childe, *My father is come!* saith the wife, *My husband is come!* And shall not we, when we behold our Lord in his Majesty returning, cry out, *He is come. He is come!* Shall the wicked with unconceiveable horror, behold him, and * cry out, Oh yonder is he whose blood we neglected, whose grace

*Stoicis constans opinio est quod consumpto humore mundus hic omnis ignescet. Et Epicurcis de clementorum conflagratione & mundi ruina, eadem ista sententia est.*

*Loquitur Plato partes orbis nunc inundare, nunc alternis vicibus ardescere: Et cum ipsum mundum perpetuum & insolubilem diceret esse fabricatum; addit tamen ipsi artifici Deo soli & solubilem esse & mortalem. Ita nihil mirum est si ista moles ab eo quo extructa est destruatur.* Minut. Fœlix. Octav. p. (*mihi*) 394.

*Cum tempus advenerit quo se mundus renovaturus, &c. omni flagrante materia uno igne, quicquid nunc ex dispositio lucet ardebit. Nos quoque felices animæ, & æterna sortitæ, cum deo visum erit iterum ista moliri, &c. Felicem filium tuum, Marcia, qui iste (mortuus) jam novit.* Seneca Consol. ad Marciam. * That the sight of Christ in glory will be no blessedness to the damned, *Vide Scotum in* 4. *Sentent. dist.* 48. Q. 1. *p.* 256 *Contra Thomam.*



grace we resisted, whose councels we refused, whose government we cast off? And shall not then the Saints, with unconceivable gladness, cry out, Oh yonder is he whose blood redeemed us, whose Spirit clensed us, whose law did govern us? Yonder comes he in whom we trusted, and now we see he hath not deceived our Trust: He for whom we long waited, and now we see we have not waited in vain. O cursed Corruption, that would have had us turn to the world, and present things, and give up our hopes, and say, Why should we wait for the Lord any longer? Now we see, that *Blessed are they that wait for him.* Believe it, fellow Christians, this day is not far off. *For yet a little while, and he that comes, will come, and Will not tarry.* And though the unbelieving world, and the unbelief of thy heart, may say, as those *Atheistical* scoffers, *Where is the promise of his Coming? Do not all things continue as they were from the beginning of the Creation?* yet let us know, *The Lord is not slack of his Promise, as some men count slackness: one day is with him as a thousand years, and a thousand years as one day.* I have thought on it many a time, as a small Embleme of that day, when I have seen a prevailing Army drawing towards the Towns and Castles of the Enemy: Oh with what glad hearts do all the poor prisoners within hear the news, and behold their approach? How do they run up to their prison windows, and thence behold us with joy? How glad are they at the roaring report of that Canon, which is the enemies terror? How do they clap each other on the back, and cry, *Deliverance, Deliverance!* While in the mean time the late insulting, scorning, cruel enemies begin to speak them fair, and beg their favor; but all in vain; for they are not at the dispose of Prisoners but of the General. Their fair usage may make their condition somewhat the more easie; but yet they are used as enemies still. Oh, when the conquering Lion of the Tribe of *Judah* shall appear with all the Hosts of heaven; when he shall surprise the careless world as a thief in the night: when as the Lightening which appeareth in the East, and shineth even to the West, so they shall behold him coming! What a change will the sight of this appearance work, both with the world and with the Saints? Now, poor deluded world, where is your mirth, and your jollity? Now where is your wealth, and your glory? Where is that profane and careless heart, that slighted Christ and his spirit, and out-face all

2 Pet. 3. 3,4,8, 9.

Mat. 24. 27.

*Stoicis constans opinio est quod consumpto humore mundus hic omnis ignescet. Et Epicurcis de clementorum conflagratione & mundi ruina, eadem ista sententia est. Loquitur Plato partes orbis nunc inundare, nunc alternis vicibus ardescere: Et cum ipsum mundum perpetuum & insolubilem diceret esse fabricatum; addit tamen ipsi artifici Deo soli & solubilem esse & mortalem. Itaque nihil mirum est si ista moles ab eo quo extructa est destruatur.* Minut. Fœlix. Octav. p. (mihi) 394. *Cum tempus advenerit quo se mundus renovaturus, &c. omnis flagrante materia uno igne, quicquid nunc ex dispositio lucet ardebit. Nos quoque felices animæ, & æterna fortitæ, cum deo visum erit iterum ista moliri, &c. Felicem filium tuum, Marcia, qui ista (mortuus) jam novit.* Seneca Consol. ad Marciam.

*going down thereof: Out of Sion the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: A fire shall devour before him, and it shall be very tempestuous round about him; He shall call to the heavens from above, and to the Earth, that he might judge his people. Gather my Saints together to me, those that have made a Covenant with me by Sacrifice; and the Heavens shall declare his righteousness; for God is Judge himself. Selah.* Psal. 50. from *verse* 1. to 6. This coming of Christ is frequently mentioned in the Promises, as the great support of his peoples spirits till then. And when ever the Apostles would quicken to duty, or comfort and encourage to patient waiting, they usually do it by mentioning Christs coming. Why then do we not use more this cordial consideration, when ever we want support and comfort? To think and speak of that day with Horror, doth well beseem the impenitent sinner, but ill the believing Saint. Such may be the voyce of an unbeliever, but it's not the voyce of Faith. Christians, what do we believe, and hope, and wait for, but to see that Day? This is *Pauls* encouragement to moderation, to Rejoycing in the Lord alway; *The Lord is at hand*, *Phil.* 4 4,5. It is *to all them that love his appearing, that the Lord, the Righteous Judge, shall give the Crown of Righteousness at that day*, 2 *Tim.* 4. 8. Dost thou so long to have him come into thy soul with comfort and life, and takest thy self but for a forlorne Orphan while he seemeth absent; And dost thou not much more long for that Coming which shall perfect thy life, and joy, and glory? Dost thou so rejoyce after some short and slender enjoyment of him in thy heart? Oh how wilt thou then rejoyce? How full of joy was that blessed Martyr Mr. *Glover* with the Discovery of Christ to his soul, after long doubting and waiting in sorrows? so that he cries out, *He is come, he is come!* If thou have but a dear friend returned, that hath been far and long absent, how do all to run out to meet him with Joy? Oh saith the childe, *My father is come!* saith the wife, *My husband is come!* And shall not we, when we behold our Lord in his Majesty returning, cry out, *He is come, He is come!* Shall the wicked with unconceiveable horror, behold him, and * cry out, Oh yonder is he whose blood we neglected, whose grace

* That the sight of Christ in glory will be no blessedness to the damned, *Vide Scotum in* 4. *Sentent. dist.* 48. *Q.* 1. *p.* 256 *Contra Thomam.*



grace we resisted, whose councels we refused, whose government we cast off? And shall not then the Saints, with unconceivable gladness, cry out, Oh yonder is he whose blood redeemed us, whose Spirit clensed us, whose law did govern us? Yonder comes he in whom we trusted, and now we see he hath not deceived our Trust: He for whom we long waited, and now we see we have not waited in vain. O cursed Corruption, that would have had us turn to the world, and present things, and give up our hopes, and say, Why should we wait for the Lord any longer? Now we see, that *Blessed are they that wait for him.* Believe it, fellow Christians, this day is not far off. *For yet a little while, and he that comes, will come, and will not tarry.* And though the unbelieving world, and the unbelief of thy heart, may say, as those *Atheistical* scoffers, *Where is the promise of his Coming? Do not all things continue as they were from the beginning of the Creation?* yet let us know, *The Lord is not slack of his Promise, as some men count slackness: one day is with him as a thousand years, and a thousand years as one day.* I have thought on it many a time, as a small Embleme of that day, when I have seen a prevailing Army drawing towards the Towns and Castles of the Enemy: Oh with what glad hearts do all the poor prisoners within hear the news, and behold their approach? How do they run up to their prison windows, and thence behold us with joy? How glad are they at the roaring report of that Canon, which is the enemies terror? How do they clap each other on the back, and cry, *Deliverance, Deliverance!* While in the mean time the late insulting, scorning, cruel enemies begin to speak them fair, and beg their favor; but all in vain; for they are not at the dispose of Prisoners but of the General. Their fair usage may make their condition somewhat the more easie; but yet they are used as enemies still. Oh, when the conquering Lion of the Tribe of *Judah* shall appear with all the Hosts of heaven; when he shall surprise the careless world as a thief in the night: when as the Lightening which appeareth in the East, and shineth even to the West, so they shall behold him coming! What a change will the sight of this appearance work, both with the world and with the Saints? Now, poor deluded world, where is your mirth, and your jollity? Now where is your wealth, and your glory? Where is that profane and careless heart, that slighted Christ and his spirit, and out-sate

2 Pet. 3. 3, 4, 8, 9.

Mat. 24. 27.

all the offers of grace? Now where is that tongue that mocked the Saints, and jeered the holy ways of God, and made merry with his peoples imperfections, and their own slanders? What? was it not you? Deny it if you can; your heart condemns you, and God is greater then your heart, and will condemn you much more. Even when you say, *Peace and safety, then destruction cometh upon* you, *as travel upon a Woman with child*; *and* you *shall not escape*, 1 *Thes.* 5.3. Perhaps if you had known just the day and hour when the Son of God would have come, then you would have been found praying, or the like: but you should have watched, and been ready, because you know not the hour. But for that faithful and wise servant, whom his Lord, when he comes shall find so doing; Oh *blessed is that servant: Verily I say unto you* (for Christ hath said it) *he shall make him ruler over all his Goods. And when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away*, 1 *Pet.* 5.4. O how should it then be the character of a Christian, *to wait for the Son of God from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come?* 1 *Thes.* 1.10. And with all faithful diligence, to prepare to meet our Lord with joy. And seeing his coming is of purpose *to be glorified in his Saints, and admired in all that believe*, 2 *Thes.* 1.10. O what thought should glad our hearts more then the thought of that day? A little while indeed we have not seen him, but yet a little while, and we shall see him. For he hath said, *I will not leave you comfortless, but will come unto you.* We were comfortless, should he not come. And while we daily gaze and look up to heaven after him, let us remember what the Angels said, *This same Jesus which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven:* While he is now out of sight, it is a sword to our Souls, while they daily ask us, *Where is your God?* But then we shall be able to answer our enemies; See, O proud sinners, yonder is our Lord. And now, Christians, should we not put up that Petition heartily, *Let thy Kingdom come*? for *the Spirit and the Bride say, Come*; and let every Christian, that heareth and readeth, say, *Come*; and [your] Lord himself, *saith Surely I come quickly. Amen, Even so, come Lord Jesus, Rev.* 22,17,20.

1 Ioh. 3, 20, 21.

Mat. 24.42, 43,44,45,46, 47.

Iohn 14.18.

Acts 1. 11.

Psalm. 42.

SECT.



## SECT. II.

§. 2. 1. Our Resurrection.

THe second stream that leadeth to paradise, is that great work of Jesus Christ, in raising our bodies from the dust, and uniting them again unto the soul. A wonderful effect of infinite power and love. Yea, wonderful indeed, saith unbelief, if it be true. What saith the Atheist and Sadduce, shall all these scattered bones and dust become a man? A man drowned in the sea is eaten by fishes, and they by men again, and these men by worms; what is become of the body of that first man? shall it rise again? Thou fool (for so *Paul* calls thee) dost thou dispute against the power of the Almighty? Wilt thou pose him with thy Sophistry? Dost thou object difficulties to the Infinite strength? Thou blinde Mole! Thou silly worm! Thou little piece of creeping, breathing clay! Thou dust! Thou nothing! Knowest thou who it is, whose Power thou dost question? If thou shouldest see him, thou wouldst presently dye. If he should come and dispute his cause with thee, couldst thou bear it? Or if thou shouldest hear his voice, couldst thou endure? but come thy way; let me take thee by the hand, and do thou a little follow me: and let me with reverence (as *Elihu*) plead for God; and for that power whereby I hope to arise. Seest thou this great massie body of the earth? What beareth it? and upon what foundation doth it stand? Seest thou this vast Ocean of Waters? What limits them? and why do they not overflow and drown the earth? Whence is that constant Ebbing and Flowing of her Tides? wilt thou say from the Moon or other Planets?

Many Heathens believed a Resurrection, as *Zoroastres*, and *Theopompus*, & *Plato*. And the *Stoicks* opinion was, that the WORLD would be dissolved by fire or water, & *all things* brought to a better state, or to the first Golden age again. Read *Seneca. Natural. quest. lib.* 3. *cap.* 26, 27, 28, 29, 30. *Virgil.* (*de diluvium & conflagratione*) *cum*

*Deo visum est ordiri meliora, vetera finiri*; c.27. *Omne ex integro animal generabitur*; *dabiturq; terris homo insons scelerum & melioribus auspiciis natus.* c.30. *Optima & noxa carentia expectant nos, si ex hac aliquando face in illud evadimus sublime & excelsum*; *Tranquillitas animi & expulsis erroribus absoluta libertas.* Senec. Epist. l. 1. ep. 75. *Aspice nunc ad ipsa quod, exemple divinæ potestatis. Dies moritur in noctem & tenebris usquequaq; sepelitur. Evanescatur mundi honor: omnis substantia denigratur*; *Sordent, silent, stupent cuncta*; *ubiq; justitium est, quies verum*; *Ita lux amissa lugetur. Et tamen rursus, cum suo cultu, cum dote, cum sole, eadem, & integra, & tota universo orbi revivisceit, interficiens mortem suam noctem*; *rejiciens sepulturam suam, tenebras*; *hæres sibimet existens, donec nos revivescat cum suo & illi suggestu*; *Redeccenduntur enim & stellarum vadii, quos matutina succensio extinxerat. Reducuntur & siderum absentiæ, quas temporalis distinctio exemerat. Redormantur & specula lunæ, quæ menstruus numerus adtriverat. Revolvuntur hyemes & æstates, & verna & autumna, cum suis viribus, moribus, fructibus.* Tertullian. l. de Resurrect. c. 12. p. 409.

Planets? and whence have they that power of effective influence? Must thou not come to a Cause of Causes, that can do all things? and doth not reason require thee, to conceive of that Cause as a perfect Intelligence, and voluntary Agent, and not such a blinde worker and empty notion as that Nothing is, which thou calleſt Nature? Look upward; seest thou that glorious body of Light, the Sun? How many times bigger is it then all the earth? and yet how many thousand miles doth it run in one minute of an hour? and that without weariness, or failing a moment? What thinkest thou? Is not that power able to effect thy resurrection, which doth all this? Dost thou not see as great works as a Resurrection every day before thine eyes? but that the Commonness makes thee not admire them. Read but the 37,38,39,40,41. Chapters of *Job*, and take heed of disputing against God again for ever. Know'st thou not that with him all things are possible? Can he make a Camel go through the eye of a needle? Can he make such a blind sinner as thou to see? and such a proud heart as thine to stoop? and such an earthly minde as thine, Heavenly? and subdue all that thy fleshly foolish wisdom? And is not this as great a work, as to raise thee from the Dust? Wast thou any unlikelier to Bee, when thou wast nothing, then thou shalt be when thou art Dust? Is it not as easie to raise the Dead, as to make Heaven, and Earth, and all of nothing? But if thou be unperswadable, all I say to thee more is, as the Prophet to the Prince of *Samaria*, (2 *King.* 7.20.) Thou shalt see that day with thine eyes, but little to thy

*Dic mihi Philosophe, quid plene cognoscis? puto non audere te dicere quod vermiculum vel minimam creaturam. Scio quod non perfecte cognoscis minimum atomum in sole; nec minimum pulverem terræ nec minimam guttam aquæ. In omni namq; corpusculo, infinitæ figuræ lineares, superficiales, & corporales, diverse numero, quantitate & qualitate & specie continentur. Quare etiam correspondentur conclusiones Geometricæ infinitæ, etiam sese ordinabiliter consequentes, ita quod posterior sciri non potest nisi per priorem? In omni quoq; corpusculo infinitæ species numerorum, & infinitæ conclusiones Arithmeticæ continentur, &c. Harum autem conclusionum infinitarum demonstrative scibilium quot scit? &c.* Bradwardine de Causa. Dei, lib. 1. cap. 1. corol. 32. *Miranda ratio: de fraudatrice servatrix: ut reddat intercipit: ut custodiat perdit: ut integret vitiat; ut etiam ampliet prius decoquit. Siquidem uberiora & cultiora restituit quam exterminavit. Re vera fœnore interitu, & injuria usura, & lucro damno semel dixerim universa conditio recidiva est. Quodcunq; converteris, fuit; Quodcunq; amiseris nihil non iterum est; omnia in statum redeunt, quum abcesserint; omnia incipiunt, cum desierint; Ideo finiuntur, ut fiant; Nihil deperit nisi ad salutem. Totus igitur hic ordo revolubilis verum, testatio est resurrectionis mortuorum. Operibus eam præscripsit Deus, antequam literis. Præmisit tibi Naturam Magistram, submissurus & prophetiam, quo facilius credas prophetiæ, discipulus Naturæ; quo statim admittas cum audieris, quod ubiq; jam videris; nec dubites Deum carnis etiam resuscitatorem, quem omnium noris restitutorem. Tertullian. ubi supra.* Read on further much of these excellent sayings there in him; which are so savory to me, that I could not but take some of them.

Comfort;



Comfort; for that which is the day of relief to the Saints, shall be a day of revenge on thee: There is a Rest prepared, but thou canst not *enter in, because of unbelief, Heb.* 3, 19. But for thee, O believing Soul, never think to comprehend in the narrow capacity of thy shallow brain, the Counsels and ways of thy Maker; No more then thou canst contain in thy fist the vast Ocean. He never intended thee such a Capacity, when he made thee, and gave thee that measure thou hast; no more then he intended to enable that worm, or this post, or stone, fully to know thee. Therefore when he speaks, dispute not, but believe. As *Abraham*, who *considered not his own body now dead, when he was about an hundred years old, nor yet the deadness of Sarahs womb; He staggered not at the Promise of God through unbelief; but was strong in faith, giving glory to God: and being fully perswaded, that what he had promised he was also able to perform*: And so *against hope, believed in Hope, Rom.* 4. 18, 19, 20, 21. So look not thou on the dead bones, and dust, and difficulties, but at the Promise: *Martha* knew her Brother should rise again at the Resurrection; But if Christ say, he shal rise before, it must be believed. Come then, fellow-Christians, let us contentedly commit these Carcasses to the dust: That prison shall not long contain them. Let us lie down in peace and take our Rest: It will not be an Everlasting Night, nor endless sleep. What if we go out of the troubles and stirs of the world, and enter into those Chambers of Dust, and the doors be shut upon us, and we hide our selves as it were, for a little moment, *until the indignation be over-past*? Yet, *behold, the Lord cometh out of his place, to punish the Inhabitants of the Earth for their iniquity*: and then the Earth shall disclose us, and the Dust shal hide us no more. As sure as we awake in the Morning, when we have slept out the Night; so sure shall we then awake. And what if in the mean time we must be loathsome Lumps, cast out of the sight of men, as not fit to be endured among the Living? What if our Carcasses become as vile as those of the Beasts that perish? What if our bones be digged up, and scattered about the pit-brink,

Isa. 26, 20, 21.

*Lactant. lib. 7. cap. 25.* Some lately come neer the Iews belief in this; *Judæi enim dicunt futurum esse ut Israelitæ soli ex morte in vitam revocentur; Christiani vero populique alii omnes non resurgant.* Buxtorf. Synagog. Iudaic. cap. 1. page 25. *Ita hi Christianos solos resurrecturos asserunt.* But on the contrary saith Tertullian, *Cæterum demutationem etiam post Resurrectionem consequaturus est inferos jam expertus; Absinit enim definimus carnem quidem omni modo Resurrecturam, atq; illum ex demutatione superventura habitum angelicum suscepturam, &c.* vide ultra. Tertullian lib. de Anima. cap. 42.

and

and worms consume our flesh? Yet we know our Redeemer liveth, and shall stand the last on earth, and we shall see him with these eyes. And withall, it is but this flesh that suffers all this; which hath been a Clog to our Souls so long; And what is this comely piece of flesh, which thou art loth should come to so base a state? It is not an hundred years since it was either Nothing, or an invisible Something. And is not most of it for the present, if not an Appearing Nothing, seeming something to an imperfect sense; yet at best a Condensation of Invisibles, which that they may becom sensible, are becom more gross, and so more vile? Where is all that fair mass of flesh and blood which thou hadst, before sickness consumed thee? Annihilated it is not; onely resolved into its Principles; shew it me if thou canst. Into how small a handfull of dust, or ashes, will that whole mass, if buried or burnt, return; And into how much smaller can a Chymist reduce that little, and leave thee all the rest Invisible? What if God prick the Bladder, and let out the winde that puffs thee up to such a substance? and resolve thee into thy Principles? Doth not the seed thou soweſt dye, before it spring? And what cause have we to be tender of this body? Oh, what care, what labor, what grief, and sorrow hath it cost us? How many a weary, painful, tedious hour? Oh my Soul, Grudge not that God should disburden thee of all this! Fear not lest he should free thee from thy fetters! Be not so loth that he should break down thy prison, and let thee go! What though some terrible Earthquake go before! It is but that the foundations of the prison may be shaken, and so the doors fly open; The terror will be to thy Jaylor, but to thee Deliverance. Oh therefore at what hour of the night so ever thy Lord come, let him find thee, though with thy feet in these stocks, yet singing praises to him, and not

*Cum enim utrumq; proponitur; corpus atq; animam occidi in Gehennam, distinguitur Corpus ab Anima; & relinquitur intelligi Corpus, id quod in promptu sit; caro scilicet; quæ sicut occidetur in Gehennam si non magis à Deo timuerit occidi, ita & vivificabitur in vitam Æternam si maluerit ab hominibus potius interfici; proinde sinis occisionem Carnis atq; animæ in Gehennam ad interitum & finem utriusq; substantiæ arripiet, non ad supplicium (quasi consumendarum, non quasi puniendarum) recordetur ignem Gehennæ æternum prædicari, in pœnam æternam; & inde æternitatem occisionis agnoscat, propterea humanæ ut temporali prætimendam. Tunc & æternas substantias credet quarum æterna sit occisio in pœnam. Certe cum post resurrectionem, Corpus & Anima occidi habeant à Deo in Gehennam, satis de utroq; constabit, & de carnali Resurrectione, & de æterna occisione. Absurdissimum alioquin, si id circo resuscitata Caro occidatur in Gehennam, uti finiatur; quod & non resuscitata pateretur. In hoc enim reficietur ne sit, cui non esse jam evenit.* Tertullar. lib. *de Resurrect. Carnis.* cap. 35. pag. (*mihi*) 416.

fearing



fearing the time of thy deliverance. If unclothing be the thing thou fearest; Why, it is that thou mayst have better clothing put on. If to be turned out of doors be the thing thou feareſt, Why remember, that when this Earthly house of thy Tabernacle is dissolved, thou hast *a building of God, an house not made with hands, eternal in the Heavens.* How willingly do our Souldiers burn their Huts, when the siege is ended? being glad that their work is done, that they may go home and dwell in houses? Lay down then chearfully this bag of loathsom filth, this Lump of Corruption: thou shalt undoubtedly receive it again in Incorruption. Lay down freely this terrestrial, this natural body: believe it, thou shalt receive it again a celestial, a spiritual body. And though thou lay it down into the dirt with great dishonor; thou shalt receive it into Glory with honor: And though thou art separated from it through weakness, it shall be raised again, and joyned to thee in mighty power. When the Trumpet of God shall sound the Call, *Come away, arise ye Dead*; who shall then stay behinde? who can resist the powerful Command of our Lord? When he shall call to the Earth, and Sea, *O Earth, give up thy Dead*; *O Sea, give up thy Dead*, Then shall our *Sampson* break for us the bonds of death. And as the Ungodly shall, like Toads from their holes, be drawn forth whether they will or no; so shall the Godly, as Prisoners of hope, awake out of sleep, and come with Joy to meet their Lord. The first that shall be called, are the Saints that sleep: and then the Saints that are then alive, shall be changed. For *Paul* hath told us by the Word of the Lord, *That they which are alive, and remain to the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, With the voyce of the Archangel, and with the Trump of God; and the Dead in Christ shall rise first. Then they which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore,* O Christians, *Comfort one another with these words.* This is one of the Gospel-mysteries: *That we shall all be changed, in a moment, in the twinckling of an eye, at the last Trump; for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this Corruptible must put on Incorruption; and this Mortal Immortality. Then is Death swallowed up in victory. O Death, where is thy sting? O Grave, where is thy*

Acts 16. 25. 6, 27.
2 Cor. 5. 1. 2
1 Cor. 15. 42, 43, 44, 45.
1 Thes. 4. 15, 16, 17, 18.

That it is the same bodies that shall rise, and how far changed: See *Chr. Beckman in Exercit.* 24. page 475.

1 Cor. 15. 51. to 57.

Psal. 118.

1 Thes 4.14.

Iohn 14. 19.

1 Cor. 15. 13, 14, 17, 18, 19, 30, 31, 32.

*thy victory? Thanks be to God which giveth us the victory through our Lord Iesus Christ.* Triumph now, O Christian, in these Promises; thou shalt shortly Triumph in their Performance. For this is the Day that the Lord will make; we shall be glad, and rejoyce therein. The Grave that could not keep our Lord, cannot keep us: He arose for us, and by the same power will cause us to arise. *For if we believe that Iesus died, and rose again; even so them also which sleep in Iesus, will God bring with him.* Can the Head live, and the body or members remain Dead? Oh, write those sweet words upon thy heart, Christian; *Because I Live, Ye shall Live also.* As sure as Christ lives we shall live: And as sure as he is risen, we shall rise. Else the dead perish. Else what is our Hope? what advantageth all our duty or suffering? Else the sensual Epicure were one of the wisest men: and what better are we then our beasts? Surely our knowledge more then theirs, would but encrease our sorrows; and our dominion over them is no great felicity: the Servant hath oft-times a better life then his Master, because he hath few of his Masters Cares. And our dead Carcasses are no more comly, nor yield a sweeter savour, then theirs. But we have a sure ground of Hope; And besides this Life, we have *a Life that is hid with Christ in God; and when Christ, who is our Life, shall appear, then shall we also appear with him in Glory*, Col. 3, 3,4, Oh let not us be as the purblind world, that cannot see afar off: Let us never look at the Grave, but let us see the Resurrection beyond it. Faith is quick-sighted, and can see as far as that is; yea, as far as Eternity. Therefore let our hearts be glad, and our

Read *Athanasius de incarnat. Verbi* throughout, who fully proveth, that there should have been no Resurrection, had not Christ Dyed: and that he dyed for All, so far as to Raise them: It is more large then to be here transcribed; only a touch of it I will give you. And that he might recover man into the excellencies of Incorruption, who was turned into Corruption, and might recover them from Death, by the subjecting his own body, and by the Grace of Resurrection he took them from death even as a brand out of the fire. For when the *Word* knew that the Death of man was no way else to be dissolved, unless he himself did *Die for all men*, and that it was impossible that the *Word* himself could Die, as being the Immortal Son of God; he took to himself a Body which could die; that the *Word* which is over all, being partaker thereof, might become fit to *Die for all*: and that by the inhabiting *Word*, it might remain incorruptible: and now Corruption might be banished from all by the excellent Glory of a Resurrection. And so offering the Body which he had assumed, to Death, as a sacrifice free from all spot, he expelled Death from All who were shortly to be like him (that is Dead) by the offering of the Like. For the *Word* being over all, he offering to God the Animated Temple and Instrument of his Body, fulfilled that for All, which in Death was due. And in that commerce, in which he was made like to All, the Incorruptible Son of God did meritoriously cloath All men with Incorruption. *Athanasius de Incarnat Verbi.*

Glory



Glory rejoyce, and our flesh also shall rest in hope; for he will not leave us in the Grave, nor suffer us still to see Corruption. Yea, *therefore, let us be stedfast, unmoveable, always abounding in the Work of the Lord; for as much as We knoow our Labour is not in vain the Lord*, 1 Cor. 15. 58.

God made not Death, but Christ overcame it, when sin had introduced it. Death is from our selves, but Life from the Author and Lord of Life. The Devil had the power of Death till he was overcome by Death. *Heb.* 2.14,15. But he that Liveth and was Dead, and is alive for evermore, hath now the Keys of Death and Hell, *Rev.* 1.18. That the very damned live, is to be ascribed to him; That they live in misery, is long of themselves. Not that it is more desireable to them, to live miserably as there they must do, then not to live; But as Gods glory is his chief (if not only) End, in all his Works, so was it the Mediators chief End, in the worlds reparation. They shall therefore live whether they will or not, for Gods glory, though they live not to their own comfort, because they would not.

But whatsoever is the cause of the wickeds resurrection, || This sufficeth to the Saints Comfort, That Resurrection to Glory is only the fruit of Christs Death; and this fruit they shall certainly partake of. The Promise is sure; *All that are in the Graves shall hear his voyce, and come forth. Iohn.* 5. 28. *And this is the Fathers Will which hath sent Christ, that of all which he hath given him, he should lose nothing, but should raise it up at the last Day, Ioh.* 6. 39 *And that every one that believeth on the Son may have everlasting Life, and he will raise him up at the last Day*, vers. 40. If the prayers of the Prophet could raise the *Shunamites* dead childe: and if the dead Souldier revive at the touch of the Prophets bones: How certainly shall the will of Christ, and the power of his death raise us? The voyce that said to *Iairus* Daughter, *Arise*; and to *Lazarus, Arise and come forth*, can do

|| *Fiducia Christianorum, Resurrectio mortuorum; illam credentes sumus, hoc credere veritas cogit. Veritatem Deus aperit; Sed Vulgus invidet, existimans nihil supereſſe post mortem.* Tertullian. de Resurrect. Carnis in initio. pag. 406.

If you would see more of the Resurrection and its enemies confuted, Read *Cyprian de Resur. Athenag. Ser. de Resur. Ambros. de fide Resur. Augustin. Steuchus Eugubin. de Perenni Philosophia, Joh. Baptista Aurelius de Mortuorum Resur. Marsil. Ficin. de Immortal. animæ Petrus Opmeersensis de Resur. & immortal. anim. Leonh. Iessius l. de Providen. & li. de Immortal. anime. Cassitor Concinus de operibus Dei. part. 3. lib. 3. cap. 8. Calvin. adv. Libertin. cap. 22. & in Psychopannichia, &c.*

the

* *Mors & Vita duello conflixere mirando; Rex mortuus, regnat vivus. In hoc duello, Mors & Vita in arenam descenderunt: Sed tandem vicit Vita, & glorioſe exiit de ſepulchro, de morte ipſa triumphans. Irrideamus ergo Mortem & cum Apoſtolo dicamus, Ubi Mors Victoria tua?* Stella in Luc. 24. page 378. To. 2.

Pſalm. 42. John 11. 4. Pſal. 102. 10.

the like for us. If his death immediately raiſed the dead bodies of many Saints in *Jeruſalem*; If he gave power to his Apoſtles to raiſe the Dead: Then what doubt of our Reſurrection? And thus Chriſtian, thou ſeeſt that (Chriſt having ſanctified the Grave by his burial, and conquered Death, and broke the Ice for us,) a dead Body, and a grave, is not now ſo horrid a ſpectacle to a believing Eye: * But as our Lord was neareſt his Reſurrection and Glory, when he was in the Grave, even ſo are we. And he that hath promiſed to make our bed in ſickneſs, will make the duſt as a bed of Roſes: Death ſhall not diſſolve the Union betwixt him and us; nor turn away his affections from us: But in the morning of Eternity, he will ſend his Angels, yea, come himſelf, and roll away the ſtone, and unſeal our Graves, and reach us his hand, and deliver us alive to our Father: Why then doth the approach of Death ſo *caſt thee down, O my Soul? and why art thou thus diſquieted within me?* The grave is not Hell; if it were, yet there is thy Lord preſent; and thence ſhould his Merit and Mercy fetch thee out. *Thy ſickneſs is not unto death* (though I die.) *but for the Glory of God, that the Son of God may be glorified thereby.* Say not then, He lifteth me up to caſt me down, and hath raiſed me high, that may fall may be the Lower; But he caſts me down that he may lift me up, and layeth me low that I may riſe the higher. An hundred experiences have ſealed this Truth unto thee. That the greateſt dejections are intended but for advantages to thy greateſt dignity, and thy Redeemers glory.

## SECT. III.

§. 3. 3. Our Juſtification at Judgement.

Rom. 2, 16. and 14. 10.

THe third part of this prologue to the Saints Reſt, is the publike and ſolemn proceſs at their Judgement, where they ſhall firſt themſelves be acquit and juſtified; and then with Chriſt judge the World. Publike I may well call it; for all the world muſt there appear. Young and old, of all eſtates, and Nations, that ever were from the Creation to that day, muſt here come and receive their doom. The judgement ſhal be ſet, and the books opened, and the book of Life produced; *and the Dead ſhall be judged out of thoſe things which were written in the books, according to their works, and whoſoever is not found written in the Book of life, is caſt into the lake of fire.* O Terrible! O Joyful Day! Terrible to thoſe that have let their Lamps go out, and have not watched, but forgot the coming of their Lord! Joyful to the Saints, whoſe waiting and hope was to ſee this day! Then ſhall the world behold the goodneſs and ſeverity of the Lord: on them who periſh, ſeverity; but to his choſen, goodneſs. When every one muſt give account of his ſtewardſhip; And every Talent of Time, Health, Wit, Mercies, Afflictions, Means, Warnings, muſt be reckoned for: When the ſins of youth, and thoſe which they had forgotten, and their ſecret ſins, ſhall all be laid open before Angels and men: When they ſhall ſee all their Friends, wealth, old delights, all their confidence & falſe hopes of heaven to forſake them: When they ſhall ſee the Lord Jeſus whom they neglected, whoſe Word they diſobeyed, Whoſe Miniſters they abuſed, whoſe Servants they hated, now ſitting to judge them; When their own conſciences ſhall cry out againſt them, and call to their Remembrance all their miſdoings; Remember at ſuch a time ſuch or ſuch a ſin: at ſuch a time Chriſt ſued hard for thy Converſion; the miniſter preſſed it home to thy heart; thou waſt touched to the quick with the Word; thou didſt purpoſe and promiſe returning, and yet thou caſts off all. When an hundred Sermons, Sabbaths, Mercies, ſhall each ſtep up and ſay, I am witneſs againſt the Priſoner. Lord; I was abuſed, and I was neglected! oh which way will the wretched ſinner look? Oh who can conceive the terrible thoughts of his heart? Now the world cannot help him; his old companions cannot help him; the Saints neither can nor will: onely the Lord Jeſus can; but Oh there's the Soul-killing miſery, he will not: Nay, without violating the truth of his Word, he cannot; though otherwiſe, in regard of his Abſolute power, he might. The time was, Sinner, when Chriſt would, and you would not; and now, Oh fain would you, and he will not. Then he followed thee in vain with entreaties. Oh poor Sinner, what doſt thou? Wilt thou ſell thy Soul and Saviour for a luſt? Look to me, and be ſaved; Return, why wilt thou die; But thy Ear and heart was ſhut up againſt all. Why now, thou ſhalt cry, *Lord, Lord, open to us*; and he ſhall ſay, *Depart, I know you not, ye workers of iniquity*; Now, Mercy, Mercy, Lord; Oh but it was Mercy you ſo long ſet light by, and now your day of Mercy is over. What then remains but to cry out to the mountains, *fall upon us*, and to the



Rev. 20 12, 13, 14, 15.

Mat. 25. 5, 6, 7

Rom. 11. 22. Mat. 25. *Quæ tunc erit fidei gloria? quæ pœna perfidiæ, cum judicii dies venerit? Quæ lætitia credentium? quæ mœſtitia perfidorum? nouiſſe iſtic prius credere, & ut credant, jam credire non poſſe?* Cyprian. ad Demetrian. § 21. p. 330.

Mat. 7. 22, 23.

the hils, *O cover us from the presence of him that sits upon the throne*; But all in vain: For thou hast the Lord of Mountains and hils for thine enemy, whose voice they will obey, and not thine. Sinner, make not light of this; for as true as thou livest (except a through change and coming in to Christ prevent it) (which God grant) thou shalt shortly, to thy unconceiveable horror see that day. Oh Wretch! Will thy cups then be wine, or gall? Will they be sweet, or bitter? Will it comfort thee to think of all thy merry days? and how pleasantly thy time slipt away? Will it do thee good to think how rich thou wast? and how honourable thou wast? or will it not rather wound thy very soul to remember thy folly? and make thee with anguish of heart, and rage against thy self, to cry out, Oh Wretch! where was thine understanding? Didst thou make so light of that sin that now makes thee tremble? How couldst thou hear so lighty of the Redeeming blood of the Son of God? How could thou quench so many motions of his Spirit? and stifle so many quickening thoughts as were cast into thy soul? What took up all that Life's time which thou hadst given thee to make sure work against this day? What took up all thy heart, thy love and delight, which should have been laid out on the Lord Jesus? Hadst thou room in thy heart for the world, thy friend, thy flesh, thy lusts? and none for Christ? Oh wretch! whom hadst thou to love but him? What hadst thou to do, but to seek to him, and cleave to him, and enjoy him? Oh wast thou not told of this dreadful day a thousand times, til the commonness of that doctrine made thee weary? How couldst thou slight such warnings? and rage against the Minister, and say, he preacheth Damnation? Had it not been better to have heard and prevented it, then now to endure it? Oh now for one offer of Christ, for one Sermon, for one day of Grace more! But too late, alas too late! Poor careless sinner, I did not think here to have said so much to thee; for my business is to refresh the Saints: But if these lines do fall into thy hands, and thou vouchsafe the reading of them, I here charge thee, || *before God, and the Lord Iesus Christ, Who shall judge the quick and the dead at his appearing, and his Kingdom*, that thou make haste and get alone, and set thy self sadly to ponder on these things: Ask thy heart. * Is this true, or is it not? Is there such a

|| 2 Tim. 4. 1.

* *Nec ignoro plerosq; conscientia meritorũ nihil sepposse post mortem magis optare quam credere: Malunt enim extingui penitus, quam ad supplicia reparari. Quorum error augetur in seculo & libertate remissa, & Dei patientia maxima; Cujus quanto judicium tardum, tanto magis justum est.* Minutius Fælix Octav. pag. 36.

day



day? and must I see it? Oh what do I then? Why trifle I? Is it not time, full time, that I had made sure of Christ and comfort long ago? should I sit still another day, who have lost so many? Had I not that day rather be found on of the holy, faithfull, watchful Christians, then a worldling, a good fellow, or a man of honour? Why should I not then choose it now? Will it be best then, and it is not best now? Oh think of these things. A few sad hours spent in serious fore-thoughts, is a cheap prevention. It's worth this, or it's worth nothing. Friend, I profess to thee, from the word of the Lord, That of all thy sweet sins, there will then be nothing left, but the sting in thy Conscience, which will never out through all eternity, except the blood of Christ believed in, and valued above all the world, do now, in this day of grace, get it out. Thy sin is like a beautiful Harlot; while she is young and fresh, she hath many followers: but when old and withered, every one would shut their hands of her; she is only their shame; none would know her: So will it be with thee; now thou wilt venture on it, what ever it cost thee: but then, when mens rebellious ways are charged on their souls to death; || O that thou couldst rid thy hands of it! O that thou couldst say, Lord, it was not I! Then Lord, when saw we thee hungry, naked, imprisoned? How fain would they put it off? Then sin will be sin indeed; and Grace will be Grace indeed. Then say the foolish Virgins, *Give us of your oyl, for our Lamps are out*: Oh for some of your faith and holiness, which we were wont to mock at! But whats the answer, *Go buy for your selves; We have little enough: would We had rather much more.* Then they will be glad of any thing like Grace: and if they can but produce any external familiarity with Christ, or Common gifts, how glad are they? Lord, we have eat and drunk in thy presence, *Prophesied in thy name, cast out Devils, done many wonderful works*, we have been baptized, heard Sermons, profess'd Christianity: But, alas, this will not serve the turn; *He will profess to them, I never knew you: Depart from me, ye workers of iniquity.* Oh dead-hearted sinner! is all this nothing to thee? As sure as Christ is true, this is true. Take it in his own words: *Mat.* 25. 31. *When the Son of man shall come in his Glo-*

|| Hear a heathen. *Sic certe Vivendum est, tanquam in conspectu vivamus. Sic cogitandum tanquam aliquis in pectus intimum inspicere possit, & potest. Quid enim prodest ab homine aliquid esse secretum? Nihil Deo clausum. Interest animis nostris, & cogitationibus mediis intervenit.* Senec. Epist.

id Luc. 83. page 711. To. 2. Which words *Zuinglius* repeating, calls him *Virum sanctissimum*. To. oper. 2. page 118. Declar. de Pec. orig.

ry: *and before him shall be gathered all Nations: and he shall separate them one from another, as a shepheard divideth his sheep from the goats: and he shall set the sheep on the right hand, and the goats on the left*: and so on, as you may read in the Text.

But why trembleſt thou, O humble gracious ſoul? Cannot the enemies and ſlighters of Chriſt be foretold their doom, but Thou muſt quake? Do I make ſad the ſoul that God would not have ſad? Doth not thy Lord know his own ſheep, who have heard his voice and followed him? He that would not loſe the family of one *Noah* in a common deluge, when him only he had found faithful in all the earth: He that would not over-look one *Lot* in *Sodom*; nay, that could do nothing till he were forth, Will he forget thee at that day? *Thy Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt to the day of Judgement to be puniſhed*: He knoweth how to make the ſame day the greateſt for terrour to his foes, and yet the greateſt for joy to his people. He ever intended it for the great diſtinguiſhing and ſeparating day: wherein both Love and Fury ſhould be manifeſted to the higheſt. Oh then *let the Heavens rejoyce, the Sea, the Earth, the Floods, the Hils; for the Lord cometh to judge the Earth: With righteouſneſs ſhall he judge the World, and the People with Equity*. But eſpecially *let Sion hear, and be glad, and her children rejoyce*: For *when God ariſeth to judgement*, it is *to ſave the meek of the Earth*. They have judged and condemned themſelves many a day in heart-breaking confeſſion, and therefore ſhall not be judged to condemnation by the Lord. For *there is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit*. And *who ſhall lay any thing to the charge of Gods Elect?* Shall the Law? Why, *whatſoever the Law ſaith, it ſaith to them that are under the Law*; but *We are not under the Law, but under Grace*; *For the Law of the Spirit of life, which is in Chriſt Jeſus, hath made us free from the Law of ſin and death*; Or ſhall Conſcience? Why, we were long ago *juſtified by faith, and ſo have peace with God*, and have *our hearts ſprinkled from an evil conſcience*: and *the Spirit bearing witneſs with our ſpirits, that we are the children of God. It is God that juſtifieth, who ſhall condemn*. If our Judge condemn us not, who ſhall? He that ſaid to the Adulterous woman, *Hath no man condemned thee? neither do I condemn*: He will ſay to us (more faithfully then *Peter* to him) *Though all men deny thee, or condemn thee, I will not. Thou*

Zak. 13.22. John 10.27. Gen. 7.1.23. Gen. 19.22.

2 Pet. 2.9.

Mat. 13.

Pſa. 96.11,12, 13. Pſa. 58.7,8,9. Pſalm 97.8. Pſalm 76.8,9.

1 Cor. 11.31. Rom 8.1. Rom 8.33. Rom. 3.19. Rom. 6.14. Rom. 8.2.

Rom. 5.1. Heb. 10.22.

Rom. 8.16.

John 8.11.

Mark 14.31.



*Thou haſt confeſſed me before men, & I will confeſs thee before my Father, & the angels of Heaven.* He whoſe firſt coming was not *to condemn the world, but that the world through him might be ſaved*, I am ſure intends not his ſecondcoming to condemn his people, but that they through him might be ſaved. He hath given us Eternal Life in Charter and Title already, yea, and partly in poſſeſſion; and will he after that condemn us? When he gave us the knowledge of his Father and himſelf, he gave us *Eternal life*; And he hath verily told us. *That he that heareth his word, and believeth on him that ſent him, hath everlaſting life, and ſhal not come into condemnation, but is paſſed from death to life*. Indeed if our Judge were our enemy, as he is to the world, then we might well fear. If the Devil were our Judge, or the Ungodly were our Judge, then we ſhould be condemned as Hypocrites, as Heretiques, as Schiſmatiques, as proud or covetous, or what not? But our Judge is *Chriſt, who died, yea rather who is riſen again, and maketh requeſt for us*. For *all power is given him in Heaven and in Earth; and all things delivered into his hands: and the Father hath given him authority to execute judgement alſo, becauſe he is the Son of man*. For though God judge the world, yet *the Father* (immediately without his Vicegerent Chriſt) *judgeth no man, but hath committed all judgement to the Son: that all men ſhould honour the Son, even as they honour the Father*. Oh what inexpreſſible joy may this afford to a Believer? That our Dear Lord, who loveth our ſouls, and whom our ſouls love, ſhall be our Judge? Will a man fear to be judged by his deareſt friend? by a Brother? by a Father? Or a Wife by her own Husband? Chriſtian, Did he come down, and ſuffer, and weep, and bleed, and die for thee? and will he now condemn thee? Was he judged, and condemned, and executed in thy ſtead; and now will he condemn thee himſelf? Did he make a bath of his blood for thy ſins? and a garment of his own Righteouſneſs, for thy nakedneſs? and will he now open them to thy ſhame? Is he the undertaker for thy Salvation? and will he be againſt thee? Hath it coſt him ſo dear to ſave thee? and will he now himſelf deſtroy thee? Hath he done the moſt of the work already, in Redeeming, Regenerating, and Sanctifying, Juſtifying, preſerving and perfecting thee? and will he now undo all again? Nay, he hath begun, and will he not finiſh? Hath he interceded ſo long for thee to the Father? and will he caſt thee away himſelf? If all theſe be likely, then fear, and then rejoyce not.

Mat. 10.32. John 3.17.

John 17.3. John 5.24.

Rom. 8.34,35 Mat. 28.18. John 13.3. John. 5.27. and Verſe 22,23. That Chriſts judging *power* according to his humane nature is not the principal, primitive ſupream; but only the ſupream delegate derived power, is certain, *ſicut Scotus in l. 4. ſent. diſt. 48. Q. 1. p. 256. (mihi)*

not. Oh what an unreasonable sin is unbelief, that will charge our Lord with such unmercifulness and absurdities? Well then, fellow Christians, let the terror of that day be never so great, surely our Lord can mean no ill to us in all. Let it make the Devils tremble, and the wicked tremble; but it shall make us to leap for joy. Let Satan accuse us, we have our answer at hand, our surety hath discharged the debt. If he have not fulfilled the Law, then let us be charged as breakers of it: If he have not suffered, then let us suffer; but if he have, we are free. Nay, our Lord will make answer for us himself, these are mine, and shall be made up with my Jewels; for their transgressions was I striken, and cut off from the earth; for them was I bruised and put to grief, my soul was made an offering for their sin, and I bore their transgressions; They are my seed, and travel of my soul; I have healed them by my stripes, I have justified them by my knowledge. They are my sheep; who shall take them out of my hands? Yea, though the humble soul be ready to speak against it self (*Lord, When did we see thee hungry, and feed thee? &c.*) yet will not Christ do so. This is the day of the Believers full Justification. They were before made just, and esteemed Just, and by Faith justified in Law: and this (to some) evidenced to their consciences. But now they shall both by Apologie be maintained Just, and by Sentence pronounced Just actually, by the lively voice of the Judge himself; † which is the most perfect Justification. Their Justification by Faith, is a giving them Title in Law, to that Apologie, and Absolving Sentence, which at that Day they shal Actually receive from the mouth of Christ. By which Sentence, their sin, which before was pardoned in the sense of the Law, is now perfectly pardoned, or blotted out, by this ultimate Judgement. *Act.* 3. 19. Therefore well may it be called *the Time of refreshing*, as being to the Saints the perfecting of all ther former refreshments. He who was vexed with a quarrelling Conscience, an Accusing World, a Cursing Law, is solemnly pronounced Righteous by the Lord the Judge. * Though he cannot plead Not Guilty, in regard of fact; yet being pardoned,

Isa. 53. 5, 8, 10, 11.

John 10. 28.

† *Observ.* That a compleat and full absolution from all sin, is not enjoyed till the day of Judgement. Mr. *Ant. Burgess* of Justif. *Lect.* 29. *p.* 258. The Scripture, not onely in this priviledge of Remission of sin, but in others also, makes the complement and fulness of them, to be at the day of Judgement. *Eph.* 1. 7. and 4. 30. *Rom.* 8. 23. 1 *John* 3. 2. *Mat.* 19. 28. Mr. Burgess *ubi sup.*

* The sins before faith are forgiven: not so as that they are not committed; but so as if they had not been committed. *Clem Alexand. Stromat. lib.* 4.

he



he shall be acquit by the proclamation of Christ. And that's not all; But he that was accused as deserving Hell, is pronounced a member of Christ, a Son of God, and so adjudged to Eternal Glory. The Sentence of pardon, past by the Spirit and Conscience within us, was wont to be exceeding sweet: But this will fully and finally resolve the question; and leave no room for doubting again for ever. We shall more rejoyce, that our names are found written in the book of Life, then if men or Devils were subjected to us. And it must needs affect us deeply with the sense of our mercy and happiness, to behold the contrary condition of others: To see most of the world tremble with Terror, while we triumph with joy: To hear them doomed to everlasting flames, and see them thrust into Hell, when we are proclaimed heirs of the Kingdom; To see our neighbours that lived in the same Towns, came to the same Congregation, sate in the same seats, dwelt in the same houses, and were esteemed more honourable in the world then our selves; to see them now so differenced from us, and by the Searcher of hearts eternally separated. This, with the great magnificence and dreadfulness of the day, doth the Apostle pathetically expres in 2 *Thes.* 1, 6, 7, 8, 9, 10. *It is Righteous with God to recompence tribulation to them that trouble you; and to you who are troubled, Rest with us, When the Lord Jesus shall be revealed from Heaven with his mighty Angels; In flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his power, &c.* And now is not here enough to make that day a welcome day, and the thoughts of it delightful to us? But yet there's more. We shall be so far from the dread of that Judgment, that our selves shall become the Judges. Christ will take his people, as it were, into Commission with him; and they shall sit and approve his Righteous Judgement. Oh fear not now the reproaches, scorns and censures of those that must then be judged by us; Did you think, Oh wretched worldings, that those poor despised men, whom you made your daily derision, should be your Judges? Did you believe this, when you made them stand as offenders before the Bar of your judgement? No more then *Pilate*, when he was judging Christ, did believe that he was condemning his Judge; Or the Jews, when they were whipping, imprisoning, killing the Apostles, did think to see them sit on twelve Thrones

1 Cor. 6.2, 3. Judging the twelve Tribes of *of Israel. Do you not know* (saith *Paul*) *that the Saints shall judge the world?* Nay, *Know you not that We shall judge Angels?* Surely were it not the Word of Christ that speaks it, this advancement would seem incredible, and the language arrogant. Yet even *Henock the seventh from* Adam *prophecyed of this, saying, Behold the Lord cometh with ten thousand of his Saints, to execute Judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoke against him.* Jude 14. Thus shall the Saints be honoured, and the *Righteous have dominion in the morning.* O that the careless world *Were but wise to consider this, and that they would remember this latter end!* That they would be now of the same minde, as they will be, when they shall see *the Heavens pass away with a noise, and the Elements melt with fervent heat; the earth also, and the works that are therein to be burnt up* 1 2 *Pet.* 3. 10. When all shall be on fire about their ears, and all earthly Glory consumed. *For the Heavens and the Earth which are now, are reserved unto fire against the day of Judgement, and perdition of ungodly men,* 2 *Pet.* 3.7. But alas, when all is said, *the wicked will do wickedly; and none of the wicked shall understand; But the wise shall understand.* Rejoyce, therefore, O ye Saints; yet watch, and what you have, hold fast till your Lord come, *Revel.* 2.25. and study that use of this Doctrine which the Apostle propounds. 2 *Pet.* 3.11,12. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? Looking for, and hasting to the coming of the day of God; wherein the Heavens being on fire shall be dissolved, and the Elements melt with fervent heat.* But go your way, keep close with God, and wait till your change come, and till this end be; *For you shall Rest, and stand in the Lot at the end of the days, Dan.* 12. 13.

Psalm 9.14. Deut. 32.29.

Daniel 12.10.

## SECT. IV.

§. 4. 4. Our solemn Coronation. Rev. 1.5. THe fourth Antecedent and higheſt ſtep to the Saints Advancement, is, Their ſolemn Coronation, Inthronizing, and receiving into the Kingdom. For as Chriſt, their head, is anointed both King and Prieſt: ſo under him are his people made unto God both Kings



Kings and Prieſts, (for prophecy, that ceaſeth) to Reign, and to offer praiſes for ever, *Revel.* 5. 10. *The Crown of righteouſneſs, which was laid up for them, ſhall by the Lord the righteous Judge be given them at that day,* 2 *Tim.* 4. 8. *They have been faithful to the death and therefore ſhall receive the Crown of Life*: And according to the improvement of their Talents here, ſo ſhall their rule and dignity be enlarged, *Mat.* 25.21,23. So that they are not dignified with empty Titles, but real Dominions. For Chriſt *will take them and ſet them down with himſelf in his own Throne; and will give them power over the Nations, even as he received of his Father, Revel.* 2. 26, 27, 28. *And will give them the morning Star.* The Lord himſelf will give them poſſeſſion with theſe applauding expreſſions; *Well done, good and faithful Servant, thou haſt been faithful over a few things, I will make thee ruler over many things; Enter thou into the Joy of thy Lord, Matth.* 25. 21,23. And with this ſolemn and bleſſed Proclamation ſhall he Inthrone them; *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* Every word full of Life and Joy. [*Come*] This is the holding forth of the golden Scepter; to warrant our approach unto this Glory. Come now as neer as you will; fear not the *Bethſhemites* Judgement: for the enmity is utterly taken away. This is not ſuch a [*Come*] as we were wont to hear: *Come take up your Croſs, and follow me*; though that was ſweet, yet this much more. [*Ye Bleſſed*] Bleſſed indeed; when that mouth ſhall ſo pronounce us: for though the word hath accounted us accurſed, and we have been ready to account our ſelves ſo; yet certainly thoſe that he bleſſeth, are bleſſed: and thoſe whom he curſeth only are curſed; and his Bleſſing ſhall not be revoked: But he hath bleſſed us, and we ſhall be bleſſed. [*Of my Father*] bleſſed in the Fathers Love, as well as the Sons: for they are one. The Father hath teſtified his Love, in their Election, Donation to Chriſt, ſending of Chriſt, accepting his Ranſom, &c. as the Son hath alſo teſtified his. [*Inherit*] No longer bondmen, nor ſervants only, nor children under age, who differ not in poſſeſſion, but onely in title from ſervants: But now we are *heirs of the Kingdom, Jam.* 2.5. Coheirs with Chriſt. [*The Kingdom*] No leſs then the Kingdom? Indeed to be King of Kings, and Lord of Lords, is our Lords own proper title: But to be Kings and reign with him, is ours: The fruition of this King

Rev. 2.10. Rev. 3.21. Gal. 4.1,5, 6,7.

dom, is as the fruition of the light of the Sun, each have the whole, and the rest never the less. [*Prepared for you*] God is the *Alpha*, as well as the *Omega* of our blessedness. Eternal Love hath laid the foundation. He prepared the Kingdom for us, and then prepared us for the Kingdom. This is the preparation of his Counsel and Decree; for the execution whereof Christ was yet to make a further preparation [*For you*] Not for Believers only in general, who without individual persons are no body; Nor onely for you upon condition of your believing; But for you personally and determinately; for all the Conditions were also prepared for you. [*From the foundation of the world*] Not onely from the Promise after *Adams* fall, (as some) but (as the phrase usually signifieth, though not always) from Eternity. These were the eternal thoughts of Gods Love towards us; and this is it he purposed for us.

---

Mat. 25. 20, 21 Rev. 2. & 3. Mat. 25. 34, 35.

* See what is after cited in *Chap. 7. Sect. 3.* out of *Placeus, In die judicii quoniam fœdus gratiæ vim legis seu juris obtinet, (promulgatum est enim in toto orbe terrarum per præcones idoneos) id unum probandum erit: nimirum, nos habuisse conditionem fœderis gratiæ, scilicet fidem. Itaque proferenda erunt in medio opera; præsertim Charitatis, tanquam illius conditionis, hoc est, fidei, effecta atque argumenta demonstrativa, ut vulgo loquuntur à posteriori:* D. Iosh. Placeus in *Thes.* Salmur. Vol. 1. page 34. Lege & Thesin. 43, 44, 45. of that most solid Dispute of Justification.

* But a great difficulty ariseth in our way. In what sense is our Improvement of our Talent, our well-doing, our overcoming, our harboring, visiting, feeding, &c. Christ in his little ones, alledged as a Reason of our Coronation and Glory? Is not it the purchased possession, and meer fruit of Christs blood? If every man must be judged according to his works, and receive according to what they have done in the flesh, whether good or evil; and God *will render to every man according to his Deeds; Rom.* 2. 6, 7. and give eternal life to men if they patiently continue in well doing, and give right to the tree of Life, *Rev.* 22. 14. and entrance into the City, to the doers of his Commandments; and if this last Absolving Sentence be the compleating of our Justification, and so *the doers of the Law be justified, Rom* 2. 13. Why then what's become of Free Grace? of Justification by Faith onely? of the sole Righteousness of Christ to make us accepted? Then the Papists say rightly, That we are righteous by our personal righteousness, and good Works concur to justification.

*Ans.* I did not think to have said so much upon controversie; but because the difficulty is very great, and the matter very weighty,





as being neer the foundation, I have in another Book added to what is said before, certain brief Positions, containing my thoughts on this Subject; which may tend to the clearing of these and many other difficulties hereabouts; to which I refer you.

But that the plain constant language of Scripture may not be perverted or disregarded, I onely premise these Advertisements by way of caution, till thou come to read the full Answer;

1. Let not the names of men draw thee one way or other, nor make thee partial in Searching for Truth; Dislike the men for their unsound doctrine; but call not Doctrine unsound, because it is theirs; nor sound, because of the repute of the Writer.

2. Know this, That as an unhumbled Soul is far apter to give too much to Duty and personal Righteousness, then to Christ: So an humble self-denying Christian is as likely to err on the other hand in giving less to duty then Christ hath given, and laying all the work from himself on Christ; for fear of robbing Christ of the honor: and so much to look at Christ without him, and think he should look at nothing in himself; that he forgets Christ within him. As *Luther* said of *Melanchthons* self-denying humility, *Soli Deo omnia deberi tam obstinatè asserit ut mihi plane videatur saltem in hoc errare, quod Christum ipse fingat longius abesse cordi suo, quam sit revera——Certè nimis nullus in hoc est Philippus.* He so constantly ascribes all to God, that to me he seems directly to err, at least in this, that he feigneth or imagineth Christ to be further off from his own heart, then indeed he is----Certainly he is too much Nothing in this.

Read Mr. *Ric. Bookers* Discourse of Justification, how far *Works* concur. And Mr. *Meads* Serm. on *Luke* 2. 13, 14. and on *Mat.* 7. 21. and on *Act.* 10. 4. and on *Neh.* 13, 14, 22. and *Mat.* 10. 41. And *Davenant de Justitia Habituali & Actuali*, most fully and solidly.

3. * Our giving to Christ more of the work then Scripture doth, or rather our ascribing it to him out of the Scripture way and sense, doth but dishonor, and not honor him; and depress, but not exalt his Free Grace: While we deny the inward sanctifying work of his Spirit, and extol his free Justification, which are equal fruits of his merit, we make him an imperfect Saviour.

4. But to arrogate to our selves any part of Christ preroga-

*Agnitionem accepit homo boni & mali. Bonum est autem Obedire Deo & Credere ei, & Custodire ejus præceptum; & hoc est* Vita *hominis: quemadmodum Non Obedire Deo malum: & hoc est Mors ejus. Irenæus* adv. hæreses lib. 4. cap. 76. * Take heed lest thou love the Gospel because it hath always glad tidings, and thou canst not abide the Precepts or Threatnings, because they speak hard things to thee. There may be a Carnal Gospeller as well as a Popish Legalist. Mr. *Burges* of *Justif. Lect.* 28. page 256. *Dicemus, Deum judicare secundum opera; quia prout illa fuerint vel bona vel mala, aut æternam vitam consequemur aut æternam damnationem. Sed non inde sequitur opera Causas esse nostræ salutis.* Pet. Mart. in Rom. 2. page (mihi) 88.

tive is most desperate of all, and no doctrine more directly overthrows the Gospel almost then that of Justification by the merits of our own, or by works of the Law.

---

And thus we have, by the line and plummet of Scripture, fathomed this four-fold stream, and seen the Christian safely landed in Paradise, and in this four wheeled fiery Charet conveyed honorably to his Rest. Now let us a little further view those Mansions, consider his priviledges, and see whether there be any Glory like unto his Glory; Read, and judge, but not by outward appearance, but judge Righteous Judgement.

# CHAP. IV.

## *This Rest most excellent, discovered by Reason.*

### SECT. I.

THe next thing to be handled, is, The excellent properties of this Rest, and admirable Attributes, which, as so many Jewels, shall adorn the Crown of the Saints. And first before we speak of them particularly, let us try this Happiness by the Rules of the Philosopher, and see whether they will not approve it the most transcendently Good: Not as if they were a sufficient Touchstone; but that both the Worldling and the Saint may see, when any thing stands up in competition with this Glory for the preheminence, Reason it self will conclude against it. Now, in order of good, the Philosopher will tell you, that by these Rules you may know which is Best.

SECT.



### SECT. I.

§. 1.

1. THat which is desired and sought for it self, is better then that which is desired for something else: or the End, as such, is better then all the Means. This concludeth for Heavens preheminence: All things are but means to that end. If any thing here be excellent, it is because it is a step to that: and the more conducible thereto, the more excellent. The Salvation of our Souls is the end of our Faith, our Hope, our Diligence, of all Mercies, of all Ordinances, as before is proved: It is not for themselves, but for this Rest, that all these are desired and used. Praying is not the end of Praying; nor Preaching the end of Preaching; nor Believing the end of Believing; these are but the way to him who is the way to this Rest. Indeed Christ himself is both the way and the Rest, the means and the end; singularly desirable as the way, but yet more as the end. If anything then that ever you saw or enjoyed appear lovely and desirable, then must its end be so much more.

1 Pet. 1. 5, 9.
1 Thess. 5. 8.
2 Tim. 2. 10.

John 14. 6.

---

### SECT. II.

§. 2.

2. IN order of Good the last is still the Best: For all good tends to perfection; The end is still the last enjoyed, though first intended. Now this Rest is the Saints last estate; Their beginning was as a Grain of Mustard seed, but their perfection will be an estate high and flourishing. They were taken with *David* from the sheep-fold to reign as Kings for ever. Their first Day was a day of small things; but their last will be an everlasting perfection; They sowed in tears, but they reap in Joy. If their prosperity here, their *res secundæ*, were desirable; much more their *res ultimæ*, their final Blessedness. *Rondeletius* saw a Priest at *Rome*, who would fall down in an Extasie when ever he heard those words of Christ, *Consummatum est*, It is finished; but observing him carefull in his fall ever to lay his head in a soft place, he suspected the dissimulation, and by the threats of a cudgel quickly recovered him. But methinks the fore-thoughts of that Consummation, and last estate we speak of, should bring a considering Christian into such an unfeigned Extasie, that he should even forget the things of the flesh, and no care or fear should raise him out of it. Surely that is well, which ends

Psa. 126 5.

*Rondeletius in Method. Curan. cap. de Catal. pag. 98.*

ends well; and that's Good, which is Good at last; and therefore Heaven must needs be Good.

## SECT. III.

§. 3. 3. ANother Rule is this, That whose absence or loss is the worst or the greatest evil, must needs it self be best, or the greatest Good. And is there a greater loss then to lose this Rest? If you could ask the Restless Souls that are shut out of it, they would tell you more sensibly then I can. For as none know the sweetness like those who enjoy it, so none know the loss like those that are deprived of it. Wicked men are here sensless of the loss, because they know not what they lose, and have the delights of flesh and sense to make them up, and make them forget it; But when they shall know it to their Torment, as the Saints do to their joy, and when they shall see men from the East and West sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of God, and themselves shut out; when they shall know both what they have lost, and for what, and why they lost it, surely there will be weeping, and gnashing of teeth. He that loseth Riches, may have more; and he that loseth honor, may repair it; or if not, yet he is not undone; He that loseth life, may save it; But what becomes of him that loseth God? and who or what shall repair his loss? We can bear the loss of any thing below; if we have it not, we can either live without it, or dye, and live eternally without it; But can we do so without God in Christ? As God gives us outward things as auctuaries, as overplus, or above measure, into our bargain; so, when he takes them from us, he takes away our superfluities rather then our necessaries; and pareth but our nails, and toucheth not the quick: But can we so spare our part in Glory? You know whose question it is, *What shall it profit a man to win all the world, and lose his own Soul?* will it prove a saving match? Or, what shall a man give for the ransom of his Soul? Christians, compare but all your losses with that loss, and all your sufferings with that suffering, and I hope you will lay your hand upon your mouth, and cease your repining thoughts for ever.

Luke 13.29.

Mark 8.35,

Mat. 6.33.

Mat. 16.26.

SECT.



## SECT. IV.

§. 4. 4. ANother Rule is this, That which cannot be given by man, or taken away by man, is ever better then that which can, and then I hope Heaven will carry it. For who hath the Key of the everlasting Treasures? And who is the Disposer of the Dignities of the Saints? Who saith, *Come ye blessed, and go ye cursed?* Is it the voyce of God, or of meer man? If every good and perfect gift cometh from above, from the Father of lights; whence then cometh the gift of Eternal Light with the Father? Whose priviledge soever it is, to be Key-keepers of the visible Churches here below; sure no meer man, but the Man of Sin, will challenge the Keys of that Kingdom, and undertake to shut out, or take in, or to dispose of that Treasure of the Church. We may be beholden to men, as God instruments, for our Faith, but no further; For *what is Paul, or who is Apollo, but Ministers by Whom we believed, even as the Lord gave to every man?* Surely every step to that Glory, every gracious gift and act, every deliverance and mercy to the Church, shall be clearly from God; that his very name shall be written in the forehead of it, and his excellent Attributes stampt upon it, that he who runs may read it was the work of God; and the Question may easily be answered, whether it be from Heaven, or of men? Much more evidently is that Glory the gift of the God of Glory. What? can man give God? or earth and dust give Heaven? Surely no! And as much is it beyond them to deprive us of it. Tyrants and Persecutors may take away our goods, but nor our chief Good; our Liberties here, but not that state of Freedom; our Heads, but not our Crown. You can shut us up in Prisons, and shut us out of your Church and Kingdom; but now shut us out of Heaven if you can. Try in lower attempts: Can you deny us the light of the Sun, and cause it to forbear its shining? Can you stop the influences of the Planets? or deny us the dew of Heaven? or command the Clouds to shut up their womb? or stay the course of the flowing streams? or seal up the passages of the deep? how much less can you deprive us of our God, or deny us the light of his countenance, or stop the influences of his Spirit, or forbid the dew of his Grace to fall, or stay the streams of his Love, and shut up his overflowing ever-flowing Springs

Jam. 1.17.

1 Cor. 3.5.

*Decrescere Summum Bonum non potest.* Sen. Epist. 66. page 644. *Mortalia eminent, cadunt; deteruntur, crescunt: exhaurinatur, implentur. Divinorum una natura est.* Id. ibid. p. 645.

Springs, or seal up the bottomless depth of his bounty? You can kill our Bodies, (if he permit you) but try whether you can reach our Souls. Nay, it is not in the Saints own power to give to, or take away from themselves this Glory; So that according to this Rule, there's no state like the Saints Rest. For no man can give this Rest to us, and none can take our Joy from us. *Joh.* 16.22.

## SECT. V.

§. 5. * *Vt Seneca de Vita beata abunde contra Epicureos probavit.*

5. ANother Rule is this, That is ever better or best, which maketh the owner or possessor himself better or best. And sure according to this Rule, there's no state like Heaven. * Riches, honour, and pleasure, make a man neither better nor best; Grace here makes us better, but not best: That is reserved as the Prerogative of Glory. That's our good, that doth us good; and that doth us good, which makes us good; Else it may be good in it self, but no good to us. External good is at too great a distance to be our Happiness. It is not bread on our Tables, but in our stomacks that must nourish: nor blood upon our clothes or skin, but in the liver, heart and veins which is our Life. Nay, the things of the world are so far from making the owners good, that they prove not the least impediments thereto, and snares to the best of men; Riches and honor do seldom help to humility; but of pride they occasionally become most frequent fomentors. The difficulty is so great of conjoyning Graciousness with Greatness, that it's next to an impossibility; And their conjunction so rare, that they are next to inconsistent. To have a heart taken up with Christ and Heaven when we have health and abundance in the world, is neither easie nor ordinary. Though Soul and Body compose but one man, yet they seldom prosper both together. Therefore that's our chief good, which will do us good at the heart: and that's our true glory that makes us all glorious within: and that the blessed day which will make us holy and blessed men: which will not only beautifie our house, but cleanse our hearts: nor only give us new Habitation, and new relations, but also new souls, and new bodies. The true knowing living Christian complains more frequently and more bitterly of the wants and woes within him, then without him. If you over-hear his prayers, or see him in his tears, and ask him,

*Quomodo non summa felicitate & vera tranquillitate fruerentur, quibus nihil est quod divinæ voluntati reluctetur, nihil quod turbet, & à mente Dei alienet, nihil quod desiderent extra voluntatem Dei?* Muscul. In Mat. 6. To. 1. page 127.



him, what aileth him? he will cry out more, Oh my dark understanding! Oh my hard, my unbelieving heart! rather then, Oh my dishonor! or Oh my poverty! Therefore it is his desired place and state which affords a relief suitable to his necessities and complaints. And surely that is onely this Rest.

## SECT. VI.

§. 6.

6. ANother Rule is, That the Difficulty of obtaining shews the Excellency. And surely if you consider but what it cost Christ to purchase it; what it costs the Spirit to bring mens hearts to it; what it costs Ministers to perswade to it; what it costs Christians, after all this, to obtain it; and what it costs many a half-Christian that after all goes without it; You will say that here's Difficulty, and therefore Excellency. Trifles may be had at a trivial rate: and men may have damnation far more easily: It is but, lie still, and sleep out our days in careless lazines; It is but, take our pleasure, and minde the world, and cast away the thoughts of Sin, and Grace, and Christ, and Heaven, and Hell, out of our minds; and do as the most do, & never trouble our selves about these high things, but venture our souls upon our presumptuous conceits and hopes, and let the vessel swim which way it will; and then stream, and wind, and tyde will all help us apace to the gulph of perdition. You may burn an hundred houses easier then build one; and kill a thousand men easier then make one alive. The descent is easie, the ascent not so. To bring diseases, is but to cherish sloth, please the appetite, and take what most delights us; but to cure them will cost bitter Pils, loathsom potions, tedious gripings, abstemious accurate living; and perhaps all fall short to. He that made the way, and knows the way better then we, hath told us, it is narrow and strait, and requires striving; And they that have paced it more truly and observantly then we, do tell us, it lies through many tribulations, and is with much ado passed through. Conclude then, it is sure somewhat worth that must cost all this.

*Bion dicere solebat, facilem esse ad inferos viam, nam illic homines adire clausis oculis.* Laert. l. 4. c. 7. *Quod illedixit quia morientibus clauduntur oculi; nos dicere possumus de mentis cæcitate & socordia. Facile est descensus Averni, &c.*

SECT.

## SECT. VII.

§. 7. *Quicquid præter te est, non sufficit non sufficit; si ad compus sufficit, non tamen perpetuò satiat, quin adhuc amplius quæratur; qui autem te habet, satiatus est; finem suum habet; non habet ultra quod quærat; quia tu es super omne visibile, audibile, odorabile, gustabile, tangibile, sensibile.* Gerson. par. 3. Alphabet. divini amoris. cap. 14. Prov. 18. 23.

7. ANother Rule is this, That is Best, which not onely supplieth necessiry, but affordeth abundance. By necessity is meant here, that which we cannot live without; and by abundance, is meant, a more perfect supply, a comfortable, not a useless abundance. Indeed it is suitable to a Christians state & use, to be scanted here, & to have only from hand to mouth: And that not only in his corporal, but in his spiritual comforts; Here we must not be filled full, that so our emptiness may cause hungering, and our hungering cause seeking and craving and our craving testifie our dependance, and occasion receiving, and our receiving occasion thanks returning, and all advance the Glory of the Giver. But when we shall be brough to the Well-head, and united close to the overflowing Fountain, we shall then thirst no more, because we shall be empty no more. Surely if those blessed Souls did not abound in their blessedness, they would never so abound in praises. Such Blessing, and Honour, and Glory, and Praise to God, would never accompany common mercies; All those *Alleluja's* are not sure the language of needy men. Now, we are poor, we speak supplications: And our Beggars tone discovers our low condition; All our Language almost is complaining and craving; our breath sighing, and our life a laboring. But sure where all this is turned into eternal praising and rejoycing, the case must needs be altered, and all wants supplyed and forgotten. I think their Hearts full of Joy, and their mouthes full of thanks, proves their estate abounding, full of blessedness.

## SECT. VIII.

§. 8. 8. REason concludes that for the best which is so in the Judgement of the best and wisest men. Though, it's true, the Judgement of imperfect man, can be no perfect Rule of truth or goodness; Yet God revealeth this good to all on whom he will bestow it; and hides not from his people the end they should aym at and attain. If the holiest men are the best and wisest, then their Lives tell you their Judgements; and their unwearied labor & sufferings for this Rest, shews you they take it for the perfection of their



their Happiness. If men of greatest experience be the wisest men, and they that have tryed both estates; then surely it's vanity and vexation thats found below, and solid Happiness and Rest above. If dying men are wiser then others, who by the worlds forsaking them, and by the approach of Eternity, begin to be undeceived; then surely happiness is hereafter, and not here; For though the deluded world in their flourishing prosperity can bless themselves in their fools paradise, & merrily jest at the simplicity of the Saints; yet scarce one of many, even the worst of them, but are ready at last to cry out with *Balaam, Oh that I might die the death of the righteous, and my last end might be like his!* Never take heed therefore what they think or say now; for as sure as they shal die, they will one of these days think and say clean contrary. As we regard not what a drunken man says, because it is not he, but the drink; and when he hath slept he will awake in another minde; so why should we regard what wicked men say now, who are drunk with security and fleshly delights? when we know before hand for certain, that when they have slept the sleep of death, at the furthest they will awake in another minde. Onely pitty the perverted understandings of these poor men who are besides themselves; knowing that one of these days, when too late experience brings them to their right minds, they will be of a far different Judgement. They ask us, What, are you wiser then your fore-fathers? then all the Town besides? then such and such great men, and learned men? And do you think in good sadness we may not with better reason ask you, What, are you wiser then *Henoch?* and *Noah?* then *Abraham, Isaac, Iacob, Samuel?* then *David* and *Solomon?* then *Moses* and the Prophets? then *Peter, Paul,* all the Apostles, and all the Saints of God, in all Ages and Nations, that ever went to Heaven? yes, then Jesus Christ himself? Men may be deceived; but we appeal to the unerring Judgement of Wisdom it self, even the wise All-knowing God, whether *a day in his Courts be not better then a thousand elsewhere?* and whether *it be not better be door-keepers there, then to dwell in the tents of wickedness?* Nay, whether the very *Reproaches of Christ* (even the scorns we have from you for Christs sake and the Gospel) *be not greater riches then all the Treasures of the World?* If Wisdom then may pass the sentence, you see which way the cause will go; and *Wisdom is justified of all her children.*

Psalm 84. 10.

Heb. 11 25, 26.

Mat. 11. 19.

## SECT. IX.

§. 9. 9. LAstly, Another Rule in Reason is this, That Good which containeth all other Good in it, must needs it self be best. And where do you think in Reason, that all the streams of Goodness do finally empty themselves? Is it not in God, from whom by secret springs they first proceed? Where else do all the Lines of Goodness concenter? Are not all the sparks contained in this fire? and all the drops in this Ocean? Surely the time was, when there was nothing besides God; and then all Good was onely in him. And even now the creatures essence and existence is secondary, derived, contingent, improper, in comparison of his, *who Is, and Was, and Is to Come*; whose Name alone is called, *I Am*. What do thine eyes see, or thy heart conceive desirable, which is not there to be had? Sin indeed there is none; but darest thou call that good? Worldly delights there are none; for they are good but for the present Necessity, and please but the brutish Senses. Brethren, do you fear losing or parting with anything you now enjoy? What? do you fear you shall want when you come to Heaven? shal you want the drops, when you have the Ocean? or the light of the Candle, when you have the Sun? or the shallow Creature, when you have the perfect Creator? *Cast thy bread upon the Waters, and after many days thou shalt there find it.* † Lay abroad thy tears, thy prayers, pains, boldly and unweariedly; as God is true, thou dost but set them to usury, & shalt receive an hundred fold. || Spare not, man, for State, for Honour, for Labour; If Heaven do not make amends for all, God hath deceived us; which who dare once imagine? Cast away Friends, House, Lands, Life, if he bid thee: Leap into the Sea, as* *Peter*, if he command thee: Lose thy life, and thou shalt save it everlastingly; when those that saved theirs, shall lose them everlastingly: Venture all, man, upon Gods word & promise; There's a Day of Rest coming will fully pay for all. All the pence and the farthings thou expendest for him are contained, with infinite advantage, in the massie Gold and Jewels of thy Crown. When *Alexander* had given away his Treasure, and they asked him where it was; he pointed to the poor, and said, *in*

*Quærendum est (ut summum Bonum) quod non fiat indies deterius; cui non possit obstari, quo nil melius possit optari. Quid hoc est? Animus: sed hic rectus, bonus, magnus. Quid aliud voces hunc quàm Deum in humano corpore hospitantem? Hic animus tam in Equitem Romanum, quam in servum potest cadere. Quid est eques Romanus? aut libertinus? aut servus? Nomina ex ambitione aut ex injuria nata. Substitue in Cœlum ex angulo licet; Exurge modo, & te quocunq; dignum fige Deo; finges autem non Auro, non argento. Non potest ex hac materia imago Deo exprimi similis.* Seneca Epist. 31. ad Luc. To. 2. page 583. Who would think these were a Heathens words? † Eccles. 11. 1. || Mat. 19. 29. * Mark 8. 35.



*in scriniis*, in my chests. And when he went upon a hopeful expedition, he gave away his Gold; and when he was asked, what he kept for himself, he answers. *spem majorum & meliorum*, The hope of greater and better things. How much more boldly may we lay out all and point to Heaven, and say it is *in scriniis*, in our everlasting treasure; and take that hope of greater and better things, instead of all. Nay, lose thy self for God, and renounce thy self; and thou shalt at that day find thy self again in him. Give him thy self, and he will receive thee, upon the same terms as *Socrates* did his Scholler * *Æschines* (who gave himself to his Master, because he had nothing else) *accipio sed ea lege ut te tibi meliorem reddam quam accepi*: that he may return thee to thy self better then he received thee. So then, this Rest is the Good which containeth all other Good in it. And thus you see, according to the Rules of Reason, the transcendent excellency of the Saints Glory in the general. We shall next mention the particular Excellencies.

* *Æschines pauper Socratis auditor; nihil, inquit, dignum te inveni quod dare tibi possim; & hoc modo pauperem me esse sentio. Ita? dono tibi quod unum habeo, Me ipsum. Hoc munus rogo qualecunq; est, boni consulas, cogitesq; alios cum multum tibi darent, plus sibi reliquisse. Cui Socrates; Quid ni tu inquit, mihi magnum munus dederis, nisi forte parvo te æstimas? Habebo itaq; curæ, ut te meliorem tibi reddam quam accepi.* Senec. de Benef. l. 1. cap. 8. page 385.

# CHAP. VII.

## *The Excellencies of our Rest.*

## SECT. I.

YEt let us draw a little nearer, and see more immediately from the pure fountain of the Scriptures what further Excellencies this Rest affordeth. And the Lord hide us in the Clefts of the Rock, and cover us with the hands of indulgent Grace, while we approach to take this view: and the Lord grant we may put off from our feet the shoes of unreverence and fleshly conceivings, while we stand upon this holy ground.

## SECT. I.

S. 1. 1. It is the fruit of the Love & Blood of Christ whom we shall there also behold and enjoy.

John 15.13.

If Christ came to bear the Curse which was against us, how should he be made a Curse, but by taking that Death which the Curse lay in? And if the Death of our Lord was the Redemption Of All men, and by his death the middle wall of partition was broken down, and the Gentiles called, how should he invite us to himself, if he were not Crucified? For it is only on the Cross, that men dye with their Arms stretched out. *Athanasii. de Incarnat. Verbi.*

1. AND first, it's a most singular honour and ornament in the Stile of the Saints Rest, to be called the *Purchased Possession*; That it is the fruit of the Blood of the Son of God; yea, the chief fruit: yea, the end and perfection of all the fruits, and efficacy of that Blood. Surely Love is the most precious ingredient in the whole composition; and of all the flowers that grow in the Garden of Love, can there be brought one more sweet and beautiful to the Garland, then this Blood? Greater Love then this there is not, to lay down the life of the Lover. And to have this our Redeemer ever before our Eyes, and the livelieſt Sense and freſheſt Remembrance of that dying bleeding-Love still upon our Souls! Oh how will it fill our souls with perpetual Raviſhments? To think that in the streams of this blood we have swam through the violence of the world, the snares of Satan, the seducements of flesh, the curse of the Law, the wrath of an offended God, the accusations of a Guilty Conscience, and the vexing doubts and fears of an unbelieving heart, and are passed through all, and here arrived safely at the breſt of God! Now we are stupified with vile and senſleſs hearts, that can hear all the story of this bloody Love, and read all the dolors and sufferings of Love, and hear all his sad complaints, and all with dulneſs and unaffected. He cries to us, *Behold and see, Is it nothing to you, O all ye that pass by? Is there any sorrow like*

*Hæc enim cum sit principalis & summa hominis felicitas secundum animam, non poterat conferri niſi per principale & summum humanæ redemptionis, & pro peccatis noſtris satisfactionis principium, sacrificium.* viz. Meſſiæ. Joſ. De Voſsin. de Lege Divina. cap. 8. pag. 97. Lege & eundem Voſsin. Theolog. Iudæor. l. 2. c. 9. pag. 293, 294.

*Quid mirum ſi caput pro membris acceperit curationem, quam tamen in ſeipſo non habuit neceſſariam? Nonne & in membris noſtris ſæpe pro unius infirmitate alteri adhibetur curatio? Dolet caput, & in brachio ſit colluta; dolent renes, & ſit in tibia; Ita hodie pro totius corporis putredine Cauterium quoddam infixum eſt in capite Chriſto.* Berna. Serm. 30 de tempore. *Fateſcat ergo mœror, triſtitia fugiat, eliminetur dolor, gemor abſcedat, ut liceat vacare & videre cum Moyſi viſionem hanc grandem; qualiter Deus in ventre virginis concipiatur, decipiatur diabolus, precipiatur perditum, indebitum accipiatur! Totum me trahit affectio, ſed oratio deficit; Dives cogitatio vocis paupertate confunditur.* Bernard. Serm. 24. in die Natal. *Quid æque mentem cogitantis impinguat? Nomen Jeſu Mel in ore, in aure Melos, in corde Jubilus. Omnis cibus qui non conditus hoc ſale, inſatuatus eſt. Scriptura quæ non fuerit interlita oleo tantæ devotionis, eſt inſipida.* Bernard. Serm. 23.

unto



*unto my sorrow? (Lamen. 1. 12.)* and we will scarce hear or regard the dolorous voice; nor scarce turn aside to view the wounds of him who turned aside, and took us up to heal our wounds at this so dear a rate. But oh then our perfected souls will feel as well as hear, and with feeling apprehensions flame again in Love for Love. Now we set his picture wounded and dying before our eyes, but can get it no nearer our hearts then if we believed nothing of what we read. But then when the obstructions between the eye and the understanding are taken away, and the passage opened between the head and the heart, surely our eyes will everlastingly affect our heart: and while we view with one eye our slain-revived Lord, and with the other eye our lost-recovered souls, & transcendent Glory, these views will eternally pierce us, and warm our very souls. And those eyes, through which folly and lust hath so often stole into our hearts, shall now be the Casements to let in the Love of our dearest Lord for ever. Now, though we should (as some do) travel to *Ierusalem*, and view the Mount of *Olives* where he prayed and wept; and see the Dolorous way by which he bare his Cross, and enter the Temple of the Holy Grave; yea, if we should with *Peter* have stooped down and seen the place where he lay, and behold his Relicts; yet these bolted doors of sin and flesh would have kept out the feeling of all that Love. But, (Oh! that's the Joy) we shall then leave these hearts of stone and Rock behind us; and the sin that here so close besets us, and the sottish unkindness that followed us so long, shal not be able to follow us into that Glory. But we shall behold, as it were, the wounds of Love, with eyes and hearts of Love for ever. Suppose (a little to help our apprehensions) that a Saint, who hath partaked of the Joys of Heaven, had been translated from as long an abode in Hel, and after the experience of such a change, should have stood with *Mary* and the rest by the Cross of Christ, and have seen the Blood

*Non capio me præ lætitia, quia illa Majeſtas naturam ſuam naturæ meæ cavit, & ſanguine ſubvelat; & me miſerum in divitias gloriæ ſuæ, non ad bonam, ſed in*

*ſempiternum includit; Fit frater meus dominus meus; Et timorem domini fratis vincit affectus. Domine Jeſu Chriſte, Libenter audio te regnantem in cœlis; libentius naſcentem in terris; libentiſſime crucem, clavos & lanceam ſuſtinentem. Hæc ſiquidem effuſio rapit affectum meum; & ipſorum memoria incaleſcit cor meum.* Bernard. Serm. 23. In die Natal. For all the great seeming differences among us about the grace of Christ, it is fully agreed between the *Calvinists* and *Lutherans*, (saith *Hottonus*) *Ne guttulam quidem ſalutis extra Dei gratiam in ſolo Chriſto Mediatore quærendam eſſe, &c. Quod in ipſo, per & propter ipſum ſolum, non propter Merita ſua, pondus æternæ gloriæ ſint recepturi, cum Deus in ipſis non eorum merita, ſed ſua dona coronaturus ſit.* Hottonus de Tolerant. Christiana. page 59. 60.

and heard the Groans of his Redeemer? What think you? would love have stirred in his breast or no? Would the voice of his dying Lord have melted his heart or no? Oh that I were sensible of what I speak! With what astonishing apprehensions then, will Redeemed Saints everlastingly behold their blessed Redeemer? I will not meddle with their vain audacious Question, who must needs know, whether the glorified body of Christ do yet retain either the wounds or scars. But this is most certain, that the memory of it will be as fresh, and the impressions of Love as deep, and its workings as strong, as if his wounds were still in our eyes, and his complaints still in our ears, and his blood still streaming afresh. Now his heart is open to us, and ours shut to him: But when his heart shall be open, and our hearts open, Oh the blessed Congress that there will then be! What a passionate meeting was there between our new-risen Lord, and the first sinful silly woman that he appears to? How doth Love struggle for expressions? and the straitned fire shut up in the breast, strive to break forth? **Mary!* saith Christ: *Master!* saith *Mary*: and presently she clasps's about his feet, having her heart as near to his heart, as her hands were to his feet. What a meeting of love then will there be, between the new glorified Saint, and the Glorious Redeemer? But I am here at a loss; my apprehensions fail me, and fall too short. Only this I know; it will be the singular praise of our inheritance, that it was bought with the price of that blood; and the singular Joy of the Saints to behold the purchaser and the price, together with the possession. Neither will the views of the wounds of love renew our wounds of sorrow: He, whose first words after his Resurrection were to a great sinner, *Woman, why weepest thou?* knows how to raise Love and Joy by all those views, without raising any cloud of sorrow, or storm of tears at all. He that made the Sacramental Commemoration of his Death to be his Churches Feast, will sure make the real enjoyment of its blessed purchase, to be marrow and fatness. And if it afforded Joy to hear from his mouth, *This is my Body which is given for you*, and *This is my Blood which was shed for you*; What Joy will it afford, to hear, *This Glory is the fruit of my Body and my Blood?* and what a merry feast will it be, *when we shall drink of the fruit of the Vine new with him in the Kingdom of his Father*, as the fruit of his own blood? *David* would not drink of the waters which he longed for, because they were

* John 20.16, Mat. 28.9.

John 20.13.

2 Sam. 23.16, 17.



were the blood of those men, who jeoparded their lives for them; and thought them fitter to offer to God, then to please him.* But we shall value these waters more highly, and yet drink them the more sweetly, because they are the blood of Christ, not jeoparded only, but shed for them. They will be the more sweet and dear to us, because they were so bitter and Dear to him. If the buyer be judicious, we estimate things by the price they cost. If any thing we enjoy were purchased with the life of our deerest friend, how highly should we value it? Nay, if a Dying Friend deliver us but a token of his Love, how carefully do we preserve it? and still remember him when we behold it, as if his own name were written on it? and will not then the Death and Blood of our Lord, everlastingly sweeten our possessed Glory? Methinks *England* should value the plenty of the Gospel, with their Peace and Freedom at a higher rate, when they remember what it hath cost. How much precious blood! How many of the lives of Gods worthies, and our most dear friends! besides all other cost. Methinks when I am with freedom Preaching, or hearing, or living, I see my dying friends, before mine eyes, whose blood was shed for this; and look the more respectively on them yet living, whose frequent dangers did procure it. Oh then when we are rejoycing in Glory, how shall we think of the blood that revived our Souls? and how shall we look upon him whose sufferings did put that Joy into our hearts? How carefully preserve we those prizes, which with greatest hazard we gained from the enemy? *Goliahs* sword must be kept as a Trophie, and laid up behinde the *Ephod*: and in a time of need, *David* says, *There's none to that.* Surely when we do divide the spoil, and partake of the prize which our Lord so dearly won, we shall say indeed, *There's none to that.* How dear was *Jonathans* love to *David*, which was testified by ‖ *stripping himself of the Robe that was upon him, and giving it* David, *and his garments, even to his sword, and to his bow, and to his girdle*: and also by saving him from his fathers wrath? How dear for ever will the love of Christ be then to us, who stripped himself, as it were, of his majesty and Glory, and put our mean Garment of flesh upon him, that he might put the Robes of his own Righteousness and Glory upon us? and saved us, not from cruel injustice, but from his Fathers deserved wrath? Well then Christians, as you use to do in your Books, and on your Goods, to write

* *Hanc Gratiam Christus impertit pretio sanguinis, &c. Hunc sequamur omnes: hujus sacramento & signo conseamur. Hic nobis vitæ viam aperit: hic ad Paradisum reduces facit: hic ad cœlorum regna perducit. Cum ipso semper vivemus, facti per ipsum filii Dei; cum ipso exultabimus, semper ipsius cruore veparati. Erimus Christiani cum Christo simul gloriosi; de Deo Patre beati; de perpetua voluptate lætanies semperin conspectu Dei, & agentes Deo gratias semper. Neq; enim poterit nisi lætus esse semper & gratus, qui cum morti fuisset obnoxius, factus est de Immortalitate securus.* Cyprian ad Demetrian. verbis ultimis.

‖ 1 Sam. 18.4.

write down the price they cost you; so do on your Righteousness, and on your Glory; write down the price, *The precious Blood of Christ.* *

Yet understand this rightly; Not that this highest glory was in strictest proper sense purchased, so as that it was the most immediate Effect of Christs death: We must take heed that we conceive not of God as a Tyrant, who so delighteth in cruelty, as to exchange mercies for stripes, or to give a Crown on condition he may torment men. † God was never so pleased with the sufferings of the Innocent, much less of his Son, as to sell his mercy properly for their sufferings. Fury dwelleth not in him; nor doth he willingly correct the sons of men, nor take pleasure in the death of him that dieth. But the sufferings of Christ were primarily and immediately to satisfie the justice that required blood, and to bear what was due to the sinner, and to receive the blow that should have fain upon him, and so to restore him to the life he lost, and the happiness he fell from. But this dignity, which surpasseth the first, is as it were, from the redundancy of his merit, or a secundary fruit of his death. The work of his Redemption so well pleased the Father, that he gave him power to advance his chosen to a higher dignity then they fell from; and to give them the glory which was given to himself; and all this according to his counsel, and the good pleasure of his own will.

* By the redundancy of which merit (after satisfaction thereby made unto his Fathers justice for our debt) there is further a purchase made of Grace and Glory, and of all good things in our behalf. Mr. *Reinolds* Life of Christ, Page 402. Isaiah 27.4, Lam. 3.33. Ezc.18.23,32.

† *Qu. Nonne bona effecta est mors Christi per modum objecti? Nonne summe amabilis tanquam instrumentum præcipuum salutis nostræ? Resp. quod dicitur mortem Christi esse instrumentum nostræ salutis, non excedere rationem medii: Quod autem additur illam esse nobis summe amabilem, verum est; sed suppositio Dei ordine, qui eam & sibi in sacrificium, & nobis in Redemptionem constituit. Non sic parvo intelligitur aliquid esse bonum per modum objecti: sensus enim est, illud esse tale, & secundum se sit amabile: Cujusmodi nequaquam est mors Christi, nec cujuslibet alterius.* Gibleuf. lib. 2. de Libert. cap. 22. Sect. 11. page 441.

## SECT. II.

§. 2. 2. It is freely given us.

2. THe Second *Pearl in the Saints diadem*, is, that Its free. This seemeth as *Pharoahs second Kine, to devour the former*; And as the Angel to *Balaam, To meet it with a drawn sword of a full opposition.* But the seeming discord, is but a pleasing diversity composed into that harmony which constitutes the Melody. These two attributes Purchased and Free, are the two chains of Gold, which by their pleasant twisting, do make up that wreath for the heads of the Pillars in the Temple of God. It was dear to Christ.

1 Kings 7.17.



Christ; but free to us. When Christ was to buy, silver and gold was nothing worth; Prayers and tears could not suffice; nor any thing below his blood: but when we come to buy, the price is faln to just nothing. Our buying, is but receiving: we have it freely without *mony, and without price.* Nor do the Gospel conditions make it less free; or the Covenant-tenor before mentioned, contradict any of this. If the Gospel conditions had been such as are the Laws; or payment of the debt required at our hands; the freeness then were more questionable. Yea, if God had said to us; [*Sinners, if you will satisfie my justice but for one of your sins, I will forgive you all the rest,*] it would have been a hard condition on our part, and the Grace of the Covenant not so free, as our disability doth necessarily require. But if all the Condition be our cordial acceptation, surely we deserve not the name of Purchasers. Thankful accepting of a free acquittance, is no paying of the Debt. If life be offered to a condemned man, upon condition that he shall not refuse the offer, I think the favour is never the less free. Nay, though the condition were, that he should beg, and wait before he have his pardon, and take him for his Lord who hath thus redeemed him: All this is no satisfying of the Justice of the Law: Especially when the condition is also given, as it is by God to all his chosen; surely then here's all free: if the father freely give the son, and the son freely pay the debt, and if God do freely accept that way of payment, when he might have required it of the Prin-

Yet our crown may truly be said to be our due; for God giveth it as a righteous Judge, 2 *Tim.* 4.7,8. But it is not due as a debt upon our merit, but a gift upon a Testament, or upon Promise. So *Policarp. Epist. ad Philip.* (*Edit. Usserii. p.* 22.) saith that *Ignatius, Zosimus, Rufus, & Paul* did not run in vain, but in Faith and righteousness; & *ad Debitum sibi locum a Domino cui & compassi sunt, abierunt: quia non hoc seculum dilexerunt, sed eum qui pro ipsis & pro nobis mortuus est, &c.* because they loved not this world, but him that died, and rose for us and them, they went to the place which was due to them (ἐφ' ὁλόκληρον αὐτοῖς) from the Lord, with whom also they suffered. And *Ignatius*, another of *Johns* Disciples, doth most frequently use the phrase of [*Worthy*] and [*Deserving*] as in the Title to his Epistle to the *Romans* he calls them [Worthy of God, worthy of Eminency, worthy of Blessedness, worthy of Praise, worthy of Faith, worthy of Chastity, grounded in Love and Faith, &c.] And in the Epistle it self he oft useth the same phrase of himself [That I may be worthy to see your face, as I much desire to deserve,] and so oft he speaks of deserving his martyrdom, even through the whole Epistle. This was the language of this Apostolical man: Yet no doubt he spoke of Deserving and Merit only in an Evangelical, and not a legal sense. So *Tertullian: Non enim carnis restitutionem negavit si compensationem* Mercedis *opposuit; cum ipsi* Compensatio Debeatur, *cui dissolutio deputatur, scilicet carni.* Tertullian. lib de Anima cap. 4. page fidit. Pamel. 418. *Sic idem Tertullianus lib. de Resurrectione carnis, cap.* 16, *page* 410. *inquit; Beneficis Deus (libenter) Debet.* But all this is meant of a *Debitum ex promisso gratuito* only. This is evident in the following sentence: *Quicquid omnino homini a Deo prospectum atque promissum est, non solum Animæ, verum & carni scias* Debitum. Tertul. li. de Resurrect. carnis. cap. 5. page 408.

cipal;

cipal; and if both Father & Son do freely offer us the purchaſed life upon thoſe fair conditions; and if they alſo freely ſend the Spirit to enable us to perform thoſe conditions, then what is here that is not free? Is not every ſtone that builds this temple, freeſtone? Oh the everlaſting admiration that muſt needs ſurprize the Saints to think of this freeneſs! What did the Lord ſee in me, that he ſhould judge me meet for ſuch a Sate? That I who was but a poor, diſeaſed, deſpiſed wretch, ſhould be clad in the brightneſs of this Glory? That I, a ſilly creeping breathing Worm, ſhould be advanced to this high dignity! That I, who was but lately groaning, weeping, dying, ſhould now be as full of joy as my heart can hold! Yea, ſhould be taken from the grave, where I was rotting and ſtinking, and from the duſt and darkneſs where I ſeemed forgotten, and here ſet before his Throne! that I ſhould be taken with *Mordecai* from Captivity, to be ſet next unto the King! and with *Daniel from the Den*, to be made ruler of Princes and Provinces! and with *Saul from ſeeking Aſſes*, to be advanced to a Kingdom! Oh, who can fathom unmeaſurable Love! Indeed if the proud-hearted, ſelf-ignorant, ſelf-admiring ſinners ſhould be thus advanced, who think none ſo fit for preferment as themſelves; perhaps in ſtead of admiring free Love, they would with thoſe unhappy Angels be diſcontented yet with their eſtate. But when the ſelf-denying, ſelf-accuſing, humble ſoul, who thought himſelf unworthy the ground he trod on, and the air he breathed in, unworthy to eat, drink, or live, when he ſhall be taken up into this glory! He who durſt ſcarce come among, or ſpeak to the imperfect Saints on earth, becauſe he was unworthy; he who durſt ſcarce hear, or ſcarce read the Scripture, or ſcarce pray and call God Father; or ſcarce receive the Sacraments of his Covenant, and all becauſe he was unworthy! For this ſoul to find it ſelf rapt up into heaven, and cloſed in the arms of Chriſt, even in a moment! Do but think with your ſelves what the tranſporting, aſtoniſhing admiration of ſuch a ſoul will be. He that durſt not lift up his eyes to heaven but ſtood afar off, ſmiting on his breſt, *and crying, Lord, be merciful to me a ſinner*; now to be lift up to heaven himſelf! He who was wont to write his name in *Bradfords* Stile, *The unthankeful, the hard-hearted, the unworthy ſinner!* And was wont to admire that Patience could bear ſo long, and Juſtice ſuffer him to live: Sure he will admire at this alteration, when



when he ſhal find by experience that unworthineſs could not hinder his ſalvation which he thought would have bereaved him of every mercy. Ah Chriſtian, there's no talk of our worthines, nor unworthineſs; If worthineſs were our condition for admittance, we might ſit down with S. *John, and weep, becauſe none in heaven or earth is found Worthy. But the Lion of the tribe of Judah is Worthy, and hath prevailed; and by that title muſt We hold the inheritance.* We ſhal offer there the offering that *David* refuſed, *even praiſe for that which coſt us nothing*: Here our Commiſſion runs, *Freely ye have received, Freely give*: But Chriſt hath dearly received, yet freely gives. The maſter heals us of our leproſie freely; but *Gehazi* who had no finger in the cure, will ſurely run after us, and take ſomthing of us, & falſly pretend, *it is his maſters pleaſure.* The Pope & his ſevants wil be paid for their Pardons & Indulgencies; But Chriſt will take nothing for his. The fees of the Prelates Courts were large; and our Commutation of penance muſt coſt our purſes dear; or elſe we muſt be caſt out of the Synagogue, and ſoul and body delivered up to the Devil. But none are ſhut out of that Church for want of money, nor is poverty any eye-ſore to Chriſt; An empty heart may bar them out, but an empty purſe cannot; His Kingdom of Grace hath ever been more conſiſtent with deſpiſed poverty, then wealth and honour; and riches occaſion the difficulty of entrance, far more then want can do. *For that which is highly eſteemed among men, is deſpiſed with God.* And ſo it is alſo, *The poor of the World, rich in faith, whom God hath choſen to be heirs of that Kingdom, which he hath prepared for them that love him. I know the true labourer is worthy of his hire*; *And they that ſerve at the Altar, ſhould live upon the Altar*; *And it is not fit to muzzle the Oxe that treadeth out the corn*; And I know it is either helliſh malice, or penurious baſeneſs, or ignorance of the weight of their work and burthen, that makes their maintenance ſo generally Incompetent, and their very livelihood and ſubſiſtence ſo envied and grudged at; and that it's a meer plot of the Prince of darkneſs for the diverſion of their thoughts, that they muſt be ſtudying how to get bread for their own and childrens mouths, when they ſhould be preparing the bread of life for their peoples ſouls.* But yet let me deſire the right aiming Miniſters of Chriſt, to conſider what is expedient, as well as what is lawful; and that the ſaving of one ſoul is better then a thouſand pound a year; and our gain, though due, is a curſed gain, which

*Ad Cœleſtis Hieruſalem non aſcendunt 'conſortium, niſi qui toto corde profitentur, non proprii operis, ſed Divini eſſe muneris, quod aſcendunt.* Proſper. Sent. 31. *Lege & ejus* Carm. *de* Ingrat. c. 45. Jam. 2. 5. 1 Cor. 9. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

* *Lege Zuinglium de hac re contra Catabap. optimè diſſerentem.* Tom. 2. in Eccleſiaſt. p. 47 *& paſſim.*

1 Cor. 9. 18. 19. Rom 14. 13, 15, 20, 21. Rom. 15. 1, 2. 1 Cor. 9. 14. 12.

Ver. 15. 1 Tim. 5. 17.

1 Cor. 4. 10, 11, 12.

1 Cor. 9. 16.

which is a stumbling block to our peoples souls; Let us make the Free-Gospel *as little burthensome and chargeable as is possible.* I had rather never take their Tythes while I live, then by them to destroy the souls for whom Christ dyed; and though *God hath ordained that they which preach the Gospel, should live of the Gospel*; yet I had rather suffer all things, then hinder the Gospel; and it were better for me to dye, then that any man should make this my glorying voyd. Though the well leading Elders be worthy of double honour, *especially the laborious in the word and doctrine*; yet if the necessity of Souls, and the promoting of the Gospel should require it, *I had rather preach the Gospel in hunger and rags, then rigidly contend for what's my due*? And if I should do so, *yet, have I not Whereof to Glory*; for necessity is laid upon me, yea, wo be to me if I preach not the Gospel, though I never received any thing from men. How unbeseeming the messengers of this Free Grace and Kingdom is it, rather to lose the hearts and souls of their people, then to lose a groat of their due? And rather to exasperate them against the message of God, then to forbear somewhat of their right? And to contend with them at law, for the wages of the Gospel? And to make the glad tidings to their yet carnal hearts seem to be sad tidings, because of this burthen? This is not the way of Christ and his Apostles, nor according to the self-denying, yielding, suffering Doctrine which they taught. Away with all those actions that are against the main end of our studies and calling, which is to win souls; and fie upon that gain which hinders the gaining of men to Christ. I know flesh will here object necessities, and distrust will not want arguments; but we who have enough to answer to the diffidence of our people, let us take home some of our answers to our selves; and teach our selves first, before we teach them. How many have you known that God suffered to starve in his Vineyard?

* *Antequam gratia Justificetur ut Justus efficiatur, impius, quid est nisi impius?*

*But this is our exceeding consolation, That though we may pay for our Bibles and Books, and Sermons, and it may be pay for our freedom to enjoy and use them: yet as we paid nothing for Gods

*Quem si debitum sequeretur, quid ejus merito nisi supplicium redderetur?* Auguſt. Epiſt. 106. *De me omnino nihil præsumam. Quid enim attuli boni ut mei misereris, & me justificares? Quid in me invenisti nisi sola peccata? Tuum nihil aliud nisi natura quam creasti: cætera mala mea quæ dereliqui. Non ego prior ad te exurrexi, sed tu ad me excitandum venisti.* Auguſt. Enar. 1. in Pſalm 58.

eternal



eternal Love, and nothing for the Son of his Love, and nothing for his Spirit, and our *grace* and *faith*, and nothing for our pardon; so we shall pay nothing for our eternal Rest. We may pay for the bread and wine, but we shall not pay for the *body* and *blood*, nor for the great things of the Covenant which it seals unto us. And indeed we have a valuable price to give for those, but for these we have none at all. Yet this is not all. If it were only for nothing, and without our merit, the wonder were great; but it is moreover against our merit, & against our long endeavouring of our own ruine. Oh, the broken heart that hath known the desert of sin, doth both understand and feel what I say. What an astonishing thought it will be, to think of the unmeasurable difference betwen our deservings, and our receivings! between the estate we should have been in, and the state we are in! To look down upon *Hell*, and see the vast difference that free grace hath made betwixt us and them! to see the inheritance there, which we were born to, so different from that which we are adopted to! Oh, what pangs of love will it cause within us, to think, yonder was my native right: my deserved portion: those should have been my hideous cries; my doleful groans; my easless pains; my endless torment: Those unquenchable flames I should have lain in; that never dying worm should have fed upon me: yonder was the place that sin would have brought me to; but this is it that Christ hath bought me to. Yonder death was the wages of my sin; but this *Eternal life is the Gift of God, through Jesus Christ my Lord.* Did not I neglect *Grace*, and make light of the offers of *Life*, and *slight my Redeemers Blood* a long time, as well as yonder suffering souls? Did I not let pass my time, and forget my God and soul as well as they? And was I not born in sin and wrath as well as they? ||Oh, who made me to differ? Was my heart naturally any readier for Christ then theirs? Or any whit better affected to the Spirits perswasions? Should I ever have begun to love, if God had not begun to me? or ever been willing, if he had not made me willing? or ever differed, if he had not made me to differ? Had I not now been in those flames, if I had had mine own way,

|| *Sed nos eam Gratiam volumus Pelagiani aliquando fateamur, qua futuræ Gloriæ magnitudo, non*

*solum promittitur, verum etiam creditur & speratur, nec solum revelatur sapientia verum etiam amatur, nec suadetur solum omne quod bonum est, verum & persuadetur. Non enim omnium est fides, &c.* Auguſt. de Grat. *Christi* cap. 10. *Vade cognoscimus Dei esse, & ut bonum faceve velimus. & ut bonum facere valeamus.* Fulgent. lib. 1. ad Monim. cap. 9. *Multa Deus facit in homine bona, quæ non facit homo; nulla verò facit homo, quæ non facit Deus, ut faciat homo.* Auguſt. lib. 2. ad Boniſ. cap. 8.

and

and been let alone to mine own will? Did I not resist as powerful means, and lose as fair advantages as they? And should I not have lingred in *Sodom* till the flames had seized on me, if God had not in mercy carried me out? O how free was all this Love? and how free is this enjoyed Glory? Doubtless this will be our everlasting admiration, That so rich a Crown should fit the head of so vile a Sinner! That such high advancement, and such long unfruitfulness and unkindness, can be the state of the same person! and that such vile rebellions can conclude in such most precious Joys! But no thanks to us; nor to any of our duties and labors; much less to our neglects and lazines; we know to whom the praise is due, and must be given for ever. And indeed to this very end it was, that infinite Wisdom did cast the whole design of Mans Salvation into this mould of *PURCHASE* and **FREENES*, that the Love and Joy of man might be perfected, and the Honor of Grace most higly advanced; that the thought of Merit might neither cloud the one, nor obstruct the other; and that on these two hinges the gates of Heaven might turn. So then let [*DESERVED*] be written on the door of Hell, but on the door of Heaven and life, [*THE FREE GIFT.*]

* It is a fond conceit of the Antinomians to think that Justification and Salvation

are not Free, if given on condition: as long as the Condition is but [Acceptance] and the Freeness excludeth all our merit or satisfaction. The like may be said of the Conditionality of sincere Evangelical obedience, to the continuance and consummation of our Justification and to our Salvation. In both which points, I desire those men that will not receive the Truth from me, to receive it from Learned *Placeus* in *Thes. Salmurienf. Vol.* 1. *page* 3. 2. 34. I will recite but two Theses which contain most that is misliked in my Aphorismes. *Thes.* 37. *Fide Justificamur; non tanquam parte aliqua Justitiæ, aut opere quod suo quodam pretio & merito Justificationem nobis impetret; aut dispositione animæ ad introductionem Justitiæ inhærentis: Sed tanquam Conditione Fœderis gratiæ, quam Deus a nobis idcirco exigit, loco Conditionis Fœderis Legalis (quæ nobis carnis vitio facta est impossibilis) quod ea nihil aliud sit, quàm doni Justitiæ in Christo Iesu per Evangelium nobis oblati Acceptatio, qua fit ex Dei Pacto gratuito ut illa Justitia nostra sit.* Mark, he saith [*in Christo*] for Christ is first Accepted, and so Righteousness in and with him; not the Gift without the Person.

*Thes.* 41. About Justification by works. *Id ipsum fortasse hac ratione commodius explicabitur. Opponitur Justificatio Accusationi: a duabus autem Accusationibus premimur in foro divino* (in reference to the threatning and the



the Righteousness of the two Covenants) *Primum objicitur nos esse Peccatores, hoc est, reos violatæ conditionis, quæ Fœdere Legali lata est. Deinde, objicitur, nos esse Infideles; hoc est, Non præstitisse conditionem Fœderis Gratiæ; videlicet Fidem. Ab Accusatione priore, sola Fide Justificamur, qua Christi Gratiam & Justitiam amplectimur. A posteriore Justificamur etiam Operibus, quatenus iis Fides ostenditur. Ad posteriorem Justificationem respiciens Iacobus affirmavit merito, ex Operibus Justificari hominem, & non ex Fide tantum. Paulus vero respiciens ad Priorem, sola Fide hominem sine Operibus Justificari, multis rebus necessariis addixit.* This is plain Truth.

Just so also *Diodate* in his Annotations on *James* 2. See also the Annotations of the Divines of the Assembly. *Ludovicus de Dieu, Phil. Codurcus*, and our *Meade* go yet further for Works then I dare, though I believe Mr. *Meade* means orthodoxally.

## SECT. III.

§. 3. 3. It is the Saints peculiar.

THirdly, The third comfortable Attribute of this Rest, is, That it is the Saints proper and peculiar possession. It belongs to no other of all the sons of men; not that it would have detracted from the greatness or freeness of the gift, if God had so pleased, that all the world should have enjoyed it: But when God hath resolved otherwise, that it must be enjoyed but by few, to find our names among that number, must needs make us the more to value our enjoyment. If all *Egypt* had been light, the *Israelites* should not have had the less; but yet to enjoy that light alone, while their Neighbors live in thick darkness, must make them more sensible of their priviledge. Distinguishing, separating Mercy affecteth more then any Mercy. If it should rain on our grounds alone; or the Sun shine upon our alone habitations; or the blessing of Heaven divide between our Flocks, and other mens, as between *Jacobs* and *Labans*; we should more feelingly acknowledge Mercy, then now, while we possess the same in common. Ordinariness dulleth our sense; and if Miracles were common, they would be slighted. If *Pharoah* had passed as safely as *Israel*, the Red Sea would have been less remembred. If the first-born of *Egypt* had not been slain, the first-born of *Israel* had not been

been the Lords peculiar. If the rest of the world had not been drowned, and the rest of *Sodom* and *Gomorrah* burned, the saving of *Noah* had been no wonder, nor *Lots* deliverance so much talked of. The lower the weighty end of the ballance descends the higher is the other lifted up; and the falling of one of the Sails of the Wind-mill, is the occasion of the rising of the other. It would be no extenuation of the Mercies of the Saints here, if all the world were as holy as they; and the communication of their happiness is their greatest desire; yet it might perhaps dull their thanksfulness, and differencing grace would not be known. But when one shall be enlightned, and another left in darkness; one reformed, and another by his lust enslaved; it makes them cry out with the Disciple, Lord what is it, that thou wilt reveal thy self to us, and not unto the world? When the Prophet shall be sent to one widow onely of all that were in *Samaria*, and to cleanse one *Naaman* of all the Lepers, the Mercy is more observeable. O that will sure be a day of passionate sense on both sides, when two shall be in a Bed, and two in the field, the one taken, and the other forsaken. For a Christian who is conscious of his own undeserving, and ill-deserving, to see his companion in sin perish; his Neighbor, Kinsman, Father, Mother, Wife, Childe, for ever in Hell, while he is preferred among the blessed! To see other mens sins eternally plaugued, while his are all padoned. * To see those that were wont to sit with us in the same seat, and eat with us at the same table, and joyn with us in the same Duties, now to lie tormented in those flames, while we are triumphing in Divine Praises! That *Lot* must leave his sons in law in the flames of *Sodom*, and the wife of his bosom as a Monument of Divine vengeance, and escape with his two Daughters alone: Here is chusing, distinguishing Mercy! Therefore the Scripture seems to affirm, That as the damned souls shall from Hell see the Saints happiness to encrease their own torments; so shall the blessed from Heaven behold the wickeds misery, to the encrease of their own Joy. And as they looked on the dead bodies of Christs two Witnesses slain in their streets, and they that dwell on the Earth rejoyced over them and made merry; and as the wicked here behold the calamities of Gods people with gladness: so shall the Saints look down upon them in the Burning-Lake, and in the sense of their own happiness, and in the appobation of Gods

John 14. 22. Luk. 4. 24, 25. 26, 27.

*We shal there look upon them for ever, who here gazed on us for a time; and the short fruit of cruel eyes beholding us in persecution, shall be then recompensed with our everlasting beholding them [in their sufferings.] *Cyprian. ad Demetrian.* §. 21. pag. 330.



Gods just proceedings, they shall rejoyce and sing. *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast thus judged: For they have shed the blood of Saints and Prophets, and thou hast given them blood to drink, for they are worthy. Alleluja, Salvation, and Glory, and Honor, and Power to our God; for true and righteous are his Judgements.* And as the command is over *Babylon*, so will it be over all the condemned souls; *Rejoyce over her, thou Heaven and ye holy Apostles and Prophets; for God hath avenged you on her.* By this time the impenitent World will see a reason for the Saints singularity, while they were on Earth; and will be able to answer their own demands, why must you be more holy then your Neighbours? even because they would fain be more happy then their Neighbours. And why cannot you do as others, and live as the World about you? Even because they are full loth to speed as those others, or to be damned with the World about them. Sincere singularity in holiness, is by this time known to be neither Hypocrisie nor Folly. If to be singular in that Glory be so desirable, surely to be singular in godly living is not contemptible. As every one of them now knows his own sore, and his own grief, so shall every one then feel his own Joy: and if they can now call Christ their own, and call God their own God, how much more then upon their full possession of him? For as he takes his people for his inheritance; so will he himself be the inheritance of his people for ever.

Rev. 11, 9, 10.

Rev. 16. 5, 6. Rev. 19. 7, 2.

Rev. 18. 20.

2 Chro. 6. 29. Psal. 67. 6. & 33. 12. & 78. 71. & 16. 5.

## SECT. IV.

§. 4. 4. It is a Rest with Angels and perfect Saints.

A Fourth comfortable adjunct of this Rest, is, that it is in the fellowship of the blessed Saints and Angels of God. Not so singular will the Christian be, as to be solitary. Though it be proper to the Saints only, yet is it common to all the Saints. For what is it, but an Association of blessed spirits in God? A Corporation of perfected Saints, whereof Christ is the Head? the Communion of Saints compleated? Nor doth this make those joyes to be therefore mediate, derived by creatures to us, as here: For all the lines may be drawn from the center, & not from each other, and yet their collocation make them more comely then one alone could be. Though the strings receive not their sound and sweetness from each other, yet their concurrence causeth that harmony which could not be by one alone. For those that have prayed and

fasted, and wept, and watcht, and waited together; now to joy and enjoy, and praise together, methinks should much advance their pleasure. Whatsoever it will be upon the great change that will be wrought in our nature perfected, sure I am according to the present temperature of the most sanctified humane affections, it would affect exceedingly: And he who mentioneth the qualifications of our happiness, of purpose that our joy may be full, and maketh so oft mention of our consociation and conjunction in his praises, sure doth hereby intimate to us, that this will be some advantage to our joyes. Certain I am of this, Fellow-Christians, that as we have been together in the labour, duty, danger and distress; so shall we be in the great recompence and deliverance; and as we have been scorned and despised, so shall we be crowned and honoured together; and we who have gone through the day of sadness, shall enjoy together that day of gladness: and those who have been with us in persecution and prison, shall be with us also in that Palace of consolation. Can the wilful world say, *If our forefathers and friends be all in Hell, why we will venture there too? and may not the Christian say on better grounds, seeing my faithful friends are gone before me to Heaven, I am much the more willing to be there too. Oh the blessed day, Dear friends, when we that were wont to enquire together, and hear of heaven, and talk of heaven together, shall then live in heaven together! When we who are wont to complain to one another, and open our doubts to one another, and our tears, whether ever we should come there or no, shall then rejoyce with one another, and triumph over those doubts and fears! when we who were wont formerly in private to meet together for mutual edification, shall now most publikely be conjoyned in the same consolation! Those same Disciples who were wont to meet in a private house for fear of the Jews, are now met in the Celestial habitations without fear: and as their fear then did cause them to shut the door against their

*Verissimum certe est, Deum qui sufficit sibi, sufficere quoq; sanctis suis: Qui hoc verum arbitratur, tam sententiam amplectatur oportet, sanctos nihil amare extra Deum: Amare quidem alia à Deo, amare illa quæ sunt extra Deum; sed ita ut Amoris illius Divina Bonitas, non ea quæ creaturarum propria, principium sit. Qui secus de sanctis existimant, & satis esse censent eos Amare quæcunq; amant propter Deum, etsi præter & extra Deum, irrogant illis non mediocrem injuriam; Non enim patiuntur Beatorum mentes totas in Deo quiescere & abscondi; Sed partim inde abstrahunt, aliquid earum extra Deum versari contendentes.* Gibieuf. lib. 2. cap. 27. §. 7. page 484.

* Socrates *Critoni vehementer suadenti ut si vitam ipse suam negligeret, certè liberis etiamnum parvulis & amicis ab ipso pendentibus se servaret incolumem: Liberi, inquit, Deo, qui mihi eos dedit, curæ erunt: amicos hinc discedens inveniam, vobis aut similes aut etiam meliores, ne vestra quidem consuetudine diu caritturus, quandoquidem vos brevi eodem estis commigraturi.* Erasmoth. lib. 3. ex Platone Zenop.



their Enemies, so will Gods Justice shut it now. Oh when I look in the faces of the pretious people of God, and believing think of this day, what a refreshing thought is it? shall we not there remember, think you, the pikes which we passed together here? one fellowship in duty and in sufferings? how oft our groans made as it were one sound, our conjunct tears but one stream, and our conjunct desires but one prayer? and now all our prayses shall make up one melody; and all our Churches one Church; and all our selves but one body; for we shall be one in Christ, even as he and the Father are one. Its true, we must be very careful in this case, that in our thoughts we look not for that in the Saints which is alone in Christ, and that we give them not his own prerogative; nor expect too great a part of our comfort in the fruition of them: we are prone enough to this kind of Idolatry. But yet he who Commands us so to love them now, will give us leave in the same subordination to himself to love them then, when himself hath made them much more lovely. And if we may love them, we shall surely rejoyce in them; for love and enjoyment cannot stand without an answerable Joy. If the fore-thoughts of sitting down with *Abraham*, *Isaac*, *Jacob*, and all the Prophets in the Kingdom of God, may be our lawful Joy; then how much more that real sight, and actual possession? It cannot chuse but be comfortable to me to think of that day, when I shall joyn with *Moses* in his song, with *David* in his Psalms of praise; and with all the redeemed in the song of the Lamb for ever: When we shall see *Henock* walking with God; *Noah* enjoying the end of his singularity; *Joseph* of his integrity; *Job* of his patience; *Hezekiah* of his uprightness; and all the Saints the end of their Faith. || Will it be nothing conducible to the compleating of our comforts, to live eternally with *Peter*, *Paul*, *Austin*, *Chrysostom*, *Jerom*, *Wickliff*, *Luther*, *Zuinglius*, *Calvin*, *Beza*, *Bullinger*, *Zanchius*, *Pareus*, *Piscator*, *Camero*? with *Hooper*, *Bradford*, *Latimer* *Glover*, *Saunders* *Philpot*? with *Reignolds*, *Whitaker*, *Cartwright*, *Brightman*, *Bayn*, *Bradshaw*, *Bolton*, *Ball*, *Hildersham*, *Pemble*, *Twisse*, *Ames*, *Preston*, *Sibbs*? *O fœlicem diem!* (said old *Grynæus*,) *quum ad illud animorum concilium profiscisear, & ex hac turba & colluvione discedam!* O happy day when I shall depart out of this crowd and sink, and go to that same counsel of souls! I know that Christ is all in all, and that it is the presence of God that maketh Heaven to be

|| *Junius* writeth in his Life, of a man that so esteemed him, that he digged up a Turf of the ground where he stood, and carryed it home: How then should we love the habitation of the Saints in Light? (By this example you may see how worshipping of Saints Reliques, Shrines, and Images, was brought in by honest zeal misguided)

Heaven. But yet it much sweeteneth the thoughts of that place to me, to remember that there are such a multitude of my most dear and precious friends in Christ, with whom I took sweet counsel, and with whom I went up to the house of God; *who walked with me in the fear of God, and in integrity of their hearts:* in the face of whose conversations there was written the name of Christ; whose sweet and sensible mention of his Excellencies hath made my heart to burn within me. To think of such a friend died at such a time, and such a one at another time; such a pretious Christian slain at such a fight, and such a one at such a fight (oh what a number of them could I name!) and that all these are entred into Rest; and we shall surely go to them, but they shall not return to us. Its a Question with some, whether we shall know each other in Heaven or no? Surely there shall no knowledge cease which now we have; but only that which implyeth our imperfection. And what imperfection can this imply? Nay our present knowledge shall be increased beyond belief: It shall indeed be done away, but as the light of the candle and stars is done away by the rising of the Sun; which is more properly a doing away of our ignorance then of our knowledge; indeed we shall not know each other after the flesh; not by stature, voice, colour, complexion, visage, or outward shape: if we had so known Christ, we should know him no more: not by parts and gifts of learning, nor titles of honour and worldly dignity; nor by terms of affinity and consanguinity, nor benefits, nor such Relations; nor by youth or age; nor, I think, by sexe. But by the image of Christ, and spiritual relation and former Faithfulness in improving our Talents, beyond doubt we shall know and be known. Nor is it only our old acquaintance: but all the Saints of all ages, whose faces in the flesh we never saw, whom we shall there both know and comfortably enjoy. *Luther* in his last sickness being asked his judgement whether we shall know one another in Heaven, answered thus: *Quid accidit Adam? nunquam ille viderat Evam, &c. i. e.* How was it with *Adam?* He had never seen *Eve*, yet he asketh not who she was, or whence she came, but faith, she is flesh of my flesh, and bone of my bone. And how knew he that? Why, being full of the Holy Ghost, and indued with the true knowledge of God he so pronounced. After the same sort shall we be renewed by Christ in another life, and shall know our parents, wives, children, &c. much more perfectly then *Adam* did then

2 Cor. 5. 16.

*Melchi. Adam in vita Lutheri.*



then know *Eve*. Yea, and Angels as well as Saints, will be our blessed acquaintance and sweet associates. We have every one now our own Angels, there beholding our Fathers face; And those who now are willingly ministring Spirits for our good, will willingly then be our companions in joy for the perfecting of our good: And they who had such joy in heaven for our conversion, will gladly rejoyce with us in our glorification. I think Christian, this will be a more honourable assembly then you ever here beheld: and a more happy society then you were ever of before. Surely *Brook*, and *Pim*, and *Hambden*, and *White*, &c. are now members of a more knowing, unerring, well ordered, right ayming, self-denying, unanimous, honourable, Triumphant Senate, then this from whence they were taken is, or ever Parliament will be. It is better be door-keeper to that Assembly, whither *Twisse*, &c. are translated, then to have continued here the Moderator of this. That is the true *Parliamentum Beatum*, the blessed Parliament, and that is the only Church that cannot erre. Then we shall truly say as *David*, I am a companion of all them that fear thee: when we are come to mount *Sion*, and to the City of the living God, the Heavenly *Jerusalem*, and to an innumerable company of Angels: to the General Assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of Just men made perfect, and to *Jesus* the Mediator of the new Covenant, and to the blood of Sprinkling; We are come thither already in respect of title, and of earnest and first fruits; but we shall then come into the full possession. O Beloved, if it be a happiness to live with the Saints in their imperfection, when they have sin to imbitter, as well as holiness to sweeten their society; what will it be to live with them in their perfection, where Saints are wholly and only Saints? If it be a delight to hear them pray or preach; what will it be to hear them praise? If we thought our selves in the Suburbs of Heaven, when we heard them set forth the beauty of our Lord, and speak of the excellencies of the Kingdom; what a day will it be, when we shall joyn with them in praises to our Lord, in, and for that Kingdom! Now we have corruption, and they have corruption; and we are apter to set a work each others corruption, then our Graces; and so lose the benefit of their company while we do enjoy it, because we know not how to make use of a Saint: But then it will

Acts 12. 15. Mat. 18. 10. Luke 16. 22. Luke 15. 10. Heb. 1. 7, &c.

Psal. 119. 63.

Heb. 12. 22, 23, 24.

not be so. Now we spend many an hour which might be profitable, in a dull silent looking on each other, or else in vain and common conference: But then it will not be so. Now the best do know but in part, and therefore can instruct and help us but in part: But then we shall with them make up one perfect man. So then I conclude, This is one singular excellency of the Rest of Heaven, *That we are fellow citizens with the Saints, and of the houshold of God*, Eph. 2. 19.

## SECT. V.

§. 5. 5. It is Immediate from God, and in him.

Fifthly, another excellent property of our Rest will be, That the Joys of it are immediately from God. Nor doth this contradict the former, as I have before made plain; Whether Christ (who is God as well as man) shall be the Conveyor of all from the Divine Nature to us; And whether the giving up the Kingdom to the Father, do imply the ceasing of the Mediators Office? And consequently, the laying aside of the humane Nature? (though I believe the Negative in these last, yet) are Questions which I will not now attempt to handle. But this is sure; we shall see God face to face; and stand continually in his presence; and consequently derive our life and comfort immediately from him. Whether God wil make use of any creatures for our service then? or if any, of what Creatures? and what use? is more then I yet know. It seems by that *Rom.* 8. 21. that the Creature shall have a day of Deliverance, and that into the glorious Liberty of the sons of God: But whether this before, or at the great and full Deliverance? or whether to endure to Eternity? or to what particular imployment they shall be continued? are Questions yet too hard for me. When God speaks them plainer, and mine understanding is made clearer, then I may know these. But its certain that at least, our most and great Joys will be immediate, if not all. Now we have nothing at all immediately; but at the second, or third, or fourth, or fifth hand; or how many, who knows? From the Earth, from Man, from Sun and Moon, from the influence of the Planets, from the ministration of Angels, and from the Spirit, and Christ; and doubtless the farther the Stream runs from the Fountain, the more impure it is. It gathers some defilement from every unclean Channel it passeth through. Though it savors not in the hand of Angels, of the imperfection of sinners, yet it doth of the imperfection of Creatures; and as it comes from man, it savors of both. How quick and piercing is the Word in it self? Yet many times it never enters, being managed by a feeble Arm. O what weight and worth is there in every passage of the blessed Gospel? Enough one would think, to enter and force the dullest Soul, and wholly possess its thoughts and affections; and yet how oft doth it fall as water upon a stone? And how easily can our hearers sleep out a Sermon-time! and much, because these words of Life do die in the delivery, and the Fruit of our Conception is almost Stil-born. Our peoples Spirits remain congealed, while we who are entrusted with the Word that should melt them, do suffer it to freez between our Lips. We speak indeed of Soul-concerning Truths, and set before them Life and Death; But it is with such self-seeking affectation, and in such a lazy, formal, customary strain (like the pace the *Spaniard* rides) that the people little think we are in good sadness, or that our Hearts do mean as our Tongues do speak. I have heard of some Tongues that can lick a coal of fire till it be cold. I fear these Tongues are in most of our Mouths, and that the Breath that is given us to blow up this fire, till it flame in our Peoples Souls, is rather used to blow it out. Such Preaching is it that hath brought the most to hear Sermons, as they say their Creed and *Pater Nosters*, even as a few good words of course. How many a cold and mean Sermon, that yet contains most precious Truths? The things of God which we handle are Divine; but our manner of Handling too humane: And there's little or none that ever we touch, but we leave the print of our fingers behind us; but if God should speak this Word himself, it would be a piercing, melting Word indeed. How full of comfort are the Gospel-Promises? yet do we oft so heartlessly declare them, that the broken, bleeding-hearted Saints, are much deprived of their Joys. Christ is indeed a precious Pearl, but oft held forth in Leprous hands: And thus do we disgrace the Riches of the Gospel, when it is the Work of our Calling to make it honourable in the eyes of men; and we dim the glory of that Jewel, by our dull and low expressions, and dunghil conversations,

*Quanquam enim sistendo in gradu naturæ, creatura, rationalis præsertim, habeat ordinem ad Deum, possitq; illum & nosse & amare, non nisi tamen in creaturis id potest. Amat Deum; sed quem cognoscit, & ut ille per lumen naturæ proponitur; cognoscit autem illum duntaxat in creaturis; tum in seipsa tum in aliis. At in ordine Gratiæ, novit Deum ut in se est, & Illi Immediatè & non per creaturas unitur, unde procedit ejus Immobilitas sive Immutabilitas & beata æternitas, quam perfectam & integram habet in statu Gloriæ: cum alioqui creaturæ omnes in propria quoq; specie, proprioq; ordine sint mobiles possuntq; deficere, &c.* Ut Gibieuf. lib. 2. de Libert. Dei. cap. 27. §. 11. page 487.

ons, whose lustre we do pretend to discover, while the hearers judge of it by our expressions, and not its proper, genuine worth. The truth is, the best of men do apprehend but little of what God in his Word expresseth, and what they do apprehend, they are unable to utter. Humane language is not so copious as the hearts conceivings are; and what we possibly might declare, yet through our own unbelief, stupidity, lazines, and other Corruptions, we usually fail in; and what we do declare, yet the darkness of our peoples understandings, and the sad senslesness of their hearts, doth usually shut out, and make void. So that as all the works of God are perfect in their season, as he is perfect: so are all the works of man, as himself, imperfect: And those which God performeth by the hand of man, will too much savour of the instrument. If an Angel from heaven should preach the Gospel, yet could he not deliver it according to its glory; much less we who never saw what they have seen, and keep this Treasure in Earthen Vessels. The comforts that flow through Sermons, through Sacraments, through Reading, and Company, and Conference, and creatures, are but half comforts; and the Life that comes by these, is but a half life, in comparison of those which the Almighty shall speak with his own mouth, and reach forth to us with his own hand. The Christian knows by experience now, that his most immediate Joys are his sweetest Joys; which have least of man, and are most directly from the Spirit. That's one reason, as I conceive why Christians who are much in secret prayer, and in meditation and contemplation (rather then they who are more in hearing, reading and conference) are men of greatest life and joy; because they are nearer the Wel-head, and have all more immediatly from God himself. And that I conceive the reason also, why we are more undispos'd to those secret duties, and can easilier bring our hearts to hear, and read, and confer, then to secret Prayer, self-examination, and Meditation; because in the former is more of man, and in these we approach the Lord alone, and our Natures draw back from the most spiritual and fruitful Duties. Not that we should therefore cast off the other, and neglect any Ordinance of God: To live above them while we use them, is the way of a Christian. But so to live above Ordinances, as to live without them, is to live without the compass of the Gospel-Lines, and so without the Government of Christ. Let such beware, least while they



they would be higher then Christians, they prove in the end lower then men. We are not yet come to the time and state where we shall have all from Gods immediate hand. As God hath made all Creatures, and instituted all Ordinances for us; so will he continue our need of all. We must yet be contented with Love-tokens from him, till we come to receive our All in him. We must be thankful if *Joseph* sustain our lives, by relieving us in our Famine with his Provisions, til we come to see his own face. There's joy in these remote receivings; but the fulness is in his own presence. O Christians, you will then know the difference betwixt the Creature, and Creator, and the content that each of them affords. We shall then have light without a Candle; and a perpetual day without the Sun: *For the City hath no need of the Sun, neither of the Moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof*, Rev. 21. 23. Nay, *There shall be no night there, and they need no candle, nor light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever*, Rev. 22. 5. We shal then have rest without sleep, and be kept from cold without our cloathing, and need no Fig-leaves to hide our shame: For God wil be our Rest, and Christ our cloathing, and shame and sin will cease together. We shall then have health without Physick, and strength without the use of food; for the Lord God will be our strength, and the light of his countenance will be health to our souls, and marrow to our bones. We shall then (and never till then) have enlightned understandings without Scripture, and be governed without a written Law; For the Lord will perfect his Law in our hearts, and we shall be all perfectly taught of God; his own will shall be our Law, and his own face shall be our light for ever. Then shall we have joy, which we drew not from the promises, nor was fetcht us home by Faith or Hope: Beholding and possessing will exclude the most of these. We shall then have Communion without Sacraments, when Christ shall drink with us of the fruit of the Vine new, that is, Refresh us with the comforting Wine of immediate fruition, in the Kingdom of his Father. To have necessities, but no supply, is the case of them in Hell: to have necessity supplied by the means of Creatures, is the case of us on Earth; to have necessity supplyed immediately from God, is the case of the Saints in Heaven: to have no necessity at all, is the prerogative of God himself. The more of God is seen and received

Gen 44.11. ceived with, and by the means, and Creature here, the nearer is our ſtate like that in glory. In a word, We have now our Mercies, as *Benjamin* had *Joſephs* Cup; we find them at a diſtance from God, and ſcarcely know from whence they come, and underſtand not the good will intended in them, but are oft ready to fear they come in wrath, and think they will but work our ruine. But when we ſhall feed at *Joſephs* own houſe, yea, receive our portion from his own hand; when he ſhall fully unbowel his love unto us, and take us to dwell in *Goſhen* by him; when we ſhall live in our Fathers houſe and preſence, and God ſhall be All, and in All; then are we indeed at home in Reſt.

## SECT. VI.

§. 6. 6. It will be a ſeaſonable Reſt. Mark 12.2. Luke 20.10. Pſalm 1.3. Iſaiah 50.4. Gal.6.9. Jer. 5.4. and 33.20.

SIxthly. Again, a further excellency is this: It will be unto us a ſeaſonable Reſt. He that expecteth the fruit of his Vineyard in ſeaſon, and maketh his people as Trees planted by the waters, fruitful in their ſeaſon; he will alſo give them the Crown in ſeaſon. He that will have the words of Joy ſpokn to the weary in ſeaſon, will ſure cauſe that time of Joy to appear in the meeteſt ſeaſon. And they who knew the ſeaſon of Grace, and did repent and believe in ſeaſon, ſhall alſo if they faint not, reap in ſeaſon. If God wil not miſs the ſeaſon of common Mercies, even to his enemies; but will give both the former and latter rain in their ſeaſon; and the appointed weeks of the Harveſt in its ſeaſon, and by an inviolable Covenant hath eſtabliſhed day and night in their ſeaſons: Then ſure the Harveſt of the Saints, and their day of gladneſs ſhall not miſs its ſeaſon. Doubtleſs he that would not

Exod.12.40, 41. ſtay a day longer then his Promiſe, but brought *Iſrael* out of *Egypt* that ſelf-ſame day that the 430. years were expired; neither will he fail of one day or hour of the fitteſt ſeaſon for his peoples glory. And as Chriſt failed not to come in the fulneſs of time, even then when *Daniel* and others had foretold his coming; ſo

Jer. 3.7. in the fulneſs and fitneſs of time will his ſecond coming be. He that hath given the *Stork*, the *Crane*, the *Swallow*, to know their appointed time, will ſurely keep his time appointed. When we have had in this world a long night of a ſad darkneſs, will not the day-breaking, and the ariſing of the Sun of Righteouſneſs be then ſeaſonable? when we have endured a hard Winter in this cold Climate,



Climate; will not the reviving Spring be then ſeaſonable? When we have (as *Paul*) failed ſlowly many days, and much time ſpent, and ſailing now grown more dangerous; and when neither Sun nor Stars in many days appear, and no ſmall tempeſt lieth on us, and all hope that we ſhall be ſaved, is almoſt taken away, do you think the Haven of Reſt is not then ſeaſonable? When we have paſſed a long and tedious Journey, and that through no ſmall dangers, is not Home then ſeaſonable? When we have had a long and perilous War, and have lived in the midſt of furious Enemies, and have been forced to ſtand on a perpetual watch, and received from them many a wound; would not a Peace with Victory be now ſeaſonable? When we have been captivated in many years impriſonment, and inſulted over by ſcornful foes, and ſuffered many pinching wants, and hardly enjoyed bare neceſſaries; would not a full deliverance to a moſt plentiful State, even from this Priſon to a Throne, be now ſeaſonable? Surely, a man would think, who looks upon the face of the World, that Reſt ſhould to all men ſeem ſeaſonable? Some of us are languiſhing under continual weakneſs, and groaning under moſt grievous pains, crying in the morning, Would God it were evening; and in the evening, VVould God it were morning; weary of going, weary of ſitting, weary of ſtanding, weary of lying, weary of eating, of ſpeaking, of waking, weary of our very friends, weary of our ſelves: O, how oft hath this been mine own caſe; and is not Reſt yet ſeaſonable? Some are complaining under the preſſure of the times; weary of their Taxes, weary of their Quartering, weary of Plunderings, weary of their fears and dangers, weary of their poverty and wants; and is not Reſt yet ſeaſonable? VVhither can you go, or into what company can you come, where the voyce of complaing doth not ſhew, that men live in a continual wearineſs? but eſpecially the Saints, who are moſt weary of that which the world cannot feel. VVhat godly ſociety almoſt can you fall into, but you ſhall hear by their moans that ſomewhat aileth them? ſome weary of a blind mind, doubting concerning the way they walk in, unſetled in almoſt all their thoughts; ſome weary of a hard heart, ſome of a proud, ſome of a paſſionate, and ſome of all theſe, and much more: ſome weary of their daily doubtings, and fears concerning their ſpiritual eſtate; and ſome of the want of ſpiritual Joys, and ſome of the ſenſe of Gods wrath; and

Acts 27.7,9.

is

is not Rest now seasonable? When a poor Christian hath desired, and prayed, and waited for deliverance many a year, is it not then seasonable? When he is ready almost to give up, and faith, I am afraid I shall not reach the end, and that my faith and patience will scarce hold out; is not this a fit season for Rest? If it were to *Joseph* a seasonable message, which called him from the Prison to *Pharoahs* Court: Or if the return of his *Benjamin*, the tidings that *Joseph* was yet alive, and the sight of the Chariots which should convoy him to Egypt, were seasonable for the Reviving of *Jacobs* Spirits; then methinks, the message for a release from the flesh, and our convoy to Christ, should be a seasonable and welcome message. If the voyce of the King were seasonable to *Daniel*, early in the morning calling him from his Den, that he might advance him to more then former dignity; then methinks, that morning voice of Christ our King, calling us from our terrors among Lions, to possess his Rest among his Saints, should be to us a very seasonable voice. Will not *Canaan* be seasonable after so many years travel, and that through a hazardous and grievous Wilderness? Indeed to the world its never in season: they are already at their own home; and have what they most desire: they are not weary of their present state; the Saints sorrow is their Joy; and the Saints weariness is their Rest; Their weary day is coming, where there is no more expectation of Rest: But for the thirsty soul to enjoy the fountain, and the hungry to be filled with the bread of life, and the naked to be cloathed from above, for the children to come to their Fathers house, and the dil-joyned members, to be conjoyned with their Head; methinks this should be seldom unseasonable. When the Atheistical world began to insult, and question the truth of Scripture-promises, and ask us, Where is now your God? where is your long-lookt for glory? where is the promise of your Lords coming? O, how seasonable then, to convince these unbelievers, to silence these scoffers, to comfort the dejected, waiting believer, will the appearing of our Lord be? we are oft grudging now, that we have not a greater share of comforts; that our deliverances are not more speedy and eminent; that the world prospers more then we; that our prayers are not presently answered; not considering, that our portion is kept to a fitter season; that these are not always Winter fruits, but when Summer comes we shall have our Harvest. We grudge that we do not finde a *Canaan* in

Daniel 6. 19. &c.



in the Wilderness; or Cities of Rest in *Noahs* Ark; and the songs of *Sion* in a strange Land; that we have not a harbor in the main Ocean; or finde not our home in the middle way; and are not crowned in the midst of the fight; and have not our Rest in the heat of the day, and have not our inheritance before we are at age; and have not Heaven, before we leave the Earth; and would not all this be very unseasonable? I confess in regard of the Churches service, the removing of the Saints may sometimes appear to us unseasonable; therefore doth God use it as a Judgement, & therefore the Church hath ever prayed hard before they would part with them, and greatly laid to heart their loss; therefore are the great mournings at the Saints departures, and the sad hearts that accompany them to their graves; but this is not especially for the departed, but for themselves and their Children, as Christ bid the weeping women; Therefore also it is that the Sainrs in danger of death, have oft begged for their lives, with that Argument; *What profit is there in my blood, when I go down to the Pit?* Psal. 30.9. *Wilt thou shew wonders to the dead? shall the dead arise and praise thee? shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* Psalm 88. 10. *for in death there is no remembrance of thee: in the grave who shall give thee thanks?* Psalm 6. 5. And this was it that brought *Paul* to a streight, because he knew it was better for the Church that he should remain here. I must confess it is one of my saddest thoughts, to reckon up the usefull instruments, whom God hath lately called out of his Vineyard, when the Loyterers are many, and the Harvest great, and very many Congregations desolate, and the people as sheep without shepherds; and yet the labourers called from their work, especially when a door of Liberty and opportunity is open; we cannot but lament so sore a judgement, and think the removal in regard of the Church unseasonable; I know I speak but your own thoughts; and you are too ready to overrun me in application; *I fear you are too sensible of what I speak,

of his much longer surviving. *Postea enim Affectione Hypocondriacâ innumerabilibus ferè stigmata Symptomatibus per annos 14. laboraſſet, in longam tandem & inexpugnabilem inciderit debilitatem & comabescentiam, & demum in Narium Haemorrhagiam, ad lib. 8. & inde in Atrophiam, pro deplorato a Medicis periissimis relictus est. In qua tamen Atrophia ex immensa Dei bonitate debilis adhuc supervivit; Modis etiam postea mirabilibus ex orci faucibus sapius ereptus.*

and

* These words were written by the Author to his friends and congregation, who could then discern no probability

and therefore am loth to stir in your sore. I perceive you in the posture of the *Ephesian* Elders, and had rather abate the violence of your passions; our applications are quicker about our sufferings then our sins; and we will quicklier say, This loss is mine, then This fault is mine. But O consider my dear friends, hath God any need of such a worm as I? cannot he a 1000 wayes supply your wants? you know when your case was worse, and yet he provided; hath he work to do, and will he not find instruments? And though you see not for the present where they should be had, they are never the further off for that. Where was the world before the creation? and where was the promised seed, when *Isaac* lay on the Altar? Where was the land of Promise, when *Israels* burden was increased? or when all the old stock save only two were consumed in the Wilderness? Where was *Davids* Kingdom when he was hunted in the Wilderness? or the Glory of Christs Kingdom when he was in the Grave? or when he first sent his 12. Apostles? How suddenly did the number of Labourers encrease immediately upon the Reformation by *Luther?* and how soon were the rooms of those filled up, whom the rage of the Papists had sacrificed in the flames? Have you not lately seen so many difficulties overcome, and so many improbable works accomplished, that might silence unbelief, one would think, for ever? But if all this do not quiet you (for sorrow and discontent are unruly passions) yet at least remember this; suppose the worst you fear should happen, yet shall it be well with all the Saints; your own turns will shortly come; and we shall all be housl'd with Christ together, where you will want your Ministers and friends no more. And for the poor world which is left behind, whose unregenerate state causeth your grief; why consider; shall man pretend to be more merciful then God? Hath not he more interest then we, both in the Church, and in the world? and more bowels of compassion to commiserate their distress? There is a season for Judgement as well as for mercy: and if he will have the most men to perish for their sin, and to suffer the eternal tormenting flames, must we question his goodness, or manifest our dislike of the severity of his judgements? I confess we cannot but bleed over our desolate congregations; and that it ill beseems us to make light of Gods indignation: but yet we should (as *Aaron* when his sons were slain) hold our peace, and be silent, because it is the Lords doing: And say as *David*,

Levit. 10.3. Psalm 39.9.



*David, If I* (and his people) *shall finde favour in the eyes of the Lord, he will bring me again, and shew me them, and his Habitation: But if he thus say, I have no delight in thee; behold, here am I, let him do with me as seemeth good unto him.* I conclude then, that whatsoever it is to those that are left behinde, yet the Saints departure to themselves is usually seasonable. I say usually; because I know that a very Saint may have a death in * some respect unseasonable, though it do translate him into this Rest. He may dye in Judgement, as good *Josiah*; he may die for his sin: For the abuse of the Sacrament many were weak and sickly, and many fallen asleep, even of those who were thus Judged and chastened by God, that they might not be condemned with the world; He may die by the hand of publike Justice; or die in a way of publike scandal; He may die in a weak degree of grace, and consequently have a less degree of glory. He may die in smaller improvements of his talents, and so be Ruler but of few Cities. The best Wheat may be cut down before its ripe; Therefore it is promised to the Righteous as a blessing, that they shall be brought as a shock of Corn into the Barn in season. Nay, its possible he may die by his own hands; Though some Divines think such Doctrine not fit to be taught, lest it encourage the tempted to commit the same sin: but God hath left preservatives enough against sin, without our devising more of our own; neither hath he need of our lye to his glory. He hath fixed that principle so deep in Nature, that all should endeavour their own preservation; that I never knew any whose understanding was not crazed or lost, much subject to that sin; even most of the Melancholy are more fearful to die then other men. And this terror is preservative enough of that kinde. That such committing of a hainous known Sin, is a sad sign, where there is the free use of Reason; That therefore they make their Salvation more questionable; That they die most woful scandals to the Church; That however, the sin it self should make the godly to abhor it, were there no such danger or scandal attending it, &c. But to exclude from salvation all those poor creatures, who in Feavers, Phrensies, Madness, Melancholy, &c. shall commit this sin, is a way of prevention which Scripture teacheth not, and too uncomfortable to the friends of the deceased. The common argument which they urge, drawn from the necessity of a particular repentance, for every particular known sin;

2 Sam. 15.25, 26.

* *Secundum quid.*

1 Cor. 11.30, 32.

Luke 19.17, 18, 19.

Job 5.26.

Mr. *Capell* of *Temptat.*

sin; as it is not universally true, so, were it granted, it would exclude from salvation all men breathing; For there was never any man (save Christ) who died not in some particular sin, either of Commission, or Omission, great or small, which he hath no more time to repent of, then the sinner in Question; but yet, this may well be called * untimely death: But in the ordinary course of Gods dealings, you may easily observe, that he purposely maketh his peoples last hour in this life, to be of all other to the flesh most bitter, and to the Spirit most sweet; and that they who feared death through the most of their lives, yet at last are more willing of it then ever; and all to make their rest more seasonable. Bread and drink are always good; but at such a time as *Samaria's* siege, to have plenty of food instead of Doves dung, in one nights space; or in such a thirst as *Ishmaels* or *Sampsons*, to have supply of water by miracle in a moment, these are seasonable. So this Rest is always good to the Saints, and usually also is most seasonable Rest.

* *Secundum quid.*

## SECT. VII.

§. 7. 7. It will be a Rest suitable.

Seventhly, A further excellency of this Rest is this; as it will be a seasonable, so a suitable Rest: Suited 1. To the Natures. 2. To the desires. 3. To the necessities of the Saints.

1. To their natures. If suitableness concur not with excellency, the best things may be bad to us; For it *is* that which makes things good in themselves to be good to us. In our choice of friends we oft pass by the more excellent, to chuse the more suitable. Every good agrees not with every nature. To live in a free and open air, under the warming Rays of the Sun, is excellent to man, because suitable: But the fish which is of another nature, doth rather chuse another element: and that which is to us so excellent, would quickly be to it destructive. The choicest dainties which we feed upon our selves, would be to our Beasts, as an unpleasing, so an insufficient sustenance. The Iron which the *Ostrich* wel digests, would be but hard food for man; Even among men, contrary appetites delight in contrary objects. You know the Proverb, One mans meat, is another mans poyson. Now here is suitableness and excellency conjoyned. The new nature of the Saints doth suit their Spirits to this Rest; And indeed their holiness is nothing else but a spark taken from this Element.

1. To our Natures.



Element, and by the Spirit of Christ kindled in their hearts, the flame whereof as mindful of its own Divine original, doth ever mount the soul aloft, and tend to the place from whence it comes: It worketh towards its own Center, and makes us Restless, till there we Rest. Gold and earthly Glory, temporal Crowns and Kingdoms could not make a rest for Saints. As they were not Redeemed with so low a price, so neither are they endued with so low a nature. These might be a portion for lower spirits, and fit those whose natures they suit with; but so they cannot a Saint-like nature. As God will have from them a Spiritual Worship, sutable to his own Spiritual Being; so will he provide them a spiritual Rest, sutable to his peoples spiritual nature. As spirits have not fleshly substances, so neither delight they in fleshly pleasures: These are too gross and vile for them. When carnal persons think of Heaven, their conceivings of it are also carnal; and their notions answerable to their own natures: And were it possible for such to enjoy it, it would sure be their trouble, and not their Rest, because so contrary to their dispositions. A Heaven of good-fellowship, of wine and wantonness, of gluttony and all voluptuousness, would far better please them, as being more agreeing to their natures. But a heaven of the knowledg of God, and his Christ; a delightful complacency in that mutual love; an everlasting rejoycing in the fruition of our God; a perpetual singing of his high praises; this is a heaven for a Saint, a spiritual Rest, sutable to a spiritual nature. Then, dear friends, we shall live in our own element. We are now as the fish in some small vessel of water, that hath onely so much as will keep him alive; but what is that to the full Ocean? we have a little air let into us, to afford us breathing; but what is that to the sweet and fresh gales upon Mount *Sion*? we have a beam of the Sun to lighten our darkness, and a warm Ray to keep us from freezing; but then we shall live in its light, and be revived by its heat for ever. O blessed be that hand which fetcht a coal, and kindled a fire in our dead hearts, from that same Altar, where we must offer our Sacrifice everlastingly. To be lockt up in Gold and in Pearl, would be but a wealthly starving; to have our Tables with plate and ornament richly furnished without meat, is but to be richly famished; to be lifted up with humane applause, is but a very airy felicity; to be advanced to the Soveraignty of all the Earth, would be but to

1 Pet. 2. 18, 23.

wear a crown of Thorns; to be filled with the knowledge of Arts and Sciences, would be but to further the conviction of our unhappiness: But to have a nature like God, his very Image holy as he is holy, and to have God himself to be our happiness, how well do these agree? Whether that in 2 *Pet.* 1.4. be meant (as is commonly understood) of our own inherent renewed nature, figuratively called *Divine*, or rather of *Christ Divine Nature* without us, properly so called; whereof we are also relatively made partakers, I know not: But certainly were not our own in some sort Divine, the enjoyment of the true Divine Nature could not be to us a suitable Rest.

2. To our Desires.

2. It is suitable also to the desires of the Saints: For such as their natures, such be their desires; and such as their desires, such will be their Rest. Indeed, we have now a mixed Nature; and from contrary principles, do arise contrary desires: As they are flesh, they have desires of flesh; and as they are sinful, so they have sinful desires. Perhaps they could be too willing whilst these are stirring, to have delights, and riches, and honor, and sin in it self. But these are not prevailing Desires, nor such as in their deliberate choyce they will stand to; therefore is it not they, but sin and flesh. These are not the desires that this Rest is suited to, for they will not accompany them to their Rest. To provide contents to satisfie these, were to provide food for them that are dead.

Gal. 5.24. *For they that are in Christ have crucified the flesh, with the affections and lusts thereof.* But it is the Desires of our renewed Nature, and those which the Christian will ordinarily own, which this Rest is suited to. Whilst our desires remain corrupted and misguided, it is a far greater Mercy to deny them, yea, to destroy them, then to satisfie them: But those which are Spiritual, are of his own planting, and he will surely water them, and give the increase. Is it so great a work to raise them in us; and shall they after all this, vanish and fail? To send the word and Spirit, Mercies and Judgements, to raise the sinners desires from the Creature to God, and then to suffer them so raised, all to perish without success; this were to multiply the Creatures misery: And then were the work of Sanctification, a designed preparative to our torment and Tantalizing: but no way conducible to our happy Rest. He quickned our hungering and thirst for Righteousness, that he might make us happy in a full satisfaction. Christian, this is



is a Rest after thine own heart; it containeth all that thy heart can wish; that which thou longest for, prayest for, labourest for, there thou shalt find it all. Thou hadst rather have God in Christ, then all the world; why there thou shalt have him. O what wouldst thou not give for assurance of his love? why there thou shalt have assurance beyond suspicion; Nay, thy desires cannot now extend to the height of what thou shalt there obtain. Was it not an high favour of God to *Solomon*, to promise to give him whatsoever he would ask? why every Christian hath such a promise. Desire what thou canst; and ask what thou wilt as a Christian, and it shall be given thee; not only to half of the Kingdom, but to the enjoyment both of Kingdom and King. This is a life of desire and prayer; but that is a life of satisfaction and enjoyment. O therefore, that we were but so wise, as to limit those desires which we know should not be satisfied; and those which we know not whether or no they will be satisfied; and especially those which we know should not be satisfied; and to keep up continually in heat and life, those desires which we are sure shall have full satisfaction. And O that sinners would also consider That seeing God will not give them a felicity suitable to their sensual desires, it is therefore their wisdom, to endevor for desires suitable to the true felicity, and to direct their Ship to the right Harbour, seeing they cannot bring the Harbour to their Ship.

3. To our necessities.

3. This Rest is very suitable to the Saints necessities also, as well as to their natures and desires. It contains whatsoever they truly wanted; not supplying them with the gross created comforts, which now they are forced to make use of; which like *Sauls* Armor on *David*, are more burden then benefit. But they shall there have the benefit without the burden; and the pure Spirits extracted (as it were) shall make up their Cordial, without the mixture of any drossie or earthly substance. It was Christ, and perfect Holiness, which they most needed, and with these shall they here be principally supplied. Their other necessities are far better removed, then supplied in the present carnal way. It is better to have no need of meat, and drink, and cloathing and creatures, then to have both the need and the Creature continued. Their Plaister will be fitted to the quality of the sore. The Rain which *Elias* prayer procured, was not more seasonable after the

three e years drought, then this Rest will be to this thirsty Soul. It will be with us, as with the diseased man, vvho had lien at the waters, and continued diseased thirty eight years, when Christ did fully cure him in a moment; or with the vvoman vvho having had the isse of blood, and spent all she had upon Physitians, and suffered the space of twelve years, was healed by one touch of Christ. So vvhen vve have lien at Ordinances, and Duties, and Creatures, all our life time, and spent all, and suffered much, vve shall have all done by Christ in a moment. But we shall see more of this under the next head.

Luke 13.

Mark. 5. 25.

## SECT. VIII.

S. 8. 8. It Will be a perfect Rest; 1. In the sincerity of it.

EIghthly, Another excellency of our Rest will be this, That it vvill be absolutely perfect and compleat; and this both in the sincerity and universality of it. We shall then have Joy vvithout sorrow, and rest vvithout vvearines: As there is no mixture of our corruption vvith our Graces, so no mixture of sufferings vvith our solace: there is none of those waves in that Harbor, vvhich now so toss us up and down: We are now sometime at the Gates of Heaven, and presently almost as low as Hell; vve vvonder at those changes of Providence toward us, being scarcely two days together in a like condition. To day vve are vvell, and conclude the bitternes of death is past; to morrow sick, and conclude vve shall shortly perish by our distempers; to day in esteem, to morrow in disgrace; to day vve have friends, to morrow none; to day in gladnes, to morrow in sadnes; nay, vve have Wine and Vinegar in the same Cup, and our pleasantest Food hath a taste of the Gall. If Revelations should raise us to the third Heaven, the messenger of Satan must presently buffet us, and the prick in the flesh vvill fetch us down: But there is none of this unconstancy, nor mixtures in Heaven. If perfect Love cast out fear, then perfect Joy must needs cast out sorrow; and perfect happines exclude all the reliques of misery. There vvil be an universal perfecting of all our parts and powers, and an universal removal of all our evils. And though the positive part be the sweetest, and that vvhich

1 Cor. 12. 7.

1 John 4. 18.

2. In the Universality of it.

1. In regard of good enjoyed.



which draws the other after it, even as the rising of the Sun excludes the darknes, yet is not the negative part to be slighted, even our freedom from so many and great Calamities. Let us therefore look over these more punctually, and see what it is that we shall there rest from. In general, it is from all evil. Particularly, first, from the evil of Sin: secondly, and of suffering.

2. In regard of the evils we shall be freed from.

1. We shall Rest from sin. Rev. 21. 27.

First, It excludeth nothing more directly then sin; whether original, and of Nature; or actual, and of Conversation: For there entereth nothing that defileth, nor that worketh abomination, nor that maketh a lye; when they are there, the Saints are Saints indeed. He that will wash them with his heart-blood, rather then suffer them to enter unclean, will now perfectly see to that; he who hath undertaken to present them to his Father, *not having spot or wrinkle, or any such thing; but perfectly holy, and without blemish*; will now most certainly perform his undertaking. What need Christ at all to have died, if Heaven could have contained imperfect souls? For to this end came he into the world, that he might put away the works of the devil. His blood and Spirit have not done all this, to leave us after all defiled. For what communion hath light with darknes? and what fellowship hath Christ with *Belial*? He that hath prepared for sin the torments of Hell, will never admit it into the Blessedness of Heaven. Therefore Christian, never fear this; If thou be once in Heaven, thou shalt sin no more. Is not this glad news to thee, who hast prayed, and watched, and laboured against it so long? I know if it were offered to thy choice, thou wouldst rather chuse to be freed from sin, then to be made heir of all the World. Why wait till then, and thou shalt have thy desire: That hard heart, those vile thoughts, which did lie down and rise with thee, which did accompany thee to every duty which thou couldst no more leave behind thee, then leave thy self behind thee, shall now be left behind for ever. They might accompany thee to death, but they cannot proceed a step further. Thy understanding shall never more be troubled with darknes: Ignorance and Errour are inconsistent with this Light. Now thou walkest like a man in the twilight, ever afraid of being out of the way: Thou seest so many Religions in the World, that thou feares thy one cannot be onely the right

Eph. 5. 27.

1 John 3. 8.

2 Cor. 6. 14.

1. From sin in the understanding.

among all these *: Thou seest the Scripture so exceeding difficult, and every one pleading it for his own cause, and bringing such specious Arguments for so contrary Opinions, that it intangleth thee in a Labyrinth of perplexities: Thou seest so many godly men on this side, and so many on that, and each zealous for his own way, that thou art amazed, not knowing which way to take. And thus do doubtings and fears accompany darkness, and we are ready to stumble at every thing in our way. But then will all this darkness be dispelled, and our blind understandings fully opened, and we shall have no more doubts of our way: We shall know which was the right side, and which the wrong; which was the Truth, and which the Errour. O what would we give to know clearly all the profound Mysteries in the Doctrine of Decree, of Redemption, of Justification, of the nature of Grace, of the Covenants, of the Divine Attributes? *&c.* What would we not give to see all dark Scriptures made plain, to see all seeming contradictions reconciled! Why, when Glory hath taken the vail from our eyes, all this will be known in a moment; we shall then see clearly into all the controversies about Doctrine or Discipline that now perplex us. The poorest Christian is presently there a more perfect Divine, then any is here. † We are now through our Ignorance subject to such mutability, that in points not fundamental, we change as the Moon; that it is cast as a just reproach upon us, that we profess our religion with Reserves, and resolvedly settle upon almost nothing; that we are to day of one opinion, and within this week, or moneth, or year, of another, and yet alas! we cannot help it: The reproach may fall upon all mankinde; as long as we have need of daily growth: VVould they have us believe before we understand? or say, we believe when indeed we do not? Shall we profess our selves resolved, before we ever throughly studied? or say, we are certain, when vve are conscious that vve are not? But vvhen once our ignorance is perfectly healed, then shall we be setled, resolved men; then shall our reproach be taken from us, and we shall never change our judgement more; then shall we be clear and certain in all, and cease to be Scepticks any more. * Our ignorance now doth lead us into Error, to the grief of our more knowing Brethren, to the disturbing of the Churches quiet, and interrupting her desirable harmonious consent, to the scandalizing of others, and weakning of our selves. How many an humble faithful soul is seduced into Error, and little knows it? Loth they are to err, God knows, and therefore read, and pray, and confer, and yet err still, and confirmed in it more and more: And in lesser and more difficult points, how should it be otherwise? He that is acquainted amongst men, and knows the quality of professors in *England*, must needs know, the generality of them are no great Scholars, nor have much read, or studied Controversies, nor are men of profoundest natural parts, nor have the Ministers of *England* much preached Controversies to them, but were glad if their hearers were brought to Christ, and got so much knowledge as might help to salvation, as knowing that to be their great work. And can it be expected, That men void of Learning, and strength of parts, unstudied and untaught, should at the first onset know those Truths, which they are almost uncapable of knowing at all? † when the greatest Divines of clearest Judgement acknowledge so much difficulty, That they differ, not from the uncertainty of the Sciences, but their own imperfection; yea, in History, which reporteth matter of Fact, *Livie* against *Polybius*, *Plutarch* against *Livie*, *Sigonius* against *Plutarch*, *Ziphilinus* against *Dio*, whom he interpreteth and abridgeth. *Non est litigiosa Juris Scientia, sed Ignorantia.* Cicero de Finibus. *lib.* 2. The best and most grave Man will confess, That he is ignorant of many things, saith *Cicero. Tuscul.* 3. *Solon* was not ashamed to say, that in his old age he was a Learner. And *Julianus* the Lawyer said, That when he had one foot in the Grave, yet he would have the other in the School.

* If a man should defer his Study of any Art or Science till the Writers thereof did fully, and unitedly consent, it would be as vain a thing, as if a man did purpose his journey from *London* to *York*, but should make a vow not to set forward till all the Clocks in *London* strike together. *Fulbecks* Directions to study the Law, *page* 26. The Writers in all Sciences

† *Arrogantius loquor quam verius, si vel nunc dico me ad perfectionem sine ullo errore scribendi jam in ista ætate venisse.* Augustin. de bono perfever. cap. 21. vide plurima talia, cap. 20. 21. & cap. 24. & Prolog. Retr. & contr. Priscil. cap. 11. Epist. 7. ad Marcellin. & Proem. li. 3. de Trinit. *Tullius inquit* [*nullum unquam verbum quod revocare vellet, emisit*] *Quæ laus etsi præclarissima videatur, tamen credibilior est de nimium fatuo, quam de sapiente perfecto: Nam & illi quos vulgo moriones vocant, quanto magis à sensu communi dissonant, magis sæpe absurdi & insulsi sunt, tanto magis nullum verbum emittunt quod revocare velint; quia dicti mali, vel stulti, vel incommodi pœnitere, utique cordatorum est. De hominibus Dei, qui spiritu sancto acti locuti sunt, dici potest. Ab his ego excellentia tam longe absum, ut si nullum verbum quod revocare vellem protulero, fatuo sim quam sapienti similior.* Vide ultra, Augustin. Epist. 7. ad Marcellinum.





* *Nam incaute credituli circumveniuntur ab his quos bonos putaverunt. Mox errore consimili jam suspectis omnibus ut improbos metuunt etiam quos optimos sentire potuerunt. Nos inde soliciti quod utrinq; in omni negotio differatur, & ex altera parte pleruniq; obscura sit veritas, ex altera lateat mira subtilitas, quæ nonnunquam*



*ubertate dicendi fidem confessæ probationis imitetur: diligentur quantum potest singula ponderemus, ut argutias quidem laudare, ea vero quæ vera sunt eligere, probare, suscipere possimus.* Minutius Fælix Octav. page (mihi) 366. † *In toto genere disputandi, pleruniq; pro differentium viribus & eloquentiæ potestate, etiam perspicuæ Veritatis conditio mutetur. Id accidere pernotum est auditorum facilitate, qui dum verborum lenocinio à verum intentionibus avocantur, sive delectu assentiuntur dictis omnibus, nec à vetustis falsa secernunt, nescientes inesse & in incredibili verum & in verisimili mendacium.* Minutius Fælix, ubi sup.

they could almost find in their hearts, sometimes to profess them quite beyond their reach? Except we will allow them to lay aside their divine Faith, and take up an humane, and see with other mens eyes the weight and weakness of Arguments, and not with their own; * It cannot be thought, that the most of Christians, no, nor the most Divines, should be free from erring in those difficult points, where we know they have not Head-pieces able to reach. Indeed, if it were the way of the Spirit to teach us miraculously, as the Apostles were taught the knowledge of Tongues, without the intervening use of Reason, or if the Spirit infused the acts of Knowledge, as he doth the immediate Knowing Power, then he that had most of the Spirit, would not onely know best, but also know most: but we have enough to convince us of the contrary to this. But O that happy approaching day, when Error shall vanish away for ever! When our understanding shall be filled with God himself, whose light will leave no darkness in us! His face shall be the Scripture where we shall read the Truth; and himself instead of Teachers and Counsels, to perfect our understandings, and acquaint us with himself, who is the perfect Truth. No more Error, no more Scandal to others, no more Disquiet to our own spirits, no more mistaking zeal for falshood, because our understandings have no more sin. Many a godly man hath here in his mistaken zeal, been a means to deceive and pervert his Brethren, and when he sees his own Error, cannot again tell how to undeceive them. But there we shall all conspire in one Truth, as being one in him who is that Truth.

And as we shall rest from all the sin of our understandings, so of our wills, affection, and conversation: We shall no more retain this rebelling principle which is still withdrawing us from God, and addicting us to backsliding: Doubtless we shall no more be oppressed with the power of our corruptions, nor vexed with their presence: No Pride, Passion, Slothfulness, senselessness, shall enter with us; no strangness to God, and the things of God, no coldness of affections, nor imperfection in our love; no uneven walking, nor grieving of the Spirit; no scandalous action, or unholy conversation; we shall Rest from all these for ever. Then shall our understandings receive their Light from the face of God,

* *Dicimus singulas quasque Hæreses intulisse Ecclesiæ proprias quæstiones, contraquas diligentius defenderetur Scriptura Divina, quam si nulla talis necessitas cogeret.* Aug. de bono persever. c. 20. *Multa ad fidem Catholicam pertinentia, dum hæreticorum calida inquietudine exagitantur, ut adversus eas defendi possint, & considerantur diligentius, & intelliguntur clarius, & instantius prædicantur; & ab adversario mota quæstio, discendi exitit occasio.* Aug. de Civit. l. 16. c. 2.

2. From sin of Will, Affection, and Conversation. *Prima libertas voluntatis erat, posse non peccare; novissima erit multo major, non posse peccare. Prima immortalitas erat posse non mori: Novissima erit multo major, non posse mori.* August. de Corr. & Grat. cap. 9. 11.

as



as the full Moon from the open Sun, where there is no Earth to interpose betwixt them; then shall our wils correspond to the Divine Will, as face answers face in a Glass; and the same his will shall be our Law and Rule, from which we shall never swerve again. Now our corruptions, as the *Anakims*, dismay us; and as *the Canaanites* in *Israel*, they are left for pricks in our sides, and thorns in our eyes; and as the bond-woman and her son in *Abrahams* house, they do but abuse us, and make our lives a burden to us: But then shall the bond-woman and her son be cast out, and shall not be heirs with us in our Rest. As *Moses* said to *Israel*, *Ye shall not do after all the things that We do here this day, every one whatsoever is right in his own eyes; For ye are not as yet come to the Rest, and to the inheritance which the Lord your God giveth you*, Deut. 11. 8, 9. I conclude therefore with the words next to my Text, *For he that is entered into his Rest, he also hath ceased from his own works, as God from his.* So that there is a perfect Rest from sin.

Josh. 23. 13.

Gen. 21. 9.

Heb. 4. 11.

## SECT. IX.

§. 9. 2. From suffering.

2. IT is also a perfect Rest from suffering. When the cause is gone, the effect ceaseth. Our sufferings were but the consequents of our sinning; and here they both shall cease together. I will shew particularly ten kinds of suffering, which we shall there rest from.

1. From doubts of Gods Love. * Dr. *Preston* of effectual Faith, *page* 24.

1. We shall Rest from all our perplexing doubts and fears. It shall no more be said, That * doubts are like the Thistle, a bad weed, but growing in good ground: they shall now be weeded our, and trouble the gracious soul no more. No more need of so many Sermons, Books, and marks, and signs to resolve the poor doubting soul: The full fruition of Love it self hath now resolved his doubts for ever. We shall hear that kind of Language no more, What shall I do to know my state? How shall I know that God is my Father? That my heart is upright? That Conversion is true? That Faith is sincere? O, I am afraid my sins are unpardoned: O, I fear that all is but in hypocrisie: I fear that God will reject me from his presence: I doubt he doth not hear my prayers; How can he accept so vile a wretch? so hard-hearted, unkind a sinner? such an under-valuer of Christ as I am? All this kinde of language

guage is there turned into another tune; even into the praises of him who hath forgiven, who hath converted, who hath accepted, yea, who hath glorified a wretch so unworthy. So that it will now be as impossible to doubt and fear, as to doubt of the food which is in our bellies, or to fear it is night, when we see the Sun shining. If *Thomas* could doubt with his finger in the wounds of Christ, yet in Heaven I am sure he cannot; If we could doubt of what we see, or hear, or taste, or feel; yet I am sure we cannot of what we there possess. Sure this will be comfort to the sad and drooping souls, whose life was nothing but a doubting distress, and their language nothing but a constant complaining. If God would speak peace, it would ease them; but when he shall possess them of this peace, they shall rest from all their doubts and fears for ever.

## SECT. X.

§. 10. 2. From all sense of Gods displeasure.

2 WE shall rest from all that sense of Gods displeasure, which was our greatest torment; whether manifested mediatly or immediatly. *For he will cause his fury towards us to rest, and his jealousie to cease, and he will be angry with us no more, Ezek.16.42.* Surely Hell shall not be mixed with Heaven: There is the place for the glorifying of Justice, prepared of purpose to manifest wrath; but Heaven is onely for Mercy and Love. *Job* doth not now use his old language, *Thou writest bitter things against me, and takest me for thine enemy, and settest me up as a mark to shoot at, &c.* O, how contrary now to all this? *David* doth not now complain, that *the arrows of the Almighty stick in him; that his wounds stink and are corrupt*; that *his sore runs and ceaseth not*: that *his moisture is as the drought of Summer*; that *there is no soundness in his flesh, because of Gods displeasure*; *nor rest in his bones, because of sin*; *that he is weary of crying, his throat is dried, his eyes fail in waiting for God*; that *he remembers God and is troubled*; that *in complaining his spirit is overwhelmed*; that *his soul refuseth to be comforted*; that *Gods wrath lieth hard upon him*; and that *he afflicteth him with all his waves*. O how contrary now are *Davids* Songs! Now he saith, *I spake in my haste, and this was my infirmity*. Here the Christian is oft complaining: O, if it were the wrath of man, I could bear it; but the wrath of the Almighty, who

Job.3.& 13. 26.& 16. 12, 13,14.& 7. 20.

Psalm 38.

Psalm 69. 3.

Psalm 77.2,3. Psalm 88. 7.



who can bear? O that all the world were mine enemies, so that I were assured that He were my Friend! If it were a stranger, it were nothing; but that my dearest Friend, my own Father, should be so provoked against me, This wounds my very soul! If it were a Creature, I would contemn it; but if God be angry, who may endure? If he be against me, who can be for me? And if he will cast me down, who can raise me up? But O that blessed day, when all these dolorous complaints will be turned into admiring thankfulness! and all sense of Gods displeasure swallowed up in that Ocean of infinite Love! when sense shall convince us, that fury dwelleth not in God: and though for a little moment he hide his face, yet with everlasting compassion will he receive and imbrace us; when he shall say to *Sion, Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee*, Isaiah 60. 2.

## SECT. XI.

§. 11. 3. From Satans Temptations.

3. WE shall rest from all the Temptations of Satan, whereby he continually disturbs our peace. What a grief is it to a Christian, though he yield not to the temptation, yet to be still solicited to deny his Lord? That such a thought should be cast into his heart? That he can set about nothing that is good, but Satan is still diswading him from it, distracting him in it, or discouraging him after it? What a torment, as well as temptation is it, to have such horrid motions made to his soul? Such Blasphemous *Idea's* presented to his fantasie? Sometime cruel thoughts of God; sometime under-valuing thoughts of Christ; sometime unbelieving thoughts of Scripture; sometime injurious thoughts of Providence: to be tempted sometime to turn to present things; sometime to play with the baits of sin; sometime to venture on the delights of flesh; and sometime to flat Atheism it self? Especially, when we know the treachery of our own hearts, that they are as Tinder, or Gunpowder, ready to take fire, as soon as one of these sparks shall fall upon them. O, how

*Non nobis certandum est cum umbra Asini, sed cum veris militibus; qui eo magis metuendi sunt, quo minus videri à nobis possunt. Possunt enim nos omni ex parte incautos & quasi cœcos adoriri. Et quales sunt hostes? Audaciâ promptissimi, viribus robustissimi, artibus callidissimi, diligentiâ ac celeritate infatigabiles, machinis & armis omnibus munitissimi, pugnandi scientiâ expeditissimi; denique tales sunt quibus nihil ad veram militiam deest.* Zanchius. To.3.lib.4.de pugna cap. Dæmon.cap.21, page 213.

the

the poor Christian lives in continual disquietness, to feel these motions? But more, that his heart should be the soyl for this seed, and the too fruitful mother of such an off-spring. And most of all through fear, lest they will at last prevail, and these cursed motions should procure his consent. But here is our comfort; As we now stand not by our own strength, and shall not be charged with any of this; so when the day of our deliverance comes, we shall fully Rest from these Temptations: Satan is then bound up; the time of tempting is then done; the time of torment to himself, and his conquered captive, those deluded souls, is then come; and the victorious Saints shall have Triumph for Temptation. Now we do walk among his snares; and are in danger to be circumvented with his methods and wiles; but then we are quite above his snares, and out of the hearing of his enticing charms. He hath power here to tempt us in the Wilderness; but he entereth not the Holy City; He may set us on the pinacle of the Temple in the earthly *Jerusalem*; but the new *Jerusalem* he may not approach. Perhaps he may bring us to an exceeding high Mountain; but the Mount *Sion*, and City of the living God he cannot ascend. Or if he should, yet all the Kingdoms of the world, and the glory of them, will be but a poor despised bait to the soul which is possessed of the Kingdom of our Lord, and the Glory of it. No, no; here is no more work for Satan now. Hopes he might have of deceiving poor Creatures on Earth, who lived out of sight, and onely heard and read of a Kingdom, which they never beheld, and had onely Faith to live upon, and were incompassed with flesh, and drawn aside by sense; But when once they see the Glory they read of, and taste the joys they heard of, and possess that Kingdom which they then believed and hoped for, and have laid aside their fleshy sense, its time then for Satan to have done: its in vain to offer a Temptation more. What? draw them from that glory? draw them from the Arms of *Jesus Christ*? draw them from the sweet praises of God? draw them from the blessed Society of Saints and Angels? draw them from the bosom of the Fathers Love? and that to a place of Torment among the damned, which their eyes behold? why, what charms, what perswasions can do it? To entice them from an unknown Joy, and unknown God, were somewhat hopeful; but now they have both seen and enjoyed, there is no hope. Surely it must be a very strong temptation,

1 Tim. 3.7. 2 Tim. 2.26.

Ephes. 6. 11.

*Ratio est, quia Satan & omnes Dæmones sunt Captivi Christi; Victoria igitur certa est electis Dei contra Diabolum; non ex ipsis, ipsorumq; viribus, sed ex Christo, Christiq; gratia.* Zan. To. 3. l. 4. c. 21. page 214. 216.



temptation, that must draw a blessed Saint from that Rest. We shall have no more need to pray, *Lead us not into temptation*; nor *to watch and pray, that We enter not into Temptation*; nor shall we serve the Lord as *Paul* did, *Acts* 20.19, in *many tears and Temptations*; no: but now they who continued with Christ in Temptation, shall by him be appointed to a Kingdom, even as his Father appointed to him; that they may eat and drink at his Table in his Kingdom, *Luke* 22.28,29,30. *Blessed therefore are they that endure temptation; for When they are tryed, they shall receive the crown of life, which the Lord hath promised to them that love him, Jam.* 1. 12. And then they shall be saved from the hour of temptation; then the malignant Planet *Saturn* shall be below us, and lose all its influence, which now is above exercising its enmity: and Satan must be suffering, who would have drawn us into suffering; as *Bucholtzer* wittily, *Ubi Saturnus non supra nos, sed infra nos conspicietur, luens pœnas pro sua in nos sævitia & malitia.*

Mat. 9.13, & 29.41.

Revel. 3.10.

## SECT. XII.

§. 12. 4. From temptations of the World and Flesh.

4. WE shall Rest also from all our Temptations which we now undergo from the world and the flesh, as well as Satan: And that is a number unexpressible, and weight (were it not that we are beholding to supporting grace) utterly intolerable. O the hourly dangers that we poor sinners here below walk in! Every sense is a snare: Every member a snare; Every creature a snare: Every mercy a snare: And every duty a snare to us. We can scarce open our eyes, but we are in danger: If we behold them above us, we are in danger of envy: If them below us, we are in danger of contempt: If we see sumptuous buildings, pleasant habitations, Honour and Riches, we are in danger to be drawn away with covetous desires; If the raggs and beggery of others, we are in danger of self-applauding thoughts and unmercifulness. If we see beauty, its a bait to lust; if deformity, to loathing and disdain. We can scarcely hear a word spoken, but contains to us matter of temptation. How soon do slanderous reports, vain jests, wanton speeches by that passage creep into the Heart?

Heart! * How strong and prevalent a Temptation is our appetite? and how constant and strong a watch doth it require? Have we comlineſs and beauty? What fuel for pride? Are we deformed? what an occaſion of repining? Have we ſtrength of Reaſon, and gifts of learning? O how hard is it not to be † puffe up to ſeek our ſelves? To hunt after applauſe? To deſpiſe our brethren? To miſlike the ſimplicity that is in Chriſt? Both in the matter and manner of Scripture? in Doctrine, in Diſcipline, in Worſhip, and in the Saints? to affect a pompous, ſpecious, fleſhly ſervice of God? and to exalt reaſon above Faith? Are we unlearned and of ſhallow heads, and ſlender parts? How apt then to deſpiſe what we have not? And to undervalue that which we do not know? and to err with confidence, becauſe of our ignorance? & if conceitedneſs and pride do but ſtrike in, to become a zealous enemy to Truth? and a leading troubler of the Churches peace, under pretences of truth and holineſs? Are we men of eminency, and in place of Authority? How ſtrong is our Temptation to ſlight our brethren, to abuſe our truſt? To ſeek our ſelves? To ſtand upon our honour and priviledges? To forget our ſelves, our poor brethren, and the publike good? How hard to devote our power to his Glory from whom we have received it? How prone to make our wils our law, and to cut out all the enjoyments of others, both religious and civil, by the curſed rules and model of our own intereſt and policy? Are we inferiors and ſubject? how prone to grudge at others preheminence? and to take liberty to bring all their actions co the bar of our incompetent Judgement? and to cenſure, and ſlander them, and murmur at their proceedings? Are we rich, aud not too much exalted? Are we poor, and not diſcontented? and make our worldly neceſſities a pretence for the robbing God of all his ſervice? If we be ſick, O how impatient? If in health, how few and ſtupid are our thoughts of eternity? If death be near, we are diſtracted with the fears of it: If we think it far off, how careleſs is our preparation? Do we ſet upon duty? Why, there are ſnares too: either we are ſtupid and lazy; or reſt on them, and turn from Chriſt; or we are

* Of meats and drinks read *Clemens Alexand. Pæd.* l. 2. c. 1. excellently; as alſo *c.* 2. *and* 3 & 4. *ejuſdem.* Some men Live to Eat as the Beaſts do; whoſe Belly is all their Life: But our Maſter commandeth us to Eat that we may Live. For Nouriſhment is not our Buſineſs, nor is Fleſh-pleaſing our aim and purpoſe. But our Nouriſhment is for our Manſion here, which Reaſon ordereth for Incorruptibility hereafter. And therefore we muſt make choice of food, and it muſt be plain or ſimple, and not ſuch as muſt have too much ſtir or labour to prepare it, or is too curious, &c. it being for Life, and not for Delights and full proviſion; and our Life conſiſteth of Health and ſtrength, for both which nothing is better then a light and eaſie Diet, as being moſt helpful to digeſtion and agility of the body. *Clem. Alex. Pædagog. l. 2. cap. 1.* Take heed of thoſe meats that entice us to eat them when we are not hungry, beguiling our appetites by their deceits. *Clem. Alex. ubi ſup.* † 2 Cor. 11. 3. and 1. 12, &c.



are cuſtomary, and notional only; In a word, not one word that falls from the mouth of a Miniſter or Chriſtian, but is a ſnare; not a place we come into; not a word that our own tongues ſpeak; not any mercy we poſſeſs, not a bit we put into our mouths, but they are ſnares; Not that God hath made them ſo, but through our own corruption they become ſo to us. So that what a ſad caſe are we poor Chriſtians in? And eſpecially they that diſcern them not? for its almoſt impoſſible they ſhould eſcape them? It was not for nothing that our Lord cryes out, What I ſay to one, I ſay to all; Watch. We are like the Lepers at *Samaria*, if we go into the City, there's nothing but famine; if we ſit ſtill, we periſh.

But for ever Bleſſed be omnipotent Love, which ſaves us out of all theſe, and makes our ſtreights but the advantages of the glory of his ſaving Grace. And bleſſed be the Lord, who hath not given our ſouls for a prey: Our ſoul is eſcaped as a bird out of the ſnare of the Fouler; the ſnare is broken, and we are eſcaped. No our Houſes, our Cloaths, our Sleep, our Food, our Phyſick, our Father, Mother, Wife, Children, Friends, Goods, Lands, are all ſo many Temptations; and our ſelves the greateſt ſnare to our ſelves. But in Heaven, the danger and trouble is over; there is nothing but what will advance our joy. Now every old companion, and every looſe-fellow is putting up the finger, and beckning us to ſin, and we can ſcarce tell how to ſay them nay: What, ſay they, will not thou take a cup? will you not do as your neighbors? muſt you be ſo preciſe? do you think none ſhall be ſaved but Puritans? what needs all this ſtrictneſs, this reading, and praying, and preaching? will you make your ſelf the ſcorn of all men? Come, do as we do; take your cups, and drink away ſorrow. O how many a poor Chriſtian hath been haunted and vexed with theſe Temptations? and it may be Father, or Mother, or neereſt Friends will ſtrike in, and give a poor Chriſtian no reſt: And alas, how many to their eternal undoing, have hearkned to their ſeducements? But this is our comfort, dear Friends, our Reſt will free us from all theſe. As Satan hath no enterance there, ſo neither any thing to ſerve his malice; but all things ſhall there with us conſpire the high praiſes of our great Deliverer.

Deut. 12,30. & 7. 25. Hoſea. 9. 8. Pſalm 69. 22. Prov. 20, 25. & 22. 25. & 29. 6, 25. 1 Tim. 6. 9. Job 8, 8, 10.

Pſal. 124, 6, 7.

SECT.

## SECT. XIII.

§. 13. 5. From abuses and persecutions of the world. Rev. 6. 9, 10. 2 Tim. 3. 12. Rom. 8. 17. Mat. 10. 22. & 24. 9. 2 Thes. 1. 9, 10. John 15. 19. & 17. 14. John 7. 7. & 15. 18, 20. & 5. 23. & 17. 22. 1 Cor. 4. 9, 13. Lam. 3. 45. Heb. 10. 33. Isai. 8. 18. Luke 6. 22. *Ignatius Epist. ad Roman.* calls his condemnation to Martyrdom, the damnation of the devil, because his Judges were but the devils mouth and instrumentes.

5. AND as we rest from the temptations, so also from all abuses and persecutions which we suffer at the hands of wicked men. We shall be scorned, and derided, imprisoned, banished, butchered by them no more; the prayers of the souls under the Altar will then be answered, and God will avenge their blood on those that dwell on the Earth. This is the time for crowning with thorns, buffeting, spitting on: that is the time for crowning with glory. Now the Law is decreed on, That whosoever will live godly in Christ Jesus, shall suffer persecution; then they that suffered with him, shall be glorified with him. Now we must be hated of all men for Christs Name sake, and the Gospel; then will Christ be admired in his Saints that were thus hated. Now because we are not of the world, but Christ hath taken us out of the world, therefore doth the world hate us; then because we are not of the world, but taken out of their calamity, therefore will the world admire us. Now as they hated Christ, they will also hate us; then as they will honor Christ, so will they also honor us. We are here as the scorn and offscouring of all things; as men set up for a gazing stock to Angels and men, even for signs and wonders among professing Christians: They put us out of their Synagogues, and cast out our name as evil, and separate us from their company. But we shall then be as much gazed at for our glory, and they will be shut out of the Church of the Saints, and separated from us, whether they will or no. They now think it strange that we run not with them to all excess of riot, speaking evil of us, 1 *Pet.* 4. 4. they will then think more strange that they ran not with us in the despised ways of God, and speak evil of themselves; and more vehemently befool themselves for their carelessnes, then ever they did us for our heavenlines. A poor Christian can scarce go along the streets now, but every one is pointing the finger in scorn, but then they would be glad of the Crums of his Happines. The rich man would scarce have believed him that would have told him, That he should beg for water from the tip of *Lazarus* finger. Here is a great change! We can scarce now pray in our Families, or sing prayses to God, but our voice is a vexation to them. How must it needs torment them then, to see us praising and rejoycing, while they are howling and lamenting? How full have their prisons oft been, and how bitter their rage? How did they scatter the carkasses in the fields? and delight themselves in the blood of Saints? How glad would they have been if they could have brought them to ruine, and blotted out their name from off the Earth? How did they prepare, like *Haman*, their Gallows? and if God had not gainsaid it, the execution would have been answerable. But he that sitteth in heaven, did laugh them to scorn, the Lord had them in derision. O how full were their hearts of blood, and their hands of cruelty! So that the next generations, that knew them not, will scarcely believe the fury of their predecessors rage. Blessed be the Guardian of the Saints, who hath not suffered the prevalency of that wrath which would have made the Gun-powder Treason, the Turkish Slavery, the Spanish Inquisition, the French Massacres, to have been as ordinary as inhumane. But the Lord of Hosts hath oft brought them down, and his power and Justice hath abated their fury, and raised to his name everlasting Trophies, and set up many a Monument of Remembrance in *England*, and in other places, which God forbid should ever be forgotten. So let all thine (uncurable) enemies* perish O Lord. When the Lord maketh inquisition for blood, he will remember the precious blood which they have shed: and the Earth shall not cover it any more. The || Jesuits hopes are, that they shall yet again have a prevailing day. It is possible, though improbable. If they should, we know where their rage will stop. They shall pursue but as *Pharoah*, to their own destruction; and where they fall, there we shall pass over safely, and escape them for ever. For our Lord hath told them, That whether he goes, * they cannot come. When their flood of persecution is dried up, and the Church called out of the Wildernes, and the new *Jerusalem* come down from Heaven, and Mercy

Luke 16. 24. Psalm 83. 4.

Psalm 2. 4.

God taketh the reproaching and injuring of believers as done to himself. And what other way can Reproach and dishonour touch God? But as they that trouble his possessions, do injure the Owner; and as to wrong the Souldiers, is a wrong to the Commander; so is it a contempt of the Lord to vex those that are Dedicated to him. *Clemens Alexand. Stromat. li. 7.*

Fire, the Cross, the cruelty of wild Beasts, cutting off, separating, breaking of my bones, renting of my members, destruction of my whole body, and the damnation of the devil (πάλασης τῆ διαβόλε) let them all come upoo me, so I but deserve to obtain Christ. *Ignat. Edit. Usser. page* 86.

Agesilaus *dicere solitus est, se vehementer admirari eos non haberi in Sacrilegorum numero, qui læderent eos qui Deo supplicarent, vel Deum venerarentur. Quo innuit, eos non tantùm Sacrilegos esse qui Deos ipsos aut templorum ornatum spoliarent; sed eos maxime qui deorum Ministros & præcones contumeliis afficiunt.* Æmyl. Prob.

* Iudges 5. 23. Psalm 9. 12. || *Pictos agnos adorant, vivos devorant,* inquit. Cland. Taurinens.
* Iohn 34. 36. and 8. 21, 22. Rev. 12. 16.

Heb. 11.

and Justice are fully glorified, then shall we feel their fury no more. There is no cruel mockings, and scourgings, no bonds, or imprisonments, no stoning or sawing asunder, tempting or slaying with the sword, wandering in Sheep-skins, or goat-skins, in deserts or mountains, Dens or Caves of the Earth; no more being destitute, afflicted or tormented: We leave all this behind us, when once we enter the City of our Rest; the names of *Lollard, Hugonots, Puritan, Roundheads*, are not there used; the Inquisition of *Spain* is there condemned; the Statute of the six Articles is there Repealed, and the Law *De Hæreticis comburendis* more justly executed; the date of the *Interim* is there expired; Subscription and conformity no more urged; Silencing and Suspending are there more then suspended; there are no Bishops or Chancellors Courts; no Visitations, nor High Commission Judgements; no Censures to loss of Members, perpetual Imprisonment or Banishment, Christ is not there cloathed in a Gorgeous Robe, and blindfolded, nor do they smite him, and say, Read who struck thee: Nor is truth cloathed in the Robes of Error, and smitten for that which it most directly contradicteth; nor a Schismatick wounded, and a Saint found bleeding; nor our Friends smite us, whilest they mistake us for their enemies: There is none of this blind, mad work there. Dear brethren, you that now can attempt no work of God without resistance, and find you must either lose the love of the World, and your outward comforts, or else the Love of God and your eternal Salvation; consider, You shall in Heaven have no discouraging company, nor any but who will further your work, and gladly joyn heart and voice with you in your everlasting joy and praises. Till then, possess your souls in patience: Bind all reproaches as a Crown to your heads; Esteem them greater riches then the worlds treasures: Account it matter of Joy, when you fall into tribulation. You have seen in these days that our God can deliver us; but this is nothing to our final conquest: He will recompence tribulation to them that trouble you; and to you who are troubled Rest with Christ: Only see to this,

Mat. 27.29. 30. *De qua iniquitate sævitiæ, non modo cæcum hoc Vulgus exultat sed & quidam vestrûm &c. Quasi non totum quod in nos potestis, nostrum sit Arbitrium. Certè si velim, christianus sum; tunc ergo me damnabis, si damnari velim. Quum verò quod in me potes, nisi velim non potes; jam meæ voluntatis est quod potes, non tuæ potestatis. Proinde & vulgus vane de nostra vexatione gaudet; Proinde & nostrum est gaudium quod sibi vindicant, qui malumus damnari quàm à Deo excidere. Contra, illi qui nos oderunt, dolere, non gaudere debebunt, consecutis nobis quod eligimus.* Tertullian. Apologet. cap. 49. Luke 21.19. Job 31. 36. Heb. 11. 25. Iames 1.2. Dan. 3.17. 2 Thes. 1.7. 1 Pet. 3 17. and 4.14, 15.

Brethren,



Brethren, That none of you suffer as an evil doer, * as a busibody in other mens matters, as a resister of the commands of lawful Authority, as ingrateful to those that have been instruments of our good, as evil-speakers against Dignities, as opposers of the Discipline and Ordinances of Christ, as scornfull revilers of your Christian Brethren, as reproachers of a laborious, judicious, conscientious Ministry, *&c.* But if any of you suffer for the Name of Christ, happy are ye; for the spirit of God, and of Glory resteth upon you: And if any of you begin to shrink, and draw back because of opposition, and are ashamed, either of your Work, or your Master; let such a one know to his face, That he is but a base-spirited cowardly wretch, and cursedly undervalueth the Saints Rest, and most foolishly over-valueth the things below; and he must learn to forsake all these, or else he can never be Christs Disciple; and that Christ will renounce him, and be ashamed of him, before his Father, and the Angels of Heaven. But for those that have held fast their integrity, and gone through good report, and evil report, and undergone the violence of unreasonable men, Let them *hear the Word of the Lord; Your Brethren that hated you, that cast you out for my Names sake, said, Let the Lord be glorified*; (they had good words and godly pretences) *but he shall appear to your joy, and they shall be ashamed*, Isai. 66.5. Your *Redeemer is strong, the Lord of Hosts is his Name, he shall throughly plead your cause, that he may give rest to his people, and disquietness to their enemies*, Jer. 50.34.

Jude 8. 2 Pet. 2.10. 1 Pet 4.14. * *Dicturus es me Michææum: sed ut malidicus, non ut veridicus.* August. opere imperf. n. 55. Luke 14. 26, 27, 33. 2 Thes. 3. 2. *Inde est quod ibidem sententiis vestris gratias agimus, ut est æmulatio rei divinæ & humanæ; cum damnamur à vobis, à Deo absolvimur.* Tertul. Apol. verbis ultimis.

## SECT. XIIII.

§. 14. 6. From our Divisions and Dissentions.

6. WE shall then Rest also from all our sad Divisions, and * unchristian-like quarrels with one another. As he said, who saw the carkasses lie together, as if they had embraced each other, who had been slain by each other in a Duel. *Quantâ se invicem amplectuntur amicitiâ, qui mutuâ implacabili inimicitiâ*

* *Absit ut talis sit illa vita, ubi est animæ nostræ ipsa veritas vita! ubi nemo fallit, fallitur nemo: Hic autem homines fallunt & falluntur; miserior est qui mentiendo fallunt, quam cum mentiendo credendo falluntur. Usq; adeo tamen rationalis natura refugit falsitatem, & quantum potest devitat errorem, ut falli nolint etiam quicunq; amant fallere.* August. Enchirid. cap. 17. *Lege Præfat.* D. Hemingii ante postil. de dissidiis & scandalis.

*perière?* How lovingly do they embrace one another, being dead, who perished through their mutual implacable enmity? So, how lovingly do thousands live together in Heaven, who lived in Divisions and quarrels on Earth? or as he said, Who beheld how quietly and peaceably the bones and dust of mortal enemies did lie together; *Non tantâ vivi pace estis conjuncti*; You did not live together so peaceably. So we may say of multitudes in Heaven, now all of one minde, one heart, and one imployment. You lived not on earth in so sweet familiarity. There is no contention, because none of this Pride, Ignorance, or other Corruption. *Paul* and *Barnabas* are now fully reconciled. There they are not every man conceited of his own understanding, and in love with the issue of his own brain; but all admiring the Divine perfection, and in love with God, and one another, As old *Grynæus* wrote to his friend, † *Si te non amplius in terris videam, ibi tamen conveniemus ubi* Lutherus *cum* Zuinglio *optimè jam convenit*: If I see you no more on Earth, yet we shall there meet, where *Luther* and *Zuinglius* are now well agreed. There is a full reconciliation between *Sacramentarians* and *Ubiquitarians*, *Calvinists* and *Lutherans*, *Remonstrants* and *Contra-Remonstrants*, *Disciplinarians* and *Anti-Disciplinarians*, *Conformists* and *Non Conformists*, *Antinomians* and *Legalists* are terms there not known. *Presbyterians* and *Independents* are perfectly agreed: There is no Discipline erected by State Policy, nor any disordered Popular rule: No Government but that of Christ: All things are established *Jure Divino*. No bitter Invectives, nor voluminous reproaches; The Language of *Martin* || is there a stranger; and the sound of his ecco is not heard. No Recording our Brethrens infirmities; nor raking into the sores which Christ died to heal. How many Sermons zealously Preached, how many Books studiously compiled, will then by the Authors be all disclaimed? *How many backbiting slanderous speeches? How many secret dividing contri-

† *Melch. Adam. in vitâ Grynæi.*

|| Two books full of the language of Hell in bitterest scorns at the Ministry and Discipline, thought to be written by one *Overton*. *Non oportet nos mirari super hæreses istas, sive quia sunt; futuræ enim prænunciabuntur; sive quia fidem quorundam subvertunt; ad hoc enim sunt, ut fides habendo tentationem, habeat etiam probationem. Vane ergo & inconsiderate plerique hoc ipso scandalizantur, quod tantum hæreses valeant quantum sint.* Tertul. de præscript. Initio.

* *Quemadmodum vero in multas & varias sectas scissa est Catabaptistarum hæresis, ita in hoc omnes unanimiter consentiunt, ut prædicatoribus veritatis negotium exhibeant, & eos erga auditores tanquam seductores suspectos reddant.* Epist. Leo. Judæ ante Bullingerum contra. Catabap.

vances,



vances,* must then be laid on the score of Christ, against whom and his Saints they were committed? The zealous Authors dare not own them: They would then with the *Athenians* burn their books, *Act. 19. 19.* and rather lose their labor, then stand to it. There's no plotting to strengthen our party; nor deep designing against our Brethren. And is it not shame and pitty, that our course is now so contrary? Surely if there be sorrow or shame in Heaven, we shall then be both sorry and ashamed to look one another there in the face; and to remember all this carriage on earth; Even as the Brethren of *Joseph* were to behold him, when they remembred their former unkinde usage. Is it not enough that all the world is against us, but we must also be against one another? Did I ever think to have heard Christians so to † reproach and scorn Christians? and men professing the fear of God, to make so little conscience of censuring, vilifying, slandering, and disgracing one another? Could I have believed him that would have told me five yearsago, that when the scorners of Godlines were subdued, and the bitter prosecutors of the Church overthrown, that such should succeed them, who suffered with us, vvho vvere our intimate friends, vvith whom we took sweet counsel, and vvent up together to the house of God? Did I think it had been in the hearts of men professing such zeal to Religion, and the ways of Christ, to draw their swords against each other, and to seek each others blood so fiercely? Alas, if the Judgement be once perverted, and error hath possessed the supream faculty, whether will men go, and what they will do? Nay, what will they not do? O what a potent instrument for ||Satan is a misguided Conscience! It will make a man kill his deareſt friend, yea, father or mother, yea, the holiest Saint, and think he doth God service by it: And to facilitate the work, it will first blot out the reputation of their holines, and make them take a Saint for a Devil, that so they may vilifie or destroy him without remorse.

* *Horret animus cogitanti immania illa judicia, conatus, facta, quibus hic mundus, & ipse Christianus orbis plus satis circumsuit, impietatem specie pietatis, inhumanitatem specie charitatis, injustitiam prætextu juris, intus spirantia & foris contestantia.* Junius Irenic. In Psal. 122. Tom. 1. P. 690.

† *Si Calvinus quam à natura insitam habebat vehementiam, eâ ipse adversus perditos sophistas usus est, ut interdum etiam modum non tenuisse videri possit; rogo moderatissimos istos homines quibus nimium incalescere videntur quicunque ipsorum more non frigent, ut pro quo, & in quem dicatur, paulo attentius expendant; neque hæreticos istos spiritus ex ingenio suo metiantur.* Beza in Epistola præfat. ante Calvini Tractatus Theologicos. || *Me quoque non latet, turbulentos homines movendis seditionibus, Satanæ esse flabelli, ut in Evangelii odium placidos alioqui homines inflammet. Ita nostro seculo, sub Evangelii nascentis initio, barbaros homines armavit, qui legibus, judiciis, & omni politiæ bellum ex professo indicirent. —— Sed ab Evangelio recedere, ut seditionibus obviam eatur, nimis perverse est.* Calvin de Scandalis. Read Bishop *Halls* 29. Soliloquy, called *The Spirituall Bedlam*, page 109. Religion is torn into Divisions and fragments; the swarm is up, and settles into so many places, as without great mercy they will never be got into one Hive. Mr. *Vines* Sermon on Numb. 14. 24. pag. 23.

O what hellish things are || Ignorance and Pride, that can bring mens souls to such a case as this! *Paul* knew what he said, when he commanded that a Novice should not be a Teacher, lest being lifted up with Pride, he fall into the Condemnation of the Devil, 1 *Tim.* 3 6. He discerned that such yong Christians that have got but a little smattering knowledge in Religion, do lie in greatest danger of this Pride and Condemnation. Who but a *Paul* could have foreseen that among the very Teachers and Governors of so choice a Church as *Ephesus*, that came to see and hear him, that pray and weep with him, there were some that afterwards should be notorious Sect-masters †? * That of their *own selves men*

|| *Quod multos videmus hac vel illo errore captos, à cœlâ vitâ abduci, nunquam nisi justâ Dei vindictâ accidit: Vere* Aug. *superbiam nominat Hæreseon omnium matrem. Nullus enim unquam extitit erroris Magister, quem non prava ambitio in suum præcipitium extulerit. Scimus Deum parvulis fidum esse doctorem. Proinde qui arrogantiâ turgent, eos non mirum est ab hac Schola pulsos vagis suis speculationibus sursum & deorsum raptari. Quotquot hac nostra ætate à pura Evangelii doctrina prolapsi fallorum dogmatum cœperunt esse Authores, reperiemus omnes superbiæ morbo correptos, ingenii tormenta sibi & aliis fabricasse.* Calvin de scandalis. † Are not the Errors which are rife among us, either by infecting persons of Place and Quality, grown into that boldness; or by carrying away *Barnabas* also, crept into that credit; or by spreading far and wide risen to that strength, that they do face, if not seem able to put into danger of routing our common faith, publike Worship, authorized Ministry, long and much expected and promised Reformation? Mr. *Vines* on 2 *Pet.* 2. 1. *page* 2. * *Altera pestis est opinionum varietas & dissentio in Ecclesia: Quæ ut his temporibus Jesuitarum impulsu valde increvuit, ita tamen neq; nova vobis neq; mira videri debet. Ut enim palatorum, sic judiciorum magna est varietas: Et ut multæ facies hominum, sic & corda diversa:* ut Hierom. adv. Pelag. lib. 3. *Dr.* Humfredus Jesuitis. part. 2. in Epistola Dedicatoria. *Multos subvertunt, abducentes ipsos prætextu cognitionis, ab eo qui universa creavit,* &c. *Velut qui altius quid ac majus habeant quod ostendunt Deo,* &c. *Probabiliter quidem inducentes per verborum artificium simplices ad quærendi modum: Verum improbe perdentes ipsos, in eo quod maledicam & impiam ipsorum mentem efficiunt,* &c. *Nam error per seipsum non ostenditur, ne ut denudatus deprehendatur, sed amiculo splendido callide ornatus, ut etiam ipsa veritate veriorem seipsum exhibere videatur imperitioribus, per externam apparentiam.* Irenæus adv. hæres. page 1. Præm. *Diligenter insistendum, ne quid ex peste quæ grassatur ex vicinia, fidelibus curæ nostræ commissis, convictu. colloquiis, & quotidianis, quæ vitari non possunt, disceptationibus afflatur. Serpit enim facilè contagio, & nisi malo obviam ivetur, fallorum doctorum æstus, & hæreticorum consortium infirmorum fidem proculdubio vitiavent. Evangelii ergo præcones sese exerceant in refutatione Pontificiorum, Anabaptistarum & Sociniarorum,* &c. *ab illis enim magnopere metuendum, tum quia illis permixti vivimus, tum quia eorum plerique miro quodam studio ardent doctrinæ suæ disseminandæ.* Amiraldus de pace inter Evangelicos constituend. page 246. Yet *Cyprian* saith: They that live in discord and difference, and have not peace with their Brethren, though they were slain for the name of Christ, yet cannot escape the crime of dissention with Brethren. Because it is written, He that hateth his Brother is a Murderer: and ye know that no Murderer hath eternal Life abiding in him. He cannot live with Christ that had rather imitate *Judas* then Christ; What a sin is this which cannot be washed away with a Baptism of Blood? what a crime that cannot be expiated by Martyrdom? *Cyprian* in *Orat. Dom.* §. 18. *pag.* 315. What Martyrs then are they that lose their lives in war against their Brethren, confessed to be Godly?

*should*



*should arise, speaking perverse things, to draw away disciples after them. Acts* 20. 30. Who then can expect better from any Society now, how knowing and holy soever? To day they may be Orthodox, unanimous, and joyned in Love; and perhaps within a few weeks be divided, and at bitter enmity, through their doting about Questions that tend not to edifie. Who that had seen how lovingly the godly in *England* did live together, when they were hated and scorned of all, would have believed that ever they would have been so bitter against one another? That when those who derided us for Preaching, for Hearing, for constant Praying in our Families, for singing Psalms, for sanctifying the Lords day, for repeating Sermons, for taking Notes, for desiring Discipline, &c. had their mouths stopped, we should fall upon one another for the very same duties; & that Professors of Religion should oppose and deride almost all that worship of God out of Conscience, which others did before them through prophaneſs? Did I not think, that of all other, the scorning at the worshippers of Christ, had been a sure sign of a wicked wretch? But I see now we must distinguish betwen scorners and scorners, or else I fear we shall exclude almost all. I read indeed in *Pagan* Writers, That the Christians were as cruel as *Bears* and *Tygers* against one another: *Ammianus Marcellinus* gives it as the Reason of *Julians* policy, in proclaiming Liberty for every Party, to Profess, and Preach their own Opinions, because he knew the cruel Christians would then most fiercely fall upon one another; and so by * *Liberty of*

*Ammian. Marcel. in vitâ Iuliani.*

* *Oh quam beati erunt in illo die Iudicii Magistratus illi qui subditos non modo honestis legibus, judiciis & disciplinâ præclarè rexerunt: sed etiam omnium maximè in hoc studium incubuerunt ut incorrupta Religio apud suos exculta sit; doctrina cœlestis per fidos, eruditos & constantes Ministros sit tradita, & ingens hominum multitudo per spiritum & verbum renata in conspectum Christi prodeat, quæ tali Magistratui æternas gratias agat! E contra quam infelices qui, &c. Religionem per varias quæ tali Magistratui æternas gratias agat! E contra quam infelices qui, &c. Religionem per varias corruptelas passi sunt adulterari!* Wigandus in Epist. ante Com. in Proph. Iohn 13. 8, 9, 10, 12, 14. *Væ mundo à scandalis. Ecce sit, ecce prorsus impletur quod veritas ait; Quoniam abundavit iniquitas, refrigescet charitas multorum. Quæ sibi jam fida pectora tuto vesundatur? In cujus sensus tota se projiciat secura dilectio? Quis denique amicus non formidetur, quasi futurus inimicus, si potuit inter Hieronymum & Rufinum hoc quod plangimus exoriri? O misera & miseranda conditio! O infida in voluntatibus amicorum Scientia præsentium ubi nulla est præscientia futurorum! Sed quid hoc alteri de altero gemendum putem, quando ne ipse quidem sibi homo est notus in posterum? Novit enim utcunq; vix forte nunc qualis sit; qualis autem postea sit futurus ignorat.* Augustin. in that excellent Christian Pacificatory *Epist. ad Hieronym. inter opera Hier. To.* 3. *Fol.* 159. *Leonum feritas inter se non dimicat. Serpentum morsus non petit serpentes;* &c. *& tu homo, à feris, ratione præditus ab expertibus vincaris? Tu operam des ut feritate & abalienatione vincas cætera? & in tuo ipsius naturæ fumere triumphator tibi videaris?* Iunius in Irenic. excellentiſs. In Psalm. 122. To. 1. operum page 687.

*Conscience*, and by keeping their Children from the Schools of Learning, he thought to have rooted out Christianity from the Earth. But I had hoped this accusation had come from the malice of the *Pagan* writer: Little did I think to have seen it so far verified! Lord, what Divels are we unsanctified, when there is yet such a Nature remaining in the sanctified? Such a Nature hath God in these days suffered to discover it self in the very Godly, that if he did not graciously and powerfully restrain, they would shed the blood of one another; and no thanks to us if it be not done. But I hope his design is but to humble and shame us by the discovery, and then to prevent the breaking forth. (But, alas, since the first writing of this, my hopes are frustrate.)

*Object.* But is it possible such should be truly godly? Then what sin will denominate a man ungodly?

*Answ.* Or else I must believe the doctrine of the Saints Apostasie; or believe there are scarce any godly in the world. O what a wound of dishonor hath this given, not onely to the stricter profession of holines, but even to the very Christian name? Were there a possibility of hiding it, I durst not thus mention it. O Christian, If thou who readest this be guilty, I charge thee before the living God, That thou sadly consider, how far is this unlike the Copy? Suppose thou hadst seen the Lord Jesus, girded to the service, stooping to the Earth, washing his Disciples dirty feet, and wiping them, and saying to them, This I have done to give you an example, That if I your Lord and Master have washed your feet, you also ought to wash one anothers: Would not this make thee ashamed & tremble? Shall the Lord wipe the feet, & the fellow-servant be ready to cut the throat? would not thy proud heart scorn to stoop to thy masters work? Look to thy self; it is not the name of a professor, nor the zeal for thy opinions, that will prove thee a Christian, or secure thee from the heat of the consuming fire. If thou love not thine enemy, much more thy Christian friend, thou canst not be Christs Disciple. It is the common mark whereby his Disciples are known to all men, *That they love one another.* Is it not his last great Legacy, *My peace I leave with you, my peace I give unto you?* Mark the expressions of that command, *if it be possible, as much as in you lieth, live peaceably with all men, Rom.* 12. 18.

Mat. 5. 44.

John 13. 35. & 14. 27.

*Follow*



*Follow peace with all men, and holiness, Heb.* 12. 14. * O the deceitfulness of the heart of man! That those same men, who lately in their self examination could find nothing of Christ so clear within them as their love to the Brethren, and were confident of this, when they could scarce discover any other grace, should now look so strangely upon them, and be filled with so much bitterness against them! That the same men, who would have travelled through reproaches many miles, to hear an able faithful Minister, and not think the labor ill bestowed, should now becom their bitterest enemies, and the most powerful hinderers of the success of their labors, and travel as far to cry them down! It makes me almost ready to say, O sweet, O happy days of persecution! which drove us together in a closure of Love! who being now dryed at the fire of Liberty and Prosperity, are crumbled all into dust by our contentions. But it makes me seriously, both to say, and to think, O sweet, O happy day of the Rest of the Saints in Glory! VVhen as there is one God, one Christ, one Spirit, so we shall have one Judgement, one Heart, one Church, one Imployment for ever! VVhen there shall be no more Circumcision and Uncircumcision, Jew and Gentile, Anabaptist or Pœdobaptist, Brownist, Separatist, Independent, Presbyterian, Episcopal; but Christ is All, and in All; VVe shall not there scruple our communion, nor any of the Ordinances of Divine VVorship. There will not be one for singing, and another against it; but even those who here jarred in discord, shall all conjoyn in blessed concord, and make up one melodious Quire. I could wish they were of the Martyrs minde, who rejoyced that she might have her foot in the same hole of the Stocks, in which Master *Philpots* had been before her. * But however, I am sure they will joyfully live in the same Heaven, and gladly participate in the same Rest. Those whom one house could not hold, nor one Church hold them, no nor one Kingdom neither; yet one Heaven

* In *Tertullians* time it was otherwise with Christians: He saith, The Heathens did specially mark out the Christians by the work of Love, (and their great liberality;) See (say they) how they love one another (for they themselves (saith he) hate one anothers) and how ready are they to die for one another; for they themselves are more ready to kill one another. *Tertul. Apolog. cap.* 39. Alas, how is the case altered now, when the Mark of Heathens is so common upon Christians? and those that think themselves the best of Christians! And *Justin Martyr* before him saith, We Christians, who before preferred the gains of Money and Farms before all, now do bring forth our private estates for common use, and bestow them on all that need; we who hated one another, and killed one another, and through morosity never feasted with any but our familiars; now since the coming of Christ, we are all of one Table; we pray for our Enemies, and labor to perswade those that unjustly hate us, that living after the honest precepts of Christ, they might have hope of the Reward from the Lord God, as well as we. *Justin Martyr. Apolog.* 2.

* Christ that would not have *Us* to be *Contentious*, nor envy at wicked men, but that by bearing and gentleness we should lead others from their Reproachings & evil lusts. *Justin Martyr. Apol.* 2.

and

|| The cause of all our mischief lieth in making dark points to be Articles of our Creed, as if Salvation lay on them. *Nihil Pestilentius in Ecclesia doceri potest, quam ea quæ necessaria non sunt, necessaria fiant: hæc enim tyrannide conscientiæ illaqueantur, & libertas fidei extinguitur; Mendacium pro veritate, idolum pro Deo, abominatio pro sanctitate colitur.* Luther. referente Hen. Hoffnero Saxon. Evangelic. page 110. Mark these words of Luther. * Mar. 5. 9. Luke 8. 30.

and one God may hold. || One House, one Kingdom could not hold *Joseph* and his Brethren, but they must together again, whether they will or no; and then how is the case altered? Then every man must strait withdraw, while they weep over and kiss each other. O how canst thou now finde in thy heart, if thou bear the heart or face of a Christian, to be bitter or injurious against thy Brethren, when thou dost but once think of that time and place, where thou hopest in the neerest and sweetest familiarity to live and rejoyce with them for ever? I confess their infirmities are not to be loved, nor sin to be tolerated, because its theirs: But be sure it be sin which thou oppossest in them; and do it with a Spirit of meekness and compassion, that the world may see thy love to the Person, while thou oppossest the offence. Alas, that *Turks* and *Pagans* can agree in wickedness, better then Christians in the Truth! That *Bears* and *Lyons*, *Wolves* and *Tygers* can agree together, but Christians cannot! That a Legion * of Devils can accord in one body, and not the tenth part of so many Christians in one Church! Well; the fault may be mine, and it may be theirs: or more likely both mine and theirs: But this rejoyceth me, That my old Friends who now look strangely at me, vvill joyfully triumph vvith me in our common Rest.

## SECT. XV.

§. 15. 7. From our participation of the sufferings of our Brethren.

*Quibus est communis Amor, his idem dolor est communis malum.* Nazianz.

7. WE shall then rest from all our dolorous hours, and sad thoughts vvhich vve novv undergo, by participating vvith our brethren in their calamities. Alas, if vve had nothing upon our selves to trouble us, yet vvhat heart could lay aside sorrovvs, that lives in the sound of the Churches sufferings? If *Job* had nothing upon his body to disquiet him, yet the message of his Childrens overthrow, must needs grieve the most patient soul. Except we are turned into steel or stone, & have lost both Christian & humane affection, there needs no more then the miseries of our Brethren, to fill our hearts vvith succession of sorrovvs, and make our lives a continued lamentation. The Church on Earth is a meer Hospital; vvhich way ever vve go we hear complaining; & into vvhat corner soever vve cast our eyes, vve behold objects of pitty and grief: some groaning under a dark understanding, some under a senseless heart, some



some languishing under unfruitful weakness, & some bleeding for miscarriages & wilfulness: & some in such a *Lethargy* that they are past complaining: some crying out of their pining Poverty; some groaning under pains and Infirmities; and some bewailing a whole Catalogue of Calamities, especially in days of common Sufferings, when nothing appears to our sight, but ruin: * Families ruined, Congregations ruined; Sumptuous Structures ruined; Cities ruined; Country ruined; Court ruined; Kingdoms ruined; Who weeps not when al these bleed? As now our friends distresses are our distresses, so then our friends deliverance wil be part of our own deliverance. How much more joyous now to joyn with them in their days of Thanksgiving & gladness, then in the days of Humiliation in sackcloth and ashes? How much then more joyous wil it be to joyn with them in their perpetual praises & triumphs, then to hear them bewailing now their wretchedness, their want of light, their want of life, of joy, of assurance, of grace, of Christ, of all things? How much more comfortable to see them perfected, then now to see them wounded, weak, sick, and afflicted? To stand by the bed of their languishing as silly comforters being overwhelmed & silenced with the greatness of their griefs conscious of our own disability to relieve them, scarce having a word of comfort to refresh them: or if we have, alas, they be but words, which are a poor relief, when their sufferings are real: Fain we would ease or help them, but cannot: all we can do, is to sorrow with them, which alas, doth rather increase their sorrows. Our day of Rest will free both them and us from all this. Now we may enter many a poor Christians cottage, and there see their children ragged, their purse empty, their cubbard empty, their belly empty, and poverty possessing and filling all. How much better is that day, when we shall see them filled with Christ, cloathed with Glory, & equalized with the richest and greatest Princes? O the sad and heart-piercing spectacles that mine eyes have seen in four years space! In this fight, a dear friend fall down by me; from another, a pretious Christian brought home wounded or dead; scarce a moneth, scarce a week without the sight or noise of blood. Surely there is none of this in Heaven. Our eyes shall then be filled no more nor our hearts pierced with such fights as at *Worcester*, *Edg-hil*, *Newbury*, *Nantwich*, *Montgomery*, *Horn Castle*, *York*, *Naseby*, *Langport*, &c. We shall

* When Christs doctrine came first into the world, it was the fruit of it for some Ages to make people lay by War, and turn to Peace: and is it not sad, that now it should work so contrary (as an occasion?) *Athanas. de incarn. Verbi,* faith of men of War; As soon as ever they entertained the doctrin of Christ, presently they lay by their desire of War, and betake themselves to Husbandry; and the hands which they were wont to arm with iron, they delight now to stretch forth in innocency in earnest prayer; and instead of War which they waged against one another, they now joyn in Arms against the Devil, and evil spirits, and to conquer them by the Chastity and vertue of the minde.

shall then have the conquest without the calamity. Mine eyes shall never more behold the Earth covered with the carkasses of the slain. Our black Ridbands and mourning attire will then be turned into the white Robes and Garments of gladness. O how hardly can my heart now hold, when I think of such, and such, and such a dear Christian Friend slain or departed? O, How glad must the same heart needs be, when I see them all alive and glorified? But a far greater grief it is to our Spirits, to see the spiritual miseries of our Brethren: To see such a one with whom we took sweet councel, and who zealously joyned with us in Gods worship, to be now fallen off to sensuality, turned drunkard, worlding or a persecutor of the Saints. And these trying times have given us too large occasion for such sorrows: To see our dearest and most intimate friends to be turned aside from the Truth of Christ, and that either in or near the Foundation, and to be raging confident in the grossest Errors? To see many near us in the flesh continue their neglect of Christ and their souls, and nothing will waken them out of their security? To look on an ungodly Father or Mother, Brother or Sister in the face? To look on a carnal Wife or Husband, or Child, or Friend? And to think, how certainly they shall be in Hell for ever, if they die in their present unregenerate estate? O what continual dolors do all these sad sights and thoughts fill our hearts with from day to day! And will it not be a blessed day when we shal rest from all these? what Christian now is not in *Pauls* case, and cannot speak in his Language? 2 Cor. 11. 28, 29. *Besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak and I am not weak? who is offended, and I burn not?* What heart is not wounded to think on *Germanies* long desolations? O the learned Universities! The flourishing Churches there, that now are left desolate! Look on *Englands* four years blood, a flourishing Land almost made ruined; hear but the common voice in most Cities, Towns and Countreys through the Land; and judge whether here be no cause of sorrow; Especially, look but to the sad effects; and mens spirits grown more out of order, when a most wonderful Reformation, by such wonderful means might have been well expected: And is this not cause of astonishing sorrows? Look to *Scotland*; look to *Ireland*; look almost everywhere, and tell me what you see. Blessed that approaching day, when our eyes shall



shall behold no more such sights; nor our ears hear any more such tidings. How many hundred Pamphlets are Printed, full of almost nothing but the common calamities? So that its become a gainful trade to divulge the news of our Brethrens sufferings. And the fears for the future that possessed our hearts, were worse then all that we saw and suffered. O the tydings that run from *Edghil* fight, of *York* fight, *&c.* How many a face did they make pale? and how many a heart did they astonish? nay, have not many died with the fears of that, which if they had lived, they had neither suffered nor seen? Its said of *Melanthon*, That the miseries of the Church made him almost neglect the death of his most beloved Children; to think of the Gospel departing, the Glory taken from *Israel*, our Sun-setting at Noon-day, poor souls left willingly dark and destitute, and with great pains and hazard blowing out the Light that should guide them to salvation! What sad thoughts must these be? To think of Christ removing his Family; taking away both worship and worshippers, and to leave the Land to the rage of the mercileſs. These were sad thoughts. Who could then have taken the Harp in hand, or sung the pleasant Songs of *Zion*? But blessed be the Lord who hath frustrated our fears; and who will hasten that rejoycing day, when *Zion* shall be exalted above the Mountains, and her Gates shall be open day and night, and the glory of the *Gentiles* be brought into it; and the Nation and Kingdon that will not serve her, shall perish: When the sons of them that afflicted her, shall come bending unto her; and all they that despised her, *shall bow themselves down at the soles of her feet*; and they shall call her, *The City of the Lord, the* Sion *of the holy one of* Israel; When her people also shall be all Righteous, even the Work of Gods hands, the Branch of his planting, who shall inherit the Land for ever, that he may be glorified: When that voice shall sound forth, *Rejoyce with* Jerusalem, *and be glad with her, all ye that love her; Rejoyce for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the brests of her consolation; That ye may milk out, and be delighted with the abundance of her glory.* Thus shall we rest from our participation of our Brethrens sufferings.

*Carm. in vit.* Melanth.

See Neh. 1. 4. and 2. 3. Psalm 137.

Isaiah 60. 11, 12, 13, 14.

& 60. 21, 22.

& 66. 10, 11.

SECT.

## SECT. XVI.

§. 16. 8. From all our own personal sufferings.

*Maxima quæque bona sollicita sunt: nec ulli fortunæ minus bene quam optimæ creditur. Alia felicitate ad tuendam felicitatem opus est: & pro ipsis quæ successerunt votis, vota faciendа sunt. Quo altius aliquid surrexit, vergit protinus in occasum. Neminem porro casura delectant. Miserrimum ergo necesse est, non tantum brevissimam vitam eorum esse, qui magno parant labore, quod majore possident; operose assequuntur quæ volunt; anxie tenent quæ assecuti sunt. Novæ occupationes veteribus substituuntur; spes spem excitat; ambitionem ambitio; miseriarum non finis quæritur, sed materia mutatur.* Seneca de brevit. vit. c. 17.

8. WE shall Rest also from all our own personal sufferings, whether natural and ordinary, or extraordinary, from the afflicting hand of God. And though this may seem a small thing to those that live in continual ease, and abound in all kind of prosperity; yet methinks, to the daily afflicted soul, it should make the fore-thoughts of Heaven delightful: And I think we shall meet with few of the Saints, but will say, That this is their own case. O the dying life that we now live! As full of sufferings, as of days and hours! We are the Carcasses that all Calamities prey upon: As various as they are, each one will have a snatch at us, and be sure to devour a morsel of our comfort: When we bait our Bulls and Bears, we do but represent our own condition; whose lives are consumed under such assaults, and spent in successions of fresh encounters. All Creatures have an enmity against us, ever since we made the Lord of All our enemy. And though we are reconciled by the blood of the Covenant, and the price is paid for our full deliverance; yet our Redeemer sees it fit to leave this measure of misery upon us, to make us know for what we are beholden, and to mind us of what we would else forget, to be serviceable to his wise and gracious designs, and advantagious to our full and finall Recovery. He hath sent us as Lambs among Wolves; and sure there is little Rest to be expected. As all our Senses are the inlets of sin; so they are become the inlets of our sorrow. Grief creeps in at our eyes, at our ears, and almost every where: It seizeth upon our head, our hearts, our flesh, our Spirits, and what part doth escape it? Fears do devour us, and darken our Delights, as the Frosts do nip the tender Buds: Cares do consume us, and feed upon our Spirits, as the scorching Sun doth wither the delicate Flowers. Or, if any Saint or Stoick have fortified his inwards against these, yet is he naked still without; and if he be wiser then to create his own sorrows, yet shall he be sure to feel his share; he shall produce them as the meritorious, if not as the efficient cause. What tender pieces are these dusty bodies? what brittle Glasses do we bear about us? and how many



many thousand dangers are they hurried through? and how hardly cured, if once crackt? O the multitudes of slender Veins, of tender Membrances, Nerves, Fibres, Muscles, Arteries, and all subject to Obstructions, Exesions, Tensions, Contractions, Resolutions, Ruptures, or one thing or other to cause their grief! Every one a fit subject for pain, and fit to communicate that pain to the whole. What noble part is there that suffereth its pain or ruine alone? what ever it is to the sound and healthful, methinks to such as my self, this Rest should be acceptable, who in ten or twelve years time have scarce had a whole day free from some dolor. O the weary nights and days! O the unserviceable languishing weaknes! O the restless working vapors! O the tedious nauseous medicines! besides the daily expectations of worse! and will it not be desirable to Rest from all these? There will be the no crying out, O my Head, O my Stomack, or O my Sides, or O my Bowels. No, no; sin and flesh, and dust and pain, will all be left behind together. O what would we not give now for a little ease, much more for a perfect cure? how then should we value that perfect freedom? If we have some mixed comforts here, they are scarce enough to sweeten our crosses; or if we have some short and smiling Intermissions, it is scarce time enough to breath us in, and to prepare our tacklings for the next storm. If one wave pass by, another succeeds: And if the night be over, and the day come, yet will it soon be night again. Some mens Fevers are continual, and some intermittent; some have Tertians, and some Quartans: but more or less, all have their Fits. O the blessed tranquility of that Region, where there is nothing but sweet continued Peace! No succession of Joy there, because no intermission. Our lives will be but one Joy, as our time will be changed into one Eternity. O healthful place, where none are sick! O fortunate Land, where all are Kings! O place most holy, where all are Priests! How free a State, where none are servants, save to their supream Monarch? For it shall come to pass, that in that day the Lord shall give us Rest from our sorrow, and our fear, and from the hard bondage wherein we served, *Isai.* 14. 3. The poor man shall no more be tired with his incessant labours: No more use of Plough, or Flail, or Sythe, or Sickle; No stooping of the Servant to the Master, or the Tenant to the Landlord: No hunger or thirst, or cold, or nakedness: No pinching Frosts, nor scorch-

Rom. 8. 19, 20, 21 22.

Rev. 21. 3, 4.

scorching Heats. Our very Beasts who suffered with us, shall also be freed from their bondage; our selves therefore much more; Our faces shall no more be pale or sad; our groans and sighs will be done away; and God will wipe away all tears from our eyes, *Revel.* 7. 15, 16, 17. No more parting of friends asunder, nor voice of Lamentation heard in our dwellings. No more breaches, nor disproportion in our friendship, nor any trouble accompanying our relations; No more care of Master for Servants, of Parents for Children, of Magistrates over Subjects, of Ministers over People. No more sadness for our Study lost, our preaching lost, our Intreaties lost, the Tenders of Christs blood lost, and our dear Peoples Souls lost. * No more marrying, nor giving in marriage, but we shall be as the Angels of God. O what room can there be for any evil, where the whole is perfectly filled with God? Then shall *the ransomed of the Lord return and come to* Sion *With songs, and everlasting joy upon their heads; They shall obtain joy and gladness; and sorrow and sighing shall flie away.* Isai. 35. 10. Hold out then a little longer, O my soul, bear with the infirmities of thine earthly tabernacle; endure that share of sorrows, that the love of thy Father shall impose; submit to his indignation also, because thou hast sinned against him; it will be thus but a little while; the sound of thy Redeemers feet are even at the door; and thine own deliverance nearer then many others. And thou who hast often cried in the language of the Divine Poet, [*Sorrow was all my soul; I scarce believed, till Grief did tell me roundly, that I lived*] shalt then feel, That God and Joy is all thy Soul, the fruition of whom, with thy freedom from all these sorrows, will more sweetly and more feelingly make thee know, and to his eternal praise acknowledge, That thou livest.

And thus we shall Rest from all Afflictions.

* Ἰσάγγελοι, *Paves angelis. Hayno* expoundeth this too boldly, and I think falsly; *Quod viri in suo sexu resurgent fœminæ in sexu muliebri. Erunt habentes membra genitalia, non autem voluntatem coeundi.* Hom. in Dominic. 18. in Matth 22. I see no ground to conceit such a difference of Sex hereafter. Mr. *Herbert.*

SECT.



## SECT. XVII.

§. 17. 9. From all the labor and trouble of Duties. *Tunc erit in nobis vera, perfecta, excelsa humilitas, cum & in carne & in mente nostra nulla remanserit prava cupiditas: nec cogitationibus fatigabitur spiritus, nec laboribus macerabitur corpus; Nulla erit sollicitudo certaminis, sed perfecta erit securitas pacis. Nulla nobis erit Justiciæ indigentia, sed cum delectatione saturitas plena. Ibi enim perfecta celsitudine beati, quia perfecte divimus Deo carnis & spiritus humilitate subjecti.* Fulgent. Epist 4. ad Prob. cap. 7. 8. The Work of the Ministry. Read *Lockier* on Col. 1. 29. p. 574. &c.

9. WE shal Rest also from all the trouble and pain of Duty. The conscientious Magistrate now cries out, O the burden that lieth upon me! The conscientious parents that know the preciousness of their childrens souls, & the constant pains required to their godly education, cry out, O the burden! The conscientious Minister above all, when he reads his charge, 2 *Tim.* 4. 1. and views his pattern, *Mark* 3. 20, 21, *&c. Act.* 20. 18. 31. When he hath tried a while what it is to study, and pray, and preach, according to the weight and Excellency of the work; to go from house to house, and from neighbor to neighbor, and to beseech them night and day with tears; and after all to be hated and persecuted for so doing; no wonder if he cry out, O the burden! and be ready to run away with *Jonas*, and with *Jeremy* to say, I will not make mention of him, nor speak any more in his Name: For his word is a reproach to us, and a derision daily; But that he hath made his word as a fire shut up in our bones and heart, that we are weary of forbearing and cannot stay, *Jer.* 20. 8, 9. How long may we study and labour before one soul is brought clear over to Christ? And when it is done, how soon do the snares of sensuality or error entangle them? How many receive the doctrine of delusion, before they have time to be built up in the Truth? And when Heresies must of necessity arise, how few of them do appear approved? The first new strange apparition of light doth so amaze them, that they think they are in the third Heavens, when they are but newly passed from the suburbs of Hell; and are presently as confident, as if they knew all things, when they have not yet half light enough to acquaint them with their ignorance; But after 10. or 20. years study they become usually of the same judgement with those they despised. And seldom doth a Minister live to see the ripeness of his people; but one soweth and planteth, another watereth, and a third reapeth and receiveth the increase. Yet were all this duty delightful, had we but a due proportion of strength. But to inform the old ignorant sinner, to convince the stubborn and worldly wise, to perswade a wilful resolved wretch, to prick a stony heart to the quick, to make a rock to weep and tremble, to set forth Christ according to our necessity and his Excellency,

to comfort the soul whom God dejecteth, to clear up dark and difficult Truths, to oppose with convincing Arguments all gainsayers, to credit the Gospel with exemplary Conversation, when multitudes did but watch for our halting: O, who is sufficient for these things? So that every Relation, State, Age, hath variety of Duty: Every conscientious Christian cries our, O the burden! or, O my weakness that makes it burdensome! But our remaining Rest will ease us of the burden. Then will that be sound Doctrine, which now is false; that the Law hath no more to do with us; that it becomes not a Christian to beg for pardon, seeing all his sins are perfectly pardoned already; that we need not fast, nor mourn, nor weep, nor repent; and that a sorrowful Countenance beseems not a Christian; Then will all these become Truths.

## SECT. XVIII.

§. 18. 10. From all those troublesome Affections which necessarily accompany our absence from God.

10. And lastly, we shall rest from all those sad affections which necessarily accompany our absence from God. The trouble that is mixt in our desires and hopes, our longings and waitings shall then cease. We shall no more look into our Cabinet, and miss our Treasure; look into our hearts and miss our Christ; nor no more seek him from Ordinance to Ordinace, and enquire for our God of those we meet; our heart will not lie in our knee, nor our souls be breathed out in our requests; but all concluded in a most full and blessed Fruition: But because this with the former, are touched before, I will say no more of them now. So you have seen what we shall Rest from.

## SECT. XIX.

§. 19. 9. It will be an Everlasting Rest.

Ninthly, The ninth and last Jewel in our Crown, and blessed Attribute of this Rest, is, That it is an *Eternal Rest*. This is the Crown of our Crown; without which all were comparatively little or nothing. The very thought of once leaving it, would else imbitter all our joys; and the more would it pierce us, because of the singular excellencies which we must forsake. It would be



be a Hell in Heaven to think of once losing Heaven: As it would be a kinde of Heaven to the damned, had they but hopes of once escaping. * Mortality is the disgrace of all sublunary delights. It makes our present life of little value, (were it not for the reference it hath to God, and Eternity) to think that we must shortly lay it down. How can we take delight in any thing, when we remember how short that delight would be? That the sweetness of our Cups and Morsels is dead as soon they are once but past our taste? Indeed if men were as the beast, that knows not his suffering or death till he feel it, and little thinks when the knife is whetting, that it is making ready to cut his throat; then might we be merry till death forbids us, and enjoy our delights till they shal forsake as: But alas we know both good and evil; and evil foreknown, is in part endured: And thus our knowledge encreaseth our sorrows, *Eccles.* 1.18. How can it chuse but spoil our pleasure, while we see it dying in our hands? how can I be as merry as the jovial World, had I not mine eye fixed upon Eternity? when methinks I foresee my dying hour, my friends waiting for my last gasp, and closing mine eyes, while tears forbid to close their own: Methinks I hear them say, He is dead. Methinks I see my Coffin made, my Grave in digging, and my Friends there leaving me in the dust; And where now is that we took delight in? O, but methinks I see at the same view, that Grave opening, and my dead revived body rising: Methinks I hear that blessed voice, Arise and live, and dye no more. Surely, were it not for Eternity, I should think man a silly piece; and all his life and honor but contemptible. I should call him with *David*, *A vain shaddow*; and with the Prophet, *Nothing, and less then nothing, and altogether lighter then vanity it self.* It utterly disgraceth the greatest glory in mine eyes, if you can but truly call it *Mortal*. I can value nothing that shall have an end; except as it leads to that which hath no end; or as it comes from that love which neither hath beginning nor end. (I speak this of my deliberate thoughts.) And if some

**Transit hora, transit & pompa; nec accedunt sibi, sed cedunt potius & succedunt. Non sic gloria, non sic remuneratio; non sic merces ipsa laboris; nescit Vicissitudinem, nescit finem; manet tota simul, & manet in æternum; Sufficit nunc cuiq; diei malitia sua; nec laborem suum poterit reservare sequenti; Sed omnium merces laborum in una illa die reddetur, cui altera non succedit; Guttatim pœna bibitur; liquando sumitur; per minutias transit; sed in remuneratione torrens est voluptatis, & fluminis impetus; torrens inundans lætitiæ, flumen*

*gloriæ, & flumen pacis. Flumen planè est; sed quod affluat; non quod fluat vel effluat. Flumen vocatur, non quod transeat, vel pertranseat, sed quod abundet. Nobis non favum mellis; purissimum vero & liquidissimum mel reposuit Deus; ipsam lætitiam, gloriam, pacem, amœnitatem, fœlicitatem, jucunditatem & exultationem thesaurizavit nobis Deus noster; hæc omnia unum, ut si participatio Hierusalem in idipsum; & hoc unum & idipsum non nisi Ipse; erit enim Deus omnia & in omnibus. Hæc merces; hæc corona nostra; hoc bravium nostrum; ad quod utiq; sic curramus ut comprehendamus.* Bernard. Serm. 145. de temp.

ignorant or forgetful soul, have no such sad thoughts to disturb his pleasure; I confess, he may be merrier for the present; But where is his mirth when he lieth dying? Alas, its a poor happiness that consists onely in the Ignorance or forgetfulness of approaching misery. But, O blessed Eternity! where our lives are perplexed with no such thoughts, nor our joys interrupted with any such fears! where we shall be pillars in Gods Temple, and go out no more. O, what do I say when I talk of Eternity? Can my shallow thoughts at all conceive what that most high expression doth contain? To be eternally blessed, and so blessed! Why surely this if any thing is the resemblance of God: Eternity is a piece of Infiniteness. Then, *O death where is thy sting? O grave where is thy victory?* Days, and Nights, and Years, Time, and End, and Death, are words which there have no signification; *nor are used, except perhaps to extol eternity, as the mention of Hell, to extol Heaven. No more use of our Calendars or Chronology: All the yeers of our Lord, and the yeers of our lives, are lost and swallowed up in this Eternity. While we were servants, we held by lease, and that but for the term of a transitory life; but the Son abideth in the House for ever. Our first and earthly Paradise in *Eden* had a way out, but none that ever we could find, in again: But this eternal paradise hath a way in, (a milky way to us, but a bloody way to Christ) but no way out again: For they that would pass from hence to you (saith *Abraham*) cannot. A strange phrase! would any pass from such a place, if they might? Could they endure to be absent from God again one hour? No; but upon supposal that they would, yet they could not. O, then my soul, let go thy dreams of present pleasures: and loose thy hold of Earth and Flesh. "Fear not to enter that estate, where thou "shalt ever after cease thy Fears. Sit down and sadly once a day "bethink thy self of this Eternity: Among all thy Arithmetical "numbers, study the value of this infinite Cypher; which though "it stand for nothing in the vulgar account, doth yet contain all "our millions, as much less then a simple Unite: Lay by thy per-"plexed and contradicting Chronological Tables, and fix thine "eye on this Eternity; and the Lines which remote thou couldst

Rev. 3. 12. * *Habet Æternitas suum simul, in quo sunt omnia quæ simul sunt loco vel tempore, & quæ sunt diversis in locis vel temporibus; ut* Anselm. referente Arriba. Gal. 6. 8.

Luke 16. 26.

*De Coexistentia rerum in Dei æternitate lege Arribam plenissimè.* Alvarez. *de* Auxil. lib. 2. disp. 8. Balthaz. Navarret. in 1. Part. cont. 28. Caj. & in 1. p. q. 14. a 3. Ferrar cont. Gent. lib. 1. cap. 66, 67. sic Nazar. &c. Et è cont. vid. Twiss. de scientia Media. p. 81. & alibi passim. Barlow exercit. 5. Durand dist. 38. q. 3. Bonav. in 1. sent. dist. 35. & 39. a 2. q. 3 cum aliis à Twisso, Barlow, &c. nominatis.

"not



"not follow, thou shalt see altogether here concentred: Study "less those tedious Volumes of History; which contain but the "silent Narration of Dreams, and are but the pictures of the "actions of shadows: And instead of all, study frequently, study "throughly this one word [*Eternity*;] and when thou hast learn-"ed throughly that one word, thou wilt never look on Books a-"gain. What! live and Never die? Rejoyce and Ever Rejoyce? O "what sweet words are those, Never and Ever? O happy souls in "Hell, should you but escape after millions of ages! and if the *O-"rigenists* Doctrine were but True! O miserable Saints, in Heaven, "should you be dispossessed after the age of a million of Worlds! But O this word [*Everlasting*] contains the accomplished per-fection of their Torment and our Glory. O that the wicked sin-ner would but soundly study this word [*Everlasting!*] Methinks it should startle him out of his deadest sleep! O that the gracious soul would but soundly study this word [*Everlasting*] Methinks it should revive him of his deepest Agony! And must I, Lord, thus live for ever? Then will I also love for ever. Must my Joys be immortal? And shall not my thanks be also immortal? Surely, if I shall never lose my glory, I will never also cease thy praises. Shouldst thou but renew my Lease of these first Fruits; would I not renew thy Fine and Rent? But if thou wilt both perfect, and perpetuate me, and my Glory; as I shall be thine, and not mine own; so shall my Glory be thy Glory: And as all did take their Spring from thee, so all shall divolve into thee again; and as thy glory was thine ultimate end in my glory, so shall it also be mine end, when thou hast crowned me with that Glory which hath no end. And to thee, O King Eternal, Immortal, Invisible, the onely wise God, shal be the Honor and Glory, for ever and ever, *Amen.* 1 *Tim.* 1. 17.

## SECT. XX.

§. 20.

AND thus I have endevored to shew you a glimpse of the approaching Glory: But O how short are my expressions of its excellency? *Reader*, if thou be an humble, sincere believer, and waitest with longing and labouring for this Rest, thou wilt shortly see and feel the truth of all this; then wilt thou have so high an apprehension of this blessed state, that will make thee pity the

ignorance and distance of Mortals: and will tell thee then, all that is here said, is spoken but in the dark, and falls short of the truth a thousand fold. In the mean time, let this much kindle thy desires, and quicken thine endevors. Up and be doing, run, and strive, and fight, and hold on, for thou hast a certain glorious prize before thee. God will not mock thee; do not mock thy self, nor betray thy soul by delaying or dallying, and all is thine own. What kinde of men doest thou think Christians would be in their lives and duties, if they had still this Glory fresh in their thoughts? What frame would their spirits be in, if their thoughts of Heaven were lively, and believing? Would their hearts be so heavy? And their countenance so sad? Or would they have need to take up their comfotts from below? Would they be so loth to suffer? and afraid to die? or would they not think every day a yeer till they did enjoy it? The Lord heal our carnal hearts, lest we enter not into his REST, because of our unbelief.

## CHAP. VIII.

## *The People of God described.*

### SECT. I.

S. 1. HAving thus performed my first task of Describing and explicating the Saints Rest: it remains that now I proceed unto the second, and shew you what these [*People of God*] are, and why so called; for whom this Blessed Rest remaineth. And I shall sute my speech unto the quality of the subject. While I was in the Mount, I felt it was good being there, and therefore tarried there the longer; and were there not an extream disproportion between my conceivings, and that Subject, yet much longer had I been. And could my capacity have contained what



what was there to be seen, I could have been contented to have built me a Tabernacle there. Can a prospect of that happy Land be tedious? or a discourse of eternity be too long? except it should detain us from actual possession, and our absence move us to impatiency. But now I am descended from Heaven to Earth, from God to man, and must discourse of a worm not six foot long, whose life is but a span, and his years as a Post that hasteth by; my discourse also shall be but a span, and in a brief touch I will post it over. Having read of such an high and unspeakable Glory, a stranger would wonder for what rare Creature this Mighty Preparation should be, and expect some illustrious Sun should now break forth; but behold onely a shell full of Dust, animated with an invisible rational soul, and that rectified with as unseen a restored power of Grace; and this is the Creature that must possess such Glory. You would think it must needs be some deserving piece, or one that bringeth a valuable price: But behold, One that hath nothing, and can deserve nothing, and confesseth this; yet cannot of himself confess it neither; yea, that deserveth the contrary misery, and would if he might proceed in that deserving; but being apprehended by Love, he is brought to him that is All, and hath done, and deserved All, and suffered for all that we deserved; and most affectionately receiving him, and resting on him, he doth, in, and through him, receive All this. But let us see more particularly yet, what these people of God are. *Description.*

[They are a small part of lost mankinde, whom God hath from Eternity predestinated to this Rest, for the Glory of his Mercy; and given to his Son, to be by him in a special manner Redeemed, and fully recovered from their lost estate, and advanced to this higher Glory; all which, Christ doth in due time accomplish accordingly by himself for them, and by his Spirit upon them.] To open all the parts of this half-description to the full, wil take up more time and room then is allowed me; therefore briefly thus.

1. I meddle only with [*Mankinde*] not with Angels; nor will I curiously enquire, whether there were any other World of men created and destroyed before this had Being; nor whether there shall be any other when this is Ended. All this is quite above us, and so nothing to us. Nor say I [the sons of *Adam*] onely, because *Adam* himself is one of them,

2 Tim. 2.26.

2. And as its no more excellent a creature then Man that must have this possession, so is it that man who once was lost, and had scarcely left himself so much as a man. The heirs of this Kingdom were taken, even from the Tree of execution, and rescued by the strong hand of love from the power of the Prince of Darkness, who having taken them in his snares, did lead them captive at his will: They were once within a step of Hell, who must be now advanced as high as Heaven. And though I mention their lost condition before their predestination: yet I hereby intend not to signifie any precedency it hath, either in it self, or in the divine consideration. Though I cannot see yet, how Dr. *Twisses* Arguments against the corrupted Mass being the object of predestination, can be well Answered upon the common acknowledged grounds; * Yet that Question I dare not touch, as being very suspicious that its high Arrogancy in us to dispute of precedency in the Divine Consideration; and that we no more know what we talk of, then this paper knows what I write of: When we confess, that all these Acts in God are truly one, and that there is no difference of time with him; Its dangerous to dispute of priority or posteriority in nature; at least of the Decree of the Means, which is but one, as Dr. *Twisse* hath well evinced, and so admits not of a natural difference.

3. That they are but a small part of this lost Generation, is too apparent in Scripture and experience. Its the little flock to whom its the Fathers good pleasure to give the Kingdom. If the sanctified are few, the saved must needs be few. Fewer they are then the world imagines; yet not so few as some drooping Spirits deem, who are doubtfull that God will cast off them, who would not reject Him for all the world; and are suspitious that God is unwilling to be their God, when yet they know themselves willing to be his people.

4. It is the design of Gods eternal decree to glorifie his Mercy and Grace to the highest in this their salvation; & therefore needs must it be a great salvation. Every step of mercy to it was great; how much more this end of all those mercies, which stands next to Gods ultimate end, his Glory? God cannot make any low or mean work to be the great business of an eternal purpose.

* *Intellectum animæ nostræ oculum noctuæ esse considerans, in ignorantia sola quietem illius invenio. Pacius est enim tam fidei Catholicæ quam Philosophiæ, fateri cæcitatem nostram, quam asserere tanquam evidentia quæ non quietant intellectum; Evidentia namq; quietativa est, inquit modestè Cajetan.* in 1 hom. 1. p. q. 22. art. 4. Etsi Arriba hoc sapienter dictum fugillat. lib. 1. cap. 13. And if so great a man as *Cajetan* be forced to this after all his search and disputes of these points, then inferiour wits may well ease themselves in a like modest resolution.

5. God



5. God hath given all things to his Son, but not as he hath given his chosen to him; The difference is clearly expressed by the Apostle. He hath made him Head over all things, to his Church. *Ephes.* 1. 21, 22. || And though Christ is in some sense, A Ransome for All, yet not in that special manner, as for his people. He hath brought others under the Conditional Gospel Covenant; but them under the Absolute. He hath according to the tenour of his Covenant, procured Salvation for All, If they will believe; but he hath procured for his Chosen even this † Condition of believing.

See John 17. 2. a clear place.

*Sin ex præcedente prævaricatione naturali corruptioni mortales tenebantur obnoxii, gratiamq; imaginis Divinæ perdiderant; quid facto opus fuit ad hujusmodi recuperandam gratiam? Illius sane, Illius hoc opus erat, qui ab initio cum non essent, condidit omnia; Divini scilicet verbi; Ipsius enim intererat corruptibile hoc ad incorruptionem revocare, ac pro* Omnibus rationabiliter Patri satisfacere. *Athanasius in l. de Incarnatione Verbi. Vide margin. page 60, 61. ante.* || Christ taking to himself a Body of the Mass, and in all things like to ours, because we were obnoxious to the Death of all Corruptibleness, he delivered it to *Death for All*, and offered it to God the Father. *Athanas. ubi supra. Lege Parei Irenic. cap. 24. p. 142. Art. 5. & 6.*

For the Word, the Son of the Father, being above All, might Meritoriously alone recover All things; and suffer for *All men*, and was alone sufficient to appease the Father for All men. *Athanas. ubi sup.* Where he so oft repeateth Christs dying for All, and particularly to procure them a Resurrection, as if he could not inculcate it sufficiently. *Vide Clem. Alex. stromat. lib. 7. prope initii.*

† That faith is properly called the Condition of the Covenant, and Justifieth as a Condition, Besides what I have said in my Aphorisms of Justification, I refer you to Mr. *Wotton de Reconcil. part. 1. li. 2. c. 19.* where you have the attestation of our chief Divines. And indeed he must be a wiser man then I, that can reach to know, how Faith can directly Justifie under any other notion, then that of a Condition; that apprehensive nature which makes men call it an Instrument, being only its Aptitude to its office, and not the formal reason of its justifying.

6. Nor is the Redeeming of them by death his whole task; but also the effecting of their full Recovery: He may send his Spirit to perswade others; but he intends absolutely his prevailing only with his Chosen. And as truly as he hath accomplished his part on the cross for them, so truly will he accomplish his part in Heaven for them, and his part by his Spirit also upon them. And of all the Father hath thus given him, he will lose nothing.

John 6. 39.

## SECT. II.

§. 2.

BUt this is but a piece of their description, containing Gods work for them, and on them; Lets see what they are also in regard of the working of their own Souls towards God, and their Re-

They that would see this work of God on the soul, handled most exactly, Judiciously, scholastically, and briefly, let them read Mr. *Parkers* excellent *Theses de Traductione peccatoris ad vitam.* If you cannot get the Book; it is in the end of *Amef.* against *Grevincho.* but maimed of 15. *Theses* left out.

Redeemer again. [ These people of God then, are that [1] part of the [2] externally called, [3] who being by the [4] Spirit of Christ [5] throughly, though [6] imperfectly regenerate, are hereupon [7] convinced, and [8] sensible of that [9] evil in sin, [10] that misery in themselves, that [11] vanity in the creature, and that [12] necessity, [13] sufficiency and [14] excellency of Jesus Christ, that they [15] abhor that evil, [16] bewail that misery, and [17] turn their hearts from that vanity, and most [19] affectionately [18] accepting of Christ for their [20] Saviour and [21] Lord, to bring them unto [22] God the chief Good, and present them [23] perfectly just before him, do accordingly enter into a [24] Cordial Covenant with him, and so [25] deliver up themselves unto him, and herein [26] persevere to their lives End. ]

The 1. description explained.

I shall briefly explain to you the branches of this part of the description also.

1. They are externally called. *Rom.* 10. 14.

1. I say they are a part of [ the Externally Called, ] because the Scripture hath yet shewed us no other way to the Internal Call, but by the external. For how shall they believe on him of whom they have not heard? and how shall they hear without a Preacher? All divulging of the substance of the Gospel, whether by Solemn Sermons, by writing, printing, reading, conference, or any other means that have a rational sufficiency for information and conviction, are this preaching: though not all alike clear and excellent. The knowledg of Christ is none of * Natures principles: The

What the external call is.

* *Ego dico, Voluntate quidem non est homo justus; nec Naturâ potest; sed medicinâ potest, quod vitio non potest.* August. l. de Nat. & Grat. c. 43. *Quicquid illud est quod extrinsecus oculis & mentibus hominum objicitur, destitutum est illa vi Spiritus quæ sola potest homines abducere à peccato, & ad vitæ spem efficaciter revocare.* Amyrald. Defens. Calvin. p. 154. Whether the Spirit without means do call. In what sense the Spirit inlightneth. *Quomodo causa illa supernaturalis intellectûi liberet à nativis quibus occupatur tenebris, mens humana non comprehendit. Effectûs summo Dei beneficio perfentiscimus: rationem operationis non tenemus.* Amyral. Defen. Doct. Calvin. p. 200.

Some confidently do with *Grotius* appeal to Antiquity in the points of universal sufficient Grace, and Free will: Concerning which, see *Chamier*, *Bogermans* Annotations on *Grotii Piet. & Vshers* Eccles. Britan. Primord. What the ancient Church thought and did against *Pelagius*. So *Johan. Latius* de Pelag. Comment. *Nicol. Bodicher.* in *Socin. Remonstr. Videlius*, &c. Yet the truth is, most, if not all the Fathers of the first 200. or 300. years do speak in a language seeming to lean strongly that way: and therefore *Calvin*, and *Scultetus*, in *Medul. Patr.* charge them with no less then *Pelagius* his Errour: Yet perhaps their laying the blame of evil actions on mans will, and perswading mens Wills, may occasion men to charge them too far; as if therefore they supposed natural sufficiency; or they speak of Freewill as opposed to fate, Nature, and coaction, as you may finde very many of them favourably interpreted by *Chamier Panstr. To. 3. de lib. Arbit.* lib. 3. c. 16 book

But the plain truth is, till *Pelagius* days, all spoke like *Pelagians*.



book of the Creatures is no means alone, much less a sufficient means to teach the knowledge of Christ. It may discover mercy, but gives not the least hint of the way of that mercy: It speaks nothing of God incarnate; of two natures in one person; of *Jesus* the Son of *Mary*; of Christs Suretiship, and suffering for us, rising, ascending, mediating, returning; of two Covenants and their several conditions, and the reward of keeping them, and penalty of breaking them, &c. Its utterly silent in these things. And to affirm that the Spirit calls or teacheth men where the Word is not, and where the Creature or nature speaks not, is, I think, a groundless fiction. There is the light of the eye, and the light of the Sun, or some other substitute external light necessary to our seeing any object. The Scripture and certain revelations from Heaven (when and where such are) is the Sun, or external light; the understanding is our eye, or internal light: This eye is become blind, and this internal light in the best is imperfect; but the external light of Scripture is now perfected: Therefore the work of the Spirit now, is, not to perfect Scripture, or to add any thing to its discovery, or to be instead of a Scripture where it is wanting, much less where the Scripture is: But to remove the darkness from our understanding, that we may see clearly what the Scripture speaks clearly: Before the Scripture was perfected, the Spirit did enlighten the Prophets and Penmen of Scripture both ways: But now I know no teaching of the Spirit, save only by its illuminating or sanctifying work; teaching men no new lesson, nor the old without book; but to read with understanding, what Scripture, Nature, Creatures and Providences teach. * The asserting of any more is proper to the Enthusiasts; if the Spirits teaching did without Scripture or tradition reveal Christ, surely some of those millions of poor blind *Pagans* would have before this believed, and the Christian faith have been propagated among them: Or if the Spirit did teach them any step toward Christ, upon the receiving whereof he were ingaged to teach them more, and so more and more, till they resist this teaching (which is the evading doctrine of some)

What is the means of this call. Whether Nature and Creatures be sufficient.

* As when Christ had opened the eys of the man born blind, he did but give him a power to see what present objects the Sun or other external

light should reveal; but not the Actual sight of all the Objects in the World; or of any without external light; He must yet travel to *Rome*, to *India*, &c. if he will see them. So Gods Illumination by the Spirit, doth give men ability to see, but not without external Revelation by the Word; and they must travel by long painful study from truth to truth, before they know them. See *Heb.* 5. 11, 12, 13, 14. fully for this.

then

then sure some of those Kingdoms of Infidels would have hearkened to the spirits teaching, and being taught, would have taught others; especially if there be a sufficiency in that grace for the obtaining of its end. Therefore how to apprehend a verity in their doctrine of universal sufficient grace to believe, I know not: Yet will I not affirm that the faith that is absolutely necessary among poor *Indians*, is of the same extent in all its acts and dimensions, with that required among us; no more then that required of the world before Christs coming, was. || Upon what terms then God will deal with those dark parts of the world, I cannot yet reach to know. The Scripture speaks of no other way to life but Christ, and of no way to Christ but Faith: But we are not their Judges, they stand or fall to their own master: But sure that great difference betwixt them and us, must arise from Gods own pleasure: For they have not abused Christ and Gospel, which they never heard of: nor can it be, that they should be judged by that Gospel, which neither before nor since the fall was taught them: Christ himself saith plainly, that if he had not come to them, and spoke the words that no man else could speak, and done the works that no man else could do, they had not had sin: He saith not, (as some would pervert the sense) your sin had not been so great; But none at all; not speaking of their other sins, but their unbelief which he had now in hand; teaching us clearly, That where there is not competent means to convince them of the truth of the Gospel, there not believing is no sin: For it was to them never forbidden, nor the contray duty ever required. And the Apostle tels us, those that have sinned without Law, shall be judged without Law. That place therefore, *Rom.* 2.16. seemeth abused, while they would make the sense to be, that God will judg the secrets of all men according to the Gospel, as the sentencing Law, when the Apostle seems to intend but thus much; *According to my Gospel*, that is, as I have in my preaching the *Gospel* taught you; respecting the verity of what he spake. Yet I think that they will be Judged according to Gospel-indulgence, as they have been partakers of some mercies from Christ in this life: and not directly on the rigorous terms of the Covenant of works only. For then they should not be condemned for abuse or neglect of the Mediators mercy at all.

Object. from Rom. 2, 16. Answered.

John 15. 22. 24. expounded.

|| *Lutherus de Ciceron, si sermonibus convivalibus creditur, 120. dicit* [*Cicero vir sapiens & sedulus multa fecit, & passus est. Spero Deum ipsi & similibus ipsi propitium futurum*] *Dicant nobis; Lutherus an Zuinglius hoc sperans peccavit gravius? Immo viderint, ne dum Culicem colant, Elephantem devorent.* Paræus Irenic. 28. *p.* (*mihi*) 245, 246.

2. That



2. That these people of God are but [a *Part*] of those that are thus externally called, is too evident in Scripture and experience. Many are called, but few chosen: But the internally effectually called are all chosen: For whom he called, them he justified, and whom he justified, them he glorified. The bare invitation of the Gospel, and mens hearing the Word, is so far from giving title to, or being an evidence of Christianity and its priviledges, that where it prevailes not to a through Conversion, it sinks deeper, and casts under a double damnation.

2. They are but part of the externally called. Rom. 8. 30.

3. The first differencing work I affirm to be [Regeneration by the Spirit of Christ;] taking it for granted that this Regeneration is the same with effectual Vocation, with Conversion, with Sanctification, (understanding Conversion and Sanctification, of the first infusion of the principle of Spiritual life into the soul, and not for the addition of degrees, or the sanctifying of the conversation, in which last sense it is most frequently taken in Scripture.) Its a wonder to me, that such a multitude of Learned Divines should so long proceed in that palpable mistake, as to divide and mangle so groundlesly the Spirits work upon the soul; to affirm that 1. Precedes the work of vocation. 2. This vocation infuseth faith (only, say some; but faith and repentance, say others) 3. Then must this faith by us be acted. 4. By which act we apprehend Christs person, and by that apprehension we are united to him. 5 From which union proceed the benefits 1. Of Justification. 2. Of Sanctification. 6. This Sanctification infuseth all other gracious Habits, and hath two degrees, 1. Regeneration. 2. *Renascentiam*, or the new birth. What a multifarious division is here of that one single intire work, which is called in Scripture the giving of the Spirit, of holiness, of the seed of God in us? Which seed or life doth no more enter by piecemeal into the soul then the soul into the body; & though to salve the Absurdity, they tell us the difference is in nature, and not in time, yet that is impossible; For there is mans act of believing intervenes, who must have time for all his actions; besides the division in order of nature is groundlesly asserted: It much perplexeth them to resolve that doubt, whether in Sanctification, Faith and Repentance be infused over again, which were before infused in vocation? or whether all other graces are infused without them? * Dr. *Ames* reading, to prove the vital seed or habit to go before the Act of Faith. See *Pemble* vind. Grat. page 10, 11, 12, 13, 14, &c.

3. They are Regenerate by the Spirit of Christ.

This Regeneration, effectual Vocation, the first Conversion, and first Sanctification are all one thing, proved. See Bishop *Downhams* Appendix to the Covenant of Grace, in confutation of Mr. *Pemble*, where this division is asserted.

* See *Amef. med. c.* 26. §. 8. Doctor *Ames.* against *Grevincho.* hath fully confuted himself, pag. 260, 261, &c. The whole 10. Chapter is exceeding well worth the

seems

seems to resolve it in the Affirmative, that they are infused again, but with this difference. 1. That faith in our vocation is not properly considered as a quality, but in relation to Christ. 2. Nor is Repentance there looked at as a change of the disposition, but as a change of the purpose and intent of the mind; but in sanctification a reall change of qualities and dispositions is looked at. *Answer.* Strange doctrine for an *Anti-Arminian*! However you consider it, sure the habit or disposition is infused, before those Acts are excited; *Acts* 26. 18. Or else what need we assert any habits at all? If the Spirit excites those holy Acts of Faith and Repentance in an unholy soul, without any change of its disposition at the first, why not ever after as well as then? and so the soul be disposed one way, and act another; and so the Libertines doctrine be true, That it is not we that believe and repent, but the Spirit. Or if these two solitary habits be infused in vocation, why not the rest? And why again in * sanctification? Doubtless that internal effectual [*Call*] of the Spirit, metaphorically so called, is properly a real operation; and that work hath the Understanding and Will for its object; both being the subject of Faith in which the habit is planted, and Faith now generally acknowledged to be an act of both; And surely an unholy Understanding and Vvill cannot believe, nor is Faith an act of a dead, but of a living soul; Especially considering that a true spiritual knowledge it requisite, either as a precedent act, or essential part of true Faith.

All which doth also warrant my putting off this renewing work of the Spirit in the first place; and placing Sanctification (in the sense before explained) before Justification. The Apostle placeth clearly Vocation before Justification. *Rom.* 8. 30. VVhich Vocation I have shewed, is the same thing in a metaphorical term, with this first Sanctification or Regeneration; Though I know the

* The first Sanctification is before Justification, and therefore mentioned first in the Description. Seee Mr. *Rich. Hooker* in his Discourse of Justification asserting this same order. And *Pet. Martyr* on Rom. c. 3. p. 157. sheweth fully how the Spirit goeth before faith, and yet in the Increase followeth after it.

*Fides est pars sanctitatis nostræ; ergo fides fluit ex electione. Neq; necesse est ut fides & sanctitas sit idem; sufficit si modo fides sit pars sanctitatis nostræ: & quis dubitat sanctificari nos fide per-inde atq; ulla alia qualitate Sancta? ut* Jud. 3. Acts 15. 9. *Itaq; non tantum conjuncta est fides cum Sanctitate in uno & eodem Subjecto; Sed fides est formaliter sanctitas nostra; non quidem integralis, sed partialis; quemadmodum etiam Spes & charitas.* Dr. Twiss. cont. Corvin. page 222. *Cum Dominus per* Ezek. *dicit.* [*Cor lapideum auferam, & dabo, &c.*] *utiq; per gratiæ suæ illuminationem mutat hominis voluntatem. Hæc est mutatio, non humani arbitrii, sed dextra excelsi; per quam filii hominum graves corde, qui diligunt vanitatem, & quærunt mendacium, ad diligendam & quærendam veritatem, non ipsi bonam voluntatem asserunt, sed à Domino donum bonæ voluntatis recipiunt.* Fulgent. de Verit. prædest. cap. 16.

stream



stream of Intepreters do in explaining that Text, make Sanctification to be included in Glorification; when yet they can shew no real difference between it, and effectual Vocation beforenamed. Certainly if Sanctification precede Faith, and Faith precede Justification, then Sanctification must needs precede Justification; But if we may call that work of the Spirit which infuseth the principle of life, or holiness into the soul, [*Sanctification*;] then Sanctification must need go before Faith. For Faith in the habit is part of that principle, and Faith in the act is a fruit of it; Gods order is clearly set down in † *Acts* 26. 18. He first opens mens eyes, and turns them from darkness to light, and from the power of Satan unto God, (and if they be yet unholy, I know not what holiness is) that they may receive remission of sins (there's their Justification) and inheritance among the sanctified (that which was before called opening their eyes, and turning them, is here called Sanctifying) by faith that is in me: (the words [*by Faith*] is related to the receiving of remission of sins and the Inheritance, but not to the word [*Sanctified*]) So also *2 *Thes.* 2. 13. God hath before chosen you to salvation through sanctification of the Spirit unto obedience (obeying the Gospel is faith) and sprinkling the blood of Jesus Christ, (there's Justification) so that you see, to make Faith precede Sanctification, and to bring in the habits of all other graces, and for Justification to go between Faith and them, is quite against the Scripture order. Indeed if *Grevinchovius* say true, that there's no habits infused, and the Spirit work onely (as the *Arminians* affirm) by an internal and external Swasion, and no real physical alteration, or infusing of new powers and habits, then all this must be otherwise ordered ||.

*Sicut in nativitate carnali omnem nascentis hominis voluntatē præcedit operis divini formatio; Sic in spirituali nativitate qua veterem hominem deponere incipimus, ut novum, qui in Justitia & sanctitate veritatis creatus est, induamus; nemo potest habere bonam voluntatem motu proprio, nisi mens ipsa, i.e. interior homo vester renovetur ac reformetur ex Deo,* Fulgent. de Incarn. & Grat. cap. 19. *Grotius* and some others talk as if we must Believe first, and then the Holy Ghost is given us after (as the extraordinary Miraculous gift of the Holy Ghost was) but hear what *Fulgentius* saith (*ubi sup. cap* 23.) 1 *Cor.* 12. 8. 9. [*alteri fides in eodem spiritu.*] *Non ergo spiritum sanctum quia credimus, sed ut credevemus accepimus.* † Act. 26. 11. explained. * 2 Thes. 2. 13. opened. || Which controversie I pretend not here to determine, acknowledging its difficulty requires a better judgement for its explication then mine; yet I hitherto judge it an error.

In ascribing this Regeneration to [the Spirit] I do not intend to exclude the word; yet I cannot allow it to be properly the Instrumental cause of any Physical operation of God on the soul; but onely of the Moral. Were it an instrument in this sense, the

In ascribing Regeneration to the spirit, I include the word.

Energy

Energy or Influx of the principal Efficient must be by it conveyed to the soul; but that is an impossibility in Nature: The voice of the Preachers, or Letters of the Book, are not subjects capable of receiving spiritual Life to convey to us; The like also may be said of Sacraments: none of the conditions of an Instrumental efficient cause are found in them; The Principal and instrumental produce one and the same effect; But the word works not in the same way of causality with the Spirit; yet doth it not follow, that it is therefore useless, or doth nothing to the work; for both kinds of causality are necessary: The spirit works as the principal and only Efficient, and hath no intervening instrument that can reach the soul; but doth all his work immediately, seeing it self alone can touch its object, and so work by proper efficiency; But the Word and Sacraments work morally, only by propounding the object in its qualifications, as a man draws a horse by shewing him his Provender; and though there be some difficulty in resolving, whether the propounding the object to the understanding by instruction, and to the will and affections by perswasion, do work under the Efficient, or under the Final cause: yet according to the common Judgement, we here take the last for granted. The Word then doth sanctifie by exciting of former principles to action; which is a preparation to the receiving of the principle of Life; and also by present exciting of the newly infused gracious principle, and so producing our Actual converting and believing: But how it can otherwise concur to the infusing of that principle, I yet understand not. Indeed, if no such principle be infused, then the Word doth all, and the Spirit only * enable the speaker; or if any more, its hard to discover what it is. For whether there be any internal swasion of the Spirit immediatly, distinct from the external swasion of the Word, and also from the Spirits efficacious changing Physical operation, is a very great question, and worth the considering; But I have run on too far in this already.

But not as the proper instrumental cause of Regeneration (Physical)

Different way of working of the Spirit and Word.

(If any had rather say, that the Word is *Causa efficiens minus principalis procatarctica*, I contend not.) See D. *Twisse Vind. Grat. p.* 231. *l.* 1. *part.* 2. *& l.* 2. *part.* 1. *page* 160. Whether Word and Sacraments work in *genere causæ efficientis, vel finalis?* The Word, how it sanctifieth. *Vide* Parkeri *Theses de Traductione peccat. de hoc dubio.*

* And that only by a way of swasion, which is properly by the Word, or by the first work of Nature, giving him reason.

*READER,*

*READER,*

UNderstand, that since I wrote this, I begin to doubt of the soundness of what is expressed in the four next foregoing pages; Which I am not ashamed to acknowledge; but ashamed that I published it so rashly. It is about eighteen or twenty years since Mr. *Pembles Vind. Grat.* perswaded me that Vocation, Conversion, Sanctification, Regeneration, and giving the Spirit, were all one thing: that all habits of Grace are given at once in one seed or habit, called Holyness: that the Habit goeth before the Act: That Sanctification (being the Infusion of this Habit, whereof faith is one Act) must needs go before Faith, and consequently before Justification. Also Dr. *Twisse* had perswaded me that the work of the Spirit was by efficient Physical infusion, and the work of the Word by Final or Morall causation; and therefore they workt not in one way of causation; Whence I gathered, that the word was not properly the Spirits Instrument in converting or sanctifying; but a concause in exciting those Habits into Act which by the spirit alone were infused. In these opinions I have continued very confident till lately. I wrote a defence of *Pemble* against Bishop *Downam*, for my own use: I confuted all Mr. *Thomas Hookers* Arguments in his Souls Vocation, which were against this. I wondred that not only men of such Learning as *Downam*, *Amesius*, &c. and men of such great experience about the Conversion of Souls, as *Hooker*, Mr. *Rogers* of *Dedham*, and others, but also in a manner all the Reformed Churches and writers went the contrary way, making the Spirit to work by the word as its Instrument in producing faith, and other Graces: and

making Repentance and Faith(wrought in Vocation)to go before other Graces given in Sanctification,&c. But now at last the same Reasons, which then I made light of, have partly changed my Judgement; especially the expres witnes of Scripture, so oft asserting not only the Spirit of Miracles (oft) but alwayes the Spirit of Adoption, and Sanctification, to follow Believing: Not but that faith is the work of the Spirit; but [the giving of faith] is not used in Scripture-Language to be called, [The giving of the Holy Ghost:] but when God is said [to give the Holy Ghost] it is meant of some more eminent Gift following faith:and faith is a condition of that Gift: Or (as Mr. *Tho. Hooker* saith) when the Spirit causeth us to believe, he doth but make his way into the Soul, and open the door,and is comming in: but the giving of the Spirit as an inhabitant next followeth. It is not my purpose to trouble you with my Reasons fully; or with a punctual explication of my present judgement herein:but only to give you these three Conclusions. 1. The common Doctrine of the Reformed Churches,seems now somewhat more probable to me, then that which formerly I received from Mr. *Pemble*. 2. I am very confident that the way of the Spirits working on our Souls (as to the manner which we agitate in many of these Controversies) is a Mysterie unsearchable, quite beyond the reach of any mans capacity on earth. The winde bloweth where it listeth, and we hear the sound thereof, but know not whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. 3. Though we cannot so clearly as we desire, apprehend what it is that is called [The Holy Ghost] which is said to be given [after we believe] and [because we are sons] (whether it be the Habits of all Grace, which before were

were not come to a Radicated Habit:or what else it is) yet is it safest to use the Scripture phrase here; and rather to say [Christ giveth us his Spirit] then [Christ infuseth Habits] The one is Gods Language, the other the Schoolmens.

I thought meet not to leave out these two leaves, they being already published, Lest you should not know my reason: but rather to annex this Postscript, to let you know that I would not have you take these two leaves as my Judgement: and herein to let you see how unsafe it is for Ministers to be too bold and confident in such unsearchable difficulties, and how unsafe for private Christians to build too much on mens Judgement in such points, which further knowledge may cause them to retract.

---

This Spiritual Regeneration then, is the first and great qualification of these *People of God*, which (though Habits are more for their Acts then themselves, and are only perceived in their Acts, yet) by its causes and effects we should chiefly enquire after. *To be the people of God without Regeneration, is as impossible as to be the natural children of men without Generation: seeing we are born Gods enemies, we must be new born his sons,or else remain enemies still. O that the unregenerate world did know or believe this! in whose ears the new birth sounds as a Paradox, and the great change which God works upon the soul, is a strange thing; who because they never felt any such supernatural work

Necessity of this Regeneration

*De necessitate regenerationis, & Christi adventu ad eam procurandam, lege* Athanas. de Incarnat. Verbi.

* *Sananda est itaq; Iuliane, humana, Deo operis imperf.*

*miserante, natura; non te inaniter declamante tanquam sana laudanda.* Augustin. lib.2. N. 8.

upon themselves, do therefore believe that there is no such thing: but that it is the conceit and fantasie of idle brains: Who make the terms of Regeneration, Sanctification, Holiness, and Conversion, a matter of common reproach and scorn, though they are the words of the Spirit of God himself: and Christ hath spoke it with his mouth, *That except a man be born again, he cannot enter into the Kingdom of God.* Alas, how * prepostorous and vain is it, to perswade these poor people, to change some actions, while their hearts are unchanged, and to amend their ways while their natures are the same? The greatest Reformation of life that can be attained to, without this new Life wrought in the Soul, may procure their further Delusion, but never their Salvation.

John 3 3.

That general conceit, that they were regenerated in their || Baptism, is it which furthers the deceit of many: When there is an utter impossibility that Baptism should either principally or instrumentally work any Grace on the Soul of an Infant, without a miracle; for if it do, it is either by a Physical and proper efficiency, or else morally: Not Physically (which is more perhaps then the Papists say) Because then, first, the water must be capable of receiving the Grace; secondly, And of approaching the soul in the application and conveyance; both which are impossibilities in Nature: Nor can it work morally where there is not the use of Reason to understand and consider of its signification. The common shift is apparently vain to say, That it works neither Physically, nor Morally, but Hyperphysically; for though it may proceed from a supernatural cause, and the work be such as nature cannot produce, yet the kinde of operation is still either by a proper and real efficiency (which is the meaning of the phrase of *physical operation*) or else improper and moral; So that their Hyperphysical working, is no third member, nor overthrows that long received distinction; if it were, yet is not the water the capable instrument of this Hyperphysical operation. God is a free

* I mean that this is not a sufficient way to their salvation, but yet it may conduce to the good of others, to restrain their vicious actions, and some what more.

|| Mens conceit that they are all Regenerate by their Baptism, confuted. Baptism can be no means of an Infants Regeneration.

*Nam signa corporea in animas incorporeas agere, & signum imprimere, ex vulgatissima regula Physicâ non possunt.* Lamb. Danæus cont. Bellar. ad **Tom.** 2. Cont. 4. page 238. *Mea sententia hæc est ut Christianus judicetur legitimus, quisquis fuerit in Ecclesia lege & jure fidei divinam gratiam consecutus.* Cyprian. Epist. 76. *ad Magnum. Aliter peccus credentes abluitur, aliter mens hominis per fidei merita mundatur, ut* Cyprian. **Epist.** 76. *ad Magnum.* Regeneration not the end why Christ would have men baptized.



free agent, and by meer concommitancy, may make Baptism the season of Regenerating whom he please; but that he never intended that Regeneration should be the end of Baptism, I think may be easily proved; and those * two Treatises of Baptismal Regeneration, as easily answered. For men of age, the matter is out of question, seeing Faith and Repentance is everywhere required of them, to make them capable of Baptism; and to make it the end of the Ordinance to effect that in Infants, which is a prerequisite condition in all others, is somewhat a strange fiction, and hath nothing that I know considerable to underprop it. Yet will it not follow, that because Baptism cannot be an instrument of Regenerating Infants, that therefore they have no right to it: no more then because Circumcision could not confer Grace, therefore they should omit it. They are as capable of the ends of Baptism, as they were then of the ends of Circumcision. * Christ himself was not capable of all the ends of Baptism: and yet being capable of some, for those was he baptized: So many Infants be as capable of some, though not of all: Of which see more in my Treatise of Infant-baptism.

This Regeneration I call [Through] to distinguish it from those sleight tinctures, and superficial changes which other men may partake of; and yet [Imperfect] to distinguish our present, from our future condition in Glory; and that the Christian may know, that it is sincerity, not perfection, which he must enquire after in his soul.

* Dr. *Burges*, and Mr. *Tho. Bedford*, of Baptismal Regeneration; who hathagain lately put forth a Tractate on that Subject, which I have bestowed some Animadversions on in an Appendix to my Treatise of Baptism. Yet I doubt not but Baptism is an Instrument of Relative Regeneration and Sanctification, as *Davenant* and *Amyraldus* teach.

And that God usually blesseth Godly education to be the means of Real Sanctification, before the publike preaching of the word, to many, if not most of the children of those Believers who make Conscience of that great duty. * The Institution being supposed. *Vid. Grotii votum ad Artic.* 9. And I verily think that as the Papists make too wide a difference between *Johns* Baptism and Christs, so some Divines do make too little difference. Certain I am that the Fathers made a greater difference.

## SECT. III.

§. 3. 1. The Soul is convinced: *i. e.* 1. Knoweth. 2. Assenteth to the Truth of Scripture threats.

THus far the Soul is passive. Let us next see by what acts this new Life doth discover it self, and this Divine Spark doth break forth; and how the soul touched with this Loadstone of the Spirit doth presently move toward God. The first work I call Conviction, which comprehends knowledge, and assent. It comprehends the knowledge of what the Scripture speaks against sin, and sinners; and that this Scripture which so speaks, is the Word of God himself. Whosoever knows not both these, is not yet thus convinced, (though it is a very great Question, Whether this last be an act of Knowledge, or of Faith? I think of both.) It comprehends a sincere Assent to the verity of the Scripture; as also some knowledge of our selves, and our own guilt, and an acknowledgement of the verity of those Consequences, which from the premises of sin in us, and threats in Scripture, do conclude us miserable. It hath been a great Question, and disputed in whole volumns, which Grace is the first in the Soul; where Faith and Repentance are usually the onely competitors. I have shewed you before, that in regard of the principle, the power or habit (which soever it be that is infused) they are all at once, being indeed all one; and onely called several Graces from the diversity of their subject, as residing in the several faculties of the soul: the life and rectitude of which several faculties and affections, are in the same sense several Graces; as the *Germane, French, Brittish* Seas are several Seas. || And for the Acts, it is most apparent, that neither Repentance, nor Faith (in the ordinary strict sense) is first, but Knowledge. There is no act of the Rational Soul about any object preceding Knowledge. Their evasion is too grosse, who tell us, That knowledge is no Grace, or but a common act: When a dead Soul is by the Spirit enlivned, its first act is to know; & why should it not exert a sincere act of Knowing, as well as Believing, and the sincerity of Knowledge be requisite as well as of Faith; especially when Faith in the Gospel-sense, is sometime taken largely, containing many acts, whereof Knowledge is one? in which large sense,

And knows its own sin, and guilt, and misery.

Therefore not any other, but this Knowledge is the first Grace, in regard of the order of their actings; though in the vital Seed they are together.

|| *Ista gratia quam Deus vasis misericordiæ gratis donat, ab illuminatione cordis incipit; & hominis voluntatem non bonam invenit ipsa, sed facit; atq; ut eligatur, ipsa prius eligit: neq; suscipitur, aut diligitur, nisi hoc ipsa in corde hominis operetur. Ergo & susceptio & desiderium gratiæ, opus est ipsius gratiæ.* Fulgent. de Verit. prædest. cap. 15.

indeed



indeed Faith is the first Grace. This Conviction implyeth also the subduing and silencing in some measure of all their carnal Reasonings, which were wont to prevail against the Truth, and a discovery of the fallacies of all their former Argumentations.

2. The Soul is sensible of what it is convinced.

2. As there must be Conviction, so also Sensibility: God works on the heart, as well as the Head; both were corrupted, and out of order. The principle of new Life doth quicken both. All true Spiritual Knowledge doth pass into Affections. That Religion which is meerly traditional, doth indeed swim loose in the Brain; and the Devotion which is kindled but by Men and Means, is hot in the mouth, and cold in the stomack. The Work that had no higher rise then Education, Example, Custom, Reading, or Hearing, doth never kindly pass down to the Affections. The Understanding which did receive but meer notions, cannot deliver them to the Affections as Realities. The bare help of Doctrine upon an unrenewed Soul, produceth in the Understanding, but a superficial apprehension, and half Assent, and therefore can produce in the Heart but small sensibility. As Hypocrites may know many things, (yea, as many as the best Christian) but nothing with the clear apprehensions of an experienced man; so may they with as many things, be slightly affected, but they give deep rooting to none. To read and hear of the worth of Meat and Drink, may raise some esteem of them; but not such as the hungry and thirsty feel, (for by feeling they know the worth thereof.) To view in the Map of the Gospel, the precious things of Christ, and his Kingdom, may slightly affect; But to thirst for, and drink of the living waters; and to travel, to live in, to be heir of that Kingdom, must needs work another kinde of Sensibility. It is Christs own differencing Mark (and I had rather have one from him, then from any) that the good ground gives the good Seed deep rooting; but some others entertain it but into the surface of the soyl, and cannot afford it depth of Earth. The great things of Sin, of Grace, and Christ, and Eternity, which are of weight one would think to move a Rock, yet shake not the heart of the carnal Pro-

Necessity of sensibility.

*Deus autem ne fideles obliviscantur illius mortis in qua hæserunt, facit perpetuo ut odor ipsius tam fœtidus, & tam insuavis, feriat ipsorum nares. Nam manent reliquiæ illius mortis perpetuo dum hic vivimus; ut ex his æstiment quanta in morte jacuerint antequam cœperunt vivificari cum Christo, & recentem ipsius retineant memoriam.* Rollocus in Coloss. 2. 13. page *(mihi)* 141. *Neq; profecto qui extra Christum est, vere sentit, se mortuum esse, priusquam incipiat esse in Christo, & degustare illam quæ ex ipso solo fluit, vitam, tam suavem & jucundam, quam postquam semel degustarunt homines, non tantum sentire incipiunt mortem illam in qua jacuerunt, sed etiam ab ea totis animis abhorrent; neq; ulla conditione vitam illam quam sentire incipiunt cum ea commutarent.* Rollocus ibid. page 142.

fessor nor pierce his soul unto the quick. Though he should have them all ready in his Brain, and be a constant Preacher of them to others, yet do they little affect himself: When he is pressing them upon the hearts of others most earnestly, and crying out on the senslesness of his dull hearers, you would little think how insensible is his own soul, and the great difference between his tongue and his heart: His study and invention procureth him zealous and moving expressions; but they cannot procure him answerable affections. It is true, some soft and passionate Natures may have tears at command, when one that is truly gracious hath none: yet is this Christian with dry eyes, more solidly apprehensive and deeply affected, then the other is in the midst of his tears: and the weeping Hypocrite will be drawn to his sin again with a trifle, which the groaning Christian would not be hired to commit with Crowns and Kingdoms.

What the Soul is convinced and sensible of.

The things that the Soul is thus convinced and sensible of, are especially these in the Description mentioned.

1. Of the evil of sin.

1. The evil of sin. The sinner is made to know and feel, that the sin which was his delight, his sport, the support of his credit, and estate, is indeed a more loathsome thing then Toads or Serpents: and a greater evil then Plague or famine, or any other calamity: it being a breach of the righteous Law of the most high God, dishonourable to him, and destructive to the sinner. Now the sinner reads and hears no more the reproofs of sin as words of course, as if the minister wanted something to say, to fill up his Sermon; but when you mention his sin, you stir in his wounds; he feels you speak at his very heart, and yet is contented you should shew him the worst, and set it home, though he bear the smart. He was wont to marvel what made men keep such a stir against sin; what harm it was for a man to take a little forbidden pleasure: he saw no such hainousness in it, that Christ must needs die for it, and most of the world be eternally tormented in Hell: He thought this was somewhat hard measure, and greater punishment then could possibly be deserved by a little fleshly vanity, or worldly delight, neglect of Christ, his Word, or Worship, yea, by a wanton thought, a vain word, a dull duty, or cold affection. But now the case is altered; God hath opened his

*Nulla offensa Dei est venialis de se, nisi tantum modo per respectum ad divinam misericordiam, quae non vult de facto quamlibet offensam imputare ad mortem, cum illud posset justissime. Et ita concluditur quod peccatum mortale & veniale in esse tali non distinguuntur intrinsecè & essentialiter, sed solum per respectum ad divinam gratiam, &c.* Gerson. de vita Spirit. Corol. 1. So Papists then confess the damning merit of every sin.

eyes



eyes to see that unexpressible vileness in sin, which satisfies him of the reason of all this.

2. Of its own misery, by reason of sin.

2. The Soul in this great work is convinced and sensible, as of the evil of sin, so of its own misery by reason of sin. They who before read the threats of Gods law, as men do the old stories of forraign wars, or as they behold the wounds and the blood in a picture or piece of *Arras*, which never makes them smart or fear; Why now they find its their own story, and they perceive they read their own doom, as if they found their names written in the curse, or heard the Law say as *Nathan*, Thou art the man. The wrath of God seemed to him before but as a storm to a man in the dry house; or as the pains of the sick to the healthful standerby; or as the Torments of Hell to a childe, that sees the story of *Dives* and *Lazarus* upon the wall; But now he finds the disease is his own, and feels the pain in his own bowels, and the smart of the wounds in his own soul. In a word, he finds himself a condemned man, and that he is dead and damned in point of Law, and that nothing was wanting but meer execution to make him most absolutely and irrecoverably miserable. Whether †you wil call this a work of the Law or Gospel (as in several senses it is of both, the Law expressing, and the Gospel intimating and implying our former condemnation) sure I am || it is a work of the Spirit, wrought in some measure in all the regenerate: And though some do judge it an unnecessary bondage, yet it is beyond my conceiving how he should come to Christ for pardon, that first found not himself guilty and condemned: or for life, that never found himself dead. *The whole need not a physitian, but they that are sick.* Yet I deny not, *but the discovery of the*Remedy as soon as the misery, must needs prevent a great part of the trouble, and make the distinct effects on the soul, to be with much more difficulty discerned*; Nay, the actings of the soul are so quick, and oft so confused, that the distinct order of these workings may not be apprehended or remembred at all; And perhaps the joyful apprehensions of mercy may make the sense of misery the sooner forgotten.

*Quisquis desolationem non novit, nec consolationem agnoscere potest. Et quisquis consolationem ignorat esse necessarium, supersit ut non habeat gratiam Dei. Inde est quod homines seculi negotiis & flagitiis implicati, dum miseriam non sentiunt, non attendunt misericordiam.* Bern. Serm. XXXI. de tempt. Humiliation, though it do not properly cleanse your hands, yet it plucks off the gloves, and makes them bare for washing, Mr. *Vines Serm. on Iam.* 4.8. *page* 12.

† Whether this be the work of the Law or Gospel. || Necessity of this sense of sin and misery. * Why some gracious souls can scarce perceive, and others scarce remember this work of Humiliation.

3. So

3. Of the Creatures vanity and insufficiency.

* 3. So doth the spirit also convince the soul of the creatures vanity and insufficiency. Every man naturally is a flat Idolater; our hearts turned from God in our first fall; and ever since the Creature hath been our God: This is the grand sin of Nature: when we set up to our selves a wrong end, we must needs err in all the means. The Creature is to † every unregenerate man his God and Christ. He ascribeth to it the Divine prerogatives, and alloweth it the highest room in his soul; Or if ever he come to be convinced of misery, he flyeth to it as his Saviour and supply. Indeed God and his Christ hath usually the name: and shall be still called both Lord and Saviour: But the real expectation is from the Creature, and the work of God is laid upon it, (how well it will perform that work, the sinner must know hereafter.) *It is his Pleasure, his Profit, and his Honour, that is the natural mans Trinity; and his Carnal self, that is these in unity:* Indeed it is that || flesh that is the Principal Idol; the other three are deified in their relation to our selves. It was our first sin, to aspire to be as Gods; and its the greatest sin that runs in our blood, and is propagated in our nature from Generation to Generation. * When || God should guide us, we guide our selves; when he should be our Soveraign, we rule our selves. The Laws which he gives us, we would correct and finde fault with; and if we had the making of them, we would have made them otherwise: When he should take care of us, (and must, or we perish) we will care for our selves; when we should depend on him in daily receivings,

* *Fecit Deus hominem ad se; fecit illum sui capacem & regno suo æterno destinavit; cumq; ipse sit immortalis, infinitus, æternus quies, &c. efficit nos etiam capaces & appetentes immortalitatis, infinitatis, quietis, &c. Sed in se ac non in nobis; ut se nobis finem dedit, non nos ipsos; Sed homo excidit, &c. non tamen ab illa capacitate & desiderio; hæc enim est ejus natura & essentia. Sed (res stupenda) illa omnia indefinenter appetit, quærit væ; Sed in seipso, non in Deo; adversus quem non minus perfidus quam miser, & ideo miser quia perfidus rebellavit. Et hæc est Origo vitiorum, &c. Quia conditus est capax & appetens felicitudinis, sed in Deo; Etsi à Deo separatus, pergit appetere felicitudinem; sed in se; Et hæc est superbia; Quia honoris est cupidus, sed in Deo pergit honorem sectari, sed sibi & in se; & hæc est Ambitio, &c.* Lege ulter. Gibieuf. de Lib. li. 1. cap. 21. §. 6. page 136.

† Every natural man is an Idolater, and doth not indeed take the Lord for his God. || Pilde is the great sin against the first and great Commandment. * Man naturally is his own Idol. || *Etsi qui primum peccat, per recessum à Deo peccat, quia tamen peccando sibi ipsi se affixit, quando deinceps peccat, non jam per nudum recessum à Deo peccat, sed per adhæsionem ad seipsum; quæ est illi quasi secunda quædam sed adulterina inclinatio, substituta in loco germanæ illius & sinceræ quam Creator omnipotens inseruerat, eamq; paulatim debilitans & obscurans. Dixi non per nudum recessum à Deo, quia illa ipsa adhæsio inordinata ad se ipsum, constat recessu à Deo, tanquam esse formali & maligno spiritu depravationis & inordinationis suæ.* Gibieuf. lib. 2. de Libert. cap 19. §. 22. page 422. *Hic est status hominis lapsi; quem Amorem proprium communiter nuncupamus; de quo affirmare licet aliud nihil esse nisi illum amorem quem initio creaturæ Deus nobis inseruit; Sed à Deo avulsum, & ad nos ipsos derivatum & detortum.* Gibieuf. lib. 1. cap. 21 §. 7. page 136.

we



we had rather keep our stock our selves, and have our portion in our own hands; when we should stand to his disposal, we would be at our own; and when we should submit to his providence, we usually quarrel at it; as if we knew better what is good, or fit for us, then he; or how to dispose of all things more wisely: If we had the disposal of the events of Wars, and the ordering of the affairs of Churches and States, or the choice of our own outward condition, it would be far otherwise then now it is; and we think we could make a better disposal, order and choice then God hath made. This is the Language of a carnal heart, though it do not always speak it out. When we should study God, we study our selves; when we should mind God, we minde our selves; when we should love God, we love our carnal selves; when we should trust God, we trust our selves; when we should honor God, we honor our selves; and when we should ascribe to God, and admire him, we ascribe to, and admire our selves: And instead of God, we would have all mens eyes and dependance on us, and all mens thanks returned to us, and would gladly be the onely men on Earth extolled, and admired by all. And thus we are naturally our own Idols: But down falls this Dagon, when God doth once renew the soul: It is the great business of that great work, to bring the heart back to God himself. He convinceth the sinner, 1. That the creature or himself, can neither be his God, to make him happy. 2. Nor yet his Christ, to recover him from his misery, and restore him to God, who is his happiness. This God doth not onely by Preaching, but by Providence also; Because words seem but winde, and will hardly take off the raging senses; therefore doth God make his Rod to speak and continue speaking, till the sinner hear and hath learned by it this great lesson. This is the reason, why affliction doth so ordinarily concur in the work of Conversion; These real Arguments which speak to the quick, will force a hearing, when the most convincing and powerful words are slighted. When a sinner made his credit his God, and God shall cast him into lowest disgrace, or bring him that idolized his riches, into a condition wherein they cannot help him; or cause them to take wing and flie away, or the rust to corrupt, and the thief to steal his adored God in a night, or an hour, what a help is here to this work of Conviction? When a man that made his pleasure his god, whether ease,

Regeneration works back the heart to God again.
It convinceth, first, That the Creature cannot be our God; secondly, Nor our Jesus. Providences, and especially Afflictions, do usually much further this Conviction.

ease, * or sports, or mirth, or company, or gluttony, or drunkenness, or cloathing, or buildings or whatsoever a ranging eye, a curious ear, a raging appetite, or a lustful heart could desire; and God shall take these from him, or give him their sting and curse with them, and turn them all into Gall and Wormwood; what a help is here to this Conviction? When God shall cast a man into languishing sickness, and inflict wounds and anguish on his heart, and stir up against him his own Conscience, and then, as it were, take the sinner by the hand, and lead him to credit, to riches, to pleasure, to company, to sports, or whatsoever was dearest to him, and say, Now try if these can help you; can these heal thy wounded conscience? can they now support thy tottering cottage? can they keep thy departing soul in thy body? or save thee from mine everlasting wrath? will they prove to thee eternall pleasures? or redeem thy Soul from the eternal flames? cry aloud to them, and see now whether these will be instead of God and his Christ unto thee. O how this works now with the sinner! When sense it self acknowledgeth the truth, and even the flesh is convinced of the Creatures vanity, and our very deceiver is undeceived. Now he despiseth his former Idols, and calleth them all but silly Comforters, Wooden, Earthen, Dirty gods, of a few days old, and quickly perishing: He speaketh as contemptuously of them as *Baruck* of the *Pagan* Idols, or our Martyrs of the Papists God of Bread, which was yesterdy in the Oven, and is to morrow on the Dunghil: He chideth himself for his former folly, and pitieth those that have no higher happiness. O poor *Crœsus, Cæsar, Alexander,* (thinks he) how small, how short was your happiness? Ah poor riches! base honors! woful pleasures! sad mirth! ignorant learning! defiled, dunghil, counterfeit righteousness! poor stuff to make a god of! simple things to save souls! Wo to them that have no better a portion, no surer saviours, nor greater comforts then these can yield, in their last and great distress and need! In their own place they are sweet and lovely; but in the place of God, how contemptible and abominable?

* *Finis operantis malum est Bonum. Bonum est Principium & finis mali, eo modo quo malum utrobique gaudere potest; estq; axioma receptissimum; Nemo intendens in malum operatur: ut proinde ille etiam qui facit malum, intendit Bonum. Observat Dionys. Aliud esse quod fit, Aliud quod appetitur. Appetitur Bonum, fit malum; dum scilicet bonum inordinate appetitur; dum appetitur Bonum inferius eo cui destinati sumus & quod appetere tenemur.* Gibieuf. l. 2. de Libe. c. 20. §. 2. p. 424. *Sed Quæstio est, Utrum prius sit in peccato vel Aversio à Deo, vel conversio ad creaturam.* Resp. *aversionem præcedere, conversionem autem indebitam sequi: nec ullum esse peccatum nisi præcesserit aversio à Deo; Conversio namq; ad creaturam, non est indebita & inordinata, nisi prout importat inhæsionem absolutam ad creaturam, & derelictionem Dei; atq; adeo nisi subest aversioni à Deo tanquam formæ.* Gibienf. lib. 2. ca. 20. §. 5 page 425. This aversion from God is from him both as the first and last, the *Principium & finis*, the first Ruler and the chief Good; as *Gibieuf. ub. sub.* §. 8.



nable? They that are accounted excellent and admirable, within the bounds of their own calling, should they step into the throne, and usurp Soveraignty, would soon in the eyes of all, be vile and insufferable.

4. Of the need of Christ, and his sufficiency, and worth. *Quæst.* Are not all the forementioned works common, till this last? *Answ.* No.

4. The fourth thing that the Soul is convinced and sensible of, is, The Absolute Necessity, The Full sufficiency, and Perfect Excellency of Jesus Christ. It is a great Question, whether all the forementioned works are not common, and onely preparations unto this? They are preparatives, and yet not common: Every lesser work is a preparative to the greater; and all the first works of Grace, to those that follow: so Faith is a preparative to our continual living in Christ, to our Justification, and Glory. There are indeed common Convictions, and so there is also a common Believing. But this as in the former terms explained, is both a sanctifying and saving work; I mean a saving act of a sanctified Soul, excited by the Spirits special Grace. That it precedes Justification, contradicts not this; for so doth Faith it self too: Nor that it precedes Faith, is any thing against it; for I have shewed before, that it is a part of Faith in the large sense; and in the strict sense taken, Faith is not the first gracious act, much less that act of fiducial recumbency, which is commonly taken for the justifying act: Though indeed it is no one single act, but many that are the condition of Justification. ||

|| I intreat those Divines that are angry with me for denying Faith to be properly an Instrument of Iustification, to regard great *Chamiers* judgement, who saith, *Fidem esse causam Iustificationis nego: tunc enim Iustificatio non esset gratuita, sed ex nobis; At est mere gratuita, neq; ullam habet causam præter Dei misericordiam. Neq; dicitur Fides Iustificare, non quia efficiat Iustificationem; Sed quia efficitur in Iustificato, & requiritur à Iustificato, adeo ut nemo qui fruatur usu rationis, Iustificatus sit nisi qui habeat hanc fidem; neq; ullus habet hanc fidem qui non sit Iustificatus.* Chamier. To 3. lib. 13. cap. 6. And if it be no Cause, it is certainly no proper Instrument. It is saith Cham. *tantum ratio, seu modus agendi, cap. 6. §. 6, 7.*

1. Of the necessity of Christ.

This conviction is not by meer Argumentation, as a man is convinced of the verity of some inconcerning consequence by dispute; but also by the sense of our desperate misery, as a man in famine of the necessity of food, or a man that had read or heard his sentence of condemnation, is convinced of the absolute necessity of pardon; or as a man that lies in prison for debt, is convinced of the necessity

neceſſity of a ſurety to diſcharge it.* Now the ſinner finds himſelf in another caſe then ever he was before aware of; he feels an inſupportable burden upon him, and ſees there is none but Chriſt can take it off; he perceives that he is under the wrath of God, and that the Law proclaims him a Rebel and Our-Law, and none but Chriſt can make his peace; he is as a man purſued by a Lyon, that muſt periſh if he find not preſent ſanctuary; he feels the curſe doth lie upon him, and upon all he hath for his ſake, and Chriſt alone can make him bleſſed; he is now brought to this *Dilemma*; either he muſt have Chriſt to juſtifie him, or be eternally condemned; * he muſt have Chriſt to ſave him, or burn in Hell for ever; he muſt have Chriſt to bring him again to God, or be ſhut out of his Preſence everlaſtingly And now no wonder, if he cry as the Martyr *Lambert, None but Chriſt, none but Chriſt.* It is not Gold but Bread, that will ſatisfie the hungry; nor any thing but pardon that will comfort the condemned. All things are now but † droſs and dung; and what we counted gain, is now but loſs in compariſon of Chriſt. For as the ſinner ſeeth his utter miſery, and the diſability of himſelf, and all things to relieve him; ſo he doth perceive that there is no ſaving mercy out of Chriſt; The truth of the threatning, and tenor of both Covenants, do put him out of all ſuch hopes. There is none found in Heaven or Earth that can open the ſealed || Book, ſave the Lamb; without his Blood there is no Remiſſion; and without Remiſſion there is no Salvation. Could the ſinner now make any ſhift without Chriſt; or could any thing elſe ſupply his wants, and ſave his ſoul; then might Chriſt be diſregarded: But now he is convinced, that there is no other * name, and the *neceſſity is abſolute.*

2. Of Chriſts ſufficiency.

2. And as the ſoul is thus convinced of the neceſſity of Chriſt, ſo alſo of his full ſufficiency. He ſees though the Creature cannot, and

* That this was not *per ſolutionem ſtrictè ſumptam, ſed per ſatisfactionem*; viz. *non per ſolutionem ejuſdem (ne in ſenſu morali vel Legali) ſed tantidem.* vide doctiſſ. Parkerum de Deſcenſu Chriſti l. 3. page 108. Et Rivetam in Diſputat. de Satisfact. Et Ball de Fœdere. Et Cameronem ſæpius, ut oper. Fol. p. 363, &c. (the three Britiſh I judge as excellent Divines as moſt ever the Church enjoyed ſince the Apoſtles: and the fourth is as famous as moſt now living.) But fully on this Queſtion (though in a contracted ſtile) is *Grotius de ſatisfactione.* * *Etſi in negotio Juſtificationis magno periculo erratur, prout ea de re controverſia proccedit inter nos & Pontificos, Utrum* viz. *Gratiâ dei Juſtificatio nobis contingat, an meritis noſtris* (Mark; the Queſtion is not of the Conditionality of Obedience to Chriſt, but of Merit;) *Attamen prout inter nos & Piſcatorem controverſia inſtituitur, Paſſivâne tantum an etiam Activâ Chriſti Obedientiâ Juſtificemur coram Deo, nullo prorſus cratur periculo. Utrobique enim Juſtificationis cauſæ Dei gratiæ & Chriſti merito aſcribuntur, non autem operibus noſtris.* Dr. Twiſs. contra Corvinum. page 5. † Phil. 3, 7, 8, 9. || Revelations 5. 3, 4, 5, 6. Heb. 9. 22, & 13, 12. * Acts 4. 12.



and himſelf cannot, yet Chriſt can. Though the fig-leaves of our own unrighteous righteouſneſs are too ſhort to cover our nakedneſs, yet the Righteouſneſs of Chriſt is large enough: Ours is diſproportionable to the juſtice of the Law; but Chriſts doth extend to every tittle. If he intercede, there is no denial; ſuch is the dignity of his perſon, and the value of his merits, that the Father granteth all he deſireth: He tells us himſelf, that the Father heareth him always. His ſufferings being a perfect ſatisfaction to the Law, and all power in Heaven an Earth being given to him, he is now able to ſupply every of our wants, and to ſave to the uttermoſt all that come to him. John 11. 42. Heb. 7. 25.

Queſt. *How can I know his death is ſufficient for me, if not for all? And how is it ſufficient for all, if not ſuffered for all?*

*Anſw.* Becauſe I will not interrupt my preſent diſcourſe with controverſie, I will ſay ſomething to this Queſtion by it ſelf in another Tract, if God enable me.

3. The Soul is alſo here convinced of the perfect excellency of Jeſus Chriſt; both as he is conſidered in himſelf, and as conſidered in relation to us; both as he is the onely way to the Father, and as he is the end, being one with the Father: Before, he knew Chriſts excellency as a blinde man knows the light of the Sun; but now as one that beholdeth its glory. 3. And of his excellency.

And thus doth the Spirit convince the Soul.

## SECT. IV.

§. 4. Now of the change of the Will, and Affection.

3. After this ſenſible conviction, the Will diſcovereth alſo its change; and that in regard of all the four forementioned objects.

1. The ſin which the underſtanding pronounceth evil, the will doth accordingly turn from with abhorrency. Not that the ſenſitive appetite is changed, or any way made to abhor its object: but when it would prevail againſt the concluſions of Reaſon, and carry us to ſin againſt God, when Scripture ſhould be the rule, and Reaſon the Maſter, and Senſe the Servant: This diſorder and evil, the Will abhorreth. 1. It turneth from ſin with abhorrency.

2. The miſery alſo which ſin hath procured, as he diſcerneth, ſo he bewaileth. It is impoſſible that the ſoul now living, ſhould look either on its treſpaſs againſt God, or yet on its own ſelf procured 2. Abhorreth and lamenteth its miſerable ſtate.

cured calamity, without some compunction and contrition. He that truly discerneth that he hath killed Christ, and killed himself, will surely in some measure be pricked to the heart. If he cannot weep, he can heartily groan; and his heart feels what his understanding sees.

3. Renounceth all his former Idols and Vanities.

3. The Creature he now renounceth as vain, and turneth it out of his heart with disdain. Not that he undervalueth it, or disclaimeth its use; but its Idolatrous abuse, and its unjust usurpation.

Sin is, first, Directly against God as God. Secondly, Directly onely against his Laws. Of the first sort, is onely gross Idolatry. ‖ This sin directly against God himself,

There is a twofold sin. ‖ One against God himself, as well as his Laws; when he is cast out of the heart, and something else doth take his place: This is that I intend in this place. The other is, when a man doth take the Lord for his God, but yet sweareth in some things from his commands; of this before. It is a vain distinction that some make, That the soul must be turned first from sin; secondly, from the Creature to God: For the sin that is thus set up against God, is the choice of something below in his stead; † and no Creature in it self is evil, but the abuse of it is the sin. Therefore to turn from the Creature, is onely to turn from that sinfull abuse.

as it is in the understanding and speech, is called *Blasphemy*: but as it is in the Judgement, Will, Affections and Action altogether, is called *Idolatry* or *Atheisme*: Great *Athanasius* approves of this distinction of sin; In his judicious discourse of the sin against the Holy Ghost, he saith: [Between *sin in the general*, and *Blasphemy*, this is the difference: He that *sinneth*, transgresseth the Law. He that Blasphemeth, committeth impiety against the Godhead it self.]

† *Ut enim debitus amor nostri non est nisi prout includit ordinem ad Deum: ita amor nostri inordinatus nequit intelligi nisi prout importat recessum à Deo.* Gibieuf. lib. 2. de Libert. Dei. cap. 19. §. 32. page 422.

In what sense we turn from the Creature.

Yet hath the Creature here a two-fold consideration. First, As it is vain and insufficient to perform what the Idolater expecteth, and so I handle it here. Secondly, * As it is the object of such sinful abuse, and the occasion of sin; and so it falls under the former branch, of our [turning from sin,] and in this sense their division may be granted: but this is onely a various respect; for indeed it is still onely our sinful abuse of the Creature, in our vain admirations, undue estimations, too strong affections, and false expectations which we turn from.

* *Peccare est subjici creaturæ contra Ordinem Dei, ut* Gibieuf. li. 1. de Libertate creat. page 4. *Et qui Peccat, semper appetit Bonum particulare: ut Idem* Gib. & Bradwardin. & Aquin. & Twiss. & plerique, scholastic.

There



There is a twofold Error very common in the descriptions of the work of Conversion. The one, of those who onely mention the sinners turning from sin to God, without mentioning any receiving of Christ by Faith. † The other, of those who on the contrary, onely mention a sinners believing, and then think they have said all. Nay, they blame them as Legalists who make any thing but the bare believing of the love of God in Christ to us, to be part of this work; and would perswade poor souls to question all their former comforts, and conclude the work to have been onely legal and unsound, because they have made their changes of heart, and turning from sin and Creatures, part of it; and have taken up part of their comfort from the reviewing of these, as evidences of a right work. Indeed, should they take up here without Christ, or take such change instead of Christ, in whole or in part, the reprehension were just, and the danger great. But can Christ be the way, where the Creature is the end? Is he not onely the way to the Father? And must not a right end be intended before right means? Can we seek to Christ to reconcile us to God, while in our hearts we prefer the Creature before him? Or doth God dispossess the Creature, and sincerely turn the heare there-from, when he will not bring the soul to Christ? Is it a work that is ever wrought in an unrenewed soul? You will say, *That without Faith it is impossible to* ‖ *please God.* True; but what Faith doth the Apostle there speak of? He that cometh to God, must believe that God is, and that he is a rewarder of them that diligently seek him. The belief of the Godhead must needs precede the belief of the Mediatorship; and the taking of the Lord for our God, must in order precede the taking of Christ for our Saviour: though our peace with God do follow this: Therefore *Paul* when he was to deal with the *Athenian* Idolaters teacheth them the knowledge of the Godhead first, and the Mediator afterwards. But you will say, May not an unregenerate man believe that there is a God? True; and so may he also believe that there is a Christ: But he can no more cordially

A twofold Error in the descriptions of Conversion.

Our turning from sin, is as essential to true Conversion, as our believing in Christ.

† Peruse Mr. *Pemble* of this, *vindic. Gratiæ. pag.* 135. where he shews you what darkness and confusion is in the writings of many learned men, by their restraining conversion to the bare act of Believing, not so much as mentioning any other grace. And that to Repent, to Love God & our Neighbour, to abstain from evil, to practice duties, are as proper parts of true conversion as Faith: And that the Scripture gives no ground for any such restraint, but joyns Repentance and other Godly acts with Faith.

‖ Heb. 11. 6. Besides, though the person please not God, nor his actions, so as for God to justifie them, or to take delight in them as gracious; yet some actions of wicked men, tending to Reformation, may please God in some respect *secundum quid*; as *Ahabs* Humiliation.

accept of the Lord for his God, then he can accept of Christ for his Saviour. In the soul of every unregenerate man, the Creature possesseth both places, and is both God and Christ. Can Christ be believed in, where our own Righteousnes, or any other thing is trusted as our Saviour? Or doth God ever throughly discover sin, and misery, and clearly take the heart from all Creatures, and Self-righteousnes, and yet leave the soul unrenewed? The truth is, where the work is sincere, there it is entire; and all these parts are truly wrought: And as turning from the Creature to God, and not by Christ, is no true turning; so believing in Christ, while the Creature hath our hearts, is no true believing. And therefore in the work of Self-examination, whoever would find in himself a through-sincere work, must find an entire work; even the one of these as well as the other. In the review of which entire work, there is no doubt but his soul may take comfort. And it is not to be made so light of, as most do, nor put by with a wet finger, That scripture doth so ordinarily put Repentance before Faith, and make them joyntly || conditions of the Gospel: which Repentance contains those acts of the Wils aversion from sin and Creatures, before expreſt. It is true, if we take Faith in the largest sense of all*, then it contains Repentance in it; but if we take it strictly, no doubt there is some acts of it go before Repentance, and some follow after.

A flat necessity, both of coming to God as the End, or our chief Good; and to Christ as the way to the Father.

|| *Quum inter se comparantur & distinguuntur, seu distincte à nobis considerantur, salutis illius partes, tum Fides respectu justificationis vationem habet Conditionis præequisitæ; nemo enim justificatur nisi per fidem; Respectu autem sanctificationis (i.e.* a holy life, and holy motions of the heart) *habet se ut ejus causa.* Doctiss. Ludov. Capellus in Thes. Salmur. Vol. 2. page 110. §. 39. * *Viz.* As it is put for all obedience to the Commands proper to the Gospel.

Which part of this turning goes first.

Yet it is not of much moment, which of the acts before mentioned, we shall judge to precede; Whether our aversion from sin, and renouncing our Idols, or our right receiving Christ; seeing it all composeth but one work, which God doth ever perfect where he beginneth but one step, and layeth but one stone in sincerity. And the moments of time can be but few that interpose between the several acts.

*Object.* If any object, That every Grace is received from Christ, and therefore must follow our receiving him by Faith.

*Answ.* I answer, There be receivings from Christ before believing, and before our receiving of Christ himself. Such is all that work of the Spirit, that brings the soul to Christ: And there is a passive receiving



receiving of grace before the active. Both power and act of Faith are in order of Nature before Christ, actually received; and the power of all other gratious acts, is as soon as that of Faith. Though Christ give pardon and salvation, upon condition of believing; yet he gives not a new heart, a soft heart, Faith it self, nor the first true Repentance on that condition: No more then he gives the Preaching of the Gospel, the Spirits motions to believe, *&c.* upon a pre-requisite condition of believing.

## SECT. V.

§. 5. As the Will turns from evil, so at the same time to God, and the Mediator. 1. To the Godhead in order of Nature.

4. AND as the Will is thus averted from the fore-mentioned Objects; so at the same time doth it cleave to God the Father, and to Christ. Its first acting in order of Nature, is toward the whole Divine Essence; and it consists especially in [electing and desiring God for his portion and chief Good,] Having before been convinced, That nothing else can be his happiness, he now finds it is in God; and there looks toward it. But it is yet rather with desire, then hope. For alas, the sinner hath already found himself to be a stranger and enemy to God, under the guilt of sin, and curse of his Law; and knows there is no coming to him in peace, till his case be altered: And therefore having before been convinced also, That only Christ is able, and willing to do this; and having heard this mercy in the Gospel freely offered, his next act is, Secondly, [to accept most affectionately of Christ, for Saviour and Lord.] I put the former before this; because the ultimate end is necessarily the first intended; and the Divine Essence is principally that ultimate end; yet not excluding the humane nature in the second person: But Christ as Mediator is the way to that end; and throughout the Gospel is offered to us in such terms as import his being the means of making us happy in God. And though that former act of the soul toward the Godhead, be not said to justifie, as this last doth; yet is it (I think) as proper to the people of God as this: nor can any man unregenerate, truly chuse God for his Lord, his portion, and chief good. Therefore do they both mistake: They who onely mention our turning to Christ, and they who only mention our turning to God, in this work of Conversion, as is touched before. *Pauls* preaching was Repentance toward God, and Faith toward our

2. To the Mediator as the way; which is by Faith. John 14. 6.

Lord Jesus Christ. And life eternal, consists first in knowing the onely true God, and then, Jesus Christ whom he hath sent. *John* 17.3. The former is the Natural part of the Covenant [To take the Lord only for our God] The latter is the supernatural part, [To take Christ only for our Redeemer] The former is first necessary, and implyed in the latter.

*Acts* 20.21. & 5.31. & 11.18. & 26. 20.

What justifying Faith is.

Though Repentance, and good works, &c. are required to our full Justification, at judgement, as subservient to, or concurrent with Faith; yet is the true nature of this justifying Faith it self contained in assent and in this [most affectionate accepting of Christ for Saviour and Lord.] And I think it necessarily contains all this in it: Some plead it the Assenting act only: some a Fiducial adherence, or recumbency. I call it [* *Accepting*,] it being principally an act of the Will: but yet also of the whole soul. || This [Accepting] being that which the Gospel presseth to, and calleth the [receiving of Christ:] I call it [an Affectionate accepting,] though I ove seem another act quite distinct from Faith, (and if you take Faith for any one single act, so it is;) yet I take it as essential to that Faith which justifies. To accept Christ without Love, is not justifying faith. Nor doth Love follow as a fruit, but immediately concur; nor concur as a meer concomitant, but essential to a true accepting. For this Faith is the receiving of Christ, either with the whole soul, or with part: not with part only, for that is but a partial receiving: And most clear Divines of late conclude, That justifying Faith resides both in the Understanding and the Will; therefore in the whole soul, and so cannot be one single act. I add, it is the [most] affectionate accepting of Christ; because he that loves † Father, Mother, or any thing more then him, is not worthy of him, nor can be his Disciple; and consequently not justified by him. And the truth of this * affection is not to be judged so much by feeling the pulse of it, as by comparing it with our affection to other things. He that loveth nothing so much as Christ, doth love him truly; though he find cause still to bewail the coldness of his Affections. * I make Christ himself the Object of this Accepting, it being not any Theological Axiom concerning himself, but himself in person. I call it [an Accepting him for Saviour and Lord.] For in both relations will he be received, or not at all. † It is not onely to acknowledge his sufferings, and accept of pardon and glory; but to acknowledge his soveraignty, and submit to his Government, and way of saving; and I take all this to be contained in justifying Faith. The vilest sinner among us will accept of Christ to justifie and save him, if that only would serve the turn to his justification.

Its proper Act is the Accepteration of Christ offered.

* So doctor *Prestons* judgment is, and Master *Wallis* against the Lord *Brook*, *p* 94. It is an Accepting of Christ offered, rather then the belief of a Proposition affirmed. So that excellent Philosopher and Divine. Love to Christ, whether it be not essential to justifying Faith; See more of this in the Positions of Justification. Love to Christ, must be the strongest Love. To accept is onely *velle bonum oblatum*; and to love, as it is in the Rational Appetite, is onely *velle bonum* too (as *Aquinas* oft) so that Faith as it is in the Will (in its most proper Act) and Love as in the same faculty towards the same object, are but two names for one thing. But this with submission: The objections are to be answered elsewhere.

|| *Scriptura fere utitur verbo καταβαίνειν, quod propter sophistas est tutius. Illud tribuitur fidei multoties*, John 1.12. *ubi Lansenius, &c. Et* Bellar. *Credere est Christum Recipere.* Johan. Crocius de Justif. Disp. 12. p 657. † Luke 14.26. * *Pinks Serm.*



* *Fides considerat Christum ut Redemptorem, adeoq; sanctificatorem nostrum, inquit* Camero Prælect. In Matth. 18. 1. p. oper. Fol. 78.

† The pitch of your love, if it be a right conjugal Love, is upon the person of Christ, rather then any thing that comes from him, saith *Burroughs* on *Hosea p.* 603. *Ireneus lib.* 1. *page* 6. saith, that the *Valentinians* would call Christ their Saviour, but not Lord. Justifying Faith is the Accepting Christ both for Saviour and Lord. So that our Subjection to Christ as our Lord, is part of that Faith which justifieth. How this differs from the abhorred doctrine of the *Socinians*, you may see in the *Aphorisms* of *Justification*. Where you shall see that also fullyer proved, which here I do but briefly mention.

What Christ doth for us upon our Acceptance.

The work (which Christ thus acccepted of, is to perform) is, to bring the sinners to God, that they may be happy in him; and this both really by his Spirit, and relatively in reconciling them, and making them sons; and to present them perfect before him at last, and to possess them of the Kingdom. || This will Christ perform; and the obtaining of these, are the sinners lawful ends in receiving Christ. And to these uses doth he offer himself unto us.

|| *Christo reservabatur omnia retro occulta nudare, dubitata dirigere, præliata supplere, prædicata vepræsentare; mortuorum certe Resurrectionem, non modo per semetipsum, verum etiam in semetipso, probare.* Tertullian In lib. de Resurrect. Carnis in principio page. 405.

Covenanting with Christ, is an essential part of our actual Conversion, and of our Christianity.

5. To this end doth the sinner now enter into a cordial Covenant with Christ. As the preceptive part is called the Covenant, so he might be under the Covenant before, as also under the offers of a Covenant on Gods part. But he was never strictly, nor comfortably in Covenant with Christ till now. He is sure by the free offers that Christ doth consent; and now doth he cordially consent himself; and so the agreement is fully made: and it was never a match indeed till now.

Next, Christ delivereth himself to the sinner, and he delivereth himself up to Christ.

6. With this Covenant concurs [a mutual delivery:] Christ delivereth himself in all comfortable Relations to the sinner; and

*Si igitur tradideris ei quod tuum est, id est, Fidem in eum, & Subjectionem, percipies ejus artem, & eris perfectum opus Dei. Si autem non Crediderit ei, & fugerit manus ejus, erit causa imperfectionis in te, qui non Obedisti; sed non in illo qui vocavit: Ille enim misit qui vocarent ad nuptias; qui autem non Obedierunt ei, seipsos privaverunt Regiâ cœnâ. Sed ille qui non consequitur eam, sibimet suæ imperfectionis est causa. Nec enim lumen deficit propter eos qui seipsos excæcaverunt, &c.* Irenæus adv. hæres. lib. 4. cap. 76.

and the sinner * delivereth up himself to be saved and ruled by Christ. This which I call the delivering of Christ, is his act in and by the Gospel; without any change in himself: the change is only in the sinner, to whom the conditional promises become equivalent to Absolute, when they perform the conditions. Now doth the soul resolvedly conclude, I have been blindly led by flesh and lust, and the world, and devil too long already, almost to my utter destruction: I will now be wholly at the disposé of my Lord, who hath bought me with his blood, and will bring me to his glory. || And thus the compleat work of saving Faith consisteth in this Covenanting, or Mystical marriage of the sinner to Christ.

* So Dr. *Preston* tels you frequently. And in the primitive times none were baptized without an expres's Covenanting, wherein they Renounced the World, Flesh, and Devil, and engaged themselves to Christ, and promised to Obey him, as you may see in *Tertul. Origen, Cyprian*, and others at large. I will cite but one for all, who was before the rest: and that is *Justin Martyr*; speaking of the way of Baptizing the Aged, saith, How we are Dedicated to God being Renewed by Christ, we will now open to you. As many as being perswaded do Believe these things to be True which we teach, and *do promise to live according to them*, they first learn by Prayer and Fasting to beg pardon of God for their former sins; our selves joyning also our Prayer and Fasting. Then they are brought to the water, and are Born again (or Baptized) in the same way as we our selves were born again. For they are washed with water in the name of the Father, the Lord and God of All, and of our Saviour Jesus Christ; and of the Holy Ghost.—Then we bring the person thus washed and Instructed to the Brethren, as they are called, where the Assemblies are; that we may pray both for our selves and for the New Illuminated person, that we may be found by true Doctrine and by good works, worthy observers and keepers of the Comandments: and that we may attain eternal Salvation. Then there is brought to the Chief Brother (so they called the chief minister) bread, and a cup of wine (washed) which taking, he offereth Praise and Thanksgiving to the Father, by the name of the Son and Holy Ghost. And so a while he celebrateth Thanksgiving. After Prayers and thanksgiving the whole Assembly saith, *Amen*. Thanksgiving being ended by the *President* (or chief Guide) and the concent of the whole People, the Deacons as we call them, do give to every one present, part of the bread and wine over which Thanks was given, and they also suffer them to bring it to the Absent. This food we call the Eucharist. To which no man is admitted but only He that Believeth the *Truth of our Doctrine*, being washed in the laver of Regeneration for Remission of sin, *and that so liveth as Christ hath taught. Apol.* 2. This then is no new over-strict way, you see.

7. And



7. And lastly, I add, [That the believer doth herein persevere to the end] Though he may commit sins, yet he never disclaimeth his Lord, renounceth his Allegiance, nor recalleth, nor repenteth of his Covenant; nor can he properly be said to break that Covenant, while that Faith continues, which is the condition of it. Indeed, those that have verbally Covenanted, and not cordially, may yet tread under foot the blood of the Covenant, as an unholy thing, wherewith they were sanctified by separation from those without the Church: But the elect cannot be so deceived. Though this perseverance be certain to true believers; yet is it made a condition of their Salvation, yea, of their continued life and fruitfulness, and of the continuance of their Justification, though not of their first Justification it self. But eternally blessed be that hand of Love, which hath drawn the free promise, and subscribed and sealed to that which ascertains us, both of the Grace which is the condition, and the Kingdom on that condition offered.

Lastly, The believer persevereth in this Covenant, and all the forementioned grounds of it, to the death.

Heb. 10. 29. Matth. 24. 13. Revel. 2. 26, 27. & 3. 11. 12. John 15. 4, 5, 6. & 8. 31. & 15. 9. Col. 1. 23. Rom. 11. 22.

## SECT. VI.

§. 6. The Application of this Description, by way of Examination.

AND thus you have a naked enumeration of the Essentials of this People of God: Not a full portraiture of them in all their excellencies, nor all the notes whereby they may be discerned; which were both beyond my present purpose. And though it will be part of the following Application, to put you upon tryal; yet because the Description is now before your eyes, and these evidencing works are fresh in your memory, it will not be unseasonable, nor unprofitable for you, to take an account of your own estates, and to view your selves exactly in this glass, before you pass on any further. And I beseech thee, Reader, as thou hast the hope of a Christian, yea, or the reason of a man, to deal throughly, and search carefully, and judge thy self as one that must shortly be judged by the righteous God; and faithfully answer to these few Questions which I shall here propound.

I will not enquire whether thou remember the time or the order of these workings of the spirit; There may be much uncertainty and mistake in that; But I desire thee to look into thy Soul, and see whether thou finde such works wrought within thee; and then if thou be sure they are there, the matter is not so great, though thou know not when or how thou camest by them.

And first; hast thou been throughly convinced of an universal

depravation, through thy whole soul? and an universal wickedness through thy whole life? and how vile a thing this sin is? and that by the tenor of that Covenant which thou hast transgressed, the least sin deserves eternal death? dost thou consent to this Law, that it is true and righteous? Hast thou perceived thy self sentenced to this death by it? and been convinced of thy natural undone condition? Hast thou further seen the utter insufficiency of every Creature, either to be it self thy happiness, or the means of curing this thy misery, and making thee happy again in God? Hast thou been convinced, that thy happiness is only in God as the end? And only in Christ as the way to him? (and the end also as he is one with the Father;) and perceived that thou must be brought to God by Christ, or perish eternally? Hast thou seen hereupon an absolute necessity of thy enjoying Christ? And the full sufficiency that is in him, to do for thee whatsoever thy case requireth, by reason of the fulness of his satisfaction, the greatness of his power, and dignity of his person, and the freeness and indefiniteness of his promises? Hast thou discovered the excellency of this pearl, to be worth thy selling all to buy it? Hath all this been joyned with some sensibility? As the convictions of a man that thirsteth, of the worth of drink? and not been only a change in opinion, produced by reading or education, as a bare notion in the understanding? Hath it proceeded to an abhorring that sin? I mean in the bent and prevailing inclination of thy will, though the flesh do attempt to reconcile thee to it? Have both thy sin and misery been a burden to thy soul? and if thou couldst not weep, yet couldest thou heartily groan under the insupportable weight of both? Hast thou renounced all thine own Righteousness? Hast thou turned thy Idols out of thy heart? So that the Creature hath no more the soveraignty? but is now a servant to God and to Christ? Dost thou accept of Christ as thy only Saviour, and expect thy Justification, Recovery, and glory from him alone? Dost thou take him also for Lord and King? and are his Laws the most powerful commanders of thy life and soul? Do they ordinarily prevail against the commands of the flesh, of Satan, of the greatest on earth that shall countermand? and against the greatest interest of thy credit, profit, pleasure or life? So that thy conscience is directly subject to

In one word, the verynature of sincerity lyeth in this: when Christ hath more actual Interest in thy heart (esteem and will) than the Flesh: Or when Christ hath the supremacy or soveraignty in the soul: So that his interest prevaileth against the Interest of the flesh. Try by this as an infallible Mark of Grace.



to Christ alone? Hath he the highest room in thy heart and affections? So that though thou canst not love him as thou wouldst, yet nothing else is loved so much? Hast thou made a hearty * Covenant to this end with him? And delivered up thy self accordingly to him? and takest thy self for His and not thine own? Is it thy utmost care and watchful endeavor, that thou maist be found faithful in this Covenant? and though thou fall into sin, yet wouldst not renounce thy bargain, nor change thy Lord, nor give up thy self to any other government for all the world? if this be truly thy case, thou art one of these People of God which my Text speaks of: And as sure as the Promise of God is true, this Blessed Rest remains for thee. Only see thou abide in Christ, and continue to the end; For if any draw back his soul will have no pleasure in them.

But if all this be contrary with thee; or if no such work be found within thee; but thy soul be a stranger to all this; and thy conscience tell thee, it is none of thy case; The Lord have mercy on thy soul, and open thine eyes, and do this great work upon thee, and by his mighty power overcome thy resistance: For * in the case thou art in, there is no hope. What ever thy deceived heart may think, or how strong so ever thy false hopes be, or though now a little while thou flatter thy soul in confidence and security; Yet wilt thou shortly finde to thy cost (except thy through conversion do prevent it) that thou art none of these people of God, and the Rest of the Saints belongs not to thee. Thy dying hour draws neer apace, and so doth that great day of separation, when God will make an everlasting difference between his people and his enemies: Then wo, and for ever wo to thee, if thou be found in the state that thou art now in: Thy own tongue will then proclaim thy wo, with a thousand times more dolor and vehemence, then mine can possibly do it now. O that thou wert wise to consider this, and that thou wouldst remember thy latter end! That yet while thy soul is in thy body, and a price in thy hand, and day-light, and opportunity, and hope before thee, thine ears might be open to instruction, and thy heart might yield to the perswasions of God; and thou mightest bend all the powers of thy soul about this great work; that so thou mightest Rest among his People, and enjoy the inheritance of the Saints in Light! And thus I have shewed you, who these People of God are.

SECT.

* Whether thy Infant Baptism will serve or no, I am sure thy Infant Covenant will not now serve thy turn: But thou must Actually enter Covenant in thy own person. John 15. 4, 5, 6. Mat. 24. 13. Heb. 10. 38, 39.

* I speak not this to the dark and clouded Christian, who cannot discern that which is indeed within him. Deut. 32. 29.

## SECT. VII.

§. 7. Why called People of God.

AND why they are called the People of God; you may easily from what is said, discern the Reasons.

1. They are the People whom he hath chosen to himself from eternity.

1. By Election.

2. And whom Christ hath redeemed with an absolute intent of saving them; which cannot be said of any other.

2. Special Redemption.

3. Whom he hath also renewed by the power of his grace, and made them in some sort like to himself, stamping his own Image on them, and making them holy as he is holy.

3. Likeness to him.

1 Pet. 1. 16.

4. They are those whom he imbraceth with a peculiar Love, and do again love him above all.

4. Mutual Love.

5. They are entred into a strict and mutual Covenant, wherein it is agreed for the Lord to be their God, and they to be his People.

5. Mutual Covenanting.

6. They are brought into near relation to him, even to be his Servants, his Sons, and the Members and Spouse of his Son.

6. Near Relations.

7. And lastly, They must live with him for ever, and be perfectly blessed in enjoying his Love, and beholding his Glory. And I think these are Reasons sufficient, why they particularly should be called his People.

7. Future Cohabitation.

## *The Conclusion.*

AND thus I have explained to you the subject of my Text, and shewed you darkly, and in a part, what this Rest is; and briefly, who are this People of God. O that the Lord would now open your eyes, and your hearts, to discern, and be affected with the Glory Revealed! That he would take off your hearts from these dunghil delights, and ravish them with the views of these Everlasting pleasures! That he would bring you into the state of this holy and Heavenly People, for whom alone this Rest remaineth! That you would exactly try your selves by the foregoing Description! That no soul of you, might be so damnably deluded, as to take your natural or acquired parts, for the Characters of a Saint! O happy, and thrice happy you, if these Sermons might have such success with your Souls, That so you might die the death of the Righteous, and your last End might be like his! For this Blessed Issue, as I here gladly wait upon you in Preaching, so will I also wait upon the Lord in Praying.

*FINIS.*

# THE SAINTS Everlasting REST.

## *The Second Part.*

Containing the Proofs of the Truth and Certain futurity of our REST.

And that the Scripture promising that Rest to us, is The perfect infallible Word and Law of God.

*For the Prophesie came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* 2 Pet. 1. 21.

*Verily I say unto you, till heaven and earth pass, one jot, or one title shall in no wise pass from the Law, till all be fulfilled.* Mat. 5. 18.

*They have Moses and the Prophets, Let them hear them.*
*If they hear not Moses and the Prophets, neither will they be perswaded, though one rose from the dead.* Luk. 16. 29, 31.

Ego solis iis Scripturarum libris qui jam Canonici appellantur, didici hunc timorem honoremq; deferre, ut nullum eorum authorum scribendo aliquid errasse, firmissimè credam. *Aug. Ep. 15. Epist. 9. ad Hieron.*

Major est hujus Scripturæ Authoritas, quam omnis humani ingenii perspicacitas. *August. lib. 15. super Genes. ad liter.*

*London* Printed for *Thomas Underhill*, and *Francis Tyton*, and are to be sold at the sign of the Blue-Anchor and Bible in *Pauls* Church-yard, and at the three Daggers in Fleetstreet. 1653.

To my dearly beloved Friends,
The Inhabitants of
*BRIDGNORTH*,
Both Magistrates and People,
*Richard Baxter*
Devoteth this Part of this TREATISE,
In Testimony of his unfeigned love to them, who were the first, to whom he was sent (as fixed) to publish the Gospel.

And in Thankfulness to Divine Majesty, who there priviledged and protected him.

HUmbly beseeching the God of Mercy, both to save them from that spirit of Pride, Separation, and Levity, which hath long been working among them; and also to awake them throughly from their negligence and security, by his late heavy judgements on them: And that as the flames of War have consumed their houses, so the Spirit of God may consume the sin that was the cause: And by those flames they may be effectually warned to prevent the everlasting flames: And that their new-built houses may have new-born Inhabitants: And that the next time God shall search and try them, he may not find one house among them, where his Word is not daily studied and obeyed, and where they do not fervently call upon his Name.

The Preface, directed 1. To Unbelievers and Anti-Scripturists, 2. To Papists, 3. And to the Orthodox.

BEcause it is a point of *such high concernment, to be assured of the Divine Authority of the Scriptures; and all men be not of one mind in the way of proving it, and because I have not handled this so fully as the difficulty & weight of the subject doth require, as intending only a few Arguments by way of Digression, for the strengthning of weaker & less exercised Christians: I have thought meet therefore a little more fully to express my mind in this Preface, being loth to stand to enlarge the book any further. And that which I have to say, is to three sorts of persons distinctly.*

*The first is, all those that Believe not the Truth of the Scriptures. Open Pagans live not among us: But Pagans professing Christianity are of late too common, under the name of Libertines, Familists, Seekers, and Anti-Scripturists. Had I not known it by experience, and had conference with such, I should not speak it. And there is a remnant of Paganism and Infidelity in the best of Christians. The chief causes which pervert the understandings of men in this point, in my observation, are these two. 1. When men have deeply wounded their Consciences by sinning against knowledge, and given the Victory to their fleshly lusts, so that they must either deeply accuse and condemn*

demn themselves, or deny the Scriptures, they choose that which seemeth the more tolerable and desirable to them; and so rather condemn the Scripture then themselves. And what malefactor would not do the like, and except against the Law which doth condemn him, if that would serve his turn? And when men that are engaged in a sinful course, do see that the Word of God doth speak so terribly against it, they dare not live in that sin while they believe the Scripture, because it is still wakening and galling their guilty Consciences; but when they have cast away their belief of the Scriptures, then Conscience will let them sin with more quietness. These men believe not the Scriptures; principally because they would not have them to be true, rather then because they do indeed seem untrue. For their Fleshly concupiscence having mastered their Wils, their Wils have also mastered their understandings; and so as in a well ordered gracious soul all goes strait forward; in these men all is perverted and moves backward. These men refuse their Physick, because it is unpleasant, and not because it is unwholesome; yet at last their appetite so masters eth their Reason, that they will not believe any thing can be wholsome which goes so much against their stomacks. At least this makes them the readyer to pick a quarrel with it, and they are glad to hear of any Argument against it. Ahab believed not the message of Michaiah, not because he spoke falsly, but because he spoke not Good of him, but Evil. Men will easily be drawn to Believe that to be True which they would fain have to be True; and that to be False, which they desire should be False. But alas, how short and silly a cure is this for a guilty soul! And how soon will it leave them in uncurable misery!

2. Another Reason of these mens Unbelief, is the seeming contradictions that they find in the Scriptures, and the seeming impossibilities in the Doctrines of them, which so far transcend the capacity of man. To the former let me say this much; 1. It is meerly through our ignorance that Scriptures seem contradictory: I thought my self once that some places were hardly reconcileable, which now I see do very plainly agree: Plainly, I say, to them that understand the true meaning of the words. There are no humane Writings but lie open to such exceptions of the Ignorant. It is rather a Wonder that the Scriptures seem not to you more self-contradicting, if you consider, but 1. That they are written in another language, and must needs lose much in the Translation; there being few words to be found in any language, which have not divers significations. 2. That it being the language also of another Countrey,



Countrey, to men that know not the customs, the situation of places, the proverbial speeches and phrases of that Countrey, it is impossible but many words should seem dark or contradictory. 3. Also that the Scriptures are of exceeding Antiquity, as no books else in the world are like them. Now Who knows not that in all Countries in the world customs alter, and proverbial speeches and phrases alter? which must needs make words seem dark even to men of the same Countrey and Language that live so long after. We have many English Proverbs, which if in after Ages they should cease to be Proverbs, and men finding them in our Writings shall construe them as plain speeches, they will seem to be either false, or ridiculous non-sense. The like may be said of alterations of Phrases. He that reads but Chaucer, much more elder Writers, will see that English is scarce the same thing now as it was then. Though the sacred Languages have had no such great alterations; yet by this it may appear that it is no Wonder, if to the ignorant they seem contradictory or difficult. Do not the Mathematicks, and all Sciences seem full of contradictions and impossibilities to the Ignorant? Which are all resolved and cleared to those that understand them? It is a very foolish audacious thing that every novice or young student in Divinity, should expect to have all difficulties resolved presently, or else they will censure the Scriptures and speak evil of the things they know not, instead of censuring themselves: When yet these men know that in the easiest Science, yea, or basest Manufacture, they must have time to learn the Reasons of them. It is usual with raw Scholars in all kind of studies, to say as Nicodemus at first did of Regeneration, How can these things be? *Me thinks such frail and shallow Creatures, as all men are, should rather be so sensible of their own incapacity and ignorance, as to be readyer to take the blame to themselves, then to quarrel with the Truth. It is too large a work for me here to answer all the particular objections of these men against the several passages of Scripture: but if they would be at the pains to enquire of their Teachers, or study what is written to that end, they might find that the matter is not so difficult as they imagine. Besides, What Althamer, Cumeranus, Sharpius and others have purposely Written for reconciling the seeming contradictions in Scripture, they may find much in ordinary Expositors. Junius answereth two and

*Sed quemadmodum asymptoti eos qui semel providentiam probe percepe-rint, non minuitur, aut perit fides providentiæ ob ea quæ non comprehenduntur; itaneq; scripturæ Divinitati per eam totam diffuse quidquam detrahitur, ex eo quod ad singulas dictiones imbecillitas nostra non possit adesse arcano splendori doctrinæ qui in tenui & contempta locutione delituit. Origen. Philocali (per Tarinum Græcolat. Edit.) page (mihi) 12,13.

twenty

twenty Cavils which Simplicius the Pagan raised, and after him the Antinomians used against Moses History of the Creation. And he was fit for the work having for 4 years time continued in the desperate Error of Atheism himself. But the fullest Confutations of these Blasphemous conceits, are in the Primitive Fathers (as Origen against Celsus, Tertul. Athanas. &c.) where they shall find that the Worst of Pagans brought forth these Monsters, and by what Weapons they were destroyed.

2. And what if you could not see how to reconcile the seeming contradictions of Scripture! When you see Arguments sufficient to prove them to be the word of God (which I doubt not but you may see, if you will search impartially and humbly) me thinks common reason might then conclude, that all that God speaks must needs be true, though our blindness hinder us from a distinct discerning it! 2. The like I say of the seeming impossibilities in scripture. Is any thing too hard for Omnipotency it self? This Atheist derides it when he hears of the opening of the red Sea, of the standing still of the Sun, &c. But dost thou believe that there is a God? If thou dost, thou must needs know that he is Almighty? If not, thou hast put out the eye of Reason; For most Pagans in the world have acknowledged a God. Canst thou think that all the things thou seest, are made and preserved without a first Cause? Do the Heavens keep their courses, and the Earth produce that variety of beautiful Creatures, and the death of one cause the life of the other, and all kept in that order of superiority and inferiority, and all this Without a first Cause? If thou say that Nature is the cause: I would fain know what it is that thou callest Nature? Either a Reasonable Being and Cause, or an unreasonable. If unreasonable, it could not produce the Reasonable spirits, as are Angels and the Souls of men; for these would be more Noble then it self: If Reasonable, is it not then God himself which thou dost call by the name of Nature? To be the first Reason, Being and Cause of all, is to be God. And then let me ask thee: Dost thou not see as great works as these Miracles every day and hour before thine eyes? Is it not as great a Work for the Sun to move, as to stand still? to move 1038442. miles an hour being 166 times bigger then all the Earth? Is it not as hard a matter for the Sea to move and keep his times in ebbing and flowing, as for it to open and stand still? It is only the rarity and strangeness that makes us think one Impossible when we see the other daily come to pass. If it were but usual for the Sun to stand still, every man would think it a far



far more incredible thing that it should move and so move? Why then cannot God do the lesser, who daily doth the greater? The like I might say of all the rest, but that it wert too long to insist on them. And for the truth of the History, it is proved afterwards.

2. I would further ask these men, Must not a soul that is capable of Immortal Happiness, have some guide in the way thereto? If they say, No; then they either think God unfaithfull or unskilfull, Who having appointed man an End, hath not given him direction thereto in the Means. If they doubt Whether mans soul be Immortal, and whether there be a Life of Happiness to come, and Misery to others to be expected after this, I have said enough against that doubt in this book following. And further let me ask them, * How comes it to be the Common judgement of all Nations, even the most ignorant Indians, that there is a Life after this, Where the Good and the Bad shall be differently recompenced? This the ancient Barbarians believed, as Herodotus testifieth of the Getæ, lib. 4. And of the Egyptians Diodorus Siculus lib. 1. biblioth. num. 93. The very Inhabitants of Guiny, Virgina, Guiana, Peru, China, Mexico, &c. do believe this: as you may see Discrip. Reg. Afric. Guineæ, cap. 21. 44. Acosta. lib. 5. cap. 7. 8. Hug. Luiscot. Part. 1. cap. 25. Jo. Lerius cap. 16. Sir Walt. Raughly, &c. What Poet speaks not de Tartaro, Campis Elysiis, Manibus? And so do Philosophers of best note, except Galen. Epicurus, Plinius, &c. As for Pythagoras, and his Master Pherecides, the Druides, the Indian Brachmanes, Socrates, Plato, Cicero, Seneca,

* Socrates being near death (apud Platonem, Cicerone interprete) said thus: Magna me spes tenet, Judices bene mihi evenire quod mitar ad mortem; Necesse est quum ut sit alterum de duobus, ut aut sensus omnino mors omnes auferat, aut in alium quendam locum ex his locis morte migretur.

Quamobrem sive sensus extinguitur, morsq; ei somno similis est, qui nonnunquam etiam sine visis somniorum, placatissimam quietem affert; Dii boni, quid lucri est emori? aut quam multi dies reperiri possunt qui tali nocti anteponantur? &c. Sin vero sunt quæ dicuntur, migrationem esse mortem in casas quas qui è vita excesserunt, incolunt; id multo jam beatius est, te cum abiis qui se judicum numero haberi voluint, convenis, ad eos venire qui vere judices appellentur, &c. conveneris eos, qui juste & cum fide vixerint. Hæc peregrinatio mediocris vobis videri potest? Ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tandem æstimatis? Equidem sæpe mori si fieri posset, vellem, ut ea quæ dico mihi liceret invenire. Quanta delectatione autem afficerer, &c. Ne vos quidem, Judices, ii qui me absolvistis mortem timueritis; Nec enim cuiquam bono mali quidquam evenire potest, nec vivo nec mortuo; Nec unquam ejus res à Diis immortalibus negligentur, &c. Sic Socrates.

Quadam & Naturæ nota sunt, ut Mortalitas animæ penes plures, ut Deus noster penes omnes; utar ergo & sententia Platonis alicujus pronuntiantis, Omnis anima est Immortalis. Utar & Conscientia Populi contestantis Deum Deorum. Utar & reliquis communibus sensibus, qui Deum Judicem prædicant, [Deus videt] & [Deo commendo] At cum aiunt [Mortuum quod Mortuum] & [Vivendum Vivis] & [post mortem omnia finiuntur, etiam ipsa] tunc meminero & cor vulgi cinerem à Deo deputatum, & ipsam sapientiam seculi stultitiam pronunciatam. Tunc si & Hæreticus ad vulgi vitia, vel seculi ingenia confugerit, discede, dicam, ab Ethnico, hæretice, etsi unum estis omnes. Tertul. lib. de Resurrect. carn cap. 3.

*they all acknowledge it.* Lege Marsil. Ficinum de Immort. Anim. *Yea* Aristotle *himself saw this, as appeareth* De anima lib. 1. context. 65. 66. lib. 2. context. 21. lib. 3. context. 4. 6. 7. 19. 20. *Sure then the light of Nature discerneth it.*

*Yet if these men say that there must be a Guide and Law for souls in their way to Happiness, and yet deny that the Scripture is it, I would fain know of them which is it, and where it is to be found? Hath God any other Word or Law in the world above this,? Sure neither* Plato, *nor* Aristotle *did ever call their books the Word of God: and* Mahomets Alcoran *is for more unlike to be it then theirs. If they say that Reason is the only Guide and Law; I reply, 1. Reason is but the Eye by which we see our Directory and Law, and not the Directory and Law it self. 2. Look on those Countries through the world that have no Scripture Guide, but follow their Reason, and see how they are Guided, and what difference there is between them and Christians (as bad as we are) and if you think of this well, you will be ashamed of your error.* Indians *have Reason as well as we; Nay look on the wise Romans, and the great learned Philosophers, who had advanced their Reason so high, and see how lamentably they were befooled in Spirituals; How they worshipped multitudes of Idols, even taking those for their Gods whom they acknowledged to be Leacherous, Adulterous, Perfidious, Bloody and wicked. Read but* Justins Apol. Athenagoras, Tertul. Apol. &c. Origen cont. Cel. Arnobius, Lactantius, Clemens Alex. Protreptic. Minutius Felix, Athanas. &c. *fully of this. Most certainly either the Scriptures are Gods Word and Law, or else there is none in the known world; And if there be none, how doth the just, true and Righteous God govern the Rational Creature, so as to lead him to the Happiness prepared for him? But of this in the fourth Argument following.*

3. *I would entreat these men but soberly to consider this; What if there were no full Absolute certainty of the truth of Scripture or Christian Religion, but it were only probable, (which no considerate man can deny) were it not the wisest way to receive it? what if it should prove true that there is a Hell for the wicked, what a case are you in then? You know your worldly happiness is a very dream and a shadow; and a brutish delight, which is mixt with misery, and quiteth not the soul, and perisheth in the using. If you do lose it, you lose but a toy, a thing of nothing which you must shortly lose whether you will or no. But if you lose Heaven, and fall into Endless misery, it is*



*is another kind of loss. Me thinks then that common Reason should perswade men to venture all, though it were at uncertainty, upon that Religion which tels us but of a Possibility of a Heaven and a Hell, then to venture on a possibility of everlasting Misery, for a little bestial pleasure, which is gone while we are enjoying it? Yea, and when even in this life these sensual men have not neer so much true content as the Christian! Verily if I doubted of the truth of the Christian Religion, I durst not be of any other; but should judge it the wisest course to venture all I had in this world upon the Hopes that it propoundeth; yea, meer madness to do otherwise. If men that are at a lottery will venture a small sum for a possibility of a great one, though they know there is but one of twenty that shall get it; how much more would any wise man leave a little vanity, in hope of everlasting Glory, and to avoid everlasting misery, though it were uncertain? But most of all, when we have that full Certainty of it as we have.*

4. *Lastly, I would have these men consider; that though we doubt not but to prove that Scripture is God perfect infallible Law, yet if it were so that this could not be proved, yet this would not overthrow the Christian Religion. If the Scripture were but the writings of honest men, that were subject to mistakes and to contradictions in the manner and circumstances, yet they might afford us a full Certainty of the substance of Christianity, and of the Miracles wrought to confirm the doctrine.* Tacitus, Suetonius, Livy, Florus, Lucan, &c. *were all heathens and vers fallible; and yet their history affords us a certainty of the great substantial passages of the Romane affairs which they treat of, though not of the smaller passages and Circumstances. He that doubteth whether there were such a man as* Julius Cæsar, *or that he fought with* Pompey, *and overcame him, &c. is scarce reasonable, if he know the Histories. So though* Math. Paris, Malmesbury, Hoveden, Speed, Cambden, *and our own Parliaments that enacted our Laws, were all fallible men, and mistaken in divers smaller things, yet they afford us a full Certainty that there was such a man as* William the Conqueror, William Rufus, *&c. that there were such Parliaments, such Lords, such fights and victories, &c. He that would not venture all that he hath on the truth of these, especially to gain a Kingdom by the venture, were no better in this then mad. Now if Scripture were but such common writings as these, especially joyned with that uncontroled Tradition that hath since conveyed it to us, may it not yet give us a full certainty, that Christ was in the flesh, and*

*that he preached this Doctrine for the substance, and wrought these Miracles to confirm it, and enabled his followers to work the like, which will afford us an invincible Argument for our Christianity. Therefore* Grotius, &c. *and so the old Fathers when they disputed with the Heathens did first prove the truth of Christian Religion, before they came to prove the Divine Authority of the Scriptures. Not that we are at any such uncertainty, or that any Christian shoul dare to take up here, as if the Scriptures were not infallible and Divine: But being now speaking to another sort of men according to their capacity, I say, if it were otherwise, yet might we have certainty of our Religion. I shall say somewhat more to these men in speaking to the rest.*

---

2. *THE second sort that I shall speak to, is the Papists. I find the chief thing that turns them from the Reformed Churches, and confirms them against us, is, because they think they cannot otherwise maintain their Christianity, but by deriving it from their Church. The first Question therefore that Papists will dispute on With us, is, How know you the Scriptures to be the Word of God? For they fondly suppose, that because it cannot be known without the help of Tradition or Humane Testimony, that therefore this must be only the Testimony of the true Church, and that must be some visible Church, and that Church must be presently in Being, and must be Judge in the case, and must be Infallible in judging, and all this can agree to no other Church; and therefore that theirs is the only true Church. And thus the particular Church of Rome will prove her self the only or universal Church. To stand here to confute these vain ungrounded Conclusions, would be to digress too far, and make this Preface too long. Yet something I wrote against their pretended Papal Infallibility, and of the uncertainty of their Faith; but being perswaded by others to insert no more Controversie here, I reserve it for a fitter place. Only I would desire briefly any Papist to shew, Whether their Doctrine do not leave the Whole Christian Faith at utter uncertainty, and consequently destroy it (as much as in them lies?) For seeing they build all on the supposed Infallibility of the Church; and* * *that Church is the Present Church: and that is the Roman Church only;*

* *Vid. Greg de Valent. To. 3. Disput. 1. Quæst. 1. punct. 7. §. 12. Et Bellarm. lib. 2. de sacrament. in gen. cap. 25. & Suarez de Fide Disput. 5 §. 4.*



*only; and* ‖ *that is only the Pope, as the Jesuits and most Papists say, or a general Council, as the French: see what a case they bring Christianity to with their followers? Every man that will Believe the Scripture, yea, or the Christian Faith, must* 1. *Believe or know that Rome is the true Church.* 2. *That it hath Authority to Judge of Gods Word, and of the Christian Faith, which is truly it, and which not.* 3. *That this Authority was given by Gods Word (this must be known before men can know that God hath a Word, or what it is.)* 4. *That they are infallible in this Judgement.* 5. *That* Peter *was at Rome, and was there Bishop, and conferred this Soveraignty on them as his Successors.* 6. *That each particular Pope is a true Pope, and lawfully called (which all the World must know, that know neither him, nor when, nor how he was called.)* 7. *That the Pope determines it as a matter of Faith (otherwise, they confess he may err, and be an Heretick)* 8. *And they must know where is the proper subject of Infallibility, whether in the Pope, or Councel, or else they know not which to build on (which yet they are far from agreeing on themselves)* 9. *When two or three Popes sit together (which is no new thing) the world must know which is the right (for all the rest may err.)* 10. *Or if they joyn a Council in the Infallibility, they must be certain that Christ hath given Councels this infallibility.* 11. *And this is only to a Council of Romanists.* 12. *And so that the Roman Church is the Universal Church, and not only a Part, as other Churches are.* 13. *And that they are free from Error in Councel, and not out of it.* 14. *That the Councel be General and Lawful (else they confess it may err.)* 15. *Therefore all men must be certain that it be summoned by the Pope.* 16. *And that the Bishops that constitute it are lawfully called.* 17. *And that the Pope doth Ratifie the Acts of this Councel, as well as call the Councel (else they conclude that they are unlawfull, or may be fallible.) He that knows not all these, cannot be Certain that Scripture is Gods word, no nor of the Truth of the Christian Faith according to the Papists grounds. And can all the World be certain of them? Or all their Laicks certain? Yea or their Clergy? Yea or any man?* Adrian *the sixth tels us, that the Pope is fallible; and shall we not believe the Pope himself confessing his own Ignorance? Though Councels have decreed against Councels and Popes against Popes, over and over. Yet we must needs believe them In*

‖ *Suarez de fide Disput. 5. §. 7. & Disp. 11. §. 3. Bellarm. lib. 1. de Comitiis cap. 12. & 19. & lib. 2 cap. 2.* Yet some-times they seem so pious, as to prefer the Scripture before the Church: *Nunquam sane mihi venit in mentem Ecclesiæ judicium sacrorum voluminum authoritati anteferre, quæ spiritus cœlestis afflatu exarata fuisse cum Petro confitemur, cum & pueri, qui ne primoribus quidem labris divina monumenta attigerunt satis intelligunt, verae ecclesiæ rationem sine Verbi Dei integritate, quæ fidei sedes est atq; fundamentum, constare nullo modo posse.* Payva. D. Andard: Defens. Concilii Trident. cont. Kemnit. lib. 2. page (mihi) 202. *Sed de aliorum imprudentia vid.* Rivet. Catholic. Orthodox. Tract. 1. Qu. 9. page. 94.

*fallible or forfeit our Christianity, according to their doctrine; that is, We must either renounce both Experience, Sense, and Reason, or our Faith. Is not this the way to drive the world again to Heathenism? And whether all the World lose not the Certainty of their Christianity, when there is an Inter-regnum upon the death of a Pope, let them further study. Full certain I am that the Christian world in* Peters *dayes did never pretend to hold their Faith upon his meer Infallibility: Nor did* Justin, Irenæus, Tertullian, Cyprian, *or any of the ancients that ever I met with, hold their Belief of Christ or Scripture on the Infallibilty of the Bishop of* Rome. *The contrary I shall manifest in more convenient place. I will only adde this Question: How doth the Pope and his Councel know the Scripture to be Gods Word? If they Believe it on their own Authority, that is because themselves say so, then they are self-Idolizers; and what makes them affirm it to be so? or what reason have they for their belief? If they Believe by any convincing Reason proving Scripture to be a Divine Testimony, then why may not the Clergy out of Councel, and others also Believe on the same grounds? Else the Faith of the Pope and his Councel will not have the same grounds with the faith of the People or Church besides: and then it is another faith: and so either the People or Pope are Hereticks. And why are we blamed for not Believing on the Authority of the Pope and Councel, when the Pope and Councel themselves Believe not on that (that is, their own) Authority? I hope they will not turn Enthusiasts, and pretend to private extraordinary Revelations of the Spirit. If they say that they receive the Scripture by the Tradition of the Ancient Church, and so on their Credit, why may not we know as well as they what the Ancients say in the point? and is it not the honestest way, if they know more herein then we, to produce it, and shew us what and where the Ancients speak? If they have it meerly upon Verbal Tradition, have not other men as good ears as the Pope and his Councel? and therefore (being as honest) to be as well credited in such reports: || And if it be their office to keep Traditi-*

|| So far have the Romanists been from being faithful keepers of their pretended additional Traditions, that by depraving the Monuments of Antiquity, and by adding a multitude of Legends and forged writings, to advance their own ends, they have done the Church of Christ more wrong then ever they are able to repair: (as the late King truly told the Marq. of *Worcester* in his (printed) conference:) But the vanity and forgery of their pretended Monuments is fully manifested by our James Cook's *Censura Patrum*, *Erasmus Dav. Blondellus* (on the by in all his writings, but) most fully in his *Examen Decretalium*; so our Dr. *Io. Reignolds* on other parts, and many more have opened their folly.

*ons,*



*ons, why have they been so careless as to lose all the rest of the things which* Jesus *did, which* John *saith, would fill so many Volumes: and also all the Traditions which themselves suppose* Paul *to have delivered unwritten to the Thessalonians and others? Shall we believe them Infallible that have already so deceived us?*

*And for those that think it of Absolute necessity that the Church have some Judge for final Decision of Controversies about the sense of Scripture; and that judge it so absurd a thing for every man to be Judge; and therefore they think we must needs come to* Rome *for a Judge:* 1. *I would know whether they speak of Fundamentals, and such other points as are plain in Scripture; or of smaller points that are dark? For the former, what need is there of a Iudge? No Christian denyeth Fundamentals: and Heathens will not stand to the Papal Infallibility. A teacher indeed is necessary for the Ignorant: but not a Judge. It is the vilest Doctrine that most ever Rome did forge, that Fundamentals themselves are such to us because* they *determine them: and that we cannot know them but on their Authority: yea, the Church (that is, the Pope) may by his determination, make new Fundamentals. If they were not impudent, this abomination would never have found so many Patrons. They ask us, How we know Fundamentals, and which be they? I answer, Those things that God hath made the Conditions of salvation. And what if we take in both them and more, that so we may be sure not to miss of them, so we go but to plain and weighty truths, what danger is in that?* 2. *Seeing all Christians in the World do hold the fundamentals (else they are not truly Christians,) why are they not fit deliverers or Iudges of them, as well as the Pope?* 3. *And for lesser and darker points, by what means is the Pope and his Councel able to determine them, and to decide the Controversie? If by rational means, What are they? and why may not as rational men decide it as truly?* 4. *Will it not be as hard a Question, who shall judge of the meaning of the Popes Decretals or Canons, where they are doubtful? and so in infinitum. I see not but the Councel of Trent speaks as darkly as the Scripture; and is as hard to be understood.* 5. *If God leave a point dark and doubtfull, will it not remain so, whatsoever confident men may determine?* 6. *If God have left a certain means, and infallible Iudge for determining all controversies, and expounding Scriptures, why then is it not done, but the Church left still in such uncertainties and contentions? As some Anabaptists among us do boast of a power to work Miracles*

*and yet we can get none of them to shew their power in one; Just so doth the Church of Rome boast of an infallibility in deciding of Controversies, and yet they will not infallibly decide them. If they should grow modest, and say they do not determine what is certain in it self, but what we are to rest in. I answer, Why should we be compelled to profess things uncertain? If they say, they are not all fit to be decided, and therefore the Church leaves some to mens Liberty. I answer, So Christ thought them not all fit to be decided, and therefore hath left many in doubtfulness; and is it not as fit we should rest in Christs decision and his judgement concerning points fit to be cleared and decided, as in mans? The palpable mistake of that one Text* 2 Pet. 1. 20. *(that no Scripture is of Private Interpretation) hath misled many men in this point. For they think it speaks of the Quality of the interpreter, as if Private men must not interpret it; when the Text plainly speaks of the Quality of the subject. The true Paraphrase is evidently this* [q.d. *Besides the Voice from Heaven, giving Testimony to Christ, We have also in the old Scriptures a sure Word of Prophesie testifying of him (for to him give all the Prophets witness) Whereto ye do well to take heed, as to a light shining in a dark place, &c. But then you must understand this, That no Prophesie of Christ in the old Testament is of Private interpretation, that is, it is not to be interpreted as speaking only of those private persons who were but Types of Christ, of whom indeed it literally and first speaks: For though it might seem as if the Prophets spoke of themselves, or of the Type only, who was a Private person; yet indeed it is Christ that the Spirit that spake by them intended: For the Prophesie came not in old time by the Will of man that spoke them, and therefore is not to be interpreted privately of themselves, or what they might seem to intend, but holy men spake as they were moved by the Holy Ghost; and therefore his meaning must be looked to, and he intended Christ the Antitype*] *For example: When* David *said,* Psal. 2. Yet will I set my King on my holy hill Zion: *You must not interpret this of* David *only, a Private person, and but a Type: but of Christ the Publique person and Antitype.*

*But I must spend no more words here on this kind of men.*

*Let*



*Let me adventure on a few words to the Ministers of the Gospel, not of advice (for that was judged presumptuous in my last, though but to the younger) but of Apologie. Though the Acceptance of this Treatise be far beyond what I expected; yet some have signified to me their dislike of some things in this second Part, of which I think it my duty to tender them satisfaction.*

1. *Some say it is a Digression.* Answ. *And what hurt is that to any man? I confess it was fitted at first to my own use (as all the rest was) and why may it not be useful to some body else? My business was not to open a Text; but to help Christians to enjoy the solid comforts which their Religion doth afford; the greatest hinderance whereof, in my observation, is a weak or unsound Belief of the Truth of it. And therefore I still think that the very main work lieth in strengthening their Belief. So that I am sure I digressed not from the way that led to my intended end.*

2. *Others have told me, that I should not have mixed controversie with such Practical matter.* Answ. *And some, as wise, tell me, They had rather all were omitted then this. For the truth must be known before the Goodness will be Desired or delighted in. It seems to me the ordinary cause of Backsliding, when men either begin at the Affections, or bestow most of their labour there, before they have laid a good foundation in the Understanding. And they are scarce likely to be the longest winded Christians, nor to die for their Religion, that scarce know why they are Christians. Methinks its preposterous for men to bestow ten or twenty years in studying the meaning of Gods word, before they well know, or can prove that it is Gods Word. As the Italians mentioned by* Melanchthon, *that disputed earnestly that Christ was Really in the bread, when they did not well believe that he was in Heaven. If Fundamentals be controverted, it concerns us to be well seen in such Controversies. However if this be unuseful to any man, if he will but let it alone, it will do him no harm.*

3. *Some blame me for making so much use of the Argument from Miracles: And with all they think it invalid, except it be apparent Truth which they are brought to confirm.* Answ. 1. *If it be first known to be truth, there needs no Miracles to prove it.* 2. *Do not all our Divines use this Argument from Miracles?* 3. *And I do not by using this, hinder any man from producing or using as many more as he*

*and yet we can get none of them to shew their power in one; Just so doth the Church of Rome boast of an infallibility in deciding of Controversies, and yet they will not infallibly decide them. If they should grow modest, and say they do not determine what is certain in it self, but what we are to rest in. I answer, Why should we be compelled to profess things uncertain? If they say, they are not all fit to be decided, and therefore the Church leaves some to mens Liberty. I answer, So Christ thought them not all fit to be decided, and therefore hath left many in doubtfulness; and is it not as fit we should rest in Christs decision and his judgement concerning points fit to be cleared and decided, as in mans? The palpable mistake of that one Text 2 Pet. 1. 20. (that no Scripture is of Private Interpretation) hath misled many men in this point. For they think it speaks of the Quality of the interpreter, as if Private men must not intepret it; when the Text plainly speaks of the Quality of the subject. The true Paraphrase is evidently this* [q.d. *Besides the Voice from Heaven, giving Testimony to Christ, We have also in the old Scriptures a sure Word of Propheste testifying of him (for to him give all the Prophets Witness) Whereto ye do well to take heed, as to a light shining in a dark place, &c. But then you must understand this, That no Propheste of Christ in the old Testament is of Private interpretation, that is, it is not to be interpreted as speaking only of those private persons who were but Types of Christ, of whom indeed it literally and first speaks: For though it might seem as if the Prophets spoke of themselves, or of the Type only, who was a Private person; yet indeed it is Christ that the Spirit that spake by them intended: For the Propheste came not in old time by the Will of man that spoke them, and therefore is not to be interpreted privately of themselves, or what they might seem to intend, but holy men spake as they were moved by the Holy Ghost; and therefore his meaning must be looked to, and he intended Christ the Antitype*] *For example: When* David *said,* Psal. 2. Yet will I set my King on my holy hill Zion: *You must not interpret this of* David *only, a Private person, and but a Type: but of Christ the Publique person and Antitype.*

*But I must spend no more words here on this kind of men.*

*Let*



*Let me adventure on a few words to the Ministers of the Gospel, not of advice (for that was judged presumptuous in my last, though but to the younger) but of Apologie. Though the Acceptance of this Treatise be far beyond what I expected; yet some have signified to me their dislike of some things in this second Part, of which I think it my duty to tender them satisfaction.*

1. *Some say it is a Digression.* Answ. *And what hurt is that to any man? I confess it was fitted at first to my own use (as all the rest was) and why may it not be useful to some body else? My business was not to open a Text; but to help Christians to enjoy the solid comforts which their Religion doth afford; the greatest hinderance whereof, in my observation, is a weak or unsound Belief of the Truth of it. And therefore I still think that the very main work lieth in strengthening their Belief. So that I am sure I digressed not from the Way that led to my intended end.*

2. *Others have told me, that I should not have mixed controversie with such Practical matter:* Answ. *And some, as wise, tell me, They had rather all were omitted then this. For the truth must be known before the Goodness will be Desired or delighted in. It seems to me the ordinary cause of Backsliding, when men either begin at the Affections, or bestow most of their labour there, before they have laid a good foundation in the Understanding. And they are scarce likely to be the longest winded Christians, nor to die for their Religion, that scarce know why they are Christians. Methinks its preposterous for men to bestow ten or twenty years in studying the meaning of Gods word, before they well know, or can prove that it is Gods Word. As the Italians mentioned by* Melanchon, *that disputed earnestly that Christ was Really in the bread, when they did not well believe that he was in Heaven. If Fundamentals be controverted, it concerns us to be well seen in such Controversies. However if this be unuseful to any man, if he will but let it alone, it will do him no harm.*

3. *Some blame me for making so much use of the Argument from Miracles: And with all they think it invalid, except it be apparent Truth which they are brought to confirm.* Answ. 1. *If it be first known to be truth, there needs no Miracles to prove it.* 2. *Do not all our Divines use this Argument from Miracles?* 3. *And I do not by using this, hinder any man from producing or using as many more as he*

*he can. I nowhere say that this is the only Argument.* 4. *If these men were as wise as they should be, they would take heed of shaking the Christian Cause, and striking at the very root of it, for the maintaining of their Conceits. If they take down the chief Argument which confirms it, What do they less?* 5. *Search the Scripture, and see, Whether this were not the chief Argument.* 1. *which succeeded then for bringing men to Believe, 2. and which Christ himself laid the greatest weight on, and expected most from.* Nathaniel *believed upon Christs telling him of his conference at a distance.* Joh. 2. 48, 49. *upon his beginning of Miracles at Cana in Galilee, he manifested forth his Glory, and his Disciples believed on him,* Joh. 2. 11. *The Jews therefore enquired for Signs, as that which must confirm any new Revelation to be of God,* Joh. 2. 18. *&* 6. 30. 1 Cor. 1, 22. *And though Christ blame them for their unreasonable unsatisfied expectations herein, and would not humour them in each particular that they would sawcily prescribe him, yet still he continued to give them Miracles, as great as they required. Though he would not come down from the Cross to convince them (for then how should he have suffered for sin?) yet he would Rise again from the dead, which was far greater. They that saw the Miracle of the Loaves, said, This is of a Truth the Prophet that should come into the world,* Joh. 6. 14. John *(say they) did no Miracle: but all that* John *spake of this man was true: and many believed on him there,* Joh. 10. 41. *Many believed when they saw the Miracles which he did.* Joh. 2. 23. *See also* Act. 4. 16. Joh. 6. 2. & 7. 31. & 11. 47. Act. 6. 8. & 8. 6, 13. and Gal. 3. 5. Act. 2. 43. & 4. 30. & 5. 12. & 7. 36. & 14. 3. Heb. 2. 4. *And Christ himself saith, If I had not done the works that no man else could do, ye had no sin (in not believing)* Joh. 15. 24. *And therefore he promiseth the Holy Ghost to his Disciples to enable them to do the like, to convince the world,* Mar. 16. 17. 18. *Yea, to do greater Works then he had done.* Joh. 14. 12. *And he upbraideth and most terribly threateneth the unbelievers that had seen his mighty Works,* Mat. 11. 20, 21. 23. Luk. 10. 13. *Yea, the Blaspheming of the power by which he wrought them, (and his Disciples afterward were to work them) and ascribing them to the Devil, he maketh the unpardonable sin,* Mat. 11. 31. 32. *see also* Mat. 11. 2, 3, 4. and 13. 54. and 14. 2. Mar. 6. 2. 14. Joh. 5. 19. 20. and 7. 3. *He tels them, The works that I do, bear witness of me,* Joh. 5. 36. and 10. 25. *Believe not me; believe the works that I do,* Joh. 10. 37, 38. *Believe me for the very works sake,*



*sake,* Joh. 14. 11. *And how did the Apostles preach to convince the World, but partly by telling them of Christs Resurrection (the greatest of all his Miracles,) and his other works: and partly by doing Miracles themselves? They tell them, He was* approved *of God by signs and wonders,* Act. 2. 22. and 7. 36. *They declared also what Miracles and wonders were wrought by the Apostles,* Act. 15. 12. *And* Paul *vindicateth the Credit of his own Apostleship, and so the truth of his Testimony to the* Corinthians, *thus,* [*Truly the signs of an Apostle were wrought among you in all patience, in signs and wonders and mighty deeds.* 2 Cor. 12. 12.] *The way of bringing men to Believe in those dayes is expressed** Heb, 2, 3, 4. How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him? (*there is sense to the first Receivers, and their Tradition to the next:*) God also bearing them witness both with signs and wonders and divers Miracles, and gifts of the Holy Ghost according to his will. *And who dare question this Witness of God? And fear fell on them all, and the name of Jesus was magnified. and men converted by the special Miracles that* Paul *did.* Act. 19, 11, 12, 16. 17, 18, 19. *I will say no more to the opposers of the sufficiency of this Argument, but wish them to answer, or learn of that blind man,* John 9. 16. *Can a man that is a sinner do such Miracles? We know that God heareth not sinners. Or hear* Nicodemus, John 3. 2. *We know that thou art a Teacher come from God: for no man can do these Miracles, except God be with him. Natural Reason shews us, that God being the true and Merciful Governour of the World, the cause of Nature cannot be altered but by his special appointment; and that he will never set the seals of his omnipotency to a lye; nor suffer the last and greatest inducement of Belief to be used to draw men to falshood: For then how deplorate were the the Condition of mankind?*

Object. *But (you'l say) False Prophets may arise and shew signs: and Antichrist shall come with lying Wonders.* Answ. *These are all lying Wonders indeed; seeming to be Miracles, When they are not.* Object. *But the great question is, How we shall know which are Miracles indeed, When poor Mortals may be so easily deceived by superior powers?* Answ. *For the Difference between true Miracles and false,* Camero, Prideaux, *and most Divines that write of this Argument, have handled it, to whom I refer you. I will only say this more; That*

* Observe this Text well, and it will help you to answer the Question, [How know you the Scripture to be the Word of God?]

We

*We need not be curious in this enquiry: for if any doubt whether Miracles may not be wrought to delude, I would add these Qualifications to that Medium, and thus form the Major Proposition* [That doctrine, or those books which were attested by Apparent, Frequent, uncontrouled Miracles, must needs be of God.] *But such is this, &c. A wonder wrought once or twice may easier deceive, then that which is done one hundred times. A wonder in a Corner may be blazed falsly to be a miracle: But Christ had so many thousand witnesses (as of the Miracle of the Loaves) and five hundred at once that saw him after his Resurrection; and the Apostles appealed to whole Churches (even where they had secret adversaries) who might easily have disproved them, if it had not been true; and they spake with tongues before people of many Nations; and it was not one, nor one hundred, but the multitudes of Christians that had one gift or other of this sort, either Miracles specially so called, or healing, or prophecying, or tongues, &c.*

See 1 Cor. 12. from the 1. verse to the 12. And Mark 16.17.

*But especially no* Uncontrouled *Miracles shall ever be used to deceive the World. Two Ways doth God Controul even the seeming Miracles of deceivers.* 1. *By doing greater in opposition to them, and so disgracing and confounding them, and the Authors, and the Cause; so God did by the Magicians in* Egypt; *by the Exorcists in* Act. 19. *and by* Simon Magus, *as Church-History tels us. In this Case, it is no disparagement to Gods Mercy or Faithfulness to let men work false wonders (for he doth but make them the occasion of his Triumph) that the Victory of Truth may be more eminent, and mens faith more confirmed.* 2. *Also by some clear and undoubted Truth (either known to Common Reason, or by former Scriptures) doth God oft* Controul *deceiving Wonders. For if they are used to Attest an undoubted Falshood, then the former established Truth contradicting them, is sufficient controulment. So that as God will never set his own proper seal of a* true Miracle *to an untruth, so neither will he suffer a* seeming Miracle *to go uncontrouled when it may endanger the faith and safety of mankind. Nor can it be shewen that ever he did otherwise, whereas the Miracles of Christ and his Disciples were Uncontrouled, Frequent, Numerous, Apparent, Prevalent and Triumphant.*

Object. *Then if Miracles be wrought now, they will inferr a New Scripture.* Answ. *No such matter. They will prove the Testimony to be Divine, where it is certain that they are wrought to confirm any Testimony, but no more. God may work them without man, to stir up mens*



*mens hearts, and rouse them to Repentance,* * *and not to confirm any new Testimony, or he may enable man to work them for attestation of formerly revealed Truth.*

* *Vide Suarez de fide Disput. 4 Sect. 3 §. 10.*

Object. *But wicked men may do Miracles.* Answ. *But not when they please: nor for what they please, but as God pleases. Wicked men may be Witnesses of the Truth of God.*

*I conclude with this Argument. That which was the great Argument used by Christ and his Apostles to win the world to Believe, should be the Great Argument now for every man to use to that end with himself and others: But that was this from Miracles; therefore, &c.*

4. *The same men that make this exception, are offended that I overpass some other Arguments, which are taken to be chiefest: as Scripture Efficacy, and the witness of the Holy Ghost to the Consciences of Believers.*

Answ. 1. *Why should I be tyed to do that which so many have done already?* 2. *I never intended the full handling of the point, but two or three Arguments to strengthen the weak. And may I not choose which I thought fittest, as long as I hinder no man to use what other he please?* 3. *The Efficacy is either on the Understanding, or on the Will and Affections. If on the Understanding, then it is the Belief of Scripture truth which is thus effected: and so the Argument should run thus. Whatsoever is so effectual as to perswade men of its Truth or Divinity, that is True or Divine; but the Scripture is such, &c. I need not speak of the absurdity of the Major.* || *Or if the Efficacy be on the Will and Affections, then it presupposeth that it is first Believed to be True. For nothing Works on the Will but by means of the Understanding. But I neither dare, nor need to shew the weakness of such Arguments; the Papists have done too much in it, as their writings generally will shew you. See* Vane, Cressye, Richworths Dialogues, Martin, Scapleton; *and most run that way.*

† *Lege Rob. Baronium A. polog. Tract. 9. punct 6. Assert. 3. page 729. 730. plenissime.*

4. * *And for the Testimony of the Spirit, it consisteth, first, in its Testimony by the Miracles which it enabled the Apostles to effect for the sealing of their doctrine;* 2. *And in the Sanctifying Illumi-*

* *Vid. Doctiss. Rob. Baronium Apodix. ad Ios. Turnchillum*

*page 626. ad 729. & Tract. 9. page 2 page 696. & page 733. Maximopere damnamus illos qui, &c. Vide etiam Vegam, lib. 9 de Iustif. cap. 47. Greg. Valent. Tom. 3. disput. 1. Quæst. 1. punct. 1. § 5. Et Suarez Disput. 3. de fide, §. 3. Et Contr. Vid. Stapleton Controv. Relect. 4. qu. 3 Art. 2. Resp ad Arg. 1. Et in defens. authorit. Eccles. lib. 3. cap. 12. §. 11. Maldon in 2. qu. 1. Art. 1. §. 8. Mel. Canit. lib. 2. de loc. cap. 8.*

*nation*

nation of our understandings to see that which is Objectively Revealed. So that this Testimony is the efficient and not Objective Cause of our Belief, in this latter sense. If men should judge of the Canon of Scripture, by the immediate Testimony of the Spirit, as if this were some Exterior Revealer of what is Divinely inspired, we should then have as great variety of Canons almost as of persons. Men talk of this in meer Disputes; but I never knew the man that would undertake to determine of the Canon by retiring into his heart, and consulting meerly with the Spirit within him.

5. Another great exception of the same men, is, That I seek to satisfie Reason so much of the Scriptures Authority: And the Reasons which they urge against my Reasoning are these two. 1. It is too neer the Socinian way. Answ. Socinians will believe nothing, without Reason or Evidence from the Nature of the Thing Revealed: that is, They Believe nothing at all as Certain: For if the Thing be Evident, it is (as such) the Object of Knowledge, and not of Belief. I will believe any thing in the World which I know certainly that God speaks or Revealeth: Though the Thing in it self seem never so unreasonable. For I have reason to Believe (or rather to Know) that All is True which God revealeth, how improbable soever to flesh and blood. Is it not a shame that Learned men should charge this very Opinion on Chillingworth, Dr. Hammon, and others, as guilty of Socinianism? and thereby, 1. Make the Papists brag, that we cannot confute them, but on Socinian Principles. 1. And make young Scholars through prejudice turn off from the true ways of defending Scripture Authority; to the great wrong: 1. of their souls, 2. and of their people, 3. and of the Protestant, 4. and Christian Cause. 3. And how could all the Wits in the World do more to advance Socinianism then these men do? by making men believe, that only the Socinians have Reason for their Religion: Which if it were true, (as nothing less) who would not turn to them? 4 And what more can be done to the disgrace, and ruine of Christianity, then to make the World believe that we have no reason for it? nor are able to prove it true against an Adversary? What would these men do, if they lived among Christs Enemies, and were challenged to defend their Religion or prove it true? Would they say (as they do to me,) I will Believe and not Dispute? Christs Cause then would be little beholden to them. And how would they Preach for the Conversion of Infidels, if they had not Reason to give them for what they

Read Videlius his *Rationale Theolog.* against Veronius, & throughout, how far Reason and Natural Principles may be used in Disputes of Divinity.



they perswade them to? How will they Try the spirits, and Try all things, and hold fast that which is good, but by Discourse? But it seems these men themselves have no more Reason for their believing in Christ, then in Mahomet or Antichrist. They are good Christians and Teachers that while!

But the great Argument is this, They say (and great ones write so) that the Divine Authority of Scripture is Principium indemonstrabile, a principle not to be Proved, but Believed: for no Science proves its principles.

To which I Answer, 1. When our R. Baronius, and others do affirm it to be Principium indemonstrabile, it is not as if it were not at all demonstrable; but that it is not demonstrabile per aliam Revelationem; But they acknowledge that it contains in it those Characters of the Divine Authority which by Reason or Discourse may be discerned. 2. It is therefore improper to say it is Credendum, a thing to be believed first, and directly that these Books are Gods Word; seeing it is (by consequence) confessed, that it is a point to be Known by the foresaid Evidence; therefore not first to be believed. 3. And otherwise they contradict themselves, when they bestow whole Volumes to prove, that, It is part of the formal object of Faith (which answers the Cur Credis?) and yet to affirm it to be principium primò Credendum, which makes it the material Object of Faith; For in this sence it cannot be both, as I shall shew. 4. How the Divine Authority of Scripture is the Principium Religionis Christianæ, and how not, would hold a long debate of it self. Our R. Baronius, himself saith, that [when we say all Christians should resolve their Faith into the Divine and Canonical Authority of Scripture, they do not mean that this is the only way of resolving Faith; as if no other way were possible, or available to salvation; but only that this Way is the most convenient, profitable and certain; yea, and is necessarie too in those Churches, where the Scriptures are known. Apologia adv. Turnebul. Tract. 1. c. 2. obs. 1. p. 46] Which words shew, how far Scripture is a Principium. 5. As Theologie, Christianity, and all Religion do presuppose Reason, (as all Morality presupposeth Naturality) so it is evident that some of the Principles of Religion, or of Christianity must first be proved by Reason. And so we may compare it to those inferior Sciences, whose Principles must be proved by superior Sciences, though not by the same Science. Though Scripture in point of excellencie should not be said to be inferior to Reason, yet in point of

Order

*Order it may; as still pre-requiring or pre-supposing Reason. As the form is after the matter, and the habit after the faculty.* 6. *Those Characters of Divine Authority which Divines mention, may (at least) some of them, be demonstrated to others (as Prophesies fulfilled (which is Miraculous oft) and all to our selves: Therefore the Scripture-Authority is not an Indemonstrable Principle.* 7. *The very being of all Belief lieth in this, that it be an Assent to the Truth of an Enunciation, on the credit of the Testifier or Revealer. Now if we must first* believe *Scripture to be Gods Word (and not know it) then we must Believe it on the credit of the Revealer. And then it is by some other Revelation, or by it self. If by some other, then how know I that other Revelation to be of God? and so in infinitum. But if I believe it to be of God, because it revealeth it self to be so (as our Divines say;) then this self Revelation is,* 1. *either by way of proper Testimony, or* 2. *by Objective Evidence, to be discerned by Reason. If the former (which must be said, or it cannot be the material object of Faith) then either I must believe every Book that affirms it self to be Divine, or else I must have some Reason to Believe this so affirming of it self more then others. And these Reasons will be things Known and not Believed.* 2. *But if the later (by Objective Evidence) (* which is it that Divines generally say) then why do they not observe, that this is to unsay what was said, and to say plainly, that it is a thing to be* Known, *and not strictly* Believed, *that this is Gods Revelation? Things evident, are the Objects of Knowledge: Things Testified, are the Objects of Faith (as Testified.)*

8. *Yet I confess, That when we first Know this or that to be a Divine Testimony, we may in a second place* Believe *it. For it is* Revealed *in Scripture;* [*Thus saith the Lord, &c.*] *And so the same thing may be, and is the Object of Knowledge and of Belief. But it must (in the rational order) be Known first, and not* Believed *first. For else (as is said) I should Believe every writing so affirming it self Divine; or else Believe the affirmation of* this *without Evidence and Reason.* 9. *And indeed what else can be the meaning of our Divines, when they tell us, that all faith is resolved into the credit or Authority of the Testifier and Revealer? And as our* Baronius, Apol. cont. Turnebul. Tract. 3. §. 3. cap. 4. p. 108. *saith,* [*Faith dependeth on two Principles, which must necessarily be* foreknown, *that a thing may be believed on ones Authority*] Valquez *rightly observeth,* dis. 2. de Fide, Sect. 4. §. 5. & disp. 3. Sect. 12. §. 1. *One is, that* [the party

*Vid. Bayon. Tract. 9. per totum.*

** Authoritatem Scripturæ duplici modo Deus apud nos contestatur.* 1. *In eo quod eandem ornavit notandis qualitatibus & prærogativis supra omnia humana Scripta.* 2. *In eo quod omnium suorum corda Spiritu suo efficit ut agnoscant veritatem suam in Scriptis illis micantem.* Rivet, Catholic. Orthodox. in Tractat. primo. Quæst. 12. page 131. Col. 2.



yet doth speak this,] *The other is, that* [he is one worthy to be Believed] *Mark it, he saith these two must be* foreknown, *and not* forebelieved. (*Though I know what he and others say, to make it both the* objectum formale & materiale *in several respects: but that can be but secondarily as I said.*) *As for their similitude from the Sun, which Reveals it self and other things: besides that objects of sense and of Reason much differ in this, and similitudes prove nothing: In a sound sense I grant the thing inferred by it: To wit, that Scripture revealeth particular Truths to Belief, by way of Divine Testimony or Affirmation: But it revealeth it self to be Gods Testimony first to Knowledge by its own Characters or Excellencies (seconded by the external Testimony of Miracles;) And then* 2. *by Testification to Belief. Learned* Hooker, Eccles. Polit. li. 2. & 3, *hath shewed, that it is not first to be* Believed *that* [*Scripture is Gods Word,*] *but to be proved by Reason; which he affirmeth is not very difficult demonstratively to do. I dare stay no longer on this (referring the more exact discussion to some fitter place;) only, If Scripture cannot be proved to be Gods Word by reason;* 1. *Why do all our Divines in their Common Places bring Reasons to prove it?* 2. *How will they deal with Pagans and Enemies?* Object. *But they still tell you* [*the Spirit is only sufficient, when all Reasons are brought.*] Answ. 1. *That's to remove the Question. Or when the Question is of the Objective sufficiency, they answer of the Efficient, rectifying and elevating the Faculty.* 2. *Who knows not that a man may Believe or Know the Scripture to be Gods Word, without any more then a common help of the Spirit? The Devils and Damned believe or know it; and so doth many an ungodly man here. But a saving Knowledge or Belief doth indeed require a special grace of the Spirit.*

*In a Word, If Reason were of no more use here then some make it, as it were in vain to preach or write on this point (for Christianity;) so it would follow that he that is mad, or drunk, or an Infant, (if not a brute) were the fittest to make a Christian; which is so vile an imagination, that I dare say, He that hath the best and rightest Reason, and by Consideration makes the most use of it, is the best Christian, and doth God best service: And that all sin is on the contrary, for want of Right Reason, and the using of it by consideration. But me thinks I should not need to plead for Reason, till beasts can speak and plead against me! But yet I must tell you, if you heard the Accusation, you would excuse my Apology.*

*If none but the Ignorant be an Enemy to Knowledge, sure none but the unreasonable is an Enemy to Reason.*

6. BUt the greatest offence of all, is, that I lay so much upon humane Testimony and Tradition: Which some think uncertain; some think it whuld make our Faith too Humane, and some think it is too like the Papists arguing.

*To all which I Answ.* 1. *See whether the best of our Divines do not the like. I will name some of the choicest that ever the Reformed Church enjoyed.* Rob. Baronius *saith* Apolog. cont. Turnebul. Tract. 9 punct. 2. p. 686. [*The Testification of the present Church is a condition necessarily requisite for our believing the Scriptures Authority: because Faith comes by hearing.* 2. *From the consent of all the present Church, or all Christians now living, the chiefest Argument may be drawn to prove the Authority of any Canonical Book.* 3. *From the perpetual and universal Tradition and practice of the whole Church from the Apostles times to ours, we may have a humane perswasion, and that* Certain *and* Infallible, *of the Divine and Canonical Authority of those Books which were still undoubted, or which some call the Protocanonical.*] Dr. Wittaker *saith* [*It belongs to the Church,* 1. *To be a witness and keeper of the Scriptures.* 2. *To judge and discern between Scriptures which are true and genuine, and which are false, suppositious and Apocryphal.* 3. *To divulge them.* 4. *To expound them.* De Sacr. Scrip. Q. 3, contr. 1. cap. 2. page 203, 204.] *And in his* Duplicat. adv. Stapleton, *more fully* page 57. [*Which of us knows not the necessity of the Ministry of the Church? and that it is safely and wisely appointed of God, so that to contemn the Ministry and Testimony of the Church, is nothing else but to err from the Faith, and rush into most certain destruction.*] *See more* p. 15. 58, 59. *&c.* 364. 60. 62. 69. 77. 71, 438. 119. 328. Davenant *alloweth of Historical Traditions* de Judice controv. pag. 11. §. 3. p. 24. 27. 30. 31, 32. *The like might be shewed out of* Camero, Chamier, Amesius, *and divers* ‖*others, but that I must not enlarge.*

‖ *Chemnitius Exam. Concil. Trident. Part.* 1 page (*mihi*) 109. 110, 111, &c. is so full, that in his eight sorts of Tradition he not only saith much more then I here do, but in some of them satisfieth *Andradius* himself. *vide Andrad. Defens. Concilii Trident. lib.* 2, *page* (mihi) 217. *usq; ad* 230.

2. *I*



2. *I would have the contrary minded tell me, How they know without Humane Testimony or Tradition, that these are the same Books which the Prophets and Apostles wrote? and wholly the same? that they are not depraved and wilfully corrupted? that these are all? How know you that one of the Books of* Esther *is Canonical, and the other Apocryphal? Where is the man that ever knew the Canon from the* Apocrypha *before it was told him? and without Tradition? I confess for my own part I could never boast of any such Testimony or Light of the Spirit (nor Reason neither) which without Humane Testimony or Tradition would have made me Believe that the Book of Canticles is Canonical and written by* Solomon, *and the book of Wisdom Apocryphal and written by* Philo (*as some think*) *Or that* Pauls *Epistle to the* Laodiceans (*which you may see in* Bruno *in Epist.* Sixtus Senensis *and others*) *is Apocryphal, and the second and third Epistle of* John, *Canonical. Nor could I have known all or any Historical books, such as* Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, &c. *to be written by Divine inspiration, but by Tradition. nor could I know all or any of those books to be Gods word, which contain meer Positive constitutions,* Genesis, Exodus, Leviticus, &c. *were it not for the same Tradition. Nor could I know, that any of those books were written by Divine Inspiation which contain (besides such History and Positives) nothing but the Truths which are known by the Light of Nature, without further supernatural Revelation; if it had not been for Tradition. Nor could I have known those Books to be written by Divine Inspiration, which speak of meer supernatural things, either Historical as Christs Incarnation, Resurrection, &c. or Doctrinal, had not Tradition or Humane Testimony assured me, that these are the Books which those Holy men wrote, and that such undoubted, uncontrouled Miracles were wrought for the confirmation of their doctrine. Further I would know, How doth an illiterate man know, but by Humane Testimony, 1. Whether it be indeed a Bible that the Minister reads? 2. Or when he reads true, and when false? and whether any of those words be in the Bible which men say are in it? 3. Or that it is truly translated out of the Hebrew and Greek? 4. Or that it was Originally written in those languages? 5. Or that the Copies were Authentick out of which they were translated? 6. Or how will they know many Jewish Customs, or points in* Chronologie, Geography &c, *without which some Scriptures can never be understood?* 7, *Or how do the most Learned Critics know*

*Nemo ex Scriptoribus Ecclesiasticis qui continuata temporum successione ab Apostolis huc usq; vixerunt usquam in Scriptis suis in memoriam redigere eos dignatus est.* Euseb. Hist. Eccles. l. 3. c. 19. *loquens de libris Apocryphis.*

*the true signification of any one word of the Hebrew, or Greek (in Scripture or any other book) yea Latine or English, or any language, but only by Tradition and Humane Faith?*

*Yea, there is no doubt but in some Cases Tradition may save Without Scripture. For* 1. *Men were saved from* Adam *to* Moses *without any Scripture, that we know of. And (as Dr.* Usher *well observeth) One Reason Why they might then be Without it, Was the facility and certainty of knowing by Tradition. For* Methuselah *lived many hundred years With* Adam, *and* Sem *lived long with* Methuselah; *and* Isaac *lived fifty years With* Sem: *So that three men saw from the beginning of the world till* Isaac's *fifteeth year.* 2. *And thousands were converted and saved by the doctrine of the Apostles and primitive Preachers before it was committed to writing. So many Jews in the Captivity had not the Scripture.* 3. *And if any among the Abassines, Armenians, or ignorant Papists do believe in Christ upon meer Tradition (no doubt, they may) who can doubt of their salvation? For Christ saith,* that whosoever Believeth in him shall not perish: *(Which Way soever he was brought to Believe.) Will you hear* Irenæus *in this, who lived before Popery was born;* adv. hær. lib. 3. cap. 4. Quid enim si quibus de aliqua modica quæstione disceptatio esset, Nonne oporteret in antiquissimas recurrere ecclesias? *(Mark he saith not* ad Ecclesiam Romanam, vel ad unam principem) in quibus Apostoli conversati sunt, & ab eis de præsenti quæstione sumere quod certum & re liquidum est? Quid autem si neque Apostoli quidem scripturas reliquissent nobis? nonne oportebat ordinem sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias? Cui Ordinationi assentiunt multæ gentes barbarorum eorum qui in Christum credunt, sine charactere vel atramento scriptam habentes per spiritum in cordibus suis salutem, & veterem Traditionem diligenter custodientes, &c. Hanc fidem qui sine literis crediderunt, quantum ad sermonem nostrum barbari sunt; quantum autem ad sententiam & consuetudinem & conversationem, propter fidem perquam sapientissimi sunt, & placent Deo, &c. Sic per illam veterem Apostolorũ Traditionẽ, ne in conceptionem quidem mentis admittunt quodcunque (Hæreticorum) portentiloquiũ est.

*As for those that think it favors the Papists to argue them from Tradition, they are quite mistaken, as I have shewed afterwards The Papists build on the Authority of the Churches* decisive judgment: *But I use only the Churches* Testimony. *The Papists by the Church mean*

*Vid. Euseb. Nicremberg de Orig S. Scripturæ; præcipue l. 1. & 2, 3.*



*mean.* 1. *the present Church,* 2. *only their own Romish Church.* 3. *And in that only the Pope, or Councel (as infallible Judge.) But I mean.* 1. *the universal Church through the world,* 2. *Especially the Ancient Church next to the Apostles,* 3. *And therein the godly writers and Christians generally. The Papists ground all on the Church only, and think that we must first know the true Church, who is the Judge, before we can know the Scripture. But I value (in some cases more) the Testimony* ‖ *of Heathens, Jews, and all Hereticks, (an enemies testimony being most valid against himself) And I use not their Testimony only, as they are the Church, or as Christians, but also as men, endued with sense and Reason, and the common remnants of Moral honesty. In one word, The Papists receive the Scriptures on the Authoritative Infallible Judgement of their own Church, that is the Pope; and I receive it as Gods perfect Law delivered down from hand to hand to this present age; and know it to be the same books which the Prophets and Apostles writ, by an infallible Testimony of rational men, friends and foes, in all ages. And for them that think that this lays all our faith on uncertainties, I* Ans. 1. *Let them give us more certain Grounds.* 2. *We have an undoubted infallible Certainty of the Truth of this Tradition, as I have after shewed. He is mad that doubts of the Certainty of* Will. *the Conquerers raigning in* Eng. *because he hath but humane Testimony. We are Certain that the Statutes of this Land were made by the same Parliaments and Kings as are mentioned to be the Authors: and that these statutes which We have now in our Books, are the same which they made. For there were many copies dispers't; mens lands & estates were still held by them: there were multitudes of Lawyers and Judges whose calling lay in the continual use of them: & no one lawyer could corrupt them but his antagonist would soon tell him of it, and* 1000. *would find it out. So that I do not think any man doubteth of the certainty of these acts, being the same they pretend to be. And in our case about the Scripture We have much more certainty, as I have shewed. These Copies were dispersed all over the world, so that a Cõbination to corrupt thẽ was impossible in secret: Men judged their hopes of salvation to lie in thẽ, & therefore would sure be careful to keep them from corruption, & to see that no other should do it: There were* 1000s *of Ministers whose office and daily Work it was to preach these Scriptures to the world, and therefore they must needs look to the preserving of them: and God was pleased to suffer such abundance of Hereticks to arise, (perhaps of purpose for this end, among others,*

‖ *Origen against Celsus gives you many. vid. l. 8. & Augustin. de Civitat. Dei, li. 22. Et testimonium Porphyrii in Cyrilli l. 20. Contra Julianum: Et Hieronym. adver. l. Vigilantii. Plura Vide in Annotat. Grotii in l. de Verit. Religionis, præcipue in l. 3.*

*that no one could corrupt the Scriptures but all his adversaries would soon have catcht him in it: For all parties of each opinion, still pleaded the same Scriptures against all the rest; even as Lawyers plead the Laws of the Land at the bar against their adversaries. So that it is impossible that in any main matter it should be depraved. What it may be in a letter or a word by the negligence of transcribers, is of no great moment. (Of which I desire the learned Reader to peruse that accurate Treatise of the truly Learned and Judicious* Ludovicus Cappellus *his* Critica Sacra.) But with *Bootius* Anſ. and Bp. *Ushers* late learned letter to *Lud. Capellus* for determination of their Controverſies.

*Indeed the Popiſh Doctrine of Tradition (ſuch as you may find in* Richworths *Dialogues) leads directly to Heatheniſm; and builds all our Chriſtianity on ſuch certain uncertainties, yea palpable untruths, that it is a Wonder that they who believe them, renounce not their Chriſtianity.*

*But the great* Objection *is, that by arguing thus, our Faith is finally reſolved into humane Teſtimony, and ſo is but a humane faith.* Anſw. *If I ſaid that thoſe that make this* Objection, *ſhew that they know not well what faith is, nor what the reſolving of it is, which they mention, I ſhould not wrong them. But becauſe I would give a ſatisfactory account of my Belief in this great point, I will more particularly anſwer the ſeveral Queſtions which uſe to be here raiſed.*

*Queſt.* Why do you believe the Incarnation, Death and Reſurrection of Chriſt, with all the reſt of the articles or doctrines of your Faith?

Anſw. *Becauſe they are the word of God; or, God hath Teſtified or reported them; or, hath Revealed them to the world as true. ſo that I have no higher or further reaſon to believe them to be true, but only this. God hath ſpoken them.*

*Queſt.* How know you that God hath Revealed or Teſtified theſe things?

Anſ. *There are many Queſtions comprehended in this one; or elſe it is very ambiguous. In regard of the* Object, *It is one thing to ask, How I know it to be Revealed? and another, How I know that it is God that revealed it? In regard of the Act, the word* [How know you] *is doubtful. You may either mean in your enquiry, By what principal Efficient Cauſe? or By what neereſt efficient? or By what Motives or convincing Arguments? Or By what naturally requiſite Means?*

*Or*



*Or what Inſtrument? All theſe muſt not be confounded.*

*Queſt.* How know you (that is, by what moving Reaſons) that theſe things are Revealed?

Anſw. *I need not Arguments; my ſenſes of Seeing and hearing tell it me.*

*Queſt.* But how did the Prophets and Apoſtles know that they were Revealed to them?

Anſw. *Some by* Internal ſenſe *(who had it by inſpiration;) and ſome by external ſenſe, (who heard it from God, or Chriſt, or Angels, or read the tables which he wrote.)*

*Queſt.* How did the other Believers in thoſe times know, that theſe things were Revealed to the Prophets or Apoſtles?

Anſw. *By their own Teſtimony.*

*Queſt.* How know they that their Teſtimony was true?

Anſw. *I have anſwered this at large in* Chap. 4. §. 3. *If it had not been Revealed to them, they could not have Revealed it to others.*

*Queſt.* But how do we in theſe times know that theſe things were Revealed to the Apoſtles?

Anſw. *Some few parts of the world know it only by unwritten Tradition: But moſt of all the Churches know it by the Scripture which thoſe holy men wrote, containing thoſe Doctrines.*

*Queſt.* But how know you that theſe Scriptures were written by them?

Anſw. *By infallible* Tradition.*

*Queſt.* But how know you that they be not in the ſubſtance corrupted ſince?

Anſw. *By the ſame infallible Tradition aſſuring my reaſon of it: Even as I know that the Statutes of the Land were made by thoſe Kings and Parliaments whoſe names they bear: and as I know that the Works of* Ariſtotle, Cicero, Virgil, Ovid, &c. *were made by them, and are not in the ſubſtance corrupted; Yea, far greater certainty doth Tradition afford me.*

*Queſt.* But though you are thus aſſured of the Revelation; yet How know you it is Divine? Or that it was God indeed that did Reveal it?

Anſw. 1. *You muſt know (as preſuppoſed) that themſelves affirm that God revealed this to them, both by their ſpeech to thoſe that heard them preach; and by this Scripture, which affirms it ſelf to be of Divine Inſpiration.*

* See *Chemnit. Exam. Concil. Trident. Part.* 1. page *(mihi)* 113. out of *Origen, Euſebius* and *Auſtin*, ſhewing the uſe of this ſort of Tradition.

*Queſt.* But how did they know themſelves that they were not miſtaken?

Anſw. 1. *Thoſe whom God inſpired, or to whom he ſpake, knew certainly by an unexpreſſible ſenſe, that it was God himſelf and no deluſion. God never ſpeaks ſo extraordinarily, but by the ſame act he both makes known the thing Revealed, and himſelf to be the Speaker.* 2. *Beſides, they were fully certain it was no deluſion, by the frequent, uncontrouled Miracles which Chriſt did, and which he enabled them to do themſelves. See more Chap. 4. §. 3. where this is fullier anſwered.*

*Queſt.* But how ſhall we know that they delude us not; and that the Scripture ſaith true in affirming it ſelf to be of Divine Inſpiration? For we muſt not believe every perſon or book that ſo affirmeth.

Anſ. *I have anſwered this in the forecited Chapter and Section.*

* *Vide Greg. de Valentia Analyſ. fidei, lib. 1. cap. 25. Et Junil. de parte Divin. Legis, lib. 2. cap. 27.*

*To which I add:* 1. * *There are ſuch Characters of Verity and Majeſty in the Scriptures themſelves that may very ſtrongly perſwade us of the Verity of them, at leaſt as being exceeding probable. Eſpecially, the exceeding Spirituality and Purity of them, and the High ſtrange deſign of God manifeſted about the way of advancing his glory, and ſaving mankind; which Deſign in all the parts of it, excellency concatenated, was not laid open by one perſon only, nor in one onely age; but was in doing many 100 years, and opened by many ſeveral perſons at that diſtance; ſo that it is impoſſible that they ſhould lay their heads together to contrive it. Alſo the fulfilled Prophecies ſhew its Verity. And if any one part have not theſe Characters ſo Evidently on it, yet it is certain, becauſe it is atteſted by the reſt (or ſome of them) that have them.* 2. *But that which fully perſwades me, (being thus prepared by the Quality of the Writings, is, The many, Apparent uncontrould Miracles* * *which the Apoſtles themſelves did work, who wrote theſe Books: God would not have enabled them to confirm a falſe deluding Teſtimony (and that of ſuch moment) by Miracles, and ſuch Miracles.* 3. *And, when I have once thus Believed, I am much confirmed, both by the experience I have of the power and ſweet reliſh of the Doctrine of the Scriptures on my own ſoul; and the efficacy of it on the ſouls of others; and alſo in that I find all the rational cauſes of doubting of the truth of Scripture to be removed.*

* *Phlegon in lib. 13. of his Annals, confeſſeth the Miracles done by Peter, as Origen ſaith, lib. 2. contra Celſum.*

*Queſt.*



*Queſt.* But when you make Miracles your great Argument, How know you that thoſe Miracles were indeed wrought?

Anſw. *By infallible Tradition, partly by the Inſtrumentality of Scripture, and partly by other writings, and univerſal confeſſion: as I know that* Julius Cæſar *conquered* Pompey, *and* William *the* Norman *won* England.

*Queſt.* But did you at firſt believe the Scripture on theſe Grounds? Or can it be expected that unlearned people ſhould underſtand the certainty of this Tradition?

Anſw. 1. *I firſt Believed that the Scripture was Gods Word, meerly upon the common uncontradicted Affirmation of my Teachers: And ſo do moſt others that I meet with: And ſo proceed to ſee the more certain Arguments afterwards.* 2. *Yet if they were wiſely and diligently taught them, the unlearned are capable of knowing the infallible certainty of that Tradition: Yea, and the certainty of the Truth of the Tranſlation in the ſubſtance; and that you do read truly the Scriptures to them, &c. For there is a Humane Teſtimony which is Certain; and ſo a Humane Faith: Yea, more Certain then my own Senſe. Senſe hath alway greater Evidence then Belief, but not ſo great certainty ſometimes. I will rather Believe ten thouſand ſober impartial witneſſes that ſay, they ſee or hear ſuch a thing, (having no conſiderable contradiction,) then I would believe mine own eyes or ears for the contrary.*

*Queſt.* But is that Faith Divine and ſaving, when men take the Scripture for Gods Word meerly on Report or other weak Arguments?

Anſw. *It is a Faith that lies open to great danger by temptation, when the weakneſs of the Grounds ſhall appear: and will have much weakneſs in the mean time: but yet it may be Divine and ſaving. For ſtill this mans Faith is reſolved into Gods Veracity or Authority. Though on Weak Grounds he take the Scripture to be Revealed by God, yet he Believes it to be* True, *only becauſe God ſpoke or Revealed it. So that the error not lying in the Formal or Material Object of Faith, but only in the Arguments perſwading that it is from God, this deſtroyes not the ſoundneſs and Truth of the Belief.*

*Object.* But how know we that the Miracles were wrought to confirm the truth of theſe books?

Anſwer. *They were wrought to confirm the Teſtimony of the men, whether delivered by Word or Writing. And this by*

*Writing*

*Writing is that part of their Testimony which the Church now enjoyeth.*

*Object.* But all that wrote the Scripture, did not work Miracles.

Answ. *Their Testimony is confirmed by those that did.*

*Quest.* Into what then do you ultimately Resolve your Faith?

Answ. *If you understand the Phrase of* [*Resolving Faith*] *strictly and properly, so it is Resolved only into the credit or Veracity of the Speaker, as being the Cause of the Verity of the Proposition which I believe, even the principal Efficient Cause; the Knowledge of whose infallible Verity doth, above all (and only in that kinde) cause me to believe the things Revealed to be True.*

*But if you take the phrase of* [*Resolving Faith*] *in the largest sense, as it containeth not only its Resolution into its Formal Object, but into all its Causes in their several kinds, so it is resolved thus.* 1. *As I have said, I Resolve my Faith into the* Prime Truth: *that is, into Gods infallible Veracity, as the only* Formal Object, *or full proper Efficient of the Verity of the Propositions believed, and the Principal Reason of my Belief.* 2. *I Resolve my Belief into Gods* [*Revelation, or Testimony*] *as the* Principium Patefactionis, *or the Naturally necessary means of Application of the Former; which is the* Principium Certitudinis (*It is* Rob. Baronius *own distinction,* Apodix. Tract. 3. Cap. 6. p. 123.) *Yet I am forced to dissent from* Baronius, *in that he makes this* [*Revelation*] *to be part of the formal Object: Though* [*Gods Veracity of Gods Revealing,*] *and not the Truth of God without Revelation, be the Formal Object of Belief: yet I conceive the said Revelation to be no part of the Formal Object, but a Natural Means of the production of the Material Object by the Formal Object which is its Efficient: And that not directly of the Immediate Material Object, but of the Remote only. For the immediate Material Object is* [*the Truth*] *of Propositions: and the Remote is* [*the Proposition*] *which is True. Now the Revelation is directly a Production of* [*the Proposition*] *as such; but not of the Verity of it directly: We therefore Believe it to be True, because the* True God *spoke it. Though in a second place the Patefaction may be said to produce the Verity of the thing.* 3. *I resolve my Belief into the Characters of Divinity which are found in Scripture, and into the uncontrolled Miracles by which it was attested, as the Principal motives (conjunct) by which I am perswaded that it was God, and no other, that was*



*was the Author or Revealer.* 4. *I resolve my Belief into Humane Testimony, or infallible Tradition (Rationally, not Authoritatively Infallible) as the means of discovering to me matters of Fact,* viz. *that the Apostles did write: that, This delivered to me is the Writing: that it is All: that such Miracles were wrought: that the Scriptures are not Depraved in any material point, or out of Design: which Books are Canonical, and which not. Had I been the person to whom God from Heaven, or Christ on earth did reveal these Truths Immediately, then this Resolution of my Faith should have been into my senses (made use of Rationally); I should have known by External sense what Christ spoke, and what not; what Miracles he did: and by Internal sense, that it was God and no other that inspired me: and by both, that it was Christ, and no other that spake and wrought Miracles. But seeing I live at so great a distance, and God Revealed not these things to me Immediately, but to the Apostles, and they to others, and they to others, and so down to this day; therefore Tradition must do that for me which sense did to the first receivers; as I say, What sense did for them, that Humane Testimony doth for us, or must carry it between their senses and our senses, and so to our Reason.* 5. *I resolve my Belief into all Truths Revealed in Scripture, as into the Material Object (if it were not too improper to call that a Resolving of it into that which answers the* Quid credis? *and not the* Cur credis? *or the* Cui?) 6. *I Resolve it into the Books or Writings, as the Authentick Instrument Revealing Gods mind: Not into the Words as in this or that language, or as considered in themselves; but as considered in Relation to the Truths which they express,* viz. *as they are significrs of all those Enunciations which they contain.* 7. *I Resolve my Belief into Reason, or my Understanding, as the neerest vital Efficient Cause.* 8 *I Resolve it into the Holy Ghosts Illumination or Grace, as into ths Remote and former Efficient, enabling and causing me to Believe sincerely and savingly (but not into any Internal Testimonie of the Spirit, as the* Object *of my faith.)*

*I know our* Baronius *opposeth* Spalatensis *for one of the Points which I here assert* (Apolog. Tract. 9. punct. 4. and 5. pag. 711. 712. 713. 714 &c.) *Were it not that I have been too tedious already, I would answer those Arguments of* Baronius, *which is very easie to do; but to the unprejudiced and considerate I think it will seem needless, or at least is fitter for another discourse.*

*And*

See *Conrad. Bergius Prax. Cathol. disput.* 2. §. 125. 126, p. 208. 209, 210. opening all this in the same way as here.

*And thus having Catechised my self, to give men an account of my Belief, and help those that are weaker herein, I shall conclude all with two or three words of Advice to the Reader.*

1. *BEware that you exclude not, in your arguing, any Cause or necessary Medium of your Faith by quarelling too eagerly with other mens grounds; many men run upon this dangerous Rock. Lest they should give too much to Reason, or to Tradition, or the Church, or Miracles, some further exclude them then will stand with the Rationality and safety and Honor of Christianity; set not those things in Opposition, which may and must consist in coordination, or subordination to others.*

*The removal of one necessary Cause may destroy the Effect; or of one Pillar, may pull down the house; or of one of the necessary parts, may kill the man; though all the rest be let alone, or more regarded then before. It is no whit derogatory to the Law of the Land, to say, I must read it with my eyes, and by the help of Spectacles, and must receive it with my hands, or ears, from a Herald or other Proclamer, &c.*

2. *Take heed of denying the Perfection of Scripture in Deed, while you maintain it in Words. Two sorts I would Warn of this.*

1. *Those that plead for Traditional Doctrines not contained in Scripture. To these I have spoken elsewhere (Appendix to Treat. of Baptism.)*

* *Unde ista Traditio? utrumne de dominica & Evangelica Authoritate descendens? an de Apostolorum Mandatis atq; Epistolis veniens? Ea enim facienda esse quæ scripta sunt Deus testatur ad Josuam; Non recedet Liber legis ex ore tuo, &c. si ergo aut Evangelio præcipitur, aut in Apostolorum Epistolis aut Actibus continetur, observetur Divina hæc & sancta Traditio. Quæ ista obstinatio, quæve præsumptio, humanam Traditionem Divinæ dispositioni anteponere? nec animadvertere indignari & irasci Deum, quoties Divina præcepta solvit & præterit Humana Traditio?* Mar. 7. 8. 1 Tim. 6. 3. *Consuetudo sine veritate, Vetustas erroris est; propter quod relicto errore sequamur veritatem,* Cyprian Epist. 74. ad Pomp. page. 229. 231. The same place of Cyprian is vindicated by Dr. *Whitaker de sac. Script. Cont.* Q. 6. *de perfect. Script.* mentioned also by *Glarytius* on *Cypr.* ibid.

2. *Those that are so eager* ‖ *to tye all men to* their *Expositions of Scripture, and censure all for Heretical, that differ from them therein; when We have disputed and contended our selves aweary, and wrangled the Church into flames and ashes; yet that which God hath spoken obscurely, and so left difficult in it self, will remain obscure and difficult still. And that which is difficult through the weakness and incapacity of unlearned men, will be far beter cleared by a rational explication, then by a bare Canon. O When will the Lord once perswade his Churches to take his Written Word for the only Canon of their Faith! and that in its own naked simplicity and Evidence, without the determinations and Canons of men! Which are no parts of our Creed, but helps to our understandings, and bounds to our Practice in matters Circumstantial, which God hath left to mans determination; when will the Lord perswade us, not to be wise above what is written? but to acknowledge that which is unrevealed in the word to be beyond us; and that which is more darkly revealed to be more doubtful to us. Then the hot contentions of the Church about the Mysteries of Gods Decrees, and nature, and order of his immanent Acts; the nature and way of the workings of the Spirit on the Soul, &c. With an hundred quarrels about meer names and words, will be more lovingly and brotherly debated, without such alienation of affections, and reproachful expressions.*

*Two things have set the Church on fire, and been the plauges of it*

‖ *Doctissimi Nazianzeni consilium ab omnibus Christianis audiendum.* [*Divina contemplare, verum in terminis maneto; Loquere quæ sunt Spiritus, & si possibile est nihil aliud. Ne Patris naturam nimis curiose rimator, Unigeniti essentiam, Spiritus gloriam; unam in tribus Deitatem; Utere verbis consuetis, Ratio pertineat ad sapientiores. Sufficiat tibi ut habeas fundamentum; suas multas & pæne infinitas cum paucis & planis fundamentalibus pari affectu & honore suscipiendas, non commiscerent! Si hoc conentur, decet tamen pios & prudentes Christianos discernere, inter prima illa pauca Credibilia à Christo & Apostolis immediatè revelata, & innumeras illas deductiones Theologorum pro cujusq; ingenio & opinione cum fundamentalibus in eundem locum contrusas.* Davenant. Adhort. *pro pace* Eccles. page 87,88. It was found Counsel that *Pomeranus* gives the ministers of Gods Word (*ne tot articulis, &c.*) That they should not with so many Articles, and Creeds, and Confessions confound the minds of plain Christians, but that they should draw up the summe of their Belief into some few heads. Nothing hinders but that Professors and Licentiates in Divinity may busie their thoughts, and spend their hours upon the knotty and abstruse Questions of that sacred Faculty; but why should the heads of ordinary Christians be troubled with those curious disquisitions? Dr. *Hall.* Peacemaker, *Sect.* 16. *page* 118,119. I pray read the rest of that small Treatise; and his *Pax terris*, a smaller, but both worthy all our serious studying.

Read *Vshers* excellent Sermon on *Ephes.* 4. 13. before King *James*, Iun. 20. 1624. throughout.

*And thus having Catechised my self, to give men an account of my Belief, and help those that are weaker herein, I shall conclude all with two or three words of Advice to the Reader.*

1. *BEware that you exclude not, in your arguing, any Cause or necessary Medium of your Faith by quarelling too eagerly with other mens grounds; many men run upon this dangerous Rock. Lest they should give too much to Reason, or to Tradition, or the Church, or Miracles, some further exclude them then will stand with the Rationality and safety and Honor of Christianity; set not those things in Opposition, which may and must consist in coordination, or subordination to others.*

*The removal of one necessary Cause may destroy the Effect; or of one Pillar, may pull down the house; or of one of the necessary parts, may kill the man; though all the rest be let alone, or more regarded then before. It is no whit derogatory to the Law of the Land, to say, I must read it with my eyes, and by the help of Spectacles, and must receive it with my hands, or ears, from a Herald or other Proclamer, &c.*

2. *Take heed of denying the Perfection of Scripture in Deed, while you maintain it in Words. Two sorts I would warn of this.*

1. *Those that plead for Traditional Doctrines not contained in Scripture. To these I have spoken elsewhere (Appendix to Treat. of Baptism.)*

* *Vnde ista Traditio? utrumne de dominica & Evangelica Authoritate descendens? an de Apostolorum Mandatis atq; Epistolis veniens? Ea enim facienda esse quæ scripta sunt Deus testatur ad Josuam; Non recedet Liber legis ex ore tuo, &c. si ergo aut Eangelio præcipitur, aut in Apostolorum Epistolis aut Actibus continetur, observetur Divina hæc & sancta Traditio. Quæ ista obstinatio, quæve præsumptio, humanam Traditionem Divinæ dispositioni anteponere? nec animadvertere indignari & irasci Deum, quoties Divina præcepta solvit & præterit Humana Traditio?* Mar. 7. 8. 1 Tim. 6. 3. *Consuetudo sine veritate, Vetustas erroris est; propter quod relicto errore sequamur veritatem,* Cyprian Epist. 74. ad Pomp. page. 229. 231. The same place of Cyprian is vindicated by Dr. *Whitaker de sac. Script. Cont.* Q. 6. *de perfect. Script.* mentioned also by *Galatius* on *Cypr.* ibid.





2. *Those that are so eager* ‖ *to tye all men to* their *Expositions of Scripture, and censure all for Heretical, that differ from them therein; When We have disputed and contended our selves aweary, and wrongled the Church into flames and ashes; yet that which God hath spoken obscurely, and so left difficult in it self, will remain obscure and difficult still. And that which is difficult through the weakness and incapacity of unlearned men, will be far beter cleared by a rational explication, then by a bare Canon. O When will the Lord once perswade his Churches to take his Written Word for the only Canon of their Faith! and that in its own naked simplicity and Evidence, without the determinations and Canons of men! Which are no parts of our Creed, but helps to our understandings, and bounds to our Practice in matters Circumstantial, which God hath left to mans determination; when Will the Lord perswade us, not to be wise above what is written? but to acknowledge that which is unrevealed in the word to be beyond us; and that which is more darkly revealed to be more doubtful to us. Then the hot contentions of the Church about the Mysteries of Gods Decrees, and nature and order of his immanent Acts; the nature and Way of the workings of the Spirit on the Soul, &c. With an hundred quarrels about meer names and words, will be more lovingly and brotherly debated, Without such alienation of affections, and reproachful expressions.*

*Two things have set the Church on fire, and been the plauges of it*

‖ *Doctissimi Nazianzeni consilium ab omnibus Christianis audiendum. [Divina contemplare, verum in terminis maneto; Loquere quæ sunt Spiritus, & si possibile est nihil aliud. Ne Patris naturam nimis curiorse vimator, Unigeniti essentiam, spiritus gloriam; unam in tribus Deitatem; Vtere verbis consuetis, Ratio pertinet ad sapientiores. Sufficiat tibi ut habeas fundamentum; superædificent artifices. Vtinam soli artifices superædificarent! Vtinam superstructiones suas multas & pæne infinitas cum paucis & planis fundamentalibus pari affectu & honore suscipiendas, non commiscerent! Si hoc conentur, decet tamen pios & prudentes Christianos discernere, inter prima illa pauca Credibilia à Christo & Apostolis immediatè revelata, & innumeras illas deductiones Theologorum pro cujusq; ingenio & opinione cum fundamentalibus in eundem locum contrusas.* Davenant. Adhort. *pro pace* Eccles. page 87, 88. It was found Counsel that *Pomeranus* gives the ministers of Gods Word (*ne tot articulis, &c.*) That they should not with so many Articles, and Creeds, and Confessions confound the minds of plain Christians, but that they should draw up the summe of their Belief into some few heads. Nothing hinders but that Professors and Licentiates in Divinity may busie their thoughts, and spend their hours upon the knotty and abstruse Questions of that sacred Faculty; but why should the heads of ordinary Christians be troubled with those curious disquisitions? Dr. *Hall.* Peacemaker, *Sect.* 16. *page* 118, 119. I pray read the rest of that small Treatise; and his *Pax terris*, a smaller, but both worthy all our serious studying.

Read *Vshers* excellent Sermon on *Ephes.* 4. 13. before King *James*, Iun. 20. 1624. throughout.

above one thousand years. 1. *Enlarging our Creed, and making more fundamentals then ever God* made.*

2. *Composing (and so imposing) our Creeds and Confessions in our own Words and phrases.*

When Men have learned more manners and humility then to accuse Gods language as too general and obscure (as if they could mend it) and have more dread of God, and compassion on themselves, then to make those to be Fundamentals or certainties which God never made so; And when they reduce their Confessions 1. to their due extent, and 2. to Scripture phrase (that Dissenters may not scruple subscribing) then, and (I think) never till then shall the Church have Peace about Doctrinals. ‖ *It seems to me no hainous* Socinian *motion, which* Chillingworth *is blamed for,* viz. [ Let all men believe the Scripture, and that only, and endevor to believe it in the true sense (and promise this) and require no more of others, and they shall find this not only a better, but the only means to suppress Heresie, and restore Unity, &c. ]

*If you say, Men may subscribe to Scripture, and yet misinterpret them; I answer, so they may do by humane Canons. If you say, They may preach against Fundamentals or Evident Truths, while yet they subscribe to the Scripture misunderstood: I answ* 1. *All such weighty Truths are delivered expresly or very plainly.* 2. *I hope God will once not only bring into use the Ministerial Power, but also teach Magistrates to rule for Christ, to the restraining of such as shall so palpably offend as openly to contradict What they subscribe.*

*But that was the third and last word of advice I here intended,* viz. *that seeing Scripture is the sacred Perfect Law of the most high God, that men would use it reverently, and that Magistrates would restrain men that would bring Gods Word into contempt, under pretence*

* *Ausim confirmare, majorem tam veterum hæresium, quam præsentium dissidiorum partem, in Ecclesia* hinc præcipue *natam fuisse & esse, quod Concilia, Episcopi, Doctores Ecclesiæ, nullo discrimine quævis Scholarum dogmata, & Cathedrarum placita pro articulis fidei Catholicæ venditarunt; pariq; ad salutem necessitate credenda conscientiis imposuerunt: ex quavis vero interpretationis Scripturarum discrepantia, nimis facilè hæreses vel schismata fecerunt.* Paræus *in Irenic.* page (mihi) 16. Vide & page 15. &41.

All Peace making Divines still harp upon this string, and yet some call it *Socinian.* If any man would see more of the Evil of making points necessary which God made not so, you may throughout *Conrad. Bergius* his *Prax. Cathol.* see enough, and the words of very many Divines, *Lutherans* and *Calvinists,* to that end.

‖ *Chillingworth,* Page last of the Preface; Shall men be judged *Socinians* for advancing the Scriptures as the only Rule?

I pray read well what that excellent Divine Doctor *Stoughton* hath written expresly and earnestly for what I now urge, in his Form of wholsom Words, about forming Church Confessions.



*pretence of Preaching it,* * *That every ignorant fellow, whose tongue hath catcht a Lax, may not run up in the Pulpit to ease himself; Nor every one have leave to disgorge himself in the holy Assemblies, that hath got a surfet of Pride and self conceit. O if you knew the weakness of poor people, and how apt they are to be deceived, you would not give deceivers liberty to do their worst. You that will not give men leave to perswade your Wives to Adultery, your Children to lewdness, your Souldiers or Subjects to rebellion or Treachery, would sure be as regardful of mens souls, and the honour of Christ. And you that will not give every fool leave to go in your names on an Embassage, who would but disgrace you; would not let men speak publikely as in the name of Christ, that cannot speak sense, to the shame of our profession; Nor should men turn Preachers as the River* Nilus *breeds Frogs, (saith* Herodotus,*) When one half moveth before the other is made, and while it is yet but plain mud.*

*But I must make this Preface no longer. I pray observe that in the Margin, and see whether our times be not like* Tertullians.

* *Ordinationes eorum temerariæ, levcs, inconstantes: nunc neophytos collocant, nunc seculo obstrictos, nunc Apostatas nostros, ut Gloriâ eos obligent, quia Veritate non possunt: Nusquam facilius proficitur quam in castris rebellium, ubi ipsum esse illic, promereri est. Itaq; alius hodie Episcopus cras alius, hodie Diaconus, qui cras Lector: hodie Presbyter, qui eras Laicus; Nam & Laicis Sacerdotalia Munera injungunt.* Tertullian. de Præscription. adversus hæret.

Reader, *As thou loves thy Comforts, thy Faith, thy Hope, thy Safety, thine Innocency, thy Soul, thy Christ, thine Everlasting Rest; Love, Reverence, Read, Study, Obey, and stick close to Scripture.* Farewel,

April. 2. 1651.

# THE SAINTS Everlasting REST.

## PART. II.

## CHAP. I.

### SECT. I.

§. 1. Confirmation from other Scriptures.

WE are next to proceed to the confirmation of this Truth, which though it may seem needleſs, in regard of its own clearneſs and certainty, yet in regard of our diſtance and infidelity, nothing more neceſſary. But you wil ſay, To whom will this endeavour be uſefull? They who believe the Scriptures are convinced already; and for thoſe who believe it not, how will you convince them? *Anſw.* But ſad experience tells us, that thoſe that believe, do believe but in part, and

The Truth confirmed from other Scriptures.

therefore have need of further confirmation; and doubtless God hath left us Arguments sufficient to convince unbelievers themselves, or else how should we preach to Pagans? Or what should we say to the greatest part of the world, that acknowledge not the Scriptures? Doubtless the Gospel should be preacht to them; and though we have not the gift of miracles to convince them of the truth, as the Apostles had, yet we have arguments demonstrative and clear, or else our preaching to them would be vain, we having nothing left but bare affirmations.

Though I have all along confirmed sufficiently by testimony of Scripture what I have said, yet I will here briefly add thus much more, That the Scripture doth clearly assert this Truth in these six ways.

1. Affirming the Saints to have been predestinate to this glory.

1. It affirms, That this rest is fore-ordained for the Saints, and the Saints also fore-ordained to it. *Heb.* 11.16. *God is not ashamed to be called their God, for he hath prepared for them a City.* 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, nor heart conceived what God hath prepared for them that love him:* which I conceive must be meant of these preparations in heaven; for those on earth are both seen and conceived, or else how are they enjoyed? *Mat.* 20. 23. To sit on Christs right and left hand in his Kingdom shall be given to them for whom it is prepared. And themselves are called Vessels of mercy, before prepared unto glory, *Rom.* 9. 23. And in Christ we have obtained the inheritance, *being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* Ephes. 1. 11. *And whom he thus predestinateth, them he glorifieth.* Rom. 8. 30. For he hath from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth, 2 *Thes.* 2. 13.

And though the intentions of the unwise and weak may be frustrated, and without counsel purposes are disappointed (*Prov.* 15. 22.) yet the thoughts of the Lord shall surely come to pass, and as he hath purposed, it shall stand. *The Councel of the Lord standeth for ever, and the thoughts of his heart to all generations:* Therefore *blessed are they whose God is the Lord, and the people whom he hath chosen for his own inheritance.* Psal. 33. 11, 12. Who can bereave his people of that Rest which is designed them by Gods eternal purpose?

Isaiah 14. 24.

SECT.



## SECT. II.

§. 2. 2. That it is procured for them by the blood of Christ.

SEcondly, the Scripture tells us, that this Rest is purchased, as well as Purposed for them; or that they are redeemed to this Rest. In what sense this may be said to be purchased by Christ, I have shewed before. *viz.* Not as the immediate work of his sufferings (which was the payment of our debt, by satisfying the Law) but as a more remote, though most excellent fruit; even the effect of that power, which by his death he procured to himself. He himself for the suffering of death, was crowned with glory; yet did he not properly die for himself, nor was that the direct effect of his death. Some of those Teachers who are gone forth of late, do tell us, as a piece of their new discoveries, that Christ never purchased Life and Salvation for us, but purchased us to Life and Salvation*: Not understanding that they affirm and deny the same thing in several expressions. What difference is there betwixt buying liberty to the prisoner, and buying the prisoner to liberty? betwixt buying life to a condemned malefactor, and buying him to life? Or betwixt purchasing Reconciliation to an enemy, and purchasing an enemy to Reconciliation? But in this last they have found a difference, and tell us, that God never was at enmity with man, but man only at enmity with God, and therefore need not be reconciled: Directly contrary to Scripture, which tells us that God hateth all the workers of iniquity, and that he is their enemy. *And though there be no change in God, nor any thing properly called Hatred, yet it sufficeth that there is a change in the sinners relation, and that there is something in God which cannot better be expressed or conceived, then by these terms of enmity and hatred: And the enmity of the Law against a sinner, may well be called the enmity of God; however this difference betwixt enmity in God, and enmity in us; but not betwixt the sense of the forementioned expressions. So that whether you will call it pur-

*Paul Hobson.*

* I confess the later is the more proper expression, and oftner used in the Scriptures.

Exod. 23. 22. Psalm 11. 5. Psalm 5. 5. Isaiah 63. 10. Lam. 2. 5.

* The phrases are used from the effect to the Affection, as we say: *i. e.* God doth that to men as enemies do: and even the Elect o

before conversion, he stands as we may say, engaged by his Laws as a just Judge, to do that which enemies do, and thence is said to be their enemy, though his Decree is, to deal in mercy with them. Else speaking of enmity properly, I say as *Clemens Alexand.* doth of God. *viz.* We say that God is an Enemy to no man; for he is the Creator of all; and there is nothing comes to pass but what he will. But we say that those are Enemies to him, that do not obey him, and walk not by his Precepts, for they bear an enmity to his Testament. *Clemens Alex. Stromat. lib.* 7.

chasing life for us, or purchasing us to life, the sense is the same, *viz.* By satisfying the Law, and removing impediments, to procure us Title to, and possession of this Life.

It is then by the blood of Jesus that we have entrance into the Holiest, *Heb.* 10. 19. Even all our entrance to the fruition of God, both that by faith and prayer here, and that by full possession hereafter. Therefore do the Saints sing forth his praises, who hath Redeemed them out of every Nation by his blood, and made them Kings and Priests to God, *Rev.* 5. 9, 10.

Whether that, εἰς ἀπολύτρωσιν τῆς περιποιήσεως in *Eph.* 1. 14. which is translated, the Redemption of the purchased possession, do prove this or not; yet I see no appearance of truth in their exposition of it, who (because they deny that salvation is purchased by Christ) do affirm that its Christ himself who is there called the Purchased possession. Therefore did God give his Son, and the Son give his life, and therefore was Christ lift up on the Cross, *as Moses lift up the Serpent in the Wilderness, that whosoever believeth in him should not perish, but have everlasting life,* John 3. 15, 16. So then I conclude, either Christ must lose his blood and sufferings, and never see of the travail of his soul, but all his pains and expectation be frustrate, or else there remaineth a Rest to the people of God.

*Paul Hobson.*

Isa. 53. 11.

## SECT. III.

§. 3. 3. It is promised to them.

THirdly, And as this Rest is purchased for us, so is it also promised to us: As the Firmament with the Stars, so are the sacred pages bespangled with the frequent intermixture of these Divine engagements. Christ hath told us that it is his will, that those who are given to him should be where he is, that they may behold the Glory which is given him of the Father, *John* 17. 24. so also *Luke* 12 32. *Fear not little flock; it is your fathers good pleasure to give you the Kingdom.* q.d. Fear not all your enemies rage, fear not all your own unworthiness, doubt not of the certainty of the gift; for it is grounded on the good pleasure of your Father, *Luke* 22. 29. *I appoint to you a Kingdom as my father hath appointed unto me a Kingdom; That ye may eat and drink at my Table in my Kingdom.* But because I will not be tedious in the needless confirming an acknowledged truth, I refer you to the places here cited.



cited. 2 *Thes.* 1. 7. *Heb.* 4. 1, 3. *Mat.* 25. 34. & 13. 43. 2 *Tim.* 4. 18. *Jam.* 2. 5. 2 *Pet.* 1. 11. 2 *Thes.* 1. 5. *Acts* 14. 22. *Luke* 6. 20. & 13. 28, 29. 1 *Thes.* 2. 12. *Mat.* 5. 12. *Mark* 10. 21. & 12. 25. 1 *Pet.* 1. 4. *Heb.* 10. 34. & 12. 23. *Col.* 1. 5. *Phil.* 3. 20, 21. *Heb.* 11. 16. *Eph.* 1. 20. 1 *Cor.* 15. *Rev.* 2. 7, 11, 17, &c.

## SECT. IV.

§. 4. 4. The means and motions towards it, do prove that there is such an end.

FOurthly,* All the means of Grace, and all the workings of the Spirit upon the soul, and all the gracious actions of the Saints, are so many evident mediums to prove that there remaineth a Rest to the people of God. If it be an undeniable maxime, that God and nature do nothing in vain; then is it as true of God and his Grace. All these means and motions imply some End to which they tend, or else they cannot be called means, nor are they the motions of Wisdom or Reason. And no lower End then this [Rest] can be imagined: God would never have commanded his people to repent and believe, to fast and pray, to knock and seek, and that continually, to read and study, to confer and meditate, to strive and labor, to run and fight, and all this to no purpose. Nor would the Spirit of God work them to this, and create in them a supernatural power, and enable them and excite them to a constant performance; were it not for this end whereto it leads us. Nor could the Saints reasonably attempt such employments, nor yet undergo so heavy sufferings, were it not for this desirable end. But whatsoever the folly of man might do, certainly Divine Wisdom cannot be guilty of setting a work such fruitless motions. Therefore where-ever I read of duty required, when ever I finde the Grace bestowed, I take it as so many promises of Rest. The Spirit would never kindle in us such strong desires after Heaven, nor such a love to Jesus Christ, if we should not receive that which we desire and love. He that sets our feet

**Intra nostrum rationalem spiritum est quædam viva imago Divinæ sapientiæ: ad quam dum respicimus, movemur per quendam Divinum impulsum, ad pulsandum, ad petenda & quærenda ea quæ sunt perficientia imaginem, sive ipsam ad exemplaris conformitatem ducentia.* Cusanus Excitat. l. 10. Fol. (*mihi*) 183. B.

Yet I do not argue as some, that because the soul desireth, it must enjoy: for God fulfilleth but sound desires, which are of his own exciting in us; which are limited Desires. If a man desire to fly with wings, or to be as God, these desires God is not to fulfill. Of which read *Camero Prælect. de Verbo Dei cap.* 7. *page* (*operum fol.*) 455. *Cum vitium creaturæ angelicæ* (& humanæ) *dicitur, quod non adhæret Deo, hinc aptissime declaratur, ejus naturæ ut Deo adhæreat convenire. Quam porro magna sit laus adhærere Deo, ut ei vivat, inde sapiat, illo gaudeat, tantoq; bono sine morte, sine errore, sine molestia perfruatur, quis cogitare digne possit, aut eloqui?* August. lib. 12. de Civit. cap. 1.

* Mr. Burroughs thinks this is meant of the violence of persecution: but Lukes phrase confuteth that.

in the way of Peace (*Luke* 1.79.) will undoubtedly bring us to the end of Peace. How nearly is the means and end conjoyned? * *Mat.*11.12. *The Kingdom of Heaven suffereth violence, and the violent take it by force*, or (as *Luke* 16.16.) every man presseth into it. So that the violent apprehends the Kingdom. Those whom he causeth to follow him in the regeneration, he will sure provide them Thrones of judgement. *Mat.*19.28.

## SECT. V.

§. 5. 5. So do the beginnings, foretasts, earnests & seals.

FIfthly, Scripture further assures us, that the Saints have the beginnings, foretasts, earnests, and Seals of this Rest here: And may not all this assure them of the full possession? The very Kingdom of God is within them, *Luke* 17.21. They here (as is before said) take it by force. They have a beginning of that knowledge which Christ hath said is eternal life, *John* 17.3. I have fully manifested that before, that the Rest and Glory of the people of God doth consist in their Knowing, Loving, Rejoycing, and Praising; and all these are begun (though but begun) here: therefore doubtless so much as we here know of God, so much as we Love, Rejoyce, and Praise, so much we have of Heaven on earth, so much we enjoy of the Rest of Souls. And do you think that God wil give the Beginning, where he never intends to give the End? Nay God doth give his people oftentimes such foresights and foretasts of this same Rest, that their spirits are even transported with it, and they could heartily wish they might be present there. *Paul* is taken up into the third Heaven, and seeth things that must not be uttered. *The Saints are kept by the power of God through faith unto that salvation, ready to be revealed in the last time, wherein they can greatly Rejoyce, even in temptations*; 1 *Pet.*1.5,6. And therfore the Apostle also tels us, *That they who now see not Christ, nor ever saw him, yet love him, and Believing, do Rejoyce in him with joy unspeakable and full of Glory; Receiving the end of their faith, the salvation of their souls*, 1 Pet.1.8,9. Observe here,

*Atquin si lumen ipsum Dei illud verum quod est in persona Christi, vitam in se continet, cæq; vita cum lumine quæ committitur in carnem, peritura est, in quam vita committitur; Plane sic periturus & ipse Thesaurus: perituris enim peritura eruuntur, sicut veteribus utribus novum vinum.—Vita Jesu manifestatur: Ubi? In corpore nostro: In quo? In mortali. Ergo in carne plane mortali secundum culpam, sed & vitali secundum Gratiam. Vide quantum & in illa vita Christi manifestetur. In re ergo aliena salutis, sed in substantia perpetuæ dissolutionis manifestabitur vita Christi æterna, jugis, incorrupta, jam & Dei vita? aut cujus temporis vita Domini manifestabitur in corpore nostro?* Tertullian. de Anima cap.44. page Edit. Pamel.419.



here, First how God gives his people this foretasting joy. Secondly, how this joy is said to be full of Glory, and therefore must needs be a beginning of the Glory. Thirdly, How immediately upon this there follows Receiving the end of their Faith, the Salvation of the soul. And *Paul* also brings in the Justified, Rejoycing in hope of the Glory of God, *Rom.* 5. 2. And I doubt not but some poor Christians amongst us, who have little to boast of appearing without, have often these foretasts in their souls. And do you think God will Tantalize his people? Will he give them the first fruits, and not the crop? Doth he shew them Glory to set them a longing, and then deny them the actual fruition? Or doth he lift them up so near this Rest, and give them such rejoycings in it, and yet never bestow it on them? It cannot be. Nay doth he give them the earnest of the inheritance? *Eph.*1.14. And Seal them with the Holy Spirit of promise? *Eph.* 1.13. And yet will he deny the full possession? These absurdities may not be charged on an ordinary man, much less on the faithful and Righteous God.

2 Cor.1.22.& 5.5.

## SECT. VI.

§. 6. 6. Some have entered it already.

SIxthly, and Lastly, The Scripture mentioneth particularly and by name, those who have entred into this Rest. As *Henock*, who was taken up to God. So *Abraham*, *Lazarus*, the thief that was crucified with Christ, *&c.* And if there be a Rest for these, sure there is a Rest for all believers. But it is vain to heap up Scripture proof, seeing it is the very End of the Scripture, to be a Guide to lead us to this Blessed state, and to discover it to us, and perswade us to seek it in the prescribed way, and to acquaint us with the hindrances that would keep us from it; and to be the Charter and Grant by which we hold all our Title to it. So that our Rest (and thereby Gods Glory) is to the Scripture as the End is to the way, which is frequently expressed, and implyed through the whole. There is no one that doubts of the certainty of this promised Glory, but onely they that doubt of the Truth of the Scripture, or else know not what it containeth. And because I find that most temptations are resolved into this, and that there is so much unbelief even in true Believers, and that the truth and strength

strength of our belief of Scripture hath an exceeding great influence into all our Graces; I shall briefly say something for your confirmation in this.

## CHAP. II.

## *Motives to study and preach the Divine Authority of Scripture.*

### SECT. I.

§. 1. THus * much may suffice where the Scripture is believed, to confirm the truth of the point in hand, *viz.* The certain futurity of the Saints Rest. And for Pagans and Infidels who believe not Scripture, it is besides the intention of this discourse to endeavour their conviction. I am endeavouring the consolation and edification of Saints, and not the information and conversion of Pagans. Yet do I acknowledge the subject exceeding necessary even to the Saints themselves: for Satans assaults are oft made at the foundation, and if he can perswade them to question the verity of Scripture, they will soon cast away their hopes of Heaven.

But if I should here enter upon that task [to prove Scripture to be the infallible word of God] I should make too broad a digression, and set upon a work as large as the main, for whose sake I should undertake it: Neither am I insensible of how great difficulty

* *Sed quo plenius & imprefligus tam ipsum quam dispositiones ejus, & Voluntates adivemus, Instrumentum adjecit literaturæ, siquis velit de Deo inquirere, & inquisitum invenire, & invento credere, & credito deservire. Vivos enim Justitia & innocentia dignos Deum nosse & ostendere, à primordio in seculum emisit spiritu Divino inundatos, quo prædicarent Deum unicum esse, qui universa condiderit, qui hominem humano struxerit, &c. sed & observantibus, quæ Præmia destinarit, ut productio ævo isto judicaturus sit suos Cultores in vitæ æternæ retributionem; profanos in ignem æque perpetem & jugem; suscitatis omnibus ab initio defunctis, & reformatis & recensitis ad utriusq; meriti dispunctionem.* Tertullian. Apologet cap. 18. operum edit. Pamel page 34.



culty it would prove to manage it satisfactorily, and how much more then my ability is thereto requisite.

Yet lest the tempted Christian should have no relief nor any Argument at hand against the temptation, I will here lay down some few: not intending it as a full Resolution of that great Question; but as a competent help to the weak, that have not time or ability to read larger volumns. And I the rather am induced to it, because the success of all the rest that I have written depends upon this: No man will Love, Desire, Study, Labour for that which he believeth not to be attainable. And in such supernatural points, we must first apprehend the truth of the Revelation, before we can well believe the truth of the thing Revealed. And I desire the Lord to perswade the hearts of some of his choicest servants in these times, whom he hath best furnished for such a work, to undertake the compleat handling of it. To perswade them to which, I will here annex first some considerations, which also are the Reasons of this brief attempt of my own; and may also serve to perswade all Ministers, to bestow a little more pains in a seasonable grounding their hearers in this so great and needful a point; by a more frequent and clear discovery of the Verity of this Scripture, (though some that know not what they say may tell them that it is needless.)

1. Of what exceeding great necessity is it, to the salvation of our selves and hearers, to be soundly perswaded of the Truth of Scripture? As Gods own Veracity is the prime Foundation of our Faith, from which particular Axiomes receive their Verity: so the Scripture is the principal foundation *quoad patefactionem*, Revealing to us what is of God, without which Revelation it is impossible to believe. And should not the foundation be both timely and soundly laid?

2. The Learned Divines of these latter times have in most points of Doctrine done better then any since the Apostles before them, and have much advantaged the Church hereby, and advanced sacred knowledge. And should we not endeavour it in this point, if possible, above all? when yet the Ancients were more frequent and full in it, for the most part, then we. I know there are many excellent Treatises already extant on this subject, and such as I doubt not may convince gainsayers, and much strengthen the weak. But yet doubtless much more may be done for the clearing this weighty,

weighty needful point. Our great Divines have said almost as much against Papists in this as need to be said (especially *Chamier* and our *Rob. Baronius, Whitaker, Reignoldus*, &c.) But is not most of their industry there bestowed, while they put off the Atheist, the Jew and other Infidels with a few pages or none? And so the great master sin of Infidelity in the souls of men, (whereof the best Christians have too great a share) is much neglected: and the very greatest matter of all overlookt? *Grotius, Mornay*, and *Camero*, above others, have done well: but if God would stir them up to this work, I doubt not but some by the help of all foregoers, and especially improving Antiquities, might do it more compleat then any have yet done: which, I think, would be as acceptable a piece to the Church, as ever by humane industry was performed.

|| Of the difference of Sense, Vision, Illumination, and Revelation. *Vid. Macarii Homil. 7. Edit. Paltben. page 99. Cognosci sine fide scripturæ possunt, sive ex ecclesiæ testimonio, sive ex se noscantur. Ut liquido agnoscantur cum certa assensione animi, opus est spiritus Illuminatione*: Whitaker resolutissime. Duplicat. adv. Stapleton. l. 3. c. 8. page 535, 536.

3. And || I fear the course that too many Divines take this way, by resolving all into the Testimony of the Spirit, in a mistaking sense, hath much wronged the Scripture and the Church of God, and much hardned Pagans and Papists against the Truth. I know that the illumination of the Spirit is necessary: A special illumination for the begetting of a special saving Belief: and a common illumination, for a common belief. But this is not so properly called The Testimony of the Spirit; The use of this is, to open our eyes to see that evidence of Scripture verity which is already extant; and as to remove our blindness, so by further sanctifying, to remove our natural enmity to the Truth and prejudice against it, which is no small hinderance to the believing of it; for all the hinderance lyeth not in the bare intellect.

But it is another kinde of Testimony then this, which many great Divines resolve their faith into. For when the Question is of the Objective cause of faith, How know you Scripture to be the Word of God? or Why do you believe it so to be? They finally conclude, by the Testimony of the Spirit; but the Spirits illumination being onely the Efficient cause of our Discerning; and the Question being onely of the Objective Cause or Evidence; They must needs mean some Testimony besides illuminating, sanctifying Grace, or else not understand themselves. And therefore even great *Chamier* calleth this Testimony [The Word of God] and likens it to the Revelations made to the Prophets and Apostles (dangerously I think) *Tom. 3. l. 13. c. 27.* To imagine a necessity: first,



first, either of an internal proper testimony, which is *Argumentum inartificiale*, as if the Spirit, as another person, spoke this truth within me [The Scripture is Gods Word;] or secondly, of the Spirits propounding that objective evidence internally to the soul, which is necessary to perswade by an artificial Argument, without propounding it first *ab extra*: thirdly, or for the Spirit to infuse or create in a mans mind, an actual perswasion, that Scripture is Gods Word, the person not knowing how he is so perswaded, nor why; or of any the like immediate injection of the intelligible species; I say, to affirm that the Scripture cannot be known to be Gods Word without such a testimony of the Spirit as some of these; is, in my judgement, a justifying men in their infidelity, and a telling them that there is not yet extant any sufficient evidence of Scripture-Truth, till the Spirit create it in our selves, and withall to leave it impossible to produce any evidence for the conviction of an unbeliever, who cannot know the testimony of the Spirit in me; And indeed it is direct expectation of Enthusiasms, and that as ordinary to every Christian. And it also infers, that all men have the testimony of the Spirit, who believe the Scripture to be Gods Word; which would delude many natural men, who feel that they do believe this (Though some unsoundly tell us, that an unregenerate man cannot believe it. * I know that savingly he cannot; but undissemblingly, as the devils do, he may.) But I leave this point, referring the Reader (that understands them) for full satisfaction about the nature of the Spirits testimony to learned *Rob. Baronius, Apol. Cont. Turnebullum p. 732.* And also to Judicious *Amiral.* his *Thes. de Testim. Spir. in Thes. Salmurienf. Vol. 1. p. 122.* in both whom it is most solidly handled.

4. Doubtless the first and chief work of Preachers of the Gospel, is to endeavour the Conversion of Pagans and Infidels, where men live within their reach, and have opportunity to do it. And we all believe that the Jews shall be brought in: and it must be by means. And how shall all this be done, if we cannot prove to them the Divine Authority of Scripture? what have we to say to them, but naked affirmation? Or how shall we maintain the credit of Christianity, if we be put to dispute the case with an Infidel? I know somewhat may be done by Tradition where Scripture is not: but thats a more weak uncertain means: I know also that the first Truth, and those that are known by the light of nature, may

* *Pessime, ni fallor, argumentatur vir Doctiss.* Kechermann. Systemate. Theol. l. 1. page 172. *Soli electi habent fidem; ergo soli electi norunt quæ sit norma fidei.* This will teach the vilest man to conclude, that he is elect, because he knows the Rule of faith.

|| See also the Acts of the Conference at *Paris*, 1565. *July*, in the beginning.

may be evinced by natural demonstrations: (and when we deal with Pagans, there we must begin.) But for all supernatural Truth, how shall we prove that to them, but by proving first the certainty of the Revelation? (as *Aquinas, ut in* * *marg.*) To tell them that the Spirit testifieth it, is no means to convince them that have not the Spirit. And if they have the Spirit already, then, what need we preach to convince them? If the word must be mixt with Faith in them that hear it before it profit them further to salvation; then we cannot expect to find the Spirit in Infidels. He that thinks an unholy person may not Believe the Scripture to be the word of God, doth not sure think that they may go so much further as our Divines (and the Scripture) tell us they may do.

And to tell an Infidel that it is *principium indemonstrabile*, that Scripture is Gods Word; and that it is to be believed, and not to be proved, (as if the very Revelation [*hoc esse Testimonium Divinum*] and not only the thing testified [*hoc esse verum*] were not *objectum scientiæ, sed puræ fidei*) This might sooner harden Infidels then convince them. Sure I am that both Christ and his Apostles used sufficient (*in suo genere*) convincing Arguments to perswade men to believe, and dealt with men as Rational creatures. Truly saith † *Hooker*. ["It is not a thing impossible, nor greatly hard, even "by such kind of proofs so to manifest and clear that point, that "no man living shall be able to deny it, without denying some apparent principle, such as all men acknowledge to be true.] And ["[Scripture teacheth us that saving truth, which God hath discovered to the world by Revelation: but it presumeth us taught "otherwise, that it self is Divine and sacred.] And ["These things "we believe; Knowing by Reason that Scripture is the Word of "God.] Again, saith he, ["It is not required, nor can be exacted at "our hands, that we should yield it any other Assent, then such as "doth answer the evidence.] Again ["How bold and confident so-"ever we may be in words, when it comes to the trial, such as the "Evidence is which the truth hath, such is the Assent: nor can it "be stronger, if grounded as it should be.

* *Ad primæ veritatis manifestationem per rationes demonstrativas procedendum est. Sed quia tales rationes (i.e. ab evidentia rei) ad secundam veritatem haberi non possunt, non debet esse ad hoc intentio, ut adversarius rationibus (i.e. à re) convincatur, sed ut ejus rationes quas contra veritatem habet solvantur; cum veritati fidei ratio naturalis contraria esse non possit. Singularis vero modus convincendi adversarium contra hujusmodi veritatem, est ex* authoritate *scripturæ divinitus confirmata miraculis. Quæ enim supra rationem humanam sunt, non credimus, nisi Deo revelante.* Aquin. cont. Gentil. lib. 1. cap 9. *Vid. etiam de hac re Spalatanf. de Rep. Eccles.* lib. 7. cap. 1. §. 17 18. 21. & cap. 2. §. 8. & 22. † *Hooker Eccles. Pol.* l. 3. page 102, 103. & li. 2. Pic. 73, 74. I pray read him there more fully opening this point.

5. Is



5. Is not Faith a rational Act of a rational Creature? And so the Understanding proceeds discursively in its production? And is not that the strongest Faith which hath the strongest Reasons to prove the Testimony to be valid upon which it resteth, and the clearest apprehension and use of those Reasons? And the truest Faith which hath the truest Reasons truly aprrehended and used? And must not that on the contrary be a weak or false faith which receives the Verity and Validity of the Testimony from weak or false Grounds, though the Testimony of it self be the truest in the world? Our Divines use to say concerning love to Christ, that it is not to be measured by the degree of Fervor, so much as by the Grounds and Motives: so that if a man should love Christ upon the same Reasons as a *Turk* loves *Mahomet*, it were no true love: if he love him upon false grounds, it must needs be a false love; and if upon common grounds, it can be but a common love. I will not conclude, that to believe in Jesus Christ upon the grounds that a *Turk* believes in *Mahomet*, or to believe Scripture upon the same reasons that the *Turk* believes the *Alcoran*, is no true Faith (Supposing that both have the like verity of their Reasons) But at best, it must be more weak and doubtful.

6. Is the generality of Christians able to give any better then some such common reason to prove the verity of Scripture? Nay, are the more exercised, Understanding sort of Christians able by sound Arguments to make it good, if an Enemy or a Temptation put them to it? Nay, are the meaner sort of ministers in *England* able to do this? Let them that have tried, judge.

7. Can the Superstructure be firm, where the foundation is Sandy? And can our Affections and actions be sound and strong, when our belief of Scripture is unsound or infirm? Sure this Faith will have influence into all. For my own part, I take it to be the greatest cause of coldness in Duty, weakness in Graces, boldness in Sinning, and unwillingness to die, &c. that our Faith is either unsound or infirm in this point; * Few Christians among us for ought I finde, have any better then the Popish implicit faith in

*Religio omnis Christiana per Apostolos tradita & scripta est, & super scripta Prophetarum & Apostolorum fundata.* Dr. Sutlive *contra* Bellarm. *de Monach. page* 11. See Dr. *Jackson* of Saving Faith, *Sect.* 2. *cap.* 2. *pag.* 143. *&c.* See since the first edition of this, an excellent Treatise put forth by Dr. Hammond, called the Reasonableness of Christian Religion. As for those that cry out of our producing of Reason in this case, as if it were Socinianism; their Faith is unlike to be strong whose Reason is so weak, or who renounce Reason. Else an Infant or a mad man would make the best Christian, if it were at such odds with Faith as they imagine. * *Origen* expoundeth the words of the Apostles *Luke* 17. 5. Lord, increase our faith, thus; Having that faith which is not according to Knowledge, let us have that which is according to Knowledge. *Origen in cap.* 10. *ad Rom.* which Dr. *Willet* also citeth and approveth in Commentar. on *Luke*, *Sect.* 14. *page (mihi)* 131.

this

this point; nor any better || Arguments then the Papists have to prove Scripture the Word of God. They have received it by Tradition; godly Ministers and Christians tell them so, it is impious to doubt of it, and therefore they believe it. And this worm lying at the root causeth the languishing and decay of the whole: yet is it usually undiscerned; for the root lieth secret under ground: But* I am apt to judge, that though the most complain of their uncerrainty of salvation, through want of assurance of their own Interest, and of the weakness of the applying Act of Faith; yet the greater cause of all their sorrows, and that which shakes the whole building, is the weakness of their faith about the truth of Scripture, though perhaps the other be more perceived, and this taken notice of by few. There may be great weakness and unsoundness of belief, where yet no doubtings are perceived to stir. Therefore † though we could perswade people to believe never so confidently, that Scripture is the very Word of God, and yet teach them no more reason why they should believe this then any other book to be that Word; as it will prove in them no right way of believing, so it is in us no right way of teaching.

8. There is many a one who feels his faith shake here, who never discovers it; To doubt of our Evidences, is taken for no great disgrace, and therefore men more freely profess such doubts; nay, and some perhaps who are not much troubled with them, because they would be thought to be humble Christians. But to question the truth of Scripture is a reproachfull Blasphemy, and therefore all that are guilty here speak not their doubts.

9. Is not the greatest battery by all sort of enemies, especially made against this Foundation? The first place that the * Papist assaults you in, is here; How know you the Scripture to be the Word of God? The Seekers (who are the Jesuites By-blows, though they yet know not their own father) will accost you with the like question; How know you that your Scripture and your Ministry is of God? The Familists and Libertines do spit their venom here: And some Christians by experience are able to testifie that Satans temptations are most violent here; Yea, and our own carnal deluded Reason is apteſt of all to stumble here.

They talk of a Toleration of all Religions, and some desire that the † Jews may have free commerce amongst us: it will then be time for us, I think, to be well armed at this point. Let the ordinary professors of our Time, * who are of weak judgements, and fiery spirits, look to it, how they will stand in such assaults; least, as now, when they cannot answer a Separatist, they yield to him; and when they cannot answer an Antinomian, they turn Antinomians; so then, when they can much less answer the subtil Arguments of a Jew against Christ, and the Gospel, they should as easily turn Jews, and deny Christ, and the verity of the Gospel.

|| The Libertines among us think it necessary that we should have such a Toleration to discover the unsound, who hold their faith upon Tradition and Custome. I am no more of their mindes in this, then of his, who would have a fair Virgin to lye with him, and try his Chastity, and make its victory more honorable: But if we must needs have such a trial, its time to look to the grounds of our belief, that we may be ready to give a reason of our Hope.

10. However, though I were mistaken in all this, yet certain I am that the strengthning of our faith in the verity of Scripture, would be an exceeding help to the joy of the Saints, and would advance their confident hopes of Rest. For my self, if my faith in this point had no imperfection, if I did as verily believe the Glory to come, as I do believe that the Sun will rise again when it is set;

|| See this more fully in Dr. *Preston* on the *Attributes, page* 61, 62, 63, 64.

* See the danger and ill effects of Believing Scripture on unsound Grounds, excellently manifested by that excellent man of God, Mr. *Pemble. vindic. Gratiæ. page* 218, 219, 220. If I am able to judge any thing of the Methods of Satans temptations, I dare say, that this weapon is reserved usually for the last combate: and that many a mans faith hath perished on this rock, both in life, and especially in the last agonies and conflicts with the powers of death and darkness. *Pemble ubi sup.* † Yet we acknowledge it belongs to the Church, first, To be a Witness and Keeper of the Scriptures: secondly, To judge and discern betwixt Scriptures which are true and genuine, and which are false and suppositious, or Apocryphal: thirdly, To divulge and preach the Scriptures: fourthly, To expound and interpret them. D. *Whitaker De Sacra scriptura Q. 3. contr. 1. cap. 2. page* 203, 204. * I would fain know of any Papist, why their Church believes the Scripture to be the Word of God? If the Laity must believe it upon the authority of the Church and this Church be the Pope and his Clergy, then it followeth that the Pope and Clergy believe it on their own Authority; As *Pareus in Thomat. Seculari* xv. *Et quia Papa solus vel cum prælatis est Ecclesia, ideo Papa & prælati Scripturis credunt propter seipsos: laicos volunt credere Scripturis propter Papam & prælatos.*





† *Sicut in Poloniâ ubi non solum preces recitant mala & criminosa contra Christianos & eorum magistratus continentes, sed etiam & audacter & sine omni Christianorum metu imprimunt quæcunq; volunt, ut testatur* Buxtorfius *Synagogæ Iudaicæ. c. 5. page* 170.

* *Nam si ad Divinæ Traditionis* (viz. *in Scripturis*) *caput & originem revertamur, cessat Error humanus; & quicquid sub caligine & nube tenebrarum obscurum latebat, in lucem veritatis aperitur.*

*In compendio est igitur apud religiosos & simplices mentes & errorem deponere, atq; invenire & eruere veritatem.* Cyprian. Epist. 74. ad Pomp. page 232. || If a bare connivance at these divisions have already occasioned such a combustion, what do we think would a Toleration do? A Toleration of all sorts of Sects and Schismes, and Heresies and Blasphemies, which is by some (and those more then a good many) under the abused notion of Liberty of Conscience, so earnestly pleaded for. For my own part, should this be once yielded, (which I hope their eyes shall first fail who look for it) I should look on it as the Passing Bell to the Churches Peace and Glory, if not to the true Religion of God in this Kingdom. *Brinsleys* Arraignment of separation. *page* 73.

O, how would it raise my desires and my joyes? what hast should I make? how serious should I be? how should I trample on these earthly vanities, and even forget the things below? How restless should I be till I were assured of this Rest? and then how restless till I did possess it? How should I delight in the thought of death, and my heart leap at the tydings of its approach? How * glad should I be of the bodies decay? to feel my prison moulder to dust? Surely this would be the fruit of a perfect belief of the truth of the Promise of our eternal Rest. Which though it cannot be here expected, yet should we use the most strengthening means, and press on till we had attained. Truly, saith Master *Pemble, vindic. Grat. pag.* 219. This loose and unsetled Faith, is one of the fiery darts and forcible Engines of Satan, whereby he assaults and overthrows the Hope and Comfort of many a dying man: who having not strengthened himself on this point, by undoubted Arguments and experiments, is there laid ar, where he lies open and unarmed, by such cunning Cavils, Shifts, and Elusions against the Authority of Scripture, that the poor man, not able to clear himself of them, falls into a Doubting of all Religion, and sinks into despair.

* As *Graserus* when he saw his legs begin to swel with a Dropsie, said, *Euge Deo sit laus & gloria, quod jam mea instet liberatio & horula gratissima. Melch. Adam. in vita* Graseri.

## SECT. II.

§. 2. THus much I have purposely spoken as to stir up Christians to look to their faith, so especially to provoke some choise servant of Christ, among the multitudes of Books that are written, to bestow their labors on this most needful Subject; and all Ministers to preach it more frequently and clearly to their people. Some think it is Faiths honor to be as credulous as maybe; and the weaker are the rational grounds, the stronger is the faith; and therefore we must believe and not dispute. Indeed when its once known to be a Divine Testimony, then the most credulous soul is the better. But when the doubt is, whether it be the Testimony of God or no, a man may easily be over-credulous; Else why are we bid, believe not every spirit, but try them, whether they be of God or not? And how should the false Christs, & false Prophets be known, who would deceive, were it possible, the very elect? To be given up of God to believe a lye, is one of the soarest of Gods Judgements. Some



Some think, the onely way to deal with such temptations to blasphemy, is to cast them away; and not to dispute them. And I think the direction is very good, so it be used with some distinction and caution. The Rule holds good against real blasphemy, known to be such; but if the person know it not, how shall he make use of this Rule against it? Further, it is supposed that he who knows it to be blasphemy, hath Arguments whereby to prove it such; else how doth he know it? Therefore here lies the sin; when a man is by sufficient evidence convinced, (or at least hath evidence sufficient for conviction) that it is a Divine testimony, and yet is still cherishing doubts, or hearkning to temptations which may feed those doubts; when a man (like *Balaam*) will take no answer. But he who will therefore cast away all doubts, before he hath Arguments sufficient against them, or could ever prove the thing in Question, he doth indeed cast aside the temptation, but not overcome it, and may expect it should shortly return again; It is a methodical cure which prevents a relapse. Such a neglecter of temptations may be in the right, and may as well be in the wrong; but however, it is not right to him, because not rightly believed. Faith always implies a Testimony, and the knowledge usually of the matter and Author of that Testimony; Divine Faith hath ever a Divine * Testimony, and supposeth the knowledge of the matter (when the Faith is particular) but always of the Author of that Testimony. An implicite Faith in God, that is, a believing that all is true which he testifieth, though we see no reason for it from the evidence of the matter, this is necessary to every true Believer: but to believe implicitly, that the Testimony is Divine, or that Scripture is the word of God, this is not to believe God, but to resolve our faith into some humane Testimony; even to lay our foundation upon the sand, where all will fall at the next assault.

Its strange to consider, how we all abhor that piece of Popery, as most injurious to God of all the rest, which resolves our faith into the Authority of the Church. And yet that we do; for the generality of professors, content our selves with the same kinde of faith. Onely with this difference: The Papists believe Scripture to be the Word of God, because their Church saith so: * and we, because our Church, or our Leaders say so. Yea, and many Ministers never yet gave their people better grounds; but tell them

*Impias argumentationes si ratio refutare non possit, fides irridere debet, quæ ratiocinationes evertit, & in captivitatem redigit omnem intellectum in Christi obsequium.* August.

* Though some extend belief so far as to confound it with Opinion. *A natura ad mysteria, ab oculo ad oraculum, à visu ad fidem, non valet consequentia.*

* *Sequor te, non quo ducis, sed quo trahis, inquit* Scaliger *ad* Cardanum *in Exercit.*

(which is true) that it is damnable to deny it, but help them not to the neceſſary Antecedents of Faith.

If any think that theſe words tend to the ſhaking of mens faith, I anſwer; Firſt, Onely of that which will fall of it ſelf: Secondly, And that it may in time be built again more ſtrongly: Thirdly, Or at leaſt that the ſound may be ſurer ſetled. * It is to be underſtood that many a thouſand do profeſs Chriſtianity, and zealouſly hate the enemies thereof upon the ſame grounds, to the ſame ends, and from the ſame inward corrupt principles, as the *Jews* did hate and kill Chriſt: It is the Religion of the Countrey, where every man is reproached that believes otherwiſe; they were born and brought up in this belief, and it hath encreaſed in them upon the like occaſions: Had they been born and bred in the Religion of *Mahomet*, they would have been as zealous for him: The difference betwixt him and a *Mahometan* is more, that he lives where better Laws and Religion dwell, then that he hath more knowledge or ſoundneſs of apprehenſion.

Yet would I not drive into cauſleſs doubtings the ſoul of any true believer, or make them believe their faith is unſound, becauſe it is not ſo ſtrong as ſome others; Therefore I add, ſome may perhaps have ground for their belief, though they are not able to expreſs it by argumentation; and may have Arguments in their hearts to perſwade themſelves, though they have none in their mouthes to perſwade another: yea and thoſe Arguments in themſelves may be ſolid & convincing. Some may be ſtrengthned by ſome one ſound Argument, and yet be ignorant of all the reſt without overthrowing the truth of their Faith. Some alſo may have weaker apprehenſions of the Divine authority of * Scripture then others; and as weaker grounds for their Faith, ſo a leſs degree of aſſent; And yet that aſſent may be ſincere and ſaving, ſo it have theſe two qualifications; Firſt, If the Arguments which we have for believing the Scripture, be in themſelves more ſufficient to convince of its truth, then any Arguments of the enemies of Scripture can be to perſwade a man of the contrary: And do accordingly diſcover to us a high degree at leaſt of probability. Secondly, And if being thus far convinced, it prevailes with us to chuſe this as the onely way of life, and to adventure our ſouls upon this way,

* He that doubts of this, let him ſee Dr. *Jackſon* of *Saving Faith*, *pag.* 146, 147. And Mr. *Pinkes* Sermons of the *Sincerity of Love to Chriſt.*

* *Articulus 6. fidei Judaicæ ſic ſe habet. Credo perfectâ fidei quod omne quodcunque prophetæ docuerunt & locuti fuerunt, veritas ſincera ſit. Octavus autem ſic Credo perfecta fide quod lex tota perinda ut ea hodierno tempore in manibus noſtris eſt, ita per Deum ipſummet Moſi tradita ſit, vid.* Buxtorf. *Synagogæ Judaicæ* cap. 1 page 4, 5.



way, denying all other, and adhering (though to the loſs of eſtate and life) to the Truth of Chriſt thus weakly apprehended. This (I think) God will accept as true Belief.

But though ſuch a faith may ſerve to ſalvation: yet when the Chriſtian ſhould uſe it for his conſolation, he will find it much fail him: even as legs or arms of the weak or lame, which when a man ſhould uſe them, do fail him according to the degrees of their weakneſs or lameneſs: ſo much doubting as there remains of the Truth of the word, or ſo much weakneſs as there is in our believing, or ſo much darkneſs or uncertainty as there is in the evidence which perſwades us to believe; ſo much will be wanting to our Love, Deſires, Labours, Adventures, and eſpecially to our Joys.

Therefore I think it neceſſary to ſpeak a little (and but a little) to fortifie the Believer againſt temptations, and to confirm his faith in the certain Truth of that Scripture which contains the promiſes of his Reſt.

# CHAP. III.

## SECT. I.

§. 1.

AND here it is neceſſary that we firſt diſtinguiſh betwixt 1. The ſubject matter of Scripture, or the doctrine which it contains: 2. And the words or writings containing or expreſſing this doctrine. The one is as the blood, the other as the veins in which it runs. Secondly, We muſt diſtinguiſh betwixt 1. the ſubſtantial and fundamental part of Scripture-doctrine, without which there is no ſalvation; and 2. the circumſtantial, and the leſs neceſſary part, as Genealogies, Succeſſions, Chronologie, &c. Thirdly, Of the ſubſtantial fundamental parts, 1. Some may be known and proved even without Scripture, as being

being written in nature it self; 2. Some can be known onely by the assent of Faith to Divine Revelation. Fourthly, Of this last sort, 1. some things are *above Reason* (as it is without Divine Revelation) both in respect of their probability, existence and futurity: 2. Others may be known by meer Reason, without Divine Testimony, in regard of their Possibility and Probability; but not in regard of their existence or futurity.

Fifthly, Again matter of Doctrine must be distinguished from matter of fact.

Sixthly, Matter of fact is either 1. such as God produceth in an ordinary way: or 2. extraordinary and miraculous. Seventhly, History and Prophesie must be distinguished. Eighthly, We must distinguish also the books and writings themselves: 1. between the main scope and those parts which express the chief contents; and 2. particular words and phrases, not expressing any substantials. Ninthly, Also its one question, 1. whether there be a certain number of books, which are Canonical, or of Divine Authority? and 2. another question, what number there is of these, and which particular books they are? Tenthly, the direct express sense must be distinguished from that which is only implyed or consequential. Eleventhly, We must distinguish Revelation unwritten, from that which is written, Twelfthly, and Lastly, We must distinguish that Scripture which was spoke or written by God immediately, from that which was spoke or writ immediately by man, and but mediately by God. And of this last sort 1. Some of the Instruments or penmen are known: 2. Some not known. Of those known 1. Some that spoke much in Scripture, were bad men. 2. others were godly. And of these some were 1. More eminent and extraordinary, as Prophets and Apostles. 2. Others were persons more inferiour and ordinary.

Again, as we must distinguish of Scripture, and Divine Testimony, so must we also distinguish the apprehension of Faith by which we do receive it.

1. There is a Divine Faith, when we take the Testimony to be Gods own, and so believe the thing testified as upon Gods word. Secondly, There is a Humane Faith, when we believe it meerly upon the credit of man.

2. Faith is either first implicit, when we believe the thing is true, though we understand not what it is; or secondly, explicit, when we believe and understand what we believe. Both these are again Divine or Humane.

3. It is one thing to believe it as probable, another thing to believe it as certain.

4. Its one thing to believe it to be true conditionally, another to believe it absolutely.

5. We must distinguish betwixt the bare assent of the understanding to the truth of an Axiome, when it is only silenced by force of Argument (which will be stronger or weaker, as the Argument seemeth more or less demonstrative) and secondly, that deep apprehension and firm assent which proceedeth from a well stablished, confirmed Faith, backed by experience.

6. Its one thing to assent to the truth of the Axiome; another to taste and chuse the good contained in it, which is the work of the Will.



## SECT. II.

§. 2. The word Foundation being a Metaphor is to be banished dispure, till first explained.

THe Use I shall make of these distinctions, is to open the way to these following Positions, which will resolve the great Questions one foot, How far the belief of the Written Word is of necessity to salvation? and whether it be the foundation of our faith? And whether this foundation hath been always the same?

*Pos.* 1. The Object of belief *is the will of God revealed*; or a * *Divine Testimony*; where two things are absolutely necessary; first, The Matter: secondly, The Revelation. 2. All this Revealed Will is necessary ‖ to the compleating of our faith; † and it is our duty to believe it. But its onely the substance and tenor of the Covenants

‖ *Ad benè esse & fidei perfectionem.*

† *Necessitate præcepti.*

* *We must therefore know it to be a Divine Testimony before we can believe it* fide divinâ: *For if you do meerly believe it to be Gods Word, it is either by a Divine Testimony, or Without: If Without, then it is not* fides divina, *a belief of God: If by it, then Why do you believe that Testimony also to be Divine? If upon another Divine Testimony, so you may run* in infinitum. *But you will say, The first Testimony which Witnesseth of Truth, doth also witness it self to be of God.* Answ. *If you mean that it so Witnesseth as a Testimony to be meerly believed, then the Question how you know it to be a Divine Testimony, Will still recur* in infinitum: *But if you mean that it Witnesseth it self to be Divine Objectively to our Reason as having*

ing the evidence of a divine Spirit and Authority, then you say right: But then (as this supposeth the use of all other helps to our Knowledge, as Tradition by humane infallible Testimony, &c. so) this granteth that it is more properly known then Believed, to be a Divine Testimony. Yet this is not resolving our faith into Reason or humane Testimony, but a discerning by Reason and the help of humane Testimony the marks of a Divine Author in the writing, and the Miracles, &c. and thence also by Reason concluding the Divineness of that Testimony into which my Faith is resolved: As I detest their use of Tradition, which would make it a part of Gods Law, to supply the defect of Scripture; so I detest that infidelity which rejecteth all Scripture, save that which suiteth their Reason, and where they can see the evidence of the thing it self. If I once know that God speaks it, I will believe any thing that he saith, though it seem never so unreasonable: But yet I will see Reason for the Divineness of the Testimony, and know that it is indeed God that speaks it; else I must believe every Testimony which affirms it self to be Divine. And for those that say, They onely Believe Scripture to be Gods Word, because it so testifieth of it self, and not Know it; and so make it a proper Act of faith, and not of Knowledge: I ask them, 1. Why then do you not believe (but hold him accursed) an Angel from Heaven, if he preach another Gospel besides this, and say, It is from God? And so every one that saith I am Christ? 2. Why do you use to produce Reasons from the Objective Characters of Divinity in the Scriptures, when you prove it to Testifie of it self? Do you not know that to discern those Characters as the premises, and thence to conclude the Divinity, is an act of Knowledge, and not of Faith? Else you should only say, When you are askt, how you Know Scripture to be the Word of God? that you Believe it, because it saith so; and not give any Reason from the thing Why you Believe it. 3. And then how will you prove it against a Celsus, or Lucian, or Porphyry? or convince Turks and Indians? 4. And why were the Bereans commended for trying Apostolical Doctrine, whether it were true or not? 5. And why are we bid to try the Spirits whether they be of God? what if one of these Spirits say as the old Prophet, or as Rabshakeh to Hezekiah, that he comes from God, and God bid him speak? Will you Believe, or try by Reason? 6. Doth not your Doctrine make your Belief to be wholly humane, as having no Divine Testimony for the Divinity of the first Testimony? And so what are all your graces like to prove which are built hereon? And what a sad influence must this needs have into all your duties and comforts? If you fly to the inward Testimony of the Spirit (as distinct from the sanctifying Illumination of the Spirit) then the question is most difficult of all, How you know the Testimony of that Spirit to be Divine? unless you will take in the fearful delusion of the Enthusiasts, and say, that the Spirit manifesteth the Divinity of his own Testimony? And then I ask; Doth it manifest it to reason? or only to inward sense? If to Reason, then you come to that you fly from;



from; and then you can produce that reason, and prove it: If only to inward sense; then how know you but a counterfeit Angel of Light may produce more strange effects in your soul, then these which you take to be such a manifestation? especially seeing 1. We know so little of Spirits, and what they can do. 2. And we have still known those that pretended to the strangest sense of spiritual Revelations, to have proved the most wicked and deluded persons in the end. 7. Doth not your doctrine teach men, in laying aside Reason, to lay aside Humanity, and to become brutes? If Faith and Reason be so contrary as some men talk, yea, or Reason so useless, then you may believe best in your sleep: and Ideots, Infants and Mad men are the fittest to make Christians of. 8. And what an injurious doctrine is this to Christ? and disgraceful to the Christian Faith? 9. And how would it harden Infidels, and make them deride us rather then believe?

This much I am forced here to add both because I see many teachers have need to be taught these principles (the more is the pity) and 2. Because some Reverend Brethren by their exceptions have called me to it; in a word, Reason Rectified, is the Eye of the soul, the Guide of the Life; The Illumination of the Spirit is the Rectifying it in Potentia Proxima; No small part of our Sanctification lieth in the Rectifying of our reason. The use of the Word, and all ordinances and providences is first to Rectifie Reason, and thereby the Will, and thereby the Life. Faith it self is an Act of Reason: or else it is a brutish act, and not humane. The stronger any mans Reason is, the stronglier is he perswaded that God is true, and that he cannot lye; and therefore whatsoever he saith must needs be true, though Reason cannot discern the thing in its own Evidence. He that hath the Rightest Reason, hath the most Grace. Sinceritie (and consequently our Salvation) lieth in the strength and prevalencie of Rectified Reason over the Flesh, and all its Interest and desires. But without Scripture or Divine Revelation, and the Spirits powerful Illumination, Reason can never be Rectified in Spirituals. By this much, judge of the ignorance and vanitie of those men, who when they read Dr. Hamond and such others that write of the Reasonableness of Christian Religion, do presentlie accuse it or suspect it of Socinianism.

---

Covenants, and the things necessarily supposed to the knowing and keeping of the Covenant of Grace, which are of absolute necessity to the beeing of Faith, and to Salvation. A man may be saved though he should not believe many things, which yet he is bound by God to believe. 3. Yet this must be only through ignorance of the Divineness of the Testimony: For a flat unbelief

of the smallest truth, when we know the Testimony to be of God, will not stand with the being of true Faith, nor with Salvation. For Reason laies on this ground [That God can speak nothing but Truth] and Faith proceeds upon that supposition. 4. This Doctrine so absolutely necessary hath not been ever from the beginning the same, but hath differed according to the different Covenants and Administrations. That Doctrine which is now so necessary, was not so before the Fall: And that which is so necessary since the comming of Christ, was not so before his comming. Then they might be saved in believing in the Messiah to come of the seed of *David*: but now its of necessity to believe that this Jesus the Son of *Mary* is He, and that we look not for another. I prove it thus. That which is not revealed, can be no object for Faith; much less so necessary: But Christ was not Revealed before the Fall; nor this Jesus Revealed to be He before his comming; therefore these were not of necessity to be believed, or (as some Metaphorically speak) they were then no fundamental Doctrines. Perhaps also some things will be found of absolute necessity to us, which are not so to *Indians* and *Turks*. 5. God hath made this substance of Scripture-Doctrine to be thus necessary * primarily and for it self. 6. That it be revealed, is also of absolute necessity; but || secondarily, and for the Doctrines sake, as a means without which Believing is neither possible, nor a duty. And though where there is no Revelation, Faith is not necessary as a duty; yet it may be necessary (I think) as a means, that is, our natural misery may be such as can no other way be cured (but this concerns not us that have heard of Christ.) 7. Nature, Creatures, and Providence, are no sufficient Revelation of this tenor of the Covenants. 8. It is necessary not only that this Doctrine be Revealed, but also that it be Revealed with Grounds and Arguments rationally sufficient to evince the verity of the Doctrine, or the Divineness of the Testimony, that from it we may conclude the former. 9. The Revelation of Truth is to be considered in respect of the first immediate delivery from God, or secondly, in respect of the way of its comming down to us. It is delivered by God immediatly either by writing, (as the two Tables) or by informing Angels (who may be his Messengers) or by inspiring some choice particular men; So that few in the world have received it from God at the first hand. 10. The only ways of Revelations that (for

* *Primario & propter se.*

|| *Secundario & propter aliud.*



(for ought I know) are now left, are Scripture and Tradition: For though God hath not tied himself from Revelations by the Spirit, yet he hath ceased them, and perfected his Scripture Revelations: so that the Spirit onely reveals what is Revealed already in the Word, by illuminating us to understand it. 11. The more immediate Revelation, *cæteris paribus*, the more sure: and the more succession of hands it passeth through, the more uncertain, especially in matter of Doctrine. 12. When we receive from men by Tradition the Doctrine of God as in the Words of God, there is less danger of corruption, then when they deliver us that Doctrine in their own words, because here taking liberty to vary the expressions, it will represent the Truth more uncertainly, and in more various shapes. 13. Therefore hath God been pleased when he ceased immediate Revelation, to leave his Will written in a form of words, which should be his standing Law, and Rule to try all other mens expressions by. 14. In all the forementioned respects therefore the written Word doth excell the unwritten Tradition of the same Doctrine. 15. Yet unwritten Tradition, or any sure way of Revealing this Doctrine, may suffice to save him who thereby is brought to believe. As if there be any among the *Abassines* of *Ethiopia*, the *Copties* in *Egypt*, or elsewhere that have the substance of the Covenants delivered them by unwritten Tradition, or by other Writings, if hereby they come to believe, they shall be saved. For so the Promise of the Gospel runs, giving salvation to all that believe, by what means soever they were brought to it. The like may be said of true Believers in those parts of the Church of *Rome*, where the Scripture is wholly hid from the vulgar (if there be any such parts.) 16. Yet where the written Word is wanting, salvation must needs be more difficult and more rare, and Faith more feeble, and mens conversations worse ordered, because they want that clearer Revelation, that surer Rule of Faith and Life, which might make the way of salvation more easie. 17. When Tradition ariseth no higher, or cometh originally but from this writen Word, and not from the verbal Testimonies of the Apostles before the Word was written, there that Tradition is but the preaching of the word, and not a distinct way of Revealing. 18. Such is most of the Tradition (for ought I can learn) that is now a foot in the world, for matter of Doctrine, but not for matter of fact. 19. Therefore the Scriptures are not onely

onely necessary to the well-being of the Church, and to the strength of Faith, but [ordinarily] to the very being of Faith and Churches. 20. Not that the present Possession of Scripture is of absolute necessity to the present being of a Church: nor that it is so absolutely necessary to every mans salvation, that he read or knew this Scripture himself. But that it either be at present, or have been formerly in the Church: that some knowing it, may teach it to others, is of absolute necessity to most persons and Churches, and necessary to the well-being of all. 21. Though negative unbelief of the authority of Scripture may stand with salvation, yet positive and universal (I think) cannot. Or, though Tradition may save where Scripture is not known, yet he that reads or hears the Scripture, and will not believe it to be the Testimony of God, (I think) cannot be saved, because this is now the clearest and surest Revelation: And he that will not believe it, will much less believe a Revelation more uncertain and obscure. 22. Though all Scripture be of Divine Authority: yet he that believeth but some one book, which containeth the substance of the Doctrine of salvation, may be saved: much more they that have doubted but of some particular Books. 23. They that take the Scripture to be but the writings of godly honest men, and so to be only a means of making known Christ, having a gradual precedency to the Writings of other godly men: and do believe in Christ upon those strong grounds which are drawn from his Doctrine, Miracles, *&c.* rather then upon the Testimony of the Writing as being purely infallible and Divine, may yet have a Divine and saving faith. 24. Much more those that believe the whole Writing to be of Divine inspiration where it handleth the substance, but doubt whether God infallibly guided them in every circumstance. 25. And yet more those that believe that the Spirit did guide the Writers to Truth, both in Substance and Circumstance, but doubt whether he guided them in Orthography; or whether their Pens were as perfectly guided as their minds? 26. And yet more may those have saving Faith, who onely doubt whether Providence infallibly guided any Transcribers or Printers, as to retain any Copy that perfectly agreeth with the Autograph: Yet whether the perfectest Copy now extant may not have some inconsiderable litteral or verbal errors, though the Transcribers or Printers oversight, is of no great moment, as long as it is certain that the Scriptures are not *de industriâ*



*industriâ* corrupted, nor any material Doctrine, History or Prophecy thereby obscured or depraved. God hath not engaged himself to direct every Printer to the worlds end to do his work without any error. Yet it is unlikely that this should deprave all Copies, or leave us uncertain wholly of the right reading (especially since Copies were multiplied) because it is unlikely that all Transcribers or Printers will commit the very same errours. We know the true Copies of our Statute-Books, though the Printers be not guided by an unerring Spirit. See *Usher* Epist. to *Lud. Capell.* 27. Yet do all these (in my judgement) cast away a singular prop to their faith, and lay it open to dangerous Assaults, and doubt of that which is a certain truth. 28. As the Translations are no further Scripture then they agree with the Copies in the Original Tongues: so neither are those Copies further then they agree with the Autographs, or Original Copies, or with some Copies perused and approved by the Apostles. 29. Yet is there not the like necessity of having the Autographs to try the Transcripts by, as there is of having the Original Transcripts to try the Translations by. For there is an impossibility that any Translation should perfectly express the sense of the Original: But there is a possibility, probability, and facility of true Transcribing, and grounds to prove it true *de facto*, as we shall touch anon. 30. That part which was written by the Finger of God; as also the substance of Doctrine through the whole Scriptures, are so purely Divine, that they have not in them any thing humane. 31. The next to these are the words that were spoken by the mouth of Christ, and then those that were spoken by Angels. 32. The Circumstantials are many of them so Divine, as yet they have in them something Humane, as the bringing of *Pauls* Cloak and Parchments, and (as it seems) his counsel about Marriage, &c. 33. Much more is there something Humane in the Method and Phrase, which is not so immediatly Divine as the Doctrine. 34. Yet is there nothing sinfully Humane, and therefore nothing false in all. 35. But all innocent imperfection there is in the Method and Phrase, which if we deny, we must renounce most of our Logick and Rhetorick. 36. Yet was this imperfect way, (at that time all things considered) the fittest way to divulge the Gospel: That is the best Language which is best suited to the hearers, and not that which is best simply in it self, and

and supposeth that understanding in the Hearers which they have not. Therefore it was Wisdom and Mercy to fit the Scripture to the capacity of all; Yet will it not therefore follow that all Preachers at all times should as much neglect Definition, Distinction, Syllogism, &c. as Scripture doth. 37. Some Doctrinal passages in Scripture are onely Historically related, and therefore the relating them is no asserting them for truth; and therefore those sentences may be false, and yet not the Scripture false; yea, some falsehoods are written by way of reproving them, as *Gehezies* Lye, *Sauls* Excuse, &c. 38. Every Doctrine that is thus related onely Historically, is therefore of doubtful credit, because it is not a Divine assertion (except Christ himself were the Speaker;) and therefore it is to be tried by the rest of the Scripture, 39. Where ordinary men were the Speakers, the credit of such Doctrines is the more doubtful, and yet much more when the Speakers were wicked; of the former sort are the speeches of *Jobs* friends, and divers others; of the later sort are the speeches of the Pharisees, &c. and perhaps *Gamaliels* counsel, *Acts* 5.34.40. Yet where God doth testifie his Inspiration, or Approbation, the Doctrine is of Divine Authority, though the Speaker be wicked; As in *Balaams* Prophesie. 41. The like may be said of matter of **Fact**; for it is not either necessary or lawful to speak such words, or do such actions meerly because men in Scripture did so speak or do; no, not though they were the best Saints; for their own speeches or actions, are to be judged by the Law, and therefore are no part of the Law themselves. And as they are evil where they cross the Law (as *Iosephs* swearing, the Ancients Polygamy, *&c.*) so are they doubtful where their congruence with the Law is doubtful. 42. But here is one most observable exception, (conducing much to resolve the great doubt, whether Examples binde?) Where men are designed by God to such an Office, and act by Commission, and with a promise of Direction, their Doctrines are of Divine Authority, though we finde not where God did dictate: and their Actions done by that Commission are currant and Exemplary, so far as they are intended or performed for Example, and so Example may be equivalent to a Law, and the Argument, *à facto ad jus*, may hold. So *Moses* being appointed to the forming of the old Church and Common-wealth of the *Jews*, to the building of the Tabernacle, *&c.* his Precepts and Examples in these works, (though

*A facto ad jus, ad licitum vel debitum non valet Argum.*



(though we could not find his particular direction) are to be taken as Divine. So also the Apostles having Commission to Form and Order the Gospel-Churches, their Doctrine and Examples therein, are by their general Commission warranted, and their practice in stablishing the Lords Day, in setling the Officers and Orders of Churches, are to us as Laws, (still binding with those limitations as Positives onely, which give way to greater.) 43. The ground of this Position is, because it is inconsistent with the Wisdom and Faithfulness of God, to send men to a work, and promise to be with them, and yet to forsake them, and suffer them to err in the building of that House, which must endure till the end of the world. 44. Yet if any of the Commissioners do err in their own particular conversations, or in matters without the extent of their Commission, this may consist with the faithfulness of God; God hath not promised them infallibility and perfection; the disgrace is their own: but if they should miscarry in that wherein they are sent to be a rule to others, the Church would then have an imperfect Rule, and the dishonor would redound to God. 45. Yet I find not that ever God authorised any meer man to be a Lawgiver to the Church in Substantials, but onely to deliver the Laws which he had given, to interpret them, and to determine Circumstantials not by him determined. 46. Where God owneth mens Doctrines and Examples by Miracles, they are to be taken as infallibly Divine: much more when Commission, Promise, and Miracles do concur, which confirmeth the Apostles Examples for currant. 47. So that if any of the Kings or Prophets had given Laws, and formed the Church as *Moses*, they had not been binding, because without the said Commission: or if any other Minister of the Gospel shall by Word or Action arrogate an Apostolical privilege. 48. * There is no verity about God, or the chief happiness of man written in Nature, but it is to be found written in Scriptures. 49. So that the same thing may in these several respects be the object both of knowledge and of Faith. 50. The Scripture being so perfect a Transcript of the law of Nature or Reason, is much more to be credited in its supernatural Revelations. 51. The probability of most things, and the possibility of all things contained in the Scriptures, may well be discerned by Reason it self, which makes their existence or Futurity the more easie to be believed. 52. Yet before this Existence or

As *Peter*, Gal. 2. 11, 12, 13.

* *Sufficiunt quidem sanctæ ac divinitus inspiratæ Scripturæ ad omnem institutionem veritatis.* Athanasius li. 1. contr. Gentil. Initio.

or Futurity of any thing beyond the reach of Reason can be soundly believed, the Testimony must be known to be truly Divine. 53. Yet a belief of Scripture Doctrine as probable, doth usually go before a belief of certainty, and is a good preparative thereto. 54. The direct, expres sense, must be believed directly and absolutely, as infallible, (and the consequences where they may be clearly and certainly raised:) but where there is danger of erring in raising consequences, the assent can be but weak and conditional. 55. A consequence raised from Scripture being no part of the immediate sense, cannot be called any part of Scripture. 56. Where one of the premises is in Nature, and the other onely in Scripture, there the Conclusion is mixt, partly known, and partly believed. That it is the Consequence of those premises, is known; But that it is a Truth, is, as I said, apprehended by a mixt Act. Such is a Christians concluding himself to be justified and sanctified, &c. 57. Where through weakness we are unable to discern the Consequences, there is enough in the expres direct sense for salvation. 58. Where the sense is not understood, there the belief can be but implicite. 59. * Where the sense is partly understood, but with some doubting, the Belief can be but conditionally explicite: that is, we believe it, if it be the sense of the Word. 60. Fundamentals must be believed Explicitly and Absolutely.

* *Credere autem hæc talia debemus Deo, qui & nos fecit rectissimè scientes, quia scripturæ quidem perfectæ sunt; quippe à Verbo Dei & spiritu ejus dictæ; Nos autem secundum quod minores sumus, & novissimi à verbo Dei & spiritu ejus, secundum hoc & scientiâ mysteriorum ejus indigemus. Et non est mirum si in spiritalibus, cælestibus, & in his quæ habent revelari, hoc patimur nos; quandoquidem etiam eorum quæ ante pedes sunt, (dico autem quæ sunt in hac creatura, quæ & conterunter à nobis, & videntur, & sunt nobiscum) multa fugerunt nostram scientiam, & Deo hæc ipsa committimus. Oportet enim eum præ omnibus præcellere. Quid enim si tentemus exponere causam aſſensionis Nili? Multa quidem dicimus, & fortassis suasoria, fortassis autem non suasoria: quod autem verum est & certum, adjacet Deo. Sed & volantium animalium habitatio, eorum quæ veris tempore adveniunt ad nos, & Autumni recedunt, cum in hoc mundo hoc ipsum fiat, fugit nostram scientiam, &c.* Irenæus adv. Hæres. lib. 2. cap. 47.

## CHAP. IV.

### *The first Argument to prove Scripture to be the Word of God.*

### SECT. I.

§. 1. HAving thus shewed you in what sense the Scriptures are the word of God, and how far to be believed, and what is the excellency, necessity and authority of them; I shall now add three or four Arguments to help your Faith, which I hope will not only prove them to be Divine Testimony to

2 Tim. 3. 16.



to the substance of Doctrine (though that be a useful work against our unbelief) but also that they are the very written Laws of God, and a perfect Rule of Faith and Duty. My Arguments shall be but few, because I handle it but on the by; and those such as I find little of in ordinary writings, least I should wast time in doing what is done to my hands.

*1. Those writings and that Doctrine which were confirmed by many and real ‖ Miracles, must needs be of God, and consequently, of undoubted Truth. But the books and Doctrine of Canonical Scripture were so confirmed: Therefore, &c.

* See this Argument from Miracles fully managed by *Camero, Prælect. de Verbo Dei (fol.) page* 439. 440. 441, *&c.* And *Grotius de Verit. Religion. Christianæ. Vide & Polan. Syntag. l.* 1. *c.* 17.

‖ *Donum Miraculorum & linguarum dandarum fuisse & extraordinarium, & à solis Apostolis (peculiari privilegio dato a Christo) conferri solitum, certo certius est.* Danæus contr. Bellar. de Baptismo. page 443.

Against the major proposition nothing of any moment can be said: For its a Truth apparent enough to nature, that none but God can work real Miracles, or at least none but those whom he doth especially enable thereto. And it is as manifest, that the Righteous and Faithfull God will not give this power for a seal to any falshood or deceit.

The usual Objections are these. First, Antichrist shall come with lying wonders. ‖

‖ *Nam ut Ægyptiorum vatum nequa quamvis omnis æquari gratiæ potest, quæ Mosi mirandum est in modum collata; Sed Exitus arguit Ægyptos præstigiis niti; Moysen vero quæ gesserit gessisse divinitus. Sic & eorum qui Christi falso sibi nomen adsciscunt, & qui perinde ac Iesu discipuli virtutes mentiuntur, & prodigia; coarguntur plane vel in omnis iniquitatis seductiones fallaces, &c.* Origen. cont. Celsum. lib. 2. fol. (mihi) 23. G. I do not believe that God would have let the Egyptian Sorcerers do so great things as they did, had not *Moses* been present, that so his Miracles might discredit their Wonders, and God be the more magnified by the Conquest.

*Answ.* They are not true † Miracles. As they are τερατα ψευδους, 2 *Thes.* 2. 9. lying, in sealing to a lying doctrine: so also in being but seeming and counterfeit Miracles. The like may be said to those

† *Fecerunt miracula ut buccinæ atque præcones qui bus Evangelium commendabatur. Ut enim Lex Mosis compluribus miraculis in monte Sina & per desertum authoritatem sibi conciliavit, quæ postea desiterunt cum ad terram promissionis ventum est; eâdem ratione miracula nunc quoque sublata sunt, cum Evangelium per universum orbem diffusum est. Promissio igitur quam Christus in* Marco. 16. 17. *scribi voluit, non ad omnia tempora pertinebat.* Pet. Mart. Loc. Commun. Class. 1. cap. 8. §. 20.

those

those of *Pharoahs* Magicians, and all other Sorcerers and Witches, and those that may be wrought by Satan himself. They may be wonders but not Miracles.

*Object.* 2. God may enable false Prophets to work Miracles to try the world, without any derogation to his faithfulness.

*Answ.* No: for Divine power being properly the attendant of Diving Revelation, if it should be annexed to Diabolical delusions, it would be a sufficient excuse to the world for their believing those delusions. And if Miracles should not be a sufficient seal to prove the Authority of the witness to be Divine, then is there nothing in the world sufficient; and so our Faith will be quite overthrown.

*Object.* But however, Miracles will no more prove Christ to be the Son of God, then they will prove *Moses*, *Elias*, or *Elisha* to be the Son of God: for they wrought Miracles as well as Christ.

* *Answ.* Miracles are Gods seal, not to extol the person that is instrumental, nor for his glory: but to extol God, and for his own Glory. God doth not entrust any creature with this seal so absolutely, as that they may use it when and in what case they please. If *Moses* or *Elias* had affirmed themselves to be the sons of God, they could never have confirmed that affirmation with a Miracle: for God would not have sealed to a lye. Christs power of working Miracles did not immediately prove him to be the Christ; But it immediately proved his Testimony to be Divine, and that Testimony spoke his nature and office. So that the power of Miracles in the Prophets and Apostles, was not to attest to their own greatness, but to the truth of their Testimony concerning Christ. Whatsoever any man affirms to me, and works a real Miracle to confirm it, I must needs take my self bound to believe him.

*Object.* But what if some one should work miracles to confirm a Doctrine contrary to Scripture? Would you believe it? Doth not *Paul* say, if an Angel from Heaven teach any other Gospel, let him be accursed?

‖ *Answ.* I am sure God will never give any false teacher the power of confirming his Doctrine by Miracles: else God should

* See how Christs Miracles prove his Godhead, in *Botfacci Anti. Cvellio p.*178, 179,104,195, 89,716, 717, 718, *&c.* So *Marius Victorinus adver. Arrian. l.*1.

‖ That none but God can work a Miracle (except as an Angel may be his Instrument) See *Aquin. cont. Gentiles. lib.*3. *Q.* 102. Also what a Miracle is, *ibid. Q.* 101. and of Magicians wonders. *q.*103,104.

sub-



subscribe his name to contradictions. The appearance of an Angel is no Miracle, though a wonder.

*Object.* But every simple man knows not the true definition of a Miracle, and consequently knows not the difference between a Miracle and a Wonder: and so knows not how to believe on this ground.

*Answ.* As God doth not use the Testimony of Miracles, but on very great and weighty cause, (to wit, where natural and ordinary means of conviction are wanting, and usually for the delivering of some new Law, or truth to the world, or the like) so when he doth use it, he sufficiently manifesteth the Reality of the Miracles. Satans wonders are such as may be done by natural means, though perhaps through our ignorance we see not the means. But God oft worketh that which no natural means can do, and Satan never performed: as the raising of the Dead to Life: the creating of sight to him that was born blind, the dividing of the Sea, the standing still of the Sun, with multitudes of the like. Again, though many of Christ works might be done by natural means, as the healing the deaf, the dumb, the lame, &c. yet Christ did them all by a word speaking, and so it is apparent that he made no use of natural means, secretly nor openly. Again, the wonders of Satan are most commonly Jugling Delusions; and therefore the great Miracles that Pagans and Papists have boasted of, have been but some one or two strange things in an Age, and usually before one or two, or some few, and that of the simpler or more partial sort, that are easily deceived: But if upon the fame of these you go to look for more that may be a full and open Testimony, you will fail of your expectation. But contrarily that there might be no room for doubting left, Christ wrought his Miracles before multitudes: feeding many thousands at several times with a small quantity; healing the sick, blind, lame, and raising the dead before many: The persons afterward shewing themselves to the world, and attesting it to his enemies: And this he did not once or twice, but most frequently: so that they that suspected deceit in one, or two, or ten, might be satisfied in twenty. Yea, (which is the greatest convincing discovery of the Reality) it was not himself only, but multitudes of his followers, whom he enabled when he was gone from them, to do the like, to speak strange languages before multitudes, to heal the sick and

Read *Zanchius* at large of this *Vol.* 1. *To.*3. *lib.*4. *cap.*12. *de Potentia Dæmonum.*

*Miracula vera sunt propria veræ Ecclesiæ. Nam certum est Deum veracem & gloriæ suæ zelo ardentem, nunquam testimonia perhibiturum fuisse aut esse iis qui falsam doctrinam de ipso & voluntate ejus spargunt.* Polanus in Syntagm. li.1. cap.28.

lame, and raise the Dead. And usually false wonders are done but among friends, that would have it so, and are ready to believe. But Christ wrought his in the midst of enemies, that gnashed the teeth, and had nothing to say against it. And I am perswaded that it was one reason why God would have Christ and all his followers have so many and cruel enemies, that when they had nothing to say against it, who doubtless would pry narrowly into all, and make the worst of it, it might tend to the stablishing of Believers afterward. Again, usually false Miracles, as they creep out in the dark, so they are not divulged till some after Age, and onely a little muttered of at the present. But Christ and his Apostles wrought and published them openly in the world. If the Gospel History had been false, how many thousand persons could have witnessed against it, seeing they appealed to thousands of witnesses, then living, of several ranks, and qualities, and Countries? It is true indeed, the Magicians of *Egypt* did seem to go far. But consider whether they were meer delusions, or real wonders by secret natural means; doubtless they were no Miracles strictly so called. And lest any should say, that God tempted them by such above their strength, you may observe, that he doth not suffer Satan to do what he can do, without a sufficient countertestimony to undeceive men. When did God suffer the like deceit as those sorcerers used? Nor would he then have suffered it, but that *Moses* was at hand to overcome their delusions, and leave the beholders with full conviction: that so the enemies strength might make the victory the more glorious. *Balaam* could not go beyond the word of the Lord. So that I desire all weak believers to observe this; that as God is the faithful Ruler of the world, so he will not let loose the enemy of mankind to tempt us by wonders, further then he himself shall give us a sufficient contradictory testimony. So that if we do not know the difference between a Miracle and a Wonder, yet Gods faithfulness affords us a sufficient preservative, if we disregard it not. And if we should grant that Satan can work Miracles; yet he being wholly at Gods dispose, it is certain that God will not permit him to do it, without a full contradiction: and therefore such as Christs Miracles were he shall never work. Else should the creature be remedilesly deluded by supernatural powers, while God looks on.

Secondly,



Secondly, But the main assault I know will be made against the Minor proposition of the Argument, and so the question will be *de facto*, whether ever such Miracles were wrought or no? I shall grant that we must not here argue circularly, to prove the Doctrine to be of God by the miracles, and then the miracles to have been wrought by the Divine Testimony of the Doctrine, and so round. But yet to use the Testimony of the History of Scripture, as a humane Testimony of the matter of fact, is no circular arguing.

## SECT. II.

§. 2.

TOward the confirmation of the Minor therefore, I shall first lay these grounds. 1. That there is so much certainty in some Humane Testimony, that may exclude all doubting, or cause of doubting; * or there is some testimony immediately Humane, which yet may truly be said to be Divine. 2. That such Testimony we have of the † Miracles mentioned in Scripture. If these two be cleared, the Minor will stand firm, and the main work here will be done. First, I will therefore shew you that there is such a certainty in some Humane Testimony. Both Experience and Reason will confirm this. First, I would desire any rational man to tell me, Whether he that never was at *London*, at *Paris*, or at *Rome*, may not be certain by a humane faith, that there are such Cities? For my own part, I think it as certain to me, nay more certain then that which I see: and I should sooner question my own sight alone, then the eyes and credit of so many thousands in such a case. And I think the Scepticks Arguments against the certainty of sense, to be as strong as any that can be brought against the certainty of such a Testimony. Is it not somewhat more then probable, think you, to the multitudes that never saw either Parliament or King, that yet there is such an Assembly, and such a person? May we not be fully certain that there was such a person as King *James*, as Queen *Elizabeth*, as Queen *Mary*, &c. here in *England*? Yea, that there was such a man

1. Position.

2. Position.

*De certitudine Histor.* lege Raignoldum de lib. Apocr. Prælect. 124. 125. 126. *Respondeo esse quondam famam, quæ tanti esse debet; tantæ inquam autoritatis, acsi rem ipsam oculis usurpassemus.* Camero Prælect. de Verbo, fol. p. 440.

See there his full proof that these Miracles of Christ and

the Disciples, have such infallible Testimony. And by what conditions certain Fame may be known from uncertain. † *Fides humana non habet suâ naturâ certitudinem infallibilem: quamvis sit fides humana quæ moraliter loquendo evidens & infallibilis censetur; ut quod Roma sit, quod Indi sint, &c.* Amef. in disput de fidei divin. veritate. Thes. 3.

man as *William* the Conqueror? May we not be certain also that he conquered *England*? with many other of his actions? the like may be said of *Iulius Cæsar*, *Alexander* the Great, &c. †Sure those that charge all humane Testimony with uncertainty, do hold their lands then upon an uncertain tenure. Secondly, It may be proved also by reason. For if 1. the first testifiers may infallibly know it, and 2. also by an infallible means transmit it to posterity. and 3. have no intent to deceive, then their Testimony may be an infallible Testimony. But all these three may be easily proved (I had thought to have laid down here the rules by which a certain Humane Testimony may be discerned from an uncertain; but you may easily gather them from what I shall lay down for the confirmation of these three Positions.) For the first, I suppose none will question whether the first testifiers might infallibly know the truth of what they testifie? If they should, let them consider, First, If it be not matter of Doctrine (much less abstruse and difficult points) but only matter of fact, then its beyond doubt it may be certainly known. Secondly, If it be those also who did see and hear, and handle, who do testifie it. Thirdly, If their senses were sound and perfect, within reach of the object, and having no deceiving medium. Fourthly, Which may be discerned, 1. If the witnesses be a multitude; for then it may be known they are not blind or deaf, except they had been culled out of some Hospitals: especially when all present do both see and hear them. 2. When the thing is done openly, in the day-light. 3. When it is done frequently, and neer at hand: for then there would be full opportunity to discover any deceit. So that in these cases it is doubtless, sense is infallible; and consequently those that see and hear, are most certain witnesses.

2. Next let us see, whether we may be certain that any Testimony is sincere, without a purpose to deceive us. And I take that for undoubted in the following cases. 1. Where the party is of

† Nothing commoner in *Pauls* Epistles then the mention of those Miracles which were done among them and by themselves to whom he wrote. This had been stark madness and not folly only in *Paul* if he had lyed. For he brought not Arguments remote from their senses to whom he wrote, but he mentioneth those Miracles which they themselves did work to whom he wrote: yea he provoketh them to Miracles, that from thence they may judge of his Apostleship. There is no Deceiver that dare do thus: especially if his Deceit be called into question. We conclude therefore that the Report or Fame ought to be believed, the Authors whereof have so commended the things Reported to posterity, that they might easily be discovered by them that lived in those times. *Camero in Prælect. de Verbo Dei page fol.* 441. The Reasons why no more mention is made of Christs Miracles by *Pagan* writers, you may find in *Camero de Verbo Dei page* 441. Where he shews also as the malice, so the gross ignorance of *Suetonius*, *Tacitus* and the best of their writers, both in the *Syrian* affairs, and in the matters of the Iewish and Christian Religion, which caused their palpable ridiculous Errors.

ingenuity



ingenuity and honesty.* 2. And it is apparent he drives on no design of his own, nor cannot expect any advantage in the world. 3. Nay, if his Testimony will certainly undo him in the world, and prove the overthrow of his ease, honour, estate and life. 4. And if it be a multitude that do thus testifie, How can they do it with an intent to deceive? 5. And if their several Testimonies do agree. 6. And if the very enemies deny not this matter of fact, but only refer it to other causes; then there is no possibility of deceit (as I shall further anon evince when I apply it to the Question.)

Thirdly, We are to prove, that there are infallible means of transmitting such Testimony down to posterity, without depraveing any thing substantial. And then it will remain an undoubted truth, that there is a full certainty in some humane Testimony, and that to posterity at a remote distance. Now this tradition is infallible in these cases. 1. If it be (as beforesaid) in matter of fact only, which the meanest understandings are capable of apprehending. 2. If it be also about the substance of actions, and not every small circumstance. 3. And also if those Actions were famous in their times, and of great note and wonder in the world, and such as were the cause of publike and eminent alterations. 4. If it be delivered down in writing, and not only by word of mouth, where the change of speech might alter the sense of the matter. 5. If the Records be publike, where the very enemies may see them: yea published of purpose by Heralds and Ambassadors, that the world may take notice of them. 6. If they are men of greatest honesty in all Ages, who have both kept and divulged these Records. 7. And if there have been also a multitude of these: 8. And this multitude of several countries, where they could never so much as meet to agree upon any deceiving councells: much less all accord in such a design, and least of all be able to manage it with secrecy. 9. If also the after-preservers and divulgers of these records could have no more self-advancing ends, then the first testifiers. 10. Nay, if their divulge-

* *Quinam isti sint fortasse quæritis; gentes, populi, nationes, & incredulum illud genus humanum; quod nisi aperta res esset, & luce ipsa clarior, nunquam rebus hujusmodi credulitatis suæ commodarent assensum. An nunquid dicemus illius temporis homines, usq; adeo fuisse vanos, mendaces, stolidos, brutos, ut quæ nunquam viderant, vidisse se fingerent? & quæ facta omnino non erant, falsis proderent testimoniis aut puerili assertione firmarent? cumq; possent vobiscum & unanimiter vivere, & inoffensas ducere conjunctiones, gratuita susciperent odia, & execrabili haberentur in nomine?* Arnobius adv. Gentes. lib. 1. page (mihi) 46. *Nec dixerit aliquis opum assequendarum gratiâ eos id agere: qui plerumq; ne ad victum quidem necessaria capiunt: Et si forte aliquid præ rerum inopia capere quandoq; coguntur, sola sunt necessitate contenti. Cum ingens hominum multitudo ad Christianam doctrinam accesserit, & prædivites quidam, & ex his aliqui qui gesserint Magistratus, & matronæ insuper opulentæ & nobiles, audebitne aliquis gloriæ cupiditate hos illosve affirmare Christianæ Religionis antistites fieri &c.* Origen. Cont. Celsum. lib. 3. fol. (mibi) 30.

ing and atteſting theſe records did utterly ruinate in the world their ſtates and lives, as well as it did the firſt teſtifiers. 11. If there be ſuch a diſperſing of the copies of theſe records all over the world, that the cancelling and aboliſhing them is a thing impoſſible. 12. † If the very hiſtories of the enemies do never affirm any univerſal aboliſhing and conſuming of them. 13. If all theſe diſperſed copies through the world, do perfectly agree in every thing material. 14. If it were a matter of ſuch moment in the judgement of the preſervers, neither to add nor diminiſh, that they thought their eternal Salvation did lie upon it. 15. If the hiſtories of their enemies do generally mention their atteſting theſe records to the loſs of their lives; and that ſucceſſively in every Age. 16. If theſe Records and atteſtations are yet viſible to the world; and that in ſuch a form as none could counterfeit. 17. If the enemies that lived neer, or in thoſe times when the things were done, do 1. || write nothing againſt them of any moment, 2. but oppoſe them with fire and ſword inſtead of Argument, 3. nay if they acknowledge the fact, but deny the cauſe * only. 18 And if all the enemies were incompetent witneſſes; 1. witneſſing to the Negative, of which they could have no certainty, 2. and carried on with apparent malice and prejudice, 3. and having all worldly advantages attending their cauſe, 4. and being generally men unconſcionable and impious. 19. If all theſe enemies, having all theſe worldly advantages, could neither by Arguments nor Violence, hinder people from believing theſe famous and palpable matters of fact, in the very age wherein they were done, when the truth or falſhood might moſt eaſily be diſcovered, but that the generality of beholders were forced to aſſent. 20. If multitudes of the moſt ingenious and violent enemies, have in every age from the very acting of theſe things to this day, been forced to yield, and turned as zealous defenders of theſe records and their doctrine, as ever they were oppoſers of them before. 21. If all theſe Converts do confeſs upon their coming in, that it was ignorance, or prejudice, or worldly reſpects that made them oppoſe ſo much before. 22. If all the powers of the world, that can burn the bodies of the witneſſes, that can overthrow Kingdoms, and change their Laws, could never yet reverſe or aboliſh theſe records. 23. Nay, if ſome notable judgement in all ages have befallen the moſt eminent oppoſers thereof. 24. And Laſtly, if ſucceſſions of wonders (though not miracles as the firſt,) have in all ages accompanied the atteſtation of theſe records. I ſay, if all theſe twenty four particulars do concur, or moſt of theſe, I leave it to the judgement of any man of underſtanding, Whether there be not an infallible way of tranſmitting matter of Fact to poſterity? And conſequently, whether there be not more then a probability, even a full certainty in ſuch a humane Teſtimony?

† I do confidently ſay that for extrinſecal Teſtimonies contradicting theſe of the Scripture, there are none ſuch at all to be found: unleſs you will take the ſayings of ſuch as were both born long after, and were profeſt enemies to the Chriſtian name. *Grotius de Verit. Relig. lib. 3. page (mihi)* 168. And it is a ſtrong confirmation when no man can produce one contradictory Teſtimony of that age.

|| *De legis inſtauratione per Eſdram; & an amiſſæ, an tantum corruptæ eſſent ſcripturæ, Lege Serrarii* Prolegom. cap. 12. qu. 1. *Et quæ colligit* Euſeb. Nieremberg. de Origene S. Scripturæ lib. 4. cap. 19. *è Rabbinis & aliis.* * *Iuſt. Martyr* telleth *Tryphon* in his Dialogue, of the wickedneſs of the Jews, that they ſent out into all parts of the world their choiceſt men to perſwade the people againſt the Chriſtians, they were Atheiſts and would aboliſh the Diety, and that they were convict of groſs impiety. And yet this miſchievous induſtry of the Jews did not prevail.





## SECT. III.

§. 3. *Epiſcopi communiter tunc habebant poteſtatem faciendi Miracula, inquit* Dionyſius Carthuſ. in Apocal. c. 3.

2. THe ſecond thing now which I am to manifeſt, is, That we have ſuch a teſtimony of the Miracles, which confirmed the Doctrine and Writings of the Bible.

And here I muſt run over the three foregoing Particulars again; and ſhew you, firſt, That the witneſſes of Scripture Miracles could, and did infallibly know the Truth which they teſtified: ſecondly, That they had no intent to deceive the world; and thirdly, That it hath been brought down to Poſterity by a way ſo infallible, that there remains no doubt whether our Records are Authentick. For the firſt of theſe I think will be moſt eaſily acknowledged: Men are naturally ſo confident of the infallibility of their own ſenſes, that ſure they will not ſuſpect the ſenſes of others. But if they ſhould, let them apply here what is ſaid before to put them out of doubt. Firſt, it was matter of Fact, which might be eaſily diſcerned. * Secondly, The Apoſtles and others who bear witneſs

* Beholding the creatures with aſtoniſhment, they ſaw All confeſſing Chriſt the Lord: They that had their cogitations intent on men, as if they had been Gods; comparing Chriſts works with theirs, they acknowledged that Chriſt onely amongſt men, was God, and the Son of God, and our Saviour, when they ſaw that there were no ſuch works wrought by men as were by the Word of God. They that had believed Devils to be Gods, ſeeing them overcome by Chriſt, they were conſtrained to confeſs him only to be God. They whoſe minds went after the Dead, as being accuſtomed to worſhip Gallant men when they were dead, whom the Poets called Gods, being better taught by our Saviours Reſurrection, they confeſſed them to be be falſe and lyars, and that the Word of the Father was the only true God, who had the command of Death. *Athanaſ. de Incarn. Verbi.*

witnes to it, were present, yea, continual companions of Christ, and the multitude of Christians were eye-witnesses of the Miracles of the Apostles. Thirdly, These were men neither blinde nor deaf, but of as sound and perfect senses as we. Fourthly, This is apparent; first, Because they were great multitudes, even that were present, and therefore could not all be blinde; if they had, how did they walk about? Fifthly, these Miracles were not done by night, nor in a corner, but in the open light, in the midst of the people. Sixthly, They were not once or twice onely performed, but very oft, of several kinds, by several persons, even Prophets, and Christ himself and his Apostles in many Generations; so that if there had been any deceit, it might have been easily discovered. Seventhly, and lastly, It was in the midst of vigilant and subtil enemies, who were able and ready enough to have evinced the deceit.

*Maxima est differentia inter 1. testificationem primitivæ Ecclesiæ quæ fuit tempore Apostolorum: 2. Inter testificationem Ecclesiæ quæ proximè post Apostolorum tempora secuta est, quæque primæ Ecclesiæ testificationem acceperat: 3. Et inter testificationem præsentis Ecclesiæ de Scripturâ. Quæ enim & nunc est & antea fuit Ecclesia, si potest ostendere testimonia eorum qui acceperant & noverant testificationem primæ ecclesiæ de Germanis scriptis, credimus ei, ut testi probanti sua dicta: Non autem habet potestatem statuendi aut decernendi aliquid de libris sacris cujus non possit certa documenta ex testificatione primitivæ Ecclesiæ proferre.* Chemnitius *Exam. Con. Tredentin. part* 1. *in initio. page* 86. *Quisquis adhuc prodigia ut credat inquirit, magnum est ipse prodigium, qui mundo credente non credit.* Dr. *Humfredus* in Jesuitism. part. 1. page 166.

So that it remains certain, That the first Eye-witnesses themselves were not deceived.

2. Let us next consider, whether it be not also as certain that they never intended the deceiving of the world.

First, It is evident that they were neither fools nor knaves, but men of ingenuity, and extraordinary Honesty. There needs no more to prove this then their own Writings, so full of enmity against all kinde of viciousnes, so full of conscientious zeal, and heavenly affections; Yet is this their Honesty also attested by their enemies: sure the very remnants of Natural Honesty are a Divine off-spring, and do produce also certain effects according to their strength and nature; God hath planted and continued them in man, for the use of Societies, and common converse; for if all Honesty were gone, one man could not believe another, and so could not converse together. But now supernatural extraordinary Honesty will produce its effect more certainly; If three hundred, or



or three thousand honest godly men should say, they saw such things with their eyes, he is very incredulous that would not believe it. 2. * It is apparent that neither Prophets, Apostles, nor Disciples in Attesting these things could drive on any designes of their own. Did they seek their Honour, or Ease, or Profits, or worldly Delights? Did their Master give them any hopes of these? or did they see any probability of their attaining it? or did they see any of their fellows attain it before them? 3. Nay, was it not a certain way to their ruine in the world? Did not their Master tell them when he sent them out, That they should be persecuted of all for his sake and the Gospels? Did they not finde it true, and therefore expect the like themselves? *Paul* knew that in every City Bonds and Afflictions did abide him; and they lay it down as a granted Rule, *That he that will live godly in Christ Iesus, must suffer persecution.* Now I would fain know, whether a mans Self, his State, his Liberty, his Life, be not naturally so neer and dear to all, that they would be loth to throw it away, meerly to deceive and cozen the world? All that I know can be objected, is, That they might do it out of a desire to be admired in the world for their godlines and their suffering. *Answ.* First, Go see where you can find thousands, or millions of men that will cast away their lives to be talked of. Secondly, Did they not on the contrary renounce their own Honour and Esteem, and call themselves Vile and Miserable Sinners, and speak worse of themselves then the most impious wreth will do, and extol nothing but God and his Son Jesus? Thirdly, did not their Master foretel them, that they should be so far from getting credit by his service, that they should be hated of all men, and their names cast out as evil doers? Did they not see him spit upon, and hanged on a Cross among thieves before their eyes, some of them? Did they not find by experience, that their way was everywhere spoken against? And the reproach of the Cross of Christ was the

* *Nemo jam infamiam incutiat; nemo aliud existimet: quia nec fas est ulli de sua Religione mentiri. Ex eo enim quod aliud à se colì dicit quam colit, & culturam & honorem in alterum transfert; Et transferendo jam non colit quod negavit. Dicimus, & palam dicimus, & vobis torquentibus lacerati & cruenti vociferamur,* [Deum Colimus per Christum, [*Illum hominem putate; per eum, & in eo se cognosci vult Deus & cœli.* Tertullian. Apologet. cap. 11. *Quod si falsa (ut dicitis) historia est illa rerum, unde tam brevi tempore totus mundus ista religione completus est? Asseverationibus allecti sunt nudis, inducti in spes cassas, & in pericula capitis immittere se sponte temerariâ desperatione voluerunt? Cum nihil tale vidissent, quod eos in hos cultus novitatis suæ posset excitare miraculo? Immo quia hæc omnia ab ipso cernebant geri, & ab ejus præconibus qui per orbem totum missi beneficia patris & munera hominibus portabant; veritatis ipsius vi victi, dederunt sese Deo; nec in magnis posuere dispendiis membra vobis projicere, & viscera sua laniandæ præbere.* Arnobius adv. Gent. lib. 1. p. 46.

*Iulian* confesseth that those were the writings of *Peter, Paul, Matthew, Mark, Luke*, which the Christians ascribed to them.

great

great stumbling block to the world? And could men possibly chuse such a way for Vain glory? I am perswaded it is one great reason why Christ would have the first Witnesses of the Gospel to suffer so much to confirm their Testimony to future Ages, that the world may see that they intended not to deceive them. 5. ‖ Consider also what a multitude these Witnesses were: How could so many thousands of several Countryes lay the plot to deceive the world? They were not onely thousands that believed the Gospel, but thousands that saw the Miracles of Christ, and many Cities and Countries that saw the Miracles of the Apostles. 6. And the Testimony of all doth so punctually accord, that the seeming contradiction in some smaller circumstances, doth but shew their simplicity, and sincerity, and their agreement in the* main. 7. And †lastly, The very enemies acknowledge this matter of Fact; onely they ascribe it to other causes. They could not deny the Miracles that were wrought: Even to this day the *Jews* acknowledge much of the works of Christ, but slanderously father them upon the power of the Devil, or upon the force of the name of God sewed in Christs thigh, and such like ridiculous stories they have; even the *Turks* confess much of the miracles of Christ, and believe him to be a great Prophet, though they are profest enemies to the Christian name.

So that I think by all this it is certain, That the first Witnesses of the Miracles of Christ and his Apostles, as they were not deceived themselves, so neither had they any intent to deceive the world.

3. We are next to shew you, that the way that this Testimony hath come down to us, is a certain and undeceivable way. For, ‖

First, Consider, it is of matter of Fact: (for the Doctrine we

‖ *In unam coire quæ potuerunt mentem Gentes regionibus disjunctæ, ventis cæli connexionibusq; dimotæ? &c.* Arnob. ubi supra.

* Of the Heathen ancient Writers attestation to the several Histories of the Bible, I shall particularly say little, it being done so fully by *Grotius de Verit. Christian. Religio.* l. 1. p. 40. &c. 71. 75. 90. 152. Tertullianus *de præscriptione affirmat, ipsas authenticas Apostolorum literas, hoc est ipsa αὐτόγραφα Apostolorum suo adhuc tempore in Ecclesiis Apostolicis conservata extitisse.* † *Eodem momento dies, medium orbem signante sole, subducta est. Deliquium utiq; putaverunt qui id quod, super Christo prædicatum nescierunt. Et tamen eum mundi casum relatum in Archivis vestris habetis.* Tertullian. Apologet. cap. 21.

‖ Every Sect that acknowledgeth God and Christ, hath these books as we have: And every Sect using its Testimony against the other, shew it was not falsified; for if it had, the adverse Sect would have discovered it. As *Grotius de Verit. Relig. lib.* 3. *page* 176. *Irenæus, Tertullian, Cyprian, Lactantius*, and the rest of the eldest Fathers fully manifest that the several books of the New Testament were then currant and uncorrupt in the Church, and alledge abundance of places in the same words as they are now in our Bibles: As *Iustin Mart. Arnobius, Lactantius, Athenagoras, &c.* do out of the old.

are



are not now mentioning, except *de facto*, that it was the Doctrine attested) 2. They were the substances of the actions that they chiefly related, and that we are now enquiring after the certainty of. Though men may mistake in the Circumstances of the fight at such a place, or such a place, yet that there were such fights we may certainly know. Or though they may mistake in smaller actions, circumstances or qualifications of *Henry* the eighth, of *William* the Conqueror, &c. yet that there were such men we may certainly know. Now the thing we enquire after, is, Whether such Miracles were wrought or no? 3. They were* Actions then famous through the world, and made great alterations in States: They turned the world upside down; Cities were converted, Countries, and Rulers were turned Christians. And may not the Records in eminent Actions be certain? We have certain Records of Battels, of Sieges, and of Successions of Princes among the Heathens before the coming of Christ, and of the great alterations in our own State for a very long time. 4. It was a formal †Record in the very words of the first Witnesses in Writing, which hath been delivered to us, and not only an unwritten Testimony; so that mens various Conceivings, or Expressions could make no alteration. 5. These Records which we call the Scripture, have been kept publikely in all these Ages, so that the most negligent enemy might have taken notice of its depravation. Yea, God made it the office of his Ministers to publish it, whatever came of it to all the world, and pronounced a wo to them if they preach not this Gospel; which preaching was both the divulging of the Doctrine and Miracles of Christ, and all out of these authentick Records; And how then it is possible there should be an universal depravation, and that even in the narration of the matters of Fact, when all Nations almost, in all the Ages since the

* The occasion of writing the several Books of the new Testament, you may see in *Chemnit. Exa. Concilii Trident.* in the beginning.

† *Dico Evangelium Lucæ quod tuemur apud Ecclesias Apostolicas, & jam universas ab initio cdetionu suæ stare* Tertul. adv. Marc. *Vide Sibrandum Iubbertum de principiis christianorum dogmatum, lib.* 2. *&c. Iam etiam quemadmodum diximus, & mortui resurrexerunt, & perseverave-*

*runt nobiscum annis multis: Et quid autem? non est numerum dicere gratiarum, quas per universum mundum ecclesia à Deo accipiens, in nomine Christi per singulos dies in opitulatione gentiu perficit, nec seducens aliquem nec pecuniam ei auferens. Quemadmodum enim gratis accepit à Deo, gratis administrat. Nec invocationibus Angelicis faciat aliquid, nec incantationibus, nec aliqua prava curiositate; Sed mundè & purè & manifestè orationes dirigentes ad Dominum qui omnia fecit, & nomen Domini nostri Iesu Christi in virtute secundum utilitates hominum, sed non ad seductionem perficit. Si itaq; & nunc nomen Domini nostri Iesu Christi beneficia præstat & curat firmissimè & verè omnes ubiq; credentes in eum, &c.* Irenæus advers. hæreses lib. 2. cap. 59. *Evangelium adulterasse alios nullos præter Martionistas quosdam Hæreticos novim, & Valentii sectatores, & eos forte qui à Lucano quodam prodierant.* Origen. cont. Celsum. lib. 2. fol. (mihi) 20.

Original

Original of the History, have had these Heralds, who have proclaimed it to the death. 6. And it is most apparent that the Keepers and Publishers of these Records, have been men of most eminent Piety and Honesty. The same Testimony which I gave before for to prove the Honesty of the first Witnesses, will prove theirs, though in a lower degree: A good man, but a Christian, was the Character given them by their very foes. 7. They have been a multitude, almost innumerable. 8. And these of almost every Country under heaven. And let any man tell me, How all these, or the chief of these could possibly meet, to consult about the depraving of the History of the Scripture? And whether it were possible if such a multitude were so ridiculously dishonest, yet that they could carry on such a vain †design with secrecy and success? 9. Also the after-divulgers of the Miracles of the Gospel, could have no more self-advancing ends for a long time then the first Witnesses. 10. Nay, it ruined them in the World, as it did the first; So that let any man judge, whether there be any possibility, that so many millions of so many Nations should ruinate themselves, and give their bodies to be burned, meerly to deprave those Scriptures which they do profess. 11. ||Consider also when this sacred History was so dispersed over the world, whether the cancelling and extirpation of it were not a thing impossible, especially by those means that were attempted. 12. Nay, There is no History of the Enemies that doth mention any universal abolition or depravation of these Records: * When was the time and where was the place, that all the Bibles in the world were gathered together and consumed with fire, or corrupted with Forgery? Indeed *Julian* thought by prohibiting the Schools of Learning to the children of Christians, to have extirpated Christianity; but Christ did quickly first extirpate him. 13. All the Copies of those sacred Writings do yet accord (in all things material) which are found through the world. And consider then if they had been depraved, whether multitudes of Copiess, which had escaped that depravation would not by their diversity or contradiction have bewrayed the rest? 14. It was a matter of such a hainous quality, both by the sentence of the Law, and in the consciences of the Preservers and Divulgers of it, for to add or diminish the least tittle, that they thought it deserved eternal damnation. And I refer it to any man of reason, whether so many thousands of men through the world, could possibly venture upon eternal torment, as well as upon temporal death, and all this to deceive others by depraving the Laws which they look to be judged by; or the History of those Miracles which were the grounds of their Faith? Is not the contrary somewhat more then probable? 15. Furthermore, The Histories of the Enemies do frequently mention that these Scriptures have been still maintained to the flames. Though they revile the Christians, yet they report this their attestation, which proves the constant succession thereof, and the faithful delivery of Christianity, and its records to us. It would be but labour in vain, to heap up here the several reports of *Pagan* Historians, of the numbers of Christians, their obstinacy in their Religion, their Calamities and Torments. 16. These Records and their Attestations are yet visible over the world, and that in such a form as cannot possibly be counterfeit. Is it not enough, to put me out of doubt, whether *Homer* ever wrote his Iliads, or *Demosthenes* his Orations, or *Virgil* and *Ovid* their several Works, or *Aristotle* his Volumes of so many the Sciences, when I see and read these Books yet extant; and when I find them such, that I think can hardly now be counterfeited, no nor imitated? but if they could, who would have been at that excessive pains, as to have spent his life in compiling such Books, that he might deceive the world, and make men believe that they were the Works of *Aristotle*, *Ovid*, &c. would not any man rather have taken the honor to himself? so here the case is alike: Yea, these Scriptures though they have less of

† Even among the Papists the more learned and modest maintain the perfection of the Hebrew Text of the old Testament, as *Arias*, *Pagninus*, *Vatablus*, *Cajetan*. *Quid est gens Judæorum nisi quædam seminaria Christianorum bajulans legem & prophetas in testimonium assertionis Ecclesiæ* Augustin. cont. Faust. Manichæum. l. 12. cap. 23.

|| There were some of the first copies kept till 200 years after. And a book that was dispersed in so many copies, & kept, not by private men, but by the publike diligence of the Church, could not be falsified. Moreover, in the very first ages it was presently translated into the *Syriack*, and *Æthiopick*, the *Arabick* and *Latine* tongues: which translations are all yet extant, and do in nothing of any moment differ from the Greek books. Besides, we have the writings of those that were instructed by the Apostles themselves or their Disciples, who cited abundance of places out of the Scriptures in the same sense as we read them now. Nor was there any man then of such authority in the Church, as that they would have obeyed him if he had changed any thing: as *Irenæus*, *Tertullian*, *Cyprian's* free dissent from them that were then most eminent, doth shew. Next to these times there succeeded men of great learning and judgement, who after diligent search did receive these books as remaining in their primitive purity. *Grotius de Verit. Relig. lib. 3. page (mihi Lat.)* 174, 175. * *Antiochus* did what he could, but left the *Jews* their Scripture entire in despight of him. *Nam cum tot secula intercesserint, nemo tamen quicquam addere vel auferre vel permutare ausus fuit; omnibus enim nostræ genti hominibus insita quadammodo atque ingenita fides est, credere hæc Dei esse consulta, & his acquiescere, ac pro ipsis, si ita res posceret, libenter animam ponere.* Iosep cont. Appian. lib. 1. *Sic &* Euseb. *Eccles. Hist.* lib 3 cap. 10. *Ita* Philo, *referente* Eusebio, *Præparat. Evang.* lib. 8, cap. 2. *Mirabile mihi videtur duobus annorum millibus, imo majore tempore jam fere transacto, nec verbum unum in lege illius esse immutatum, sed centies unusquisq; Judæorum movietus quam legi* Mosaicæ *derogabit.*

of Arts and Sciences, yet are incomparably more difficult to have been counterfeited then the other; I mean before the first Copies were drawn. I would here stand to shew the utter impossibility of any mans forging these Writings, but that I intend to make up in a peculiar argument.

17. Whether any Enemy hath with weight of Argument confuted the Christian Cause? Whether when they have undertaken it, it hath not been onely an arguing the * impropability, or assigning the Miracles to other causes, or an opposing the Doctrine delivered by the Christians, * rather then these miraculous actions in question? I leave those to judge who have read their Writings. Yea, whether their common Arguments have not been Fire and Sword? 18. It is an easie matter yet to prove, that the enemies of Scripture have been incompetent Witnesses; First, Being men that were not present, or had not the opportunity to be so well acquainted with the Actions of Christ, of the Prophets and Apostles, as themselves and others that do attest them. Secondly, Being men of apparent malice, and possessed with much prejudice against the persons and things which they oppose. This I might easily and fully prove, if I could stand upon it. Thirdly, They had all worldly advantages attending their Cause, which they were all to lose, with life it self, if they had appeared for Christ. Fourthly, They were generally men of no great Conscience, nor Moral Honesty, and most of them of most sensual and vitious conversation. † This appears by their own Writings, both

* They think the Scripture-Miracles incredible; and yet every age still hath such wonders as the next ages will not believe. Why is not the raining of Manna or Quailes from heaven, as credible as the raining of that grain about ten years ago in *England*? It fell in many parts of the Kingdom; It was like a withered Wheat corn, but not so long, with a skin of a dark colour, which being pulled off, the grain had a taste somewhat sharp and hot: I tasted it, and kept some of it long, which fell on the Leads of the Church, and of the Ministers House in *Bridgenorth*, where I preached the Gospel. *Tiberius* upon a letter from *Pilate*, of the Miracles, Death and Resurrection of Christ, did move in the Senate to proclaim him to be God; but they refused, because the motion was not first from themselves; but the Emperor did abide in his opinion still. *Egesip. Anacephaleos.* Wherefore *Tertullian* bids them, Go look in your Registers, and the Acts of your Senate, in Apolog. *Vid.* Usher *Brit. Eccl. prim. page* 334. * Not being able to resist such open truths, or say any thing against them, they will not deny what is written; but say, they yet expect these things, and that the word is not yet come. *Athanas. de Incarn. Verbi. Malunt nescire quia jam oderunt; adeo quod nesciunt præjudicant id esse, quod si sciant odisse non poterunt.* Tertulli in. Apolog. cap. 1. † Of the generall wickedness of the Romans themselves, and all heathen Enemies to Christ, the Testimonies are too large to be here inserted. You may find enough in *Justin Martyrs Dialog cum Trip* and *Apologies, &c.* In *Tertullians Apologet. & passim*; *In Origen. cont. Celsum. Arnobius adv. Gent. Lactantius institution, Athenagoras, Tatianus, Minutius Fel. x, Athanas. adversus Gentil. & passim*; *Irenæus, Clemens Alexandrin. passim*, and all the writers of those times.

Doctrinal



Doctrinal and Historical. What sensual Interpretations of the Law, did the very strict Sect of the Pharisees make? What fleshly Laws have the followers of *Mahomet*? What Vices did the Laws of the Heathens tolerate? Yea what foul errors are in the *Ethicks* of their most rigid Moralists? And you may be sure that their Lives were far worse then their Laws: And indeed their own Histories do acknowledge as much; To save me the labor of mentioning them, Read Dr. *Hackwels* Apology on that Subject. Sure such men are incompetent Witnesses in any cause between man and man, and would so be judged at any impartial Judicature. And indeed, how is it possible that they should be much better, when they have no Laws that teach them either what true Happiness is, or what is the way and means to attain it? Fifthly, Besides all this, their Testimony was onely of the Negative, and that in such cases as it could not be valid.

19. Consider also, that all the Adversaries of these Miracles and Relations, could not with all their Arguments or violence hinder thousands from believing them, in the very time and Countrey where they were done: but that they who did behold them, did generally assent at least to the matter of Fact: So that we may say with *Austin*, Either they were Miracles, or not: If they were, why do you not believe? If they were not, behold the greatest Miracle of all, that so many thousands (even of the beholders) should be so blinde, as to believe things that never were, especially in those very times when it was the easiest matter in the world to have disproved such falshoods. If there should go a Report now of a man at *London*, That should raise the Dead, cure the Blinde, the Deaf, the Sick, the possessed; feed thousands with five Loaves, &c. And that a multitude of his Followers should do the like, and that a great many times over and over, and that in the several parts of the Land, in the presence of Crouds, and thousands of people: I pray you judge, whether it were not the easiest matter in the world to disprove this, if it were false? And whether it were possible that whole Countries and Cities should believe it? Nay, whether the easiness and certainty of disproving it, would not bring them all into extreamest contempt? Two things will be here objected: First, That then the Adversaries not believing, will be as strong against it, as the Disciples believing is for it. *Answ.* Read what is said before of the Adversaries incompetency,

competency, and it may satisfie to this. * Secondly, and consider also that the generality of the Adversaries did believe the matter of Fact, which is all that we are now enquiring after. The recital here of those multitudes of Testimonies that might be produced from Antiquity, is a work that my streight time doth prohibit; but is done by others far more able. Onely that well known passage in *Josephus* I will here set down. In the time of *Tiberius* there was one Jesus, a wise man (at least if he was to be called a man) who was a worker of great Miracles, and a teacher of such who love the truth, and had many, as well *Jews* as *Gentiles*, who clave unto him. This was Christ. And when *Pilate* upon his being accused by the chief men of our Nation, had sentenced him to be crucified, yet did not they who had first loved him forsake him: For he appeared to them the third day alive again, according to what the Prophets Divinely inspired, had foretold concerning him; as they had done an innumerable number of very strange things besides. And even to this day, both the name and sort of persons called Christians, so named from him, do remain. Thus far *Josephus* a *Jew* by Nation and Religion, who wrote this about eighty six years after Christ, and fourteen years before the death of St. *John*; Himself being born about five or six years after Christ.

20. Consider also how that every Age hath afforded multitudes of || Witnesses, who before were most bitter and violent enemies;

* *Julian* when he scorneth Christ, doth acknowledge his Miracles. What (saith he) hath this Jesus done worthy of memory or of any account in all his life? Save that he cured a few blinde & lame, and delivered some from Devils that possessed them, &c. *Hic est qui stellam signare fecit nativitatem, &c. In Judea natum ex Perside supplices adorare venerunt viri.*

Athanas. de Incarn. Verbi. *Ea omnia super Christo Pilatus & ipse, jam pro sua conscientia Christianus, Cæsari tum Tiberio nunciavit; Sed & Cæsares credidissent super Christo, si aut Cæsares non essent seculo necessarii; aut si & Christiani potuissent esse Cæsares.* Tertullian. Apologet. cap. 21. Of the sun darkned in *Tiberius* time when Jesus was crucified, and of the Earthquake, *Phlegon* hath written in the 13 or 14 book *de Temporibus*, saith *Origen Contr. Celsum. lib. 2. fol (mihi)* 21. The Star that appeared at Christs birth is mentioned by *Pliny lib 2. cap. 25.* So do divers others, as *Origen* reports, *Cont. Celsum. Herods* killing the children is mentioned in *Augustus* taunt; I had rather (saith he) be *Herods* Swine then his Son, because he killed a son of his own among the rest. *Macrob. Saturnal.* || *Josephus* relates the life of *John* the Baptist as the Evangelists do. The Darkness and Earthquake at Christs death is acknowledged by *Phlegon* in *lib. Chron.* 13. *Lucian* bid his Tormentors search their own Chronicles, and they should find that in *Pilates* time the light failed in the midst of the day, and the Sun was darkned while Christ was suffering. *Tertul.* also appealeth to their own Chronciles. *Apol.* And that it was no Natural Ecclipse, is know to Astronomers. See *Marcilius Ficinus* of the Star. The death of *Herod* is set out by *Josephus Antiq. l. 19. c. 7.* as by *Luke. Irbneus* affirmeth, that in his time the working of Miracles, the raising of the Dead, the Casting out of Devils, healing the Sick by meer laying on of hands and Prophesying were still in force, And that some that were so raised from the dead, remained alive among them long after. See *Niceph. Eccles. Histor. Tom. 1. l 4 c. 23.* And *Justin Martyr* saith, That the gift of Prophesying was famous in the Church in his time. *Dial. ad Tryph.* And *Cyprian* and *Tertul.* mention the ordinary casting out of Devils, and challenge the Heathens to come and see it. And



and divers of these men of note for Learning and place in the world. How mad was *Saul* against the Truth? Surely it could be no favor to the Cause, nor over-much credulity that caused such men to witness to the death, the truth of that for which they had persecuted others to the death but a little before. Nor could childish Fables, or common flying Tales have so mightily wrought with men of Learning and Understanding (For some such were Christians in all Ages) 21. Nay, observe but the confessions of these Adversaries, when they came to believe: How generally and ingenuously they acknowledge their former ignorance and prejudice to have been the cause of their unbelief. 22. Consider also how unable all the enemies of the Gospel have been to abolish those sacred Records. They could burn the Witnesses by thousands, but yet they could never either hinder their succession, or extinguish these Testimonies. 23. Nay, the most eminent Adversaries have had the most eminent ruine: As *Antiochus*, *Herod*, *Julian*, with multitudes more: This stone having fain upon them hath ground them to powder. 24. It were not difficult here to collect from unquestioned Authors, a constant succession of Wonders (at least) to have in several Ages accompanied the Attestation of this Truth: and notable judgements that have befain the persecutors of it. And though the Papists by their Fictions, and Fabulous Legends have done more wrong to the Christian Cause then ever they are able to repair; yet unquestionable History doth afford us very many Examples: And even many of those actions which they have deformed with their fabulous additions, might yet for the substance have much truth: And God might even in times of Popery work some of these wonders, though not to confirm their Religion as it was Popish, yet to confirm it as the Christian Religion; for as he had then his Church, and then his Scripture, so had he then his special Providences to confirm his Church in their belief, and to silence the several enemies of the Faith. And therefore I advise those who in their inconsiderate zeal are apt to reject all these Histories of Providences, meerly because they were written by Papists, or because some Witnesses to the Truth were a little leavened with some Popish errors, that they would first view them, and consider of their probability of Truth or Falshood, that so they may pick out the Truth and not reject all together in the lump, least otherwise in their zeal against Popery, they should injure Christianity.

And now I leave any man to judge whether we have not had an infallible way of receiving these Records from the first Witnesses?

Not that every of the particulars before mentioned, are necessary to the proving or certain receiving the Authentick Records without depravation: for you may perceive, that almost any two or three of them might suffice; and that divers of them are from abundance for fuller confirmation.

## SECT. IV.

§. 4. Objections against this Argument Answered.

1. *Answ.*

AND thus I have done with this first Argument drawn from the Miracles, which prove the Doctrine and Writings to be of God.

But I must satisfie the Scruples of some before I proceed. First, Some will question, whether this be not 1. To resolve our faith into the Testimony of man; 2. And so make it a Humane faith; And so 3. To jump in this with the Papists, who believe the Scripture for the Authority of the Church, and to argue Circularly in this as they. To this I Answer, First, I make in this Argument the last Resolution of my faith into the* Miracles wrought to confirm the Doctrine. If you ask why I believe the Doctrine to be of God? I Answer, because it was confirmed by many undeniable Miracles. If you ask why I believe those Miracles to be from God? I Answer, because no created power can work a Miracle: So that the Testimony of man is not the Reason of my believing, but onely the means by which this matter of Fact is brought down to my Knowledge. Again, Our Faith cannot be said to be Resolved into that which we give in Answer to your last Interrogation, except your Question be onely still of the proper grounds of Faith: But if you change your Question from, what is the Ground of my Faith? to, what is the † means of conveying down the History to me? Then my faith is not Resolved into this means; Yet this means,

* *Nos fidem quæ verbis Dei habetur, etsi non prorsus nasci ex miraculis, attamen ex eis confirmari possumus credere,* Pet. Martyr. *Loci Commun. cap.* 8. *page* 38. *Vid. plura ibidem. Lege* Whitakers Duplicat. adv. Stapleton de sac. Script. lib. 1. cap. 3. page 55. 56. 57. &c. *Plenissimè de hoc differunt.* Sic cap. 4. p. 62. &c. c. 5. and cap. 6. *de quatuor officiis ecclesiæ circa Scriptur. viz. ut sit Tabellio vel Registrarius.* 2. *Vindex qui veras Script. à falsis vindicet.* 3. *Præco, qui Script. promulget & divulget.* 4. *Interpres. Vide etiam* l. 2. cap 5. page 332. 333. 334, &c. *Et triplex officium ecclesiæ dat* Polanus Syntag. l. 1. cap. 28. †*Non per alios dispositionem salutis nostræ cognovimus quàm per eos per quos Evangelium pervenit ad nos; quod quidem tunc præconiavérunt, postea vero per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum.* Irenæus adver. hæres. lib. 3 cap. 1.



means, or some other equivalent, I acknowledge so necessary, that without it, I had never been able to have believed. 2. This shews you also that I argue not in the Popish Circle, nor take my faith on their common Grounds: For First, When you ask them, How know you the Testimony of the Church to be Infallible? They prove it again by Scripture, and there's their Circle. But as I trust not on the Authority of the Romish Church onely as they do; no nor properly to the Authority of any Church; no nor onely to the Testimony of the Church, but also to the Testimony of the enemies themselves: So do I prove the validity of the Testimony I bring from Nature, and well known Principles in Reason, and not from Scripture it self, as you may see before. 3. There is a Humane Testimony which is also Divine, and so an Humane Faith, which is also in some sort Divine. Few of Gods extraordinary Revelations have been immediate; (The * best Schoolmen think none of all) but either by Angels or by Jesus himself, who was man as well as God. You will acknowledge if God reveal it to an Angel, and the Angel to *Moses*, and *Moses* to *Israel*, this is a divine Revelation to *Israel*: For that is called a divine Revelation, which we are certain that God doth any way Reveal. Now I would fain know, why that which God doth naturally and certainly Reveal, to all men, may not as properly be called a Divine Revelation, * as that which he Reveals by the Spirit to a few. Is not this Truth from God [That the Senses apprehension of their Object (rightly stated) is certain] as well as this [Jesus Christ was born of a Virgin, &c.] Though a Saint or Angel be a fitter Messenger to Reveal the things of the Spirit, yet any man many be a Messenger to reveal the things of the flesh. An ungodly man, if he have better Eyes and Ears, may be a better Messenger or Witness of that matter of Fact which he seeth and heareth, then a godlier man that is blinde or deaf; especially in cases wherein that ungodly man hath no provocation to speak falsly; and most of all, if his Testimony be against himself. I take that Revelation whereby I know that there was a fight at *York*, &c. to be of God, though wicked men were the chief witnesses; For I take it for an undeniable Maxme, That there is no Truth but of God, only it is derived unto us by various means.

* *Aquin. Summ.* 3. *q* 55. 2. *cap.* || Though I know it is only a Testimony, or Revelation without Evidence *ex parte rei* that makes a Truth the Object of faith in strict sence; Yet that which is Revealed to Reason and Sense in its own evidence is also certain Objectively: and more certain sometimes *certitudine subjecti* (as *Hooker* against Mr. *Travers*) *Sacra Scriptura quam apud homines nondum spiritu dei & veræ fidei donatos, habet autoritatem, propter quam ab illis incipit admitti & audiri tanquam Verbum Dei habet ab Ecclesiæ Testimonio.* Polan. Synt. l. 1. c. 28.

## SECT. V.

§. 5. 2. And as I have evidently discovered the full certainty of this Testimony of man concerning the forementioned matter of Fact; So I will shew you why I chuse this for my first and main Argument; and also that no man can believe without the foresaid Humane Testimony. First then I demanded with my self; By what Argument did *Moses* and *Christ* evince to the world the verity of their Doctrine? And I finde, it was chiefly by this of Miracles; and sure Christ knew the best Argument to prove the divine Authority of his Doctrine; and that which was the best then, is the best still. If our selves had lived in the days of Christ, should we have believed a poor man to have been God, the Saviour, the Judge of the world, without Miracles to prove this to us? Nay, would it have been our duty to have believed? Doth not Christ say, *If I had not done the works that no man else could do, ye had not had sin?* That is, Your not believing me to be the Messias, had been no sin: For no man is bound to believe that which was never convincingly revealed; * and (to tell you my thoughts, if you will but pardon the novelty of the Interpretation) I think that this is it which is called the sin against the Holy Ghost, when men will not be convinced by Miracles, that Jesus is the Christ. That which some Divines judge to be the sin against the Holy Ghost (an opposing the known Truth onely out of malice against it) its a Question whether Humane Nature be capable of it. And whether all Humane opposition to Truth be not through ignorance, or prevalency of the sensual lusts? And so all malice against Truth, is onely against it as conceived to be falshood, or else as it appeareh an enemy to our sensual desires; Else how doth mans understanding, as it is an Understanding, naturally chuse Truth (either real or appearing) for its Object? So that I think none can be guilty of malice against Truth as Truth; And to be at enmity with

What the sin against the Holy Ghost is.

* I confess I kept silent this opinion and exposition some years, because I knew no man that did hold it: and I am afraid of rash adventuring on novelty, though resolved not to reject any revealed truth. But since I finde Great *Athanasius* hath wrote a Tractate on the sin against the Holy Ghost, maintaining the very same exposition which I here give, (or with very small difference: though I assent not to his application in the end to all the Arrians:) which being from one of so great Authority, and explaining it more fully then I might do in this short Digression, I desire the learned who rejected my exposition, to peruse it; Where also you may finde his confutation of the subtile, but unsound opinion of *Origen* about this sin; as also of the opinion of *Theognostus*. Though I know some do question that book: but on weak grounds.

Truth



Truth for opposing our sensuality, is a sin that every man in the world hath been in some measure guilty of: And indeed our Divines do so define the sin against the Holy Ghost, that I could never yet understand by their definition what it might be: some placing it in an Act incompatible with the Rational soul; and others making it but gradually to differ from other sins,* which hath cast so many into terror of soul, because they could never finde out that gradual difference.

The sense of the place (which the whole context, if you view it deliberately, will shew you) seems to me to be this; As if Christ had said; While you believed not the Testimony of the Prophets, yet there was hope; The Testimony of *John* Baptist might have convinced you; yea, when you believed not *John*, yet you might have been convinced by my own Doctrine: Yea, though you did not believe my Doctrine, yet there was hope you might have been convinced by my Miracles: * But when you accuse them to be the works of Belzebub, and ascribe the work of the Divine Power, or Spirit, to the Prince of Devils, what more hope? I will after my Ascention send the Holy Ghost upon my Disciples, that they may work Miracles to convince the world, that they who will believe no other Testimony, may yet through this believe; But if you sin against this Holy Ghost (that is, if they will not believe for all these Miracles) (for the Scripture frequently calls Faith by the name of Obedience, and Unbelief by the name of sin,) there is no other more convincing Testimony left, and so their sin of (unbelief) is incurable, and consequently unpardonable: And therefore he that speaketh against the son of Man (that is, denieth his Testimony of himself) it shall be forgiven him (if he yet believe by this Testimony of the Spirit) but they that continue unbelievers for all this (and so reproach the Testimony that should convince them, as you do) shall never be forgiven (because they cannot perform the condition of forgiveness.)

This I think to be the sense of the Text; And the rather, when I consider what sin it was that these Pharisees committed; for sure that which is commonly judged to be the sin against the Holy Ghost, I nowhere find that Christ doth accuse them of; but the

*How *Hunnius* was assaulted with this temptation [that he had sinned against the holy Ghost] you may read in his life and death.

And it is still a common temptation. Matth. 12.24. &c. Mar. 3. 28. Joh. 5.39,33, 45,46,47. Joh. 15,22,24

* *Deus ad confirmandum ea quæ naturalem cognitionem excedunt, opera visibiliter ostendit quæ totius naturæ superant facultatem; ut patet in mirabili curatione languorum, mortuorum suscitatione, cælestium corporum mirabili mutatione; & quod est mirabilius, humanarum mentium inspiratione; ut idiotæ & simplices dono spiritus sancti repleti, summam sapientiam & facundiam in instanti consequerentur.* Aquinas contr. Gentiles lib. 1. cap. 6.

Scripture seemeth to speak on the contrary, * that through ignorance they did it, †for had they known, they would not have crucified the Lord of Glory. And indeed it is a thing to me altogether incredible, that these Pharisees should know Christ to be the Messiah whom they so desirously expected, and to be the Son of God, and Judge of all men, and yet to crucifie him through meer malice; charge them not with this, till you can shew some Scripture that charged them with it.

* Act. 3. 17.
† 1 Cor. 2. 8.

*Object.* Why then there is no sin against the Holy Ghost now Miracles are ceased.

*Answ.* Yes: though the Miracles are ceased, yet their * Testimony doth still live. The death and Resurrection of Christ are past, and yet men may sin against that death and Resurrection. So that I think when men will not believe that Jesus is the Christ, though they are convinced by undeniable Arguments, of the Miracles which both himself and his disciples wrought, this is now the sin against the Holy Ghost. And therefore take heed of slighting this Argument.

|| *Ex vetustissima antiquitate prodiit veritas Dei qua docetur quænam sit vera Religio. Cui confirmandæ Deus miranda Testimonia addidit, quæ essent velut perpetua quædam & authentica Sigilla veritatis divinæ.* Hemmingius in Præfat. ante Postil.

* *Nunc non ut olim sunt necessaria miracula; priusquam credaret mundus, necessaria fuere ad hoc ut mundus crederet, ut* August. de Civit. Dei. lib. 22. cap. 8.

## SECT. VI.

§. 6.

SEcondly, And here would I have those men, who cannot endure this resting upon *humane testimony, to consider of what necessity it is for the producing of our Faith. Something must be taken upon trust from man whether they will or no: and yet no uncertainty in our Faith neither. First, The meer illiterate man must take it upon trust, that the book is a Bible which he hears read, for else he knows not but it may be some other book. Secondly, That these words are in it, which the Reader pronounceth. Thirdly, That it is translated truly out of the original languages. Fourthly, That the Hebrew and Greek Copies, out of which it was translated, are true Authentick Copies. Fifthly, That it was originally written in these languages. Sixthly, Yea, and the meaning of divers Scripture-passages, which cannot be understood without the knowledge of Jewish customs, of Chronologie, of Geography, &c. though the words were never so exactly translated. All these, with many more, the vulgar must take upon the word of their Teachers. And indeed a faith meerly humane, is a necessary preparative to a faith Divine, in respect of some means and *Præcognita* necessary thereto. If a Scholar will not take his masters word, that such letters have such or such a power, or do spel so or so: or that such a Latine or Greek word hath such a signification; when will he learn, or how will he know? Nay, how do the most learned Linguists know the signification of words in any Language, and so in the Hebrew and Greek Scriptures, but only upon the credit of their Teachers and Authors? And yet certain enough too in the main. Tradition is not so useless to the world or the Church as some would have it; Though the Papists do sinfully plead it against the sufficiency of Scripture, yet Scriptures sufficiency or perfection is only in *suo genere*, in its own kind, and not in *omni genere*, not sufficient for every purpose. || Scripture is a sufficient rule of Faith and life, but not a sufficient means of conveying it self to all generations and persons. If humane Testimony had not been necessary, why should Christ have men to be witnesses in the beginning? and also still instruments of perswading others, and attesting the verity of these sacred records to those that cannot otherwise come to know them?

* Yet do I believe that that of 2 *Pet.* 1. 20. is generally mistaken; as if the Apostle did deny private men the liberty of Interpreting Scriptures, even for themselves. When it is in regard of the Object, and not of the interpreter that the Apostle calleth it [Private] As if he should say: The Prophets are a sure Testimony of the Doctrine of Christianity; but then you must understand that they are not to be interpreted of the Private men that spoke them, for they were but types of Christ the Publike person; so *Psalm* 2. & 16. &c. are to be interpreted of Christ, and not of *David* only a private person, and but a type of Christ in all; so that *Peter* answereth the Question of the Eunuch in *Acts* 8. Of whom doth the Prophet speak? of himself (privately) or some other (more publike) man? This is I think the true meaning of *Peter*.

|| Would the Papists would read *Cyprians* 7. *Epist. ad Pompeium*, against Tradition and their Popes Supremacy! And *Clemens Alexand.* saith, The Apostles teaching ended in *Nero's* time. But after that, about *Adrians* time, those that devised Heresies, arose, as *Basilides*, who said *Glaucia* was his Master, who was *Peters* Interpreter: So *Valentine* they say heard *Theodade*, who was *Pauls* familiar. And *Marcion* being born in the same Age, was coversant with them, as an old man with the younger. After whom he a while heard *Simon Peter* preach; which being so, it is clear that these later Churches are innovated from the ancient true Church, being heresies of adulterine note. *Stromat. lib 7. fine.* You see Hereticks pretended Tradition, and what Church *Clem.* turns us to.

read.

And doubtless this is the chief †use of *Ministers in the Church, and the great end of God in the stating and continuing that function; that what men are uncapable of believing explicitly, with a faith properly Divine, that they might receive implicitly, and upon the word of their Teachers, with a humane faith. Every man should labor indeed to see with his own eyes, and to know all that God hath revealed, and to be wiser then his Teachers; but every man cannot bestow that time and pains in the study of Languages and Sciences, without which that knowledge is not now attained. We may rather wish then hope, that all the Lords people were prophets. The Church of Christ hath been long in a very doleful plight, betwixt these two extreams, taking all things upon trust from our teachers, and taking nothing upon trust: And yet those very men who so disclaim taking upon trust, do themselves take as much upon trust as others.

Why else are Ministers called the eyes and the hands of the body? Stewards of the mysteries, and of the house of God? Overseers, Rulers, and Governors of the Church? and such as must give the children their meat in due season? Fathers of their people? &c. Surely the clearly known Truth and Duty must be received from any one, though but a childe; and known error and iniquity must be received from none, though an Angel from Heaven. What then is that we are so often required to obey our Teaching Rulers in? Surely it is not so much in the receiving of new instituted Ceremonies from them, which they call things indifferent: But as in all professions the Scholar must take his masters Word in learning, till he can grow up to know the things in their own evidence; and as men will take the words of any ‖ artificers in the matters that concern their own trade, and as every wise Patient will trust the judgement of his Physitian, except he know as much himself; and the Client will take the word of his Lawyer: so also Christ hath ordered that the more strong and knowing should be teachers in his school, and the young and ignorant should believe them and obey them, till they can reach to understand the things themselves. So that the matters which we must receive upon trust from our teachers, are those which we cannot reach to know our selves: and therefore must either take them upon the word of others, or not receive them at all: so that if these Rulers and Stewards do require us to believe, when we know not our selves whether it be truth or not; or if they require us to obey, when we know not our selves whether it be a duty commanded by God or not; here it is that we ought to obey them: For though we know not whether God hath revealed such a point, or commanded such an action, yet that he hath commanded us to obey them that Rule over us, who preach to us the word of God, this we certainly know. *Heb.* 13.7. Yet I think we are not so strictly tied to the judgement of a weak Minister of our own, as to take his word before anothers that is more Judicious in a neighbour congregation. Nor do I think, if we see but an appearance of his erring, that we should carelesly go on in believing and obeying him without a diligent searching after the Truth: even a likelyhood of his mistake must quicken us to further enquiring, and may during that enquiry suspend our belief and obedience: For where we are able to reach to know probabilities in divine things, we may with diligence lightly reach to that degree of certainty which our Teachers themselves have attained, or at least to understand the Reason of their Doctrine. But still remember what I said before, that Fundamentals must be believed with a Faith Explicit, Absolute, and Divine.

And thus I have shewed you the flat necessity of taking much upon the Testimony of man: And that some of these humane Testimonies are so certain, that they may be well called Divine. I conclude all with this intimation: You may see by this of what singular use are the monuments of Antiquity, and the knowledge thereof, for the breeding and strengthening of the Christian faith: especially the Histories of those times. * I would not perswade you to bestow so much time in the reading of the Fathers, in reference to their judgement in matter of Doctrine: nor follow

† The use of Church Governours and Teachers; and how far they are to be obeyed.

*Oportet discentem credere.* Aristot. *in Analytic. post.*
Titus 1. 7.
1 Cor. 4. 1.
1 Cor. 12. 42.
17. 21.
Luke 12. 42.
Heb. 13. 3. 17. 24.
1 Tim. 3. 5.
Acts 20. 28.
1 Tim. 3. 4, 5.
1 Pet. 5. 2.
1 Cor. 4. 15.

* If the revilers of the Ministers of Christ, with whom this vitious age aboundeth, did know what power ministers had, both in the Apostles times, and for many hundred years after, & what strict Discipline was used (as they may see in holy *Cyprian* among others) they would not for shame charge us with Tyranny and proud domination. It is wonderful that Religion then had that awe and power on mens Consciences, that they could make men stoop to publike confessions and penitential lamentations, at the censure of the Church Guides, even when the censures were rigid, and when no Magistrate did second them, yea when it was a hazard to their lives to be known Christians. And yet now Christianity is in credit, even those that seem Religious, do judge Christs Discipline to be tyranny, and subjection to it to be intolerable slavery. ‖ *Hæc duo dictat ipsa ratio. Primo, In mysteriis quæ superant rationem, non nitendum esse ratiocinantis Logicâ sed Revelantis authoritate. Secundo, In consequentiis deducendis aut obscuris in Religione interpretandis, magis fidendum esse cœtui in nomine Domini legitimè congregato, quàm privatis spiritibus seorsim sapientibus, & ecclesiantibus.* Dr. *Prideaux* Lect. 22. de Auth. Eccl. page 361. See Dr. *Jackson* Eternal truth of Scripture, *l. 2. chap.* 1, 2, 3, 4, 5, 6.



* I may say of many of them for doctrine, as *Fulbeck* of Bracton, Britton, &c. *Direct. p.* 27. There be certain ancient writers, whom as it is not unprofitable to read, so to rely on them is dangerous; their book are: *Monumenta adorandæ rubiginis*, of more reverence then authority.

low them in all things, as some do. Gods word is a sufficient Rule, and latter times have afforded far better Expositors. But in reference to matters of fact, for confirming the Miracles mentioned in Scripture, and relating the wonderful providences since, I would they were read an hundred times more: Not onely the writers of the Church, but even the Histories of the enemies, and all other antiquities. Little do most consider, how useful these are to the Christian faith! And therefore our learned Antiquaries (such as *Vossius*, *Selden*, and especially our Reverend *Usher*) are highly to be honoured, as exceeding useful Instruments in the Church.

If yet any man be so blind that he think uncertain whether these be the same books which were written by the Apostles; I would ask him by what assurance he holdeth his lands? 1. How knoweth he that his Deeds, Conveyances or Leases are not counterfeit? or that they are the same that their forefathers made? They have nothing but mens words for it: and yet they think they are certain that their Lands are their own. 2. And whereas they hold all they have by the Law of the Land, how know they that these Laws are not counterfeit? and that they are the same Laws which were made by such Kings and Parliaments so long ago, and not forged since? They have nothing but mens words for all this. And yet if this be uncertain, then any Man, Lord, or Knight, or Gentleman may be turned out of all he hath, as if he had no certain Tenure or Assurance. And is it not evident that those Laws which are so kept and practised through all the Land, cannot possibly be counterfeit, but it would have been publikely known? And yet a word in the Statute book may be false printed. And much more certain is it that the Scripture cannot be counterfeit, because it is not in one Kingdom onely, but in all the world that they have been used, and the Copies dispersed: and Ministers in office still to preach it, and publish it. So that it could not be generally and purposely corrupted, except all the world should have met and combined together for that end, which could not be done in secret, but all must know of it. And yet many Bibles may be here or there mis-printed or mis-written; but then there would be Copies enough to correct it by. So that if it be uncertain whether these be the very books which the Apostles writ, then nothing in the world is certain but what we see. And why we may not as well question our eyesight, I do not know. I would believe a thousand other mens eye-sight before mine own alone. CHAP.



# CHAP. V.

## *The second Argument.*

Argument. 2.

### SECT. I.

§. 1.

COme now to my second Argument, to prove Scripture to be the word of God: And it is this.

If the Scriptures be neither the invention of Devils, nor of men, then it can be from none but God: But that it is neither of Divels, nor meerly of men, I shall now prove (for I suppose none will question that major proposition) First, Not from Devils; for first they cannot work Miracles to confirm them. Secondly, It would not stand with Gods Soveraignty over them, or with his Goodness, Wisdom and Faithfulness in governing the world, to suffer Satan to make Laws, and confirm them with wonders, and obtrude them upon the world in the name of God, and all this without his disclaiming them, or giving the world any notice of the forgery. Thirdly, * Would Satan speak so much for God? So seek his Glory as the Scripture doth? would he so vilifie and reproach himself? and make known himself to be the hatefullest, and most miserable of all creatures? would he so fully discover his own wiles? his Temptations? his methods of deceiving? and give men such powerful warning to beware of his snares? and such excellent means to conquer himself? would the Devil lay such a design for mens salvation? would he shew them their danger? and direct them to escape it? would he so mightily labor to promote all Truth and goodness, and the happiness of mankind, as the Scripture

I take it for granted, that good Angels could not be guilty of forging the Scripture.

* As *Origen* many times demands of *Celsus*, If Magicians by evil powers could work miracles, would they do it for the leading men from sin to exact Holiness and Justice?

Scripture doth? Let any man tell me, what book or project in the world, did ever so mightily overthrow the Kingdom of Satan, as this book, and this Gospel-design? And would Satan be such an enemy to his own Kingdom? Fourthly, If Satan were the author, he would never be so unweariedly and subtilly industrious, to draw the world to unbelief, and to break the Laws which this book containeth, as his constant temptations do sensibly tell many a poor soul, that he is. Would he be so earnest to have his own words rejected? or his own Laws broken? I think this is all clear to any man of Reason.

## SECT. II.

§. 2. Not of man.

SEcondly, That no meer men were the inventors of Scriptures, I prove thus. If men were the devisers of it, then it was either good men, or bad: but it was neither good men nor bad: therefore none.

Though goodness and badness have many degrees, yet under some of these degrees do all men fall. Now I will shew you that it could be neither of these. And first, Good men they could not be. For you might better say that Murderers, Traytors, Adulterers, Parricides, Sodomites, &c. were good men, rather then such. To devise Laws and father them upon God; to feign Miracles, and father them upon God: to set themselves up in the place of God: to say their word is the word of the Lord; to promise eternal salvation to those that obey them: to threat damnation to those that obey them not: to draw the world into a course so destructive to all their worldly happiness, upon a promise of happiness in another world, which they cannot give; to endeavour so egregiously to cozen all mankind: If all this, or any of this, be consistent with common honesty, nay if it be not as horrible wickedness as can be committed, then I confess I have lost my reason. Much less then could such a number of Good men in all ages, till Scriptures were finished, be guilty of such unexpressible crimes. Neither will it here be any evasion, to say, they were men of a middle temper, partly good and partly bad: for these are not actions of a middle nature, nor such as will stand with any remnants of ingenuity or humanity. We have known wicked persons, too many, and too bad; yet where or when did we ever know any



any that tempted any so more-then-Hellish an enterprize? False Prophets have sent abroad indeed particular falshoods: But who hath adventured upon such a Systeme as this? * *Mahomets* example indeed comes neerest to such a villany: Yet doth not he pretend to the hundred part so many Miracles, nor so great, as the Scripture relateth, nor doth pretend to be God, nor any more then a great Prophet: trusting more to his sword for success, then to the Authority or truth of his pretended Revelations. Not denying the truth of much of the Scriptures; but adding his Alcoran, partly drawn from Scripture, and partly fitted with fleshly liberties and promises to his own ends. And doth not every man among us take that act of *Mahomet* to be one of the vilest that the Sun hath seen? And judge of the man himself accordingly? So that I think it beyond doubt, that no one good man, much less so great a number as were the penmen of Scripture, could devise it of their own brain, and thrust it on the world.

* *Mahomet* was an Arabian, one of *Heraclius* souldiers, and in a mutiny chosen by the Arabian souldiers for their commander. In his Alcoran he confesseth himself to be a sinner, an Idolater, an Adulterer, given to Lechery; His Laws run thus. Avenge your selves of your enemies; Take as many wives you can keep, and spare not; Kill the Infidels; he that fighteth lazily shall be damned; and he that killeth the most shall be in Paradise. He saith that Christ had the Spirit and Power of God, and the soul of God; and that he is Christs servant. See *Alcaran Azoar.* 2.3.6. Also *Azoar.* 18.4.11.13. He confesseth that Christ is the spirit, and Word, and Messenger of God; that his doctrine is perfect, that it enlightneth the old Testament, and that he came to confirm it; yet denyeth him to be God. *Magnus fuit Sanctus, magnus Dei amicus, magnus Prophata, &c.* Vide Thom. Bradwardin. de Causa Dei, lib. 1. cap. 1. Corol. part. 32. And *Aquin. cont. Gentil. lib. 1. c. 6.*

Secondly, And it is as certain, that no bad men did devise the Scriptures: Could wicked deceivers so highly advance the glory of God? and labour so mightily to honour him in the world? Would they have so vilified themselves, and acknowledged their faults? Could such an admirable undeniable spirit of holiness, righteousness, and self-denial, which runs through every vein of Scripture, have been inspired into it from the invention of the wicked||? Would wicked men have been so wise, or so zealous for the suppressing of wickedness? Or so earnest to bring the world to Reformation? would they have been such bitter adversaries to

|| *Origen contra Celsum. Arnob. Tertul. Iustin. Athanas. Clemens Alexand. in Protreptic. Athenag. Lactant.* with the rest that dealt with the Heathens, do make the pure excellency of Christs doctrine above all others, one of their main arguments for the Christian faith.

*Christiana fides si Miraculis non esset approbata, honestate sua recipi debuit,* inquit Æneas Sylvius, ut Platina, page 328.

their

their own ways? and such faithful friends to the ways that they hate? Would they have vilified the ungodly, as the Scripture doth? And prononnced eternal damnation against them? Would they have extolled the godly, who are so contrary to them? And proclaimed them a people eternally blessed? Would they have framed such perfect and such spiritual laws? And would they have laid such a design against the flesh? And against all their worldly happiness, as the scope of the Scripture doth carry on? Its needless sure to mention any more particulars: I think every man of the least ingenuity, that considers this, or deliberately vieweth over the frame of the Scriptures, will easily confess that it is more then probable, That it was never devised by any deceiving sinner; much less, that all the penmen of it in several Ages were such wicked deceivers.

So then, if it was neither devised by good men, nor by bad men, then sure, by no men: and consequently must of necessity proceed from God.

## SECT. III.

§. 3. 2. SEcondly, That it proceeded not meerly from man, I also prove thus. That which was done without the help of humane learning, or any extraordinary endowments of nature, and yet the greatest Philosophers could never reach near it, must needs be the effect of a Power supernatural: but such is both the doctrine and the Miracles in Scripture: therefore, &c.

It is only the Antecedent that here requires proof: which consists of these two branches, both which I shall make clear.

First, That the doctrine of Scripture was compiled, and the Miracles done, without the help of much humane learning, or any extraordinary natural endowments.

*Vid. Wigandum in Method. ante comment. in minores prophetas.*

Secondly, That yet the most learned Philosophers never could reach near the Gospel Mysteries, nor ever work the Miracles that were then done.

But I shall say most to the Doctrine. For the proof of the former, consider;

* First,



* First, The whole world was in the times of *Moses* and the Prophets comparatively unlearned. A kind of learning the Egyptians then had (and some few other) especially consisting in some small skill in Astronomy: But it was all but barbarous ignorance, in comparison of the Learning of *Greece* and *Europe*. Those Writings of greatest Antiquity, yet extant, do shew this. See also Dr. *Hackwell*, as before.

2. As rare as Learning then was, yet did God chuse the unlearned of that unlearned time, to be instruments and Penmen of his choisest Scriptures: *David*, who was bred a Shepherd, is the Penman of those divine unmatchable Psalms. *Amos* is taken from a Heardsman to be a Prophet.

3. But especially in those latter Ages, when the world was grown more wise and learned, did God purposely chuse the weak, the foolish, the unlearned to confound them; A company of poor Fishermen, Tentmakers, and such like, must wrire the Laws of the Kingdom of Christ; must dive into the Spiritual Mysteries of the Kingdom; must silence the Wise, and Disputers of the world; and must be the men that must bring in the world to believe. Doubtless, as Gods sending *David*, an un-armed boy, with a Sling and a Stone against an armed Gyant, was to make it appear, that the victory was from himself: So his sending these unlearned men to Preach the Gospel, and subdue the world, was to convince both the present and future generations, that it was God, and not man that did the work.

4. Also the course they took in silencing the learned adversaries, doth shew us how little use they made of these Humane helps. They disputed not with them by the precepts of Logick: Their Arguments were to the *Jews* the Writings of *Moses* and the Prophets; and both to *Jews* and *Gentiles*, the miracles that were wrought; They argued more with deeds, then with words: The blind, the lame, the sick that were recovered, were their visible Arguments. The Languages which they spake, the Prophesies which they uttered, and other such supernatural gifts of the holy Ghost upon them; these were the things that did convince the world. Yet this is no president to us, to make as little use of Learning as they, because we are not upon the same work, nor yet supplied with their supernatural furniture.

5. The reproaches of their enemies do fully testifi: this, who cast

* *Nam si fuerunt homines rudes & imperiti rerum, quorum opera Deus est usus in tradendo Verbo, si non fuerunt summo loco nati, si nullis humanis instructi præsidiis hanc rem aggressi sunt, profecto oportet doctrinam ab iis profectam esse plane Divinam.* Camero Prælect. de Verbo. p. 435. vid. ultr. Of the Characters of Divinity which the Scripture hath in it self, read judicious *Amyraldus* his Theses *de Autoritate Scripturæ in Thes. Salmurienf. Vol. 1. page 33. &c.*

cast it still in their teeth, that they were ignorant and unlearned men. And indeed this was the great rub that their Doctrine found in the world: it was to the *Jews* a stumbling block, and to the *Greeks* foolishness; and therefore it appeared to be the power of God, and not of man; This was it that they discouraged the people with, *Do any of the Rulers, or Pharisees believe on him? but this people that know not the Law are accursed.*

John 7.48,49.

6. To conclude, The very frame and stile of these sacred Writings, doth fully tell us, that they were none of the Logicians, nor eloquent Orators of the world that did compose them. This is yet to this day, one of the greatest stumbling blocks in the world, to hinder men from the reverencing and believing the Scriptures. They are still thinking, Sure if they were the very words of God, they would excel all other Writings in every kind of excellency, when indeed it discovereth them the more certainly to be of God, because there is in them so little of man; They may as well say, If *David* had been sent against *Goliah* from God, he would sure have been the most compleat souldier, and most compleatly armed. The words are but the dish to serve up the sense in; God is content that the words should not only have in them a savor of Humanity, but of much infirmity, so that the work of convincing the world may be furthered thereby. And I verily think, that this is Gods great design, in permitting these precious spirits of Divine Truths, to run in the veins of infirm Language, that so men may be convinced in all succeeding ages, that Scripture is no device of Humane Policy. If the Apostles had been learned and subtil men, we should sooner have suspected their finger in the contrivance. Yea, it is observable, that in such as *Paul*, that had some Humane Learning, yet God would not have them make much use of it, least the excellency of the Cross of Christ should seem to lie in the inticing words of mans wisdom; and lest the success of the Gospel should seem to be more from the ability of the Preacher, then from the Arm of God.

Besides all this, it may much perswade us, that the Apostles never contrived the Doctrine which they Preached, by their sudden and not premeditated setting upon the work. They knew not wether they should go, nor what they should do, when he cals one from his Fishing and another from his Custome; They knew not what course Christ would take with himself or them, no not a little before



fore he leaves them. Nay, they must not know their imployment till he is taken from them. And even then is it revealed to them by parcels and degrees, and that without any study or invention of their own; even after the coming down of the Holy Ghost, *Peter* did not well understand that the *Gentiles* must be called. All which ignorance of his Apostles, and suddenness of Revelation, I think was purposely contrived by Christ, to convince the world that they were not the contrivers of the Doctrine which they Preached.

Acts 10.

## SECT. IV.

§. 4.

2. LEt us next then consider, how far short the learned Philosophers have come of this. They that have spent all their days in most painful studies, having the strongest natural endowments for to enable them, and the learned Teachers, the excellent Libraries, the bountiful encouragement, and countenance of Princes to further them; and yet after all this, are very Novices in all spiritual things. They cannot tell what the happiness of the Soul is, nor where that hapiness shall be enjoyed, nor when, nor how long, nor what are the certain means to attain it; nor who they be that shall possess it. They know nothing how the world was made, nor how it shall end; nor know they the God who did create, and doth sustain it: but for the most of them, they multiply feigned Deities.

But I shall have occasion to open this more fully anon, under the last Argument.

# CHAP. VI.

*Argument.* 3.

## *The third Argument.*

### SECT. I.

§. 1. *Vid. Polan. Syntag. lib. 1. cap. 20.*

MY third Argument, whereby I prove the Divine Authority of the Scriptures, is this; Those Writings which have been owned and fulfilled in several Ages by apparent extraordinary Providences of God, must needs be of God. But God hath so owned and fulfilled the Scriptures; *Ergo*, They are of God.

The *Major* Proposition will not sure be denied. The direct consequence is, That such Writings are approved by God; and if approved of him, then must they needs be his own, because they affirm themselves to be his own. It is beyond all doubt, that God will not interpose his power, and work a succession of Wonders in the world, for the maintaining or countenancing of any forgery; especially such as should be a slander against himself.

All the work therefore will lie in confirming the *Minor*: Where I shall shew you, first, By what wonder of Providence God hath owned and fulfilled the Scriptures: And secondly, How it may appear that this was the end of such Providences.

1. The first sort of Providences here to be considered, are those that have been exercised for the Church universal. Where these three things present themselves especially to be observed: first, The Propagating of the Gospel, and raising of the Church; secondly, The Defence and continuance of that Church: thirdly, The improbable ways of accomplishing these.*

* *Miser an dammerito quispiam illorum censebit amentiam, qui cum vituperent crucem, non vident ejus virtutem orbem impleſſe universum, ac per ipsam Dei notitiam, ac divina, opera, omnibus innotuisse.* Athanasius lib. 1. contr. Gentil. in Prin.

†And



† And first, Consider, what an unlikely design in the judgement of man, did Christ send his Apostles upon? To bid a few ignorant Mechanicks, Go, Preach, and make him Disciples of all Nations! To send his Followers into all the world, to make men believe him to be the Saviour of the world, and to charge them to expect salvation no other way! Why, almost all the world might say, They had never seen him: And to tell them in *Britain*, &c. of one crucified among thieves at *Jerusalem*, and to charge them to take him for their eternal King; this was a design very unlikely to prevail. When they would have taken him by force, and made him a King, then he refused, and hid himself. But when the world thought they had fully conquered him, when they had seen him dead, and laid him in the sepulchre, then doth he rise and subdue the world. He that would have said, when Christ was on the Cross, or in the Grave [that within so many weeks many thousands of his Murderers should believe him to be their Saviour: or within so many years, so many Countries and Kingdoms should receive him for their Lord, and lay down their Dignities, Possessions, and Lives at his feet] would have hardly been believed by any that had heard him: and I am confident they would most of them then have acknowledged, that if such a wonder should come to pass, it must needs be from the Finger of God alone. That the Kingdoms of the world should become the Kingdoms of Christ, was then a matter exceeding improbable. But you may Object; That first, It is but a small

† If all this be not sufficient proof of the Resurrection of Christ, you may gather it from the things that are continually done. For if the Dead can work nothing, and it belong only to the Living to Work, and to manage humane affairs; let any man then see, and be Judge, and let him acknowledge the Truth when he is taught by things Visible. For could our Saviour work so many things in men,

and by a wonderfull power perswade such Multitudes (invisibly) of *Græcians* and *Barbarians*, to Believe in him? and by the force of his Power induce them all to obey his doctrine? Dare any man yet doubt of Christs Resurrection, and that he lives, yea, that he is the Life of Believers? Can a dead man perswade mens mindes to renounce their fathers Laws, and obey the Precepts of Christ? or make an Adulterer chaste, and the manslayer and injurious to do no wrong? If he be not Risen, but still dead, how doth he banish and overthrow all false Gods? For whereever his voyce soundeth, and his faith is held, thence all Idol-worship is destroyed, and all the subtile deceits of Divels disclosed, and no Devil can endure his holy Name, but as soon as he hears it, doth presently fall down. Is this, I pray you, the Work of a dead man? or rather of the Living God? *Athanas. de Incarnat. verbi. Christianis vero quid simile? Neminem pudet: neminem pœnitet: nisi plane retro non fuisse. Si denotatur, gloriatur. Si accusatur, non defendit: interrogatus, vel ultro confitetur; damnatus, gratias agit. Quid hoc mali est quod naturalia mala non habet? timorem, pudorem, tergiversationem pœnitentiam, deplorationem. Quid hoc mali est, cujus reus gaudet? cujus accusatio votum est; & pœna felicitas?* Tertul. Apologet. cap. 1. *Sed hoc agite boni præsides, meliores multo apud populum, si illis Christianos immolaveritis; Cruciate, torquete, damnate, atterite nos: probatio enim est innocentiæ nostræ iniquitas vestra. Nec quicquam tamen proficit exquisitior quæq; crudelitas vestra; illecebra est magis sectæ; plures efficimur quoties metimur à vobis. Semen est sanguis Christianorum.* Tertul. Apologet. cap. 49.

small part of the world that believes; And secondly, Christ himself saith, that his Flock is little. I Answer, First, It is a very great part of the world that are Believers at this day, if we consider besides *Europe*, all the *Greek* Church, and all the Believers that are dispersed in *Egypt*, *Judea*, and most of the *Turks* Dominions, and the vast Empire of *Prester Iehan* in *Africa*. Secondly, Most countries of the world have Received the Gospel; but they had but their time; they have sinned away the light, and therefore are now given up to darkness. Thirdly, Though the Flock of Christs Elect are small, that shall receive the Kingdom: yet the called, that profess to believe his Gospel, are many.

2. Consider also, as the wonderful raising of the Kingdom of Christ in the world, so the wonderful preservation and continuance of it. He sends out his Disciples as Lambs among Wolves, and yet promiseth them deliverance and success. His followers are everywhere hated through the world: their enimies are numerous as the sands of the sea: The greatest Princes and Potentates, are commonly their greatest enemies, who, one would think, might command their extirpation, and procure their ruine with a word of their mouth: The learned men, and great Wits of the world, are commonly their most keen and confident adversaries; who, one would think, by their wit should easily over-reach them, and by their Learning befool them, and by their policy contrive some course for their overthrow. Nay, (which is more wonderful then all) the very common professors of the Faith of Christ are as great haters of the sincere and zealous Professors, almost (if not altogether) as are the very *Turks* and *Pagans*; And those that do acknowledge Christ for their Saviour, do yet so abhor the strictness and spirituality of his Laws and ways, that his sincere subjects are in more danger of them, then of the most open enemies: whereas in other Religions, the forwardest in their Religion are best esteemed of. Besides, the temptations of Satan, the unwillingness of the Flesh, because of the worldly comforts which we must renounce, and the tedious strict conversation which we must undertake, these are greater opposers of the Kingdom of Christ then all the rest; yet in despite of all these, is this Kingdom maintained, the subjects encreased, and these spiritual Laws entertained and obeyed; and the Church remains both firm and stedfast, as the rocks in the Sea, while the waves that beat upon it do break themselves in pieces.

2. Consider



3. Consider also in what way Christ doth us spread his Gospel, and preserve his Church. First, Not by worldly might and power, not by compelling men to profess him by the Sword. Indeed when men do profess themselves voluntarily to be his subjects, he hath authorised the Sword to see in part to the execution of his Laws, and to punish those that break the Laws which they have accepted. But to bring men in from the world into his Church, from Paganism, Turcism, or Judaism to Christianity, he never gave the Sword any such commission; He never levied an Army to advance his Dominion; nor sent forth his Followers as so many Commanders, to subdue the Nations to him by force, and spare none that will not become Christians; * He will have none but those that voluntarily list themselves under him; He sent out Ministers, and not Magistrates or Commanders, to bring in the world; Yea, though he be truly willing of mens happiness in receiving him, and therefore earnestly inviteth them thereto, yet he lets them know, that he will be no loser by them; as their service cannot advantage him, so their neglect cannot hurt him; He lets them know that he hath no need of them, and that his beseeching of them is for their own sakes, and that he will be beholding to none of them all for their service; if they know where to have a better Master, let them take their course; Even the Kings of the earth shall stoop to his Terms, and be thankful too, or else they are no servants for him: His House is not so open as to welcome all comers, but only those that will submit to his Laws, and accept of him upon his own conditions; therefore hath he told men the worst as well as the best, that if they will be discouraged or frighted from him, let them go; He tells them of poverty, of disgrace, of losing their lives, or else they cannot be his Disciples. And is not this an unlikely way to win men to him? Or to bring in so much of the world to worship him? He flatters none, he humoreth none, he hath not formed his Laws and Ways to please them. Nay, which is yet more, he is as strict in turning some men out of his Service, as other Masters would be ready to take them in. Therefore he hath required all his Followers to disclaim all such as are obstinate offenders, and not so much as to eat, or be familiar

* *Formido illa cessavit jamdiu quæ divexare nos videbatur; & æque futurum est ut in posterum cesset; nec externo ullo timore tenentur nostri conventus.* Origen. cont. Celsum. lib. 3. Fol. 33 *Nay levissimo prodigiosum fuit Miraculum tam brevi spatio temporis Christi doctrinam potuisse per universum orbem diffundi, cum tot haberet adversarios; & prædicatorum esset alioquin magna simplicitas & rusticitas quoad humanas artes. Intra 20. vel 30. annos Christi prædicatio fere ubiq; audita est, ut Chrysostomus scribit. Philosophi autem ingeniosi & docti sua dogmata nisi sero admodum extra Græciam protulerunt.* Pet. Mart. in Rom. 10. page (mihi) 781.

familiar with them. *How contrary to all this is the course of the great Commanders of the world, when they would enlarge their Dominions, or procure themselves followers? They have no course but to force men, or to flatter them. How contrary was *Mahomets* course in propagating his Kingdom? He levieth an Army, and conquereth some adjoyning parts; and as his success increaseth, so doth his presumption; he inticeth all sorts to come to his Camp; he maketh Laws that would please their fleshly lusts; he promiseth them beautiful sights, and fair women, and such carnal delights in another world: In a word, as his Kingdom was planted, so hath it been preserved by no other ways but force and flattery. But Christ hath not one word for either of these: His compelling men to come in, is but rational perswading.

2. Nay, yet more then this, he makes his Church to grow by sufferings; when others increase their Dominions by the destroying of their enemies, he increaseth his by suffering them to kill his Subjects; An unlikely way one would think, to make the world either love or serve him. There have been few Ages since the first appearing of the Gospel in the world, wherein the earth hath not drunk in the blood of Believers. In the beginning it was a rare case to be a faithful Pastor, and not a Martyr: ‖ Thirty three *Romane* Bishops successively were Martyred: thousands, yea ten thousands slaughtered at a time; In so much that *Gregory* and *Cyprian* cry out, that the witnesses who had dyed for the Truth of the Gospel, were to men innumerable, that the world was all over filled with their blood; and they that were left alive to behold it, were not so many as those that were slain; that no war did consume so many: And the Histories of the Enemies acknowledge almost as much.

Now whether this be a likely course to gain disciples, and to subdue the world, you may easily judge. Yet did the Church never thrive better then by persecution; what they got not in number, yet they got in the zeal and excellency of Professors; and seldom hath it lost more then in prosperity; yea, when the vulgar professors have enjoyed prosperity, yet persecution hath almost ever been the lot of the zealous and sincere.

And thus have I shewed you those wonders of Providence which have been exercised for the Church universal.

* *Certè fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus; disciplinam præceptorum nihilominus inculcationibus densamus: Ibidem etiam exhortationes, castigationes, & censura divina. Nam & judicatur magno cum pondere, ut apud certos Dei conspectu; summumq; futuri judicii præjudicium est, siquis ita deliquerit, ut à communicatione orationis & conventus, & omnis sancti commercii relegetur.* Tertullian. Apologet. cap. 39. You have here the true description of the Primitive Church censures, which was performed in one particular Church, as the foregoing words shew, and not in a combination of Churches, or a Diocesan Church. The truth is, each particular Church had all Christs officers and ordinances in those times: even the Bishop with his Presbyterie was in each particular Church, as I undertake to prove (when Bishops were first distinguished from Presbyters.) So far the Independents are nearer the right then most others.

‖ Though I know some judicious Historians do exempt divers of them (as *Hyginus*, &c.) from the honour of Martyrdom; and affirm that they were onely Confessors.





## SECT. II.

§. 2.

SEcondly, Consider next what strange providences have been exercised from particular Churches. I cannot stand to heap up particular examples: You may find them frequent in the Histories of the Church. What deliverances Cities and Countries have had, what Victories those Princes have had who have been their Defenders: as *Constantine* the Great, and many since: and what apparent manifestations of Gods hand in all. Yea, he that reads but the Histories of latter times, where wars have been managed for defence of the Doctrine of this Scripture, and obedience thereto; against the corruptions and persecutions of * *Rome*, may see most apparent discoveries of the hand of God; yea even in those wars where the enemy hath at last prevailed, as in *Bohemia* in *Zisca's* time, in *France* at *Merindol* and *Cabriers*. The History of *Belgia* will shew it clearly: so will the strange preservation of the poor City of *Geneva*. But all these are further from us: God hath brought such experiments home to our hands. If we should overlook the strange providences that produced the reformation in the times of *Henry* the eighth, *Edward* the sixth, Queen *Mary*, Queen *Elizabeth*, and King *James*; yet even the strange passages of these years past, have been such that might silence an Atheist, or an Antiscripturist; To see the various streights that God hath brought his people through! The unlikely means by which he still performed it! The unexpected events of most undertakings! The uncontrived and unthought of ways which men have been led in! The strange managing of counsels and actions! The plain appearance of an extraordinary providence, and the plain interposition

* *Cum Romani in victoriosæ antiquitatis memoriam templum singulari schemate facere decrevissent, ab omni illâ deorum, immo dæmoniorum multitudine, quæfierunt usquequo durare posset tam excellentis operis tam operosa constructio? Responsum est, Donec virgo pareret. Illi ad impossibilitatem Oraculum retorquentes, templum æternum solennem illam machinam vocaverunt. Nocte autem cum virginali thalamo virgineus flos Mariæ egressus est, ita cecidit & confractum est illud mirabile & columnarium opus, ut vix appareant vestigia ruinarum.* Bernard. in Natal. Domini Serm. 23.

of an Almighty arm, which hath appeared in almost every fight; even where it went against us was this apparent; and our overthrows were but preparatives to some eminent good, and the means of carrying on the designs of God, whose Issues will shew us what we cannot see before. We have as plainly discerned the success of prayer, and our unsuccessfulness when we grew secure, almost, as if we had stood by *Moses*, *Aaron* and *Hur* in the Mount. How confident were they still before their overthrows? When did we win a field (for the most part) but we lost it first? How little did we prosper when our Armies were fresh, and flourishing, and strong? When was it that we were revived, but when we took our selves for dead? And when we gave up all for lost, then did God most evidently restore it. When it was thought about a year or two before, that the whole Kingdom would not have afforded enough to have resisted the power of the persecutors in one County, they were so oppressed and banished into *America*, then did God arise, and his enemies did flie before him; they melted as the wax before the fire, they were scattered as the chaffe before the wind.

Not that I make a meer success any evidence of a good cause; But successes that have the apparent finger of God, and are brought about by such wonders of providence, I am sure do teach us much of God, and tend exceedingly to confirm us in the verity of his promises. Some men are so strongly possest with prejudice, and others so unobservant of Divine providence, and others such Atheists, that they think all things fall out by chance, that it is no wonder if nothing work upon them: Miracles from Heaven had no better success with most of the beholders in times of old. Sure the strange providences for the Church in the times of *Judges*, of the *Kings*, of *Hester*, of *Nehemiah*, were very convincing, though they were not miracles. And ours have been as strange as most of theirs. For my own part, having been an eye-witness of a very great part of these eminent providences, from the first of the war, I have plainly seen something above the common course of nature, and ordinary way of Gods workings, in almost every fight that I have beheld. And many of the adversaries that before would not see, yet have seen the hand of God, and have been ashamed because of their envyings at his people, *Isai.26.10.* Many do yet suspend their judgement of all this, till they see the full



full Issue: But what ever the end may yet prove, I am sure I have seen the Lord in the means: And we may yet set up *Samuels* stone, and say, hitherto hath the Lord helped us. If we will see the end before we judge, for ought I know you may stay till the end of the world, and till you are judged your selves. For Gods work is a chain of many links: every age hath one link, but the last reacheth to eternity; and you cannot see the end till then. If you wait to know the full Issue, you shall not see it till the Issue of all things. This folly causeth a succession of enemies to the Church, and of men of deluded and perverse understandings; who will become wiser altogether when they see the full end indeed: but then it will be too late. It is true, that things are still in a sad confusion, and in the eye of man worse then they were: But I have so often seen such a cloudy morning to go before a Sunshine day, and that God delighteth to work by contraries, and to walk in the clouds, and to hide the birth in the womb, till the very hour of deliverance, that I am the less afraid of all this: Our unbelief hath been silenced with wonders so oft, that I hope we shall trust God the better while we live. I know the || Sword is a most heavy plague, and War is naturally an enemy to Vertue and Civility, and wo be to them that delight in blood, or use the Sword but as the last remedy, and that promote not Peace to the utmost of their power: I know also how unsatisfied many are concerning the lawfulness of the War which hath been managed. † It were too unseasonable here to satisfie such. As I cannot yet perceive by any thing which they object, but that we undertook our defence upon warrantable grounds; so am I most certain that God hath wonderfully appeared through the whole. And as I am certain by sight and sense, that the extirpation of Piety was the then great design; * which had so far succeeded, that very many of the most able Ministers were silenced, Lectures

1 Sam.7.22.

|| Wo is me; if the Sword go thus on, where is the Church? or what do we talk of Physick after Death? saith the peaceable Bishop *Hall* in his *Peacemaker. page* 46.

†*Lege Grotium de Iure Belli.* li.1.c.4. §.8, 9.&c.& §.13. 14,15. &c.

* I desire the Reader to peruse the Articles of accusation brought into the Parliament against Bishop *Wren*, Bishop *Pierce*, *Laud*, with the rest of the Bishops, that we may not forget what a case we were in.

I should be a flatterer of the times past if I should take upon me to justifie or approve of all the carriages of some that have been entrusted with the Keyes of Ecclesiastical Government: or to blanch over the corruptions of Consistorial Officers: In both these there was fault enough to ground both a Complaint, and Reformation. And may that man never prosper, that desires not a happy Reformation, of whatever hath been, or is amiss in the Church of God! Honest Peaceable Bishop *Hall* in his modest offer to the Assembly. *page* 3.

and

and Evening Sermons on the Lords Day suppressed, Christians imprisoned, dismembred, and banished; the Lords Day reproached, and devoted to Pastimes, that it was as much as a mans estate at least was worth, to hear a Sermon abroad, when he had none (or worse) at home; to meet for prayer, or any godly exercise; and that it was a matter of credit, and a way to preferment, to revile at, and be enemies against those that were most conscientious; and everywhere safer to be a Drunkard, or an Adulterer, then a painful Christian; and that multitudes of humane Ceremonies took place, when the worship of Christs institution was cast out (besides the slavery that invaded us in civil respects) so am I most certain, that this was the work which we took up Arms to resist; and these were the offenders whom we endeavoured to offend. And many of those that scruple the lawfulness of our War, did never scruple the lawfulness of destroying us, nor of that doleful havock and subversion that was made in the Churches of Christ among us: though now perhaps they will acknowledge some of our persecutors miscarriages. The fault was, that we would not die quietly; nor lay down our necks more gently on the block; nor more willingly change the Gospel for Ignorance, and our Religion for a fardle of Ceremonies; nor betray the hopes of our Posterity to their wils. As *Dalilah* by *Sampson*, so do they by us: They accuse us, that we do not love them, because we will not deliver up our strength, that they may put out our eyes; Yet I desire none so far to mistake me, as to think I speak of all that were of the adverse party. I doubt not but many ingenuous and civil Gentlemen, and Learned and pious Divines went that way, that had no malignant Hatred to Piety; whom I think no modest man should term Malignants. And I know yet more Judicious men were against the War on both sides. I would all had been so. But when all would not, there was no remedy: some imposed a Necessity on those that would fain have avoided it. Yet (though it be my most earnest daily prayer, that God would convince me, if I have erred in this: and I have used all probable means for information) it is not my intent to determine which party was in the right: I never knew men go far in a quarrel, but both parties were too blame, more or less. And upon the most serious review of mine own, and other mens proceedings, I unfeignedly repent that we were not more zealous and studious



studious for Peace, and for the lenifying of exasperated and exulcerated mindes, and had not a deeper detestation of war; (But who then knew what it was?) And it unfeignedly grieves me, that there yet remains such a distance in mens affections, and they still look on each other as enemies, and that there have been no more effectual Reconciling endeavors, especially in matters of Religion: (where I think, if it were well followed, it might well be accomplished; the difference lying in so narrow a room:) But yet this I am sure of, that who ever were in the right, or wrong, there appeared more of Christs Interest on one side then on the other; as in the first occasion, so in the prosecution. Though some that Ruled might have better ends: yet we cannot choose but know, that as it was the most notorious persons for wickedness, that made up the multitude; so the very deadly implacable hatred to Godliness, was it that then stirred them up, as a nest of wasps; and a man that was more devout and pious then the multitude, could not live by them in most places, but were forced into Garrisons and Arms to save their lives, who would else have sat still: So that the first rage of the Prælates, in silencing as learned able Ministers, and incessantly persecuting as Godly Christians as the world enjoyed, was now encreased a hundred fold. Those that are moderate of that party, do confess this to be true, and that it was the cause of their ruine. It was his own People therefore that Christ was tender of, and his own Interest that he stood up for against the fierceness of the ungodly multitude. And the name that he hath got himself in the defence of his Interest, I dare not obscure, nor eclipse the Glory of his Providences which I have seen, nor take down the monuments and Trophies of his Praise, what ever the miscarriages of Instruments may be, before, or in, or since that work. I doubt not but many have changed their Judgements, (that formerly were admirers of Gods proceedings,) because of the fearful miscarriages since, and of the late inundation of Scandals, Errors and hainous contempt of the Ministry and Ordinances of Christ; and the danger that appeareth of the subverting of all; which things are the grief of my soul to remember; and I confess I look upon these times as the most hainously sinful, and deeply guilty before God, of any that I have known; and think there is no honest heart but is pierced with the wounds that have been given to the Credit of the Gospel; and that trembleth not to behold

hold the fierce assaults upon the Church; and that men do so forget the 2d. Psalm, and the Commentary on it which they have lately read in Gods Providences. But if men turn Devils, yet God will be God. If I were sure God meant to destroy us, and remove his Gospel, yet durst I not ecclipse the Glory of his Works, nor overlook his former Mercies to us. If the Papists should yet prevail, I durst not therefore forget the Powder-Plot, or Spanish Invasion. If I dye of a second disease, yet would I not be unthankful for deliverance from a former. I feel temptation in mens miscariages, and sad issues, and new causes, and parties to draw me towards a doubting of the old (much different cause;) But he that takes up his principles deliberately, and on sound grounds, will not mutably lay them by on grounds so weak. The truth is; Christs Church is usually dealt with as himself. It suffereth between two Thieves, (as his Truth doth between two extreams;) the cruel persecutor, and the dividing Schismaticks; And when men see the cruelty of the former, in hatred of them, they turn to the folly of the later; And when others see the madness of Dividers, they begin again to approve of the wickedness of Persecutors; Overlooking the Truth of Christ in the Middle; And thus as drunken men we reel from side to side. Which will prove the converted Thief, I know not; I pray for both. And O that God would perswade the Moderate Godly persons of all parties, to close in Love, and finde out a Reconciling Temperament, and joyn against th uncurably wicked of what side soever. In the mean time, I live (though in deep sorrow for present sins and miseries, yet) in admiration of former merciful providences; and in hope, that if we must have a *Munster* malady, it will be no longer then such have hitherto been; and that the History of this Age shall yet convince men of *particular providence, fulfilling the promises; and consequently, that Scripture is the very Word of God.* And methinks Christ saith to me now, as he did to *Peter* (and as he doth in my own personal affections) *What I do, thou knowest not now; but hereafter thou shalt know.*

SECT.



## SECT. III.

§. 3.

THirdly, † Consider also of the strange judgements which in all ages have overtaken the most eminent of the enemies of the Scriptures. Besides *Antiochus, Herod, Pilate*, the persecuting Emperors, especially *Julian*; Church Histories will acquaint you with multitudes more: *Foxes* book of Martyrs will tell you of many undeniable remarkable * judgements on those adversaries of pure Religion the Papists, whose greatest wickedness is against these Scriptures; subjecting them to their Church, denying them to the people, and setting up their Traditions as equal to them. Yea our own times have afforded us most evident examples. Sure God hath forced many of his enemies to acknowledge in their anguish the truth of his threatnings, and to cry out, as *Julian, Vicisti Galilæe.*

† *Ut memorias taceamus antiquas & ultiones pro cultoribus Dei sæpe repetitas, documentum recentis rei satis est, quod sic celeriter quodq; in tanta celeritate sic graviter nuper secuta defensio est? ruinis regum, jacturis opum, dispendio militum, diminutione castrorum. Nec hoc casu accidisse, &c.* Cyprian. ad Demetrian. §. 14. page 328.

* Not that Miracles are still necessary, but special providences do much confirm. *Nec jam opus est Miraculis, cum in omnem terram verbum sonuerit.* Doct. Humfredus Jesuitis. part. 1. page 114.

## SECT. IV.

§. 4.

FOurthly, Consider also the eminent Judgements of God that have befallen the vile transgressors of most of his Laws. Besides all the voluminous Histories that make frequent mention of this, I refer you to Doctor *Beard* his Theatre of Gods Judgements: and the book entituled Gods Judgements upon Sabbath-breakers. And it is like your own * observation may add much.

* About the time of the silencing of Ministers, how many Churches in England were torn at once with terrible lightning? and almost no place else but Churches were touched, especiallly in the the lower part of Devonshire, where many were scorched, maimed, and some their brains struck out as they sat in Church. And at the Church of *Anthony* in Cornwall neer Plimouth, on Whitsunday, 1640. See the Relation in Print.

## SECT. V.

§. 5.

FIfthly, Consider further of the eminent providences that have been exercised for the bodies and states of particular believers. The strange deliverance of many intended to Martyrdome; As

As you have many instances in the Acts and Monuments: besides those in *Eusebius* and others, that mention the stories of the first persecutions. If it were convenient here to make particular mention of mens names, I could name you many who in these late wars have received such strange preservations, even against the common course of nature, that might convince an Atheist of the finger of God therein. But this is so ordinary, that I am perswaded there is scarce a godly experienced Christian, that carefully observes, and faithfully recordeth the providences of God toward him, but is able to bring forth some such experiment; and to shew you some such strange and unusual mercies, which may plainly discover an Almighty disposer making good the promises of this Scripture to his servants: some in desperate diseases of body, some in other apparent dangers, delivered so suddenly, or so much against the common course of nature, when all the best remedies have failed, that no second cause could have any hand in their deliverance.

Sixthly, and Lastly, Consider the *strange and evident dealings of God with the souls and consciences both of believers and unbelievers. What pangs of hellish despair have many enemies of the truth been brought to? How doth God extend the spirits of his own people? Bruising, breaking, killing them with terrors, and then healing, raising and filling them with Joys which they cannot utter? How variously doth he mould them? sometimes they are brought to the gates of Hell; sometime they are ravished with the foretasts of Heaven; The proudest spirits are made to stoop; the lowest are raised to an invincible courage. In a word, The workings of God upon the souls of his people are so clear and strange, that you may trace a supernatural causality through them all. || Beside the admirable efficacy of them in changing mens hearts, and making them to differ from what they were, and from all others; in all Holiness, Righteousness and self-denyal.

* Was it not neer a Miracle that God wrought for Mistris *Honywood*, when she threw the glass up to the wall, saying, If this glass break not, I may be saved, &c. and yet took it up whole?

|| See *Cyprians Epist.* 1. to *Donat.* expressing the change on himself.

*At Dei per Christum institutæ ecclesiæ, si forte expensæ cum aliorum populorum multitudine conferantur, veluti luminaria quædam in mundo prælucentia futuræ sunt. Quis enim non id fateatur vel deteriores quoq; nostræ ecclesiæ, quæ potiorum respectu inferiores sunt, non longe plurimum benitate præstare aliorum populorum multitudini? Extat Athenis Dei Ecclesia, manusctior quædam & optime instituta: ut quæ Deo velit omnipotenti cunctis in rebus sese morigeram exhibere. Est contra Athenienſium ipsa Respublica seditiosa quidem, & quæ nil prorsus cum Dei eadem fuerit Ecclesia comparanda. Haud secus de alia quadam Ecclesia dixerit, quæ Corinthi sit, vel Alexandriæ constituta, & ea quam seorsum habeat istarum urbium populus.* Origen. Cont. Celsum. lib. 3. fol. (edit. Ascens.) 33.

SECT.



## SECT. VI.

§. 6.

SEcondly, But though it be undeniable, that all these are the extraordinary workings of God: yet how do they confirm the authority of Scripture? How doth it appear that they have any such end? *Answ.* That is it I come to shew you next.

First, Some of these works do carry their end apparently with them, and manifest it in the event. The forementioned providences for raising and preserving the Church, are such as shew us their own ends.

Secondly, They are most usually wrought for the friends and followers of Scripture, and against the enemies and disobeyers of it.

Thirdly, They are the plain fulfilling of the Predictions of Scripture. The Judgements on the offenders are the plain fulfilling of its threatnings: And the mercies to believers are the plain fulfilling of its Promises. As for example; as unlikely as it was, yet Christ foretold his Apostles, that when he was lifted up, he would draw all men to him: He sent them upon an errand as unlikely to be so successful as any in the world: and yet he told them just what success they should find; how good to their message, and how hard to their persons. The promise was of old, to give Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession. Christ promiseth to be with his messengers to the end of the world. Why now, how punctually doth he accomplish all this? What particular Prophesies of Scripture have been fulfilled, and when, and how, hath been already at large discovered by * others, and therefore I shall overpass that.

Psal. 2. 2, 3, 4, 5.

Fouthly, These || Judgements have been usually executed on offenders, at the very time when they have been either opposing or violating Scripture: And these mercies bestowed chiefly upon believers at such a time when they have been most engaged in defence of, or obedience to the Scriptures.

Fifthly, They usually proceed in such effectual sort, that the

* *Morney, Grotius*, Doct. *Jackson, Parsons* Resolut. part. 2. &c.

|| Ask them in New England whether Mrs. *Hutchinson*, and Mistris *Dyers* most hideous monstrous births were not convincing providences against their Antinomian Antiscriptural heresies, as if God from heaven had spoken against them? and yet Old England will not take warning. See *Nicephor. Eccl. hist. Tom.* 1. *lib.* 4. *cap.* 13. where *Tertul. Iul. Capitolinus, Orosius, &c.* do mention.

force

force the enemies and ungodly to confess the cause: yea and oft-times the very standers by; so do they force believers also to see, that God makes good his word in all their mercies.

Sixthly, they are performed in answer to the prayers of believers; while they urge God with the promises of Scripture, then doth he appear in these evident providences. This is a common and powerfull Argument, which most Christians may draw from their own experiences. Had we no other Argument to prove Scripture to be the word of God, but only the strange success of the prayers of the Saints, while they trust upon, and plead the promises with fervency; I think it might much confirm experienced men. What wonders, yea what apparent miracles did the prayers of former Christians procure? * Hence the Christian soldiers in their Army were called, the thundering Legion; they could do more by their prayers then the rest by their Armies. Hence (as *Zuingerus* testifies) *Gregory* was called Θαυματέργος, from his frequent miracles among the Heathen. And *Vincentius* reporteth that *Sulpitius Bituricensis* did expel the Devils, heal the sick, and raise the dead, by praying to God for them. When || *Myconius* (a godly Divine) lay sick of that Consumption which is called a Phthisis, *Luther* prayeth earnestly that he might be recovered, and that he might not die before himself. And so confident was he of the grant of his desire, that he writes boldly to *Myconius*, that he should not die now, but should remain yet longer upon this earth. Upon these prayers did *Myconius* presently revive, as from the dead, and live six years after, till *Luther* was dead; And himself hath largely written the story, and professed, that when he read *Luthers* letters, he seemed to hear that voice of Christ, *Lazarus* come forth. Yea, so powerful and prevaling was *Luther* in prayer, that *Iustus Ionas* writes of him, *Iste vir potuit quod voluit*; That man could do what his * list.

* The Legion of *Malta* in the time of *Mar. Aurelius*, who procured by prayer both Thunder on the enemies, and rain for the Army. See the Epist. of *M. Aurelius in Iustin Martyrs Apol. & Xiphilin. in Vita Aurelii.* And it is confidently averred by *Tertullian Apologet. cap.* 3. with many more, as you may read at large in *Pamelius* notes on *Tertullians Apologet. Nota.* 64.

|| *Melch. Adam in vita Myconii.* * *O si audire velles & videre, quando à nobis adjurantur & torquentur spiritualibus flagris, & verborum tormentis de obsessis corporibus ejiciuntur, quando ejulantes & gementes voce humana, & potestate divina flagella & verbera sentientes, venturum judicium confitentur! Veni, & cognosce vera esse quæ dicimus. Et quia sic Deos colere te dicis, vel ipsis quos colis crede: aut si volueris & tibi credere, de te ipso loquetur, audiente te, qui nunc tuum pectus obsedit. Videbis nos rogari ab eis quos tu rogas: timeri ab eis quos tu adoras, videbis sub manu nostra stare vinctos, & tremere captivos quos tu suspicis & veneraris ut Dominos. Certe vel sic confundi in istis erroribus tuis poteris, cum conspexeris & audieris Deos tuos, quid sint, interrogatione nostra statim prodere, &c.* Cyprian. ad Demetrium. page 328. This is an excellent Testimony. What



What was it less then a Miracle in *Baynam* the Martyr, who told the Papists, Lo here is a Miracle! I feel no more pain in this fire then in a bed of Down. It is as sweet to me as a bed of Roses. So Bishop *Farrar*, who could say before he went to the fire, If I stir in the fire, believe not my Doctrine: And accordingly remained unmoved. *Theodorus* the Martyr to the midst of his torment had one in the shape of a yong man, as he thought, came and wiped of his sweat, and eased him of his pain. But what need I fetch examples so far off? or to recite the multitudes of them which Church history doth afford us? Is there ever a praying Christian here who knoweth what it is importunately to strive with God, and to plead his promises with him believingly, that cannot give in his experiences of most remarkable answers? I know mens Atheism and Infidelity will never want somewhat to say against the most eminent providences, though they were Miracles themselves. That nature which is so ignorant of God, and at enmity with him, will not acknowledge him in his clear discoveries to the World, but will ascribe all to fortune or nature, or some such Idol, which indeed is nothing: But when mercies are granted in the very time of prayer, and that when to reason there is no hope, and that without the use or help of any other means or creatures, yea and perhaps many times over and over: Is not this as plain as if God from heaven should say to us, I am fulfilling to thee the true word of my promise in Christ my Son? How many times have I known the prayer of faith to save the sick, when all Physitians have given them up as dead! It; hath been my own case more then once, or twice, or ten times when means have all failed, and the highest Art or Reason have sentenced me hopeless, yet have I been relieved by the prevalency of fervent prayer, and that (as the Physitian said) *tutò citè & jucundè; My flesh and my heart failed, but God is the strength of my heart, and my portion for ever*; And though he yet keep me under necessary weakness, and wholesome sickness, and certain expectation of further necessities and assaults, yet am I constrained by most convincing experiences, to set up this stone of Remembrance, and publikely to the praise of the Almighty, to acknowledge, that certainly God is true of his promises, and that they are indeed his own infallible Word, and that it is a most excellent priviledge to have interest in God, and a Spirit of supplication, to

Recorded by *Sozom.* and others.

Jam. 5. 13, 14, 15, 16.

be importunate with him. I doubt not but most Christians that observe the spirit and providences, are able to attest this prevalency of prayer by their own experiences.

*Object.* Perhaps you will say, If these rare examples were common, I would believe.

*Answ.* First, If they were common, they would be slighted, as common wonders are.

Secondly, Importunate prayer is not common, though formal babling be.

Thirdly, The evident returns of prayer are ordinary to the faithful.

Fourthly, If wonders were common, we should live by sense, and not by faith.

Fifthly, I answer in the words of *Augustin*, God letteth not every Saint partake of Miracles, lest the weak should be deceived with this pernicious error, to prefer Miracles as better then the works of Righteousness, whereby eternal life is attained.

*August. de civitate Dei, lib. 3.*

And let me now add; that if the Scriptures were not the word of God, undoubtedly there would have been as many wonders of providence for the disgracing it, as have been for the defending it: and God would have destroyed the Preachers of it, as the greatest abusers of him and all the world, that should father such a thing upon him. Can any man believe that God is the just and gratious Ruler of the world, (that is, that there is a God) and yet that he would so long suffer such things to be published as his undoubted Laws, and give no Testimony against it, if it were not true? As *Perkins* saith (*Cases of Consc. lib. 2. cap. 3. page* 130. §. 1.) If it had not been Gods Word, the falshood had been detected long ago. For there hath been nothing falsly said of God at any time, which he himself hath not at some time or other opened and revealed, as he did the false Prophets.

CHAP.



# CHAP. VII.

## *The fourth Argument.*

*Argum. 4.*

### SECT. I.

§. 1.

MY Fourth and last Argument which I will now produce to prove the Scripture to be the Word, and perfect Law of God, is this;

Either the Scriptures are the written Word and Law of God, or else there is no such extant in the world. But there is a written Word and Law of God in the world. *Ergo* This is it.

Here I have these two Positions to prove. First, That God hath such a written Word in the world. Secondly, that it can be no other but this.

That there is such a Word, I prove thus: If it cannot stand with the welfare of mankind, and consequently with that honor which the wisdom and goodness of God hath by their welfare, that the world should be without a written Law; then certainly there is such a written Law. But that it cannot stand with the welfare of the creature, or that honour of God, appears thus. That there be a certain and sufficient Revelation of the will of God to man, more then meer Nature and Creatures do teach, is necessary to the welfare of man, and the aforesaid honour of God. But there is now no such certain and sufficient Revelation unwritten in the world; therefore it is necessary that there be such a Revelation written. * The proof of the *Major* is the main task, which if it be

* I do of purpose pass over those things which others have fully written of, because it is against my Judgement to trouble the world so oft with the same words which others have said before us (as most do.) In particular to prove the absolute Necessity that there must be some Written word, among and above others, Greg. *Camero* hath done it fully, *Prælect. de Verbo Dei, cap.* 4. 5, 6, &c. *Operum* (*fol.*) *page* 450, 451, &c. and shews how lamentably even the wisest of the Philosophers were besotted and ignorant.

well performed will clearly carry the whole cause; for I believe all the rest will quickly be granted, if that be once plain: Therefore I shall stand a little the more largely to prove it, *viz.* That there is a necessity for the welfare of man, and the honor of Gods Wisdom and Goodness, that there be some further Revelation of Gods Will, then is in meer Nature or Creatures to be found. And first, I will prove it necessary to the welfare of man; And that thus. If man have a happiness or Misery to partake of after this life, and no sufficient Revelation of it in Nature or Creatures, then it is necessary that he have some other Revelation of it, which is sufficient. But such a Happiness or Misery man must partake of hereafter, which Nature and Creatures do not sufficiently reveal, (either end or means) therefore some other is necessary. I will stand the largelier on the first Branch of the Antecedent, because the chief weight lieth on it; and I scarce ever knew any doubt of Scripture, but they also doubted of the immortal state and recompence of souls; and that usually is their first and chiefest doubt

I will therefore here prove these three thing in order, thus. First, That there is such a state for man hereafter. Secondly, That it is necessary that he know it, and the way to be so happy. Thirdly, That nature and Creatures do not sufficiently reveal it.

For the first, I take it for granted, that there is a God, because * Nature teacheth that; and I shall pass over those Arguments drawn from his righteousness and just dispensations, to prove the variety of mens future conditions, because they are commonly known; and I shall now argue from sense it self, because that works best with sensual men: and that thus. If the devil be very diligent to deceive men of that Happiness, and bring them to that misery, then sure there is such a Happiness and Misery; but the former is true; || *Ergo* the latter. They that doubt of the *Major* Proposition, do most of them doubt whether there be any devil, as well as whether he seek our eternal undoing. I prove both together. First, By his Temptations. Secondly, Apparitions. Thirdly, Possessions and dispossessions. Fourthly, His Contracts with Witches. I hope these are palpable Discoveries.

* See *Justin Martyr Serm. ad Gentes* proving the unity of the Godhead out of the Heathens themselves, *Orpheus*, the *Sybils*, *Sophocles*, *Homer*, *Plato*, *Pythagoras*, *&c.*

|| Hear what a Heathen saith of the Life to come.

*Miserrh homi-nem ad Deos ire? Deus ad homines venit: immo (quod proprius est) in homines venit; nulla sine Deo mens bona est. Semina in corporibus humanis divina disperſa sunt: quæ si bonus cultor excipit, similia origini prodeunt, & paria his ex quibus orta sunt surgunt: si malus, non aliter quàm humus sterilis ac paluſtris necat, ac deinde creat purgamenta pro frugibus.* Seneca. Epist. 73 page 673.

1 The



1. The temptations of Satan are sometime so unnatural, so violent, and so importunate, that the tempted person even feels something besides himself, perswading and urging him: He cannot go about his calling, he cannot be alone, but he feels somewhat following him, with perswasions to sin, yea, to sins that he never found his nature much inclined to, and such as bring him no advantage in the world, and such as are quite against the temperature of his body. † Doth it not plainly tell us that there is a Devil, labouring to deprive man of his Happinses, when men are drawn to commit such monstrous sins? Such cruelty as the *Romans* used to the *Iews* at the taking of *Ierusalem*: So many thousand Christians so barbarously murdered; Such bloody actions as those of *Nero*, *Caligula*, *Sylla*, *Messala*, *Caracalla*, the Romane *Gladiatores*, the *French* Massacre, the Gunpowder plot, the *Spanish* Inquisition, and their murthering fifty millions of *Indians* in fourty two years, according to the Testimony of *Acosta* their Iesuite. Men invading their own neighbours and brethren, with an unquenchable thirst after their blood, and meerly because of their strictness in the common professed Religion, as the late cruel wars in *England* have declared: I say, how could these come to pass, but by the instigation of the Devil? When we see men making a jest of such sins as these, making them their pleasure, impudently, and implacably against Knowledge and Conscience proceeding in them, hating those ways that they know to be better, and all those persons that would help to save them: yea chusing sin, though they believe it will damn them; despairing, and yet sinning still; Doth not this tell men plainly that there is a Devil, their enemy? When men will commit the sin which they abhor in others, which Reason is against; When men of the best natures, as *Vespatian*, *Iulian*, &c. shall be so bloody murderers; When men will not be stirred from sin by any intreaty, though their dearest friends should beg with tears upon their knees; though Preachers convince them,

† *Suadent autem mirifica & invisibilibus modis, pervilium subtilitatem suorum corporum, corpora hominum non sentientium penetrando, sefeq; cogitationibus eorum per quædam imaginaria visa miscendo, sive vigilantium, sive dormientium.* Aug. de Divin. *Dæmon.* cap. 5. *Non potest Dæmon infundere novas formas in materiam corporalem, unde nec per consequens in sensum & imaginationem, in quibus nil recipitur sine organo corporali; Unde relinquitur ut aliquid præexistat in corpore, quod per quandam transmutationem localem spirituum & humorum reducitur ad principia sensualium organorum: ut sic videantur ab anima imaginaria vel sensuali visione.* Aquin 1. q. 16. a. 11.

*Experimur multas sæpe nobis invitis malas cogitationes in mentem obrepere. Unde vero hæ cogitationes? Ab aliquo certe agente eas commovente. Non à nobis: quia inviti illas patimur; Non ab Angelis bonis, neq; a Deo per illos, quia cogitationes malæ sunt. A Diabolis igitur sunt.* Zanch. To. 3. l 4. de Potent. Dæmon. c. 11. p 191.

and beseech them in the name of the Lord; though wife and children, body and soul be undone by it: Nay, when men will be the same under the greatest judgements, and under the most wonderful convincing Providences, as appears in *England*, yea, under Miracles themselves.

Surely I think all this shews that there is a Devil, and that he is diligent in working our ruine. Why else should it be so hard a thing to perswade a man to that which he is convinced to be good?

## SECT. II.

§. 2. *Lege Epistolam Vossii de Samuele apparente* Saulo, *in* Joan. Beverovitii *Epistolis. Et* Dr. *Reignoldum de Samuele apparente, in variis prælectionibus de* lib. Apocryph.

2. BUt yet if this be not palpable enough, The frequent Apparitions of Satan in several shapes, drawing men, or frighting them into sin, is a discovery undeniable. I know many are very incredulous herein, and will hardly believe that there hath been such apparitions; For my own part, though I am as suspitious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very diligent inquisitive in such cases, I have received undoubted testimony of the Truth of such Apparitions; some from the mouths of men of undoubted honesty and godliness, and some from the report of multitudes of persons, who heard or saw. Were it fit here to name the persons, I could send you to them yet living, by whom you would be as fully satisfied as I: Houses that have been so frequently haunted with such terrors, that the Inhabitants successively have been witnesses of it.

Learned Godly *Zanchius* in his *To.* 3. *lib. cap.* 4. 10. *de potentia Dæmonum* saith, He wonders that any should deny that there are such Spirits as from the effect are called Hags (or Fairies,) that is, such as exercise familiarity with men, and do without hurting mens bodies, come to them, and trouble them, and as it were play with them. I could, (saith he) bring many examples of persons yet alive, that have had experience of these in themselves. But it is not necessary to name them, nor indeed convenient. But hence it appears that there are such Spirits in the aire: and that when God permits them, they exercise their power on our bodies, either to sport, or to hurt. So far *Zanchy*. And he makes this use of it; [Of this saith he) besides the certainty of God Word, we have also



also mens daily experience.] These Devils therefore do serve to confirm our faith of God, of the Good Angels, of the Kingdome of Heaven, of the blessed souls, and of many things more which the Scripture delivereth. Many deny that the soul of man remaineth and liveth after death, because they see nothing go from him but his breath: And they come to that impiety, that they laught at all that is said of another Life. But we see not the Devils; and yet it is clearer then the Sun, that this air is full of Devils; because, besides Gods Word, experience it self doth teach it. Thus *Zanchy* pleads undeniable experience. *lib.* 4 *cap.* 20. *page* 212.

*Luther* affirmed of himself, that at *Ceburge* he oft-times had an apparition of burning Torches, the sight where of did so affright him, that he was neer swooning; also in his own Garden the devil appeared to him in the likeness of a black Boar, but then he made light of it. *Sozomen* in his Ecclesiastical History writes of *Apelles* a Smith, famous in *Egypt* for working Miracles, who in the night, while he was at work, was tempted to uncleanness by the devil, appearing in the shape of a beautiful woman; The like he tels of a strange apparition in *Antioch* the night before the Sedition against *Theodosius*. *Theodorus* mentions a fearful sight that appeared to *Gennadius*, Patriarch of *Constantinople*, and the threatning words which it utteted. The Writings of *Gregory*, *Ambrose*, *Austin*, *Chrysostome*, *Nicephorus*, &c. make frequent mention of apparitions, and relate the several stories at large. You may read in *Lavater de Spectris*, several other relations of apparitions out of *Alexander ab Alexandro*, *Baptista*, *Fulgosius*, and others. *Ludovicus Vives*, *lib.* 1. *de Veritate fidei*, saith, That among the Savages in *America*, nothing is more common then to hear and see Spirits in such shapes both day and night. The like do other Writers testifie of those *Indians*; So saith *Olaus Magnus* of the Islanders. *Cardanus de Subtilit.* hath many such Stories.|| So *Ioh. Manlius in locor. Commun. collectan. cap de malis spiritibus, & de satisfactione.* Yea, godly, sober *Melanchton* affirms that he had seen some such Sights or Apparitions himself,

Melch. Adam. *in vita* Luth.

Sozom. *lib.* 6. *cap.* 28. *Lib* 7. *c.* 23.

Lavater *page* 64, 65.

*De Gent. Sept.* lib. cap 3.

|| The like may be said of the Apparition of Good Angels, encouraging the Godly. *Cyprian de Mortalitate page (mihi)* 345. saith, that one like a glorious young man stood by one of his fellow Presbyters at his death, as he was affraid and praying against death, and said to him, Are you affraid to suffer? are you loth to go forth? what shall I do with you? as chiding him for his lothness to suffer death for Christ.

and many credible persons of his acquaintance have told him, that they have not onely seen them, but had much talk with Spirits; Among the rest he mentions one of his own Aunts, who sitting sad at the fire after the death of her husband, there appeared unto her one in the likeness of her husband, and another like a *Franciscan* Frier; the former told her that he was her husband, and came to tell her somewhat; which was, that she must hire some Priests to say certain Masses for him, which he earnestly besought her; then he took her by the hand, promising to do her no harm; yet his hand so burned hers, that it remained black ever after, and so they vanished away. Thus writes *Melancthon. Lavater* also himself, who hath writ a book wholly of Apparitions, a Learned, Godly, Protestant Divine, tels us, that it was then an undeniable thing, confirmed by the Testimonies of many honest and credible persons, both men and women, some alive, and some dead, that sometime by night and sometime by day have both seen and heard such things: some that going to bed had the cloaths plucked off them; others had somewhat lying down in the bed with them; others heard it walking in the Chamber by them, spitting, groaning, saying they were the souls of such or such persons, lately departed; that they were in grievous torments; and if so many Masses were but said for them, or so many Pilgrimages undertaken to the shrine of some Saint, they should be delivered. These things, with many such more, saith *Lavater*, were then frequently and undoubtedly done, and that where the doors were fast locked, and the room searched, that there could be no deceit.

So *Sleidan* relates the story of *Crescentius* the Popes Legate, feared into a deadly sickness by a fearful Apparition in his Chamber. Most credible and godly Writes tell us, That on *June* 20. 1484 at a Town called *Hammel* in *Germany*, the Devil took away one hundred and thirty children that were never seen again.

But I need to say no more of this; there is enough written already, not onely by *Cicogna*, *Delrio*, *Paracelsus* &c. and others of suspected credit, but also by godly and faithful Writers, as *Lavater*, *Geor. Agricola*, *Olaus Magnus*, *Zanchius*, *Pictorius*, and many more*.

Exam. Theol.

*In obsidione Nolanæ Civitatis, Nolanum Episcopum Fælicem mortuum conspectum fuisse à multis civitatem illam defendentem, refert* Augustin. lib de Mirab. Scripturæ (*si ille liber sit* Augustini.) *Scio innumera referri fabulosa vel à fraude, &c. sed (n) à viris tum doctis, tum perspicacibus, tum gravibus & probis, & plurimis retrò seculis allata sunt, & hodie memorantur innumera, ubi non possit non cum operâ humanâ concurrisse illusio aut vis diabolica, supplente, viz. spiritu maligno quod hominis superet potestatem.* Vossius Epistol.

de Samuele in Beverovitii Epistol. page 203. *Vid.* Mercur. *viperam de prodig. lib.* 8. *Pselum.*

* *Thyræus de locis infestis.*

*Object.*



*Object.* But you will say, Though this prove that there are Devils, and that they are enemies to our Happiness; yet how doth it prove that there is a future Happiness or Misery for man?

|| *Answ.* Why, plainly thus. What need Satan by these Apparitions to set up Superstition to draw men to sin, if there were no difference between sinners and others hereafter? Surely in this life it would be no great displeasure to them; for usually the wicked have the most prosperous lives, therefore his delusions must needs have respect to another life; And that the end of his Apparitions is either to drive men to despair, or to superstition, or some sin, is evident to all: † Most of the Papists Idolatry and Worship, hath either been caused or confirmed by such Apparitions; * For in former days of darkness they were more common then now. How the order of the *Carthusian* Friers was founded by *Bruno* upon the terrible speeches and cries of a dead man, you may read in the life of *Bruno*, before his Exposition on *Pauls* Epistles. Such was the Original of All-Souls-Day, and other Holidays, as *Tritenhemius*, *Petrus de Natalibus. lib.* 10. *c.* 1. *Polyd. Virg. de invil. 6. c. 9.* do declare. Also praying for the dead, praying to Saints, Purgatory, Merits of good Works, Satisfaction, Pilgrimages, Masses, Images, Reliques, Monastical Vows, Auricular Confession, and most of the Popish Ceremonies have had their life and strength from these Apparitions and Delusions of the Devil. * But especially the Cross hath been so magnified hereby, that it is grown the commonest remedy to drive away Devils of any in the world for many hundred years. The Churchyard must have one to keep the Devil from the graves of the deadand; the Church, and almost every Pinacle, Window, and part of it to keep him thence; the childe Baptized must have one to keep him thence; the High ways also must have them, that he molest not the Traveller; yea, every morning and evening, and in times of danger, and in the beginning of any work of duty, men must sign themselves with the Cross, to keep away Devils; Insomuch that the learned Doctors do handle it among their pro-

|| *Neq; Satan hæc præstat ut benefaciat hominibus, quos in summo habet odio: sed ut corporali unius curatione infinitos alios spirituali morte trucidet.* Zanchius. To. 3. l 4. ca. 10. de Potentia Dæmonum. *Vid. etiam* Zanch. ibid. c. 12. pag. 194.

† So his seeming Miracles. *Lege* Jo. Bap. Van. Helmont de Ichiasi, *c.* 9. §. 27. *page* 168.

* *Camero* shews that Miracles are, when things are done without second causes: And proves that the two books which Lipsius wrote (*de Diva Virgine Hollensi, & de Diva Virgine Asprimont.*) filled with pretended Miracles, were not indeed of true Miracles, as neither reciting the raising the Dead, or the like evident Miracle, nor any cure done but with some sensible pain or Motion, which shewed some second cause. See *Camer. Præl. 8. de Verbo Dei, page* 438. *Fol.*

* How the Devil doth imitate God, in setting up a worship, and deluding men with his wonders, especially about the Cross, Read *Calfhills* Preface before his Answer to *Martial*, of the Cross.

found

found Question, [What makes the Devil so afraid of the Cross, that he shuns it above all things else?] So that you may easily see what great advantage the Devil hath got over the souls of a great part of the world by these Apparitions; and consequently that (this being the end of his endeavours) there is certainly a Happiness which he would deprive us of, and a misery that he would bring us to when this life is ended.

## SECT. III.

§. 3. *Zanchy thinks it is the very substance of Devils that entereth men, and that they have bodies more subtile then the aire by which they enter. To. 3. l. 4 c. 10. page 188. So Augustine also thinks, De Divinatione Dæmonum. cap. 5. And so Tertullian saith, Dæmones sua hæc corpora contrahunt, & dilatant ut volunt: sicut etiam lumbrici & alia quædam insecta. Ita dissimile illis non est penetrare in nostra corpora.*

3. IT is manifest also by the Devils Possessing and Tormenting * the bodies of men; for if it were not more for the sake of the soul then the body, why should he not as much possess or torment a beast? Certainly it is not chiefly the outward torment of the person that he regardeth, (though he desire that too) for then he would not labour to settle his Kingdom generally in peace and prosperity, and to make men chuse iniquity for its worldly advantages. Yet, it may perhaps be the souls of others, more then the possessed persons themselves, that the Devil may hope to get advantage on. So among the Papists, it hath brought their || Exorcisms into singular credit, by their frequent dispossessing the devil; I confess, there have been many counterfeits of this kind, as the Boy at *Bilson* by *Wolverhampton*, hired by the Papists, and discovered by the vigilant care of Bishop *Morton*, and divers others. But yet if any doubt whether there is any such thing at all, credible History, and late experience may sufficiently satisfie him. The History of the dispossession of the Devil out of many persons together in a room in *Lancashire*, at the prayer of some godly Ministers, is very famous; for which these Ministers, being Non-conformists, were questioned in the High Commission-Court, as if it had been a device to strengthen the credit of their cause. Read the Book and Judge. Among the Papists, Possessions are common; (though I believe very many of them are the Priests and Jesuits delusions.)

What possession is, and how the Devils is confined to a body, or whether circumscribed there in whole or in part, are things beyond my reach to know. But that the strange effects which we have

|| *Si quando nos oporteat his opitulari, non loquamur cum spiritu, vel adjurando, vel imperando, quasi nos audiat, sed tantum precibus & jejuniis incumbendo perseveremus.* Origen in Mat. 17.



have seen on some bodies, have been the products of the special power of the Devil there, I doubt not. Though for my own part I believe that Gods works on the world are usually by Instruments, and not immediate; and as good || Angels are his Instruments in conveying his Mercies, both to soul and body, & Churches, and States; so evil Angels are instruments of inflicting his Judgements both corporal and spiritual. Hence God is said, *Psal.* 78. 49. to send evil Angels among the *Israelites*: hence *Pauls* phrase, of delivering to Satan; hence Satan doth execution on the children, cattle, and body of *Job*; and upon *Jerusalem* in that Plague, after numbering the people. To satisfie you fully in this, and to silence your objections, and to teach you the true and spiritual use of this doctrine, I refer you to Master *Lawrences* book (a now Member of the House of Commons) called *Our communion and War with Angels*. And especially *Zanchius*, To. 3. his books *de Angelis*.

So then though I judge that Satan is the instrument in our ordinary diseases, yet doth he more undeniably appear in those whom we call the possessed. *Luther* thought that all phrenetick persons, and Ideots, and all bereaved of their understanding, had Devils; notwithstanding Physitians might ease them by remedies. And indeed the presence of the Devil may consist with the presence of a disease, and evil Humor, and with efficacy of means. *Sauls* Melancholy Devil would be gone when *David* played on the Harp. Many Divines (as *Tertul. Austin, Zanchius, Lavater* &c.*) think that he can work both upon the body and the mind; and that he maketh use to this end of Melancholy humors. And indeed such strange things are oft said and done by the Melancholy and Mad, that many learned Physitians think that the devil is frequently mixt with such distempers, and hath a main hand in many of their symptomes. So *Avicen, Rhasis, Arculanus, Aponensis, Iason Pratensis, Hercul. Saxon* &c. Who can give any natural cause of mens speaking Hebrew or Greek, which they never learned or spoke before? Of their versifying? Their telling persons that are present their secrets? discovering what

The devil had the power of death, saith the holy Ghost *Heb.* 2. 14.

|| The Angels do serve in both these Ministries (superior and inferior) in the administration and œconomy (or government) of earthly things. *Clem. Alex. Stromat. l. 7. initio.* Ie is Christ that giveth to the Greeeks Wisdome, by inferior Angels. For the Angels are by an Ancient & Divine command distributed by (or through) Nations. *Idem ibid.*

* *Vid. Pet. Martyr. in Loc. Commun. Class. 1. cap. 8. §. 8. page 39, 40. Dæmoniaci semper fere sunt melancholici, sed non omnes melancholici dæmoniaci. Foreest. obs. lib. 10. obs. 19. Melch. Adam in vit. Luther. Vide Pet. Martyr. Loc. Commun. Class. 1. cap. 9. per totum.* For speaking strange languages and versifying, See *Guainerius Tract. 15. de melanc. c 4. Et Wierum de præstigiis. li. 2. c. 21. 22. & 23. Et Foreest. obs. lib. 10. Obs. in schol.*

is

is done at a distance? which they neither see nor hear? **Fernelius* mentioneth two that he saw: whereof one was so tormented with convulsive pain, sometime in one arm, sometime in the other, sometime in one finger, *&c.* that four men could scarce hold him, his head being still quiet and well: The Physitians judged it a Convulsion from some malignant humor in the *spina dorsi*: till having used all means in vain, at last the Devil derided them, that they had almost destroyed the man with their medicines? The man spoke Greek and Latine which he never learned, he told the Physitians many of their secrets: and a great deal of talk with the Devil which they had, he there mentions. In conclusion, both this and the other were dispossessed by Popish prayers, fasting and exorcism. * *Forestus* mentions a Country-man, that being cast into melancholy through discontent, at some injuries that he had received, the Devil appeared to him in the likeness of a man, and perswaded him rather to make away himself, then to bear such indignities; and to that end advised him to send for Arsenick, and poyson himself. But the Apothecary would not let him have it, except he would bring one to promise that he should not abuse it; whereupon the Devil went with him as his voucher, and so he took a Dram; But though it tormented him, yet it did not presently kill him; wherefore the Devil brought him afterward a Rope, and after that a Knife to have destroyed himself. At which sight the man being affrighted, was recovered to his right mind again. You may read a multitude of such examples in *Scribonius, Scenkius, Wierus, Chr. à Vega, Langius, Donatus, l. 2. c. 1. de med. mir. Cornel. Gemma l. 2. de natur. mirac c. 4.* See also *Valesius c. 28. Sacr. Philosoph. Roderic. à Castro de morb. mul. in c. 3. Schol. Cælius Rhodiginus l. 1. antiq lect c. 34.* || *Tertullian* challengeth the Heathen to bring any one possessed with a Devil before their Judgement seat, or one that pretended to have the spirit of the Gods, and if at the command of a Christian he do not confess himself to be a Devil, let them take the Christian to be presumptuous, and put him immediately to death. But of Jesus (saith he) they say not so, nor that he was a meer man, but the Power, the Wisdome, and Word of God, and that they are Devils damned for their wickedness. The like doth *Cyprian ad Demetrian.* §. 12.

So that it seems it was then common for the Devil in the possessed to confess Christ, or else *Tertullian* durst not have made such a challenge.

Some wonder that there were so many possessed with Devils in Christs time, and so few since: But they understand no that it was Mad-men whom they called possessed, and Christ confirmeth their judgement; as Mr. *Mead* on *John* 10.20. hath proved out of Scripture, and from *Plautus, Justin Mart. Timotheus Alex. Balsamon, Zonaras*, &c. to whom I refer the Reader for the fuller proof hereof.

* *De Abdit. Rer. Causis. l. 2. c. 16. Vide Fal. Plateri Observat. pag. 20. de stupore dæmoniaco: & de Exorcista ipso à Dæmone percusso & læso.*

* *Lib. 30. de Veneris. Observat. 8. in schol.*

*Cyprian Serm. de lapsis*, hath a History of one possessed, and of her impatience during the time of prayer. And in those times when they went to Sacrament, the Catechised, the penitents, and the possessed were all warned to depart the Assembly.

|| *Tertul. Apologet. cap. 23.* where he presseth them on to make tryal of it.



## SECT. IV.

§. 4.

FOurthly, the fourth and last of these palpable Arguments, to prove that man hath a future happiness or Misery, is drawn from the Devils compacts with Witches. It cannot be onely his desire of hurting their bodies that makes him enter into these contracts with them; for that he might procure by other means as likely. Besides, it is some kinde of prosperity, or fulfilling of their desires, which he conditioneth to give them. It is a childish thing to conceit that Devil cares so much for a few drops of their blood; Is not the blood of a beast or other creature as sweet? Neither can it be onely the acknowledgement of his power that he aims at; nor a meer desire of being honoured or worshipped in the world, as *Porphyrius* and other Pagans have thought; For he is most truly served, where he is least discerned; and most abhorred, when he most appears. His Apparitions are so powerful a means to convince the Atheist, who believes not that there is either God, or Devil, or Heaven, or Hell, that I am perswaded he would far rather keep out of sight, and that for the most part he is constrained by God to appear against his will. Besides, if Satan sought his own honour, he would still speak in his

4

See a notable story of a woman pretending to have the Holy Ghost, but proving to be a Witch, and what wonders she did; and had a gift of prayer, and did baptize and administer the Lords Supper in the ordinary way. in *Firmilianus Epist. to Cypri. 75 page* 238. Bp. *Hall* saith, Satans prevalency in this age is most clear in the marvelous number of Witches abounding in all parts. Now hunderds are discovered in one shire; and (if fame deceive us not) in a Village of 14. houses in the North are found so many of this damned breed. Heretofore only barbarous deserts had them; Now the civilest and most Religious parts are frequently pestered with them. Heretofore some silly poor ignorant old women, &c. Now, We have known those of both Sexes, which have professed much knowledge, holiness and devotion, drawn into this damnable practice. *Hall soliloq. 15. page* 53, 54. *Car. Piso. de morbis seroso. observ. 9. De Dolore auris cum odontalgia. page* 45, 46. Even the Papists confess that all those spels, and scrols, and actions which must be done at such an hour, or in such a form and order, and with such circumstances as nothing conduce to the effect intended, if these do any thing it is from the devil. *Vide Reignoldum, Prax. Conscien. Cas. part. 1. Q. 7. & Prax. for. pœnitential. lib. 17. nu. 157. &* Seq.

his own name: But contrarily, his usual appearance is in the shape and name of some deceased person, affirming himself to be the soul of such an one, or else he pretends to be an Angel of light; And when he makes his compacts with Witches, it is seldome so plainly and directly, as that they understand it is indeed the Devil that they deal with. So that it is apparent, Satan seeks something more then the honour of domineering, that is, the ruine of the party with whom he deals: And that it is not their bodily and temporal ruine only, appears further by this; that he will heal as well as hurt, and give power to his confederates to do the like, and this tends not to the ruine of mens bodies. Though there be a great deal of deceit among them, yet doubtless many have been cured by Popish spels, and Pilgrimages, and Exorcisms. *Carolus Piso* mentions one of his Patients, who was incurably deaf a yeer together, and was suddenly cured in the midst of his devotion to the Lady of *Lauretto*. *Fernelius* mentions those that could stop any bleeding by repeating certain words. He saw an universal Jaundise cured in one night, by the hanging of a piece of Paper about the neck. A great deal more to the same purpose he hath; *De abditis rer. causiis l. 2. c. 16.* If any should doubt whether there be any such Witches, who thus work by the power of the divel, or have any compact with him, he hath as good oportunity now to be easily resolved, as hath been known in most Ages. Let him go but into *Suffolk* or *Essex*, or *Lancashire*, &c. and he may quickly be informed. Sure it were strange, if in an age of so much knowledge and conscience, there should so many score of poor creatures be put to death as Witches, if it were not clearly manifest that they were such. We have too many examples lately among us, to leave any doubt of the truth of this.

So that by these attempts of Satan, to deceive and destroy souls, it is evident, That there is an estate of happiness or misery for every man after this life.

* All those Arguments which every Common-place book, and Philosopher almost can afford you, to prove the immortality of the soul, will also serve to prove the point in hand. But many can apprehend these Arguments from sense, who cannot yet reach, and will

*De Simonis Magi præstigiis scripsere Abdias Epist. Babil. in Certam. Apostol. & Egesip. & Nicephor. & plures. Vide etiam quæ scripsit Olaus Magn.* de Gent. Septentrional. lib. 3. cap. 4. de Metothin. Mago. & de aliis. lib. 3. cap. 18.

* See *Ken. Digby* of the immort. of the soul. And *Ab. Rosse* his Philosophical Touchstone in Ans. to it.



will not be convinced by other Demonstations. As temptations, Apparitions, Possessions, Dispossessions and Witches, are most excellent means to convince a Sadducee, that there are Angels and Spirits; so also by clear consequence, that there is a Resurrection, and Eternal life.

## SECT. V.

§. 5. 2. THe second thing that I am to clear to you, is, That it is necessary for man to know this happiness, and the way to obtain it; and to know the misery, and the way to escape it; This appears thus.

First, If he must go that way, and use those means, then he must needs first know both the end and way. But he that will obtain the end, must use the means; therefore he must necessarily know them. All this is so evident, that I believe few will deny it. That man must use the means, before he attain the end, is evident;

First, From the nature of the motion of the Rational soul, which is to seek the attainment of its propounded end by a voluntary use of means conducing thereto; For as it hath not at its first infusion that height of perfection whereof it is capable, so neither is it carryed thereto by violence, or by blind instinct; for then it were not a Rational motion.

Secondly, Yea the very enjoyment of the end, and the seeking of it, are actions of the same nature: It is enjoyed by Knowing, Loving, Rejoycing, &c. And these actions are the means to attain it.

Thirdly, And if the means were not necessary to the end, the wicked were as capable of it, as the godly: but that will not stand with the Justice of God.

Fourthly, If knowledge of the end, and use of means, were not of necessity to the obtaining of that end: then a beast, or a block were as fit a subject for that blessedness, as a man; But these cannot be.

And, That man cannot seek a happiness which he never knew; nor shun a misery which he was not aware of; nor use means thereto which he was never acquainted with; I think would be lost and needless labor for me to prove.

SECT.

## SECT. VI.

§. 6. 3.

If it were not God's Book, then all Gods Will should be hidden, and God should never yet have revealed his Will to man. *Perkins* Cases of *Conse. lib. 2. cap. 3.*

THe third thing I am to prove, is this; That meer nature and creatures, contain no sufficient revelation of the forementioned end and means. This appears thus. First, Nature by the help of creatures, though it tell us that there is a God, yet what he is, or how he will be worshipped, or how he came to be so displeased with the world, or how he must be reconciled, of all this it tel us nothing. Again, though it may possibly acquaint us with an immortal state, yet what the happiness there is, and what the misery, or how we are naturally deprived of that happiness, and how it must be recovered, and who they be that shall enjoy it, of all this it tels us little; Much less of the Resurrection of our bodies from the grave. So also, though nature may possibly finde it self depraved, yet how it came to be so, or how to be healed, or how to be pardoned, it cannot tell. Secondly, If nature by the meer book of the creatures could learn all things necessary, yet first it would be so slow, and by so long study. Secondly, and so doubtfully and uncertainly. Thirdly, and so rarely, that it appears by this, the means of revelation is not sufficient. All this is apparent by event and success. For what nature and creatures do sufficiently teach, that their Scholars have certainly learned.

First Then, observe how long did the most learned Philosophers study, before they could know those few rude imperfect notions, which some of them did attain to concerning eternity? They were gray with age and study, before they could come to know that which a childe of seven years old may now know by the benefit of Scripture. But all men live not to such an age; therefore this is no sufficient means.

Secondly, Observe also how uncertain they were, when all was done; what they speak rightly concerning God, or the life to come in one breath, they are ready to unsay it again in another, as if their speeches had faln from them against their wils, or as *Caiphas* his confession of Christ. They raise their Conclusions from such uncertain Premises, that the conclusions also must needs be uncertain.

Thirdly, Observe also how rare that Knowledge was among them. It may be in all the world there may be a few hundreds of learned



learned Philosophers, and among those there is one part Epicures, another Peripateticks, *&c.* that acknowledge not a future Happiness or Misery: And of those few that do acknowledge it, none knows it truly, nor the way that leads to it. How few of them could tell what was mans chief good? And those few how imperfectly? with what mixtures of falshood? we have no certainty of any of them that did know so much, as that there was but one God. For though *Socrates* dyed for deriding the multitude of gods, yet there is no certain Record of his right belief of the Unity of the Godhead. Besides, what *Plato* and *Plotinus* did write of this, that was found, there is far greater probability that they had it from Scripture, then meerly from Nature and Creatures. For || that *Plato* had read the Writings of *Moses*, is proved already by divers Authors. The like may be said of || *Seneca*, and many others. So that if this means had contained any sufficiency in it for salvation, yet it would have extended but to some few of all the learned Philosophers: And what is this to an universal sufficiency to all mankind? Nay, there is not one of all their exactest Moralists, that have not mistaken Vice for Vertue; yea, most of them give the names of Vertue to the foulest Villanies, such as Self-murder in several cases, Revenge, a proud and vainglorious affectation of Honor and Applause, with other the like; so far have these few learned Philosophers been from the true Knowledge of things Spiritual and Divine, that they could never reach to know the principles of common honesty. *Varro* saith, That there were in his days two hundred eighty eight Sects or Opinions among Philosophers concerning the chief good: What then should the multitudes of the vulgar do, who have neither strength of wit to know, nor time, and books, and means to study, that they might attain to the height of these learned men? So that I conclude with * *Aquinas*, that if possibly Naure and Creatures might teach some few enough to salvation, yet were the Scriptures of flat necessity:

* Sir *Walter Raleighs* Hist. of the World, sheweth, that *Pythagoras*, *Orpheus*, and *Plato* had their doctrine of God from Scripture, but durst not profess it. *Poltinus* was *Origens* condisciple of *Ammonius*, therefore no wonder if he be liker a Divine then the rest. See *Pemble vind Grat.* of this *p.* 60. 61, 62, &c.

|| Therefore *Numenius* cited by *Orig.* against *Celsus*, doth call him *Moses Atticus*. And divers of *Numenius* his Boods do recite with great reverence many texts out of *Moses* and the Prophets. || Though the Epistles betwixt *Paul* and *Seneca* may be fained, yet it is more then probable that he had heard or read *Pauls* Doctrine.

And *Clemens Alex.* citing the same in *Numenius*, shews also out of *Aristobulus li. 1. ad Philomatrem*, that *Plato* was very studious of *Moses* and the *Jews* Laws: and saith also that *Pythagoras* took many things out of the Scriptures, *Stromat. li. 1. Aquin. Sum. prima 12æ. Art. 1. Q. 1 & 2a. 2æ Q. 2. Art. 34.* But more fully *Cont. Gentiles li. 1 c. 4, 5, 6.*

for first, the more commonness: secondly, and more easiness, and speediness: thirdly, and the more certainty of Knowledge and Salvation.

## SECT. VII.

§. 7. *Object.* See *Scharpii Cursus Theolog. de S. Scrip. Contro. 6. de Necef. S.S. p. 122, 123, 124.* and so almost every Common-place book answers this *Obj.*

BUt here are some Objections to be Answered. First, were not the Fathers till *Moses* without Scripture? *Answer.* First, Yet they had a Revelation of Gods Will, beside what Nature or Creatures taught them. *Adam* had the Doctrine of the Tree of Knowledge, and the Tree of Life, and the Tenor of the Covenant made with him, by such Revelation, and not by Nature. So had the Fathers the Doctrine of Sacrificing; for Nature could teach them nothing of that; therefore even the Heathens had it from the Church. Secondly, All other Revelations are now ceased; therefore this way is more necessary. Thirdly, And there are many Truths necessary now to be known, which then were not revealed, and so not necessary.

*Object.* 2. Doth not the Apostle say, that which may be known of God was manifest in them? *&c.* *Answ.* This, with many other Objections are fully scanned by many Divines, to whom I refer you; particularly Dr. *Willet*, on *Rom.* 1. 14. 20. *&c.* Only in general I Answer, There is much difference between knowing that there is a God of eternal power, which may make the sinner unexcusable for his open sin against Nature (which the Apostle there speaks of,) and knowing sufficient to salvation. How God deals then with the multitude that have not the Scripture, concerning their eternal state, I leave as a thing beyond us, and so nothing to us. But if a possibility of the salvation of some of them be acknowledged, yet in the three respects above mentioned, there remains still a necessity of some further Revelation then Nature or Creatures do contain. And thus I have manifested a necessity for the welfare of man: Now it would follow that I shew it necessary for the Honor of God: but this follows so evidently as a Consectary of the former, that I think I may spare that labour. *Object.* But what if there be such a necessity? doth it follow that God must needs supply it? *Answ.* Yes, to some part of the world. For first, It cannot be conceived how it can stand with his exceeding Goodness, Bounty, and Mercy, to make a world, and not to save some.

*Object.*

*Answ.*



some. Secondly, Nor with his Wisdom, to make so many capable of salvation, and not reveal it to them, or bestow it on them. Thirdly, Or to prepare so many other helps to mans Happiness, and to lose them all for want of such a sufficient Revelation. Fourthly, Or to be the Governor of the world, and yet to give them no perfect Law to acquaint men with their duty, and the reward of obedience, and penalty of disobedience.

## SECT. VIII.

§. 8.

HAving thus proved that there is certainly some written Word of God in the world. The last thing that I have to proveis, That there is no other writing in the world but this can be it. And first, *There is no other Book in the world that ever I heard of, that doth so much as claim this Prerogative and Dignity. †*Mahomet* calleth himself a Prophet, but he acknowledgeth the truth of most of the Scripture: and his *Alcoran*‖ contradicteth the very light of Nature. *Aristotle*, *Plato*, and other Philosophers acknowledge their Writing to be meerly of their own study and invention. What book saith [Thus saith the Lord] and [This is the word of the Lord] but this? So that if it hath no Competitor, there needs not so much to be said.

* The Apocryphal books are but Records more imperfect, and uncertain, of the same doctrine for the substance with the rest, though mixt with some suspected History, and doth confirm, but not contradict the Scriptures, and but few of those books do pretend to a Divine Authority, as the rest. † Though *Mahomet* pretended to speak from God as a Prophet; The barbarousness, and sottishness of his *Alcoran*, its contradiction to its self, and to the Scripture, which he acknowledgeth may satisfie any man of its forgery; so that it is the most stupendious Judgement of God, that so great a part of the world should continue so brutish, as to believe and follow him still. Read *Bradwardines* excellent dispute of this subject; *De causa Dei lib. 1. cap. 1. Corol. part. 32. & Grotius de veritate Relig. Christianæ.*

‖ *Certe in Alcorano nulla aut infrequens fit mentio miraculorum; & siqua fiat, sint illa monstrosa, & hoc nota inusta, ut non modo pro ingenio confictæ sed barbarè quoq; excogitata videantur. Tum non audet illius Miraculi testes appellare; non enim sunt talia ut author Alcorani palam ausit asserere patrata.* Camero de Verbo Dei, page 441.

Secondly, What other book doth reveal the Mysteries of God, of the Trinity, of God and man in one person, of Creation, of the Fall, the Covenants, their Conditions, Heaven, Hell, Angels Devils, Temptations, Regeneration, Worship? *&c.* besides this wrote against them, *Justin*, *Arnobius*, *Lactantius*, *Tertullian*, *Athanasius*, *Origen*, and the rest before named have shewed at large.

That the Heathen Religion is not the true Religion, all the old Fathers that

one book; and those that profess to receive it from this, and profess their end to be but the confirming and explaining the Doctrine of this? Indeed upon those subjects which are below the Scripture, as Logick, Arithmetick, &c. other books may be more excellent then it; as a Taylor may teach you how to make a cloak better then all the Statute-Books or Records of Parliament. But this is a lower excellency then the Scripture was intended to.

And thus I have done with this weighty subject, That the Scripture, which contains the promises of our Rest, is the certain infallible Word of God. The reason why I have thus digressed, and said so much of it, is, because I was very apprehensive of the great necessity of it, and the common neglect of being grounded in it; and withall, that this is the very heart of my whole Discourse; and that if this be doubted of, all the rest that I have said will be in vain. If men doubt of the Truth, they will not regard the goodness. And the reason why I have said no more, but passed over the most common Arguments, is, because they are handled in many books already; which I advise Christians to be better versed in. To the meer *English* Reader I commend especially these; Sir *Phil. Mornay*, *Lord du Plessis*, his *Verity of Christian Religion*; *Grotius* of the *Truth of Christian Religion*: which I lately saw is translated into English which I knew not before; And Mr, *Perkins Cases of Conscience*, li. 2. c. 3. *Parsons* Book of *Resolution* corrected by *Bunny*, the Second Part. Dr. *Jackson* on the *Creed*, and (come forth since I begun this) Mr. *White* of *Dorchester Directions for reading Scripture*. Mr. *John Goodwins Divine Authority of Scripture asserted*, (though some of his Positions I judge unsound, yet the Work for the main is commendable.) Also Read a Book Called *A Treatise of Divinity*, first Part, Written by our honest and faithful Country-man, Colonel *Edward Leigh*, a now-Member of the House of Commons. Also *Ursins Catechism* on this Question; and *Bals Catechism*, with the Exposition, which to those that cannot read larger Treatises, is very useful *.

*Non ideo majorem fidem adhibemus Evangelio Joannis quam Nicodemi, quod ab Ecclesia constitutum & decretum sit, &c. Nullibi enim decretum est, nec ullum de hac re Concilium unquam vocatum. Sed quòd Apostoli adhuc in vivis, hujusmodi Evangelia rejecerunt. His enim credidit Ecclesia, & eorum fides posteris mvnifestavit; Apostoli etiam & Evangelistæ Evangelia sua conscripta tradiderunt Ecclesiæ, quibus ipsa alia deinde examinavit; & quoniam illa multum differre cognovit, ea rejecit; aliosq; de illis præmonuit.* Bullinger. Corp. doct. l. 1. c. 4.

* In Latine the best that I know of is *Grotius de Veritate Relig. Ludov. Vives de Verit. Relig. Marsil. Ficinus de verit. Relig.* and especially *Camero* his *Prælectiones de Verbo Dei*. Though every common place-Book speaks to this, and some very well: as *Lud. Crocius*, *Polanus*, &c. *Rimedoncus de Verbo Scripto*, &c. And the Fathers that write against the Pagans are of great use to Students in this point: as *Justin*, *Athenagoras*, *Tatianus Lactantius*, *Tertullian*, *Cyprian*, *Athanasius*, *Clemens Alexand.* &c. But especially *Origen* against *Celsus*. *Eusebii Demonstratio Evangelica* et *Præparatio Evang.* *Nazianz.* & *Cyrillus Alexand. Contra Iulianum*, &c.

For



For the Question, How it may be known which books be Canonical, I here meddle not with it; I think Humane Testimony, with the forementioned qualifications must do most in determining that. Yet we must carefully distinguish between those Canonical Books which have been questioned, and those which were unquestioned, but delivered by more infallible Tradition: And also between those which contain most of the substance of our Faith, and those which do not.

1. *Propos.* No book in the Canon was ever generally doubted of; but when one Church doubted of it, others received it. (From whom we have as much reason to receive them, as from the *Roman* Church.)

2. *Propos.* Those books which have been generally received, are known to be Canonical, by the same way and Testimony, and Means, as the Scripture in General is known to be Gods Word.

3. *Propos.* It is not a thing which one cannot be saved without, To believe every particular book to be Canonical; If we believe all that were generally received, (yea or but one book which containeth the substance of Christian doctrine) though we doubt of those that some formerly doubted of, it would not exclude from salvation. The books are received for the Doctrines sake. It is vain cavilling therefore for the Papists, when they put us to prove the Canon, to stick only on the Questioned books. Especially when those were but few and short. *Matthew* and *Mark*, and *Luke* and *John*, and *Pauls* writings, which are full, and contain the main body of Christian doctrine, do withall contain the Characters of their own Canonical verity, which seconded with the conveyance of Universal, Rational, Infallible Tradition (not Romish Authoritative Tradition, or the Judgement of the Pope, or the present Church) may certainly be discerned; even with a saving certainty by those that are specially illuminated by Gods spirit, and with an ordinary rational certainty, by those that have Gods common help.

I conclude this, as I begun, with an earnest request to Ministers, that they would Preach; and to people, that they will study this subject more throughly; That while they firmly believe the Truth of that Word which promiseth them Rest, and prescribes them the means thereto, they may Believe, and Hope, and Love, and Long, and Obey, and Labour with the more seriousness, and Liveliness, and Patient Constancy.



So Dr. *Preston* on the Attributes, *pag.* 47. 48. and forward. And *Byfields* Principles.

When *Hierome* proveth the Epistle to the *Hebrews* to be Canonical, he sheweth how we must judge of the Canon: *Non per hujus temporis consuetudinem, sed veterum Scriptorum authoritatem, plerumq; utriusq; obstantium testimoniis: non ut Apocryphus, sed canonicis & Ecclesiasticis.* Hier. ad Dardan. To. 4. fol. 29. Where then is the Papists Judicial Authority of the present Pope or Church?

## CHAP. VII.

## Rest for none but the people of God, proved.

### SECT. I.

§. 1. IT may here be expected, that as I have proved, That this Rest remaineth for the people of God: so I should now prove, that it remaineth onely for them; and that the rest of the world shall have no part in it. But the Scripture is full and plain in this, that I suppose it needless to those who believe Scripture. Christ hath resolved that those that make light of him and the offers of his Grace, shall never taste of his Supper; *And that* Math. 22.5. 6, 7. Luke 14.24 Heb. 12,14. *without holiness none shall see God: And that except a man be regenerate and born again, he cannot enter into the Kingdom of God.* Joh. 3.3. *That he that believes not, shall not see life, but the wrath of God abideth on him: That no unclean person, nor covetous, nor railer, nor* Joh. 3 18.36. 1 Cor. 6.9,10. Gal. 5.21. *drunkard, &c. shall enter into the Kingdom of Christ, and of God* Ephes. 5.4,5. *That the wicked shall be turned into hell, and all they that forget God: That all they shall be damned that obey not the* Psalm 9.17. 2 Thes. 1.8,9, 16. *Truth, but have pleasure in unrighteousness.* 2 Thes. 2.12. *That Christ will come in flaming fire, to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* And Christ himself hath opened the very manner of their process in judgement, and the sentence of their condemnation to eternal fire prepared for the devil and his Angels, (*Matth.* 25. So that here is no Rest for any but the people of God, except you will call the intolerable everlasting flames of Hell a Rest.

And it were easie to manifest this also by Reason: For first Gods Justice



Justice requires an inequality of mens state hereafter, as there was of their lives here. And secondly, They that walk not in the way of Rest, and use not the means, are never like to obtain the End; They would not follow Christ in the Regeneration, nor accept of Rest upon his conditions; they thought him to be too hard a Master, and his way too narrow, and his Laws too strict: They chose the pleasures of sin for a season, rather then to suffer affliction with the people of God: They would not suffer with Christ, that so they might reign with him. What they made choise of, that they did enjoy; They had their good things in this life; and what they did refuse, it is but reason they should want; How oft would Christ have gathered them to him and they would not? And he useth to make men willing before he save them, and not to save them against their wils.

Therefore will the mouths of the wicked be stopped for ever, and all the world shall acknowledge the Justice of God. Had the ungodly but returned before their life was expired, and been heartily willing to accept of Christ for their Saviour and their King, and to be saved by him in his way, and upon his most reasonable terms, they might have been saved.

*Object.* But may not God be better then his Word, and save those that he doth not promise to save?

*Answ.* But not false of his word, in saving those whom he hath said he will not save. Mens souls are in a doleful case when they have no hope of Happiness, except the Word of God prove false. To venture a mans eternal salvation upon Hope that God will be better then his word, (that is in plain *English*, that the God of Truth will prove a lyar) is somewhat beyond stark madness, which hath no name bad enough to express it.

Yet I do believe that the description of Gods people in *England*, and in *America*, must not be the same; because, as Gods Revelations are not the same, so neither is the actual Faith which is required in both, the same; and as the Written and Positive Laws in the Church were never given them, so obedience to those meer Positives is not required of them. Whether then the threats against unbelievers be meant of Unbelief privative and positive only, and not negative? (such as is all non-believing that which was never revealed) Or whether their believing that God is, and that he is a Rewarder of them that seek him, will serve the turn there? Or

whether God hath no people there? I acknowledge again is yet past my understanding.

So that in what is said, you may discern not only the Truth, but also the Reason and equity, that none but Gods people shall enter into his Rest. Though Gods will is the first cause of all things (of which see *Bradwardine* at large) yet all the fault lieth in sinners themselves. Their consciences shall one day tell them that they * might have been saved if they would; and that it was their own wilful Refusal which shut them our. God freely offered them life, and they would not Accept it on his easie and Reasonable Conditions. They perish because they would not be saved in Gods way. The Pleasures of the Flesh seemed more desirable to them then the Glory of the Saints: Satan offered them the one; and God offered them the other; and they had Free Liberty to choose which they would; and they chose the Pleasures of sin for a season, before the everlasting Rest with Christ. And is it not a Righteous thing that they should be denyed that which they denyed to accept? Nay, when God prest them so earnestly, and perswaded them so importunately, and even beseeched them by his Messengers, and charged us to Compel men (by importunity and taking no denyal) to come in: and yet they would not: where should they be but among the dogs without? || Though man be so wicked, that he will not yield till the mighty Power of Grace do prevail with him, yet still we may truly say, that He may be saved if he will (on Gods terms.) And his disability being moral, lieing in wilful wickedness, is no more excuse to him, then it is to a common Adulterer that he *Cannot* Love his own Wife; or to a malicious person that he *Cannot* choose but hate his brother: Is he not so much the worse, and deserveth so much the forer punishment? As therefore I would have all sinners believe this; so I would advise all Ministers more to preach it. Pry not too much into the depths of Gods Decrees: Alas, how little know we of far lower things? Lay all the blame on the Wils of sinners. Bend your

* The Catholike Verity neither denyeth *Free-will* either to a good life, or a bad: nor yet ascribeth so much to it, as if it were able without Gods Grace, either to convert a man from bad to Good, or to make him perseveringly proceed in Good, or to attain to that Everlasting Good, where he need not fear falling away. *August. Epist.* 47. The Precepts of Love were in vain given to men that have not Free-Will: but when they are given by the old and new Law: and the Law without grace is a killing Letter; but in the grace of the spirit, it is quickning; whence then have men the love of God, but from God? *August. lib. de grat. & lib. arbit. cap.* 18. || I would that excellent Treatise of Mr. *William Fenner*, of wilful Impenitency, published by Reverend Dr. *Hill*, were more imitated by some Divines in their preaching. And that when they have done, they would not quite contradict their popular Doctrine in their Polemical.

speeches



speeches to perswade their wills. Is not that the business of our calling? Let me give you but one Argument, which deserves to be considered. Sinners shall lay all the blame on their own wills in Hell for ever. Hell is a rational Torment by conscience, according to the nature of the Rational Subject. If sinners could but say then [It was long of God whose will did necessitate me, and not of me] it would quiet their consciences, and ease their Torment, and make Hell to be no Hell to themselves. But to remember their wilfulness, will feed the fire, and cause the worm of Conscience never to dye.

## CHAP. IX.

### *Reasons why this Rest remains, and is not here enjoyed.*

### SECT. I.

§. 1.

THe next thing promised in the beginning in my method (which in the first Edition I forgot to perform) is to shew you why this Rest must yet remain, and not be enjoyed till we come to another world. And I will speak but a little to this, because it may be gathered from what is said before; and because much is said to it in the first and second Chapters of the fourth Part.

And first the main Reason is the Will of God that it should be so. VVho should dispose of the creatures but he that made them? and order the times and changes of them but their absolute Lord, who only also hath wisdom to order them for the best, and power to see his will accomplished? You may therefore as well ask, why have we not the Spring and Harvest without Winter? and why is the Earth below, and the Heavens above? and why is not all the world a Sun, that it may be more glorious? &c. as to ask, why we have not Rest on Earth?

2. Yet may you easily see satisfactory Reason in the thing it self also. As first, God should subvert the established order in Nature, if he should give us our Rest on Earth. All things must come to their Perfection by Degrees; nothing is perfect in its beginning, where the Fall brought an imperfection. The strongest man must first be a child, and formed in the womb from small obscure principles. The greatest scholar must be first a school-boy, and

and begin in his Alphabet. In the best ordered Governments men must come to their Dignity and Authority by degrees, beginning at the lower, and rise as they deserve. The skilfullest Artificer was first an ignorant learner. The tallest Oak was once an Acorn. This is the constant course of Nature in the production of sublunary things. And I know none that deny it, but only some Enthusiasts concerning the production of Grace, who think they are taught of God fully in an instant, and think themselves perfect as soon as they have learned the opinion of the Perfectionists; when all knowing men about them, discern their imperfections; (yea such horrid Paganism and Prophaneſs in some of them, as if they had almost renounced Humanity and Reason.) Now this life is our Infancy: and would we be perfect in the womb, or born at full stature? Must God overturn the course of nature for us?

2. And it were an absurdity in Morality, as well as a Monster in Nature, if our Rest and full content were here. For first, it would be injurious both to God, and to our selves.

First to God; And that both in this life, and in the life to come;

1. In this life it would be injurious to God, both in regard of what he is here to do *for us*, and in regard of what he is to receive (as it were) *from us*. 1. If our Rest were here, then most of Gods providences must be useless; his great designs must be frustrate, and his gracious workings and mercies needless to us. Should God lose the glory of all his Churches deliverances, of the fall of his enemies, of his Wonders and Miracles wrought to this end, and all that men may have their Happiness here? If the *Israelites* must have been kept from the Brick-hils, and from the danger of the *Egyptians* pursuit, and of the Red Sea, then God must have lost the exercise of his great Power, and Justice, and Mercy, and the mighty Name that he got upon *Pharoah*. If they had not felt their Wilderness-necessities, God should not have exercised his wilderness-providences and Mercies. If man had kept his first Rest in Paradise, God had not had opportunity to manifest that far greater Love to the world in the giving of his Son. If man had not fallen into the depth of misery, Christ had not come down from the height of Glory, nor Dyed, nor Risen, nor been Believed on in the world. If we were all Well, what need we the Physitian? and if all were Happy, and Innocent and Perfect, what use were there for the glorious works of our Sactification, Justification, Preservation,



on, and Glorification? What use for his Ministers, and word, and Sacraments, and Afflictions, and Deliverances?

2. And as God should not have opportunity for the exercise of all his Grace, but some onely; so he would not have Returns from us for all. We should never fear offending him, and depend on him so closely, and call upon him so earnestly, if we wanted nothing. Do we not now feel how ready our prayers are to freeze, and how sleepily we serve him, and how easily we let slip or run over a duty, if we be but in health, and credit, and prosperity? though still we are far from full Content and Rest. How little then should he hear from us, if we had what we would have? God delighteth in the soul that is Humble and Contrite, and Trembleth at his Word; But there would be little of this in us, if we had here our full desires. What glorious Songs of Praise had God from *Moses* at the Red-sea and in the Wilderness? from *Deborah*, and *Hannah*, and *David*, and *Hezekiah*? from all his Churches, and from each particular gracious soul in every age? which he should never have had if they had been the chusers of their own condition, and had nothing but Rest. Have not thy own highest Joys and Praises to God, Reader, been occasioned by thy dangers, or sorrows, or miseries? We think we could praise God best if we wanted nothing; but experience tels us the contrary; we may have a carnal joy in congratulating our fleshes felicity, which may deceive an Hypocrite; but not so sensible acknowledgements of God; (Indeed in heaven when we are fit for such a state, it will be far otherwise.) The greatest glory and praise that God hath through the world, is for Redemption, Reconciliation and Salvation by Christ; And, was not mans misery the occasion of that? Besides, as variety is part of the Beauty of the Creation, so is it of Providence also. If all the trees, or herbs, or fowls or beasts, or fishes, were of one kind, and all the world were but like the Sea, all water, or like one plain field, yea or one Sun, it were a diminution of its beauty. And if God should exercise here but one kind of Providence, and bestow but one kind of Grace (Delight) and receive thanks but for one, it would be a diminution of the beauty of Providence.

2. And it would be no small injury to our selves, as well as to God, if we had our full content and Rest on Earth. And that both now, and for ever. 1. At the present it would be much our loss;

loss: Where God loseth the opportunity of exercising his Mercies, man must needs lose the happiness of enjoying them. And where God loseth his praise, man doth certainly lose his comforts. Oh the sweet comforts that the Saints have had in returns to their prayers; when they have layn long in sorrow and importunate requests, and God hath lift them up, and spoke peace to their souls, and granted their desires, and said, as Christ, *Be of good chear, Son, thy sins are forgiven thee*; Arise from thy bed of sickness, and walk and live: How should we know what a tender-hearted Father we have, and how gladly he would meet us, and take us in his arms, if we had not as the Prodigal, been denyed the husks of earthly pleasure and profit, which the wordly swine do feed upon: we should never have felt Christs tender hand, binding up our wounds, and wiping the blood from them, and the tears from our eyes, if we had not fallen into the hands of thieves, and if we had not had tears to be wip't away. We should never have had those sweetest Texts in our Bibles: [*Come to me all ye that are weary and heavy laden, &c.*] and [*He every one that is athirst, Come and buy freely, &c.*] and [*Blessed are the poor in spirit*] and [*Thus saith the high and lofty one: I dwell with him that is of an humble and contrite spirit, &c.*] if we had not been weary, and Heavy-laden, and Thirsty, and Poor, and Humble, and Contrite. In a word, we should lose all our Redemption-Mercies, our Sanctification, Justification and Adoption-Mercies, our Sermon, Sacrament and Prayer-Mercies, our Recoveries, Deliverances and Thanksgiving-Mercies, if we had not our Miseries and sorrows to occasion them.

2. And it would be our loss for the future as well as for the present. It is a delight to the Souldier or Traveller to look back upon his adventures and escapes when they are over; And for a Saint in Heaven to look back upon the state he was in on earth, and remember his sins, his sorrows, his fears, his tears, his enemies and dangers, his wants and calamities, must needs make his joy to be (rationally) more joyful. And therefore the Blessed in their praising of the Lamb, do mention his Redeeming them out of every Nation, and Kindred, and Toungue, (and so out of their misery, and wants, and sins: which redemption doth relate to) and making them Kings and Priests to God. When they are at the end, they look back upon the way. When the fight is done, and the danger over,



over, and the sorow gone, yet their rejoycing in the remembrance of it is not done, nor the praises of their Redeemer yet over. But if we should have had nothing but Content and Rest on Earth, what room would there have been for these rejoycings and praises hereafter? So that you see first, it would be our Loss. 2. And then our incapacity forbids it as well as our commodity. We are not capable of Rest on Earth. For we have both a Natural incapacity, and a Moral.

1. A Natural incapacity both in regard of the Subject and the Object, that is, both in regard of our personal unfitness, and the defect or absence of what might be our Happiness.

1. Our selves are now uncapable Subjects of Happiness and Rest: and that both in respect of soul and body. 1. Can a soul that is so weak in all grace, so prone to sin, so hampered with contradicting principles and desires, and so nearly joyned to such a neighbour as this flesh, have full Content and Rest in such a case? What is Rest but the perfection of our graces in habit and in act? to love God perfectly, and know him, and rejoyce in him. How then can the soul be at Rest, that finds so little of this knowledge, and love, and joy? What is Rest but our freedom from sin, and imperfections, and enemies? And can the soul have Rest that is pestred with all these, and that continually? what makes the souls of sensible Christians so groan and complain, desiring to be delivered? and to cry out so oft in the language of *Paul, O wretched man that I am; Who shall deliver me?* if they can be contented and Rest in such a state; VVhat makes every Christian to press hard toward the mark, and run that they may obtain, and strive to enter in, if they are capable of Rest in their present condition? Doubtless therefore doth God perfectly purge every soul at its removal from the body, before he receives it to his Glory, not onely because iniquity cannot dwell with him the most holy, but also because themselves are uncapable of the joy and glory while they have imperfect sinful souls: The right qualification of our own spirits, for reception and action, is of absolute necessity to our Happiness and Rest.

2. And our bodies are uncapable as well as our souls. They are not now those Sun-like bodies which they shall be, when this corruptible hath put on incorruption, and this mortal immortality. They are our prisons and our burdens: so full of infirmities, and

and defects, that we are fain to spend the most of our time in repairing them, and supplying their continual wants, and lenifying their grievances. Is it possible that an immortal soul should have Rest in such a rotten, dirty, diseased, wayward, distempered, noysome habitation? when it must every day expect to be turned out, and leave its beloved companion to the worms; surely these sickly, weary, loathsome bodies, must be refined to a perfection sutable thereto before they can be capable of enjoying Rest.

2. *Answ.* As we are unfit for Rest on earth our selves: so we want those Objects that might afford us Content and Rest. For first, those we do enjoy are insufficient; and secondly, that which is sufficient is absent from us. 1. We enjoy the world, and its labours, and what fruit they can afford: and alas, what is in all this to give us Rest? They that have most of it, have the greatest burthen, and the least Rest of any others. They that set most by it, and rejoyce most in it, do all cry out at last of its Vanity and vexation. A contentation with our present estate indeed we must have; that is, as a competent provision in our journey: but not as our portion, Happiness or Rest. Men cry out upon one another in these times for not understanding Providences, (which are but Commentaries on Scripture, and not the Text.) But if men were not blind, they might easily see, that the first Lecture that God readeth to us in all our late changes, and which Providence doth most still inculcate and insist on, is the very same that is the first and greatest lesson in the Scripture: that is, that [*there is no Rest or Happiness for the soul but in God.*] Men expectations are high raised upon every change, and unexperienced fools do promise themselves presently a heaven upon earth; But when they come to enjoy it, it flieth from them; and when they have run themselves out of breath in following this shadow, it is no nearer them then at the first setting out; and would have been as near them if they had sate still; As *Solomons* Dreamer, they feast in their sleep but awake hungry. He that hath any regard to the works of the Lord, may easily see, that the very end of them is to take down our Idols, to weary us in the world, and force us to seek our Rest in him. VVhere doth he cross us most, but where we promise our selves most Content? If you have one child that you dote upon, it becomes your sorrow. If you have one friend that you trust in, and



and judge him unchangeable, and think your self happy in, he is estranged from you or becomes your scourge. O what a number of these experiences have I had! O what sweet Idolizing thoughts of our future state had we in time of VVars! VVhat full content did I promise my soul! when I should enjoy Peace, and see the Gospel set up in power and plenty, and all the ordinances in purity, and true Discipline exercised in the Churches, and ignorance cured, and all persecution ceased, and the mouths of railers stopped, who kept men from Christ by filling the world with prejudice against him! And now where is the Rest that I promised my soul? even that is my greatest grief from which I expected most Content. In stead of Peace we have more blood shed; and such as is confessed to be the blood of Saints; The two Nations that were bound in an Oath of Union, and where so great a part of the Interest of Christ on earth is contained (in regard of Purity of Doctrine and Worship) are dashing each other in pieces, and the souls of multitudes let out of their bodies, by those that look to rejoyce with them for ever in Heaven, whether it will be the voice of these ejected souls, [*How long Lord, Holy and True, wilt not thou avenge our blood on them that dwell on the earth!*] I know not.

And for this, the greatest shame that ever befel our Religion, and the greatest sorrow to every understanding Christian, God hath the solemn thanks of men, as if they beg'd that he would do so still; and they rejoyce in it, and are hainously offended with those that dare not do so too, and run to God on all their errands; Instead of pure Ordinances, we have a puddle of errors, and Ordinances themselves cryed down and derided. Instead of the Power and Plenty of the Gospel we have everywhere Plenty of violent gainsayers and seducers; we have pulpits and Pamphlets filled with the most Hellish reproachings of the Servants and Messengers of the most high God; provoking the people to hate their Teachers, slandering them with that venome and impudent falshood, as if the Devil in them were bidding defiance to Christ, and were now entred upon his last and great Battail with the Lamb. As if they would Justifie *Rabshekah*; and have *Lucian* and *Iulian* Sainted for the modesty of their reproaches. If a conscionable Minister be but in doubt (as knowing himself uncapable of understanding state Mysteries, and not called to

to judge of them) and so dare not go whine before God hypocritically in pretended humiliation, nor rejoyce and give thanks when men command him, and read their Scriptures? (as knowing that all men are fallible; and if a man should upon mistake incur the guilt of so hainous unexpressible sin, it were a fearful thing: and therefore that to go to God doubtingly or ignorantly in an extraordinary duty in a cause of such weight, is a desperate venture: far beyond venturing upon Prelatical ceremonies, or Popish Transubstantiation, to say Christ is Really present in the bread: for refusing of which the Martyrs suffered in the flames) I say, if he dare not do these, he must part from his deer people, whose souls are more precious to him then his life. O how many Congregations in *England* have been again forced to part with their Teachers in sorrow? (Not to speak of the ejection of such numbers in our Universities.) And for our so much desired Discipline and holy Order, was there ever a people under heaven, who called themselves Reformers, that opposed it more desperately, and that vilifyed it, and railed against it more scurrilously? as if it were but the device of ambitious Presbyters, that Traiterously sought Domination over their Superiors; and not the Law and order established by Christ: As if these men had never read Scriptures, (*Heb.* 13.7.17. 1 *Thes.*5.10,11,12. *Act* 20.28. 1 *Cor.*4.1. *Mat.*24 25, 26, 27. *Tit.*1.7. 1 *Tim.*3.1,4,5,6.& 4.11.& 5. 17, 18, 19, 20.) or will tread in the dirt the Laws of Christ which must judge them! And for railing at the Ministers of the Gospel, the pretenders of Religion have so far outstript the former prophane ones, that it even woundeth my soul to think of their condition. O where are the tender-hearted mourners, that shall weep over *Englands* Sins and Reproaches! Is this a place or state of Rest? Hath not God met with our Idolatrous setting up of Creatures? and taught us that all are not Saints that can talk of Religion? much less are these Pillars of our confidence, or the instruments to prepare us a rest upon Earth. O that all this could warn us to set less by Creatures; and at last to fetch our comforts and contentments from our God.

2. And as what we enjoy here is insufficient for to be our Rest: so God wh is sufficient, is little here enjoyed. It is not here that he hath prepared the presence Chamber of his Glory: He hath drawn the curtain between us and him: we are far from him as Creatures,



Creatures, and further as frail mortals, and furthest as sinners. We hear now and then a word of comfort from him, and receive his love-tokens, to keep up our hearts and hopes: but alas, this is not our full enjoyment. While we are present in the Body, we are Absent from the Lord: even Absent while he is present. For though he be not far from us, seeing we live and move and have our being in him, who is All in All, (not in all Places, but all Places in him,) Yet have we not eyes now capable of seeing him; for mortals cannot see God and Live: Even as we are present with stones and trees, but they neither see nor know us. And can any soul, that hath made God his Portion, and chosen him for his only Happiness and Rest (as every one doth that shall be saved by him) find Rest in so vast a distance from him? and so seldome and small enjoyment of him?

2. And lastly, as we are thus *Naturally* uncapable, so are we also *Morally*. There is a worthyness must go before our Rest. It hath the nature of a Reward; not a Reward of Debt, but a Reward of Grace. *Rom.*4. 3, 4. And so we have * not a *Worthyness of Debt or proper Merit*; but a *Worthyness of Grace and preparation.* If the Apostles must give their Peace and Gospel to the worthy (*Mat.*10,10,11; 12,13,37,38. *Eph.*4.1. *Col.*1.10. 1 *Thes.*2. 12. 2 *Thes.*1.11.) Christ will give the Crown to none but the *Worthy*; and those which by preferring the world before him do shew themselves *Unworthy*, shall not taste of his supper. *Mat.* 22. 8. *Luke* 14.24. & 20.35.& 22.36. 2 *Thes.*1. 5. *Act.*5.41.) Yea, it is a work of Gods Justice to give the Crown to those that overcome; (Not of his Legal, but this Evangelical Justice) For Christ hath bought us to it; and God hath promised it; and therefore in his Judiciary process he will adjudge it them as their *Due.* To those that have fought the good fight, and finished their course, and kept the Faith, a Crown of *Righteousness* is laid up for them, which the Lord as a *Righteous Judge* will give them at that day. 2 *Tim.*4.7,8. And are we fit for the Crown before we have overcome? or the prize, before we have Run the Race? or to Receive our Penny, before we have workt in the vineyard? or to be Rulers of ten Cities, before we have improved our ten talents? or to enter into the joy of our Lord, before we have well done, as good

Gen.32.10.

* *Oportet enim te quidem primo Ordinem hominis custodire; tunc deinde participare gloriæ Dei. Non enim tu Deum facis, sed te Deus facit. Si ergo opera Dei es, manum artificis suspecta, opportune omnia facientem, opportune autem quantum ad te attinet qui effceris, præsta ei cor tuum molle & tractabile, & custodi figuram qua te figuravit Artifex, habens in semetipso humorem; ne induratus amittas vestigia digitorum ejus. Custodiens compaginationem, ascendens ad perfectum.* Irænæus adv hæres.l.4.c.76.

and faithful Servants? or to inherit the Kingdom, before we have testified our love to Christ above the world (if we have opportunity.) Let men cry down works while they please; you shall find that these are the conditions of the Crown, so that God will not alter the course of Justice, to give you *Rest* before you have *Laboured*; nor the Crown of Glory, till you have *Overcome*.

You see then Reason enough, why our *Rest* should *Remain* till the life to come. O take heed then, Christian Reader, how thou darest to contrive and care for a Rest on earth! or to murmur at God for thy trouble, and toil, and wants in the Flesh. Doth thy poverty *weary* thee? thy sickness weary thee? thy bitter Enemies and unkind Friends weary thee? why, it should be so here. Do thy seeing and hearing the abominations of the times, the ruines of the Church, the sins of professors, the reproach of Religion, the hardning of the wicked, all *weary* thee? why, it must be so while thou art absent from thy Rest. Do thy sins, and thy naughty distempered heart *weary* thee? I would thou were *Wearied* with it more. But under all this *Weariness*, art thou willing to go to God thy *Rest*? and to have thy warfare accomplished? and thy Race and Labour ended? If not: O complain more of thy own heart: and get it more weary, till *Rest* seem more desirable.

## CHAP. X.

## *Whether the Souls departed enjoy this Rest before the Resurrection.*

### SECT. I.

§. 1. *Question.* I Have but one thing more to clear, before I come to the use of this doctrine; And that is, Whether this Rest remain till the resurrection before we shall enjoy it? Or whether we shall have any possession of it before? The Socinians & many others of late among us, think that the soul separated from the body is either nothing, or



or at least not capable of happiness or misery. Truly, if it should be so, it would be somewhat a sad uncomfortable doctrine to the godly at their death, to think of being deprived of their glory till the resurrection; and somewhat comfortable to the wicked, to think of tarrying out of hell so long. But I am in strong hopes that this doctrine is false; yea, very confident that it is so. I do believe that as the soul separated from the body, is not a perfect man, so it doth not enjoy the Glory and happiness so fully and so perfectly as it shall do after the Resurrection, when they are again conjoyned. What the difference is, and what degree of Glory souls in the mean time enjoy, are too high things for mortals particularly to discern. For the great question, what place the souls of those before Christ, of Infants, and of all other since Christ, do remain in till the Resurrection? I think it is a vain inquiry of what is yet beyond our reach. It is a great question what Place is. But if it be only a circumstant body; and if [to be in a place.] be only [to be in a circumstant body] or in the superficies of an ambient body, or in the concavity of that superficies, then it is doubtful whether spirits can be properly said [to be in place] * We can have yet no clear conceivings of these things. But that separated souls of Believers do enjoy unconceivable Blessedness and Glory, even while they remain thus separated from the body, I prove as followeth. (Beside all those Arguments for the souls Immortality, which you may read in *Alex. Rosse* his Philosophical Touchstone, Part last.)

It is a doubt, whether to be in a place only *Definitivè*, and not *Circumscriptivè*, do not contradict the definition of place. *Anima dicitur esse in Corpore ut suo domicilio. Sed non propriè continetur in corpore, sed potius continet corpus; Et Deus dicitur esse in omnibus locis; sed impropriissimè.* Zanch. de Angelis c. 11. p. (mihi) 87.

*Vid. Twiss* against Dr. *Jackson p.* 230. *& Zanchium To.* 3. *c.* 11. *p* 86, 87. *de Angelis.* * Except w. return to the opinion of *Tertull.* and the rest of the Ancienteст of the Fathers, who say that Angels and other Spirits are but Bodies more rare and pure; Of which see learned *Zanchius. Vol.* 1. *To.* 3. *de Angel. cap.* 3. *p.* 66. *&c.* who determines it as the Fathers, that Angels are corporeal in his Judgement.

1. Those words of *Paul*, 2 *Cor.* 5. 8. are so exceeding plain that I yet understand not what tolerable exception can be made against them. ‖ *Therefore we are alwaies confident, knowing that while we are at home in the body, we are absent from the Lord, (for we walk by faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and present with the Lord.* What can be spoken more plainly? so also the 1, 2, 3, 4. verses of the same Chapter. ‖ Ver. 6, 7, 8.

2. As plain is that in * *Phil.* 1. 23. For I am in a ſtreight betwixt two, having a deſire to depart and to be with Chriſt, which is far better. What ſenſe were in theſe words, if *Paul* had not expected to enjoy Chriſt till the Reſurrection? Why ſhould he be in a ſtreight? or deſire to depart? Should he be with Chriſt ever the ſooner for that? Nay, ſhould he not have been loth to depart upon the very ſame grounds? For while he was in the fleſh, he enjoyed ſomething of Chriſt; But being departed (according to the *Socinians* doctrine) he ſhould enjoy nothing of Chriſt, till the day of Reſurrection.

3. And plain enough is that of Chriſt to the thief: *This day ſhalt thou be with me in Paradiſe.* The diſlocation of the word, [*this day*] is but a groſs evaſion.

4. And ſure, if it be but a Parable, of the Rich man in hell, and *Lazarus*; yet it ſeems unlikely to me, that Chriſt would teach them by ſuch a Parable, as ſeemed evidently to intimate and ſuppoſe the ſouls happineſs or miſery preſently after death, if there were no ſuch matter.

5. Doth not his Argument againſt the *Sadduces*, for the Reſurrection, run upon this ſuppoſition, That (God being not the God of the dead, but of the living, therefore) *Abraham, Iſaac*, and *Jacob* were then living? *i.e.* in ſoul; and conſequently ſhould have their bodies raiſed at the Reſurrection.

6. Plain alſo is that in the *Revelations, chap.* 14. *ver.* 13. *Bleſſed are the dead that dye in the Lord; from henceforth, yea, ſaith the Spirit, that they may Reſt from their labours, and their works do follow them* (*i. e.* cloſe as the garments on a mans back follow him, and not at ſuch a diſtance as the reſurrection.) For if the bleſſedneſs were onely in Reſting in the Grave, then a beaſt or a ſtone were as bleſſed; Nay, it were evidently a curſe, and not a bleſſing. For, was not life a great Mercy? was it not a greater mercy to enjoy all the comforts of life? to enjoy the fellowſhip of the Saints? The comfort of the ordinances? And much of Chriſt in all? To be imployed in the delightful work of God, and to edifie his Church? &c. Is it not a curſe to be ſo deprived of all theſe? Do not theſe yield a great deal more ſweetneſs, then all the troubles of this life can yield us bitterneſs? Though I think not (as * ſome) that it is better to be moſt miſerable, even in hell, then not to be at all: yet it is undeniable, that it is better to enjoy life, and ſo much of the comforts of life, and ſo much of God in comforts and afflictions as the Saints do, though we have all this with perſecution, then to lie rotting in the grave; if that were all we could expect. Therefore it is ſome further bleſſedneſs that is there promiſed.

7. How elſe is it ſaid, *That we are come to the Mount Zion, the City of the living God, the heavenly Jeruſalem, to an innumerable company of Angels, to the general Aſſembly and Church of the firſt born, which are written in Heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect. Heb.* 12. 22, 23. Sure at the Reſurrection the body will be made perfect as well as the ſpirit. To ſay (as *Laſhington* doth) that they are ſaid to be made perfect becauſe they are ſure of it, as if they had it, is an evaſion ſo groſſ, contradicting the Text, that by ſuch Commentaries he may as well deny any truth in Scripture: to make good which, he as much abuſeth that of *Philip.* 3. 12.

8. Doth not Scripture tell us that *Henock and Elias* are taken up already? And ſhall we think they poſſeſs that Glory alone?

9. Did not *Peter*, and *James*, and *John* ſee *Moſes* alſo with Chriſt on the Mount? Yet the Scripture ſaith, *Moſes* dyed. And is it likely that Chriſt did delude their ſenſes, in ſhewing them *Moſes*, if he ſhould not partake of that glory till the Reſurrection?

10. And is not that of *Stephen* as plain as we can deſire? Lord Jeſus, receive my ſpirit. Sure if the Lord receive it, it is neither aſleep, nor dead, nor annihilated: but it is where he is, and beholds his Glory.

11. The

* *Grotius* his fancie, That to be with Chriſt is no more then to be *Chriſti depoſitum*, is evidently vain: for ſo to be with Chriſt, would not be beſt of all, ſeeing that our meer deliverance from preſent ſufferings is not ſo great a good as our preſent life in the ſervice and enjoyment of God in his ordinances and mercies, though accompanied with imperfection, and afflictions; Except he take a ſtone or a carcaſs to be happier then a man. *Non interim ignoro quid multi è patribus de hac re judicarunt; Ut nominatim* Irenæus adverſ hæreſ. l. 5. p. *ultimâ. Cum enim Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, hinc ita Diſcipulorum ejus propter quos & hæc operatus eſt Dominus, animæ abibunt in inviſibilem locum definitum eis à Deo; & ibi uſq; ad reſurrectionem commorabuntur, ſuſtinentes Reſurrectionem; poſt recipientes corpora, & perfectè reſurgentes, hoc eſt corporaliter, quemadmodum dominus reſurrexit; ſic venient ad conſpectum Dei, ſicut Magiſter noſter non ſtatim evolans abiit, ſed ſuſtinens definitum tempus, &c. ſic & nos ſuſtinere debemus definitum à Deo reſurrectionis noſtræ tempus, &c. Hæc recito ut errores & Patris hujus procul dubio Nævos. E contrario audi* Tertullian. *Nos autem Animam corporalem & hic profitemur* (that was a common error then) *& in ſuo volumine probamus habentem proprium genus ſubſtantiæ, ſoliditatis, per quam quid & ſentire & pati poſſit. Nam & nunc animas torqueri foveriq; penes Inferos, licèt nudas, licet adhuc exules carnis, probavit Lazari Exemplum.* Tertullian de Reſurrect. Carnis, cap. 17. And *Irenæus* own words do confirm the Immortality of the ſoul, and deny not all joy to it before the Reſurrection; but full Joy. And ſo *Origen* ſaith, *Ubi è vita Chriſtus exceſſit, depoſito corpore in animam nudam reductus, cum animis etiam corpore vacuis, nudatiſq; verſabatur; ex his ad ſe revocans quos vel ſequi ſe vellet, vel pro cognitis ſibi rationibus aptiores videret, ut ad ſeipſum concitet.* Orlgen. Cont. Celſum. li. 2. fol. (*mihi*) 22.





* Doct. *Twiſ.* See *Barlows Exercit. poſt Metaph. Schib. Jo. Franciſcus Picus Mirand* ſaith he heard of a Pope that in his life time told a familiar friend of his, that he believed not the Immortality of ſouls; His friend being dead, appeared to him as he watched, and told him that his ſoul which he believed to be Mortal, ſhould by the Juſt Judgement of God prove to be immortal, to his exceeding torment in eternal fire. This Pope ſeemeth to be *Leo* the tenth. *Vide* Du Pleſſis Myſtery of Iniquity. *pag.* 641

Polycarpus inter multas præclaras voces quas flammæ admotus edidit, eo die repræsentandum se dixit coram deo in spiritu. In eodem tempore Melito Episcopus Sardensis vir pari sanctitatis & doctrinæ libros scripsit de corpore & anima, &c. Adeo autem hæc sententia meliore illo seculo valuit, ut Tertullianus reponat eam inter communes & primas animi conceptiones quæ natura communiter apprehenduntur. Calvin. in Psychopannichia. vid. Euseb. Histor. lib. 3. cap. 15. tit. c.

11. The like may be said of that, *Eccles.* 12.7. The spirit shall return to God who gave it.

12 How else is it said that we have eternal life already? *John* 6.54. and that the knowledge of God (which is begun here) is eternal life? *John* 17.3. So 1 *John* 5.13. And he that believeth on Christ hath everlasting life, *John* 3.36. *John* 6.47. He that eateth this bread shall not dye, *ver.* 50. For he dwelleth in Christ, and Christ in him, *verse* 56. And as the Son liveth by the Father, so he that eateth him, shall live by him, *verse* 57. How is the Kingdom of God, and of heaven (which is eternal) said to be in us? *Luke* 17.21. *Rom.* 14.17. *Mat.* 13.

Surely if there be as great an interruption of our life, as till the Resurrection (which with some will be many thousand years) this is no eternal life, nor everlasting Kingdom. *Lushingtons* evasion is, That because there is no time with dead men, but they so sleep, that when they awake, it is all one to them as if it had been at first; Therefore the Scripture speaks of them as if they were there already. It is true indeed, if there were no joy till the Resurrection, then that consideration would be comfortable: But when God hath thus plainly told us of it before, then this evasion contradicteth the Text. Doubtless there is time also to the dead, though (in respect of their bodies) they perceive it not. He will not sure think it a happiness to be petrified or stupified, whiles others are enjoying the comforts of life: If he do, it were the best course to sleep out our lives.

13. In *Jude* 7. The Cities of *Sodom* and *Gomorrah* are spoken of as suffering the vengeance of eternal fire. And if the wicked do already suffer eternal fire; then no doubt but the godly do enjoy eternal blessedness. I know some understand the place of that fire which consumed their bodies, as being a Type of the fire of Hell: I will not be very confident against this exposition; but the Text seemeth plainly to speak more.

14. It is also observable, that when *John* saw his Glorious Revelations, he is said to be in the spirit, *Rev.* 1.10. & 4.2. and to be carried away in the spirit, *Rev.* 17.3. & 21.10. And when *Paul* had his Revelations, and saw things unutterable, he knew not whether it were in the body, or out of the body: All implying, that spirits are capable of these Glorious things, without the help of their bodies.

15. And



15. And though it be a prophetical obscure book, yet it seems to me, that those words in the *Revelations* do imply this, where *John* saw the souls under the Altar. *Rev.* 6.9. &c.

16. We are commanded by Christ, *Not to fear them that can kill the body, but are not able to kill the soul.* Luke 12.4. Doth not this plainly imply, That when wicked men have killed our bodies, (that is, separated the souls from them) yet the souls are still alive?

17. The soul of Christ was alive when his body was dead: And therefore so shall ours too. For his created nature was like ours, except in sin. That Christs humane soul was alive, is a necessary consequent of its hypostatical union with the Divine nature (as I judge.) And by his words to the thief, *This day shalt thou be with me in Paradise*: so also by his voice on the Cross, *Luke* 23.46. *Father, into thy hands I commend my spirit.* And whether that in 1 *Pet.* 3.18, 19. *that he went and preached to the spirits in prison*, &c. will prove it, I leave to others to judge. Read *Illyricus* his Arguments in his *Clavis Scripturæ* on this Text. Many think that the opposition is not so irregular, as to put the Dative σαρκὶ for ἐν σαρκὶ as the subject recipient, and the Dative πνεύματι for διὰ πνεῦμα, as the efficient cause: But that it is plainly to be understood as a regular opposition, that Christ was mortified in the flesh, but vivified in the spirit (that is, in the spirit which is usually put in opposition to this flesh, which is the soul) by which spirit, &c. But I leave this as doubtful; There's enough besides.

18. Why is there mention of Gods breathing into man the breath of life, and calling his soul a living soul? There is no mention of any such thing in the creating of other creatures: sure therefore this makes some difference between the life of our souls and theirs.

19. It appears in *Sauls* calling for *Samuel* to the Witch, and in the *Jews* expectation of the coming of *Elias*, that they took it for currant then, that *Elias* and *Samuels* soul were living.

20. Lastly, if the spirits of those that were disobedient in the days of *Noah*, were in prison, 1 *Pet.* 3.19. Then certainly the separated spirits of the Just are in an opposite condition of Happiness, If any say that the word [Prison] signifieth not their full misery, but a reservation thereto; I grant it; yet it importeth a reservation in a living and suffering state; For were they nothing, they could not be in prison.

If you would see this subject handled more fully, and all the Arguments answered which are brought to prove, That souls have neither Joy nor Pain, till the Resurrection: See *Calvins* Treatise hereof, called Psychopannichia. *Buckmanni Exercitat.* 24. *D. Jo. Reignoldum de Libr. Apocryph. Prælect.* 79. & 80. & *Prælect.* 3. p. (*mihi*) 3, 31. &c.

Though I have but briefly named these 20 Arguments, *and put them together in a narrow room, when some men cannot see the truth without a multitude of words; yet I doubt not but if you will well consider them, you will discern the clear evidence of Scripture-verity. It is a lamentable case that the brutish opinion of the souls mortality should find so many patrons professing godliness! when there is so clear light of Scripture against them, and when the opinion tends to no other end then the emboldning of sin, the cherishing of security, and the great discomfort and discouragement of the Saints; And when many Pagans were wiser in this, without the help of Scripture. Surely this error is an Introduction to Paganism it self. Yea more, the most of the Nations in the world, even the barbarous Indians do by the light of nature acknowledge that which these men deny, even that there is a Happiness and Misery which the souls go presently to, which are separated from their bodies. I know the silly evading answers that are used to be given to the forementioned Scriptures; which being carried with confidence and subtile words, may soon shake the ordinary sort of Christians that are not able to deal with a sophister. But if they be throughly dealt with, they presently appear to be meer vanity or contradiction. Were there but that one Text 2 *Cor.* 5. 8, or that 1 *Pet.*3,19. or that *Phil.*1,23. all the Seducers in the world could not answer them.

Believe therefore stedfastly, O faithful souls, that whatever all the deceivers in the world shall say to the contrary, your souls shall no sooner leave their prisons of flesh, but Angels will be their convoy, Christ will be their company, with all the perfected spirits of the Just; Heaven will be their residence, and God will be their Happiness. And you may boldly and believingly when you dye, say as *Stephen*, *Lord Jesus receive my spirit*; and commend it as Christ did, into a Fathers hands.

THE

Dr. *J. Raynolds de lib. Apoc. Prælect. 79. p. (mihi) 946.* hath another Argument from Col. 1.20. God Reconciled by Christ All things to himself, both things in Heaven and in Earth: Nothing in Heaven was capable of reconcillation, but the souls of the godly, (who were then there; but reconciled before, by vertue of Christs blood, afterward to be shed:) Angels were not enemies: Devils were hopeless: Therefore it must needs be the souls departed which are called [things in Heaven reconciled.]

# THE SAINTS Everlasting REST.

## *The Third Part.*

Containing Several Uses of the former Doctrine of REST.

*Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: and will write upon him the name of my God, and the name of the City of my God, New Jerusalem, which cometh down out of Heaven from my God, and my new Name,* Rev. 3. 12.

*Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; For our God is a consuming fire,* Heb. 12.28,29.

*Therefore, my beloved brethren, be ye stedfast, unmoveable, alwaies abounding in the work of the Lord; forasmuch as you know that your labour is not in vain in the Lord,* 1 Cor. 15.58.

*If Children, then heirs; heirs of God, and joynt-heirs with Christ; if so be that we suffer with him, that we may be also Glorified together; For I reckon that the sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us,* Rom 8.17,18.

*London*, Printed for *Thomas Underhill*, and *Francis Tyton*, and are to be sold at the Sign of the Anchor and Bible in St. *Pauls* Church yard, and at the three Daggers in Fleetstreet. 1653.

To my dearly beloved Friends,

The Inhabitants of the City of

*COVENTRY,*

Both Magistrates and People;

ESPECIALLY,

Col. *John Barker*, and Col. *Tho. Willoughby*, late Governours, with all the Officers, and Souldiers of their Garison.

*Rich. Baxter* Devoteth this part of this Treatise, in thankful acknowledgement of their great Affection toward him, and ready acceptance of his labors among them (which is the highest recompence, if joyned with obedience, that a faithful Minister can expect.)

HVmbly beseeching the Lord on their behalf, that he will save them from that spirit of Pride, Hypocrisie, Dissention, and Giddiness, which is of late years gone forth, & is now destroying and making havock of the Churches of

of Christ: And that he will teach them highly to esteem those faithful Teachers whom the Lord hath made Rulers over them, 1 *Thes.*5.12,13. *Heb.* 13.7,17. and to know them (so to be) and to obey them: And that he will keep them unspotted of the guilt of those sins, which in these days have been the shame of our Religion, and have made us a scandal or scorn to the VVorld.

THE



# THE SAINTS Everlasting REST.

## PART. III.

### CHAP. I.

#### SECT. I.

S. 1.

WHatsoever the Soul of man doth entertain, must make its first entrance at the understanding; which must be satisfied, first, of its Truth, and secondly of its goodness, before it finde any further admittance: If this porter be negligent, it will admit of any thing that bears but the face or name of Truth and Goodness: But if it be faithful, able and diligent in its office, it will examine strictly, and search to the quick: what is found deceitful, it casteth out, that it go no further:

further: but what is found to be sincere and currant, it letteth into the very heart, where the Will and Affections do with welcome entertain it, and by concoction (as it were) incorporate it into their own substance. Accordingly I have been hitherto presenting to your understandings, First, the excellency of the Rest of the Saints in the first part of this book: and then the Verity in the second part. I hope your understandings have now tasted this food, and tryed what hath been expressed. Truth fears not the light. This perfect beauty abhorreth darkness; Nothing but Ignorance of its worth can disparage it. Therefore search, and spare not; Read, and read again, and then Judge. What think you? Is it good; or is it not? Nay is it not the chiefest good? And is there any thing in goodness to be compared with it? And is it true, or is it not? * Nay is there any thing in the world more certain, then that there remaineth a Rest to the people of God? Why if your understandings are convinced of both these, I do here in the behalf of God and his Truth, and in the behalf of your own Souls and their Life, require the further entertainment hereof; and that you take this blessed subject of Rest, and commend it as you have found it to your Wills and affections; Let your hearts now cheerfully embrace it, and improve it, as I shall present it to you, in its respective Uses.

And though the Laws of Method do otherwise direct me, yet because I conceive it most profitable, I will lay close together in the first place, all those Uses, that most concern the ungodly, that they may know where to finde their lesson, and not to pick it up and down intermixt with Uses of another strain. And then I shall lay down those uses that are more proper to the Godly by themselves in the end.

Use

* *Cavcat quivis Christo fidelis sibi ab impiissimis sermonibus quibus desperati & profligatissimi quidem homines utuntur, dicentes Morte omnia deleri, nullam esse futuram vitam in alio mundo; & homines ut pecora morte consumi; ideoq; si corpori bellè prospiciatur, animæ abundè prospectum esse, &c. Gravissimis pœnis hujusmodi sermones a Christiano Magistratu puniendos esse arbitramur. Etenim si nulla est vita post hanc præsentem, cur &c. Vide ultra.* Bullinger, *corp. doctr. Christian. l. 10. c. 1. p.* (*mihi*) 141.



# Use First.

## *Shewing the unconceivable misery of the ungodly in their loss of this Rest.*

### SECT. II. §. 2.

*Use* 1. *consuevimus nos homines, præsertim qui crassiore mente præditi sumus, metu potius quam beneficiis quod oportet addiscere.* Theophylact. *in* Joan. c. 5. v. 22.

AND first, if this Rest be for none but this people of God, What doleful tidings is this to the ungodly world? That there is so much Glory, but none for them: so great joyes for the Saints of God, while they must consume in perpetual sorrows! Such Rest for them that have obeyed the Gospel, while they must be Restless in the flames of hell! If thou who Readest these words art in thy soul a stranger to Christ, and to the holy nature and life of his people, and art not of them who are before described, and shalt live and dye in the same condition that thou art now in; Let me tell thee, I am a messenger of the saddest tidings to thee, that ever yet thy ears did hear: That thou shalt never partake of the joyes of Heaven, nor have the least taste of the Saints eternal Rest; I may say to thee, as *Ehud* to *Eglon*; I have a message to thee from God.: but it is a mortal message;

Iudg. 2. 20, 21. *Non improbissimi quiq; tam facilè christianæ doctrinæ subduntur, quam simpliciores & recti, graves alioqui & modesti. Hi namq; suppliciorum denunciata formidine, quæ & maximè movet, & ab his ut caveant admodum exhortantur, quorum gratia inferuntur tormenta, enixè adeo dicere se totos Christianæ disciplinæ, tantoperè q; nostra hac ipsa detinentur doctrina, æternas veriti pœnas, &c.* Origen *Cont. Celsum circa fin.* I adde these for them that think we should win men to Christ only by arguments from his love, and not by any mention of hell, which I confess must not be the chief; for terror will not win to love: But yet, 1. Fear and care and obedience, are necessary as well as love. 2. God would not have given us mixt affections, if he would not have had us to use them. 3. The doctrine and example of Christ requireth us to stir up in men both love and fear. *Mat.* 23. & 25. *&c.* Even D. *Sibbes* could say, fear is the awe-band of the soul. And *Clemens Alexand. stromat. li.* 2 saith, Fear and sufferance are the helpers of faith; [They that accuse fear, do reproach the Law; and if the Law, then it's plain, him also that made the Law.] And he answers them that say, Fear is a perturbation and a declining from reason. And the same *Clem. pædagog. li.* 1. *cap.* 9 saith, As we have all need of a Saviour, so he useth not only gentle and milde remedies, but also sharp doubts. Fear doth stop the eating corrosions of the roots of sin. Fear therefore is wholesome, though it be bitter.

against

againſt the very life and hopes of thy ſoul. That as true as the word of God is true, thou ſhalt never ſee the face of God with comfort. This ſentence I am commanded to paſs upon thee, from the word: Take it as thou wilt, and ſcape it if thou canſt. I know thy humble and hearty ſubjection to Chriſt would procure thy eſcape: and if thy heart and life were throughly changed, thy relations to Chriſt and eternity would be changed alſo; he would then acknowledge thee for one of his people, and juſtifie thee from all things that could be charged upon thee, and give thee a portion in the inheritance of his choſen; And if this might be the happy ſucceſs of my meſſage, I ſhould be ſo far from repining like *Jonas*, that the threatnings of God are not executed upon thee, that on the contrary I ſhould bleſs the day that ever God made me ſo happy a Meſſenger, and return him hearty thanks upon my knees, that ever he bleſſed his Word in my mouth with ſuch deſired ſucceſs. But if thou end thy days in thy preſent condition (whether thou be fully reſolved never to change; or whether thou ſpend thy days in fruitleſs purpoſing to be better hereafter, all is one for that; I ſay,) if thou live and die in thy unregenerate eſtate, as ſure as the heavens are over thy head, and the earth under thy feet; as ſure as thou liveſt and breatheſt in this air, ſo ſure ſhalt thou be ſhut out of the Reſt of the Saints, and receive thy portion in everlaſting fire. I do here expect that thou ſhouldeſt in the pride and ſcorn of thy heart, turn back upon me, and ſhew thy teeth, and ſay, Who made you the door-keeper of heaven? when were you there? and when did God ſhew you the Book of Life, or tell you who they are that ſhall be ſaved, and who ſhut out?

I will not anſwer thee according to thy folly; but truly and plainly as I can diſcover this thy folly to thy ſelf, that if there be yet any hope, thou mayſt recover thy underſtanding, and yet return to God and live. Firſt, I do not name thee, nor any other: I do not conclude of the perſons individually, and ſay, This man ſhall be ſhut out of heaven, and that man ſhall be taken in: I onely conclude it of the unregenerate in general, and of thee conditionally, if thou be ſuch a one. Secondly, I do not go about to determine who ſhall repent, and who ſhall not; much leſs, that thou ſhalt never repent, and come in to Chriſt. Theſe things are unknown to me; I had far rather ſhew thee what hopes thou haſt before thee, if thou wilt not ſit ſtill and loſe them, and by thy wilfull



wilful careleſneſs caſt away thy hopes: And I would far rather perſwade thee to hearken in time, while there is hope, and opportunity, and offers of Grace, and before the door is ſhut againſt thee, that ſo thy ſoul may return and live, then to tell thee, that there is no hope of thy repenting and returning. But if thou lie hoping that thou ſhalt return, and never do it; if thou talk of repenting and believing, but ſtill art the ſame: if thou live and die with the world, and thy credit, or pleaſure nearer thy heart then Jeſus Chriſt; In a word, If the foregoing deſcription of the people of God do not agree with the ſtate of thy ſoul; is it then a hard queſtion, whether thou ſhalt ever be ſaved? Even as hard a queſtion, as whether God be true? or the Scripture be his Word? Cannot I certainly tell that thou ſhalt periſh for ever, except I had ſeen the Book of Life? Why, the Bible alſo is the Book of Life, and it deſcribeth plainly thoſe that ſhall be ſaved, and thoſe that ſhall be condemned; Though it do not name them, yet it tels you all thoſe ſigns and conditions, by which they may be known. Do I need to aſcend up into heaven, to know, *That without holineſs none ſhall ſee God?* Heb. 12. 14. Or, *That it is the pure in heart who ſhall ſee God?* Math. 5. 8. Or, *That except a man be born again, he cannot enter into the Kingdom of God?* Joh. 3. 3. Or, *That he that believeth not* (that is, ſtoops not to Chriſt as his King and Saviour) *is condemned already? and that he ſhall not ſee life, but the Wrath of God abideth on him?* Joh. 3. 18. 36. *And that except you repent,* (which inculdes reformation) *you ſhall all periſh?* Luk. 13. 3. 5. with an hundred more ſuch plain Scripture-expreſſions? Cannot theſe be known without ſearching into Gods Counſels? Why, thou ignorant or wilful ſelf-deluding Sot! Hath thy Bible layn by thee in thy houſe ſo long, and didſt thou never read ſuch words as theſe? Or haſt thou read it, or heard it read ſo oft, and yet doſt not thou remember ſuch paſſages as theſe? Nay, Didſt thou not finde, that the great drift of the Scripture is, to ſhew men who they are that ſhall be ſaved, and who not? and let them ſee the condition of both eſtates? And yet doſt thou ask me, How I know who ſhall be ſaved? what need I go up to heaven to inquire that of Chriſt, which he came down to earth to tell us? and ſent his Spirit in his Prophets and Apoſtles to tell us? and hath left upon Record to all the world? And though I do not know the ſecrets of thy heart, and therefore cannot tell thee by name,

whether it be thy ſtate, or no; yet, if thou art but willing and diligent, thou maiſt know thy ſelf, whether thou be an heir of heaven, or not. And that is the main thing that I deſire; that if thou be yet miſerable, thou mayeſt diſcern it and eſcape it. But canſt thou poſſibly eſcape if thou neglect Chriſt, and ſalvation? *Heb.* 2. 3. Is it not reſolved on, That if thou love father, mother, wife, children, houſe, lands, or thine own life better then Chriſt, thou canſt not be his diſciple? and conſequently, canſt never be ſaved by him? Is this the word of man or of God? Is it not then an undoubted concluded caſe, that in the caſe thou art now in, thou haſt not the leaſt title to heaven? Shall I tell thee from the Word of God? It is as impoſſible for thee to be ſaved, except thou be born again and made a new creature, as it is for the devils themſelves to be ſaved. Nay, God hath more plainly and frequently ſpoken it in the Scripture, that ſuch ſinners as thou ſhall never be ſaved, then he hath done, that the devils ſhall never be ſaved. And doth not this tidings go cold to thy heart? Methinks but that there is yet life and hope before thee, and thou haſt yet time and means to have thy ſoul recovered, or elſe it ſhould kill thy heart with terror, and the ſight of thy doleful diſcovered caſe, ſhould even ſtrike thee dead with amazement and horror. If old *Ely* fell from his ſeat and died, to hear that the Ark of God was gone, which was but an outward ſign of his preſence, how then ſhould thy heart be aſtoniſhed with this tydings, that thou haſt loſt the Lord God himſelf, and all thy title to his eternal preſence and delights? If *Rachel* wept for children, and would not be comforted, becauſe they were not; How then ſhouldſt thou now ſit down and weep for the happineſs and future life of thy ſoul, becauſe to thee it is not? When King *Belſhazzar* ſaw but a piece of a hand ſent from God, writing over againſt him on the wall, it made his countenance change, his thoughts trouble him, his loyns looſed in the joynts, and his knees ſmite one againſt another, *Dan.* 5. 6. Why, what trembling then ſhould ſeize on thee, who haſt the hand of God himſelf againſt thee? not in a Sentence or two only, but in the very tenor and ſcope of the Scriptures? not threatning thee with the loſs of a kingdom onely, as he did *Belſhazzar*, but with the loſs of thy part in the everlaſting Kingdom? But becauſe I would fain have thee, if it be poſſible, to lay it cloſe to thy heart, I will here ſtay a little longer, and ſhew thee, firſt, The greatneſs of thy

Mat. 10. 31. Luke 14. 26.



thy loſs; and ſecondly, the aggravations of thy unhappineſs in this loſs; thirdly, and the poſitive miſeries that thou maiſt alſo endure, with their aggravations.

## SECT. III.

§. 3.

FIrſt, the ungodly in their loſs of heaven, do loſe all that glorious perſonal perfection which the people of God do there enjoy. They loſe that ſhining luſtre of the body, ſurpaſſing the brightneſs of the Sun at noon-day. Though perhaps even the bodies of the wicked will be raiſed more ſpiritual incorruptible bodies then they were on earth, yet that will be ſo far from being a happineſs to them, that it only makes them capable of the more exquiſite torments, their underſtandings being now more capable of apprehending the greatneſs of their loſs, and their ſenſes more capable of feeling their ſufferings. They would be glad then if every member were a dead member, that it might not feel the puniſhment inflicted on it; and if the whole body were a rotten carkaſs, or might again lie down in the duſt and darkneſs. * The devil himſelf hath an Angelical and excellent nature, but that only honoureth his skilful Creator, but is no honor or comfort at all to himſelf; The glory, the beauty, the comfortable perfections they are deprived of; much more do they want that moral perfection which the Bleſſed do partake of: Thoſe holy diſpoſitions and qualifications of minde; that bleſſed conformity to the Holineſs of God; that chearful readineſs to do his Will; that perfect rectitude of all their actions; In ſtead of theſe, they have their old ulcerous deformed ſouls, that perverſneſs of Will, that diſorder in their faculties, that loathing of good, that love to evil, that violence of paſſion, which they had on earth. It is true, their underſtandings will be much cleared, both by the ceaſing of their temptations and deluding objects which they had on earth, as alſo by the ſad experience which they will have in hell, of the falſhood

* *Sicut melior eſt natura ſentiens, & cum dolet quam lapis qui dolere nullo modo poteſt; ita Rationalis natura præſtantior eſt, etiam miſera, quam illa quæ rationis & ſenſus eſt expers, & ideo in eam non cadit miſeria. Quod cum ita ſit, huic naturæ, quæ in tanta excellentia creata eſt, ut licet ipſa ſit mutabilis, inhærendo tamen incommutabili bono, i.e. ſummo deo, beatitudinem conſequatur, nec expleat indigentiam ſuam, niſi utiq; beata ſit eiq; explendæ non ſufficiat niſi Deus; pro ſcelo non illi adhærere vitium eſt.* Aug. de Civ. l. 12. c. 1. *Animal illic poſita bene eſſe perdidit at eſſe non perdidit. Ex qua re ſemper cogitur, ut & mortem ſine morte, & defectum ſine defectu, & finem ſine fine patiatur; quatenus ei & mors immortalis ſit, & defectus indeficiens, & finis infinitus.* Gregor. Dial. l. 4. *In inferno etſi erit ſtimulus panitudinis, nulla ibi erit correctio voluntatis; à quibus ita culpabitur iniquitas, ut nullatenus ab eis poſſit diligi vel deſideravi juſtitia.* Aug. de fide, ad Pet.

of their former conceits and delusions. But this proceeds not from the sanctifying of their natures. And perhaps their experience and too late understanding, may restrain much of the evil motions of their wills which they had formerly here on earth; but the evil disposition is never the more changed; so also will the conversation of the damned in hell be void of many of those sins which they commit here on earth: They will be drunk no more, and whore no more, and be gluttonous no more, nor oppress the innocent, nor grind the poor, nor devour the houses and estates of their brethren, nor be revenged on their enemies, nor persecute and destroy the members of Christ: All these and many more actual sins will then be laid aside. But this is not from any renewing of their natures, they have the same dispositions still, and fain they would commit the same sins if they could; they want but opportunity, they are now tyed up: It is part of their torment to be denyed these their pleasures; No thanks to them, that they sin not as much as ever: Their hearts are as bad, though their actions are restrained. Nay, it is a great question, whether those remainders of good, which were left in their natures on earth, (as their common honesty, and moral vertues) be not all taken from them in Hell? according to that, * *From him that hath not, shall be taken away even that which he hath.* This is the judgement of Divines generally; but because it is questionable, and much may be said against it, I will let that pass. But certainly they shall have none of the glorious perfection of the Saints, either in soul or body. There will be a greater difference between these wretches, and the glorified Christian, then there is betwixt a Toad under a Sill, and the Sun in the firmament. The rich mans purple robes and delicious fare, did not so exalt him above *Lazarus* at his door in scabs, nor make the diffgrence between them so wide, as it is now made on the contrary in their vast separation.

*Illa est peccati pœna justissima, ut amittat quisq; quo benè uti noluit, cum sine ulla posset difficultate uti si vellet. Id est autem, ut qui sciens recte non fecit, amittat scire quod rectum sit; & qui rectum facere cum posset noluit, amittat posse cum velit.* Aug. l. 3. de Liber. Arbit. cap. 18.

Mat. 13. 12. Luke 8. 18.

§. 4.

## SECT. IV.

Secondly, But the great loss of the damned, will be their loss of God; they shall have no comfortable relation to him: Nor any of the Saints communion with them; As they did not like to retain God in knowledge; but bid him, Depart from us, we desire not

Rom. 1. 28. Job 21. 14.



not the knowledge of thy waies; so God will abhor to retain them in his houshold, or to give them entertainment in his Fellowship and Glory: He will never admit them to the inheritance of his Saints, nor endure them to stand amongst them in his presence; but bid them, Depart from me, ye workers of iniquity, I know you not. Now these men dare belye the Lord, it not blaspheme, in calling him by the title of *Their Father*; How boldly and confidently do they daily approach him with their lips, and indeed reproach him in their formal prayers, with that apellation, *Our Father*? as if God would Father the devils children; or as if the slaughters of Christ, the pleasers of the flesh, the friends of the World, the haters of Godliness, or any that trade in sin, and delight in iniquity, were the Off-spring of Heaven! They are ready now, in the height of their presumption, to lay as confident claim to Christ and Heaven, as if they were sincere believing Saints. The Sweater, the Drunkard, the Whoremaster, the Worldling, can scornfully say to the people of God, What, is not God our Father as well as yours? Doth he not love us as well as you? Will he save none but a few holy Precisians? O, but when that time is come, when the case must be decided, and Christ will separate his followers from his foes, and his faithful friends from his deceived flatterers, where then will be their presumptuous claim to Christ? Then they shall finde that God is not their Father, but their resolved foe; because they would not be his people, but were resolved in their negligence and wickedness: Then, though they had preached, or wrought miracles in his name, he will not know them: And though they were his brethren or sisters after the flesh, yet will he not own them, but reject them as his enemies: And even those that did eat and drink in his presence on earth, shall be cast out of his heavenly presence for ever; And those that in his name did cast out Devils, shall yet at his command be cast out to those Devils, and endure the torments prepared for them. And as they would not consent that God should by his Spirit dwell in them, so shall not these evil doers dwell with him: The Tabernacles of wickedness shall have no fellowship with him: nor the wicked inhabit the City of God. For without are the Dogs, the Sorcerers, Whoremongers, Murderers, Idolaters, and whatsoever loveth and maketh a lye. For God knoweth the way of the righteous, but the way of the wicked leads to perishing. God is first

*Decem mille quis ponat Gehennas, nihil tale dicet quale est à beatâ gloriâ excidere, à Christo audire, Non novi vos.* Chrysost. in Mat. Hom. 33. *Multi Gehennam abhorrent; ego autem casum illius gloriæ multo amariorem gehennæ pœnâaie.* Greg. *Nulla major & pejor est Mors, quam ubi non moritur Mors. Sedquod animæ natura perid quod immortalis creata est, sine qualicunq; vita esse non potest, summa Mors ejus est alienatio à vita Dei in æternitate supplicii.* Aug. l. 6. de Civit. c. 12.

Mat. 7. 22.

Mat. 25. 41.

Psal. 94. 20. & 132. 3. Rev. 22. 25.

Psal. 1. 6, 7.

enjoyed in part on earth, before he be fully enjoyed in Heaven. It is onely they that walked with him here, who shall live and be happy with him there. O little doth the world now know what a loss that soul hath, who loseth God! What were the world but a dungeon, if it had lost the Sun? What were the body, but a loathsome carrion, if it had lost the soul? Yet all these are nothing to the loss of God; even the little taste of the fruition of God which the Saints enjoy in this life, is dearer to them then all the world. As the world, when they feed upon their forbidden pleasures, may cry out with the sons of the Prophet, There's death in the pot; So when the Saints do but taste of the favor of God, they cry out with *David*, In his favor is life. Nay, though life be naturally most dear to all men; yet they that have tasted and tryed, do say with *David*, His loving kindness is better then life. So that as the enjoyment of God, is the heaven of the Saints, so the loss of God is the hell of the ungodly. And as the enjoying of God is the enjoying of All; So the loss of God is the loss of All.

2 Kings. 4. 40.

Psal. 30. 5.

Psal. 63. 3.

## SECT. V.

§. 5.

*Quicunq; ergo eum custodiunt dilectionem, solum hic præstat communionem. Quicunq; autem abstiterunt secundum sententiam suam abeo, his eam quæ electa est ab ipsis seperationem induxit. Separatio autem à Deo Mors; & separatio lucis tenebræ: & seporatio Dei amissio omnium quæ sunt apud Deum bonorum.*

THirdly, Moreover as they lose God, so they lose all those spiritual delightful Affections, and Actions, by which the Blessed do feed on God. That transporting knowledge: those ravishing views of his Glorious Face: The unconceivable pleasure of loving God; The apprehensions of his infinite Love to us; The constant joys which his Saints are taken up with; and the Rivers of consolation wherewith he doth satisfie them. Is it nothing to lose all this? The employment of a King in ruling a Kingdom, doth not so far exceed the employment of the vilest scullion or slave, as this Heavenly employment exceedeth his.

These wretches had no delight in Praising God on earth; their recreations and pleasures were of another nature: and now, when the Saints are singing his praises, and employed in magnifying the Lord of Saints; then shall the ungodly be denied this happiness, and have an employment suitable to their natures and deserts: Their hearts were full of Hell upon earth: instead of God, and his Love, and Fear, and Graces; there was Pride, and self-love, and Lust, and Unbelief; And therefore Hell must now entertain those Hearts,



Hearts, which formerly entertained so much of it. Their Houses on earth were the resemblances of Hell: instead of worshipping God, and calling upon his Name, there was scorning at his Worship, and swearing by his Name: And now Hell must therefore be their habitation for ever, where they shal never be troubled with that worship and duty which they abhorred, but joyn with the rest of the damned in blaspheming that God who is avenging their former impieties and blasphemies. Can it probably be expected, that they who made themselves merry while they lived on earth, in deriding the persons and families of the godly, for their frequent worshipping and praising God, should at last be admitted into the Family of Heaven, and joyn with those Saints in those more perfect praises? Surely without a sound change upon their hearts before they go hence, it is utterly impossible. It is too late then to say, Give us of your Oyl, for our Lamps are out; Let us now enter with you to the marriage feast; let us now joyn with you in the joyful heavenly melody. You should have joyned in it on earth, if you would have joyned in Heaven. As your eyes must be taken up with other kinde of sights; so must your hearts be taken up with other kinde of thoughts, and your voices turned to another tune. As the doors of Heaven will be shut against you; so will that joyous employment be denied to you. There is no singing the songs of Zion in the land of your thraldome; Those that go down to the pit do not praise him; Who can rejoyce in the place of sorrows? And who can be glad in the land of confusion? God suites mens employments to their natures; The bent of your spirits was another way, your hearts were never set upon God in your lives; you were never admirers of his Attributes and works, nor even throughly warmed with his love; you never longed after the enjoyment of him; you had no delight to speak or to hear of him; you were weary of a Sermon or prayer an hour long, you had rather have continued on earth, if you had known how; you had rather yet have a place of earthly preferment, or lands, and lordships, or a feast, or sports, or your cups, or whores, then to be interessed in the Glorious Praises of God, and is it meet then that you should be members of the Celestial Quire? A Swine is fitter for a Lecture of Philosophy, or an Ass to build a City, or govern a Kingdom, or a dead Corps to feast at thy Table, then thou art for this work of Heavenly Praise.

Irenæus *adv. hæres.* lib. 5. p. (*edit. Grynæi.*) 610.

## SECT. VI.

§. 6. FOurthly, They shall also be deprived of the Blessed society of Angels and glorified Saints. Instead of being companions of those happy Spirits, and numbred with those Joyful and Triumphing Kings, they must now be members of the Corporation of hell, where they shall have companions of a far different nature and quality. While they lived on earth, they loathed the Saints; they imprisoned, banished them, and cast them out of their societies, or at least they would not be their companions in labour, and in sufferings; And therefore they shall not now be their companions in their Glory. Scorning them, and abusing them, hating them, and rejoycing in their calamities, was not the way to obtain their blessedness. If you would have shined with them as Stars in the Firmament of their Father, you should have joyned with them in their holiness, and faith, and painfulness, and patience: You should have first been ingraffed with them into Christ, the common stock, and then incorporated into the fraternity of the members, and walked with them in singleness of heart, and watched with them with oyl in your Lamps, and joyned with them in mutual exhortation, in faithful admonitions, in conscionable reformation, in prayer and in praise; you should have travelled with them out of the Egypt of your natural estate, through the red Sea and Wilderness of humiliation and affliction, and have cheerfully taken up the Cross of Christ, as well as the name and profession of Christians, and rejoyced with them in suffering persecution and tribulation: All this if you had faithfully done, you might now have been triumphing with them in Glory, and have possessed with them their Masters joy. But this you could not, you would not endure: your souls loathed it, your flesh was against it, and that flesh must be pleased, though you were told plainly and frequently what would come of it: and now you partake of the fruit of your folly, and endure but what you were foretold you must endure; and are shut out of that company, from which you first shut out your selves; and are separated but from them whom you would not be joyned with. You could not endure them in your houses, nor in your Towns, nor scarce in the Kingdom; you took them as *Ahab* did *Elias*, for the troublers of the

1 King. 18. 17.



the land; and as the Apostles were taken for men that turned the world upside down; if any thing fell out amiss, you thought all was long of them. When they were dead or banished, you were glad they were gone, and thought the Country was well rid of them: They molested you with their faithful reproving your sin; Their holy conversations did trouble your consciences, to see them so far excell your selves, and to condemn your loosness by their strictness, and your prophaness by their conscionable lives, and your negligence by their unwearied diligence. You scarce ever heard them pray or sing praises in their families, but it was a vexation to you; And you envied their liberty in the worshipping of God. And is it then any wonder if you be separated from them hereafter? I have heard of those that have said, that if the Puritans were in Heaven, and the good fellows in Hell, they had rather go to Hell then to Heaven. And can they think much to have their desires granted them? The day is near when they will trouble you no more; betwixt them and you will be a great gulf set, that those that would pass from thence to you (if any had a desire to ease you with a drop of water) cannot, neither can they pass to them who would go from you (for if they could, there would none be left behind) *Luk.* 16.26. Even in this life, while the Saints were imperfect in their passions and infirmities, cloathed with the same frail flesh as other men, and were mocked, destitute, afflicted and tormented, yet in the judgement of the holy Ghost, they were such *of whom the world was not worthy*, Heb. 11. 36,37,38. Much more unworthy are they of their fellowship in their Glory.

Acts 17. 6.

CHAP.

# CHAP. II.

## *The aggravations of the loss of Heaven to the ungodly.*

§. 1.

## SECT. I.

I Know many of the wicked will be ready to think, If this be all, they do not much care; they can bear it wel enough: What care they for losing the perfections above? What care they for losing God, his favor, or his presence? They lived merrily without him on earth, and why should it be so grievous to be without him hereafter? And what care they for being deprived of that Love, and Joy, and Praising of God? They never tasted sweetness in things of that nature. Or what care they for being deprived of the Fellowship of Angels and Saints? They could spare their company in this world well enough; and why may they not be without it in the world to come? To make these men therefore to understand the truth of their future condition, I will here annex these two things.

1. I will shew you why this forementioned loss will be intolerable, and will be most tormenting then, though it seem as nothing now.

2. I will shew you what other losses will accompany these; which though they are less in themselves, yet will now be more sensibly apprehended by these sensual men. And all this from Reason, and the truth of Scripture.

1. Then, That this loss of Heaven will be then most tormenting, may appear by these considerations following.

First,



First, The Understandings of the ungodly will be then cleared, to know the worth of that which they have lost. Now they lament not their loss of God, because they never knew his excellency, nor the loss of that holy imployment and society, for they were never sensible what they were worth: A man that hath lost a Jewel, and took it but for a common stone, is never troubled at his loss; but when he comes to know what he lost, then he lamenteth it: Though the understandings of the damned will not then be sanctified (as I said before) yet will they be cleared from a multitude of errors which now possess them, and mislead them to their ruine; They think now that their honour with men, their estates, their pleasures, their health and life, are better worth their studies and labour, then the things of another world which they never saw; but when these things which had their hearts, have left them in misery, and given them the slip in their greatest need, when they come to know by experience the things which before they did but read and hear of, they will then be quite in another minde. They would not believe that water would drown, till they were in the sea; nor that the fire would burn, till they were cast into it; but when they feel it, they will easily believe: All that error of their minde which made them set light by God, and abhor his worship, and vilifie his people, will then be confuted and removed by experience; their knowledge shall be encreased, that their sorrows may be encreased; as *Adam* by his fall did come to the knowledge of Good and Evil, so shall all the damned have this increase of knowledge: As the knowledge of the excellency of that Good which they do enjoy, and of that Evil which they have escaped, is necessary to the glorified Saints, that they may rationally and truly enjoy their glory: so is the knowledge of the greatness of that good which they have lost, and of that evil which they have procured to themselves, necessary to the tormenting of these wretched sinners; for as the joyes of Heaven are not enjoyed so much by the bodily senses, as by the intellect and affections; so it is by understanding their misery, and by affections answerable, that the wicked shall endure the most of their torments; for as it was the soul that was the chiefest in the guilt (whether positively, by leading to sin, or only privatively, in not keeping the Authority of Reason over Sense, the Understanding be most usually guilty, I will not now dispute) so shall the soul be

*Ignis gehennæ lucebit miseris ut videant unde doleant, ad augmentum, & non ad consolationem, ne videant unde gaudeant.* Isidor. *de summo bon. lib.* 1.

be chiefest in the punishment; doubtless those poor souls would be (comparatively) happy, if their understandings were wholly taken from them, if they had no more knowledge then Ideots, or brute beasts: or if they knew no more in hell, then they did upon earth, their loss and misery would then less trouble them. Though 'all knowledge be Physically good, yet some may be neither 'c Morally good, nor good to the owner. Therefore when the Scripture saith of the wicked, that They shall not see life, *Joh* 3.36. nor see God, *Heb.*12.14. the meaning is, they shall not possess life, or see God as the Saints do, to enjoy him by that sight; they shall not see him with any comfort, nor as their own, but yet they shall see him to their terror, as their enemy; and (I think) they shall have some kinde of eternal knowledge or beholding of God and Heaven, and the Saints that are there happy, as a necessary ingredient to their unutterable calamity: The rich man shall see *Abraham* and *Lazarus*, but afar off; As God beholdeth them afar off, so shall they behold God afar off: Oh how happy men would they now think themselves, if they did not know that there is such a place as Heaven, or if they could but shut their eyes, and cease to behold it! Now when their knowledge would help to prevent their misery, they will not know, or will not read and study, that they may know: Therefore then when their knowledge will but feed their consuming fire, they shall know whether they will or no. As Toads and Serpents know not their own vile and venemous nature, nor the excellent nature of man or other creatures, and therefore are neither troubled at their own, nor desirous of ours; so is it with the wicked here; but when their eyes at death shall be suddenly opened, then the case will be suddenly altered. They are now in a dead sleep, and they dream that they are the happiest men in the world, and that the godly are but a company of precise fools, and that either Heaven will be theirs as sure as anothers, or else they may make shift without it, as they have done here; but when death smites these men, and bids them awake, and rowseth them out of their pleasant dreams, how will they stand up amazed and confounded? how will their judgements be changed in a moment? and they that would not see, shall then see, and be ashamed.

Luke 16.23. *charron of* Wisdom. *l.*1. *c.* 16. *p.*69. tells of a man that having his eyes covered to receive his death, and uncovered again to receive his pardon, was found dead on the scaffold. If the imagination can kill, how will the apprehension of real helpless misery torment?

SECT.



## SECT. II.

§. 2.

2. ANother Reason to prove that the loss of heaven will more torment them then, is this, Because as the Understanding will be cleared, so it will be more enlarged, and made more capacious to conceive of the worth of that Glory which they have lost. The strength of their apprehensions, as well as the truth of them, will then be encreased. What deep apprehensions of the wrath of God, of the madness of sinning, of the misery of sinners, have those souls that now endure this misery, in comparison of those on earth that do but hear of it? what sensible apprehensions of the worth of life hath the condemned man that is going to be executed, in comparison of what he was wont to have in the time of his prosperity? Much more will the actual deprivation of eternal blessedness make the damned exceeding apprehensive of the greatness of their loss; and as a large Vessel will hold more water then a shell, so will their more enlarged understandings contain more matter to feed their torment, then now their shallow capacity can do.

## SECT. III.

§. 3.

3. AND as the damned will have clearer and deeper apprehensions of the Happiness which they have lost, so will they have a truer and closer application of this Doctrine to themselves, which will exceedingly tend to encrease their torment. It will then be no hard matter to them, to say, This is my loss, and this is my everlasting remediless misery. The want of this, is the main cause, why they are now so little troubled at their condition. They are hardly brought to believe that there is such a state of misery; but more hardly to believe, that it is like to be their own. * This makes so many Sermons to them to be lost, and all threatnings and warnings to prove in vain. Let a Minister of Christ shew

**Vsitatum generis humani vitium est libendo peccatum committere, commissum negando abscondere, & convictum defendendo excusare.* Gregor. Moral. lib. 22. *Superbus vult se credi constantem, prodigus liberalem, avarus diligentem, temerarius fortem, inhumanus parcum, ignavus quietum, timidus cautum.* Prosp. *Hoc enim maximum est vitium, quo laborat humanitas, ut post peccatum suum maximè ad excusationis refugium, quasi pœnitudinis se confessione prosternat; quod facinus inter summa peccata constat numerandum esse; quia inde nascitur, ut ad pœnitentiam reus tardius venire videatur.* Greg. Moral.

shew them their misery never so plainly and faithfully, and they will not be perswaded that they are so miserable: Let him tell them of the Glory they must lose, and the sufferings they must feel, and they think it is not They whom he means; such a Drunkard, or such a notorious sinner they think may possibly come to such a doleful end, but they little think that they are so near it themselves. We find in all our Preaching by sad experience, that it is one of the hardest things in the world to bring a wicked man to know that he is wicked; and a man who is posting in the way to Hell, to know that he is in that way indeed, or to make a man see himself in a state of wrath and condemnation: Yea, though the Preacher do mark him out by such undoubted signs, which he cannot deny, yet will he not apply them, nor be brought to say, It is my case; Though we shew them the Chapter and Verse where it is written, that without Regeneration and Holiness, none shall see God; and though they know no such work that was ever wrought upon themselves; nay, though they might easily find by their strangeness to the new Birth, and by their very enmity to Holiness, that they were never partakers of them, yet do they as verily expect to see God, and to be saved, as if they were the most sanctified persons in the world. * It is a most difficult work to make a proud person know that he is proud, or a covetous man to know that he is covetous; or an ignorant, or erronious heretical man to know himself to be such an one indeed; But to make any of these to confess the sin, and to apply the threatning, and to believe themselves the children of wrath, this is to Humane strength an impossibility. How seldom do you hear men after the plainest discovery of their condemned estate, to cry out and say, I am the man? or to acknowledge, that if they die in their present condition, they are undone for ever? And yet Christ hath told us in his Word, That the most of the world are in that estate; yea, and the most of those that have the preaching of the Gospel: *For many are called, but few are chosen*, so that it is no wonder that the worst of men are not now troubled at their loss of

Joh. 3. 3
Heb. 12 14.

*Cæpisti non descendere peccatum tuum? jam inchoasti justitiam.* Aug. de Carne Ser. 4.

* Feavers and Gouts are felt and known when they are strong, though we doubt of them before. But in the diseases which hurt mens souls, it is contrary.

The worse a man is, the less he feels it; and no wonder: For he that doth but slumber and dream, doth sometime think in his sleep that he is asleep: but a deep sleep expelleth dreams, and drowns the mind so deeply, that it leaves no use of the understanding. Why doth no man confess his faults? Because he is yet in them. To rehearse a dream, is the work only of a man that is waking; and to confess ones faults, is a sign of recovery. *Sen. Ep. 54 ad Lucill. p. 616.*

Heaven,



Heaven, and at their eternal misery: because if we should convince them by the most undeniable Arguments, yet we cannot bring them to acknowledge it. If we should Preach to them as long as we have breath, we cannot make them believe that their danger is so great; except a man rise from the dead, and tell them of that place of torments, and tell them that their merry Jovial friends, who did as verily think to be saved as they, are now in Hell in those flames, they will not believe. Nay more, though such a Messenger from the dead should appear and speak to them, and warn them that they come not to that place of torments, and tell them that such and such of their dear, beloved, worshipful, or honourable friends are now there, destitute of a drop of water, yet would they not be perswaded by all this. For Christ hath said so; *That if they will not hear Moses and the Prophets, neither will they be perswaded, though one should rise from the dead.* Luke 16. 31.

There is no perswading them of their misery till they feel it, except the Spirit of the Almighty perswade them.

Oh, but when they find themselves suddenly in the land of darkness, and perceive by the execution of the sentence that they were indeed condemned, and feel themselves in the scorching flames, and see that they are shut out of the presence of God for ever, it will then be no such difficult matter to convince them of their misery; This particular Application of Gods Anger to themselves, will then be the easiest matter in the world; then they cannot chuse but know and apply it whether they will or no. If you come to a man that hath lost a leg, or an arm, or a childe, or goods, or house, or his health, is it any hard matter to bring this man to apply it? and to acknowledge that the loss is his own? or that the pain which he feels in his sickness is his own? I think not. Why, it will be far more easie for the wicked in hell, to apply their misery in the loss of Heaven, because their loss is incomparably greater. O this Application, which now if we should dye, we cannot get them to, for prevention of their loss, will then be part of their torment it self: O that they could then say, It is not my case! But their dolourous voyces will then roar out these forced confessions; O my misery! O my folly! O my unconceiveable, unrecoverable loss!

SECT.

## SECT. IV.

§. 4.

4. AGain, as the understandings and Consciences of sinners will be strengthned against them, so also will their Affections be then more lively and enlarged then now they are: As Judgement will be no longer so blinded, nor Conscience stifled and bribed as now it is; so the Affections will be no longer so stupified and dead. A hard heart now makes Heaven and Hell to seem but trifles; And when we have shewed them everlasting Glory and misery, they are as men half asleep, they scarce take notice what we say; our words are cast as stones against a hard wall, which fly back in the face of him that casteth them, but make no impression at all where they fall. We talk of terrible astonishing things, but it is to dead men, that cannot apprehend it: We may rip up their wounds, and they never feel us; we speak to Rocks rather then to Men; the earth will as soon tremble as they; O but when these dead wretches are revived, what passionate sensibility! what working Affections! what pangs of horror! what depth of sorrow will there then be! How violently will they fly in their own faces! How will they rage against their former madness! The lamentations of the most passionate wife for the loss of her husband, or of the tenderest mother for the loss of her children, will be nothing to theirs for the loss of Heaven. O the self-accusing, and self-tormenting fury of those forlorn wretches! How they will even tear their own hearts, and be Gods Executioners upon themselves! I am perswaded, as it was none but themselves that committed the sin, and themselves that were the onely meritorious cause of their sufferings, so themselves will be the chiefest executioners of those sufferings: God will have it so for the clearing of Justice, and the aggravating of their distress: even Satan himself, as he was not so great a cause of their sinning as themselves, so will he not be so great an instrument as themselves of their torment. And let them not think here, that if they must torment themselves, they will do well enough, they shall have wit enough to ease and favor themselves, and resolution enough to command down this violence of their passions: Alas poor souls, They little know what passions those will be! and how much beyond the power of their resolutions to suppress!

*Maxima est facta injuriæ pœna, fecisse; nec quisquam gravius afficitur, quam qui ad supplicium pœnitentiæ trahitur.* Seneca *de Ira*, lib. 3. cap. 29. p. 452.



press! Why have not lamenting, pining, self-consuming persons on earth so much wit or power as this? Why do you not thus perswade despairing souls, who lie as *Spira*, in a kinde of Hell upon earth, and dare not eat nor drink, nor be merry, but torment themselves with continual terrors? Why do you not say to them, Sir, Why will you be so mad as to be your own Executioner? and to make your own life a continual misery, which otherwise might be as joyful as other mens? Cannot you turn your thoughts to other matters, and never think of Heaven or Hell? Alas, how vain are all these perswasions to him? how little do they ease him? you may as well perswade him to remove a mountain, as to remove these hellish thoughts that feed upon his spirit; it is as easie to him to stop the stream of the Rivers, or to bound the overflowing waves of the Ocean, as to stop the stream of his violent passions, or to restrain those sorrows that feed upon his soul. O how much less then can those condemned souls, who see the Glory before them which they have lost, restrain their heart-renting, self tormenting Passions! So some direct to cure the Tooth-ach, Do not think of it, and it will not grieve you; and so these men think to ease their pains in Hell: O, but the loss and pain will make you think of it whether you will or not; You were as Stocks or Stones under the threatnings, but you shall be most tenderly sensible under the execution: O how happy would you think your selves then, if you were turned into Rocks, or any thing that had neither Passion nor Sense! O now how happy were you, if you could feel as lightly as you were wont to hear! and if you could sleep out the time of Execution, as you did the time of the Sermons that warned you of it! But your stupidity is gone, it will not be.

## SECT. V.

§. 5

5. MOreover, it will much increase the torment of the damned, in that their memories will be as large and strong as their Understandings and Affections; which will cause those violent Passions to be still working: Were their loss never so great, and their sense of it never so passionate, yet if they could but lose

the use of their Memory, those passions would dye, and that loss being forgotten, would little trouble them. But as they cannot lay by their life and beeing, though then they would account annihilation a singular mercy: so neither can they lay aside any part of that beeing: Understanding, Conscience, Affections, Memory, must all live to torment them, which should have helped to their Happiness: And as by these they should have fed upon the Love of God, and drawn forth perpetually the Joys of his Presence; so by these must they now feed upon the wrath of God, and draw forth continually the dolours of his absence. Therefore never think, that when I say the hardnss of their hearts, and their blindness, dulness, and forgetfulness shall be removed, that therefore they are more holy or more happy then before: No, but Morally more vile, and hereby far more miserable. O how many hundred times did God by his Messengers here call upon them, Sinners, consider whether you are going: Do but make a stand a while, and think where your way will end; what is the offered Glory that you so carelessly reject? will not this be bitterness in the end?

Jer. 23. 20. Psal 9. 16. And yet these men would never be brought to consider. But in the latter days (saith the Lord) they shall perfectly consider it; when they are ensnared in the work of their own hands; when God hath Arrested them, and Judgment is past upon them, and Vengeance is poured out upon them to the full, then they cannot chuse but consider it whether they will or no. Now they have no leasure to consider, nor any room in their Memories for the things of another life: Ah, but then they shall have leasure enough, they shall be where they have nothing else to do but consider it; their Memories shall have no other employment to hinder them; it shall even be engraven upon the Tables of their hearts. God would have had the Doctrine of their eternal State to have been written on the posts of their doors, on their houses, on their hands, and on their hearts; He would have had them Deut 6 9. minde it, and mention it as they rise and lie down, as they sit at home, and as they walk abroad, that so it might have gone well with them at their latter end: And seeing they rejected this counsel of the Lord, therefore shall it be written alwayes before them in the place of their thraldom, that which way soever they look they may still behold it.

Among



Among others, I will briefly lay down here some of those Considerations which will thus feed the anguish of these damned wretches.

## SECT. VI.

§. 6.

First, It will torment them to think of the greatness of the Glory which they have lost. O if it had been that which they could have spared, it had been a small matter: or, if it had been a loss reparable with any thing else; If it had been health, or wealth, or friends, or life, it had been nothing; But to lose that exceeding Eternal weight of Glory! ——

## SECT. VII.

§. 7.

Secondly, It will torment them also to think of the possibility that once they were in of obtayning it: † Though all things considered, there was an impossibility of any other event then what did befall; yet the thing in it self was possible, and their will was left to act without constraint. * Then they will remember, The time was when I was in as fair possibility of the Kingdom as others; I was set upon the stage of the world; If I had plaid my part wisely and faithfully, now I might have had possession of the inheritance; I might have been amongst yonder blessed Saints, who am now tormented with these damned fiends: The Lord did set before me life and death; and having chosen death, I deserve to suffer it; The prize was once held out before me; If I had run well, I might have obtained it; If I had striven, I might have had the mastery; If had fought valiantly, I had been crowned.

† *Non satis acutè igitur Hieronymus ad Ctesiph. adverf. Pelagian.* fol. (mihi) 117. *Rogo quæ est ista argumentatio, posse esse quod nunquam fuerit?*

* *Actus evenies est evitabilis secundum se, inevitabilis vero secundum quod est provisus; At licet hoc sit verum, tamen non solvit nodum, quia Actus eveniens est jam de facto provisus ab æterno; nec quietat intellectum, qui hic in ignorantia sola quietem invenit, inquit* Cajetanus *super Tho.* 1. p. q. 20. *art.* 4.

## SECT. VIII.

§. 8. *O verè Reconciliatio facilis sed perutilis! quam facilis modò, tamd ifficiserit postea: & sicut modò nemo est qui reconciliari non possit; ita post paululum nemo qui possit; quantam sicut benignitas apparuit ultra omnem spem, ultra omnem æstimationem; similem expectare possumus judicii di strictionem.* Bern. Serm. 1. in Epiphan.

THirdly, it will yet more torment them to remember, not only the possibility, but the great Probability that once they were in, to obtain the Crown and prevent the misery. It will then wound them, to think, Why, I had once the gales of the Spirit ready to have assisted me. I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the world; I was almost resolved to have been wholly for God: I was once even turning from my base seducing lusts: I was purposed never to take them up again, I had even cast off my old companions; and was resolved to have associated my self with the godly; And yet I turned back, and lost my hold, and broke my promises, and slacked my purposes; Almost God had perswaded me to be a real Christian, and yet I conquered those perswasions: What workings were in my heart when a faithful Minister pressed home the truth? O how fair was I once for Heaven? I had almost had it, and yet I have lost it; If I had followed on to seek the Lord, and brought those beginnings to maturity, and blown up the spark of desires and purposes which were kindled in me, I had now been blessed among the Saints.

Thus will it wound them, to remember what hopes they once had, and how a little more might have brought them over to Christ, and have set their feet in the way of peace.

## SECT. IX.

§. 9. *Stulta valetudinis fructus est peccatum.* Nazianz.

FOurthly, Furthermore, it will exceedingly torment them, to remember the fair opportunity that once they had, but now have lost. To look back upon an age spent in vanity, when his salvation lay at the stake. To think, How many weeks, and months and years did I lose, which if I had improved I might now have been happy? Wretch that I was! Could I finde no time to study the work for which I had all my time? Had I no time among all my labours, to labour for eternity? Had I time to eat, and drink, and sleep, and work; and none to seek the saving of my soul? Had I time for sports, and mirth, and vain discourse, and none for



for prayer, or meditation on the life to come? Could I take time to look to my estate in the world; and none to try my title to Heaven, and to make sure of my spiritual and everlasting state? O precious time, whether art thou fled? I had once time enough, and now I must have no more! I had so much that I knew not what to do with it; I was fain to devise pastimes, and to talk it away, and trifle it away, and now it is gone, and cannot be recalled! O the golden hours that I did enjoy! Had I spent but one year of all those years, or but one month of all those months, in through examination, and unfeigned conversion, and earnest seeking God with my whole heart, it had been happy for me that ever I was born; But now its past, my days are cut off, my Glass is run, my Sun is set, and will rise no more: God himself did hold me the candle, that I might do his work, and I loitered till it was burnt out; And now how fain would I have more, but cannot? O that I had but one of those years to live over again! O that it were possible to recal one day, one hour of that time! O that God would turn me into the world, and try me once again, with another lives time! How speedily would I repent! How earnestly would I pray! And lie on my knees day and night! How diligently would I hear! How chearfully would I examine my spiritual state! How watchfully would I walk! How strictly would I live! But its now too late; alas, too late. I abused my time to vanity whilest I had it, and now I must suffer justly for that abuse.

Thus will the remembrance of the time which they lost on earth, be a continual torment to these condemned souls.

*Æternum Dei qui fugiunt lumen, quod continet in se omnia bona, ipsi sibi causa fuit, ut æternas inhabitent tenebras; destituti omnibus bonis, sibimetipsi causa hujusmodi habitationis facti.* Iræneus adv. hæres. l. 4. c. 76. Here no man is hindred by sins (repented of) or by age from obtaining salvation. While a man is in this world, no true repentance is too late. The passage to Gods mercy is still open, and to them that seek and understand the truth, the access is easie. If thou ask pardon of thy sins at the very time of thy death, and in the passage of thy temporal life, and implore the true and only God in confession and believing acknowledgement of him; pardon shall be given thee by the goodness of God on thy Confessing, and saving indulgence on thy Believing; and thou shalt pass immediately from death to immortality. This Grace doth Christ bestow; this gift of his mercy he giveth, by subduing death in the trophey of his Cross; by redeeming the Believer by the price of his Blood, by reconciling man to God the Father; and by quickning the mortal by Heavenly Regeneration. *Cyprian ad Demetrian*, page 331. Can there be a fuller testimony against Purgatory, or necessity of meritorious Works, with many the like Popish doctrines, when this was written by *Cyprian* to a bloody persecuting Pagan?

## SECT. X.

FIfthly, And yet more will it adde to their calamity, to remember how often they were perſwaded to return, both by the Miniſtery in publike, and in private by all their godly faithful friends; every requeſt and exhortation of the Miniſter will now be as a fiery dart in his ſpirit. How freſh will every Sermon come now into his minde? even thoſe that he had forgotten, as ſoon as heard them. He even ſeems to hear ſtill the voice of the Miniſter, and to ſee his tears; O how fain would he have had me to have eſcaped theſe torments! How earneſtly did he intreat me! With what love and tender compaſſion did he beſeech me! How did his bowels yearn over me! And yet I did but make a jeſt of it, and hardned my heart againſt all this. How oft did he convince me, that all was not well with me! and yet I ſtifled all theſe convictions. How plainly did he rip up my ſores! And open to me my very heart! And ſhew me the unſoundneſs and deceitfulneſs of it! And yet I was loth to know the worſt of my ſelf, and therefore ſhut mine eyes, and would not ſee. O how glad would he have been after all his ſtudy and prayers and pains, if he could but have ſeen me cordially entertain the truth, and turn to Chriſt! He would have thought himſelf well recompenced for all his labors and ſufferings in his work, to have ſeen me converted and made happy by it. * And did I withſtand and make light of all this? Should any have been more willing of my happineſs then my ſelf? Had not I more cauſe to deſire it then he? Did it not more nearly concern me? It was not he, but I, that was to ſuffer for my obſtinacy: He would have laid his hands under my feet to have done me good, he would have fallen down to me upon his knees to have begged my obdience to his meſſage, if that would have prevailed with my hardened heart. O how deſervedly

* Make our life doleful, and Chriſt will make your death doleful, be as great as you will: ſtay long in the birth, and kill the Midwife, and you will be delivered in hell. Eaſe us, & eaſe Chriſt, for Chriſt ſtriveth in us. *Lockier in Cc.* 1.29.p.530.

When I hear men under all the means that we enjoy, yet think that their Ignorance ſhould excuſe them, it maketh me think of the Anſwer of the Agent of *Charles* the 5. Emperor to the Ambaſſador of *Siena*. The *Sienois* having rebelled againſt the Emperor, ſent their Ambaſſador to excuſe it; who when he could finde no other excuſe, thought in a jeſt to put it off, thus; What, ſaith he, ſhall not we of *Siena* be excuſed, ſeeing we are known to be all fools? The Agent replyed: Even that ſhall excuſe you; but upon the condition which is fit for fools, which is, to be kept bound and enchained. *Lord* Remy *his Civil Conſiderations*, Chap. 79. page 200.



ſervedly do I now ſuffer theſe flames, who was ſo forewarned of them, and ſo intreated to eſcape them! Nay my friends, my parents, my godly neighbours did admoniſh and exhort me: They told me what would come of my wilfulneſs and negligence at laſt, but I did neither believe them, nor regard them; Magiſtrates were fain to reſtrain me from ſinning by Law and puniſhment; Was not the foreſight of this miſery ſufficient to reſtrain me! ——

Thus will the Remembrance of all the means that ever they enjoyed, be fuell to feed the flames in their conſciences. O that ſinners would but think of this, when they ſit under the plain inſtruction and preſſing exhortations of a faithfull Miniſtry! How dear they muſt pay for all this, if it do not prevail with them! And how they will wiſh a thouſand times in the anguiſh of their ſouls, that they had either obeyed his doctrine, or had never heard him. The melting words of exhortation which they were wont to hear, will be hot burning words to their hearts upon this ſad review. It coſt the Miniſter dear, even his daily ſtudy, his earneſt prayers, his compaſſionate ſorrows for their miſery, his care, his ſufferings; his ſpending, weakning, killing pains; But O how much dearer will it coſt theſe rebellious ſinners? His loſt tears will coſt them blood, his loſt ſighs will coſt them eternal groans, and his loſt exhortations will cauſe their eternal lamentations. For Chriſt hath ſaid it, that if any City or people receive not, or welcome not the Goſpel, * the very duſt of the meſſengers feet (who loſt his travel to bring them that glad tidings) ſhall witneſs againſt them; much more then his greater pains; And it ſhall be eaſier for *Sodom* and *Gomorrah* in the day of Judgement then for that City. That *Sodom* which was the ſhame of the world for unnatural wickedneſs, the diſgrace of mankinde, that would have committed wickedneſs with the Angels from Heaven, that were not aſhamed to proſecute their villany in the open ſtreet; that proceeded in their rage againſt *Lots* admonitions, yea under the very miraculous judgement of God, and groped for the door when they were ſtricken blinde; That *Sodom* which was conſumed with fire from Heaven, and turned to that deadly ſea of waters, and ſuffers the vengeance of eternal fire (*Iude* 7.) even that *Sodom* ſhall eſcape better in the day of Judgement, then the neglecters of this ſo great Salvation. It will ſomewhat abate the heat of their torment, that they had not thoſe full and plain offers of

* *Mundus eum non cognovit; ut poſſit ſecundum hoc dici, Redemptor mundi dedit pro mundo ſanguinem ſuum, & mundus redimi noluit; quia lucem tenebræ non receperunt.* Proſper. Reſponſ. ad Cap 9. Gallor. Mat. 10.14, 15, 16. Heb. 2. 3.

grace, nor those constant Sermons, nor pressing perswasions, nor clear convictions, as those under the sound of the Gospel have had. I beseech thee who readest these words, stay here a while, and sadly think of what I say. I profess to thee from the Lord, it is easier thinking of it now, then it will be then; What a dolefull aggravation of thy misery would this be, that the food of thy soul should prove thy bane? and that That should feed thy everlasting torment, which is sent to save thee, and prevent thy torments?

## SECT. XI.

§. 11.

SIxthly, *Yet further it will much add to the torment of the wretches to remember, that God himself did condescend to intreat them; That all the intreatings of the Minister were the intreatings of God: How long he did wait, How freely he did offer, how lovingly he did invite, and how importunately he did sollicite them, How the spirit did continue striving with their hearts, as if he were loth to take a deniall. How Christ stood knocking at the door of their hearts, Sermon after Sermon, and one Sabbath after another; crying out, Open, sinner, open thy heart to thy Saviour, and I will come in, and sup with thee, and thou with me, *Rev.* 3. 20. Why sinner? * Are thy lusts and carnal pleasures better then I? Are thy worldly Commodities better then my everlasting Kingdom? Why then dost thou resist me?

Why dost thou thus delay? What dost thou mean, that thou dost not open to me? How long shall it be till thou attain to innocency? How long shall thy vain thoughts lodge within thee? Wo to thee, O unworthy sinner; Wilt thou not be made clean? Wilt thou not be pardoned, and sanctified, and made happy? When

Hos. 8. 5. Jer. 4. 14. Jer. 13. 27.

* Subjectio autem dei Requietio est æterna; ut hi qui fugiunt lumen, dignum fugæ suæ habeant locum; & qui fugiunt æternam requiem, congruentem fugæ suæ habeant habitationem. Cum autem apud Deum omnia sint bona, qui ex sua sententia fugiunt Deum, semetipsos ab omnibus fraudant bonis. Fraudati autem omnibus erga Deum bonis, consequenter in justum Dei Judicium incident. Qui enim fugiunt Requiem, justè in pœna conversabuntur; & qui fugerunt lumen, justè inhabitabunt tenebras. Irenæus adv. hæreses. lib. 4. cap. 76.

* Satanas fecit, dicit peccator, ipse mihi persuasit; quasi Satanas habeat potestatem cogendi! Astutiam suadendi habet; sed si Satanas loquerctur, & taceret Deus, haberes unde te excusares. Modò aures tuæ positæ sunt inter monentem Deum, & suggerentem serpentem, quare huc flectuntur, hinc avertuntur? Non cessat Satanas suadere malum; sed nec Deus cessat admonere bonum; Satanas autem non cogit invitum; In tua potestate est, consentire aut non consentire. Augustin. Enarrat. in Psal. 91.



When shall it once be? O that thou wouldst hearken to my word, and obey my Gospel! Then should thy peace be as the River, and thy righteousness as the waves of the Sea; though thy sins were as red as the Crimson or Scarlet, I would make them as white as the Snow or Wooll. O that thou were but wise to consider this! and that thou wouldest in time remember thy latter end! before the evil dayes do come upon thee, and the years draw nigh, when thou shalt say of all thy vain delights, I have no pleasure in them! Why sinner! Shall thy Maker thus bespeak thee in vain? shall the God of all the world beseech thee to be happy, and beseech thee to have pitty upon thine own soul, and wilt thou not regard him? Why did he make thy ears, but to hear his voice? VVhy did he make thy understanding, but to consider? Or thy heart, but to entertain the Son in obedientiall Love? Thus saith the Lord of Hosts, consider thy wayes——

Psa. 81. 13, 14. Isa. 48. 17, 18. Isa. 1. 18. Deut. 32. 29. Eccl 12. 1. Hag. 1. 5.

O how all these passionate pleadings of Christ, will passionately transport the damned with self-indignation! That they will be ready to tear out their own hearts! How fresh will the remembrance of them be still in their minds? launcing their souls with renewed torments! What self-condemning pangs will it raise within them, to remember how often Christ would have gathered them to himself, even as the Hen gathereth her Chickens under her wings, but they would not? Then will they cry out against themselves, O how justly is all this befallen me! Must I tire out the patience of Christ? Must I make the God of Heaven to follow me in vain, from home to the Assembly? from thence to my Chamber? from Alehouse to Alehouse? till I had wearied him with crying to me, Repent, Return? Must the Lord of all the world thus wait upon me? and all in vain? O how justly is that Patience now turned into fury? which fals upon my soul with irresistible violence? When the Lord cryed out to me in his word, How long will it be before thou wilt be made clean and holy? my heart, or at least my practice answered, Never; I will never be so precise; And now when I cry out, How long will it be till I be freed from this torment, and saved with the Saints? How justly do I receive the same answer? *Never, Never*?—— O sinner, I beseech thee for thy own sake, think of this for prevention, while the voice of mercy soundeth in thine ears: Yet patience continueth waiting upon thee; Canst thou think it will do so

Mat. 17. 37. *Lex jubere novit; Gratia, juvare. Nec Lex jubevet, nisi esset voluntas; nec gratia juvaret, si fiat esset voluntas. Jubetur ut faciamus bonum, & non faciamus malum; & tamen pro his oratur, &c. Si aut ergo agnoscimus voluntates cum hac præcipiamur; sic & ipse agnoscat Gratiam cum hac oretur.* Aug. Ep. 95.

so still? yet the offers of Christ and life are made to thee in the Gospel; and the hand of God is stretched out to thee: But will it still be thus? The Spirit hath not yet done striving with thy heart; but dost thou know how soon he may turn away, and give thee over to a reprobate sense, & let thee perish in the stubbornness and hardness of thy heart? Thou hast yet life, and time, and strength, and means; But dost thou think this life will alwayes last? O seek the Lord while he may be found, and call upon him while he is near: He that hath an ear to hear, let him hear what Christ now speaketh to his soul. And to day, while it is called to day, harden not your hearts; lest he swear in his wrath that you shall never enter into his Rest. For ever blessed is he that hath a hearing heart and ear, while Christ hath a Calling voice.

Isa. 55. 6, 7.

Rev. 2. & 3.

Heb. 3. 8. 11, 15.

## SECT. XII.

§. 12.

SEventhly, Again, it will be a most cutting consideration to these damned sinners, to remember on what easie terms they might have escaped their misery; and on what easie conditions the Crown was rendred to them. If their work had been to remove Mountains, to conquer Kingdoms, to fulfill the Law to the smallest tittle, then the impossibility would somewhat asswage the rage of their self-accusing conscience: If their conditions for Heaven had been, the satisfying of Justice for all their transgressions, the suffering of all that the Law did lay upon them, or bearing that burden which Christ was fain to bear; why this were nothing but to suffer Hell to escape Hell: but their conditions were of another nature; The yoke was light, and the burden was easie which Jesus Christ would have laid upon them; his commandments were not grievous*. It was but to repent of their former transgressions, and cordially to accept him for their Saviour

As voluntary Election is the principle of Action, so Faith is found to be the principle of Action, the foundation of prudence, choice, &c. All propriety and difference of Faith and unbelief would neither be liable to praise or dispraise, if they had a foregoing natural Necessity arising from him who is omnipotent. If we are drawn by natural operations, as by ropes, like things that have no life, then it is in vain to talk of Involuntary, or Voluntary; Nor do I understand that to be a Living Creature, whose power of Desire is subject to Necessity —But for us who have learned from the Scripture, that God hath given men to Choose and Avoid things by a Free and absolute power, let us rest in the judgement of Faith, which cannot be moved, or fail us; manifesting a chearful and ready spirit, because we have chosen Life, &c. *Clem. Alex. Stromat. l. 2. prope init.* * Mat. 11. 28, 29. 1 John 5. 3.

and



and their Lord; to study his will, and seek his face; to renounce all other happiness, but that which he procureth us, and to take the Lord alone for our Supreme Good: to renounce the government of the world and the flesh, and to submit to his meek and gracious government; to forsake the wayes of our own devising, and to walk in his holy delightful way, to engage our selves to this by Covenant with him, and to continue faithful in that Covenant. These were the terms on which they might have enjoyed the kingdom: And was there any thing unreasonable in all this? Or had they any thing to object against it? Was it a hard bargain to have Heaven upon these conditions? When all the price that is required, is only our Accepting it in that way that the Wisdom of our Lord thinks meet to bestow it? And for their want of ability to perform this, it consisteth chiefly in their want of will. * If they were but willing, they should finde that God would not be backward to assist them. If they be willing, Christ is much more willing.

O when the poor tormented wretch, shall look back upon these easie terms which he refused, and compare the labour of them with the pains and loss which he there sustaineth, it cannot be now conceived how it will rent his very heart! Ah (thinks he) how justly do I suffer all this, who would not be at so small a cost and pains to avoid it! Where was my understanding when I neg-

* The feud is as mortal about this question between the Papists themselves, as us: and for all the means to silence it, as hot breaks out again as ever: as you may see in *August. Tprens. Apol. & Theriaca Vincentii Lerin.* And the Answer of *Patavius* & *Ricardus* to it. *All* men *can if they will* Believe in God, and convert themselves from the love of visible and temporal things, to the keeping of his Commandments, *Aug. de Gen. cont. Manich. cap. 3.* It is a certain truth, that men can do this *if they will*, but the *will* is prepared by the Lord, *Aug. Retract. li. 1. cap. 10. exponens locum priorem.* All men have power to Believe, *if they will*, but actually to Believe (or will) is from that Grace which is proper to the Faithful. *Aug. de Prædest. Sanct. cap. 5.* There is first a power which the Will commandeth; this we deny not to be in the most wicked men, and contemners of God. We can worship God if we will: And thence it is that God is Just in pronouncing sentence against sinners; For what hindreth us but we may obey? Certainly it is not the want of any faculty which the Will commandeth, as oft as it impelleth us to do what we willed; Else it were no sin to us (as if a man would fain relieve the poor, and cannot) If our disability were such, it were a Calamity, not a Vice. But there is a disability which is in the Will it self, which is indeed a sin, and spreads it self far and wide. When we say therefore that there are many that *cannot* be good men, we would not be so understood, as if we meant as if there were any that *could* not be a good man, and yet *would, &c. Camero Prælect. ad Phil. 2. 12, 13. operum fol. pag. 340. Voluntas Libera tanto Liberior quanto Divinæ gratiæ misericordiæq; subjectior; ut Aug. Epist. 89.* Perhaps some such tolerable sense may be put on *Clem. Alexand.* words, who so oft saith over and over, That to believe and obey is in our own power. *Stromat. li. 6. & 7. & passim.*

lected

lected that gratious offer! When I called the Lord a hard Master! and thought his pleasant service to be a bondage, and the service of the devil and my flesh to be the only delight and freedom! Was I not a thousand times worse then mad, when I censured the holy way of God as needless preciseness! And cryed out on it as an intolerable burden! When I thought the Laws of Christ too strict! and all too much that I did for the life to come! O, what had all the trouble of duty been, in comparison of the trouble that I now sustain? Or all the sufferings for Christ and weldoing, in comparison of these sufferings that I must undergo for ever? What if I had spent my daies in the strictest life that ever did Saint? What if I had lived still upon my knees? What if I had lost my credit with men? and been hated of all men for the sake of Christ? and born the reproach and scorn of the foolish? What if I had been imprisoned, or banished, or put to death, O what had all this been to the miseries that I now must suffer? Then had my sufferings now been all over, whereas they do but now begin, but will never end? Would not the Heaven which I have lost, have recompenced all my losses? and should not all my sufferings have been there forgotten? What if Christ had bid me do some great matter? as to live in continual tears and sorrow, to suffer death a hundred times over? (which yet he did not) should I not have done it? How much more, when he said but, Believe and be saved? Seek my face, and thy soul shall live: Love me above all, walk in my sweet and holy way, take up thy Cross and follow me, and I will save thee from the wrath of God, and I will give thee everlasting life. O gracious offer! O easie terms! O cursed wretch, that would not be perswaded to accept them!

§. 13.

## SECT. XIII.

Eighthly, Furthermore, this also will be a most tormenting Consideration; to remember what they sold their eternal welfare for, and what it was that they had for Heaven; when they compare the value of the pleasures of sin, with the value of the recompence of reward which they forsook for those pleasures; how will the vast disproportion astonish them! To think



think of a few merry hours, a few pleasant cups or sweet morsels, a little ease, or low delight to the flesh, the applauding breath of the mouth of mortal men, or the possession of so much * gold on earth; and then to think of the everlasting glory! what a vast difference between them will then appear? To think, This is all I had for my soul, my God, my hopes of Blessedness! It cannot possibly be expressed how these thoughts will tear his very heart. Then will he exclaim against his folly, O deservedly miserable wretch! Did I set my soul to sale on so base a price? Did I part with my God for a little † dirt and dross? and sell my Saviour, as *Judas*, for a little silver? O for how small a matter have I parted with my Happiness? I had but a dream of delight, for my hopes of Heaven; and now I am awaked, it is all vanished: where are now my honours and attendance? who doth applaud me, or trumpet out my praises: where is the Cap and Knee that was wont to do me reverence? My morsels now are turned to Gall, and my Cups to Wormwood. They delighted me no longer then while they were passing down; when they were past my taste, the pleasure perished; and is this all that I have had for the inestimable treasure? O what a mad exchange did I make? What if I had gained all the world and lost my soul? would it have been a saving match? But alas! How small a part of the world was it, for which I gave up my part in Glory? —— O that sinners would forethink of this, when they are swimming in delights of flesh; and studying how to be rich, and honourable in the world! when they are desperately venturing upon known transgression, and sinning against the checks of Conscience!

* *Avarus potius vult in inferno æternaliter comburi, quam hæreditatem falsè acquisitam minui, vel injustè retentam restituere.* Alex. Fabrit. in Destructorio vitiorum, part. 4. c. 2. M.

† *Lutum est divitiarum propriissimum epitheton; ut lutum enim in plateis à pedibus ambulantium conculcatur, ita Deus in pœnis opes vel maximas dispergit & delet.* Wigand. in Habac. 2. pag. 400. *Avarus est pueris similis papiliones sequentibus, magna negligentibus.* Fab. *ubi sup.* 1.

*Cæterum non leviter peccat in Dominum, qui cum æmulo ejus Diabolo pœnitentiâ renunciasset, & hoc nomine illum omnino subjecisset, rursus eundem re ssu suo erigit; & exultatione ejus scipsum facit, ut denuò malus recuperata præda sua adversus Dominum gaudeat. Nonne, quod dicere quoq; periculosum est, sed ad ædificationem proferendum est, diabolum domino proponit? Comparationem enim videtur egisse qui utrumq; cognoverit, & judicato pronunciâsse eum meliorem cujus se rursus esse maluerit.* Tertul. li. de pœnitent. cap. 5 p. (edit Pamel.) 119.

SECT.

§. 14.

## SECT. XIV.

NInthly, Yet much more will it add unto their torment, when they consider that all this was their * own doings, and that they most wilfully did procure their own destruction: Had they been forced to sin whether they would or no, it would much abate the rage of their consciences; Or if they were punished for another mans transgressions; or if any other had been the chiefest author of their ruine; But to think, that it was the choice of their own will; and that God hath set them in so free a condition, that none in the world could have forced them to sin against their wils, this will be a griping thought to their hearts. What (thinks this wretched creature) had I not enemies enough in the world, but I must be an enemy to my self? God would neither give the devil nor the world so much power over me, as to force me to commit the least transgression: if I had not consented, their temptations had been in vain; they could but entice me, it was my self that yeelded, and that did the evil; and must I needs lay hands upon my own soul? and imbrew my hands in my own blood? who should pity me, who pitied not my self, and who brought all this upon mine own head? When the enemies of Christ did pull down his Word and Laws, his Ministry and worship, the news

* *Ille qui non consequitur eam, sibimet suæ imperfectionis est causa. Nec enim lumen deficit propter eos qui semetipsos excæcaverunt, sed illo perseverante quale & est, excæcati per suam culpam in caligine constituuntur. Neq; lumen cum magna necessitate subjiciet sibi quemquam; neq; Deus cogit eum qui nolit continere ejus artem. Qui igitur absliterunt à paterno lumine, & transgressi sunt legem libertatis, per suam absliterunt culpam: liberi arbitrii & suæ potestatis facti. Deus autem omnia præscions utrisq; aptas præparavit habitationes: eis quidem qui inquirunt lumen incorruptibilitatis, & ad id vecurrunt, benigne donans hoc quod conspiciunt lumen; aliis verò id contemnentibus & avertentibus se ab eo, & id fugientibus, & quasi seipsos excæcantibus, congruentes lumini adversantibus præparavit tenebras; & his qui fugiunt ei esse subjecti, convenientem subdidit pœnam.* Iren. adv. hæres. l. 4. c. 76. As if a man be armed all over, yet it is left in his own Will, either to use his arms, to fight and strive with the enemy, and carry the victory: or else to love, and make peace with his enemy, and not to fight, for all he is armed: So Christians that have put on perfect vertue, and have got the heavenly armour, if they will, they may be delighted in Satan, and make peace with him, and forbear war. For nature is changeable; and if a man will, he may be the Son of God; if not, the son of death, because there remains to us our *Free-will* or choice. *Macarius in Hom. 27. p. 36.* Yet this doth not intimate any sufficiency without grace. *Austin* himself, and all the Fathers, and all Divines acknowledge *liberum arbitrium* Free Will or Choice, who yet plead most for a necessity of Grace.

*Qua petiit rutilans operum splendore bonorum,*
*Quæ Deus in nobis veluti sua dona coronat.*
*Liberum enim Arbitrium divina ita gratia semper*
*Adjuvat, ut sine ea sit inania cuncta potestas:*

*Ut canit* Eucharius Gaudensis *in vita* Dionysii Carthusiani *ante eius opera.*



news of it did rejoyce me; when they set up dumb, or seducing, or ungodly Ministers, instead of the faithful Preachers of the Gospel, I was glad to have it so; when the Minister told me the evil of my wayes, and the dangerous state that my soul was in, I took him for mine enemy, and his Preaching did stir up my hatred against him, and every Sermon did cut me to the heart, and I was ready to gnash my teeth in indignation against him. If a drunken Ceremonious Preacher did speak me fair, or read the Common Prayer, or some toothless Homily, instead of a searching, plain-dealing Sermon, why, this was according to my own heart; never was I willing of the means of my own welfare; never had I so great an enemy as my self; never did God do me any good, or offer me any for the welfare of my soul, but I resisted him, and was utterly unwilling of it: he hath heaped mercy upon me, and renewed one deliverance after another, and all to entice my heart unto him, and yet was I never heartily willing to serve him: He hath gently chastized me, and made me groan under the fruit of my disobedience; and yet, though I promised largely in my affliction, I was never unfainedly willing to obey him: Never did a good Magistrate attempt a Reformation, but I was against it: nor a good Minister labour the saving of the Flock, but I was ready to hinder as much as I could; nor a good Christian labour to save his soul, but I was ready to discourage and hinder him to my power, as if it were not enough to perish alone, but I must draw all others to the same destruction. O what cause hath my wife, my children, my servants, my neighbours, to curse the day that ever they saw me! As if I had been made to resist. God, and to destroy mine own and other mens souls, so have I madly behaved my self. Thus will it gnaw upon the hearts of these wretches, to remember that they were the cause of their own undoing; and that they wilfully and obstinately persisted in their Rebellion, and were meer Voluntiers in the service of the Devil; They would venture, they would go on, they would not hear him that spoke against it: God called to them to hear and stay, but they would not; Men called, Conscience called, and said to them (as *Pilats* wife) have nothing to do with that hateful sin, for I have suffered many things because of it, but they would not hear; their Will was their Law, their Rule and their Ruine. Mat 27. 19.

SECT.

§. 15.

## SECT. XV.

TEnthly and lastly*, It will yet make the wound in their Consciences much deeper, when they shall remember, that it was not only their own doing, but that they were at so much cost and pains for their own damnation: What great undertakings did they engage in for to effect their ruine? To resist God, to conquer the Spirit, to overcome the power of Mercies, Judgements, and the Word it self, to silence Conscience! all this did they take upon them, and perform. What a number of sins did they manage at once? What difficulties did they set upon? even the conquering of the power of Reason it self. What dangers did they adventure on? Though they walked in continual danger of the wrath of God, and knew he could lay them in the dust in a moment; though they knew they lived in danger of eternal perdition, yet would they run upon all this. What did they forsake for the service of Satan, and pleasures of sin? They forsook their God, their Conscience, their best Friends, their eternal hopes of salvation, and all. They that could not tell how to forsake a lust, or a little honour or ease for Christ; yet can lose their souls, and all, for sin. O the labour that it costeth poor wretches to be damned! Sobriety they might have at a cheap rate, and a great deal of health and ease to boot; and yet they will rather have Gluttony and drunkenness, with poverty, and shame, and sickness, and belchings, and vomitings; with the outcryes and lamentations of wife and children, and Conscience it self. Contentedness they might have with ease and delight: yet will they rather have Covetousness and Ambition, though it cost them study, and care, and fears, and labour of body and mind, and a continual unquietness and distraction of spirit, and usually a shameful overthrow at the last. Though their anger be nothing but a tormenting themselves, and Revenge and Envy do consume their spirits, and keep them upon a continual Rack of disquiet, though uncleanness destroy their bodies, and states, and names; and though they are foretold of the hazzard of their eternal Happiness, yet will they do and suffer all this, rather then suffer their souls to be saved. How fast runs *Gehezi* for his Leprosie? what cost and pains is *Nimrod* at to purchase an universal confusion? How doth an amorous *Amnon* pine himself away for a self-destroying lust? How studiously and painfully doth *Absalon* seek a hanging? *Achitophels* reputation, and his life must go together; even when they are struck blind by a Judgement of God, yet how painfully do the *Sodomites* grope and weary themselves to find the door? what cost and pains are the Idolatrous Papists at for their multifarious Will-worship? How unweariedly, and unreservedly have the Malignant enemies of the Gospel among us, formerly and still, spent their estates, and health, and limbs, and lives, to overthrow the power of Godliness, and set up Formality? to put out the light that should guide them to Heaven? and how earnestly do they still prosecute it to the last? How do the Nations generally rage, and the people imagine a vain thing? the Kings of the Earth setting themselves, and the Rulers taking counsel together, against the Lord, and against his Christ? that they may break the bonds of his Laws asunder, and cast away the cords of his Government from them, though he that sitteth in Heaven do laugh them to scorn, though the Lord have them in derision: though he speak to them in his wrath, and vex them in his sore displeasure, and resolve them, that yet in despite of them all, He will set his King upon his holy Hill of *Sion*? Yet will they spend and tire out themselves as long as they are able to stir against the Lord. O how the reviews of this will feed the flames of Hell? With what rage will these damned wretches curse themselves? and say, Was damnation worth all my cost and pains? Was it not enough that I perished through my negligence, and that I sit still while Satan played his game, but I must seek so diligently for my own perdition? Might I not have been damned on free cost, but I must purchase it so dearly? I thought I could have been saved without so much ado; and could I not have been destroyed without so much ado? How well is all my care, and pains, and violence now requited? Must I work out so laboriously my own damnation, when God commanded me to work out my salvation?

* *Cupiditas mundi initium habet ex Arbitrio voluntatis, progressum ex jucunditate voluptatis, & firmamentum ex vinculo consuetudinis,* Aug. lib. *de Patientia.c.17. Est quippe Anima condita libera, potestq; bona ut eligere, ita & aversari. Quum igitur quod bonum est refugiat, necessario contraria cogitat; qui-escere enim à motu omninò non prævalet, cum sit, ut dixi, naturaliter mobilis. Agnoscens verò arbitrii sui libertatem, conspicit se posse in utramq; partem membris corporis uti, sive ad ea quæ sunt, sive ad ea quæ non sunt. Sunt quippe bona; non sunt autem mala* Athanas. l. 1. cont. Gent. *Neq; enim malum in Deo est, neq; per seipsum omninò subsistit. Alioqui Bonus non esset, si vel permixtam habere contrariam naturam, vel causa esset Mali.* Athanas. *ubi supra. Veritas sententiæ ecclesiasticæ per se elucet, Malum scilicet neq; á Deo, neq; in Deo, neq; ab initio fuisse; ne illum quidem ipsius Mali esse substantiam; Sed homines per privationem Boni sibi, quæ non sunt, & quæ volunt, cœpisse confingere. Vid. ultra in* Athanasio *ibid.*



Gen. 19.11. As *Phocion*, when being condemned to dle, his fellows had drunk up all the poyson before him, so that he could not have any except he would pay for it a dear price, he desires his friend to pay for it, *quoniam Athenis ne mori quidem gratis licet*; so because God in mercy hath resolved that no man shall be damned except he buy it with his sinful labour, they will pay the price rather then escape. Phil. 2, 12.

vation? † O if I had done as much for Heaven, as I did for Hell, I had surely had it. I cryed out of the tedious way of Godliness, and of the painfull course of Duty and Self-denial; and yet I could be at a great deal more pains for Satan, and for death. If I had loved Christ as strongly as I did my pleasures and profits, and honours, and thought on him as often, and sought him as painfully, O how happy had I now been! But justly do I suffer the flames of Hell, who would rather buy them so dear, then have Heaven on free cost, when it was purchased to my hands! ——

† Though I am no Arminian, yet I detest their doctrine and way of preaching on the other extream, who teach men to lay the chief cause of their Sin and Damnation from themselves on God; And would have wicked men believe, that none but the Elect do sin against the price that was paid for them, and that Christ that dyed for them; and so would quiet their consciences in Hell, as if they were not guilty of any such sin. And the Doctrine of a Physical Active determination of mans Will to sin, or the Act which is sinful, by Gods effectual Influx, hath need of a wary consideration: And though *Twisse* and other learned men assert it, yet ordinary Christians need not put it into their Creed. May not all common Christians well take up with a contented ignorance here, when *Cajetan* could finde rest nowhere else? And *Arriba* (that reproveth him) saith in a manner as much, ll. 1. ca. 30. p. 188 And our learned *Barlow* takes up this; *De futuritione mali, præsertim moralis, statuant alii; non ego qui rem tot difficultatibus perplexam determinare nec volo, nec valeo. Solum hoc firmum maneat & immotum; nempe mali moralis futuritionem ita statuendam, ut hypotheses nostræ peccati originem in Deum non rejiciant. Siquidem spuria illa & deformis soboles, nostri progenies est, non Dei: qui peccatum placido vultu nec videat quidem nedum faciat. Scilicet insaniam Ethniocorum superlativam arguit, quod Jovem Deum agnoverunt & adulterum, ut Minutius; & miratur Athenagoras qui fieri potuit, ut illum tanquam Deum colerent, quem ὑπερλογον & ὑβριστην furem & superbum cognoverunt. Certè Deus, non est, nisi omnino Bonus, malitia nulla vitiatus Rectè Nazianz. Episcopus, ὡς ἀνεμέσητον Deus peccati nescius cum impossibile est ut vitia sucumbat ipsa bonitas, &c.* Barlow Exercit. 5. p. 127. *Nullo modo cogimur, aut retentâ præscientiâ Dei, tollere voluntatis arbitrium; aut retento voluntatis arbitrio, Deum (quod nefas est) negare præscium futurorum: Sed utrumq; amplectimur; utrumq; fidelitèr & veraciter confitemur; Illud, ut bene credamus; hoc, ut bene vivamus; Male autem vivitur, si de Deo non bene creditur;* Aug. de Civit. li. 5. c. 10. *Quisquis audet dicere,* [*Habeo ex meipso fidem, non ergo accepi*] *profectò contradicit huic apertissimæ veritati* [*Quid habes quod non accepisti?*] *Non quia Credere vel non Credere non est in arbitrio voluntatis humanæ; sed in Electis præparatur Voluntas à Domino. Ideo ad ipsam quoq; Fidem, quæ in Voluntate est, pertinet* [*Quis te discernit?*] Aug. de Prædest. Sanct. c 5.

there

Thus I have shewed you some of those thoughts, which will aggravate the misery of these wretches for ever. O that God would perswade thee who readest these words, to take up these thoughts now seasonably and soberly, for the preventing of that unconceivable calamity, that so thou mayst not be forced in despite of thee, to take them up in Hell as thy own tormentor.

It may be some of these hardned wretches will jest at all this, and say, How know you what thoughts the damned in Hell will have?

*Answ.* First, Why read but the 16. of *Luke*, and you shall



there finde some of their thoughts mentioned.

Secondly, I know their understandings will not be taken from them, nor their conscience, nor Passions: As the Joys of Heaven are chiefly enjoyed by the Rational soul in its rational actings so also must the pains of Hell be suffered. As they will be men still, so will they act as men.

Thirdly, Beside, Scripture hath plainly foretold us as much, that their own thoughts shall accuse them, *Rom.* 2.15. and their hearts condemn them. And we see it begun in despairing persons here.

# CHAP. III.

## *They shall lose all things that are comfortable, as well as Heaven.*

### SECT. I.

§. 1

HAving shewed you those considerations which will then aggravate their misery, I am next to shew you their Additional losses which will aggravate it. For as Godliness hath the promise both of this life and that which is to come; and as God hath said, that if we first seek his Kingdom and Righteousness, all things else shall be added to us: so also are the ungodly threatned with the loss both of spiritual and of corporal blessings; and because they sought not first Christs Kingdom and Righteousness, therefore shall they lose both it, and that which they did seek; and there shall be taken from them even that little which they have. If they could but have kept their present enjoyments, they would not much have cared for the loss of

It is a great Question with many, Whether there be no Mercy in Hell? *Aquinas* 1. q. 21. a. 4. 1m. saith there is; So *Lorinus*, *Par Cajetan*, *Fruardentius*, *Salmeron*; Also *Ursin* Cat. with some of ours; but I say as *Jac. Laurentius* in *Jac.* 2. 13. What need is there curiously to enquire or boldly to determine in this? It is enough to know, that the pains and torments of Hell to the wicked, will be both eternal and incomprehensible. *page* 165.

Heaven: le them take it that have more mind of it; But catching at the shadow and losing the substance, they now finde that they have lost both; and that when they rejected Christ, they rejected all things. If they had lost and forsaken all for Christ, they would have found all again in him; for he would have been all in all to them: But now they have forsaken Christ for other things, they shall lose Christ and that also for which they did forsake him.

But I will particularly open to you some of their other losses.

## SECT. II.

§. 2

FIrst, They shall lose their present presumptuous conceit and belief of their interest in God, and of his favour towards them, and of their part in the merits and sufferings of Christ. This false Belief doth now support their spirits, and defend them from the terrors that would else seize upon them; and fortifie them against the fears of the wrath to come. Even as true Faith doth afford the soul a true and grounded support and consolation, and enableth us to look to Eternity with undaunted courage: So also a false ungrounded Faith doth afford a false ungrounded comfort, and abates the trouble of the considerations of Judgment and damnation. But alas this is but a palliate salve, a deceitfull comfort; what will ease their trouble when this is gone? When they can Believe no longer, they will be quieted in minde no longer, and rejoyce no longer. If a man be neer to the greatest mischief, and yet strongly conceit that he is in safety, his conceit may make him as cheerful as if all were well indeed, till his misery comes, and then both his conceit and conforts vanish. An ungrounded perswasion of happiness, is a poor cure for real misery. When the mischief comes, it will cure the misbelief; but that belief can neither prevent nor cure the mischief. If there were no more to make a man happy, but to believe that he is so, or shall be so, happiness would be far commoner then now it is like to be. * It is a wonder, that any man who is not a stranger both to Gospel and Reason, should be of the Antinomian faith in this; who tell us that faith is but the believing that God loveth us, and that our sins are already pardoned through Christ; that this is the chief thing that Ministers should preach; that our Ministers preach not Christ, because they preach not this; that every man ought thus to believe, but no man to question his Faith, whether he believe truly, or not, &c. But if all men must believe that their sins are pardoned, then most of the world must believe a lye; And if no man ought to question the truth of his Faith, then most men shall rest deluded with an ungrounded belief. The Scripture commandeth us first to believe for remission of sins, before we believe that our sins are remitted: If we believe in Christ, that is, accept him cordially for our Saviour, and our King, then we shall receive the pardon of sins. The truth is, we have more ado to Preach down this Antinomian faith, then they have to Preach it up; and to Preach our people from such a believing, then they have to Preach them to it. I see no need to perswade people so to believe; the generality are strong and confident in such a belief already. Take a congregation of 5000 persons, and how few among them all will you finde, that do not believe that their sins are pardoned, and that God loves them? Especially of the vilest sinners, who have least cause to believe it? Indeed as it is all the work of those men to perswade people to this belief: so is it the hardest task almost that we meet with, to convince men of the ungroundedness of this belief, and to break that peace which Satan maintaineth in their souls. Neither do I know a commoner cause of mens destruction then such a misbelief. Who will seek for that which he believes he hath already? This is the great engine of Hell, to make men go merrily to their own perdition. I know men cannot believe Christ, or believe in, or upon Christ, either too soon, or too much. But they may believe, or judge that themselves are pardoned, adopted and in favor with God too soon, and too much For a false judgement is alwaies too much and too soon. As true grounded Faith is the master grace in the Regenerate, and of the greatest use in the kingdom of Christ; so is a false ungrounded faith, the master vice in the unregenerate soul, and of greatest use in the Kingdom of Satan: Why do such a multitude sit still, when they might have pardon for the seeking, but that they verily think they are pardoned already?

* Indeed to speak the plain truth, that which some teach, and the Presumptuous conceit to be true Justifying Faith, *viz.* [A Believing that our sins are pardoned before they are; that is, upon our bare Receiving Christ as Saviour to Justifie us, before we receive him as Lord to Rule us] this is truly a believing the Devil, the father of lyes, and not God; yea against God And it is a Resting on the deceiving promise of the Devil for Justification: And are not such like to be well Justified by their Accuser? Nay, it is a making the Devil their God, by taking his word who tels them, they shall be justified and saved by a bare expecting Justification and salvation from Christ, when God telleth them the contrary. *Tertullian* saith, *Per diversitatem enim Promissionum, diversitas insinuatur Deorum.* Tertul. l. de Resurrect. Carn. c. 2. p. 407.

spel

Why do men live so contentedly in the power of the Devil, and walk so carelesly in the certain way to Hell? but that they think their way will have no such end, and that the Devil hath nothing to do with them? they defie him, they spit as the mention of his name. If you could ask so many thousands as are now in Hell, What madness could cause you to come hither voluntarily? or to follow Satan to this place of torment? when you might follow Christ to the land of Rest? They would most of them answer you, We believed that we had followed towards Salvation; and that the way which we were in, would have brought us to Heaven: We made sure account of being saved, till we found our selves damned; and never feared Hell, till we were suddenly in it; we would have renounced our sinful courses and companions, but that we thought we might have them, and Heaven too; We would have sought after Christ more heartily, but that we thought we had part in him already; We would have been more earnest seekers of Regeneration, and the power of godliness, but that we verily thought we were Christians before. O if we had known as much as now we know, what lives would we have led! what persons would we have been! But we have flattered our selves into these unsufferable torments: We were told of this before from the word of God: but we would not believe it, till we felt it: and now there is no remedy. —— Reader, do but stop and think here with thy self, how sad a Case this is? That men should so resolutely cheat themselves of their Everlasting Rest? The Lord grant it never prove thy own case. I would be very loth to weaken the true faith of the meanest Christian, or to perswade any man that his faith is false, when it is true; God forbid, that I should so disparage that pretious grace which hath the stamp of the Spirit! or so trouble the soul that Christ would have to be comforted! But I must needs in faithfulness tell thee, that the confident belief of their good estate, and of the pardon of their sins, which the careless, unholy, unhumbled multitude amongst us do so commonly boast of, will prove in the end but a soul-damning delusion. It hath made me ready to tremble many a time, to hear a drunken, ungodly, unfaithful Minister, as confidently in his formal prayers in the Pulpit, give God thanks for Vocation, Justification, Sanctification, and assured hope of Glorification, as if he had been a most assured Saint! when it may be his Sermon



Sermon was intended to reproach the Saints, and to jeer at Sanctification! Me thoughts I even heard the Pharisee say, *I thank thee that I am not as other men*: Or *Corah*, *Are not all the people holy, every one?* How commonly do men thank God for these, which they never received, nor ever shall do? How many have thanked God for pardon of sin, who are now tormented for it? and for Sanctification, and assured hope of Glory, who are now shut out of that Inheritance of the Sanctified? I warrant you, there's none of this believing in Hell: nor any perswasions of pardon or happiness, nor any boasting of their honesty, nor justifying of themselves: This was but Satans stratagem, that being blindefold, they might follow him the more boldly, but then he will uncover their eyes, and they shall see where they are.

Luk. 18. 11. Num. 16. 3, 5.

## SECT. III.

§. 3.

It doth us no good to *know* what is to come, but to fear it; that we may be alwaies as set on our watch, that so the Righteous grow not remisse or negligent, or the sinner secure; that so not knowing, we should alwayes fear; and observing and looking for the time, we should amend. *Ambros.* de *fide.* l. 5. c. 8.

SEcondly, Another addition to the misery of the damned will be this; That with the loss of heaven, they shall lose also all their hopes. In this life, though they were threatned with the vvrath of God, yet their hope of escaping it did bear up their hearts; And vvhen they vvere vvounded vvith the terrors of the VVord, they lick'd all whole again with their groundless hopes; but then they shall part vvith their hopes and heaven together: We can now scarce speak with the vilest drunkard or Swearer, or covetous Worldling, or scorner at Godliness, but he hopes to be saved for all this: If you should go to all the Congregation, or Town or Country, and ask them one by one, vvhether they hope to be saved? hovv fevv shall you meet vvith, that vvill not say yea, or that make any great question of it? But, O happy vvorld, if Salvation vvere as common as this Hope! Even those vvhose hellish nature is written in the face of their conversation, that he that runs may read it, whose tongues plead the cause of the devil, and speak the language of hell, and whose delight is in nothing but the vvorks of the flesh: yet these do strongly hope for heaven, though the God of Heaven hath told them over and over again in his Word, that no such as they shall ever come there. Though most of the world shall eternally perish, and the Judge of the world himself hath told us, that of the many that are called, yet

but few are chosen, yet almost all do hope for it, and cannot endure any man that doth but question their hopes; Let but their Minister preach against their false hopes, or their best friend come to them, and say, *I am afraid your present hopes of heaven will deceive you, I see you mind not your soul, your heart is not set upon Christ and heaven, you do not so much as pray to God, and worship him in your Family; and the Scripture gives you not the least hope of being saved in such a condition as this is*: How ill would they take such an admonition as this? and bid the Admonisher look to himself, and let them alone, he should not answer for them, they hope to be saved as soon as these precisest men, that pray, and talk of heaven so much —— Nay, so strong are these mens hopes, that they will dispute the case with Christ himself at Judgement, and plead their eating and drinking in his presence, their preaching in his Name, and casting out devils (and these are more probable Arguments, then our Baptism, and common Profession, and name of Christians) they will stifly deny that ever they neglected Christ in hunger, nakedness, prison, &c. (and if they did, yet that is less then stripping, imprisoning, banishing, or killing Christ in his Members) till Christ confute them with the sentence of their condemnation. Though the heart of their hopes will be broken at their death, and particular Judgement, yet it seems they would fain plead for some hope at the general Judgement. But O the sad state of these men, when they must bid farewel to all their Hopes! when their Hopes shall all perish with them! Reader, if thou wilt not believe this, it is because thou wilt not believe the Scriptures. The Holy Ghost hath spoken it as plain as can be spoken, Prov. 11.7. *When a wicked man dyeth, his expectation shall perish, and the hope of unjust men perisheth.* Prov. 10.28. *The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.* See Isa. 28.15, 18. Job 27 8,9. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry, when trouble cometh upon him?* Job 8. 12, 13, 14. *Can the rush grow up without mire? Can the flag grow without water? Whilest it is yet in its greenness not cut down, it withereth before any other herb; So are the paths of all that forget God, and the hypocrites hope shall perish; Whose hope shall be cut off, and whose trust shall be a spiders web; He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.* Job 11.20. *But the eyes of the wicked shall fail, and*



*and they shall not escape, and their hope shall be as the giving up of the ghost*: The giving up the ghost is a fit, but terrible resemblance of a wicked mans giving up of his hopes. For first, As the soul departeth not from the body without the greatest terrour and pain, so also doth the hope of the wicked depart. O the direful gripes and pangs of horror that seize upon the soul of the sinner at Death and Judgement, when he is parting with all his former hopes! Secondly, The soul departeth from the body suddenly, in a moment, which hath there delightfully continued so many years; Just so doth the hope of the wicked depart. Thirdly, The soul which then departeth, will never return to live with the body in this world any more; and the hope of the wicked when it departeth, taketh an everlasting farwell of his soul. A Miracle of Resurrection shall again conjoyn the soul and body, but there shall be no such miraculous Resurrection of the damned's hope. Methinks it is the most doleful spectacle that this world affords, to see such an ungodly person dying, and to think of his soul and his hopes departing together! and with what a sad change he presently appears in another world. Then if a man could but speak with that hopeless soul, and ask it; what, are you now as confident of salvation as you were wont to be? Do you now hope to be saved as soon as the most godly? O what a sad answer would he return! They are just like *Corah*, *Dathan*, and their Companions; while they are confident in their Rebellion against the Lord, and cry out, *Are not all the people holy?* They are suddenly swallowed up, and their hopes with them; Or like *Ahab*, who hating and imprisoning the Prophet for foretelling his danger, while he is in confident hopes to return in peace, is suddenly smitten with that mortal Arrow, which let out those hopes together with his soul; Or like a Thief upon the Gallows, who hath a strong conceit that he shall receive a Pardon, and so hopes and hopes, till the Ladder is turned; Or like the unbelieving sinners of the world before the

One of the commonest causes of mens self-deceit, is because they say, they daily repent as they daily sin, and therefore hope they have daily pardon; indeed in ordinary unavoidable infirmities, such as some call Venial, and as *Paul* laments (I think) *Rom. 7.* this may hold good. But when men will daily or frequently swear, whore, be drunk, deceive, revenge, lye, backbite, *&c.* and then comfort themselves in that they repent of it, and so spend their lives in gross sinning and repenting, it will prove an unprofitable repentance. As *Clem. Alexand.* saith, Continued repenting for (gross) sins, which run on in course (repenting and sinning again) do nothing differ from them that believe not at all; save only in this; that they perceive themselves to sin; And I know not which is the worse; to sin wittingly and willingly, or (thus) to sin again after repentings, *&c.* It *seemeth* therefore to be repentance, but *indeed* is not, for a man frequently to beg pardon, when he frequently sinneth, (*viz.* grosly, or as some call it, mortally for thats his meaning) *Clem. Alex.* Stromat. li. 2. (*Quod adjungit de secunda tantum & non tertia pœnitentia admissa, improbandum est.*

Flood,

Flood, who would not believe the threatnings of *Noah*, but perhaps deride him for preparing his Ark so many years together, when no danger appeared, till suddenly the Flood came and swept them all away. If a man had asked these men, when they were climbing up into the tops of Trees and Mountains; Where is now your hope of escaping, or your merry deriding at the painful preventing preparations of godly *Noah*? Or your contemptuous unbelief of the warnings of God? what do you think these men would then say! when the water still pursued them from place to place, till it devoured their hopes and them together? Or if one had asked *Ahab*, when he had received his wound, and turned out of the battel to die; what think you now of the Prophecie of *Micaiah*? will you release him our of prison? do you now hope to return in peace? Why such a sudden overthrow of their hopes will every unregenerate sinner receive. While they were upon earth, they frustrated the expectations (as I may say) of God and man: God sent his messengers to tell them plainly of their danger, and said, It may be they will hear, and return and escape: but they stiffned their necks and hardned their hearts: The Minister studied and instructed and perswaded, in hope: * And when one Sermon prevailed not, he laboured to speak more plainly and piercingly in the next, in hope that at last they would be perswaded and return, till their hopes were frustrate, and their labour lost, and they were fain to turn their exhortation to lamentation, and to sit down in sorrow for mens wilful misery, and take up the sad exclamation of the Prophet, *Isai.* 53.1. *Who hath believed our report? and to whom is the arm of the Lord revealed?* So did godly parents also instruct their children in Hope; and watch over them, and pray for them, hoping that at last their hearts would turn to Christ. And is it not meet that God should frustrate all their hopes, who have frustrated the hopes of all that desired their welfare? O that careless sinners would be awaked to think of this in time. If thou be one of them, who art reading these lines, I do here as a friend advise thee from the word of the Lord, that, as thou wouldst not have all thy Hopes deceive thee when thou hast most need of them, thou presently try them whether they will prove currant at the touchstone of the Scripture; and if thou find them unsound, let them go, what sorrow soever it cost thee. Rest not till thou canst give a reason

* When our Ministry petrefies, turns hearts into stones, & these taken up and thrown at us, this kils us the recoiling of our pains kils us; when our peace returns to us; When we spend our strength to make men more naught then they were; This wounds our heart; which should be considered of sinners; To kill ones self; and ones Minister too that would save him; What a bloody condition is this? the blood of a Minister on a mans soul, is more then the blood of many men. Stubborn souls, lay this to heart. *Lockier on Col.* 1.29. p. 529.



reason of all thy hopes; till thou canst prove that they are the hopes which grace and not nature only hath wrought, that they are grounded upon Scripture-promises and sound evidences, that they purifie thy heart; that they quicken, and not cool thy endeavours in godliness; that the more thou hopest, the less thou sinnest*, and the more painful thou art in following on the work; and not grown more loose and careless by the increasing of thy hopes; that they make thee set lighter by all things on earth, because thou hast such hopes of higher possessions; that thou art willing to have them tried, and fearful of being deceived; that they stir up thy desires of enjoying what thou hopest for, and the deferring thereof is the trouble of thy heart, *Prov.* 13.12. If thou be sure that thy hopes be such as these, God forbid that I should speak a word against them, or discourage thee from proceeding to hope thus to the end; No, I rather perswade thee to go on in the strength of the Lord; and what ever men or devils, or thy own unbelieving heart || shall say against it, go on, and hold fast thy hope; and be sure it shall never make thee ashamed. But if thy hope be not of this spiritual nature, and if thou art able to give no better reason why thou hopest, then the worst in the world may give, That God is merciful; and thou must speed as well as thou canst, or the like; and hast not one sound evidence of a saving work of grace upon thy soul to shew for thy hopes; but only hopest that thou shalt be saved because thou wouldest have it so, and because it is a terrible thing to despair; If this be thy case, delay not an hour; but presently cast away those hopes, that thou mayst get into a capacity of having better in their stead. But it may be thou wilt think this strange doctrine, and say, What would you perswade me directly to despair? *Answer.* Sinner, I would be loth to have thy soul destroyed by wilful self-delusion. The truth is, There is a hope (such as I have before shewed thee of) which is a singular grace and duty; and there is a hope which is a notorious dangerous sin; So consequently there is a despair which is a grievous sin; and there is a despair which is absolutely necessary to thy salvation. I would not have thee despair of the sufficiency of the blood of Christ so save thee, if thou believe and heartily obey him; Nor of the willingness of God to pardon and save thee, if thou be such a one; Nor yet absolutely of thy own salvation; because while there is life and time, there is some hope of

1 Pet. 3.15.

Marks of sound Hope.

* There is a twofold repentance. The one for that a man hath sinned, which is common: the other When a man hath learned the nature of sin, perswadeth him by principal reason to desist from sin; the consequent of which is, To sin no more, *Clem. Alexand Stromat.* li. 6.

|| Give me a man that after many secret bickerings, and hard conflicts, in his brest up on a serious penitence, and sense of reconciliation with his God, hath attained to a quiet heart, walking conscionably and close with that Majesty with whom he is atoned. I shall blesse and emulate him as a meet subject of true joy. B. *Hall Soliloq.* 11. p. 37 38.

of thy converſion, and ſo of thy ſa'vation; Nor would I draw thee to deſpair of finding Chriſt, if thou do but heartily ſeek him: Or of Gods acceptance of any ſincere endeavors, nor of thy ſucceſs againſt Satan, or any corruption which thou ſhalt heartily oppoſe, nor of any thing whatſoever God hath promiſed to do, either to all men in general, or to ſuch as thou art. I would not have thee doubt of any of theſe in the leaſt meaſure, much leſs deſpair. But this is the deſpair that I would perſwade thee to, as thou loveſt thy ſoul: That thou deſpair of ever being ſaved, except thou be born again; or of ſeeing God without Holineſs: or of eſcaping periſhing, except thou ſoundly Repent: Or of ever having part in Chriſt, or ſalvation by him, or ever being one of his true Diſciples, except thou love him above Father, Mother, or thy own life: Or of ever having a Treaſure in Heaven, except thy very heart be there: Or of ever ſcaping eternal death, if thou walk after the fleſh, and doſt not by the Spirit mortifie the deeds of the fleſh; or of ever truly loving God, or being his ſervant, while thou loveſt the world, and ſerveſt it. Theſe things I would have thee deſpair of; and whatever elſe God hath told thee ſhall never come to paſs. And when thou haſt ſadly ſearched into thy own heart, and findeſt thy ſelf in any of theſe caſes, I would have thee deſpair of thy ſelf of ever being ſaved in that ſtate thou art in; Never ſtick at the ſadneſs of the concluſion, man, but acknowledge plainly, If I die before I get out of this eſtate, I am loſt for ever. It is as good deal truly with thy ſelf as not; God will not flatter thee, he will deal plainly, whether thou do or not. The very truth is, This kinde of deſpair is one of the firſt ſteps to Heaven. Conſider, if a man be quite out of his way, what muſt be the firſt means to bring him in again? Why, a deſpair of ever coming to his journies end in the way that he is in. If his home be Eaſtward and he be going Weſtward, as long as he hopes he is in the right, he will go on; and as long as he ſo goes on hoping, he goes further amiſs. Therefore when he meets with ſome body that aſſures him that he is clean out of his way, and brings him to deſpair of coming home, except he turn back again, then he will return, and then he may hope and ſpare not. Why, ſinner, Juſt ſo it is with thy ſoul; Thou art born out of the way to Heaven; and in that way thou haſt proceeded many a yeer; Yet thou goeſt on quietly, and hopeſt to be ſaved, becauſe

John 3.3. Heb. 12. 14. Luke 13.3,5. Luke 14. 24, 25,26,27. &c. Mat. 6. 11. Rom. 8.7,8,9, 13. 1 John. 2. 15. Luke 16.13.



becauſe thou art not ſo bad as many others. Why, I tell thee, except thou be brought to throw away thoſe hopes, and ſee that thou haſt all this while been quite out of the way to Heaven, and haſt been a childe of wrath, and a ſervant of Satan, unpardoned, unſanctified, and if thou hadſt died in this ſtate, hadſt been certainly damned; I ſay, till thou be brought to this, thou wilt never return and be ſaved. Who will turn out of his way, while he hopes he is right? And let me once again tell thee, that if ever God mean good to thy ſoul, and intend to ſave thee, this is one of the firſt things he will work upon thee: Remember what I ſay, till thou feel God convincing thee, that the way which thou haſt lived in, will not ſerve the turn, and ſo breaking down thy former hopes, there is yet no ſaving work wrought upon thee, how well ſoever thou mayeſt hope of thy ſelf. Yea, thus much more, If any thing keep thy ſoul out of Heaven (which God forbid) there is nothing in the world liker to do it, then thy falſe hopes of being ſaved, while thou art out of the way to ſalvation. Why elſe is it that God cries down ſuch hopes in his word? Why is it that every faithful, skilful Miniſter doth bend all his ſtrength againſt the falſe faith and hope of ſinners? as if he were to fight againſt neither ſmall nor great, but this prince of iniquity? Why alas, they know that theſe are the main pillars of Satans Kingdom; Bring down but them two, and the houſe will fall. They know alſo the deceit and vanity of ſuch hopes: that they are directly contrary to the Truth of God, and what a ſad caſe that ſoul is in, who hath no other hope, but that Gods word will prove falſe; when the truth of God is the only ground of true hope. Alas, it is no pleaſure to a Miniſter to ſpeak to people on ſuch an unwelcome ſubject; no more then it is to a pitiful Phyſician, to tell his Patient, I do deſpair of your life, except you let blood; or there is no hope of the cure, except the grangren'd member be cut off; If it be true, and of flat neceſſity, though it be diſpleaſing, there is no remedy. Why, I beſeech you think on it reaſonably without prejudice or paſſion, and tell me, Where doth God give any hope of your ſalvation till you are new Creatures; *Gal.6.15.* Nay, I have ſhewed you where he flatly overthroweth all ſuch hope. And will it do you any good for a Miniſter to give you hope, where God gives you none? or would you deſire them to do ſo? Why, what would you think of ſuch a Miniſter, when thoſe hopes

Gal.5.18,19, 20,21, 22,23, 24. 2 Cor.5.17.

hopes forsake you; or what thanks will you give him, when you finde your self in Hell? would you not there lie and curse him for a deceiver for ever? I know this to be true, and therefore I had rather you were displeased with me here, then curse me there. For my own part, if I had but one Sermon to preach while I lived, I think this should be it; to perswade down all your ungrounded hopes of Heaven; not to leave you there in despair, but that you may hope upon better grounds which will never deceive you. God hath told us what we shall say, *Isa* 3. 10, 11. *Say to the righteous, It shall be well with him; and to the wicked, It shall be ill with him.* And if I shall say, it shall be well with thee, when God hath said, it shall be ill with thee, what the better were thou for this? Whose word would stand, think you? Gods or mine? O, little do carnal Ministers know what they do, who strengthen the hopes of ungodly men? They work as hard as they can against God, while they stand there to speak in the name of God. God layeth his battery against these false hopes, as knowing that they must down, or the sinner must perish; And these teachers build up what God is pulling down: I know not what they can do worse to destroy mens souls. There are false teachers in regard of application, though they are true in regard of doctrine. This is partly through their flattering men-pleasing temper, partly becaus they are guilty themselves, and so should destroy their own hopes, as well as others; and partly because being graceless, they want that experience which should help them to discern betwixt hope and hope. The same may be said of carnall friends. If they see a poor sinner but doubting whether all be well with him, and but troubled for fear least he be out of the way; What pains do they take to keep up his old hopes? What, say they, If you should not be saved, God help a great many: You have lived honestly, &c. Never doubt, man; God is mercifull.——Alas silly creatures! You think you perform an office of friendship, and do him much good! Even as much as to give cold water to a man in a Feaver; you may ease him at the present, but it afterwards inflames him. What thanks will he give you hereafter if you settle him upon his former hopes again? Did you never read *Prov.* 24. 24. *He that saith to the wicked, Thou art righteous; him shall the people curse, Nations shall abhorre him.* If you were faithfull friends indeed, you should rather



ther say thus to him; Friend, if you perceive the soundness of your hopes for Heaven to be doubtful, O do not smother those doubts; but go and open them to your Minister, or some able friend; and try them throughly in time, and hold no more of them now, then will hold good at Judgment: it is better they break while they may be built more surely, then when the discovery will be your torment, but not your remedy.—— This were friendly and faithful counsel indeed. The Proverb is, *If it were not for hope, the heart would break*: And Scripture tels us, that the heart must break that Christ will save. How can it be bound up, till it be broken first? So that the hope which keeps their hearts from breaking, doth keep them also from healing and saving.

Well, if these unwise men (who are as we say, penny wise, and pound foolish, who are wise to keep off the smart of a short, conditional, necessary, curable despair, but not wise to prevent an eternal, absolute, tormenting, uncurable despair) do not change their condition speedily, these Hopes will leave them, which they would not leave; and then they that were now resolved to hold fast their Hopes, let all the Preachers in the world say what they would, shall let them go whether they will or no. Then let them hope for heaven if they can.

So that you see it will aggravate the misery of the damned, that with the loss of heaven, they shall lose all that hope of it, which now supporteth them.

## SECT. IV.

§. 4.

THirdly, Another Additional loss will be this; They will lose all that false peace of Conscience which maketh their present life so easie. The loss of this must necessarily follow the loss of the former. When Presumption and Hope are gone, Peace cannot tarry. Who would think now that sees how quietly the multitude of the ungodly live, that they must very shortly lie roaring in everlasting flames? They lie down, and rise, and sleep as quietly, they eat and drink as quietly; they go about their work as cheerfully, they talk as pleasantly as if nothing ailed them, or as if they were as far out of danger as an obedient Believer; like

a man

a man that hath the Falling-sickness, you would little think while he is a labouring as strongly, and talking as heartily as another man, how he will presently fall down, and be gasping, and foaming, and beating his breast in torment; So it is with these men: They are as free from the fears of hell as others, as free from any vexing sorrows, not so much as troubled with any cares for the state of their souls, nor with any sad or serious thoughts of what shall become of them in another world; yea, and for the most part they have less doubts or disquiet of minde then those who shall be saved. O happy men, if it would be alwayes thus! and if this peace would prove a lasting peace! But alas, there's the misery, it will not. They are now in their own Element, as the Fish in the water; but little knows that silly creature, when he is most fearlessly and delightfully swallowing down the Bait, how suddenly he shall be snatched out, and lie dead upon the Bank! And as little think these careless sinners, what a change they are near. The Sheep, or the Ox is driven quietly to the slaughter, because he knows not whither he goes; if he knew it were to his death, you could not drive him so easily. How contented is the Swine, when the Butchers knife is shaving his throat? little thinking that it is to prepare for his death. Why, it is even so with these sensual careless men: they fear the mischief least when they are nearest to it, because they feel it not, or see it not with their eyes:

Math. 24.37, 38, 39. *As in the days of* Noah (saith Christ) *they were eating and drinking, marrying, and giving in marriage, till the day that* Noah *entered into the Ark, and knew not till the flood came and took them all away:* So will the coming of Christ be; and so will the coming of their particular judgement be; *For* (saith the Apostle) *when they say peace and safety, then sudden destruction cometh upon them, as travel upon a woman with childe, and they shall not escape,* 1 Thes. 5.3. O cruel Peace, which ends in such a War! Reader, if this be thy own case, if thou hast no other peace in thy Conscience then this ungrounded self-created Peace, I could heartily wish for thy own sake that thou wouldst cast it off. As I would not have any humble gracious soul to vex their own consciences needlesly, nor to disquiet, and discompose their spirits by troubles of their own making, nor to unfit themselves for duty, nor interrupt their comfortable communion with God, nor weaken their bodies, or cast themselves into Melancholy distempers to the scandal of Religion;



ligion; so would I not have a miserable wretch, who lives in daily and hourly danger of dropping into Hell, to be as merry and as quiet, as if all were well with him; It is both unseemly and unsafe; more unseemly then to see a man go laughing to the Gallows; and more unsafe then to favor the Gangren'd member which must be cut off, or to be making merry when the enemy is entring our Habitations; Mens first peace is usually a false peace; it is a second peace which is brought into the soul upon the casting out of the first, which will stand good; and yet not alway that neither; for where the change is by the halves, the second or third peace may be unsound as well as the first: as many a man that casteth away the peace of his Prophaness, doth take up the peace of meer Civility and morality; or if he yet discover the unsoundness of that, and is cast into trouble, then he healeth all with outward Religiousness, or with a half Christianity, and there he taketh up with peace; This is but driving Satan out of one room into another, but till he be cast out of possession, the peace is unsound. Hear what Christ saith, *Luk.* 11.21,22. *When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his spoils.* The soul of every man by nature is Satans Garrison; all is at peace in such a man, till Christ comes; when Christ storms this heart, he breaks the peace, he giveth it most terrible Alarms of Judgement and Hell, he battereth it with the Ordinance of his Threatnings and Terrors; he sets all in a combustion of Fear and Sorrow, till he have forced it to yield to his meer mercy, and take him for the Governor, and Satan is cast out; and then doth he establish a firm and lasting Peace. If therefore thou art yet but in that first peace, and thy heart was never yet either taken by storm, or delivered up freely to Jesus Christ, never think that thy peace will endure. Can the soul have peace which is at enmity with Christ, or stands out against him, or thinks his Government too severe, and his conditions hard? Can he have peace against whom God proclaimeth war? I may say to thee, as *Jehu* to *Joram*, when he asked, *Is it peace? What peace while the whoredoms of thy mother Jezabel remain?* So thou art desirous to hear nothing from the mouth of a Minister but peace; but what peace can there be till thou hast cast away thy wickedness, and thy first peace, and made

thy peace with God through Christ? wilt thou believe God himself in this Case? Why, read then what he saith twice over, *Isa.* 48. 22. and 57. 21. *There is no peace saith my God, to the wicked.* And hath he said it? and shall it not stand? Sinner, Though thou maist now harden and fortifie thy heart against Fear, and Grief, and Trouble; yet as true as God is true, they will batter down thy proud and fortified spirit, and seize upon it, and drive thee to amazement: This will be done either here or hereafter. My counsel therefore to thee is, that thou presently examine the grounds of thy peace, and say, I am now at ease and quiet in my minde; but Is it grounded? and will it be lasting? Is the danger of eternal Judgement over? Am I sure my sins are pardoned, and my soul shall be saved? If not, alas, what cause of peace? I may be in hell before the next day for ought I know.——Certainly, a man that stands upon the Pinacle of a Steeple, or that sleeps on the top of the main Mast, or that is in the heat of the most bloody fight, hath more cause of peace and carelesness then thou. Why, thou livest under the wrath of God continually, thou art already sentenced to eternal death, and mayst every hour expect the execution, till thou have sued out a pardon through Christ. I can shew thee a hundred threatnings in Scripture which are yet in force against thee; but canst thou shew me one Promise for thy safety an hour? What assurance hast thou when thou goest forth of thy doors, that thou shalt ever come in again? I should wonder, but that I know the desperate hardness of the heart of man, how a man that is not sure of his peace with God, could eat, or drink, or sleep, or live in peace! That thou art not afraid when thou liest down, lest thou shouldst awake in hell; or when thou risest up, lest thou shouldst be in hell before night; or when thou sittest in thy house, that thou still fearest not the approach of death, or some fearful judgement seizing upon thee, and that the threats and sentence are not alwayes sounding in thy ears. Well, if thou wert the nearest friend that I have in the world, in this case thou that art in, I could wish thee no greater good, then that God would break in upon thy careless heart, and shake thee out of thy false peace, and cast thee into trouble; that when thou feelest thy heart at ease, thou wouldest remember thy misery; that when thou art pleasing thy self with thy estate, or businesse, or labours, thou wouldest still remember the approaching wo; that thou wouldest cry out in the midst



midst of thy pleasant discourse and merry company, *O how neer is the great and dreadful change!* that what ever thou art doing, God would make thee read thy sentence, as if it were still written before thine eyes; and which way soever thou goest, he would still meet thee full in the face with the sense of his wrath, as the Angel did *Balaam* with a drawn sword, till he had made thee cast away thy groundless peace and lie down at the feet of Christ whom thou hast resisted, and say, Lord, what wouldest thou have me to do? and so receive from him a surer and better peace, which will never be quite broken, but will be the beginning of thy everlasting Peace, and not perish in thy perishing, as the groundless peace of the world will do.

## SECT. V.

§. 5 The sorrow of the godly is with Hope and Joy; but the sorrow of the wicked is without hope. Iest not with hell; It is an horrible thing to fall into the hands of a consuming fire. *Rollock* on *Job.* Lect. 16. p. 152.

FOurthly, Another additional loss, aggravating their loss of Heaven, is this; They shall lose all their carnal Mirth. Their merry vein will then be opened and emptied. They will say themselves (as *Solomon* doth) of their laughter, Thou wast mad; and of their mirth, What didst thou? *Eccl.* 2. 2. Their witty jests, and pleasant conceits are then ended, and their merry tales are all told. Their mirth was but as the crackling of thorns under a pot, *Eccles.* 7. 6. It made a great blaze and unseemly noise for a little while, but it was presently gone, and will return no more. They scorned to entertain any sadning thoughts; the talk of death and judgmenr was irksome to them, because it dampt their mirth; they could not endure to think of their sin or danger, because these thoughts did sad their spirits; They knew not what it was to weep for sin; or to humble themselves under the mighty hand of God: They could laugh away sorrow, and sing away cares, and drive away these Melancholy thoughts: They thought, if they should live so austerely, and meditate, and pray, and mourn, as the godly do, their lives would be a continual misery, and it were enough to make them run mad. Alas, poor souls! What a misery then will that life be, where you shall have nothing but sorrow; intense, heart-piercing, multiplied sorrow? When you

I know Mirth is lawful. But as *Seneca* saith to the Epicure; *Tu voluptatem complecteris: ego compesco. Tu voluptate frueris; ego utor. Tu illam summum bonum putas; ego nec bonum. Tu omnia voluptatis causa facis; ego nihil.* Sen. *de Vita beat.* C. 10, 11.

shall have neither the Joys of the Saints, nor your own former Joys? Do you think there is one merry heart in hell? or one joyfull countenance or jesting tongue? You cry now, A little mirth is worth a great deal of sorrow: But sure a little godly sorrow, which would have ended in eternal Joy, had been more worth then a great deal of your fooliſh mirth, which will end in sorrow. Can men of gravity run laughing and playing in the streets, as little children do? or wise men laugh at a mischief, as fools and mad men? Or men that are sound in the brain, fall a dancing, as they will do in a *Viti Saltus*, till they fall down dead with it? No more pleasure have wise men in your pitiful mirth; For the end of such mirth is sorrow.

*Vid. Platerum observat. lib. 1. pag. 92.*

## §. 6. SECT. VI.

Fifthly, Another additional loss will be this, They shall lose all their sensual contentments and delights. That which they esteemed their chiefest good, their heaven, their God, that must they lose as well as heaven and God himself. They shall then in despite of them fulfil that command, which here they would not be perswaded to obey, *Rom.* 13. 14. of making no provision for the flesh, to fulfil the lusts thereof. O what a fall will the proud ambitious man have, from the top of his honors! As his dust and bones will not be known from the dust and bones of the poorest beggar; so neither will his soul be honoured or favoured any more then theirs. What a number of Right Honourable Lords, Right Worshipful Knights and Gentlemen, Right Reverend Fathers and Learned Doctors are now shut out of the presence of Christ? If you say, How can I tell that? Why I answer, because their Judge hath told me so, Hath he not said by his Apostle, 1 *Cor.* 1. 26. *That not many wise men after the flesh, not many mighty, not many noble are called?* And if they be not called, they be not predestinate, or justified, or glorified, *Rom.* 8. 30. Sure that rich man, *Luk.* 16. hath now no humble obeysance done him, nor titles of honour put upon him; nor do the poor now wait at his gates to receive of his scraps. They must be shut out of their well contrived houses, and sumptuous buildings, their comely chambers with costly hangings, their soft beds, and easie couches. They shall not finde their gallant walks, their curious gardens, with variety of beauteous odoriferous fruits and flowers; their rich pastures and pleasant meadows, and plenteous Harvest, and Flocks and Herds. Their tables will not be so spread and furnished, nor they so punctually attended and observed. They have not there variety of dainty fare, nor several courser, nor tempting dishes prepared to please their appetites to the full: the rich man there fareth not deliciously every day: Neither shall he wear there his purple and fine linnen: The jetting gorgeous well-drest gallant, that must not have a pin amiss, that stands as a picture set to sale, that take themselves more beholden to the Taylor or Semster for their comelinesse, then to God, they shall then be quite in a different garb; There is no powdering or curling the hair, nor eying of themselves, nor desirous expecting the admiration of beholders. * Sure our voluptuous youths must leave their Cards and Dice behinde them; as also their Hawks, and Hounds, and Bouls, and all their former pleasant sports: They shall then spend their time in a more sad employment, and not in such pastimes as these. Where will then be your Maygames, and your Morrice daunces? your Stage-Playes, and your Shews? What mirth will you have in remembring all the games, and Sports, and Dauncings which you had on the Lords days, when you should have been delighting your selves in God and his work? O, what an alteration will our Iovial roaring swaggerers then finde? What bitter draughts will they have instead of their Wine and Ale? If there were any drinking of healths, the rich man would not have begged so hard for a drop of water: The heat of their lust will be then abated: They shall not spend their time in courting their Mistresses, in lascivious discourse, in amorous songs,

* The dead skull of a King retains not so much as a print of the Crown; so the guilty soul may the spots of sin. As the bold Bishop told the great Emperor, taking hold of his purple robe, Sir, you shall not carry this hence with you. D. *Stoughton. Magistr. Commissi. p. 32. Tunc edax flamma comburet, quos nunc carnalis delectatio polluit; Tunc infinitum patens inferni barathrum devorabit, quos inanis elatio nunc exaltat; & qui olim ex vitio voluntatem calidi persuasoris explevere unt, tunc cum duce suo reprobi ad tormenta pervenient.* Gregor. Moral. 9. *Quid enim consoletur eos qui suam habent consolationem? non consolatur Christi infantia Garrulos; non consolantur Christi lachrimæ cachinnantes; non consolantur panni ejus ambulantes in stolis; Non consolantur præsepe & stabulum amantes primas cathedras in Synagogis; sed æquanimiter fortè universam hanc consolationem expectantibus in silentio dominum; lugentibus, pannosis, pauperibus credere videbuntur.* Bernard. Serm. 22.





* *Defectus à summo bono ad infimum bonum, hoc est peccatorus proprium & voluntarium malum, quo malo ipsum perdit injustus. Et quia huic malo author non est Deus, sed homo perversus, digne itaq; homini qui se perdidit peccato, redditur in tormentis æterna perditio; ut pereat quidem qui perire voluit; non tamen sic pereat quemadmodum voluit. Qui enim sic peribit, delectatione peccatorum illectus, ut si posset fieri, maneret in opere peccati perpetuus, justè quidem est in perditione peccati dimissus, quo propriâ cecidit voluntate.* Fulgen. l. 1. ad Monim. c. 19. *A voluptate occupatus quomodo resistet laboriac periculo, egestati & tot humanam vitam circumstrepentibus miniis? Quomodo conspectum mortis? quomodo dolores feret? quomodo mundi fragores, & tantum acerrimorum hostium, à tam molli adversario victus? Quicquid voluptas suaserit facies; Age non vides quam multa suasura sit,* Seneca de Vit. beat. c. 11.

in wanton dalliance, in their luſtful embracements, or Bruti∫h de-filements; Yet they are like enough to have each others company there; But they will have no more comfort in that company, then *Zimri* and *Cosbi* in dying together, or then lewd companions have in being hanged together on the ſame Gallows; O the dole-ful meeting that theſe luſtful wantons will have there? How it will even cut them to the heart to look each other in the face! And to remember that beaſtly pleaſure for which they now muſt pay ſo dear! So will it be with the Fellowſhip of Drunkards, and all others that were play-fellows together in ſin, who got not their pardon in the time of their lives? What a direful greeting will there then be? Curſing the day that ever they ſaw the faces of one another! Remembring and ripping up all their lewdneſs, to the aggravation of their torment? O that ſinners would re-member this in the midſt of ther pleaſure and jollity, and ſay to one another, We muſt ſhortly reckon for this before the jealous God. Will the remembrance of it then be comfortable, or terrible? Will theſe delights accompany us to another world? How ſhall we look each other in the faces, if we meet in Hell to-gether for theſe things? Will not the memorial of them be then our torment? Shall we then take theſe for friendly actions? Or rather wiſh we had ſpent this time in praying together, or admoniſhing one another? O, why ſhould we ſell ſuch a laſting, incomprehenſible Joy, for one taſte of a ſeeming pleaſure? Come, as we have ſinned together, let us pray together before we ſtir, that God would pardon us: and let us enter into a promiſe to one another, that we will do thus no more, but will meet toge-ther with the godly in the worſhip of God, and help one ano-ther toward Heaven as oft as we have met for our ſinful merri-ments, in helping to deceive and deſtroy each other.—— This would be the way to prevent this ſorrow, and a courſe that would comfort you when you look back upon it hereafter.

* *Quid mihi voluptatem nominas? Hominis bonum quæro, non Ventris, qui pecudibus & bellua laxior eſt.* Seneca de Vit beat. c. 9.

* Who would ſpend ſo many days and years, and thoughts, and cares, and be at ſo much coſt and pains, and all to pleaſe this fleſh for a moment, which muſt ſhortly be moſt loathſome ſtinking rottenneſs; and in the mean time neglect our precious ſouls, and that ſtate which we muſt truſt to for ever and ever? To be at ſuch pains for that pleaſure which dyes in the enjoying, and is almoſt as ſoon gone as come, and when we have moſt need of comfort will



will be ſo far from following us as our happineſs, that it will be perpetual fuel to the flames which ſhall torment us! O that men knew but what they deſire, when they would ſo fain have all things ſuited to the deſires of the fleſh! They would have Build-ings, Walks, Lands, Cloaths, Diet, and all ſo fitted as may be moſt pleaſing and delightful. Why, this is but to deſire their tempta-tions to be increaſed, and their ſnare ſtrengthned: Their Joyes will be more carnal; and how great an enemy carnal Joy is to ſpiritual, experienced men can quickly tell you. If we took the fleſh ſo much for our enemy as we do profeſs, we could not ſo earneſtly deſire, and contrive to accommodate it, and ſo congra-tulate all its contentments as we do.

Moſt certain it is, that Vertue hath not a more capital enemy then ſuch a perpe-tual ſucceſs as they call moſt happy; which to joyn toge-ther with Ho-neſty, is no leſs difficulty, then to combine things by nature moſt contrary. *Bodin Commonwealth. li. 1. p. 3.*

# CHAP. IIII.

## *The greatneſs of the torments of the damned diſcovered.*

### SECT. I.

§. 1.

HAving thus ſhewed you how great their loſs is who are ſhut out of Reſt, and how it will be ag-gravated by thoſe Additional loſſes which will accompany it: I ſhould next here ſhew you the greatneſs of thoſe Poſitive ſufferings which will accompany this loſs. But becauſe I am to Treat of Reſt rather then of torment, I will not meddle with the Expli-cation of the quality of thoſe ſufferings, but only ſhew their great-neſs in ſome few brief diſcoveries, leſt the careleſs ſinner, while he hears of no other puniſhment but that of loſs, before mentioned, ſhould think he can hear that well enough by his own reſolved-neſs, and ſo flatter himſelf in hope of a tolerable hell. That there are, beſides the loſs of Happineſs, ſuch actual ſenſible Torments

for the damned, is a matter beyond all doubt, to him that doth not doubt of the truth of the Scripture; and that they will be exceeding great, may appear by these Arguments following.

* First, From the principal Author of them, which is God himself: As it was no less then God whom the sinner had offended, so it is no less then God that will punish them for their offences. He hath prepared those torments for his enemies; His continued Anger will still be devouring them; His Breath of Indignation will kindle the flames; His Wrath will be an intolerable burden to their souls. O, if it were but a creature that they had to do with, they might better bear it, for the Penalty would be answerable to the infirmity of him that should inflict it: a childe can give but an easie stroak, but the stroaks of a Gyant will be answerable to his strength: Wo to him that fals under the stroaks of the Almighty! They shall feel to their sorrow, That it is a fearful thing to fall into the hands of the living God: It were nothing in comparison to this, if all the world were against them, or if the strength of all creatures were united in one to inflict their penalty. They had now rather venture upon the displeasure of God, then to displease a Landlord, a Master, a Friend, a Neighbour, or their own Flesh; but then they will wish a thousand times in vain, that they had lost the favour of all the world, and been hated of all men, so they had not lost the favour of God; for as there is no life like his favour, so is there no death like his displeasure; O, VVhat a consuming fire is his VVrath? If it be kindled here, and that but a little, how do we wither before it, as the grass that is cut down before the sun? how soon doth our strength decay and turn to weakness? and our beauty to deformity? Churches are rooted up, Common-wealths are overthrown, Kingdoms depopulated, Armies destroyed, and who can stand before his wrath? Even the Heavens and the Earth will melt at his presence, and when he speaks the word at his great day of Accompt, they will be burnt up before him as a scrole in the fire. The flames do not so easily run through the dry Stubble, or consume the Houses where its violence hath prevailed, as the wrath of God will feed upon

* Yet I know what *Gibieuf* saith, and many Schoolmen, That God is not *causa mali* (*etiam pœnæ*) *quâ malum*: And *Irenæus* speaks as if he thought it were a natural consequent of their own wilfulness, and not properly effected by God. (And indeed if it be true, as *Barlow* and many Philosophers say, that *Malum culpæ*, as well as *Malum damni est formaliter privatio boni*, &c. *tunc causam efficientem per se non habet Deum.*) *Qui ergo per Apostasiam amiserunt quæ prædicta sunt, quippe desolati ab omnibus bonis, in omni pœna conversantur. Deo quidem principaliter non à seipso eos punientes; prosequente autem eos pœna quoniam sunt desolati ab omni bono. Ut in immenso lumine, qui excæcaverunt semetipsos, vel ab aliis excæcati sunt, semper privati sunt jucunditate luminis: Non quod lumen pœnam eis inferat cæcitatis; sed quod ipsa cæcitas superinducat eis calamitatem.* Irenæus adverf. hæref. *li.* 5. *page* (*mihi*) 610, 611.



upon these wretches. O, they that could not bear a Prison, or a Gibbet, or Fire for Christ, no nor scarce a few scorns from the mouths of the ignorant, how will they now bear the devouring fire?

## SECT. II.

§. 2.

2. THe place or state of torment is purposely ordained for the glorifying of the Attribute of Gods Justice. As all the VVorks of God are great and wonderful, so those above all which are specially intended for the eminent advancing of some of his Attributes: VVhen he will glorifie his Power, he makes the worlds by his VVisdom: The comely order of all and singular creatures declare his VVisdom; His Providence is shewn in sustaining all things, and maintaining order *, and attaining his excellent ends, amongst the confused, perverse, tumultuous agitations of a world of wicked, foolish, self-destroying Miscreants: VVhen a spark of his Wrath doth kindle upon the earth, the whole world, save only eight persons are drowned; *Sodom, Gomorah, Admah,* and *Zeboim* are burnt with fire from heaven to ashes; The sea shuts her mouth upon some; The earth doth open and swallow others; The Pestilence destroyeth them up by thousands: The present deplorable estate of the *Jews* may fully testifie this to the world: And yet the glorifying of the two great Attributes, of Mercy and Justice, is intended most eminently for the life to come. As therefore when God will purposely then glorifie his Mercy, he will do it in a way and degree that is now incredible and beyond the comprehension of the Saints that must enjoy it; so that the blood of his Son, and the enjoyment of himself immediatly in Glory, shall not be thought too high an honour for them; So also, when the time comes that he will purposely manifest his Justice, it shall apear to be indeed the Justice of God; The everlasting flames of Hell will not be thought too hot for the rebellious; and when they have there burned through millions of Ages, he will not repent him of the evil which is befaln them. O, wo to the soul that is thus set up for a Butt, for the wrath of the Almighty to shoot at! and for a Bush that must burn in the flames of his Jealousie, and never be consumed!

* *Deus permittit Mala ut inde eliciat Bona, ut probat* Gibieuf. *l.* 2. *c.* 22. §. 6, 7, 8, 9, 10. *Etsi malum in terris abundet* 3. *si tamen disponentem desuper providentiam spectes, nihil usquam Mali deprehendes.* Boethius, referente Gibieuf.

SECT.

## SECT. III.

§. 3. *Cremabit addictos ardens semper Gehenna; & vivacibus flammis vorax pœna. Nec erit unde habere tormenta vel requiem possint aliquando vel finem. Servabuntur cum corporibus suis animæ infinitis cruciatibus ad dolorem. —— Vermis eorum non moritur, & ignis eorum non extinguetur,* &c. Cyprian. ad Demetrian. *p.* 330.

Psal. 2. 9.

3. THe torments of the damned must needs be extream, because they are the effect of Divine Revenge: Wrath is terrible, but Revenge is implacable: When the great God shall say, I will now be righted for all the wrongs that I have born from rebellious creatures; I will let out my wrath, and it shall be staid no more, you shall now pay for all the abuse of my Patience! Remember now how I waited your leasure in vain, how I stooped to perswade you; how I, as it were, kneeled to intreat you: did you think I would always be slighted by such miscreants as you? —— O, who can look up when God shall thus plead with them in the heat of Revenge? Then will he be revenged for every mercy abused, for his creatures consumed in luxury and excess, for every hours time mispent, for the neglect of his Word, for the vilifying of his Messengers, for the hating of his people, for the prophanation of his Ordinances, and neglect of his Worship, for the breaking of his Sabbaths, and the grieving of his Spirit, for the taking of his Name in vain, for unmerciful neglect of his servants in distress. O the numberless Bils that will be brought in! And the Charge that will overcharge the soul of the sinner! And how hotly Revenge will pursue them all to the highest! How God will stand over them with the rod in his hand (not the rod of Fatherly chastisement, but that Iron rod wherewith he bruiseth the rebellious) and lay it on for all their neglects of Christ and Grace! O that men would foresee this! and not put themselves under the hammer of revenging fury, when they may have the treasure of happiness at so easie rates, and please God better in preventing their woe!

## SECT. IV.

§. 4. 4. COnsider also how this Justice and Revenge will be the delight of the Almighty. Though he had rather men would stoop to Christ and accept of his mercy, yet when they persist in rebellion, he will take pleasure in their execution. Though he



he desire not the death of him that dieth, but rather that he repent and live; yet when he will not repent and live, God doth desire and delight in the execution of Justice: conditionally, so that men will repent, he desires not their death, but ther life, *Ezek.* 33. 11. yet if they repent not, in the same place he utter-eth his resolution for their death, *vers.* 8. 13. He tels us, *Isai.* 27. 4. That fury is not in him, yet he addeth in the next words, Who would set the bryers and thorns against me in battle? I would go through them, I would burn them together. What a doleful case is the wretched creature in, when he shall thus set the heart of his Creator against him? and he that made him will not save him, and he that formed him will not have mercy upon him, *Isai.* 27. 11. How heavy a threatning is that in *Deut.* 28. 63. As the Lord Rejoyced over you to do you good, so the Lord will Rejoyce over you to destroy you, and to bring you to nought. Wo to the soul which God Rejoyceth to punish. Yea, he tels the simple ones that love simplicity, and the scorners that delight in scorning, and the fools that hate knowledge, That because he called and they refused, he stretched out his hand and no man regarded, but set at nought all his Counsel, and would none of his reproof, therefore he will also laugh at their calamity, and mock when their fear cometh; when their fear cometh as desolation, and their destruction as a whirlwinde, when distress and anguish cometh upon them, Then shall they call upon him, but he will not answer, they shall seek him early, but shall not finde him; for that they hated knowledge, and did not choose the fear of the Lord, *Prov.* 1. 22, 23, 24, 25, 26, 27, 28, 29. I would intreat thee, who readest this, if thou be one of that sort of men, that thou wilt but view over seriously that part of the Chapter, *Prov.* 1. from the 20th *verse to the end*, and believe them to be the true words of Christ by his Spirit in *Solomon*: Is it not a terible thing to a wretched soul, when it shall lie roaring perpetually in the flames of Hell, and the God of mercy himself shall laugh at them? When they shall cry out for mercy, yea, for one drop of water, and God shall mock them in stead of relieving them? When none in Heaven or Earth can help them but God, and he shall Rejoyce over them in their calamity? Why, you see these are the very words of God himself in Scripture: And most just is it, that they who laughed at the Sermon, and

*Unus igitur, & idem Deus pater qui concupiscentibus ejus communicationem & perseveran. tibus in subjectione ejus, quæ sunt apud se præparata bona: principi autem abscessionis, Diabolo & qui cum eo abscesserunt, angelis, æternum ignem præparans in quem mittuntur, inquit Dominus, illi qui in sinistrâ separati sunt.* Irenæus adv. hæres. *li.* 4. cap. 76.

and mocked at the Preacher, and derided the people that obeyed the Gospel, should be laughed at, and derided by God. Ah poor ignorant Fools (for so this Text cals them) they will then have mocking enough till their heart ake with it! I dare warrant them for ever making a jest at Godlines more, or making themselves merry with their own slanderous reports. It is themselves then that must be the woful objects of derision, and that of God himself, who would have crowned them with Glory. I know when the Scripture speaks of Gods laughing and mocking, it is not to be understoood litterally, but after the manner of men: but this may suffice us, that it will be such an act of God to the tormenting of the sinner, which he cannot more fitly conceive or expres under any other notion or name, then these.

So also Psal. 37. 13.

## SECT. V.

§. 5. 5. Consider who shall be Gods Executioners of their Torment; and that is, First, Satan. Secondly, Themselves. First, He that was here so successful in drawing them from Christ, will then be the Instrument of their punishment, for yielding to his temptations. It was a pitiful sight to see the man possessed, that was bound with chains, and lived among the Tombs; and that other that would be cast into the fire and into the water; but alas, that was nothing to the torment that Satan puts them to in Hell: That is the reward he will give them for all their service; for their rejecting the commands of God, and forsaking Christ, and neglecting their souls at his perswasion. Ah, if they had served Christ as faithfully as they did Satan, and had forsaken all for the love of him, he would have given them a better reward. Secondly, and it is most just also, that they should there be their own tormentors, that they may see that their whole destruction is of themselves; and they who were willfully the meritorious cause, should also be the efficient in their own sufferings; and then who can they complain of but themselves? and they will be no more able to cease their self tormenting, then men that we see in a deep Melancholy, that will by no Arguments be taken off from their sorrows.

*Utrum ignis Gehennæ sit corporeus, lege plenissime differentem* D. Jo. Raignoldum de Libr. Apocryphis prælect. 51. & 52, & 53, 54, 55, 56, 57, 58, & 59.

SECT.



## SECT. I.

§. 6. 6. Consider also how that their torment will be universal, not upon one part alone, while the rest are free; but as all have joyned in the sin, so must they all partake of the torment. The soul as it was the chief in sinning, shall be cheif in suffering; and as it is of a more spiritual and excellent nature then bodies are, so will its torments as far exceed our present bodily sufferings. As the joyes of the soul do far suppass all sensual pleasures, and corporal contentments; so do the pains of the soul surpass these corporal pains; and as the Martyrs did triumph in the very flames, because their souls were full of joy, though their bodies were in pain; so though these damned creatures could enjoy all their bodily pleasures, yet the souls sufferings would take away the sweetnes of them all.

And it is not only a soul, but a sinful soul that must suffer; The guilt which still remains upon it, will make it fit for the wrath of God to work upon; As fire will not burn except the fuel be combustible; but if the wood be dry, or it light upon straw, how fiercely will it burn then? Why, the guilt of all their former sins will be as Tinder or Gun-powder to the damned souls, to make the flames of hell to take hold upon them with fury.

And as the soul, so also the body must bear its part; that body that must needs be pleased, whatsoever became of its eternal safety, shall now be paid for all its unlawful pleasures: That body which was so carefully looked to, so tenderly cherished, so curiously dresst; that body which could not endure heat or cold, or an ill smell, or a loathsome sight; O what must it now endure! How are its haughty looks now taken down! How little will those flames regard its comlines and beauty! But as

*Duplex damnatorum pœna est in gehennâ; nam & mentem urit tristitia, & corpus flamma.* Bern. *de medit. gehennalis supplicii. (Patietur etiam corpus) non qua sentire quid sine carne non possit anima, sed qua necesse est illam etiam carne sentire. Quantum enim ad Agendum de suo sufficit, tantum & ad Patiendum. Ad agendum autem minus de suo sufficit. Habet enim de suo solummodo cogitare, velle, cupere, disponere; ad-perficiendum autem operam carnis expectat. Sic itaq; & ad Patiendum societatem carnis expostulat, ut tam plenè per*

*cam pati possit, quam sine eâ plenè agere non potuit.* Tertul. *de Resur. Carnis c.* 17. *p.* 411. *Negent operarum societatem, ut meritò possent etiam Mercedem negare. Non sit particeps sententiæ caro, si non fuerit & in causa. Sola anima revocetur, si sola decedit. At enim non magis sola decedit, quam sola decurrit; illud unde decedit, vitam hanc dico. Adeo autem non sola anima transigit vitam, ut nec cogitatus licet solos, licet non ad effectum per carnem deductos auferamus à collegio carnis. Siquidem & in carne, & cum carne, & per carnem agitur ab anima, quod agitur in corde.* Tertul. *de Resurrect. Carnis, cap.* 15. *pag.* 410.

Death

Death did not regard it, nor the Worms regard it, but as freely feed upon the face of the proud and lustful Dames, and the heart of the most ambitious Lords or Princes, as if they had been but beggars or bruits; so will their Tormentors then as little pitie their tenderness, or reverence their Lordliness, when they shall be raised from their graves to their eternal doom. Those eyes which were wont to be delighted with curious sights, and to feed themselves upon beauteous and comely objects, must then see nothing but what shall amaze and terrifie them; an angry, sin-revenging God above them, and those Saints whom they scorned, enjoying the Glory which they have lost; and about them will be only Divels and damned souls; Ah then how sadly will they look back and say, Are all our merry Meetings, our Feasts, our Playes, our wanton Toyes, our Christmas Games, and Revels come to this? Then those Ears which were wont to be delighted with Musick, shall hear the shrieks and cries of their damned companions, Children crying out against their Parents, that gave them encouragement and example in evil, but did not teach them the fear of the Lord; Husbands crying out upon their Wives, and Wives upon their Husbands, Masters and Servants cursing each other; Ministers and People, Magistrates and Subjects charging their misery upon one another, for discouraging in duty, conniving at sin, and being silent or formal, when they should have plainly told one another of their misery, and forewarned them of this danger. Thus will Soul and Body be companions in Calamity *.

* *Hinc deniq; carnis speciem arcem animæ etiam Dominus in fugillatione cogitatuum tax at.* [ *Quidcogitatis in cordibus vestris nequam?* ] Et [ *Qui conspexerit mulierem ad concupiscendum*, &c. ] *Adeo & sine opere, & sine effectu, cogitatus carnis est actus; Sed etsi in cerebro vel in medio superciliorum discrimine vel ubi Philosophis placet, principalitas sensuum consecrata est, quod Hegemonicon appellatur,* Caro erit omne Animæ cogitatorium. *Nunquam Anima sine carne est, quamdiu in carne est. Nihil non cum illa agit sine qua non est. Quæ adhuc an cogitatus quoque per carnem administrentur, qui per carnem dignoscuntur extrinsecus. Volutet aliquid Anima; vultus operatur indicium. Facies intentionum omnium speculum est. Negent factorum societatem, cui negare non possunt cogitatorum. Et illi quidem delinquentias carnis enumerant; ergo peccatrix tenebitur supplicio.* Tertullian. *ubi supra. pag.* 410.

SECT.



## SECT. VII.

§. 7.

7. And the greater by far will their Torments be, because they shall have no comfort left to help them to mitigate them. In this life when a Minister fore-told them of Hell, or Conscience begun to trouble their peace, they had Comforters enough at hand to relieve them: Their carnal friends were all ready to speak comfort to them, and promise them that all should be well with them: but now they have not a word of comfort, either for him or themselves. Formerly they had their business, their company, their mirth, to drive away their fears; they could drink away their sorrows, or play them away, or sleep them away, or at least, time did wear them away; but now all these remedies are vanished: They had a hard, a presumptuous, unbelieving heart, which was a wall to defend them against troubles of minde; but now their experience hath banished these, and left them naked to the fury of those flames: Yea, formerly Satan himself was their comforter, and would unsay all that the Minister said against them, as he did to our first Mother; Hath God said, Ye shall not eat? Ye shall not surely die. So doth he now; Doth God tell you that you shall lie in Hell? It is no such matter; God is more merciful; he doth but tell you so to fright you from sinning: Who would lose his present pleasures, for fear of that which he never saw? Or if there be an hell, What need you to fear it? Are not you Christians? And shall you not be saved by Christ? VVas not his blood shed for you? Ministers may tell you what they please, they delight to fear men, that they may be masters in their Consciences, and therefore would make men believe that they shall all be damned, except they will fit themselves to their precise humor. —— Thus as the Spirit of Christ is the Comforter of the Saints, so Satan is the Comforter of the wicked; for he knows if he should now disquiet them, they would no longer serve him; or if fears and doubts should begin to trouble them, they would bethink themselves of their danger, and so escape it: never was a thief more careful lest he should awake the people when he is robbing the house, then Satan is careful not to awake a sinner: And as a Cut-purse will look you in the face, and hold you in a tale, that you may never suspect him while he is robbing your

your pockets, so will Satan labour to keep men from all doubts or jealousies, or sorrowful thoughts. But when the sinner is dead, and he hath his prey, and his stratagem hath had success, then he hath done flattering and comforting them. While the sight of sin and misery might have helped to save them, he took all the pains he could to hide it from their eyes: but when it is too late, and there is no hope left, he will make them see and feel it to the utmost. O, which way will the forlorn sinner then look for comfort? They that drew him into the snare, and promised him safety, do now forsake him, and are forsaken themselves; His ancient comforts are taken from him, and the righteous God, whose fore-warnings he made light of, will now make good his word against him to the least tittle.

## SECT. VIII.

§.8.

*Horrendo modo sit miseris mors sine morte, finis sine fine, defectus sine defectu; quia mors semper vivit, & finis semper incipit, & defectus desinere nescit. Mors perimit & non extinguit; dolor cruciat sed nullatenus pavorem fugat; flamma comburit, sed nequaquam tenebras excutit* Greg. *Moral. lib. 9.*

I approve not learned *Parkers* judgment about the Desert of eternal suffering, as arising only from the Eternity or perpetuity of sinning, which he taketh from *Scotus* and *Mirandula*, lib 4. *de Deffectu* p. 164, 165.

8. But the great aggravation of this misery, will be its Eternity; That when a thousand millions of ages are past, their Torments are as fresh to begin as the first day. If there were any hope of an end, it would ease them to foresee it; but when it must be for ever, that thought is intolerable: much more will the misery it self be so. They were never weary of sinning, nor ever would have been, if they had lived eternally upon earth; And now God will not be weary of plaguing them. They never heartily repented of their sin; and God will never repent him of their sufferings; They broke the Laws of the eternal God, and therefore shall suffer eternal punishment; They knew it was an Everlasting Kingdom which they refused when it was offered them, and therefore what wonder if they be everlastingly shut out of it? It was their immortal souls that were guilty of the trespass, and therefore must immortally suffer the pains. O now what happy men would they think themselves, if they might have lain still in their graves, or continued dust, or suffered no worse then the gnawing of those worms! O that they might but there lie down again! What a mercy now would it be to die? And how will they call and cry out for it? O death, whither art thou now gone? Now come and cut off this dolefull life! O that these pains would break my heart, and end my being! O that I might once at last die! *O that I had never had a being! ——These groans will the thoughts of Eternity wring from their hearts: They were wont to think the Sermon long, and Prayer long; how long then will they think these Endless torments? What difference is there betwixt the length of their pleasures, and of their pains? The one continued but a moment, but the other endureth through all eternity. O that sinners would lay this thought to heart! Remember how time is almost gone: Thou art standing all this while at the door of Eternity; and death is waiting to open the door, and put thee in: Go sleep out yet but a few more nights, and stir up and down on earth a few more dayes, and then thy nights and dayes shall end; thy thoughts, and cares, and pleasures, and all, shall be devoured by Eternity: thou must enter upon that state which shall never be changed. As the Joys of Heaven are beyond our conceiving, so also are the pains of Hell. Everlasting Torment is unconceivable Torment.

** Quando istinc excessum fuerit nullus jam pœnitentiæ locus est, nullus satisfactionis effectus: Hic vita aut amittitur aut tenetur: Hic saluti æternæ cultu Dei, & fructu fidei providetur.* Cypriar. ad Demetrian. li. 22. p. 331. *Ubi hic Purgatorium Pontificiorum? Æterna autem & sine fine sunt a Deo bona, & propter hoc & amissio eorum æterna & sine fine est.* Irenæus adv. hæres. li. 5 page (mihi) 610.



## SECT. IX.

§ 9.

*Object.*

But I know if it be a sensuall unbeliever that readeth all this, he will cast it by with disdain, and say, I will never believe that God will thus Torment his Creatures: What, to delight in their torture! And that for everlasting! And all for the faults of a short time! It is incredible: How can this stand with the infiniteness of his mercy? I would not thus torment the worst enemy that I have in the world, and yet my mercifulness is nothing to Gods. These are but threats to awe men; I will not believe them.

*Answ.*

*Answ.* Wilt thou not believe? I do not wonder if thou be loth to believe so terrible tidings to thy soul as these are; which if they were believed and apprehended indeed according to their weight, would set thee a trembling and roaring in the anguish of horror day and night; And I do as little wonder that the

Devil who ruleth thee, should be loth, if he can hinder it, to suffer thee to believe it: For if thou didst believe it, thou wouldest spare no cost or pains to escape it. But go to: If thou wilt read on, either thou shalt believe it before thou stirrest, or prove thy self an Infidel or Pagan. Tell me then, Dost thou believe Scripture to be the word of God? If thou do not, thou art no more a Christian then thy horse is, or then a Turk is: For what ground have we besides Scripture to believe that Jesus Christ did come into the world, or die for man? If thou believe not these, I have nothing here to do with thee, but refer thee to the second part of this book, where I have proved Scripture to be the word of God. But if thou do beleive this to be so, and yet dost not believe that the same Scripture is true, thou art far worse then either Infidel or Pagan: For the vilest Pagans durst hardly charge their Idol-Gods to be lyars: And darest thou give the lye to the God of Heaven? and accuse him of speaking that which shall not come to pass: and that in such absolute threats, and plain expressions? But if thou darest not stand to this, but dost believe Scripture both to be the word of God, and to be true; then I shall presently convince thee of the truth of these eternal Torments. Wilt thou believe if a Prophet should tell it thee? Why read it then in the greatest Prophets, *Moses*, *David* and *Isaiah*, *Deut.* 32.22. *Psal.* 11.6. & 9.17. *Isai* 30.33. Or wilt thou believe one that was more then a Prophet? Why hear then what *John Baptist* saith, *Mat.* 3.10. *Luk.* 3.17. Or wilt thou believe if an Apostle should tell thee? why hear what one saith, *Jude* 7.13. where he calls it *the vengeance of eternal fire; and the blackness of darkness for ever.* Or what if thou have it from an Apostle that had been rapt up in Revelations into the third Heaven, and seen things unutterable? Wilt thou believe then? Why take it then from *Paul*, 2 Thes. 1.7,8,9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Je-*

*Credunt Judæi quod ex Israelitis solus tria genera mortuorum in die judicii sint resuscitanda, quorum unum futurum sit Israelitarum probissimorum: alterum impiissimorum & impiissimorum, tertium mediocrium, qui non multis bene quam male operati fuerint. Probos illos e vestigio ad vitam æternam inscriptum obsignaturumque; impios autem in Gehennam, sive ign in infernal. m abjectum iri dicunt; Mediocres vero ipsos peccatores per spatium Chadaschim sive mensium tantummodo duodecim pro peccatis ipsorum in inferno torquebuntur; & inde corpora eorum consumentur, ventusq; cineres eorum diffiando dispergat subter plantas pedum justorum, &c.* Sic Rabbi Bechai e Talmudo magno, ut Buxtorfius Synag. Jud. c. 1. p. 25, 26, 27. *Ad hanc hæresin appropinquat doctrina Papistarum. Non est vera vita nisi ubi felicissime vivitur; nec vera incorruptio, nisi ubi salus nullo dolore corrumpitur. Ubi autem infœlix mori non finitur, ut ita dicam, mors ipsa non moritur; & ubi dolor perpetuus non interimit, sed afflgit, ipsa corruptio non finitur.* Aug. Enchirid. c. 92. *Nisi per indebitam, misericordiam nemo liberatur, & nisi per debitum judicium nemo damnatur.* Aug. Enchirid. c. 94.

*sus*



*sus Christ, who shall be punished with everlasting destruction from the presence of the Lord, & from the glory of his power.* And 2 *Thess.* 2.12, *That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* So *Rom.* 2.5,6,7, 8,9,10. Or wilt thou believe it from the beloved Apostle, who was so taken up in revelations, and saw it, as it were, in his visions? Why see then *Rev.* 20.10,15. They are said there *to be cast into the lake of fire, and tormented day and night for ever.* So *Rev.* 21. 8. So 2 *Pet.* 2.17. Or wilt thou believe it from the mouth of Christ himself the Judge? Why read it then. *Mat.* 7.19. & 13.40,41, 42,49,50. As therefore the Tares are gathered and burnt in the fire, so shall it be in the end of this world: the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth, *&c.* So *Matth.* 18.8,9. So *Mar.* 9.43,44,46,48. where he repeateth it three times over, *Where their worm never dieth, and their fire is not quenched.* And *Mat.* 25.41,46. *Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels: For I was, &c. And these shall go away into everlasting punishment, and the righteous into life eternall.*

What sayest thou now to all this? Wilt thou not yet believe? If thou wilt not believe Christ, I know not whom thou wilt believe: and therefore it is in vain to perswade thee any further; Only let me tell thee, the time is at hand when thou wilt easily believe, and that without any preaching or arguing; when thou seest the great & terrible day, and heerest the condemning sentence past, and art thy self thrust down to Hell (as *Luke* 10.11.) then thou shalt believe, and never doubt again: And do not say but thou wast told so much. Surely he that so much dissuades thee from believing, doth yet believe and tremble himself, *James* 2.19.

* And whereas thou thinkest that God is more mercifull; why sure he knows best his own mercifulness. His Mercy will not cross his Truth. Cannot God be infinite in mercy, except he save the wilfull and rebellious? Is a Judge unmercifull for condemning malefactors? Mercy and Justice have their severall objects: Thousands of humble, believing, obedient souls shall know to their eternall comfort that God is mercifull, though the refusers



*Vindictam Divinam cesto futurum super impios: & respiscere nolentes, obsignant quotidie tot exemplaria. Die quæ nobis ante oculos ponuntur.* Polanos in Ezek. 11. p. 291.

* *Sic Diabolico spiritu pleni innumeras accusationes inferunt factori nostro cum & spiritum vitæ nobis donaverit & legem omnibus aptam posuerit, & nolunt justum esse judicium Dei: Quapropter & alterum quendam excogitarunt patrem, neq; curantem neq; providentem eorum quæ sunt erga nos, aut etiam consentientem omnibus peccatis.* Irenæus adv. hæres. li. 5. pa. 609.

of his grace, shall ly under Justice. God will then force thy conscience to confess in hell that God who condemned thee was yet mercifull to thee. Was it no mercy to be made a reasonable creature? and to have patience to endure thy many years provocations, and wait upon thee from Sermon to Sermon, desiring and entreating thy repentance and return? Was it no mercy to have the Son of God, with all his blood and merits freely offered thee, if thou wouldest but have accepted him to govern and to save thee? Nay when thou hadst neglected and refused Christ onee, twice, yea a hundred times, that God should yet follow thee with invitations from day to day? And shalt thou wilfully refuse mercy to the last hour, and then cry out that God will not be so unmercifull as to condemn thee? thy conscience will smite thee for this madness, and tell thee that God was mercifull in all this, though such as thou do perish for your wilfulness. Yea the sense of the greatness of his mercy, will then be a great part of thy torment *.

And whereas thou thinkest the pain to be greater then the offence that is because thou art not a competent Judge; Thou knowest what pain is, but thou knowest not the thousand part of the evill of sin: shall not the righteous Judge of the world do justly? Nay it is no more then thou didst chuse thy self: Did not God set before thee Life and Death? and tell thee, If thou wouldest accept of the Government of Christ, and renounce thy Lusts, that then thou shouldest have eternal Life? And if thou wouldest not have Christ, but the World or Flesh to rule over thee, thou shouldest

*Jam scies nequitia sua hanc eos meruisse fortunam: nec quicquam accidisse quod non sit his sè in contumacia persiverantibus, ante à prædictum.*
Ita prius eos deseruisse comprehendes quam esse desertos. *Minut. Fœlix. Octav. p.* 394.

* When I read in *Spanhemius Posthum. Vind.* against *Amiraldus* & some other Divines (that love not to be named in opposition) both pages filled with extenuations of Gods mercy to the wicked, as if because he gives them not effectuall Grace to Believe, therefore Christs Dying for them (in *Davenant* and *Camero's* middle sense) is no Mercy to them, but a mocking of them, and therefore conclude, that Christ died not for them at all: it makes me tremble to think, that learned Divines in heat of dispute should speake so desperately against God! And yet this is almost all they have to say. I entreat such to consider, seeing Conscience is the great Tormentor of the damned in Hell; And the Rejecting of Christ, and the abuse of Gospel-mercy will be the greatest thing that God and Conscience will charge them with, Whether these mens doctrine, if the damned could believe it, would not make Hell to be no Hell to them, or more easie? If they could say, Christ never died for me at all: or if he had, yet it had been no Mercy, because God would not give me Faith in him; It was meerly Gods Will that I should be damned that brought me hither, which I could not resist; If they should thus lay all on God, where were the worm of Conscience? Shall we deny that which is clear and plain, because we cannot comprehend that which is hid and secret? Shall we say, that is not so, which we see to be so, because we cannot finde why it is so? saith *Augustine* excellently, *lib. de Bono persever. c.* 14. Which saying I would desire the persons before mentioned well to consider.





shouldest then endure eternall torments? Did not he offer thee thy choice? and bid thee take which of these thou wouldest? yea, and entreat thee to chuse aright? And dost thou now cry out of Severity, when thou hast but the consequence of thy wilfull choice? But it is not thy accusing God of cruelty that shall serve thy turn; in stead of procuring thy escape, or the mitigation of thy torments, it will but make thy burthen the more heavy.

And whereas thou saiest that thou wouldest not so torment thy own enemy; I *Answ.* There is no reason that thou shouldest: For is it all one to offend a crawling Worm of the earth, and to offend to eternall glorious God? Thou hast no absolute dominion over thine enemy, and there may be some fault in thy self as well as in him, but with God and us the case is contrary: Yet thou makest nothing of killing a Flea if it do but bite thee, yea an hundred of them, though they doe not touch thee, and yet never accusest thy self of cruelty: Yea, thou wilt torment thy Ox all his life-time with toilsome labour, and kill him at the last, though he never deserved ill of thee, nor disobeyed thee, and though thou hast over him but the borrowed authority of a superiour fellow-creature, and not the soveraign Power of the absolute Creator: Yea, how commonly dost thou take away the lives of Birds, and Beasts, and Fishes? Many times a great many of lives must be taken away to make for thee but one meal. How many deaths then have been suffered in obedience to thy will, from thy first Age to thy last hour? and all this without any desert of the creature? And must it yet seem cruelty, that the Soveraign Creator, who is ten thousand times more above thee, then thou art above a Flea or a Toad, should execute his Justice upon such a contemner of his Authority? But I have given you some Reasons of this before.

## SECT. 10.

§ 10.

But methinks I perceive the obstinate sinner desperately resolving, If I must be damned, there is no remedy; rather then I will live so precisely as the Scripture requireth, I will put it to the venture; I shall scape as well as the rest of my neighbours,

and as the most of the world, and we will never bear it as well as we can. —— *Answ.* Alas, poor creature! would thou didst but know what it is that thou dost so boldly venture on: I dare say thou wouldest sleep this night but very unquietly. Wilt thou leave thy self no room for hope? Art thou such a malicious implacable enemy to Christ and thy own soul? And dost thou think indeed, that thou canst bear the wrath of God, and go away so easily with these eternal Torments! Yet let me beg this of thee, that before thou dost so flatly resolve, thou wouldest lend me thine attention to these few Questions which I shall put to thee, and weigh them with the reason of a man, and if then thou think thou canst bear these pains, I shall give thee over and say no more.

Read Psal. 77. 18. Exod. 9. 28.

First, Who art thou, that thou shouldest bear the wrath of God? Art thou a God? or art thou a man? What is thy strength to undergo so much? Is it not as the strength of Wax or Stubble to resist the fire? or as Chaff to the Wind? or as the Dust before the fierce Whirlwind? Was he not as stout a man as thy self, who cried to God, *Job* 13. 25. *Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?* and he that confesseth, *I am a worm and no man*, Psal. 22. 6. If thy strength were as iron and thy bones as brass thou couldest not bear; If thy foundation were as the Earth, and thy power as the Heavens yet shouldest thou perish at the breath of his Indignation: How much more when thou art but a little peice of warm, creeping, breathing Clay, kept a few dayes from stinking, and from being eaten with Worms, by the meer support and favour of him whom thou thus resistest?

Secondly, If thou art able to wrastle with the Indignation of the Almighty, Why then dost thou tremble at the signs of his Power, or Wrath? Do not the terrible Thunder-claps sometime fear thee? or the Lightning-flashes? or that unseen Power which goes with it, in renting in peeces the mighty Oaks, and tearing down the strongest buildings? If thou hadst been in the Church of *Withicombe* in *Devonshire*, when the lightning broke in, and scorched and burnt the people, and left the brains and hair upon the pillars, would it not have made thee afraid? If thou be but in a place where the plague doth rage, so that it comes to so many thousand a week, doth it not astonish thee to see men that were well



well within a few dayes to be thrown into the graves by heaps and multitudes? If thou hadst stood by when *Pharaoh* and his people were so strangely plagued, and at last drowned together in the Sea, or when the Earth swallowed up *Dathan*, *Abiram* and their companies, and the people fled away at the cry, lest the earth should swallow them up also: or when *Elias* brought fire from Heaven to consume the Captains and their companies; would not any of these sights have daunted thy spirit? Why, how then canst thou bear the hellish plagues?

Thirdly, Tell me also, if thou be so strong, and thy heart so stout, why do those small sufferings so dismay thee which befall thee here? If thou have but a tooth ake, or a fit of the gout, or stone, What groans dost thou utter? What moan dost thou make? The house is filled with thy constant complaints: Thy friends about thee are grieved at thy pains, and stand over thee condoling thy miserable state: If thou shouldest but lose a leg or an arm, thou wouldest make a greater matter of it: If thou lose but a friend, if thou lose thine estate and fall into poverty, and beggery, and disgrace; how heavily wouldest thou bear any one of these? And yet all these laid together will be one day accounted a happy state in comparison of that which is suffered in Hell. Let me see thee shake off the most painful sickness, and make as light of Convulsive, Epileptick, Arthritick, Nephritick pains, or such like diseases when they seize upon thee, and then the strength of thy spirit will appear. Alas, how many such boasters as thy self, have I seen made stoop and eate their words? And when God hath but let out a little of his wrath, that *Pharaoh* who before asked, Who is the Lord, that I should let all go for him? have turned their tune, and cried I have sinned?

Fourthly, If thy stout spirit do make so light of Hell, why then doth the approach of death so much affright thee? Didst thou never finde the sober thoughts of death to raise a kinde of dread in thy minde? Wast thou never in a feaver, or a consumption, or any disease wherein thou didst receive the sentence of death? If thou wast not, thou wilt be before long: and then when the Physitian hath plainly told thee that there is no hopes, O how cold it strikes to thy heart? Why is death to men the King of terrors else? and the stoutest champions then do abate their courage? O but the grave would be accounted a Palace or a Para-

diſe, in comparison of that place of Torment which thou deſperately ſlighteſt.

Fifthly, If all this be nothing, go try thy ſtrength by ſome corporall torment: As *Bilney* before he went to the ſtake, would firſt try his finger in the candle; ſo do thou; Hold thy finger a while in the fire, and feel there whether thou canſt endure the fire of Hell. *Auſtin* mentioneth a chaſte Chriſtian woman, who being tempted to uncleanneſs by a lewd Ruſſian, ſhe deſired him for her ſake to hold his finger an hour in the fire; he anſwereth, It is an unreaſonable requeſt; How much more unreaſonable is it (ſaith ſhe) that I ſhould burn in Hell for the ſatisfying of your luſt? So ſay I to thee; If it be an intolerable thing to ſuffer the heat of the fire for a year, or a day, or an hour, what will it be to ſuffer ten thouſand times more for ever? What if thou were to ſuffer *Lawrence* his death, to be roaſted upon a Gridiron? or to be ſcraped or pricked to death as other Martyrs were? Or if thou were to feed upon Toads for a year together? If thou couldeſt not endure ſuch things as theſe, how wilt thou endure the eternal flames?

Sixthly, Tell me yet again, If Hell be ſo ſmall a matter, Why canſt thou not endure ſo much as the thoughts or the mention of it? If thou be alone, thou dareſt ſarcely think of Hell, for fear of raiſing diſquietneſs in thy ſpirit; If thou be in company, thou canſt not endure to have any ſerious ſpeech of it, leſt it ſpoil the ſport, and marre the mirth, and make thee tremble, as *Felix* did when *Paul* was diſcourſing of the Judgement to come. Thou canſt not endure to hear a Miniſter preach of Hell, but thou gnaſheſt thy teeth, and diſdaineſt him, and reproacheſt his Sermon, as enough to drive men to deſperation, or make them mad. And canſt thou endure the Torments, when thou canſt not endure ſo much as to hear of them? Alas man, to hear thy Judgment from the mouth of Chriſt, and to feel the execution, will be another kinde of matter then to hear it from a Miniſter.

Seventhly, Furthermore, what is the matter that the rich man in Hell, mentioned in *Luke* 16. could not make as light of it as thou doſt? Was not he as likely a man to bear it as thy ſelf? Why doth he ſo cry out that he is tormented in the flames? and ſtoop ſo low, as to beg a drop of water of a beggar that he had but a little before deſpiſed at his gates? and to be beholden to him that had



had been beholden to the dogs to lick his ſores?

Alſo what aileth thy companions who were as reſolute as thy ſelf, that when they ly a dying, their courage is ſo cooled, and their haughty expreſſions are ſo greatly changed? They who had the ſame ſpirits and language as thou haſt now, and made as light of all the threats of the Word, yet when they ſee they are going into another world, how pale do they look? how faintly do they ſpeak? how dolefully do they complain and groan? They ſend for the Miniſter then, whom they deſpiſed before, and deſire to be prayed for, and would be glad to dy in the ſtate of thoſe, whom they would not be perſwaded to imitate in their lives: Except it be here and there a deſperate wretch, who is given over to a more then Helliſh hardneſs of heart. Why cannot theſe make as light of it as thou?

Eighthly, Yet further, If thou be ſo fearleſs of that eternall miſery, Why is the leaſt foretaſte of it ſo terrible? Didſt thou never feel ſuch a thing as a tormenting Conſcience? If thou haſt not, thou ſhalt do. Didſt thou never ſee and ſpeak with man that lived in deſperation? or in ſome degree of theſe wounds of Spirit, that was near Diſpaire? How uncomfortable was their conference? How burthenſome their lives? Nothing doth them good which they poſſeſs: The ſight of friends, or houſe, or goods, which refreſh others, is a trouble to them: They feel no ſweetneſs in meat or drink: They are weary of life, and fearful of death. What is the matter with theſe men? If the miſery of the damned it ſelf can be endured, why cannot they more eaſily endure theſe little ſparks?

Ninthly, Again, tell me faithfully; What if thou ſhouldeſt but ſee the Devill appear to thee in ſome terrible ſhape? Would it not daunt thee? What if thou ſhouldeſt meet him in thy way home? Or he ſhould ſhew himſelf to thee at night in thy bed-chamber? Would not thy heart fail thee? and thy hair ſtand an end? I could name thee thoſe that have been as confident as thy ſelf, who by ſuch a ſight have been ſo appalled, that they were in danger of being driven out of their wits. Or what if ſome damned ſoul of thy former acquaintance, ſhould appear to thee in ſome bodily likeneſs? Would not this amaze thee? what fears do people live in, whoſe houſes or perſons have been but haunted with ſpirits? Though they have only heard ſome noiſes, and ſeen

ſome

some sights, but never felt any hurt upon their bodies? Alas, what is this to the torments of Hell? Canst thou not endure a shadow to appear before thee? O how wilt thou endure to live with them for ever? where thou shalt have no other company but Divels and the damned; and shalt not only see them, but be tormented with them and by them! And as incredible a matter as this seems to thee, if thy through-conversion prevent it not, thou knowest not how few months thou shalt be out of this estate.

Tenthly and lastly, Let me ask thee one more Question: If the wrath of God be to be made so light of, as thou dost; Why did the Son of God himself make so great a matter of it? When he who was perfectly innocent himself, had taken upon him the payment of our debt, and stood in our room, and bore that punishment that we had deserved, it makes him sweat forth water and blood, it makes the Lord of Life to cry, *My soul is heavy even to the death*: It makes him cry out upon the cross, *My God, my God, why hast thou forsaken me?* Surely if any one could have born these sufferings easily, it would have been Jesus Christ: He had another measure of strength to bear it then thou hast.

And let me tell thee one thing, which every one understandeth not; Thou wilt have sins of a more hainous nature and degree to suffer for, then ever were laid upon Jesus Christ, and consequently a punishment of a forer degree; *For Christ suffered only for the breaches of the Covenant of works, and not for the violation of the Covenant of Grace (properly so called, that is, not for the final non-performance of the conditions of this Covenant:) There was no mans final prevailing unbelief or impenitency, or rejecting of Christ, that did lye upon Christ; Howsoever the aggregation of all mens sins might aggravate his burden; yet the punishment due to those sins particularly, was not like the punishment which is due to thine; For as the first Covenant gave not so great a reward, so neither did it threaten so great a penalty as the latter doth; And the penalty which the new Covenant threateneth, Christ never underwent. So that the punishment which thou must suffer, is that which the Apostle speaks of, *Heb.* 10.26. Of how much sorer punishment *&c.* and that fearful looking for of Judgement, and fire which devoureth the adversaries. *Heb.* 6.8. Wo to poor sinners for their mad security! Do they think to finde it tolerable to them, which was so heavy to Christ? Nay, the Son of God is cast into a bitter agony, and bloody sweat, and dolorous complaints, under the curse of the Law alone; and yet the feeble foolish creature makes nothing to bear also the curse of the Gospel! The good Lord, bring these men to their right minds by Repentance, lest they buy their wit at too dear a rate.

*See this proved in my *Aphorisms of Justificat.* And it is a wonder that learned sober Divines should deny this; As if either the new law did threaten hell to any but final impenitent unbelievers and rebels to Christ; or Christ had ever died for such final rebellion. This is such a doctrine of Universal Redemption, as a Jesuite would abhor. Read learned *Math. Martinius*, and *Lud. Crocius* their Theses in the Synod of *Dort*, on the second Artic. among the suffrages. Me thinks that which is so near the foundation, that every child should learn it in his Catechism, should not have been so strange to learned Divines, as I have found by the opposition of some of them, since I published that Doctrine, that it is. Is not that of great *Camero* an easie plaine truth, *Quæst. in Hebr.* (*operum folio*) *p.* 413. *Certe nemo servatur nisi fœdere observato. Ergo fœdus quo servantur homines, diversum est ab eo quo a nemine observato nemo servatur*: i.e. Certainly no man is saved, but by a Covenant performed or kept: Therefore the Covenant which men are saved by, is not the same with that which saveth no man, being peformed by none. And learned *Parker* saith, *Descendit ex sua inexinanitione Christus quo primus Adam suo lapsu cecidit, ut nos inde liberaret*, Parker *de Descensu, l.* 3. *p.* 1. And yet I dare not nor will not say so much this way, as the Learned *Parker* doth, *lib.* 4. *page* 164, 165, nor will I repeat it.

ever



## SECT. XI. §11.

And thus I have shewed you somewhat of their misery, who miss of this Rest prepared for the Saints. And now Reader, I demand thy resolution, what use thou wilt make of all this? Shall it all be lost to thee? Or wilt thou as thou art alone consider of it in good earnest? Thou hast cast by many a warning of God, wilt thou do so by this also? Take heed what thou dost, and how thou so resolvest; God will not alwayes stand warning and threatning; The hand of revenge is lifted up; the blow is coming, and woe to him, whoever he be, on whom it lighteth; Little thinkest thou how neer thou standest to thy eternal state, and how neer the Pit thou art dancing in the greatest jollity; if thy eyes were but opened, as they will be shortly, thou wouldest see all this that I have spoken before thine eyes without stirring from the place (I think) in which thou standest. Dost thou throw by the Book, and say, It speaks of nothing but Hell and Damnation? Thus thou usest also to complain of the Minister; but wouldst thou not have us to tell thee of these things? should we be guilty of the blood of thy soul, by keeping silent

that

that which God hath charged us upon paine of death to make known? Wouldſt thou periſh in eaſe and ſilence? and alſo have us to periſh with thee, rather then to awake thee, or diſpleaſe thee by ſpeaking the truth? If thou wilt be guilty of ſuch inhumane cruelty, yet God forbid we ſhould be guilty of ſuch moſt ſottiſh folly! There are few Preachers ſo ſimple, but they know that this kinde of Preaching is the ready way to be hated of their Hearers: And the deſire of applauſe, and the favour of men, is ſo natural to all men, that I think there is few that delight in ſuch a diſpleaſing way: Our temptations to flattery and Manpleaſing are too ſtrong for that. But I beſeech thee conſider, Are theſe things true, or are they not? If they were not true, I would heartily joyne with thee againſt any Miniſter that ſhould offer to preach them, and to affright poor people when there is no cauſe; and I ſhould think ſuch Preachers did deſerve death or Baniſhment. But if every word of theſe threatnings be the words of God, and if they be as true as thou liveſt and readeſt this, what a wretch art thou, that wouldeſt not hear it, or conſider it? Why, what is the matter? If thou be ſure that thou art one of the People of God, this doctrine will be a comfort to thee, and not a terror; but if thou be yet carnal and unregenerate, methinks thou ſhouldeſt be as fraid to hear of Heaven as of Hell, except the bare name of Heaven or Salvation be ſufficient; Sure there is no Doctrine concerning Heaven in all the Scripture that can give thee any comfort, but upon the ſuppoſal of thy converſion. What comfort is it to thee to hear that there is a reſt remaining for the people of God, except thou be one of them? Nay, what more terrible then to read of Chriſt and Salvation for others, when thou muſt be ſhut out? Therefore, except thou wouldeſt have a Miniſter to preach a lye, it is all one to thee, for any comfort thou haſt in it, whether he preach Heaven or Hell to thee: His preaching Heaven, and Mercy to thee, can be nothing elſe but to intreat thee to ſeek them, and not neglect or reject them, but he can make thee no promiſe of it but upon the condition of thy obeying the Goſpel; and his preaching Hell is but to perſwade thee to avoid it. And is not this Doctrine fit for thee to hear? Indeed if thou wert quite paſt hope of eſcaping it, then it were in vain to tell thee of Hell, but rather let thee to take a few merry hours whilſt thou maiſt; but as



as long as thou art alive, there is ſome hope of thy recovery, and therefore all means muſt be uſed to awake thee from thy Lethargie. O that ſome *Ionas* had this Point in hand, to cry in your ears [*Yet a few days, and the rebellious ſhall be deſtroyed*] till you were brought down on your knees in ſackcloth and in aſhes! Or if ſome *John* Baptiſt might cry it abroad, *Now is the ax laid to the root of the tree: every tree that bringeth not forth good fruit, is hewn down and caſt into the fire.* O that ſome ſon of Thunder, who could ſpeak as *Paul*, till the Hearers tremble, were now to preach this Doctrine to thee! Alas, as terribly as you think I ſpeak, yet is it not the thouſandth part of what muſt be felt: for what heart can now poſſibly conceive, or what tongue can expreſs the dolours of thoſe ſouls that are under the wrath of God? Ah, that ever blinde ſinners ſhould wilfully bring themſelves to ſuch unſpeakable miſery! You will then be crying to Jeſus Chriſt, O mercy! O pity, pity, on a poor ſoul! Why, I do now in the name of the Lord Jeſus cry to thee, O have mercy, have pity, man, upon thine own ſoul: ſhall God pity thee, who wilt not be intreated to pity thy ſelf? If thy horſe ſee but a pit before him, thou canſt ſcarcely force him in: *Balaam*'s Aſs would not be driven upon the drawn ſword; and wilt thou ſo obſtinately caſt thy ſelf into hell, when the danger is foretold thee? *O who can ſtand before the Lord, and who can abide the fierceneſs of his anger?* Nah. 1. 6. Me thinks thou ſhouldſt need no more words, but preſently caſt away thy ſoul-damning ſins, and wholly deliver up thy ſelf to Chriſt. Reſolve on it immediately, man, and let it be done, that I may ſee thy face in Reſt among the Saints. The Lord perſwade thy heart to ſtrike this covenant without any longer delay: but if thou be hardened unto death, and there be no remedy, yet do not ſay another day, but that thou waſt faithfully warned, and that thou hadſt a friend that would fain have prevented thy damnation.

CHAP.

## CHAP. V.

*The Second Use, Reprehending the general neglect of this Rest, and exciting to diligence in seeking it.*

### SECT. I.

Sect. 1. *Otiosi tas in Dei servitio est vorago, subtilius devorans otiantem.* Wickleff. *Trialog. l. 3. c. 16. fol. 71.*

I Come now to the Second Use which I shall raise from this Doctrine of Rest. If there be so certain and glorious Rest for the Saints, why is there no more industrious seeking after it in the world? One would think that a man that did but once hear of such unspeakable glory to be obtained, and did believe what he heareth to be true, should be transported with the vehemency of his desires after it, and should almost forget to eat or drink, and should mind and care for nothing else, and speak of, and enquire after nothing else, but how to get assurance and possession of this Treasure! and yet people who hear of it daily, and profess to believe it undoubtedly, as a fundamental Article of their Faith, do as little minde it, or care, or labour for it, and as much forget and disregard it, as if they had never heard of any such thing, or did not believe one word that they hear; And as a man that comes into *America*, and sees the Natives regard more a piece of Glass, or an old Knife, then a peice of Gold, may think, sure these people never heard of the worth of Gold, or else they would not exchange it for toyes: so a man that looked only upon the lives of most men, and did not hear their contrary confessions, would think, either these men never heard of Heaven, or else they never heard of its excellency and glory; when alas, they hear of it till they are weary of hearing; and it is offered to them so commonly, that they are tired with the tidings, and cry out as the *Israelites* Numb. 11. 6. *Our soul is dried away, because there is nothing but this Manna before our eyes*: And as the *Indians* who live among the golden Mines, do little regard it, but are weary of the daily toil of getting it, when other Nations will compass the world, and venture their lives, and sail through storms and waves to get it: So we that live where the Gospel groweth, where Heaven is urged upon us at our doors; and the Manna falls upon our Tents, do little regard it, and wish these Mines of Gold were further from us, that we might not be put upon the toil of getting it, when some that want it, would be glad of it upon harder terms: Surely, though the Resurrection of the Body and Life everlasting be the last Article in their Creed, it is not the least, nor therefore put last, that it should be last in their desires, and endeavours.



### SECT. II.

§. 2.

I Shall apply this Reproof more particularly yet to four several sorts of men. First, To the carnal worldly-minded man, who is so taken up in seeking the things below, that he hath neither heart nor time to seek this Rest.

May I not well say to these men, as *Paul* to the *Galatians* in another case? Foolish sinners! *Who hath bewitched you?* It is not for nothing that Divines use to call the World a Witch; for as in Witchcraft mens lives, senses, goods, or cattle are destroyed by a strange secret unseen power of the Devil, of which a man can give no natural Reason; so here, men will destroy their own souls in a way quite against their own knowledge; and as Witches will make a man dance naked, or do the most unseemly, unreasonable actions; so the World doth bewitch men into bruit beasts, and draw them some degrees beyond madness. Would not any man wonder that is in his right wit, and hath but the spiritual use of Reason, to see what riding and running, what scrambling and catching there is for a thing of nought, while eternal Rest lies by neglected! What contriving and caring, what fighting and blood-shed to get a step higher in the world

*Sic errant aliqui, & in tantam oblivionem & spiritualem phrenesin devenerunt, ut tanquam mortui a corde, omnem insumunt operam suam tuendæ carnem; sic intendentes tabernaculo suo, acsi nunquam putent esse cassurum. Verumtamen cadat necesse est, atq; id quidem in brevi. Annon seipsos nescire videntur, qui sic dediti sunt carni & sanguini, acsi omnino nihil aliud quam carnem solam se esse reputent: Sic in vano accipientes animas suas, tanquam prorsus ignorent animus se habere?* Bern. *Serm.* 137.

world then their brethren, while they neglect the Kingly dignity of the Saints! What insatiable pursuit of fleshly pleasures, whilest they look upon the Praises of God, which is the joy of Angels, as a tiring burden! What unwearied diligence is there in raising their posterity, in enlarging their possessions, in gathering a little Silver or Gold? Yea, perhaps for a poor living from hand to mouth? While in the meane time their Judgement is drawing near; and yet how it shall go with them then, or how they shall live eternally, did never put them to the trouble of one hours sober consideration: What rising early and sitting up late, and labouring, and caring year after year to maintain themselves and their children in credit till they die; but what shall follow after that, they never think on, as if it were only their worke to provide for their bodies, and only Gods work to provide for their souls; whereas God hath promised more to provide for their bodies without their care, then for their souls; though indeed they must painfully serve his Providence for both; and yet these men can cry to us, May not a man be saved without so much adoe? And may we not say with more reason to them, May not a man have a little Air or Earth? a little credit or wealth without so much adoe? Or at least, may not a man have enough to bring him to his grave without so much adoe? O how early do they rouze up their servants to their labour? Up, come away to work, we have this to do, or that to do; but how seldom do they call them, Up, you have your souls to look to, you have Everlasting to provide for; up to Prayer, to reading of the Scripture; Alas, How rare is this language! What a gadding up and down the world is here, like a company of Ants upon a Hillock? taking uncessant pains to gather a treasure, which death, as the next passenger that comes by, will spurn abroad? as if it were such an excellent thing to dy in the midst of wealth and honours! Or as if it would be such a comfort to a man at death, or in another world, to think that he was a Lord, or a Knight, or a Gentleman, or a Rich man on Earth? For my part, whatever these men may profess or say to the contrary, I cannot but strongly suspect that in heart they

Consider man, thy own Nobility; that thou art called to a Kingly dignity, a chosen Nation, a holy Priesthood. For the Mystery of Christianity is strange from this world.

The conspicuous glory of a King, and Riches, are earthly things, corruptible, transitory, and perishing: But that Kingdom and Riches, are things Divine, Celestial and Glorious; which shal never perish, never be dissolved. For they reign with the Heavenly King in the Heavenly Church: He is the first begotten from the dead; and they also are the first begotten. *Macarius Hom.* xxvij.

*Curas & cupiditates nostras quæ nostrum non opprimunt, sed obruunt gaudium, novis curis & votis cuevi & alleviare studemus. Nil aliud facimus quam integrum onus pristinum retinere, & pondera nobis nova imponere.* Nieremberg. *de arte volunt. lib. 2. cap. 7. p. 112.*



they are flat Pagans, and do not believe that there is an eternal glory and misery, nor what the Scripture speaks of the way of obtaining it; or at least, that they do but a little believe it, by the halves, and therefore thinke to make sure of earth, lest there be no such thing as heaven to be had; and to hold fast that which they have in hand, lest if they let go that, in hope of better in another world, they should play the fools, and lose all.

——I fear, though the Christian Faith be in their mouths, lest that this be the Faith which is next their hearts; or else the lust of their Senses doth overcome and suspend their Reason, and prevail with their Wils against the last practical conclusion of their Understanding. What is the excellency of this *Earth*, that it hath so many Suiters and Admirers? What hath this *World* done for its Lovers and Friends, that it is so eagerly followed, and painfully sought after, while Christ and Heaven stand by, and few regard them? Or what will the world do for them for the time to come? The common entrance into it is through anguish and sorrow; The passage through it is with continual care, and labour, and grief; The passage out of it is with the greatest sharpness and sadness of all. What then doth cause men so much to follow and affect it? O sinfull, unreasonable, bewitched men! Will mirth and pleasure stick close to you? Will Gold and worldly Glory prove fast Friends to you in the time of your greatest need? Will they hear your cryes in the day of your calamity? If a man should say to you at the hour of your death, as *Elias* did to *Baals* Priests, *Cry aloud.* &c. O Riches, or Honour, now help us! Will they either * answer, or relieve you? Will they go along with you to another world, and bribe the Judge, and bring you off clear? or purchase you a room among the blessed? Why then did so rich a man want a drop of water for his Tongue? Or are the sweet morsels of present Delight and Honour, of more worth then the eternal Rest? And will they recompense the loss of that enduring Treasure? Can there be the least hope of any of these? Why? what then is the matter? Is it onely a room for our dead bodies, that we are so much beholding to the world for? Why, this is the last and longest courtesie that we shall receive from it: But we shall have this, whether we serve it or no; and even that homely dusty dwelling, it will not afford us alwales neither: It shall pos-

*Yet Christs saying [That it is as hard for a rich man to be saved, as a Camel to go thorow the eye of a Needle] is not to be understood literally; it being a Proverb which the *Jews* used of a thing very difficult. *Vid.* Christoph. Cartwright *in præfat. ante Annotat. in.* Genes.

possess our dust but till the great Resurrection day. Why, how then doth the world deserve so well at mens hands, that they should part with Christ and their salvation to be its followers? Ah, vile deceitful world! How oft have we heard thy faithfullest servants at last complaining, Oh the world hath deceived me, and undone me! It flattered me in my prosperity, but now it turnes me off at death in my necessity! Ah, if I had as faithfully served Christ, as I have served it; He would not thus have cast me off; nor have left mee thus comfortless and hopeless in the depth of misery! Thus do the dearest friends and favourites of the world complain at last of its deceit, or rather of their owne self-deluding folly; and yet succeeding sinners will take no warning. So this is the first sort of neglecters of heaven which fall under this Reproof.

Sect. 3.

## SECT. III.

2. THe second sort to be here reproved, are the *prophane, ungodly, presumptuous multitude, who will not be perswaded to be at so much pains for salvation, as to perform the common outward duties of Religion. Yea though they are convinced that these duties are commanded by God, and see it before their eyes in the Scripture, yet will they not be brought to the constant practise of them. If they have the Gospel preached in the Town where they dwel, it may be they will give the hearing to it one part of the day, and stay at home the other; or if the Master come to the Congregation, yet part of his family must stay at home. If they want the plaine and powerfull preaching of the Gospel, how few are there in a whole Town that will either be at cost or pains to procure a Minister; or travel a mile or two to hear abroad? Though they will go many miles to the market for provision for their bodies. The Queen of the South shall rise up in Judgement with this generation, and condemn them; for she came from the uttermost parts of the earth, to hear the wisdom of *Solomon*, and behold a greater then *Solomon* doth by his messengers preach to them. The King of *Nineveh* shall rise up in judge-

* *Utinam & nos assequamur sanitatem qui dissoluti sumus & ad omne bonum opus immobiles; neque habemus hominem, hoc est, humanam rationem, utpote comparati cum jumentis, ut portet nos in piscinam pœnitentiæ lachrymarum, in quam qui primus ingreditur, sanatur. Nam qui pœnitentiam differt in tempora posteriora, non festinat hic pœnitere; qui procrastinat, non assequitur sanitatem. Primus igitur festina ingredi, ne mors te præoccupet.* Theophylact. in Joan. c. 5.



judgement with them, and shall condemn them; for he repented at the preaching of *Jonas*; but when Jesus Christ sendeth his Embassadours to these men, they will scarce go to hear them, *Mat.* 12. 41, 42. And though they know that the Scripture is the very Law of of God, by which they must live, and by which they must be acquit or condemned in judgement, and that it is the property of every blessed man, to delight in this Law, and to meditate in it day and night, *Psal.* 1. 2. Yet will they not be at the pains to reade a Chapter once in a day, nor to acquaint their families with this Doctrine of salvation: But if they carry a Bible to Church, and let it ly by them all the week, this is the most use that they make of it. And though they are commanded, to pray without ceasing, 1 *Thes.* 5. 17. And to pray alwaies and not wax faint, *Luk.* 18. 1, 2, 3. *&c.* To continue in prayer, and watch in the same with thanksgiving, *Col.* 4. 2. Yet will they not be brought to pray constantly with their families, or in secret: Though *Daniel* would rather be cast to the Lions, then he would forbear for a while praying openly in his house where his enemies might hear him three times a day; yet these men will rather venture to be an eternal prey to that roaring Lion that seeks to devour them, then they will be at the pains thus to seek their safety. * You may hear in their houses two oaths for one prayer. Or if they do any thing this way, it is usually but the running over a few formal words, which they have got on their tongues end, as if they came one purpose to make a jest of prayer, and to mock God and their own souls. If they be in distress, or want any thing for their bodies, they want no words to make known their minde; but to a Physitian when they are sick, to a griping Landlord when they are oppressed, to a wealthy friend when they are in want, they can lay open their case in sad complaints, and have words at will to press home their requests. Yea every beggar at their door can crave relief, and make it their daily practise, and hold on their importunity, and take no deniall; necessity filleth their mouths with words, and teacheth them the most naturall and prevailing Rhetorick; These beggars will rise up in judgement against them and condemn them. Doubtless if they felt but the misery and necessities of their souls

* Some think that God looks only to their hearts, and the doctrine of Justification by Faith alone, and not by Works, either mistaught or misunderstood doth make them go on in wickedness, & think they believe, and then all is safe. To these men *Tertullian* hath an excellent saying, *Sed aiunt quidam, satis Deum habere si corde & animo suspiciatur, licet actu minus fiat; Itaque se salvo metu & side peccare; hoc est, salva castitate matrimonia violare; salva pietate parenti venenum temperare; Sic ergo & ipsi salva venia in Gehennam detrudentur, dum salvo metu peccant.* If they can sin, and yet believe (that is, violate Matrimony, and yet keep chastity, *&c.*) then they shall be thrust into hell, and yet be pardoned. *Tertul. li. de Pœnitent. cap. 5. pag. edit. Pamelii.* 119.

souls, they would be as forward to beg relief of God, and as frequent, as fervent, as importunate, and as constant till they were past their streights. But, alas, he that only reads in a book that he is miserable, and what his soul stands in need of, but never felt himself miserable, nor felt particularly his several wants, no wonder if he must also fetch his prayer * from his book only, or at furthest from the strength of his invention or memory. *Solomons* request to God was, That *what prayer or supplication soever should be made by any man, or by all the people, when every man shall know his own sore and his own grief, and shall spread forth his hands* before God, that God would then hear and forgive, *&c.* 2 *Chron.* 6. 29, 30. If these men did thus know and feel every one the sore and the grief of his own soul, we should neither need so much to urge them to prayer, nor to teach them how to perform it, and what to say: Whereas now they do invite God to be backward in giving, by their backwardness in asking; and to be weary of relieving them, by their own being weary in begging relief; and to be seldom and short in his favours, as they are in their prayers, and to give them but common and outward favours, as they put up but common and outside requests; Yea their cold and heartless prayers do invite God to a flat denial; for among men it is taken for granted, that he who asks but sleightly and seldom, cares not much for that he asks. Do not these men judge themselves unworthy of Heaven, who think it not worth their more constant and earnest requests? If it be not worth asking for, it is worth nothing. And yet if you should go from House to House through Town and Parish, and enquire at every House as you go, whether they do morning and evening call their Family together, and earnestly and reverently seek the Lord in prayer; how few would you finde that constantly and conscionably practise this duty? If every doore were marked where they do not thus call upon the Name of God, that his wrath might be poured out upon that Family, our Towns would be as places overthrown by the plague, the people being dead within, and the mark of judgement on the door without; I fear, where one house would escape, there's ten would be marked out for death; and then they might teach their doors to pray, *Lord have mercy upon us*; because the people would not pray themselves. But especially if you could see what men do in their secret chambers, how few should you finde

* Concerning the lawfulness of forms and book-prayers, I make no doubt, but judge as Bishop *Hall* hath expresst himself piously, and moderately, in his *Susurrium Solol.* 37. called, *The Extreams of Devotion*, pag. 287.



find in a whole Town, that spend one quarter of an hour morning and night in earnest supplication to God for their souls? O how little do these men set by this eternal Rest? Thus do they slothfully neglect all endeavours for their own welfare, except some publick duty in the Congregations which custom or credit doth engage them to. Perswade them to reade good books, and they will not be at so much pains: perswade them to learn the grounds of the Religion in some Catechisme, and they think it a toilsome slavery, fitter for School-boyes or little children then for them: Perswade them to Sanctifie the Lords day in holy exercises, and to spend it wholly in hearing the Word, and repeating it with their Families, and Prayer, and Meditation, *&c.* and to forbear all their worldly thoughts and speeches; And what a tedious life do they take this to be? and how long may you Preach to them, before they will be brought to it? as if they thought that Heaven were not worth all this ado. Christ hath been pleading with *England* these fourscore years and more, by the Word of his Gospel, for his Worship and for his Sabbaths, and yet the inhabitants are not perswaded. Nay, he hath been pleading these six years by threatnings, and fire, and sword, and yet can prevail but with very few: And though these bloody arguments have been spread abroad, and brought home to people from Parish to Parish, almost as far as the word hath gone, so that there is scarce a Parish in many Counties where blood hath not been shed, and the bodies of the slain have not been left, yet multitudes in *England* are no more perswaded, then they were the first day of their warning; and they have not heard the voice of the rod, which hath cried up and down their streets, Yet, O *England*, will ye not sanctifie my Sabbaths, nor call upon my Name, nor regard my Word, nor turn from your worldliness and wickedness? God hath given them a lash and reproof, a wound and a warning; he hath (as it were) stood in their blood with the sword in his hand, and among the heaps of the slain hath he pleaded with the living, and said, What say you? Will you yet worship me, and fear me, and take me for your Lord? And yet they will not: Alas, yet to this day *England* will not. Let me here write it, and leave it upon record, that God may be justified, and *England* may be ashamed, and posterity may know, if God do deliver us, how ill we deserved it, or if he yet destroy us, how wilfully

How many of those twelve deplorable abuses, which are the pillars of Satans Kingdom, which (supposed) *Cyprian* mentioneth, are not common in *England*? 1. A man of knowledge without works. 2. An old man without Religious devotion. 3. A young man without obedience. 4. A rich man without alms. 5. A woman without chastity. 6. A Gentleman without vertue. 7. A Christian contentious. 8. A beggar proud. 9. A Bishop negligent. 10. A congregation without Discipline. 11. A Nation without Law. 12. A King unjust. Read Jer. 9. 12, 13, 14. *Vid. lib. de* 12. *abusiv. Vulgo (etsi non recte) Cypriano asscriptum.*

wilfully we procured it: And if they that pass by shall ask, Why hath God done thus to a flourishing and prosperous Land? You may give them the true, though doleful Answer,

They would not hear, they would not regard: He smit them down, he wounded them, he hewed them as wood, and then he beseeched the remainder to consider and return; but they never would do it. They were weary of his wayes, they polluted his Sabbaths, they cast his Word and Worship out of their families, they would not be at the pains to learn and obey his Will, nay they abhorred his Ministers, and servants, and holy paths, and all this to the last breath: When he had slain five thousand or eight thousand at a Fight, the rest did no more reform then if they had never heard of it: Nay such a spirit of slumber is fain upon them, that if God should proceed and kill them all save one man, and ask that one man, Wilt thou yet seek me with all thy heart? he would rather slight it. Lord have mercy upon us! What is gone with mens understanding and sense? Have they renounced Reason as well as Faith? Are they dead naturally as well as spiritually? Can they not hear, nor feel, though they cannot beleive? That sad judgement is fain upon them mentioned in *Isa.* 42.24, 25. *Who gave Jacob for a spoil, and Israel* (England) *to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient to his Laws: Therefore he hath poured upon them the fury of his anger, & the strength of battel, & it hath set them on fire round about, yet they knew it not; it burned them, yet they laid it not to heart.* Yea this much more let us leave upon Record against *England*: They have been so far from Reforming and taking up the Worship of God with delight, after all this, that multitudes have contrarily* abhorred it at the very heart, & fought against it as long as they could stand; and when they have been wounded and overthrown in one conflict, they have been as forward to the next, as if they had never felt the hand of God at all; and to root out the sincere Worshippers and Worship of God is their continued endeavour; And still they that succeed them do the like. Lord, how hast thou deserved so much ill at these mens hands! What harm hath praying, and reading, and preaching painfully, and sanctifying the Sabbath, and fearing to offend, done to *England*? Have they suffered for these, or for their enmity to these? What evill do these wretches

* *Pervicaces & obstinatos vocamus eos, non qui ab infirmitate carnis superati in peccatum aliquod prolapsi sunt; sed qui sibi placent in peccatis, in iisque toti volutantur; quos non pudor, non metus, non objurgatio, non ipsæ denique Dei communationes ipsa Dei judicia, possunt a peccando revocare.* Sadeel in Psa. 32. pag. 55.



wretches discern in the everlasting Kingdom, that they do not only refuse to labour for it, but so detest and resist the holy way that leads to it? It is well for them that they live in Gospel-times, when the patience of God doth wait on sinners, and not in those severer dayes, when fire from heaven destroyed the Captains and their Companies that were commanded by the King to bring but one Prophet before him; or when the Lions destroyed forty two children for calling a Prophet of God Bald-head: Or rather, it had been better for these men to have lived in those times, that though their temporal judgements had been greater, yet their eternal plagues might have been the less. Yet this much more let me leave upon Record to the shame of *England*; That all this is not meerly through idleness, because they will not be at the pains to serve God, but it is out of a bitter enmity to his Word and wayes; for they will be at more pains then this in any way that is evil, * or in any worship of mans devising; They are as zealous for Crosses, and Surplices, Processions and Perambulations, reading of a Gospel at a Cross-way, the observation of Holidayes, the repeating of the Letany, or the like Forms in the Common Prayer † the bowing at the naming of the word Jesus (while they reject his Worship) the * receiving of the Sacrament when they have no right to it, and that upon their knees, as if they were more reverent and devout then the true laborious servants of Christ; with a multitude of things which are only the traditions of their Fathers; I say, they are as zealous for these, as if eternal life consisted in them. Where God forbids them, there they are as forward as if they could never do enough; and where God commands them, they are as backward to it, yea as much against it, as if they were the commands of the Devil himself; and for the discipline of Christ, though all parts of the world have much opposed it, yet where hath it been so fiercely and powerfully resisted? The Lord grant that this hardned, wilfull, malicious Nation fall not under that heavy doom, *Luke* 19. 27. *But those mine enemies which would not that I should reign over them, bring them hither, and slay them before me.*

2 King. 1.

2 King. 2. 23, 24.

* *Deus non alicujus assertionibus, sed suis æstimandus est vocibus.* Amb. de pœnit. l. 1. cap. 4. *Deus diserte docet ea tantum in Deo colendo adhibenda esse quæ ipse præcepit. Summe displicet omnis ἐθελοθρησκεία, & simulata religio, & cultus ex inventione humana profectus.* Dr. Sutlive adv. Bellar. de Monach. cap. 25. p. 130.

† I meddle not with the question, whether these are in themselves lawful or not; but only speak of the devotion of formal hypocrites exercised in them.* *Cum schismaticis (& ita aliis impiis) nec secularis panis debet esse communis; multo minus spiritualis.* Cyprian. Epist. 76.

Sect. 4.

## SECT. IV.

3. THE † third sort that fall under this Reproof, are those self-cozening, formal lazie Professors of Religion, who will be brought to any outward duty, and to take up the easier part of Christianity; but to the inward work, and more difficult part, they will never be perswaded: They will preach, or hear, or read, or talk of Heaven, or pray customarily and constantly in their Families, and take part with the Persons or Causes that are good and desire to be esteemed among the Godly; but you can never bring them to the more Spiritual and difficult Duties, as to be constant and fervent in secret Prayer, to be conscionable in the duty of Self-examination, to be constant in that excellent duty of Meditation, to be heavenly-minded, to watch constantly over his heart, and words, and wayes; to deny his bodily senses their delights, to mortifie the flesh, and not make provision for it to fulfil its lusts, to love and heartily forgive an enemy, to prefer his brethren heartily before himself, and to think meanly of his own gifts and worth, and to take it well of others that think so too, and to love them that have low thoughts of him, as well as those that have high; to bear easily the injuries, or undervaluing words of others against him, to lay all that he hath at the feet of Christ, and to prefer his Service and Favour before all; to prepare to die, and willingly to leave all, to come to Christ *&c.* This outside Hypocrite will never be perswaded to any of these. Above all other, two notable sorts there are of these Hypocrites. First, the superficial, opinionative Hypocrite. Secondly, the worldly Hypocrite. First, the former entertaineth the Doctrine of the Gospel with Joy *; but it is only in the surface of his soul, he never gives the seed any depth of earth; It changeth his opinion, and he thereupon engageth for Religion, as the right way, and sides with it as a party in a Faction, but it never melted and new moulded his heart, nor set up Christ there in full Power and Authority; but

† It is one thing to discourse of bread, and of the Table; and another thing to take and eat the sweetness of the bread, that all the members may be strengthened by it. It is one thing to dispute by words, of the most pleasant drink, & another, to go and take it from the Fountain, and to be satisfied with its delightful tast. It is one thing to discourse of war, and of stout Champions and Warriours; and another for a man to go into the midst of the battle, and to joyn hands with the enemy, to charge through and through, to take, to give, to go away with the Victory. So is it also in Spirituals: It is one thing to explain sayings, with a certain knowledge and understanding; and its another thing in substance and in deed, and in certainty of Faith, and in the minde, and the inner man, to possess the treasure, the grace, the taste, and the efficacy of the Holy Ghost. *Blessed Macarius in Homil. 27. page 367.* * Matth. 13. 5.





as his Religion lies most in his Opinion, so he usually runs from Opinion to Opinion, and is carried up and downe with every winde of Doctrine, by the sleight of men, and cunning craftiness whereby they lye in wait to deceive; and as a child is tossed to and fro: for as his Religion is but Opinion, so is his Study, and Conference, and chief business all about Opinion: He is usually an ignorant, * proud, bold, unreverent enquirer and babler about Controversies, rather then an humble embracer of the knowne truth, with love and subjection; you may conjecture by his bold and forward tongue, and groundless conceitedness in his owne Opinions, and sleighting of the Judgements and persons of others, and seldom talking of the great things of Christ with seriousness and humility, that his Religion dwelleth in his brain, and not in his heart; where the winde of Temptation assaults him, he easily yieldeth, and it carrieth him away as a Feather, because his heart is empty, and not ballaced and stablished with Christ and Grace. If the Temptation of the Times do assault mens understandings, and the signe be in the Head, though the little Religion that he hath lies there, yet a hundred to one but he turneth Heretick, or catcheth the *Vertigo* of some lesser errors, according to the nature and strength of the seducement: If the winde do better serve for a vicious conversation, a hundred to one but he turns a Purveyor for the flesh, and then he can be a Tipler, and yet Religious; a Gamester, a Wanton, a neglecter of Duties, and yet Religious: If this mans Judgement lead him the Ceremonious way, † then doth he imploy his chiefest zeal for Ceremonies, as if his Religion lay in Bowing, Kneeling, observation of Daies, number, and form of words in Prayer, with a multitude of Traditions and Customs of his Forefathers. If his Judgement be * against Ceremonies, then his strongest zeal is imployed against them studying talking, disputing against them, censuring the users of them, and perhaps fall into a contrary

Ephes. 4. 14.

* *Confidentia astra petimus, ruimus in præcipitia.* Aber. Gentilis *de* Jur. Interpret. *li.* 4.

† *Siquis volet facere voluntatem Dei, cognoscet de Voluntate; at Cujus Electivius non est Voluntas Dei. Et timoris Dei fructus est, non cultum aliquem eligere quem Deo deferas, sed a Dei fontis vaculis haurire quem ipsi tribuas: juxta illud Prophetæ,* Isæ 50. 10. &c. Dr. Twis. *Contr. Corvinum, p.* 367 a. *Cruces etiam nec colimus nec optamus. Vos plane qui ligneos Deos consecratis cruces ligneas ut deorum vestrorum partes fortasse adoratis; nam & signa ipsa & cantabra, & vexilla castrorum, quid aliud quam insanatæ cruces sunt, & ornatæ?* Minutius Fælix *Octav. pag.* (*ut Arnob. addit per Elmenhorst.*) 389. where read further what he saith of the Cross. * *Facile persuaderes senem ut sellam deserat, si baculum prius quo niti posset in manum dederis; qui te aliquin numquam auditurus est, sed insidiatorem potius judicaturus, ut qui cupias pronum ad silicem cranium frangere. Sic mentes humanæ ante omnia sunt ad infallibilem Dei cognitionem adducendæ, quam ubi attigerint, jam facile demittent fallacia,* &c. Zuinglius de vera & falsa Relig. p. 406

superstition, placing his chief Religion in Baptisme, Church-Combinations, and forms of Policy, &c. For having not his soul taken up with the essentials of Christianity, he hath onely the Mint and Cummin, the smaller matters of the Law, to lay out his zeal upon. You shall never hear in private conference any humble and hearty bewailings of his souls imperfections, or any heart-bleeding acknowledgements of his unkindnesses to Christ, or any pantings and longings after him, from this man; but that he is of such a Judgement, or such a Religion or Party, or Society, or a member of such a Church; herein doth he gather his greatest comforts; but the inward and spiritual labours of a Christian he will not be brought to.

* Qui innocentiam colit, domino supplicat; qui Justitiam, Deo libat; qui fraudibus abstinet, propitiat Deum; qui hominem periculo surripit, optimam victimam cædit. Hæc nostra sacrifica; hæc Deo sacra sunt; si apud nos Religiosior est ille qui Justior. Minut. Fælix Octav. p. (mihi) 392. Phil. 3. 9.

* Secondly, The like may be said of the worldly Hypocrite, who choaketh the Doctrine of the Gospel, with the thorns of worldly cares and desires; His judgement is convinced, that he must be Religious, or he cannot be saved, and therefore he reades, and hears, and prays, and forsakes his former company and courses: but because his belief of the Gospel-Doctrine is but wavering and shallow, he resolves to keep his hold of present things, lest the promise of Rest should fail him; and yet to be religious, that so he may have Heaven when he can keep the world no longer, thinking it wisdom to have two strings to his Bowe, lest one should break. This mans judgement may say God is the chief good; but his heart and affections never said so, but look upon God as a kinde of strange and disproportionate Happiness, to be tolerated rather then the flames of Hell, but not desired before the felicity on earth. In a word, the world hath more of his affections then God, and therefore is his God, and his Covetousness is Idolatry. This he might easily know and feel, if he would judge impartially, and were but faithful to himself: And though this man do not gad after Opinions and Novelties in his Religion as the former, yet will he set his sails to the winde of worldly advantage, and be of that opinion which will best serve his turne. And as a man whose spirits are seised on by some pestilential malignity, is feeble, and faint, and heartless in all that he does; so this mans spirits being possessed by the plague of this malignant worldly disposition, O how faint is he in secret prayer! O how superficial in Examination and Meditation! How feeble in heart-watchings, and humbling mortifying endeavours! how nothing



nothing at all in loving and walking with God, rejoycing in him or desiring after him! So that both these, and many other sorts of lazie Hypocrites there are, who though they will trudge on with you in the easie outside of Religion, yet will never be at the pains of inward and spirituall duties.*

* Est autem Tepiditas, Parvus amor Boni, amore Dei postposito; Et est prima radix Accidiæ, vel convertibilis cum eadem. Ex ista autem nascuntur Species aliæ consequentes, ut creatura peccabilis inordinate afficitur creaturæ. Sic Accidus quilibet in amore indebito creaturæ; Unde talis Tepiditas cum sit, propinquo hypocrisi vomitum provocat spiritualem. Sicut enim sunt exhalationes calidæ commixtæ cum frigido aqueo in aqua tepida, quæ provocant ad vomitum; Sic sunt in Hypocrisi quædam operationes bonæ de genere, commixtæ cum peccato Hypocrisis. Omnis ergo Accidus peccat in Hypocrisi, cum falsè simulat sanctitatem. Et ista Tepiditate inficitur totus Mundus. Wickleffe Trialog. l. 3. c. 16. fol. 70.

## SECT. V.

Sect. 5.

4. AND even the Godly themselves deserve this Reproof, for being too lazie seekers of their everlasting Rest. Alas, what a disproportion is there betwixt our Light and our Heat? Our Professions and Profecution? who makes that haste, as if it were for Heaven? How still we stand! How idlely we work! How we talk, and jest, and trifle away our time! How deceitfully we do the Work of God! How we hear, as if we heard not, and pray as if we prayed not, and confer, and examine, and meditate, and reprove sin as if we did it not, and use the Ordinances as if we used them not, and enjoy Christ, as if we injoyed him not, as if we had learned to use the things of Heaven, as the Apostle teacheth us to use the world! Who would think that stood by us, and heard us pray in private or publick, that we were praying for no less then everlasting glory? Should Heaven be sought no more earnestly then thus? Me thinks we are none of us all in good sadness for our souls. We do but dally with the Work of God, and play with Christ: as children, we play with our meat when we should eat it; and we play with our clothes, and look upon them, when we should put them on and wear them; we hang upon Ordinances from day

1 Cor. 7. 29, 30, 31.

* Read Mr. *Whitfields* excellent Sermon on this Text.

day to day, but * we ſtir not up our ſelves to ſeek the Lord: I ſee a great many very conſtant in Hearing and Praying, and give us ſome hopes that their hearts are honeſt, but they do not hear and pray as if it were for their lives: O, what a frozen ſtupidity hath benummed us! The judgement of *Pharaoh* is among us, we are turned into ſtones and Rocks, that can neither feel nor ſtir; The plague of *Lots* Wife is upon us, as if we were changed into liveleſs, unmoveable Pillars: we are dying, and we know it, and yet we ſtir not; we are at the door of eternal Happineſs or Miſery, and yet we perceive it not: Death knocks, and we hear it not; Chriſt calls and knocks, and we hear not; God cries to us, *To day if ye will not hear my voice, harden not your hearts; Work while it is day, for the night cometh, when none ſhall work*; Now ply your buſineſs, now labour for your lives, now lay out all your ſtrength and time, now do it, now or never; and yet we ſtir no more then if we were half aſleep. What haſte doth Death and Judgement make? How faſt do they come on? They are almoſt at us, and yet what little haſte make we? What haſte makes the Sword to devour, from one part of the Land to the another? What haſte doth Plague and Famine make? and all becauſe we will not make haſte? The Spur of God is in our ſide, we bleed, we groan, and yet we do not mend our pace; The Rod is on our backs, it ſpeaks to the quick; Our laſhes are heard through the Chriſtian world, and yet we ſtirre no faſter then before: Lord, What a ſenſleſs, ſottiſh, earthly, helliſh thing is a hard heart! That we will not go roundly and cheerfully toward Heaven without all this ado! No nor with it neither! Where is the Man that is ſerious in his Chriſtianity? Methinkes men do everywhere make but a triſle of their eternal ſtate; They look after it but a little upon the by, they do not make it the task and buſineſs of their lives. To be plaine with you, I thinke nothing undoes men ſo much as complementing, and jeſting in Religion. O, if I were not ſick my ſelf of the ſame diſeaſe, with what tears ſhould I mix this Ink? And with what groans ſhould I expreſs theſe ſad complaints? And with what Hearts-grief ſhould I mourne over this univerſall deadneſs? Do the Magiſtrates among us ſeriouſly perform

* their



* their portion of the work? Are they zealous for God? Do they build up his Houſe? And are they tender of his Honour? Do they ſecond the Word? And encourage the Godly? And relieve the Oppreſſed? And compaſſionate the Diſtreſſed? And let flie at the face of ſin and ſinners, as being the Diſturbers of our Peace, and the onely cauſe of all our Miſeries? Do they ſtudy how to do the utmoſt that they can for God? To improve their Power, and Parts, and Wealth, and Honour, and all their Intereſts for the greateſt advantage to the Kingdom of Chriſt, as men that muſt ſhortly give account of their Stewardſhip? Or do they build their own Houſes, and ſeek their Advancements, and ſtand upon and conteſt for their own Honours, and do no more for Chriſt then needs they muſt, or then lies in their way, or then is put by others into their hands, or then ſtands with the pleaſing of their Friends, or with their worldly Intereſts? Which of theſe two courſes do they take? And how thin are thoſe Miniſters that are ſerious in their work? Nay, how mightily do the very beſt fail in this above all things! † Do we cry out of mens Diſobedience to the Goſpel in the evidence and power of the Spirit, and deal with ſin as that which is the fire in our Towns and Houſes? And by force pull men out of this fire? Do we perſwade our people, as thoſe that know the terrours of the Lord, ſhould do? Do we preſs Chriſt and Regeneration, and Faith, and Holineſs, as men that believe indeed that without theſe they ſhall never have life? Do our bowels yearn over

* It is a friviolous dream, to think that a Judge or Lawyer hath one conſcience as a Judge, and another as a Chriſtian; for he hath but one ſoul, &c. And how can that ſeem juſt according to Law, which appeareth to a mans conſcience to be unjuſt? *Fulbecks* direction, p. 33 *Rara virtus eſt inter principes, non timori eſſe rectè factis: h. e. non obſiſtere veritati, & his qui ſe ad Evangelii veritatem & normam componunt non odioſius immi-*

*nere; & contra familiare eſt principibus quibuſdam, peſſimos quoſque dignitatibus, honoribuſque admovere, non alia cauſa quam ut immaniſſime tractent veridicos.* Zuing. *de ver. & falſa Relig. de Scandalo, p. 392. O Beatum Populum in quo uno ore & uno animo utraque adminiſtratio (Eccleſiaſtica & Civilis) ad Sanctam Communionem cum civili Societate continendam & augendam conſpiraverit. Non minuit illam hæc adminiſtratio: Sed altera alteram ſtantem confirmat, labantem ſtatuminat, collapſam erigit. Si homines quibus commiſſa eſt, cogitabuni ſerio, & volunt in Sparta ſua quam nacti ſuerint colenda incumbere. Quo magis admiror audaciam eorum hominum qui de duabus iſtis adminiſtrationibus perinde judicant, ac ſi ἀσυμφώνοι inter ſe eſſent infeſtiſſimæ & proſſus ἀσύμφωνοι: Et de hac ſententia ſua tam pertinaciter contendunt quam ſi (quod abſit) alteram ab altera everſum cuperent, &c.* Junius *Eccleſiaſt. cap. 5. Operum. Tom. 1. p. 1975. Exeat aula, Qui vult eſſe Pius; Virtus & ſumma Poteſtas, Non coeunt.* Lucan, *l. 8.* A ſad ſaying. See the Life of *Cromburg. in vitis German. Medicor. per* Melch. Adam. *Inter leges ipſas delinquitur, inter jura peccatur. Innocentia nec illic ubi defenditur reſervatur. Sævit invicem diſcordantium rabies, & inter togas pace vupia forum litibus mugit inſanum, &c. Quis inter hæc ſubveniet? Patronus? Sed prævaricatur & decipit. Judex? Sed ſententiam vendit. Qui ſedet crimina vindicaturus, admittit; Et ut rens innocens pereat, ſit nocens Judex.* Cypr. *Ep. 1. ad* Donatum. † Iſa. 58. 1. Jud. 23. 2 Cor. 5. 11.

the

Mat. 9. 36. *Negligentes non sunt negligendi.* Just. Martyr. *ad* Zenam. Phil. 3. 18, 19. Act. 20. 20, 21.

the Ignorant, and the Careless, and the obstinate Multitude, as men that believe their owne Doctrine? That our dear people must be eternally damned if they be not timely recovered? When we look them in the faces, do our hearts melt over them, lest we should never see their faces in Rest? Do we, as *Paul*, tell them weeping, of their fleshly, and earthly disposition? and teach them * publikely, and from house to house, night and day with teares? And do we intreat them, as if it were indeed for their Lives and Salvation? That when we speak of the Joyes and Miseries of another world, our People may see us affected accordingly, and perceive that we do indeed mean as we speak? Or rather, do we not study words, and neat Expressions, that we may approve our selves able men in the judgement of Critical hearers? and speak so formally, and heartlesly of Eternity, that our People can scarcely thinke that we believe our selves? or put our Tongues into some affected pace? and our Language into some forced Oratorical strain? As if a Ministers business were of no more weight but to tell them a smooth Tale of an hour long, and so look no more after them till the next Sermon! Seldom do we fit our Sermons, either for Matter or Manner to the great end, our Peoples Salvation; but we sacrifice our Studies to our owne credit, or our Peoples content, or some such base inferiour end; Carnal Discretion doth control our fervency; It maketh our Sermons like beautiful Pictures, which have much paines and cost bestowed upon them, to make them comely and desirable to the eye; but life, or heat, or motion there is none; Surely, as such a conversation is an Hypocriticall conversation; so such a Sermon is as truly an Hypocritical Sermon. O the formall frozen lifeless Sermons which we daily hear preached upon the most weighty piercing Subjects in the world! How gently do we handle those sins, which will handle so cruelly our poor peoples souls? And how tenderly do we deal with their careless hearts? not speaking to them as to men that must be wakened or damned. We tell them of Heaven and Hell in such a sleepy tone, and slighty way, as if we were but acting a part in a Play, so that we usually preach our people asleep with those subjects which one would think should rather endanger the driving of some besides themselves, if they were faithfully delivered. Not that I commend, or excuse that real indiscretion and unseemly language, and nauseous repetitions, and ridiculous gestures, whereby many do disgrace the Work of God, and bring his Ordinances in contempt with the people; nor think it fit that he should be an Embassadour from God on so weighty a business, that is not able to speak sense or reason: But in a word, our want of seriousness about the things of Heaven, doth charm the souls of men into formality, and hath brought them to this customary, careless hearing, which undoes them: The Lord pardon the great sin of the Ministery in this thing; and in particular, my own.

And are the people any more serious then Magistrates and Ministers? How can it be expected? Reader, look but to thy self, and resolve the Question. Ask conscience, and suffer it to tell thee truly: Hast thou set thine Eternal Rest before thine eyes, as the great business which thou hast to do in this world? Hast thou studied, and cared, and watcht, and laboured, and laid about thee with all thy might, lest any should take thy Crown from thee *? Hast thou made haste, lest thou shouldest come too late, and dy before the work be done? Hath thy very heart been set upon it, and thy desires and thoughts run out this way? Hast thou pressed on thorow crowds of opposition towards the Mark, *for this price of the high calling of God in Christ Jesus? still reaching forth unto those things which are before?* When you have set your hand to the work of God, have you done it with all your Might? Can Conscience witness your secret cries, and groans

* *Longe graviori debito tenentur astricti, qui pro multis animabus reddituri sunt rationem. Quid ego infœlix, quo me vertam, si tantum thesaurum, si pretiosum depositum illud quod sibi Christus sanguine suo pretiosius judicavit, contigerit negligentius custodire? si illam cum in cruce Domini sanguinem collegissem, esseque repositus penes me, in vase vitreo, quod portari sæpius oporteret, quid animi habiturus essem in discrimine tanto? Et certe id servandum accepi pro quo mercator non insipiens, ipsa utiq; sapientia, sanguinem suum dedit. Accedit sane ad solicitudinis cumulum, quod cum meam & proximi conscientiam servare necesse sit, neutra mihi satis est nota, utraq; abyssus, utraq; mihi nox est, at exigitur a me custodia utriusque.* Bern. *Serm.* 3. *de tempore.* I cannot better express my mind to my Brethren, then in Seneca's words. *Non jejuna esse & avida volo, quæ de rebus tam magnis dicentur. Neq; enim Philosophia (Theologia) ingenio renunciat. Multum tamen operæ impendi verbis non oportet. Hæc sit propositi nostri summa: quod sentimus loquamur, quod loquimur sentiamus; concordet Sermo cum vita. Ille promissum suum implevit, qui & cum videris illum, & cum audieris, idem est. Videbimus qualis sit, quantus sit. Unus sit. Non delectent verba nostra, sed prosint, &c. Non quærit æger Medicum eloquentem, sed sanantem: Sed si ita competit ut idem ille qui sanare potest, compte de his quæ facienda sunt disserat, boni consulet; non tamen erit quare gratuletur sibi, quod incideret in medium etiam disertum. Hoc enim tale est, quale si peritus Gubernator etiam formosus est. Quid aures meas scalpis? Quid oblectas? Aliud agitur, Urendus, secandus, abstinendus sum. Ad hæc adhibitus es; Curare debes morbum veterem, gravem, publicum; Tantum negotii habes quantum in pestilentia Medicus, circa verba occupatus es.* Sen. Epist. 75. p. 679, 680. *Vide reliqua.*

* *Nam & hoc nobis non olim per VISIONEM expostulatum sciatis, quod dormitemus in precibus, nec vigilanter oremus: excutiamus itaque & abrumpamus somni vincula, & instanter, & vigilanter oremus.* Col. 4. 2. Luc. 6. 12. Cyprian. Epist. 8. p. 23. Mat. 6. 21. Phil. 3. 13, 14. Eccles. 9. 10.

groans, or tears? Can your Families witneſs that you have taught them the fear of the Lord, and warned them all with earneſtneſs and unweariedneſs to remember God and their ſouls, and to provide for Everlaſting? Or that you have done but as much for them, as that damned Glutton would have had *Lazarus* do for his brethren on earth, to warn them that they come not to that place of Torment? Can your Miniſters witneſs, that they have heard you cry out, What ſhall we do to be ſaved? And that you have followed them with complaints againſt your corruptions, and with earneſt enquiries after the Lord? Can your Neighbours about you witneſs, that you are ſtill learning of them that are able to inſtruct you? And that you plainly and roundly reprove the ungodly, and take pains for the ſaving of your brethrens ſouls? Let all theſe witneſſes judge this day between God and you. Whether you are in good ſadneſs about the affairs of Eternal Reſt. But if yet you cannot diſcern your neglects; Look but to your ſelves, within you, without you, to the work you have done: You can tell by his work, whether your ſervant have loitered, though you did not ſee him; ſo you may by your ſelves. Is your Love to Chriſt, your Faith, your Zeal, and other Graces ſtrong or weak? What are your Joyes? What is your aſſurance? Is all right and ſtrong, and in order within you? Are you ready to dy, if this ſhould be the day? Do the ſouls among whom you have converſed, bleſs you? Why, Judge by this, and it will quickly appear whether you have been Labourers or Loiterers.

O Bleſſed Reſt! How unworthily art thou neglected! O glorious Kingdom! How art thou undervalued! Little know the careleſs ſons of men, what a ſtate they ſet ſo light by! If they once knew it, they would ſure be of another minde.

CHAP.



# CHAP. VI.

*An Exhortation to Serioufneſs in ſeeking Reſt.*

## SECT. I.

§. 1.

I Hope, Reader, by this time thou art ſomewhat ſenſible, what a deſperate thing it is to triſle about our Eternal Reſt; and how deeply thou haſt been guilty of this thy ſelf. And I hope alſo, that thou dareſt not now ſuffer this Conviction to dye; but art reſolved to be another man for the time to come: What ſayſt thou? Is this thy Reſolution? If thou wert ſick of ſome deſperate diſeaſe, and the Phyſician ſhould tell thee, [*If you will obſerve but one thing, I doubt not to cure you,*] wouldſt thou not obſerve it? Why, if thou wilt obſerve but this one thing for thy Soul, I make no doubt of thy Salvation: If thou wilt now but ſhake off thy ſloth, and put to all thy ſtrength, and ply the work of God unweariedly, and be a down-right Chriſtian in good ſadneſs; I know not what can hinder thy Happineſs. As far as thou art gone from God, if thou wouldſt but now return and ſeek him with all thy heart, no doubt but thou ſhalt find him. As unkindly as thou haſt dealt with Jeſus Chriſt, if thou didſt but feel thy ſelf ſick and dead, and ſeek him heartily, and apply thy ſelf in good earneſt to the obedience of his Laws, thy Salvation were as ſure as if thou hadſt it already. But as full as the Satisfaction of Chriſt is, as free as the Promiſe is, as large as the Mercy of God is; yet if thou do but look on theſe, and talk of them, when thou ſhouldſt greedily entertain them, thou wilt be never the better for them; and if thou loyter when thou ſhouldſt labour, thou wilt loſe the Crown. O fall to work then ſpeedily and ſeriouſly, and bleſs God

O how then should every one of us Believe and strive and lay out our utmost pains in all godly conversation? and hold on in much Hope and suffering, and patience; that at least we may be worthy or meet to obtain that Heavenly Virtue and Glory of the Holy Ghost in the inward Soul, that so when these bodies are dissolved, we may have that which may cover and quicken us. *Macarius Homil.* 5.

that thou hast yet time to do it; and though that which is past cannot be recalled, yet redeem the time now by doubling thy diligence. And because thou shalt see I urge thee not without cause, I will here adjoyn a multitude of Considerations to move thee; yet do I not desire thee to take them by number, but by weight: Their intent and use is, to drive thee from Delaying and from Loytering in seeking Rest: And to all men do I propound them, both godly and ungodly: Who ever thou art therefore, I entreat thee to rouze up thy spirit, and read them deliberately, and give me a little while thy attention as to a message from God, and (as *Moses* said to the people, *Deut.* 32. 46.) *Set thy heart to all the Words that I testifie to thee this day; for it is not a vain thing, but it is for thy Life:* Weigh what I here write with the Judgment of a man; and if I speak not Reason, throw it back in my face; but if I do, see thou entertain and obey it accordingly; and the Lord open thy heart, and fasten his counsel effectually upon thee.

## SECT. II.

§. 2.

1. COnsider; Our Affections and Actions should be somewhat answerable to the Greatness of the Ends to which they are * intended. Now the Ends of a Christians Desires and Endeavors are so great, that no humane understanding on Earth can comprehend them; whether you respect their proper Excellency, their exceeding Importance, or their absolute Necessity.

These Ends are, The Glorifying of God, the Salvation of our own and other mens Souls, in our escaping the Torments of Hell, and possessing the Glory of Heaven. And can a man be too much affected with things of such Moment? Can he desire them too Earnestly? or Love them too Violently? or Labour for them too Diligently? When we know, that if our prayers prevail not, and our labour succeeds not, we are undone for ever? I think it concerns us to seek and labour to the purpose, when it is put to the Question, Whether we shall live for ever in Heaven or in Hell?

* *In quo quemque invenerit finis novissimus dies, in hoc eum comprehendet mundi novissimus dies. Quoniam qualis in Die illo quisq; moritur, talis in die illo judicabitur.* Augustin. Epist. 80. To. 1. *Qualis exierus ex hac vita, talis redderis illi vitæ.* Augustin. in Ps. 36. *referente* Jac. Laurentio *in* Jacob. 5. 8. (*ubi hic Purgatorium?*)

* and



* and the Question must be resolved upon our obeying the Gospel, or our disobeying it, upon the painfulness or the Slothfulness of our present Endeavors; I think it is time for us to bestir our selves, and to leave our trifling and complementing with God.

* *Si quis diligenter perpendat quæ & qualis sit causa propter quam pugnandum est, is certe intelliget minime dormiendum esse; sed sedulo, cordate, fortiter pugnandum. De summa rerum agitur. Pro aris & focis. Pro Gloria Dei patris nostri tuenda; & pro salute nostra æterna defendenda.* Zanchius To. 3. l. 4. c. 21. p. 214.

## SECT. III.

§. 3.

2. COnsider; Our diligence should be somewhat answerable to the Greatness of the Work which we have to do, as well as to the Ends of it. Now the Works of Christian here are very Many, and very Great; The Soul must be renewed; Many and great Corruptions must be mortified: Custom, and Temptations, and worldly Interests must be conquered: Flesh must be mastered; Self must be denyed: Life, and Friends, and credit, and all must be slighted; Conscience must be upon good grounds quieted; Assurance of Pardon and Salvation must be attained. And though it is God that must give us these, and that freely, without our own merit; yet will he not give them so freely, as without our earnest seeking and labour. Besides, there is a deal of knowledg to be got, for the guiding of our selves, for the defending of the Truth, for the direction of others; and a deal of skill, for the right managing of our parts: Many Ordinances are to be used, and Duties performed, ordinary and extraordinary: Every age, and year, and day, doth require fresh succession of duty; Every place we come in, every person that we have to deal with, every change of our own Condition, doth still require the renewing of our labour, and bringeth duty along with it: Wives, Children, Servants, Neighbors, Friends, Enemies, all of them call for duty from us: And all this of great importance too; so that for the most of it, if we miscarry in it, it would prove our undoing.

Judg then your selves, whether men that have so much business lying upon their hands, should not bestir them? and whether it be their wisdom either to Delay, or to Loyter?

*Non cum cavaveris, philosophandum est; omnia alio negligenda, ut huic assideamus; cui nullum tempus satis magnum est; etiamsi a pueritia usq; ad longissimos humani ævi terminos, vita protenditur. Non multum refert utrum omittas, an intermittas. Resistendum est occupationibus; nec explicandæ sed submovendæ sunt.* Senec. Epist. 72. page 669.

## SECT. IV.

§. 4. 3. CONsider; Our diligence should be somewhat quickened, because of the shortness and uncertainty of the time allotted us for the performing of all this work, and the many and great impediments which we meet with. Yet a few days, and we shall be here no more. Time passeth on: Many hundred diseases are ready to assault us: We that now are preaching, and hearing, and talking, and walking, must very shortly be carried on mens backs, and layd in the dust, and there left to the worms in darkness and corruption; we are almost there already: It is but a few days, or moneths, or years, and what is that when once they are past? We know not whether we shall have another Sermon, or Sabbath, or hour. How then should those men bestir them for their Everlasting Rest, who know they have so short a space for so great a work? Besides, every step in the way hath its difficulties; the gate is strait, and the way narrow: The righteous themselves are scarcely saved; Scandals and discouragements will be still cast before us: And can all these be overcome by slothful Endeavors?

## SECT. V.

§. 5. If our Enemy never cease assaulting, certainly we must never cease defending. What foolishness and madness then possesseth men, that will carelesly pass the time in feasting and drunkenness, as if they had made a truce with the Devil? Brethren, it's present fighting, and not sleeping, that beseems us. *Zanchy To. 3. l. 4. c. 21. p. 214.*

4. MOreover; Our diligence should be somewhat answerable to the diligence of our Enemies in seeking our destruction. For if we sit still while they are plotting and laboring, or if we be lazy in our defence while they are diligent in assaulting us, you may easily conceive how we are likely to speed. How diligent is Satan in all kind of temptations! Therefore, *be sober and vigilant* (saith 1 *Pet.* 5. 8.) *because your adversary the Devil as a roaring Lion walketh about, seeking whom he may devour; Whom resist stedfast in the Faith.* How diligent are all the ministers of Satan? false teachers, scorners at godliness, malicious persecutors, all unwearied; And our inward Corruption the most busie and diligent of all: What ever we are about, it is still resisting us; depraving our duties, perverting our thoughts, dulling our affections to good, exciting them to evil: And will a feeble resistance then serve our turn? Should not we be more active for our own preservation, then our Enemies for our ruine?





## SECT. VI.

§. 6. 5. OUr * Affections and Endevors should bear some proportion with the Talents which we have received, and Means which we have enjoyed. It may well be expected, that a horse-man should go faster then a foot-man; and he that hath a swift horse, faster then he that hath a slow one: More work will be expected from a sound man, then from the sick; and from a man at age, then from a child; And † to whom men commit much, from them they will expect the more. Now the Talents which we have received are many and great; The means which we have enjoyed are very much, and very precious. What people breathing on Earth have had plainer Instructions? or more forcible Perswasions? or more constant Admonitions? in season, and out of season? Sermons till we have been weary of them, and Sabbaths till we prophaned them? Excellent Books in such plenty, that we knew not which to read; but loathing them through abundance, have thrown by all? What people have had God so near them as we have had? or have seen Christ, as it were, crucified before their eyes, as we have done? What people have had Heaven and Hell, as it were, opened unto them, as we? Scarce a day wherein we have not had some spur to put us on. What speed then should such a people make for Heaven? And how should they fly that are thus winged? and how swiftly should they sail that have wind and tyde to help them? Believe it Brethren, God looks for more from *England*, then from most Nations in the World; and for more from you that enjoy these helps, then from the dark untaught Congregations of the Land. A small measure of grace beseems not such a people; nor will an ordinary diligence in the work of God excuse them.

* *Fides Scripturæ & vivax ratio distant nobis, quod subducto otio debemus continue servire Deo; Nam sicut avis nascitur ad volatum, sic homo ad laborem; & si beati Angeli damnarentur nisi servirent continue & debite Deo suo; quod privilegium excusaret nos miseros, si subtrahamus servitium Dei nostri; cum terrenus Dominus instar Dei punit acute pro subtractione sui servitii?* Wickleff. Trialogi. l. 3. cap. 16. f. 71.

† Luke 12, 48.

## SECT. VII.

§. 7. 6. THe Vigor of our Affections and Actions ſhould be ſomewhat anſwerable to the great coſt beſtowed upon us, and to the deep engaging mercies which we have received from God. Surely we owe more ſervice to our Maſter from whom we have our maintenance, then we do to a ſtranger to whom we never were beholden. O the coſt that God hath been at for our ſakes! The riches of Sea and Land, of Heaven and Earth, hath he poured out unto us. All our lives have been filled up with Mercies: We cannot look back upon one hour of it, or one paſſage in it, but we may behold Mercy. We feed upon Mercy; we wear Mercy on our backs, we tread upon Mercy; Mercy within us, common and ſpecial; Mercy without us, for this life, and for that to come: O the rare Deliverances that we have partaked of! both national and perſonal! How oft, how ſeaſonably, how fully have our prayers been heard, and our fears removed? What large Catalogues of particular Mercies can every Chriſtian draw forth and rehearſe? To offer to number them, would be an endleſs task, as to number the Stars, or the ſands of the ſhore. If there be any difference betwixt Hell (where we ſhould have been) and Earth (where we now are,) yea or Heaven (which is offered us,) then certainly we have received Mercy. Yea, if the Blood of the Son of God be Mercy, then are we engaged to God by Mercy; for ſo much did it coſt him to recover us to himſelf. And ſhould a people of ſuch deep engagements be lazy in their returns? Shall God think nothing too much nor too Good for us; and ſhall we think all too much that we do for him? Thou that art an obſerving ſenſible man, who knoweſt how much thou art beholden to God, I appeal to thee; Is not a loytering performance of a few heartleſs duties, an unworthy requital of ſuch admirable kindneſs? For my own part, when I compare my ſlow and unprofitable life, with the frequent and wonderful Mercies received, it ſhames me, it ſilenceth me, and leaves me unexcuſable.

SECT.



## SECT. VIII.

§. 8. 7. AGain conſider; All the relations which we ſtand in toward God, whether common or ſpecial, do call upon us for our utmoſt diligence. Should not the pot be wholly at the ſervice of the Potter? and the creature at the ſervice of his great Creator? Are we his children? and do we not owe him our moſt tender affections, and dutiful obedience? Are we the Spouſe of Chriſt? and do we not owe him our obſervance, and our Love? If he be our Father, where is his honour? and if he be our Maſter, where is his fear? *Mal* 1.6. We call him Lord and Maſter, and we do well: John 13. 13. but if our induſtry be not anſwerable to our aſſumed relations, we condemn our ſelves in ſaying we are his children or his ſervants. How will the hard labour and dayly toyl that ſervants undergo to pleaſe their Maſters, judg and condemn thoſe men who will not labour ſo hard for their Great Maſter? Surely there's none have a better or more honorable Maſter then we; nor can any expect ſuch fruit of their labours. 1 *Cor.* 15. *ult.*

## SECT. IX.

§. 9. 8. COnſider; What haſte ſhould they make, who have ſuch Rods at their backs as be at ours? And how painfully ſhould they work, who are ſtill driven on by ſuch ſharp Afflictions? If either we wander out of the way, or loyter in it, how ſurely do we prepare for our own ſmart? Every creature is ready to be Gods Rod to reduce us, or to put us on: Our ſweeteſt mercies will become our ſorrows: Or rather then he will want a Rod, the Lord will make us a ſcourge to our ſelves: Our diſeaſed bodies ſhall make us groan, our perplexed minds ſhall make us reſtleſs; our Conſcience ſhall be as a Scorpion in our boſom. And is it not eaſier to endure the labour then the ſpur? Had we rather be ſtill thus afflicted, then to be up and going? Alas, how like are we to tired horſes, that will lie down, and groan, or ſtand ſtill, and let you lay on them as long as you will, rather then they will freely travel on their journey? And thus we make our own lives miſerable, and neceſſitate God, if he love us, to chaſtiſe us.

It is true, those that do most, do meet with Afflictions also: but surely according to the measure of their peace of Conscience, and faithfulness to Christ, so is the bitterness of their Cup (for the most part) abated.

## SECT. X.

§. 10. 9. HOw close should they ply their work, who have such great preparations attending them as we have? All the world are our servants, that we may be the Servants of God. The Sun, and Moon, and Stars, attend us with their light and influence: The Earth, with all its furniture, is at our service: How many thousand plants, and flowers, and fruits, and birds, and beasts, do all attend us? The Sea with its inhabitants, the Ayr, the Wind, the Frost and Snow, the Heat and Fire, the Clouds and Rain, all wait upon us while we do our work. Yea the Angels are ministring Spirits for the Service of the Elect. And is it not an intolerable Heb. 1. 14. crime for us to trifle, while all these are employed to assist us? Nay more; The Patience and Goodness of God doth wait upon us: The Lord Jesus waiteth in the offers of his Blood; The Holy Ghost waiteth, in striving with our backward hearts; Besides all his Servants, the Ministers of his Gospel, who study and wait, and preach and wait, and pray and wait upon careless sinners. And shall Angels and Men, yea the Lord himself, stand by, and look on, and, as it were, hold thee the Candle while thou dost nothing? O Christians, I beseech you, when ever you are upon your knees in prayer, or reproving the transgressors, or exhorting the obstinate, or upon any duty, do but remember what attendance you have for this work; and then judg how it behoves you to perform it.

## SECT. XI.

§. 11. 10. SHould not our Affections and Endeavors be answerable to the acknowledged Principles of our Christian Profession? Sure if we are Christians indeed, and mean as we speak when we profess the Faith of Christ, we shall shew it in Affections and Actions



Actions as well as Expressions. Why the very fundamental Doctrines of our Religion are, That God is the chief Good, and all our Happiness consists in his Love, and therefore it should be valued and sought above all things: That he is our only Lord, and therefore chiefly to be served: That we must Love him with all our heart, and soul, and strength: That the very business that men have in the world, and the only errand that God sent them about, is to Glorifie God, and to obtain Salvation, &c. And do mens duties and conversations second this Profession? Are these Doctrines seen in the painfulness of mens practise? Or rather do not their works deny what their words do confess? One would think by mens Actions, that they did not believe a word of the Gospel to be true. Oh sad day, when mens own tongues and professions shall be brought in against them, and condemn them!

## SECT. XII.

§. 12. 11. HOw forward and painful should we be in that work, where we are sure we can never do enough? If there were any danger of over-doing, then it might well cause men to moderate their endeavors: But we know, that if we could do all, we were but unprofitable servants; much more when we are sure Luke 17. 10. to fail in all. It is true, a man may possibly pray too much, or preach too much, or hear, or reprove too much, (though I have known few that ever did so;) but yet no man can obey or serve God too much: For one duty may be said to be too long, when it shuts out another; and then it ceaseth indeed to be a duty *. So that, though all superstition or service of our devising, may be called a Righteousness over-much; yet as long as you keep your service to the Rule of the Word, that so it may have the true nature of obedience, you never need to fear being Righteous too much; For else we should reproach the Lord and Law-giver of the Church, as if he commanded us to do too much. Ah, if the world were not mad with malice, they could never be so blind in this point as they are; to think that faithful diligence in serving Christ, is folly and singularity; and that they who set themselves wholly to seek eternal life, are but precise *Puritans!* The time is near when they will easily confess, that God could not be loved

* *Voluptas nocet nimia; in Virtute non est verendum ne quid nimium sit, quia in ipsa est modus.* Seneca *de Vita beat.* cap. 13.

loved or ſerved too much, and that no man can be too buſie to ſave his Soul: For the world you may eaſily do too much, but here (in Gods way) you cannot.

## SECT. XIII.

§. 13. 12. IT is the nature of every Grace to put on the Soul to diligence and ſpeed. If you loved God, you would make haſte, and not delay or trifle; you would think nothing too much that you could poſſibly do; you would be ambitious to ſerve him, and pleaſe him ſtill more: Love is quick, and impatient; it is active, and obſervant. If you loved Chriſt, you would keep his Commandments, and not accuſe them of too much ſtrictneſs. So alſo, if you had Faith, it would quicken and encourage you: If you had the hope of Glory, it would, as the ſpring in the Watch, ſet all the wheels of your Souls a going. If you had the fear of God, it would rouze you out of your ſlothfulneſs. If you had Zeal, it would inflame you, and eat you up. God hath put all his Graces in the Soul on purpoſe to be oyl to the wheels, to be life to the dead, to mind men of their duty, and diſpoſe them to it, and to carry them to himſelf: So that in what degree ſoever thou art ſanctified, in the ſame degree thou wilt be ſerious and laborious in the work of God.

Joh. 14. 15, 23.

## SECT. XIV.

§. 14. 13. CONſider; They that trifle in the way to Heaven, do but loſe all their labour, when ſerious endeavors do obtain their End. The Proverb is, *As good never a whit, as never the better.* If two be running in a race, he that runs ſloweſt had as good never have run at all; for now he loſeth the prize and his labour both. Many who like *Agrippa* are but Almoſt Chriſtians, will find in the end they ſhall be but Almoſt Saved. God hath ſet the rate at which the Pearl muſt be bought; if you bid a penny leſs then that rate, you had as good bid nothing. As a man that is lifting at ſome weighty thing, if he put to almoſt ſtrength enough, but yet not ſufficient, it is as good he had put to none at all, for he

Act. 26. 28.



he doth but loſe all his labour. Oh how many Profeſſors of Chriſtianity will find this true to their ſorrow, who have had a mind to the ways of God, and have kept up a dull task of duty, and plodded on in a formal liveleſs profeſſion, but never came to ſerious Chriſtianity? How many a duty have they loſt, for want of doing them throughly, and to the purpoſe? Perhaps their place in Hell may be the eaſier, and ſo their labour is not loſt; but as to the obtaining of Salvation, it is all loſt. *Many ſhall ſeek to enter, and not be able*; who if they had ſtriven, might have been able. Oh therefore put to a little more diligence and ſtrength, that all be not in vain that you have done already.

Luke 13. 24.

## SECT. XV.

§. 15. 14. FUrthermore *; We have loſt a great deal of precious Time already, and therefore it is reaſon that we labour ſo much the harder. If a traveller do ſleep or trifle out the moſt of the day, he muſt travel ſo much the faſter in the evening, or elſe he is like to fall ſhort of his Journeys end. With ſome of us, our childhood and youth is gone; with ſome alſo their middle-age is paſt, and the time before us is very uncertain and ſhort. What a deal of Time have we ſlept away, and talkt away, and playd away? What a deal have we ſpent in wordly thoughts and labours, or in meer Idleneſs? Though in likelyhood the moſt of our time is ſpent, yet how little of our work is done? And is it not time now to beſtir our ſelves in the evening of our days? The time which we have loſt can never be recalled: Should we not then Redeem it by improving the little which remaineth? You may receive indeed an equal recompence with thoſe that have born the burden and heat of the day, though you came not in till the laſt hour; but then you muſt be ſure to labour ſoundly that hour. It is enough ſure that we have loſt ſo much of our lives; let us not now be ſo fooliſh as to loſe the reſt, 1 *Pet.* 4. 2, 3, 4.

* *Agedum, ad computationem ætatem tuam revoca: Dic quantum ex iſto tempore creditor, quantum amica, quantum reus, quantum cliens abſtulerit; quantum ſervorum coercitio, quantum efficioſa per urbem diſcurſatio. Adjice morbos quos manu fecimus. Adjice quod ſine uſu jacuit. Videbis te pauciores annos habere, quam numeras.*

Seneca *de brevit. Vit. c.* 3. *Quam multi vitam tuam diripuerint, te non ſentiente quid perderes? quantum vanas dolor, ſtulta lætitia, avida cupiditas, blanda converſatio abſtuleris? quam exiguum tibi de tuo relictum eſt?* Idem Ibid.

SECT.

## SECT. XVI.

§. 16. 15. CONsider; The greater are your layings out, the greater will be your comings in. Though you may seem to lose your labour at the present, yet the time cometh when you shall find it with advantage. The Seed which is buried and dead, will bring forth a plentiful increase at the Harvest. What ever you do, and what ever you suffer, this *Everlasting Rest* will pay for all. There is no repenting of labours and sufferings in Heaven: None says, Would I had spared my pains, and prayed less, or been less strict and precise, and done as the rest of my neighbors did: There is never such a thought in Heaven as these. But on the contrary, it will be their Joy to look back upon their labours and tribulations, and to consider how the mighty power of God did bring them through all. Who ever complained, that he came to Heaven at too dear a Rate? or that his Salvation cost him more labour then it was worth? We may say of all our labours, as *Paul* of our sufferings, *Rom.* 8 18. *For I reckon that the sufferings* (and labors) *of this present time, are not worthy to be compared with the Glory which shall be revealed in us.* We labour but for a moment, but we shall Rest for ever. Who would not put forth all his strength for one hour, when he may be a Prince while he lives for that hours work? Oh what is the duty and sufferings of a short frail life, which is almost at an end as soon as it begins, in respect of the endless Joys with God? Will not all our tears be then wip'd away? and all the sorrow of our duties forgotten? But yet the Lord will not forget them; *For he is not unjust to forget our work and labour of Love, Heb.* 6. 10.

## SECT. XVII.

§. 17. 16. CONsider; Violence and laborious striving for Salvation, is the way that the Wisdom of God hath directed us to, as best, and his Soveraign Authority appointed us, as necessary. Who knows the way to Heaven, better then the God of Heaven? When men tell us, that we are too strict and precise, whom do they accuse? God or us? If we do no more then what we are commanded, nor

Luke 17. 10.



not so much neither, they may as well say, God hath made Laws which are too strict and precise. Sure if it were a fault, it would lie in him that commands it, and not in us who are bound to obey. And dare these men think that they are wiser then God? Do they know better then he what men must do to be saved? These are the men that ask us, whether we be wiser then all the world besides? and yet they will pretend to be wiser then God. What do they less, when God bids us take the most diligent course, and they tell us, It is more ado then needs? Mark well the language of the Laws of God, and see how you can reconcile it with the language of the world: *Mat.* 11. 12. *The Kingdom of Heaven suffereth Violence, and the Violent take it by force.* Or as it is in *Luke* 16.16. *Every one presseth into it. Luke* 13.24. *Strive to enter in at the strait gate; for many shall seek to enter in, and not be able.* So *Mat.*7.13,14. *Eccles.*9.10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no Work, nor device, nor knowledg, nor Wisdom in the grave, whither thou goest.* 1 *Cor.* 9 24. *Know ye not, that they which run in a race, run all, but one receiveth the prize? so run that you may obtain.* 2 *Tim.*2.5. *If a man strive for masteries, yet he is not crowned, except he *strive lawfully*; that is, powerfully and prevailingly. *Phil.*2.12. *Work out your Salvation with fear and trembling.* 2 *Pet.*1.10. *Give diligence to make your Calling and Election sure.* 1 *Pet.*4.18. *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* So *Phil.*1.27.& 3.14. 1 *Tim.*6.12,18,19. *Dent.* 6.5.&c. This is the constant language of Christ: And which shall I follow, God or men? yea and that the worst and most wicked men? Shall I think, that every ignorant worldly sot, that can only call a man *Puritan*, knows more then Christ? and can teach him to make Laws for his Church? or can tell God how to mend the Scriptures? Let them bring all the seeming Reasons that they can against the holy, violent strivings of the Saints; and this sufficeth me to confute them all, That God is of another mind, and he hath commanded me to do much more then I do: And though I could see no Reason for it, yet his Will is Reason enough to me: I am sure, God is worthy to govern us, if we were better then we are. Who should make Laws for us, but he that made us? and who should line out the way to Heaven, but he that must bring us thither? and who should determine on what Conditions we shall be saved, but he that

* *Non omnes qui dicuntur Episcopi, sed qui graviter & strenue se gessirint.* Sarcer. *in locum.*

that bestows the gift of Salvation? So that let World, or Flesh, or Devil, speak against a holy laborious course, this is my Answer, God hath commanded it.

## SECT. XVIII.

§. 18.

17. MOreover; It is a course that all men in the world either do or will approve of. There is not a man that ever was, or is, or shall be, but shall one day justifie the Diligence of the Saints, and give his verdict in the approbation of their wisdom. And who would not go that way which every man shall applaud? It is true; it's now a way every where spoken against, and hated; but let me tell you, 1. Most that speak against it, do in their Judgments approve of it; only because the practise of godliness is against the pleasures of the flesh, therefore do they against their own Judgments resist it; They have not one word of Reason against it; But reproaches and railing are their best Arguments. 2. Those that now are against it, whether in Judgment or Passion, will shortly be every man of another mind. If they come to Heaven, their mind must be changed before they come there. If they go to Hell, their Judgment will then be altered whether they will or no. If you could speak with every Soul that suffereth those Torments, and ask their Judgments, Whether it be possible to be too Diligent and Serious in seeking Salvation? you may easily conjecture what answer they would return. Take the most bitter derider or persecuter of godliness, even those that will venture their lives for to overthrow it; If those men do not shortly eat their own words, and wish a thousand times that they had been the most holy, diligent Christians on Earth, then let me bear the shame of a false Prophet for ever*. Remember this, you that will be of the Opinion and Way that most are of; Why will you not be of the Opinion then that all will shortly be of? Why will you be of a Judgment which you are sure you shall all shortly change? Oh that you were but as wise in this, as those in Hell!

* Duty at last is sweet; it comes off with Heaven, though Hell dog it for a time, saith *Lockier* sweetly (as all.) See him further of the good end of Duty, on *Col.* 1. 24. page 300.

SECT.



## SECT. XIX.

§. 19.

18. CONsider; They that have been the most Serious Painful Christians, when they come to dye, do exceedingly lament their negligence. Those that have wholly addicted themselves to the work of God, and have made it the main business of their lives, and have slighted the world, and mortified the flesh, and have been the wonders of the world for their Heavenly Conversations; yet when Conscience is let loose upon them, and God withdraws the sense of his Love, how do their failings wound them, and disquiet them? What terrors do the Souls of many undergo, who are generally admired for their Godliness and Innocency? Even those that are hated and derided by the world for being so strict, and are thought to be almost besides themselves for their extraordinary diligence; Yet commonly when they lie a dying, do wish, Oh that they had been a thousand times more holy, more heavenly, more laborious for their Souls! What a case then will the negligent World be in, when their Consciences are awaked? When they lie dying, and look behind them upon a lazy, negligent life; and look before them upon a severe and terrible Judgment, What an esteem will they have of a holy life? For my own part, I may say as *Erasmus, Accusant quod minium fecerim; verum Conscientia mea me accusat quod minus fecerim, quodque lentior fuerim:* They accuse me for doing too much, but my own Conscience accuseth me for doing too little, and being too slow: And it is far easier bearing the scorns of the World, then the scourges of Conscience. The World speaks at a distance without me, so that though I hear their words, I can chuse whether I will feel them; but my Conscience speaks within me at the very heart, so that every check doth pierce me to the quick. Conscience when it is reprehended justly, is the Messenger of God; but ungodly revilers are but the voyce of the Devil. I had rather be reproached by the Devil for seeking Salvation, then be reproved of God for neglecting it: I had rather the World should call me *Puritan* in the Devils name, then Conscience should call me *Loyterer* in Gods Name. As God and Conscience are more useful friends then Satan and the World; so are they more dreadful irresistible Enemies.

SECT.

## SECT. XX.

§. 20. 19 CONsider how far many a man goes, and what a deal of pains he takes for Heaven, and yet misseth it for want of more? When every man that striveth is not crowned, (*2 Tim.* 2. 5.) and many shall seek to enter in, and not be able, (*Luke* 13.24.) and the very Children of the Kingdom shall be shut out, (*Mat.* 13 41.) and they that have heard the Word, and received it with Joy, (*Mat.* 13.20.) and have heard the Preacher gladly, and done many things after him, shall yet perish, (*Mark* 6. 20.) It is time for us to look about us, and take heed of loytering. When they that seek God dayly, and delight to know his ways, and ask of him the Ordinances of Justice, and take delight in approaching to God, and that in fasting and afflicting their Souls, (*Isai.* 56.2,3.) are yet shut out with Hypocrites and Unbelievers: When they that have been enlightened, and have tasted of the Heavenly gift, and of the good Word of God, and of the Powers of the World to come, and were made partakers of the Holy Ghost, may yet fall away beyond recovery, and crucifie to themselves the Son of God afresh, (*Heb.* 6. 4, 5, 6.) When they that have received the knowledg of the Truth, and were sanctified by the blood of the Covenant, may yet sin wilfully, and tread under-foot the Son of God, and do despite to the Spirit of Grace, till there is nothing left them but the fearful expectation of Judgment, and fire that shall devour the adversaries, (*Heb.* 10.26,27,28,29.) Should not this rouze us out of our laziness and security? How far hath many a man followed Christ, and yet forsaken him, when it comes to the selling of all, to bearing the Cross, to burning at a stake, or to the renouncing of all his worldly Interests and Hopes? What a deal of pains hath many a man taken for Heaven, that never did obtain it? How many Prayers, Sermons, Fasts, Alms, good desires, confessions, sorrow and tears for sin, &c have all been lost, and fain short of the Kingdom? Methinks this should affright us out of our slugginess, and make us strive to outstrip the highest Formalists?

SECT.



## SECT. XXI.

Sect. 21.

20. CONsider God hath resolved, That Heaven shall not be had on easier terms. He hath not only commanded it as a duty, but hath tyed our Salvation to the performance of it. Rest must alwaies follow Labour. He that hath ordained in his Church on Earth, *That he that will not Labor, shall not Eat*; hath also decreed concerning the Everlasting Inheritance, *That he that Strives not, shall not Enter.* They must now lay up a Treasure in Heaven, if they will finde it there, *Matth.* 19.20. They must *seek First the Kingdom of God, and his Righteousness*, Matth. 6.33. They must not *Labor for the food which perisheth, but for that food which endureth to Everlasting Life*, Joh. 6.27. Some think that it is good to be Holy, but yet not of such absolute necessity, but that a man may be saved without it; But God hath determined on the contrary, That *without it no man shall see his face*, Heb. 12.14. Seriousness is the very thing wherein consisteth our Sincerity. If thou art not Serious, thou art not a Christian. It is not only a high degree in Christianity, but of the very life and essence of it. As Fencers upon a Stage (who have all the skill at their weapons, and do eminently and industriously act their parts, but do not seriously intend the death of each other) do differ from Souldiers, or Combatants who fight in good sadness for their lives; Just so do Hypocrites differ from serious Christians. If men could be saved without this Serious Diligence, they would never regard it; All the excellencies of Gods wayes would never intice them. But when God hath resolved, That if you will have your ease here, you shall have none hereafter, is it not wisdom then to bestir our selves to the utmost?

2 Thes. 3. 8, 10, 12.

## SECT. XXII.

Sect. 22.

AND thus Reader, I dare confidently say, I have shewed thee sufficient Reason against thy slothfulness and negligence, if thou be not a man resolved to shut thine eyes, and to destroy thy self wilfully in despite of Reason. Yet, lest all this should not prevail, I will add somewhat more, if it be possible, to perswade thee to be Serious in thy Endeavors for Heaven.

1. Consider, God is in Good earnest with you; and why then should not you be so with him? in his Commands, he means as he speaks, and will verily require your real Obedience. In his threatnings he is Serious, and will make them all good against the Rebellious. In his Promises he is serious, and will fulfill them to the Obedient, even to the least tittle. In his Judgements he is serious, as he will make his Enemies know to their terror. Was not God in good earnest when he drowned the World? When he consumed *Sodom* and *Gomorrah*? When he scattered the *Jews*? Hath he not been in good sadness with us lately in *England*, and *Ireland* and *Germany*? And very shortly will he lay hold on his Enemies particularly man by man, and make them know that he is in good earnest: Especially when it comes to the great reckoning day. And is it time then for us to dally with God?

2. Jesus Christ was serious in Purchasing our Redemption. He was serious in Teaching, when he neglected his meat and drink, *Joh.*4.32. He was serious in Praying, when he continued all night at it, *Luke* 6.12. He was serious in doing good, when his kindred came and laid hands on him, thinking he had been beside himself, *Mark* 3.20,21. He was serious in suffering, when he fasted fourty dayes, was tempted, betrayed, spit on, buffeted, crowned with thorns, sweat water and bloud, was crucified, pierced, died: There was no Jesting in all this. And should not we be Serious in seeking our own Salvation?

3. The Holy Ghost is Serious in soliciting us for our Happiness, his Motions are frequent, and pressing, and importunate: He striveth with our hearts, *Gen.*6.3. He is grieved when we resist him. *Ephes.*4.30. And should not we then be serious in obeying his Motions, and yeelding to his suite?

*For my own part, my sorrows are so real & pressing, that if God be not serious in*

4. God is serious in hearing our Prayers, and delivering us from our dangers, and removing our troubles, and bestowing his Mercies. When we are afflicted, he is afflicted with us, *Isa.*63.9. He regardeth every groan and sigh: He putteth every tear into his bottle: He condoleth their misery when he is forced to chastise them: *How shall I give thee up, O Ephraim?* (saith the Lord;) *How shall I make thee as Admah, and as Zeboim? my heart is turned within*



*in me, my repentings are kindled together*, Hos.11.8. He heareth even the rebellious oft-times, when they call upon him in their misery; when they cry to him in their trouble, he delivereth them out of their distress, *Psal.*78.37,38. *Psal.*107.10,11,12,13,19,28. Yea, the next time thou art in trouble, thou wilt beg for a serious regard of thy Prayers, and grant of thy desires. And shall we be so sleight in the work of God, when we expect he should be so regardfull of us? Shall we have reall Mercies down-weight; and shall we return such superficiall and frothy service?

5. Consider; The Ministers of Christ are serious in Instructing and Exhorting you; and why should not you be as serious in obeying their Instructions? They are serious in study; serious in Prayer; Serious in perswading your Souls to the Obedience of Christ; They beg of God; they beg of you; they hope; they wait, and long more for the Conversion and Salvation of your Souls, then they do for any worldly good; You are their boasting, their Crown and Joy 1 *Thess.*2.19,20. Your stedfastness in Christ they value as their lives, 1 *Thess.*3.8. They are content to be offered up in the service of your Faith, *Phil.*2.17. If they kill themselves with study and Preaching, or if they suffer Martyrdom for preaching the Gospell; they think their lives are well bestowed, so that their preaching do but prevail for the saving of your Souls. And shall other men be so painfull and carefull for your Salvation, and should you be so careless and negligent of your own? Is it not a Serious Charge that is given to Ministers in 2 *Tim.*4.1.? And a serious Patern that is given them in *Act.*20.20,31? Surely no man can be bound to be more serious and painfull for the welfare of another, then he is bound to be for himself.

6. How serious and Diligent are all the Creatures in their service to thee? What haste makes the Sun to compass the World? and how truly doth it return at its appointed hour? so do the Moon and other Planets. The springs are alwaies flowing for thy use; The Rivers still running; The Spring and Harvest keep their times. How hard doth thy Ox labor for thee from day to day? How painefully and speedily doth thy Horse bear thee in travell? And shall all these be laborious, and thou only negligent? Shall they all be so serious in serving thee, and yet thou be so sleight in thy service to God*?

*hearing and helping me, I shall perish immediatly; nor would I be without his tender regardful providence one day for a world; And should I then neglect him?*

* *Lege* Fabritium *in Destructor. Vitiorum, part.* 5. *c.*2. A. *Ubi elegantem etiam historiam refert ex Linco. de oculo Morali de Monacho Episcopum ignavum reprehendete, & inter eos colloquio; & ex Augustino solem ignavum exprobrantem infert.*

7. Consider; The servants of the world and the Devil are serious and diligent; they ply their work continually with unwearied-ness and delight, as if they could never do enough; They make haste, and march furiously, as if they were afraid of coming to Hell too late. They bear down Ministers, and Sermons, and Counsel, and all before them. And shall they do more for the Devil, then thou wilt do for God? Or be more diligent for Damnation, then thou wilt be for Salvation? Hast not thou a better Master? and sweeter Employment? and greater Encouragements? and a better reward *?

8. The time was when thou wast serious thy self in thy service to Satan and the Flesh, if it be not so yet: Dost thou not remember how eagerly thou didst follow thy sports? or how violently thou wast addicted to customes, or evil company, or sinfull delights? or how earnestly thou wast bent after thy profits or rising in the world? And wilt thou not now be more earnest and violent for God? *What profit hadst thou then in those things whereof thou art now ashamed? for the end of those things is death; But now being made free from sin, and become the servants of God ye have your fruit unto holiness, and the End everlasting Life,* Rom. 6. 21. 22.

9. You are yet to this day in good earnest about the matters of this life; If you are sick, what serious Groans and Complaints do you utter? All the Town shall quickly know it, if your pain be great. If you are poor, how hard do you labour for your living, lest your Wife and Children should starve or famish? If one fall down in a swoon in the house, or street, or in the Congregation, how seriously will you run to relieve and recover them? And is not the business of your Salvation of far greater moment? Are you not poor? and should you not then be labourers? Are you not in fight for your lives? and is it time to sleep? Are you not in a race? and is not the prize, the Crown of Glory? and should you then sit still, or take your ease?

10. There is no jesting in Heaven, nor in Hell. The Saints have a real Happiness, and the Damned a real Misery; the Saints are serious and high in their Joy and Praise; and the Damned are serious and deep in their Sorrow and Complaints. There are no remiss

* *Accidiosi ernbescere possunt qui non tam diligenter laborant ad impetrandū gaudium Cœli; sicut multi impiorum laborant ad impetrandum pœnam inferni.* Fabritius *in Destructorio Vitiorū*, par. 5. c. 2. B.

Rom. 6. 21.



remiss or sleepy praises in Heaven; nor any remiss or sleepy Lamentations in Hell: All men there are in good sadness. And should we not then be Serious now? Reader, I dare promise thee, the thoughts of these things will shortly be Serious thoughts with thy self. When thou comest to death or Judgement, O what deep heart-piercing thoughts wilt thou have of Eternity! Methinks I fore-see thee already astonished to think how thou couldst possibly make so light of these things! Methinks I even hear thee crying out of thy stupidity and madness!

## SECT. XXIII.

Sect. 23.

And now, *Reader*, having laid thee down these undeniable Arguments, I do here in the Name of God demand thy Resolution; What sayst thou? Wilt thou yield obedience, or not? I am confident thy Conscience is convinced of thy Duty: Darest thou now go on in thy common careless course, against the plain evidence of Reason, and Commands of God, and against the light of thy own Conscience? Darest thou live as loosly? and sin as boldly? and pray as seldom and as coldly as before? Darest thou now as carnally spend the Sabbath? and slubber over the Service of God as sleightly; and think of thine everlasting state as carelessly as before? Or dost thou not rather resolve to gird up the loins of thy minde? and to set thy self wholly about the work of thy Salvation? and to do it with all thy strength and might? and to break over all the oppositions of the world? and to sleight all their scorns and persecutions? To cast off the weight that hangeth on thee, and the sin that doth so easily beset thee, and to run with patience and speed the race that is before thee? I hope these are thy full Resolutions: If thou be well in thy wits, I am sure they are.

1 Pet. 1. 13.

Heb. 12. 1, 2.

Yet because I know the strange obstinacy and rockiness of the heart of man, and because I would faine drive this nail to the head, and leave these perswasions fastened in thy heart, so that, if it be possible, thou mightest be awakened to thy Duty, and thy Soul might live; I shall therefore proceed with thee yet a little further: And I once more intreat thee to stir up thy attention, and go along with me in the free and sober use of thy Reason, while I

propound to thee these following Questions: And I command thee from God, that thou stifle not thy Conscience, and resist not conviction, but Answer them faithfully, and obey accordingly.

Sect. 24.

## SECT. XXIV.

1 *Quest.* IF you could grow Rich by Religion, or get Lands and Lordships by being diligent in godliness; or if you could get honour or preferment by it in the world: or could be recovered from sickness by it, or could live for ever in prosperity on earth; What kind of lives would you then lead? and what pains would you take in the Service of God? and is not the Rest of the Saints a more excellent Happiness then all this?

2 *Quest.* If the Law of the Land did punish evey breach of the Sabbath, or every omission of Family-duties, or secret duties, or every cold and heartless prayer with death; If it were Felony, or Treason to be ungodly and negligent in Worship, and loose in your lives; What manner of persons would you then be? and what lives would you lead? And is not eternal death more terrible then temporal?

3 *Quest.* If it were Gods ordinary course to punish every sin with some present Judgement, so that every time a man swears, or is drunk, or speaks a lie, or back-biteth his neighbour, he should be struck dead, or blinde, or lame in the place; If God did punish every cold prayer, or neglect of duty with some remarkable plague; what manner of persons would you then be? If you
Psalm. 78. 30. should suddenly fall down dead like *Ananias* and *Sapphira* with the sin in your hands, or the plague of God should seize upon you as upon the *Israelites*, while their sweet morsels were yet in their mouths; If but a Mark should be set in the Forehead of every one that neglected a duty, or committed a sin; What kinde of lives would you then lead? And is not Eternal Wrath more terrible then all this? Give but Reason leave to speak.

4 *Quest.* If one of your old acquaintance and companions in sin, should come from the dead, and tell you, that he suffered the Torments



Torments of Hell for those sins that you are guilty of, and for neglecting those duties which you neglect, and for living such a careless, worldly, ungodly life as you now live, and should therefore advise you to take another course; If you should meet such a one in your Chamber when you are going to bed, and he should say to you, Oh take heed of this carnal unholy life! Set your self to seek the Lord with all your might; neglect not your Soul, Prepare for Eternity, that you come not to the place of Torment that I am in; How would this take with you? and what manner of persons would you afterwards be? It is written in the life of *Bruno**, that a Doctor of great note for learning and godliness, being dead, and being brought to the Church to be buried, while they were in their Popish Devotions, and came to the words *Responde mihi*, the Corps arose in the Bier, and with a terrible voice cried out, *Justo Dei Judicio Accusatus sum*, I am accused at the Just Judgement of God; At which voice the people run all out of Church affrighted. On the morrow when they came again to perform the Obsequies, to the same words as before, the Corps arose again, and cried with a hideous voice, *Justo Dei Judicio Judicatus sum*, I am Judged at the righteous Judgement of God: Whereupon the people run away again amazed. The third day almost all the City came together, and when they came to the same words as before, the Corps rose again, and cried with a more dolefull voice then before, *Justo Dei Judicio Condemnatus sum*, I am Condemned at the Just Judgement of God. The consideration whereof, that a man reputed so upright should yet by his own confession be damned, caused *Bruno*, and the rest of his companions to enter into that strict order of the *Carthusians*. If the voice of the dead man could affright them into Superstition, should not the warnings of God affright thee into true Devotion?

5 *Quest.* * If you knew that this were the last day you had to live in the world, how would you spend this day? If you were sure when you go to bed, that you should never rise again, would not your thoughts of another life be more serious that night? If you knew when you are praying, that you should never pray more, would you not be more earnest and importunate in that prayer? Or if you knew when you are preaching or hearing, or exhorting your sinfull acquaintance, that this were the last opportunity



* *Lege vitam Brunonis ante Commentar. In Epistolas, ut & Polidorum Virgil. lib. 7. de Inventor. rer. c. 3. p. (mihi) 428.*

* *Quid ergo in causa est? Tanquam semper victuri vivitis. Nunquam vobis fragilitas vestra succurrit. Non observatis quantum temporis transierit. Velut ex pleno & abundanti perditis; cum interim fortasse ille ipse qui alicui vel homini vel rei donatur, ultimus dies sit. Omnia tanquam mortales timetis, Omnia tanquam immortales concupiscitis*, Seneca *de Brevit. vit. c. 4.*

tunity you should have, would you not ply it mor closely then usually you do? Why you do not know but it may be the last; and you are sure your last is near at hand.

6 *Quest.* If you had seen the general dissolution of the world, and all the pomp and glory of it consumed to ashes; If you saw all on a fire about you, sumptuous buildings, Cities, Kingdoms, Land, Water, Earth, Heaven, all flaming about your ears; If you had seen all that men laboured for, and sold their souls for, gone; friends gone, the place of your former abode gone, the history ended, and all come down, what would such a sight as this perswade you to do? Why such a sight thou shalt certainly see. I put my Question to thee in the words of the Apostle, 2 *Pet.* 3.11. *Seeing all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?* As if he should say, We cannot possibly conceive or express what manner of persons we should be in all holiness and godliness, when we do but think of the sudden, and certain, and terrible dissolution of all things below?

2 Pet. 3.11.12.

7 *Quest.* What if you had seen the process of the Judgement of the great day? If you had seen the Judgement set, and the Books opened, and the most stand trembling on the left hand of the Judge, and Christ himself accusing them of their rebellions and neglects, and remembring them of all their former slightings of his grace, and at last condemning them to perpetual perdition? If you had seen the godly standing on the right hand, and Jesus Christ acknowledging of their faithfull obedience, and adjudging them to the possession of the Joy of their Lord? What manner of persons would you have been after such a sight as this? Why this sight thou shalt one day see, as sure as thou livest. And why then should not the fore-knowledge of such a day awake thee to thy duty?

8 *Quest.* What if you had once seen Hell open, and all the damned there in their easeless Torments? and had heard them crying out of their slothfulness in the day of their visitation? and wishing



wishing that they had but another life to live, and that God would but try them once again? One crying out of his neglect of dutie; and another of his loitering and trifling when he should have been labouring for his life? What manner of persons would you have been after such a sight as this? What if you had seen Heaven opened, as *Stephen* did? and all the Saints there triumphing in Glory? and enjoying the End of their labours and sufferings? What a life would you lead after such a sight as this? Why you will see this with your eyes before it be long.

9 *Quest.* What if you had lien in Hell but one year, or one day, or hour? and there felt all those Torments that now you do but hear of? and God should turn you into the world again, and trie you with another life's time, and say, I will see whether yet thou wilt be any better: What manner of persons would you be? If you were to live a thousand years, would you not gladly live as strictly as the preciselt Saints? and spend all those years in prayer and duty, so you might but scape the Torment which you suffered? How seriously then would you speak of Hell! and pray against it! and hear, and read, and watch, and obey! How earnestly would you admonish the careless to take heed, and look about them to prevent their ruine! And will you not take Gods Word for the Truth of this except you feel it? Is it not your wisdom to do as much now to prevent it, as you would do to remove it when it is too late? Is it not more wisdom to spend this life in labouring for Heaven, while you have it, then to lie in torment wishing for more time in Vain?

10 *Quest.* What if you had been possessed but one year of the Glory of Heaven? and there joyned with the Saints and Angels in the beholding of God, and singing his Praise? and afterwards should be turned into the world again? What a life would you lead? What pains would you take rather then be deprived of such incomparable Glory? Would you think any cost too great, or diligence too much? If one of those that are now in Heaven should come to live on the Earth again, what persons would they be? What a stir would they make? How seriously would

would they drive on the busines of their Salvation? The Countrey would ring of their exceeding Holy and Strict Conversations. They would as far excell the Holiest Persons on Earth, as they excell the careless world. Before they would lose that Blessed Estate, they would follow God with cries both day and night, and throw away all, and suffer every day a death. And should not we do as much to obtain it, as they would do to keep it?

Sect. 25.

## SECT. XXV.

AND thus I have said enough, if not to stir up the lazy sinner to a serious working out his Salvation, yet at least to silence him, and leave him unexcuseable at the Judgement of God. If thou canst, after the reading of all this, go on in the same neglect of God and thy Soul, and draw out the rest of thy life in the same dull and careless course as thou hast hitherto done; and if thou hast so far conquered and stupified thy Conscience, that it will quietly suffer thee to forget all this, and to trifle out the rest of thy time in the business of the world, when in the mean while thy Salvation is in danger, and the Judge is at the door; I have then no more to say to thee, It is as good speak to a Post or a Rock. Only as we do by our Friends when they are dead, and our words and actions can do them no good, yet to testifie our affections we weep and mourn for them; so will I also do for these deplorable Souls. It makes my heart sad, and even tremble to think how they will stand sad, and trembling before the Lord! and how confounded and speechless they will be, when Christ shall reason with them concerning their negligence and sloth! When he shall say, as the Lord doth in *Jer.* 2. 5. 9, 11, 12, 13. *What iniquity have your Fathers* (or you) *found in me, that ye are gone far from me, and have walked after vanity?* &c. Did I ever wrong you? or do you any harm? or ever discourage you from following my service? Was my way so bad that you could not endure it? or, my service so base that you could not stoop to it? Did I stoop to the fulfilling of the Law for you, and could not you stoop to the fulfilling of the easie conditions of my Gospell? Was the world or Satan a better Friend to you then I? or had they done for you more then I had done? Try now whether they will save you, or whether they will recompense you for the loss of Heaven; or whether they would be as good to you as I would have been. O what will the wretched sinner answer to any of this? But though man will not hear, yet we may have hope in speaking to God. ——Lord, smite these Rocks till they gush forth waters: Though these Ears are deaf, say to them, *Ephata*, be opened: Though these Sinners be dead, let that power speak which sometime said, *Lazarus, arise:* We know they will be wakened at the last Resurrection: O, but then it will be only to their sorrow. O thou that didst weep and groan in Spirit over a dead *Lazarus*, pity these dead and sensless Souls, till they are able to weep and groan for, and pity themselves. As thou hast bid thy Servant speak, so speak now thy self: They will hear thy voice speaking to their hearts, that will not hear mine speaking to their Ears. Long hast thou knocked at these hearts in vain; now break the doors, and enter in, and pass by all their long resistance.



Sect. 26.

## SECT. XXVI.

YEt I will add a few more words to the Godly in special, to shew them why they above all men should be laborious for Heaven; and that there is a great deal of Reason, that though all the world besides do sit still and be careless, yet they should abhor that laziness and negligence, and should lay out all their strength on the work of God. To this end I desire them also to answer soberly to these few Interrogatories.

1 *Quest.* What manner of persons should those be, whom God hath chosen out to be Vessels of Mercy? And hath given them the very cream and quintessence of his blessings? when the rest of the world are passed by, and put off with common, and temporal, and left-hand Mercies? They who have the Blood of Christ given them, and the Spirit for Sanctification, Consolation, and Preservation, and the pardon of sins, and Adoption to Sonship, and the guard of Angels, and the Mediation of the Son of God, and the special love of the Father, and the promise and seal of *Everlasting Rest*! Do but tell me in good sadness, what kinde of lives these men should live?

2 *Quest.*

2 *Queſt.* What manner of perſons ſhould thoſe be, who have felt the ſmart of their negligence, ſo much as the Godly have done? in the new birth, in their ſeverall wounds and troubles of Conſcience, in their doubts and fears, in their ſharp afflictions on body and ſtate: They that have groaned and cried out ſo oft, under the ſence and effects of their negligence, and are like enough to feel it again if they do not reform it, ſure one would think they ſhould be ſo ſlothfull no more.

3 *Queſt.* What manner of perſons ſhould thoſe be in holy diligence, who have been ſo long convinced of the evil of lazineſs, and have confeſſed on their knees a hundred and a hundred times, both in publick and in private? and have told God in prayer, how unexcuſeably they have herein offended? Should they thus confeſs their ſin, and yet commit it? as if they told God what they would do, as well as what they have done?

4 *Queſt.* What manner of perſons ſhould thoſe be in painfull Godlineſs, who have bound themſelves to God by ſo many Covenants as we have done? and in ſpecial have covenanted ſo oft to be more painfull and faithfull in his ſervice? At every Sacrament; on many dayes of Humiliation and Thankſgiving; in moſt of our deep diſtreſſes and dangerous ſickneſſes; we are ſtill ready to bewail our neglects, and to engage our ſelves, if God will but trie us, and truſt us once again, how diligent and laborious we will be, and how we will improve our time, and reprove offenders, and watch over our ſelves, and plie our work, and do him more ſervice in a day then we did in a moneth: the Lord pardon our perfidious Covenant-breaking! and grant that our own Engagements may not condemn us.

5 *Queſt.* What manner of perſons ſhould they be, who are ſo near to God as we? who are his Children, in his Family, ſtill under his Eie; the Objects of his greateſt Jealouſie, as well as Love? *Nadab* and *Abihu* can tell you that the flames of Jealouſie are hotteſt about his Altar: And *Uzza*, and the fifty thouſand and ſeventy *Bethſhemites*, 1 Sam. 6. 19 though dead, do yet tell you, that Juſtice as well as Mercy is moſt active about the Ark. And *Ananias* and his wife can tell you, that profeſſion is

Levit. 10. 1, 2.

Act. 5. 4, 5. &c.



is no cover for tranſgreſſion. *Judgement beginneth at the houſe of God*, 1 Pet. 4. 17. And the *deſtroying Angel doth begin at the Sanctuary*. Ezek. 9. 5, 6.

6 *Queſt.* What manner of men ſhould they be in Duty, who have received ſo much encouragement as we have done by our ſucceſſes? Who have taſted ſuch ſweetneſs in diligent obedience as doth much more then countervail all the pains? Who have ſo oft had experience of the wide difference between lazie and laborious Dutie by their different Iſſues? Who have found all our lazie Duties unfruitfull; and all our ſtrivings and wreſtlings with God ſucceſsfull, ſo that we were never importunate with God in vain? We who have had ſo many admirable National and Perſonal Deliverances upon urgent ſeeking; And have received almoſt all our ſolid comforts in a way of cloſe and conſtant Dutie; How ſhould we above all men plie our work?

7 *Queſt.* What manner of men ſhould they be, who are yet at ſuch great uncertainties, whether they are Sanctified or Juſtified, or whether they are the Children of God or no, or what ſhall Everlaſtingly become of their Souls, as moſt of the godly that I meet with are? They that have diſcovered the excellencie of the Kingdom, and yet have not diſcovered their intereſt in it, but diſcern a danger of periſhing and loſing all, and have need of that advice, *Heb.* 4. 1. and have ſo many doubts to wreſtle with daily as we have; How ſhould ſuch men beſtir themſelves in time?

8 *Queſt.* What manner of perſons ſhould they be in Holineſs, who have ſo much of the great work yet undone as we have? So many ſins in ſo great ſtrength? Graces weak? Sanctification imperfect? Corruption ſtill working our ruine, and taking advantage of all our omiſſions? When we are as a Boat-man on the water, let him row never ſo hard a moneth together, yet if he do but ſlack his hand, and think to eaſe himſelf, his Boat goes faſter down the ſtream then before it went up: ſo do our Souls, when we think to eaſe our ſelves by abating our pains in Dutie. Our time is ſhort: Our enemies mighty: Our hindrances many: God ſeems yet at a great diſtance from many of us: Our thoughts of

* *Ille certus eſt bonæ voluntatis profectus, ſi ea quæ accipit a Deo, ita vigilanter, ſolliciteque cuſtodiat, ut cuſtodiæ Divinæ adjutorium frequentia orationis & ſtudio bonæ operationis, expoſcat. Ita fiet ut dum oranti auxilium tribuitur, laborans retributione boni operis non privetur.* Fulgentius *de Ver. prædeſt. c.* 17. *Nemo eſt extra periculum Malitiæ, niſi qui totam eam excuſſit.* Senec. *Epiſt.* 75. *p.* 681.

of him are dull, and ſtrange, and unbelieving: Our acquaintance and communion with Chriſt is ſmall: And our deſires to be with him are as ſmall. And ſhould men in our caſe ſtand ſtill?

9. *Queſt.* What manner of men ſhould they be in their diligence, whoſe lives and duties are of ſo great concernment to the ſaving or deſtroying of a multitude of Souls? When if we ſlip, ſo many are ready to ſtumble? And if we ſtumble, ſo many are ready to fall? "If we pray hard for them, and admoniſh them daily, and "faithfully, and plainly, and exhort them with bowels of pitty "and love, and go before them in a holy inoffenſive Converſation, it is twenty to one but we may be inſtruments of ſaving many of them from everlaſting perdition, and bringing them to the poſſeſſion of the Inheritance with us: On the contrary, if we ſilently neglect them, or ſinfully offend them, we may be occaſions of their perpetuall torment: And what a ſad thought is that to an honeſt and mercifull heart! That we may not deſtroy the Souls for whom Chriſt died; That we may not rob them of their Everlaſting Happineſs, and God of the Praiſes that in Heaven they would give him; what manner of Perſons ſhould we be in our Duties and Examples?

10. *Queſt.* Laſtly, What manner of perſons ſhould they be, on whom the Glory of the great God doth ſo much depend? Men will judge of the Father by the Children, and of the Maſter by the Servants. We bear his Image, and therefore men will meaſure him by his repreſentation. He is nowhere in the world ſo lively repreſented as in his Saints: And ſhall they ſet him forth as a Patron of Viciouſneſs or Idleneſs? All the world is not capable of honouring or diſhonouring God ſo much as we: And the leaſt of his honour is of more worth then all our lives. I have harped all this while upon the Apoſtles ſtring, 2 *Pet.*3.11. And now let me give it the laſt touch: Seeing then that all theſe things forementioned are ſo, I charge thee that art a Chriſtian, in thy Maſters name to conſider, and reſolve the Queſtion: *What manner of perſons ought we to be in All Holy Converſation and Godlineſs?* And let thy Life Anſwer the Queſtion as well as thy Tongue.

SECT.



## SECT. XXVII.

Sect. 27.

I Have been larger upon this Uſe then at firſt I intended; Partly becauſe of the general neglect of Heaven that all ſorts are guilty of; Partly becauſe mens Salvation depends upon their preſent Striving and Seeking; * Partly becauſe the Doctrine of free Grace miſunderſtood, is lately ſo abuſed to the cheriſhing of ſloth and ſecurity: Partly becauſe many eminent men of late do judge, *That to work and labour for Life and Salvation is Mercenary Legal, and Dangerous*; Which Doctrine (as I have ſaid before) were it by the owners reduced into practice, would undoubtedly damn them; becauſe they that ſeek not ſhall not finde: and they that ſtrive not to enter ſhall be ſhut out; and they that labour not ſhall not be crowned: And partly becauſe it is grown the cuſtom of this diſtracted age, inſtead of ſtriving for the Kingdom and contending for the Faith, to ſtrive with each other about † uncertain Controverſies, and to contend about the circumſtantials of the Faith; wherein the Kingdom of God doth no more conſiſt then in meats or drinks, or Queſtions about the Law, or Genealogies. Sirs, ſhall we who are Brethren fall out by the way home? and ſpend ſo much of our time about the ſmaller matters, which thouſands have been ſaved without, but never any one ſaved by them? while Chriſt and our Eternal Reſt are almoſt forgotten? The Lord pardon and heal the folly of his People.

* *The fear of God is the beginning of Wiſdom: But the Law bringeth Fear: Therefore the knowledge of the Law, is the beginning of Wiſdom; and no man is Wiſe without the Law. They therefore that refuſe the Law are Fools, and conſequently Atheiſts and ungodly. How then do ſome Hereſies ſay, that the Law is evil becauſe* Paul *ſaith. By the Law is the knowledg of ſin? To whom I anſwer. The Law did not make ſin; but ſhew it. Is not the Law good, when it teacheth and chaſtiſeth, and is given as a Schoolemaſter to Chriſt? That while we are guided by the fear of Caſtigation, we may be converted to the perfection which is through Chriſt.* Clemens Alex. *Stromat. lib.* 2. † *Quocirca imprudenter faciunt qui duriſſima & μεγαλοῤῥαλα primo proponunt.* &c. *Vide* Zuinglium *de vera & falſa Relig. de ſcandalo*, p. 402. Rom. 14. 17. Tit. 3. 9. 1 Tim. 1. 4. 1 Tim. 6. 5. Phil. 2. 14.

CHAP.

## CHAP. VII.

*The third Use. Perswading all men to try their Title to this Rest; And directing them how to try, that they may know.*

### SECT. I.

Sect. 1.

I Now proceed to the third Use which we shal raise hence; & because it is of exceeding great importance to thy Soul, I entreat thee to read it the more diligenty, and weigh it the more seriously.

Is there such a glorious Rest so near at hand? and shall none enjoy it but the People of God? What mean the most of the word then, to live so contentedly without assurance of their interest in this Rest? and to neglect the trying of their title to it? When the Lord hath so fully opened the Blessedness of that Kingdom, which none but a little flock of obedient beleevers shall possess, and so fully expres those torments which all the rest of the world must eternally suffer; a man would think now, That they that believe this to be certainly true, should never be at any quiet in themselves, till they knew which of these must be their own state, and were fully assured that they were Heirs of the Kingdom! Most men that I meet with, say, they believe this Word of God to be true; How then can they sit still in such an utter uncertainty, whether ever they shall live in Rest, or not? One would think they should run up and down from Minister to Minister, enquiring, How shall I know whether I shall live in Heaven or Hell? And that they should even think themselves half in Hell, till they were sure to scape it, and to be possessed of Rest. Lord, what a wonderfull strange madness is this? that men who look daily when sickness summons them, and death calls them away,



away, and know they must presently enter upon unchangeable Joy or Pain, should yet live as uncertain what shall be their doom, as if they had never heard of any such State? yea and live as quietly and as merrily in this uncertainty, as if all were made sure, and nothing ailed them, and there were no danger? Are these men alive or dead? Are they waking, or are they asleep? What do they think on? Where are their hearts? If they have but a weighty Suit at Law, how careful are they to know whether it will go with them or against them? If they were to be tryed for their lives at an earthly Judicature, how careful would they be to know whether they should be saved or condemned? especially if their care might surely save them? If they be dangerously sick, they will enquire of the Physician, What think you Sir, shall I scape or no? But for the business of their Salvation, they are content to be uncertain. If you ask most men a reason of their hopes to be saved, they will say it is because God is merciful, and Christ dyed for sinners, and the like general reasons; which any man in the world may give as well as they: but put them to prove their special interest in Christ, and in the special saving Mercy of God, and they can say nothing to the purpose at all; or at least nothing out of their hearts and experience, but only out of their reading or invention. Men are desirous to know all things, save God and themselves: They will travel over Sea and Land, to know the scituation of Countries and the Customs of the World: They will go to Schools and Universities, and turn over multitudes of Books, and read and study from year to year, to know the Creatures, and to be excellent in the Sciences; They will go apprentice seven years to learn a Trade which they may live by here; And yet they never read the Book of Conscience, nor study the state of their own Souls, that they may make sure of living for ever. If God should ask them for their Souls, as he did *Cain* for his brother *Abel*, they could return but such an Answer as he did; If God or man should say to them, What case is thy Soul in, man? Is it regenerate, and sanctified, and pardoned, or no? Is it in a state of life, or a state of death? He would be ready to say, I know not; Am I my Souls keeper? I hope well; I trust God with my Soul, and trouble not my self with any such thoughts; I shall speed as well as other men do; and so I will put it to the venture; I thank God I never made any

It is not in external shape and figure that Christians differ from other men; as if they were like the world in mind and thought, in disturbance & instability, incredulity, confusion & perturbation and fears, wherewith the minds of all others are distempered, as some think they are. These (that so think) do differ themselves from the world but in opinion and outside, and some external good deeds; but in heart & mind being entangled in earthly snares, they have not attained the Divine Rest and heavenly Peace of the Spirit in their hearts; because they sought it not of God, nor approved themselves worthy to meet for it, *Macar. Hom.* 5.

doubt of thy Salvation. *Answ.* Thou hast the more cause to doubt a great deal, because thou never didst doubt; and yet more, because thou hast been so careless in thy confidence. What do these expressions discover, but a wilful neglect of thy own Salvation? As a Ship-master that should let his Vessel alone, and mind other matters, and say, I will venture it among the rocks, and sands, and gulfs, and waves, and winds; I will never trouble my self to know whether it shall come safe to the harbor; I will trust God with it; it will speed as well as other mens Vessels do. Indeed as well as other mens that are as careless and idle, but not so well as other mens that are diligent and watchful. What horrible abuse of God is this, for men to pretend that they trust God with their Souls, for to cloak their own wilful negligence! If thou didst truly Trust God, thou wouldst also be ruled by him, and trust him in that way which he hath appointed thee, and upon those terms which he hath promised to help thee on. He requires thee to give all Diligence to make thy Calling and Election sure, and so to trust him, 2 *Pet* 1 10. He hath lined thee out a way in Scripture by which thou mayst come to be sure; and charged thee to search and try thy self, till thou certainly know. Were he not a foolish traveller that would hold on his way when he doth not know whether it be right or wrong, and say, I hope I am right; I will not doubt of it; I will go on and trust God? Art not thou guilty or this folly in thy travels to Eternity? Not considering that a little serious enquiry and tryal whether thy way be right, might save thee a great deal of labour which thou bestowest in vain, and must undo again, or else thou wilt miss of Salvation, and undo thy self: If thou shouldst see a man in despair, or that were certain to be damned for ever when he is dead, wouldst not thou look upon such a man as a pitiful obj ct? Why thou that livest in wilful uncertainty, and dost not know whether thou shalt be saved or no, art in the next condition to such a person; for ought thou knowest to the contrary, thy case hereafter may be as bad as his. I know not what thou thinkest of thy own state: but for my part, did I not know what a desperate, blind dead piece a carnal heart is, I should wonder how thou dost to forget thy misery, and to keep off continual horrors from thy heart; And especially in these cases following.

1. I wonder how thou canst either think or speak of the dreadful God, without exceeding terror and astonishment, as long as thou art uncertain whether he be thy Father or thy Enemy, and knowest not but all his Attributes may be employed against thee. If his Saints must rejoyce before him with trembling, and serve him in fear; If they that are sure to receive the unmoveable Kingdom, must yet serve God with reverence and godly fear, because *he is a consuming fire*; How then should the remembrance of him be terrible to them that know not but this fire may for ever consume them? Ps. 2. 6 7,8,9. Heb. 12. 28,29

2. How dost thou think without trembling upon Jesus Christ? when thou knowest not whether his blood hath purged thy Soul or not? and whether he will condemn thee or acquit thee in Judgment; nor whether he be set for thy rising or thy fall, *Luk.* 2. 34. nor whether he be the corner-Stone and Foundation of thy happiness, or a stone of stumbling to break thee and grind thee to powder, *Mat.* 21. 44. Methinks thou shouldst still be in that tune as *Job* 31. 23. *Destruction from God is a terror to me, and by reason of his Highness I cannot endure.*

3. How canst thou open the Bible, and read a Chapter, or hear a Chapter read, but it should terrifie thee? Methinks every leaf should be to thee as *Belshazzars* writing upon the wall, except only that which draws thee to try and reform: If thou read the Promises, thou knowest not whether ever they shall be fulfilled to thee, because thou art uncertain of thy performance of the Condition: If thou read the Threatenings, for any thing thou knowest thou dost read thy own sentence. I do not wonder if thou art an enemy to plain preaching, and if thou say of it, and of the Minister and Scripture it self, as *Ahab* of the Prophet, *I hate him, for he doth not propheſie good concerning me, but evil*, 1 *King.* 22. 8. Dan. 5. 5, 6.

4. I wonder how thou canst without terror approach God in prayer, or any duty. When thou callest him thy Father, thou knowest not whether thou speak true or false: When thou needest him in thy sickness, or other extremity, thou knowest not whether thou hast a friend to go to, or an enemy. When thou receivest the Sacrament, thou knowest not whether thou take thy blessing or thy bane. And who would wilfully live such a life as this?

5. What comfort canst thou find in any thing which thou pos-

seſſeſt? Methinks, Friends, and Honors, and Houſe, and Lands, ſhould do thee little good, till thou know that thou haſt the love of God with all, and ſhalt have Reſt with him when thou leaveſt theſe. Offer to a priſoner before he know his ſentence, either Muſick, or Clothes, or Lands, or Preferment, and what cares he for any of theſe? till he know how he ſhall eſcape for his life, and then he will look after theſe comforts of life, and not before; for he knows if he muſt dye the next day, it will be ſmall comfort to dye rich or honorable. Methinks it ſhould be ſo with thee, till thou know thine eternal ſtate: Doſt not thou as *Ezek.*12.18. *Eat thy bread with quaking, and drink thy drink with trembling and careſulneſs*, and ſay, Alas, though I have theſe to refreſh my body now, yet I know not what I ſhall have hereafter! Even when thou lieſt down to take thy reſt, methinks the uncertainty of thy Salvation ſhould keep thee waking, or amaze thee in thy dreams, and trouble thy ſleep; and thou ſhouldſt ſay as *Job* in a ſmaller diſtreſs then thine, *Job* 7.14. *When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint; then thou ſcareſt me through dreams, and terrifieſt me through viſions.*

6. Doth it not grieve thee to ſee the people of God ſo comfortable, when thou haſt none thy ſelf? and to think of the Glory which they ſhall inherit, when thou haſt no aſſurance thy ſelf of ever enjoying it?

7. What ſhift doſt thou make to think of thy dying hour? Thou knoweſt it is hard by, and there's no avoyding it, nor any medicine found out that can prevent it: Thou knoweſt it is the *King of terror*, *Job* 18.14. and the very inlet to thine unchangeable ſtate: The godly that have ſome aſſurance of their future welfare, have yet much ado to ſubmit to it willingly, and find, that to dye comfortably is a very difficult work. How then canſt thou think of it then without aſtoniſhment, who haſt got no aſſurance of the Reſt to come? If thou ſhouldſt dye this day (and *who knows what a day may bring forth? Prov.* 27.1.) thou doſt not know whether thou ſhalt go ſtraight to Heaven or to Hell: And canſt thou be merry till thou art got out of this dangerous ſtate? Methinks that in *Deut.*28.25,26,27. ſhould be the looking-glaſs of thy heart.

8. What ſhift doſt thou make to preſerve thy heart from horror, when thou remembreſt the great Judgment day, and the Everlaſting



verlaſting flames? Doſt thou not tremble as *Felix* when thou heareſt of it? and as the Elders of the Town trembled when *Samuel* came in it, ſaying, *Comeſt thou peaceably?* So methinks thou ſhouldſt do when the Miniſter comes into the Pulpit: And thy heart, when ever thou meditateſt of that day, ſhould meditate terror, *Iſai.*33.18. And thou ſhouldſt be even a terror to thy ſelf, and all thy friends, *Jer.*20.4. If the Keepers trembled, and became as dead men, when they did but ſee the Angels, *Mat.*28.3,4. how canſt thou think of living in Hell with Devils, till thou haſt got ſome ſound aſſurance that thou ſhalt eſcape it? Or if thou ſeldom think of theſe things, the wonder is as great, what ſhift thou makeſt to keep thoſe thoughts from thy heart, and to live ſo quietly in ſo doleful a ſtate? Thy bed is very ſoft, or thy heart is very hard, if thou canſt ſleep ſoundly in this uncertain caſe.

Acts 24.25

1 Sam.16.4.

I have ſhewed thee the Danger; let me next proceed to ſhew thee the Remedy.

## SECT. II.

§. 2.

IF this general uncertainty of the world about their Salvation were conſtrained or remedileſs, then muſt it be born as other unavoydable miſeries, and it were unmeet either to reprove them for it, or exhort them from it: But, alas, the Common Cauſe is Wilfulneſs and Negligence; Men will not be perſwaded to uſe the Remedy, though it be eaſie, and at hand, preſcribed to them by God himſelf, and all neceſſary helps thereunto provided for them. The great means to conquer this Uncertainty is Self-Examination, or the ſerious and Diligent trying of a mans heart and ſtate by the Rule of Scripture. This Scripture tells us plainly, who ſhall be ſaved, and who ſhall not: So that if men would but firſt ſearch the Word to find out who be theſe men that ſhall have Reſt, and what be their properties by which they may be known; and then next ſearch carefully their own hearts, till they find whether they are thoſe men or not; how could they chuſe but come to ſome Certainty? But alas, either men underſtand not the nature and uſe of this Duty, or elſe they will not be at the pains to try. Go "through a Congregation of a thouſand men, and how few of "them ſhall you meet with that ever beſtowed one hour in all "their

The New Creature in all Christians doth differ from the men of this world, by the Renovation of the mind, and the calmness of their thoughts and the Love of God, and the heavenly Love. *Macarius. Homil. 5.*

"their lives in a close Examination of their title to Heaven? Ask thy own Conscience, Reader; When was the time, and where was the place, that ever thou solemnly tookest thy heart to task as in the sight of God, and examinedst it by Scripture Interrogatories, Whether it be Born again and Renewed, or not? Whether it be Holy, or not? Whether it be set most on God, or on creatures? on Heaven, or on Earth? and didst follow on this Examination till thou hast discovered thy Condition, and so past sentence on thy self accordingly?

But because this is a Work of so high Concernment, and so commonly neglected, and mens Souls do so much languish every where under this neglect; I will therefore (though it be Digressive) 1. Shew you, That it is possible by trying to come to a Certainty. 2. Shew you the Hinderances that keep men from Trying, and from Assurance. 3. I will lay down some Motives to perswade you to it. 4. I will give you some Directions how you should perform it. 5. And lastly, I will lay you down some Marks out of Scripture, by which you may try, and so come to an infallible Certainty, Whether you are the People of God for whom this Rest Remaineth, or no. And to prepare the way to these, I will a little first open to you, what Examination is, and what that Certainty is which we may expect to attain to.

## SECT. III.

§ 3. *Definition of Examinat.*

THis Self-Examination is, *An enquiry into the course of our lives, but more especially into the inward Acts of our Souls, and trying of their Sincerity by the Word of God, and accordingly Judging of our Real and Relative Estate.*

So that Examination containeth several Acts: 1. There must be the Tryal of the Physical Truth or Sincerity of our Acts; That is, An enquiry after the very Being of them: As whether there be such an Act as Belief, or Desire, or Love to God, within us, or not? This must be discovered by Conscience, and the internal sense of the Soul, whereby it is able to feel and perceive its own Acts, and to know whether they be Real or Counterfeit.

2. The next is, The Tryal of the Moral Truth or Sincerity of our Acts;



Acts; Whether they are such as agree with the Rule and the Nature of their Objects. * This is the discursive work of Reason, comparing our Acts with the Rule; It implyeth the former knowledg of the Being of our Acts; and it implyeth the knowledg of Scripture in the point in question; and also the Belief of the Truth of Scripture. This Moral, Spiritual Truth of our Acts, is another thing, far different from the Natural or Physical Truth, as far as a Mans Being differeth from his Honesty. One man loveth his wife under the notion of an harlot, or only to satisfie his lust; Another loveth his wife with a true Conjugal Affection; The former is True Physical Love, or true in point of Being; but the latter only is True Moral Love. The like may be said in regard of all the Acts of the Soul; There is a Believing, Loving, Trusting, Fearing, Rejoycing, all True in point of Being, and not counterfeit; which yet are all false in point of Morality and right being, and so no gracious Acts at all.

3. The third thing contained in the Work of Self Examination, is, The Judging or Concluding of our Real Estate, that is, of the habitual temper or disposition of our Hearts, by the quality of their Acts; Whether they are such Acts as prove a Habit of Holiness? or only some slight Disposition? or whether they are only by some Accident enticed and enforced, and prove neither Habit nor Disposition? The like also of our Evil Acts. Now the Acts which prove a Habit must be, 1. Free and chearful; not constrained, or such as we had rather not do, if we could help it; 2. Frequent, if there be opportunity; 3. Through and serious.

* Is it not a fearful thing that the very greatest of our Divines (beyond Sea) are so foully mistaken in this, as to tell the Papists so confidently, that everyman that hath true faith doth know and feel it; not only that he hath faith, but that it is true & saving? Even judicious *Testardus* is peremptory here; and his learned neighbor *Chamier* avers, *Hanc operationem Spiritus Sancti sentiri a unoquoque in quo fiat, nec relinquere quenquam ignarum sui. To. 3. de Fidei Objecto, li. 13 c. 2. 3.* But our English Divines in this Point are the most sound of any in the world; being more exercised, I think, about doubting tender Consciences: You see Practice discovereth some truth, which meer disputing loseth. *Idem Chamier. Plissime asserit, Neminem credere in Christum, qui non credat sibi remissa esse peccata, se esse justificatum.* Ibid. c. 5. *& pejus adhuc, T. 3. l. 13 c. 6. sec. 14. Si plane cognoscere (nos esse praedestinatos) nec Elias nec Paulus scire ita se habere, & certum esse eum de suo. Hoc enim fides habet vera, nec est vera si non habet.* When a Papist discovers one or two such, O how it hardens them against all our Doctrine, and makes them read all the rest with invincible prejudice! Even as we suspect the more all theirs, because of those errors that we palpably discern. *Necnon illius magnus Calvinus,* Inst. l. 3 c. 2 sec. 6 *Fideles non esse nisi qui suae salutis securitati innixus, Diabolo & mundi conflictanter insultet. Sic alibi passim & ipse, & Lutherus, & alii plurimi. Vere fidelis non est nisi qui, oblata persuasione Deum sibi propitium benevolumque patrem esse persuasus, de ejus benignitate omnia sibi polliceatur; nisi qui Divinae erga se benevolentiae promissionibus fretus indubitatam salutis expectationem praesumit.* Id. Ibid. At haec in sec. 17. mollificat Calvinus, haud sane tamen jubens fidei naturam in certitudine hac positam esse, etsi concedit eam tentationibus & inquietudine aliquando ejus impetitam.

☞ Where note also, That the Tryal of the Souls Disposition by those Acts which make after the End (as Desire, Love, &c. to God, Christ, Heaven) is always more Necessary and more Certain, then the Tryal of its Disposition to the Means only.

4. The last Act in this Examination, is, To Conclude or Judg of our Relative Estate, from the former Judgment of our Acts and Habits. As if we find sincere Acts, we may conclude that we have the Habits: so from both we may Conclude of our Relation. So that our Relations or Habits are neither of them felt, or known immediately; but must be gathered from the knowledg of our Acts which may be felt. As for Example, 1. I enquire whether I Believe in Christ, or Love God? 2. If I find that I do, then I enquire next, whether I do it sincerely according to the Rule and the Nature of the Object? 3. If I find that I do so, then I conclude that I am Regenerate or Sanctified. 4. And from both these I conclude that I am Pardoned, Reconciled, Justified and Adopted into Sonship and title to the Inheritance. All this is done in a way of Reasoning thus:

1. He that Believes in Spiritual sincerity, or He that Loves God in Spiritual sincerity, is a Regenerate Man: But I do so Believe, and Love; Therefore I am Regenerate.

2. He that Believes in sincerity, or He that is Regenerate (for the Conclusion will follow upon either) is also Pardoned, Justified and Adopted: But I do so Believe, or I am Regenerate; Therefore I am Justified, &c.

## SECT. IV.

§. 4. *Assurance what.* THus you see what Examination is. Now let us see what this Certainty or Assurance is. And indeed, It is nothing else but the Knowledg of the forementioned Conclusions (that we are Sanctified, Justified, shall be Glorified) as they arise from the premises in the work of Examination.

So that here you may observe, how immediately this Assurance followeth the Conclusion in Examination; and so how necessary Examination is to the obtaining of Assurance, and how conducible thereunto.

Also that we are not speaking of the Certainty of the Object, or



or of the thing in it self considered; but of the Certainty of the Subject, or of the thing to our Knowledg.

Also you may observe, that before we can come to this Certainty of the Conclusion, [That we are Justified, and shall be Glorified] there must be a Certainty of the Premises. And in respect of the Major Proposition [He that Believeth sincerely, shall be Justified and Saved] there is requisite in us, 1. A Certainty of Knowledg, That such a Proposition is written in Scripture: 2. The Certainty of Assent or Faith, That this Scripture is the Word of God and True. Also in respect of the Minor Proposition [But I do sincerely Believe, or Love, &c.] there is requisite, 1. A Certainty of the Truth of our Faith in point of Being: 2. And a Certainty of its Truth in point of Morality, or Congruence with the Rule, on its Right being. And then followeth the Assurance, which is the Certainty that the Conclusion [Therefore I am Justified, &c.] followeth necessarily upon the former Premises.

* Here also you must carefully distinguish betwixt the several degrees of Assurance. All Assurance is not of the highest degree. It differs in strength according to the different degrees of Apprehension in all the fore-mentioned Points of Certainty which are necessary thereunto. He that can truly raise the foresaid Conclusion [That he is Justified, &c.] from the Premises, hath some degree of Assurance; though he do it with much weakness, and staggering and doubting. The weakness of our Assurance in any one point of the Premises, will accordingly weaken our Assurance in the Conclusion.

* *Vid. Grego. de Valen. Tom. 2. disp. 8. q. 4. punct. 4.*

Some when they speak of Certainty of Salvation, do mean only such a Certainty as excludeth all doubting, and think nothing else can be called Certainty but this high degree. Perhaps some Papists mean this, when they deny a Certainty. Some also maintain, That S. *Paul's* Plerophory, or Full Assurance, is this Highest degree of Assurance; and that some Christians do in this life attain to it. But *Paul* calls it Full Assurance in comparison of lower degrees, and not because it is perfect. For if Assurance be perfect, then also our Certainty of Knowledg, Faith and Sense in the Premises, must be perfect: And if some Grace perfect, why not all? and so we turn *Novatians*, *Catharists*, *Perfectionists*. Perhaps in some their Certainty may be so great, that it may overcome all sensible doubting, or sensible stirrings of Unbelief, by reason of the sweet

sweet and powerful Acts and effects of that Certainty: And yet it doth not overcome all Unbelief and Uncertainty so as to expel or nullifie them; but a certain measure of them remaineth still. Even as when you would heat cold water by the mixture of hot, you may pour in the hot so long till no coldness is felt, and yet the water may be far from the highest degree of heat. So faith may suppress the sensible stirrings of unbelief, and Certainty prevail against all the trouble of uncertainty, and yet be far from the highest degree.

So that by this which is said, you may answer the Question, What Certainty is to be attained in this Life? And what Certainty is it that we press men to labor for and expect?

Furthermore, You must be sure to distinguish betwixt Assurance it self, and the Joy, and Strength, and other sweet Effects which follow Assurance, or which immediately accompany it.

It is possible that there may be Assurance, and yet no comfort, or little. There are many unskilful, but self-conceited Disputers of late, fitter to manage a club then an Argument, who tell us, That it must be the Spirit that must Assure us of our Salvation, and not our Marks and Evidences of Grace; That our comfort must not be taken from any thing in our selves; That our †Justification must be immediately believed, and not proved by our Signs and Significations, &c. Of these in order. 1. It is as wise a Question to ask, Whether our Assurance come from the Spirit, or our Evidences, or our Faith? &c. as to ask Whether it be our meat, or our stomack, our teeth, or our hands, that feed us? Or whether be it our Eye sight, or the Sun light, by which we see things? They are distinct Causes, all necessary to the producing of the same effect.

So that by what hath been said you may discern, That the Spirit, and Knowledg, and Faith, and Scripture, and inward Holiness, and Reason, and inward Sense and Conscience, have all several parts, and necessary uses in producing our Assurances; which I will shew you distinctly.

1. To the Spirit belong these particulars: 1. He hath indited those Scriptures which contain the promise of our Pardon and Salvation. 2. He giveth us the habit or power of Believing. 3. He helpeth us also to Believe Actually, That the Word is true, and

† That it is not properly any act of faith at all, (much less the justifying Act) to Believe that my sins are pardoned, or that Christ dyed in a special sence for Me, or that I am a Believer, or that I shall be saved; besides what I have said in the Appendix to my *Aphorisms of Justification*, I refer you for satisfaction to judicious Mr *A. Wotton* de Reconcil. *par.* 1. *l.* 2. *c.* 15. *n.* 3. 4, 5, 6, 7, 8. *p.* 87, 88, 89, 90, *&c.*



and to receive Christ and the Priviledges offered in the Promise 4. He worketh in us those Graces, and exciteth those Gracious Acts within us, which are the * Evidences or Marks of our interest to Pardon and Life: He helpeth us to perform those acts which God hath made to be the Condition of Pardon and Glory. 5. He helpeth us to feel and discover these Acts in our selves. 6. He helpeth us to compare them with the Rule, and finding out their qualifications to adjudg of their Sincerity and Acceptation with God. 7. He helpeth our Reason to conclude rightly of our State from our Acts. 8. He enliveneth and heighteneth our Apprehension in these particulars, that our Assurance may accordingly be strong and lively. 9. He exciteth our Joy, and filleth with comfort (when he pleaseth) upon this Assurance. None of all these could we perform well of our selves.

2. The Part which the Scripture hath in this Work is, 1. It affordeth us the Major Proposition, [That whosoever Believeth sincerely shall be saved.] 2. It is the Rule by which our Acts must be tryed, that we may judg of their Moral Truth.

3. The Part that Knowledg hath in it, is to know that the foresaid Proposition is written in Scripture.

4. The Work of Faith is to Believe the Truth of that Scripture, and to be the matter of one of our chief Evidences.

5. Our Holiness, and true Faith, as they are Marks and Evidences, are the very *Medium* of our Argument from which we conclude.

6. Our Conscience and internal Sense do acquaint us with both the Being and Qualifications of our inward Acts, which are this *Medium*, and which are called Marks.

7. Our Reason or Discourse is Necessary to form the Argument, and raise the Conclusion from the Premises; and to compare our Acts with the Rule, and judg of the Sincerity, *&c.*

† So that you see our Assurance is not an Effect of any one single Cause alone. And so neither meerly of Faith, by Signs, or by the Spirit.

* I use the word *Evidence* all along in the vulgar sence as the same with Signs, and not in the proper sence as the Schools do.

† Therefore that saying of *Cajetane* is not much to be valued as by some of our Divines it is. *Certitudine fidei quilibet scit certo se habere domum infusam fidei, idque absque formidine alterius partis.* Except he take *Certitudo fidei* in a very large improper sence.

From

From all this you may gather, 1. * What the Seal of the Spirit is, to wit, the Works or fruits of the Spirit in us: 2. What the testimony of the Spirit is, (for if it be not some of the forementioned Acts, I yet know it not:) 3. What the Testimony of Conscience is.

And (if I be not mistaken) the Testimony of the Spirit, and the Testimony of Conscience, are two concurrent Testimonies or Causes, to produce one and the same Effect, and to afford the Premises to the same Conclusion, and then to raise our Joy thereupon. So that they may well be said to witness together. Not one laying down the entire Conclusion of it self, [That we are the children of God,] And then the other attesting the same entirely again of it self: But as concurrent Causes to the same Numerical Conclusion.

But this with Submission to better Judgments, and further Search.

By this also you may see that the † common distinction of Certainty of Adherence, and Certainty of Evidence, must be taken with a grain or two of salt. For there is no Certainty without Evidence, no more then there is a Conclusion without a *Medium*. A small degree of Certainty, hath some small glimpse of Evidence. Indeed, 1. The Assent to the truth of the Promise, 2. And the Acceptation of Christ offered with his benefits, are both before and without any sight or consideration of Evidence; and are themselves our best Evidence, || being that Faith which is the Condition of our Justification; but before any man can in the least Assurance conclude, that he is the child of God, and Justified, he must have some Assurance of that Mark or Evidence. For who can conclude Absolutely, that he shall receive the thing contained in a Conditional Promise, till he know that he hath performed the Condition? For those that say, There is no Condition to the New Covenant, I think them not worthy a word of confutation.

And for their Assertion †, [That we are bound immediately to Believe that we are Justified, and in special Favor with God,] It is such as no man of competent knowledg in the Scripture, and belief of its truth, can once imagine. For if every man must believe this, then most must believe a lye, (for they never shall be Justified:) yea all must at first believe a lye; for they are not Justified till they believe: and the believing that they are Justified is not the faith which Justifieth them. If only some men must believe this, how shall it be known who they be? The truth is, [That we are Justified] is not properly to be Believed at all: for nothing is to be believed which is not written: but it is nowhere written that you or I are Justified: only one of those premises is written, from whence we may draw the Conclusion, That we are Justified, if so be that our own hearts do afford us the other of the Premises. So that Our Actual Justification is not a matter of meer Faith, but a Conclusion from Faith and Conscience together. If God have nowhere promised to any man Justification immediately without Condition, then no man can so believe it: But God hath nowhere promised it Absolutely; Therefore, *&c.* Nor hath he declared to any man that is not first a Believer, that he loveth him with any more then a common love; Therefore no more can be believed but a common love to any such. For the Eternal Love and Election is manifest to no man before he is a Believer.

* *Read* Gataker, *Shadows without Substances*, pag. 83, 84. *Who opens this solidly, as he useth in other things. Sed cave de doctrinâ quam plurimum Theologorum, qui Testimonium Sp. Sancti intelligunt esse perspecierum infusionem, & non per intellectus emendativam illuminationem. Ita (vir alioquin magnus) Chamierus* Tom. 3. lib. 13. cap. 17. §. §. *ait (haud tutè) Hoc (Sp. Testimonium) dico esse Verbum Dei: Et ita appellari in Scripturis: in quibus Revelationes illæ, quæ fiebant Prophetis, per internum & arcanum motum Spiritus perpetuò appellantur nomine Verbum Dei: nec differebat ab ista energia, nisi modo: quia viz. in prophetis erat extraordinarius, ut in fidelibus ordinarius. But you may most clearly see the nature of the Spirits Testimony in the most excellent Discourses of two learned men in another case,* i.e. *Rob. Baron. Apol. p. 733.* And *Amyraldus in Thes. Sal. Vol. 1. p. 122.* † *The distinction in the Schools used of* Certitudo fidei, & Certitudo Evidentiæ, *I deny not. But that hath a quite different sence from this as it is used.* || *Therefore I say not that our first comfort, much less our Justification, is procured by the sight of Evidences: But our Assurance is.*

† Their common Error, [That Justifying Faith is nothing else but a perswasion more or less of the Love of God to us] is the Root of this and many more mistakes. To Justifie us, and to Assure us that we are Justified, are quite different things; and procured by different ways, and at several times usually. *Perssime etiam Doctiss. Rocker. System. Theol. l. 3. c. 7. sect. 7. affirit, quod statem eo momento quo absolutio ejusmodi fit, cordibus Electorum Deus immittit. Numium illum sententiæ latæ, viz. Spiritum Sanctum, qui eos de gratia Dei certos reddat, atque ita conscientiæ pacem ipsis conciliet. Ita & p. 417. seq. Et eodem modo plurimi transmarin. Theolog. Vid. Aquin. ad 1. Sent. dist. 17. art. 1, 2, 3. q. 1, 2. & Scotum ad 3. Sent. dist. 23. q. unica. Bonaven. 1. Sent. q. 1 Biel in 2. Sent. dist. 27. q. 3.*



SECT.

## SECT. V.

§. 5. * *Yet I believe that their Divines have some of them made the difference betwixt us and the Papists seem wider then it is, as do these words of one of thē: Ex hoc unico articulo quantumvis minuto, a pleriſque reputari queat universus Papatus, & Lutheranismus dependet. Martinus Eisengrenius initio Apolo. de Cer. Salv.* And so have some of our Divines on the other side, as *Luther* in *Gen.*41. *Etiamsi nihil præterea peccatum esset in doctrina Pontificia, justas haberemus causas cur ab Ecclesia infideli nos sejungeremus.*

2. HAving thus shewed you what Examination is, and what Assurance is; I come to the second thing promised; To shew you, That such an Infallible Certainty of Salvation may be attained, and ought to be labored for, (though a Perfect Certainty cannot here be attained:) And that Examination is the means to attain it. In which I shall be the briefer, because many Writers* against the Papists on this Point have said enough already. Yet somewhat I will say, 1. Because it is the common conceit of the Ignorant Vulgar, That an infallible Certainty cannot be attained: 2. And many have taught and printed, That it is only the Testimony of the Spirit that can assure us; and that this proving our Justification by our Sanctification, and searching after Marks and Signs in our selves for the procuring of Assurance is a dangerous and deceitful way. Thus we have the Papists, the Antinomians, and the ignorant Vulgar conspiring against this Doctrine of Assurance and Examination. Which I maintain against them by these Arguments.

1. Scripture tells us we may know, and that the Saints before us have known their Justification, and future Salvation; 2 *Cor.* 5.1. *Rom.*8.36. *Joh.*21.15. 1 *Joh.*5.19. & 4.13. & 3.14,24. & 2. 3,5. *Rom.*8.15,16,36. *Ephes.*3.12. I refer you to the places for brevity.

2. If we may be certain of the Premises, then may we also be certain of the undenyable Conclusion of them. But here we may be certain of both the Premises. For, 1. *That whosoever believeth in Christ shall not perish, but shall have everlasting life*, is the voyce of the Gospel: and therefore that we may be sure of: That we are such Believers, may be known by Conscience and internal Sense. I know all the Question is in this, Whether the Moral Truth or Sincerity of our Faith and other Graces can be known thus, or not? And that it may I prove thus.

1. From the natural use of this Conscience, and internal Sense; which is to acquaint us not only with the Being, but the Qualifi-

cations



cations of the Acts of our Souls. All voluntary Motions are Sensible. And though the heart is so deceitful, that no man can certainly know the heart of another, and with much difficulty clearly know their own; yet by diligent observation and examination known they may be; for though our inward sense and Conscience may be deprawed, yet not extirpated, or quite extinguished.

2. The Commands of Believing, Repenting, &c. were in Vain, especially as the Condition of the Covenant, if we could not know whether we perform them or not.

3. The Scripture would never make such a wide difference between the Godly and the Wicked, the Children of God and the Children of the Devil, and set forth the happiness of the one, and the misery of the other so largely, and make this Difference to run through all the veins of its Doctrine, if a man cannot know which of these two estates he is in.

4. Much less would the Holy Ghost urge us to *give all diligence to make our Calling and Election sure*, if it could not be done, 2 *Pet.* 1.10. And that this is not meant of Objective Certainty, but of Subjective, appeareth in this, That the Apostle mentioneth not Salvation or any thing to come, but Calling and Election, which to Believers were Objectively Certain before, as being both past.

5. And to what purpose should we be so earnestly urged to examine, and prove, and try our selves, Whether we be in the Faith, and whether Christ be in us, or we be Reprobates? 1 *Cor.*11.28. and 2 *Cor.*13.5. Why should we search for that which cannot be found?

6. How can we obey those Precepts which require us to Rejoyce always, 1 *Thes.*5.16. to call God our Father, *Luk.*11.2. to live in his Praises, *Psal.*49.1,2,3,4,5. and to long for Christs Coming, *Revel.*22.17,20. 2 *Thes.*1.10. and to comfort our selves with the mention of it, 1 *Thes.*4 18. which are all the Consequents of Assurance? Who can do any of these heartily, that is not in some measure sure that he is the Child of God?

7. There are some duties that either the Saints only, or chiefly, are commanded to perform; And how shall that be done, if we cannot know that we are Saints? *Psal.*144.5. & 132.9. & 30.4. & 31.23, &c.

Thus

Thus I have proved that a Certainty may be attained: an Infallible, though not a perfect Certainty: such as excludeth deceit, though it excludeth not all degree of doubting. If *Bellarmine* by his Conjectural Certainty do mean this Infallible, though imperfect Certainty, (as I doubt he doth not,) then I would not much contend with him; And I acknowledg that it is not properly a Certainty of meer Faith, but mixt.

## SECT. VI.

§ 6. *Hinderances of Examination.*

3. THe third thing that I promised, is, to shew you what are the Hinderances which keep men from Examination and Assurance. I shall, 1. Shew you what hinders them from Trying, and 2. What hindereth them from Knowing, when they do Try: That so when you see the Impediments, you may avoyd them.

1. *Satan.* And, 1. We cannot doubt but Satan will do his part, to hinder us from such a necessary duty as this: If all the power he hath can do it, or all the means and Instruments which he can raise up, he will be sure above all duties to keep you off from this. He is loth the Godly should have that Joy, and Assurance, and Advantage against Corruption, which the faithful performance of Self-Examination would procure them. And for the Ungodly he knows, if they should once fall close to this Examining task, they would find out his deceits, and their own danger, and so be very likely to escape him; If they did but faithfully perform this duty, he were likely to lose most of the Subjects of his Kingdom. How could he get so many millions to Hell willingly, if they knew they went thither? And how could they chuse but know if they did throughly try? having such a clear light and sure Rule in the Scripture to discover it? If the beast did know that he is going to the slaughter, he would not be driven so easily to it; but would strive for his life before he comes to dye, as well as he doth at the time of his death. If *Balaam* had seen as much of the danger as his Ass, in stead of his driving on so furiously, he would have been as loth to proceed as he. If the *Syrians* had known whither they were going, as well as *Elisha* did, they would have stopt before they had found themselves in the hand of their Enemies, 2 *King.* 6.19,20. So if sinners did but know whither they are hasting, they would



would stop before they are engulfed in damnation. If every swearer, drunkard, whoremonger, lover of the world, or unregenerate person whatsoever, did certainly know that the way he is in will never bring him to Heaven, and that if he die in it, he shall undoubtedly perish, Satan could never get him to proceed so resolvedly; Alas, he would then think every day a year till he were out of the danger; and whether he were eating, drinking, working, or whatever he were doing, the thoughts of his danger would be still in his minde, and this voice would be still in his ears, *Except thou Repent and be converted thou shalt surely perish.* The Devil knows well enough, that if he cannot keep men from trying their states, and knowing their misery, he shall hardly be able to keep them from Repentance and Salvation: And therfore he deals with them as *Jael* with *Sisera*; she gives him fair words, and food, and layeth him to sleep, and covereth his face, and then she comes upon him softly, and strikes the nail into his temples: And as the *Philistines* with *Sampson*, who first put out his eyes, and then made him grind in their mills. If the pit be not covered, who but the blinde will fall into it? If the snare be not hid, the bird will escape it: Satan knows how to angle for Souls, better then to shew them the hook and the line, and to fright them away with a noise, or with his own appearance. *Judg.* 4.19. 21. *Judg.* 16. 21.

Therefore he labours to keep them from a searching Ministry; or to keep the Minister from helping them to search: or to take off the edge of the Word, that it may not pierce and divide; or to turn away their thoughts; or to possess them with prejudice: Satan is acquainted with all the Preparations and Studies of the Minister, he knows when he hath provided a searching Sermon, fitted to the state and necessity of a hearer; and therefore he will keep him away that day, if it be possible, above all, or else cast him asleep, or steal away the Word by the cares and talk of the World, or some way prevent its operation, and the sinners obedience.

This is the first Hinderance.

Sect. 7.

## SECT. VII.

2. Wicked men also are great impediments to poor sinners when they should examine and discover their estates. 1. Their examples hinder much. * When an ignorant sinner seeth all his Friends and Neighbours do as he doth, and live quietly in the same state with himself, yea the Rich and Learned as well as others, this is an exceeding great temptation to him to proceed in his security. 2. Also the merry company and pleasant discourse of these men, doth take away the thoughts of his Spiritual State, and doth make the understanding drunk with their sensual delight: so that if the Spirit had before put into them any jealousie of themselves, or any purpose to try themselves, this Jovial company doth soon quench them all. 3. Also their continual discourse of nothing but matters of the world, doth damp all these purposes for self-trying, and make them forgotten. 4. Their railings also, and scorning at godly persons, is a very great impediment to multitudes of Souls, and possesseth them with such a prejudice and dislike of the way to Heaven, that they settle resolvedly in the way they are in †. 5. Also their constant perswasions, allurements, threats, &c. hinder much. God doth scarce ever open the eyes of a poor sinner, to see that all is naught with him, and his way is wrong, but presently there is a multitude of Satans Apostles ready to flatter him, and dawb, and deceive, and settle him again in the quiet possession of his former Master. What, say they, do you make a doubt of your Salvation, who have lived so well, and done no body harm, and been beloved of all? God is merciful: and if such as you shall not be saved, God help a great many: What do you think is become of all your forefathers? and what will become of all your Friends and Neighbours that live as you do? Will they all be damned? Shall none be saved, think you, but a few strict precisians? Come, come, if you hearken to these Puritan books or Preachers, they will drive you to despair shortly, or drive you out of your wits: they must have something to say: they would have all like themselves: Are not all men sinners? and did not Christ die to save sinners? Never trouble your

* *At hic tritissima quæq; via & celeberrima maxime decipit. Nihil ergo magis præstandum est, quam ne pecorum ritu sequamur antecedentium gregem, pergentes non qua eundum est, sed qua itur. Nulla res nos majoribus malis implicat, quam quod ad rumorem componimur, optima rati ea, quæ magno assensu recepta sunt quorumq; exempla multa sunt: nec ad Rationem, sed ad similitudinem vivimus: Inde ista tanta coacervatio aliorum supra alios ruentium. Quod in strage hominum magna evenit, cum ipse se populus premit, nemo ita cadit, ut non alium in se attrahat: primi exitio sequentibus sunt. Nemo sibi tantum errat, sed alii erroris causa & autor est.* Seneca *de Vita beat. c. 1.* † Read on this subject Mr. *Young* his Books, which handle it fully,

your



your head with these thoughts, but believe and you shall do well. —— * Thus do they follow the Soul that is escaping from Satan, with restless cries, till they have brought him back; Oh, how many thousands have such charms kept asleep in deceit and security, till Death and Hell have awaked and better informed them! The Lord cals to the sinner, and tels him, † *The Gate is strait, the way is narrow, and few finde it: Try and examine whether thou be in the faith or no: give all diligence to make sure in time:* —— And the world cries out clean contrary, Never doubt, Never trouble your selves with these thoughts.—— I intreat the sinner that is in this strait, to consider, That it is Christ and not their Fathers or Mothers, or Neighbours, or Friends that must judge them at last; and if Christ condemn them, these cannot save them: and therefore common Reason may tell them, that it is not from the words of ignorant men, but from the word of God that they must fetch their comforts and hopes of Salvation. When *Ahab* * would enquire among the multitudes of flattering Prophets, it was his death. They can flatter men into the snare, but they cannot tell how to bring them out. Oh, take the counsel of the holy Ghost, *Ephes. 5. 6, 7. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience: Be not ye therefore partakers with them.* And *Acts 2. 40. Save your selves from this untoward generation.*

* *Omnem operam dedi, ut me multitudini educem, & aliqua dote notabilem facerem. Quid aliud quam telis me opposui, & malevolentiæ quod morderet ostendi?* Seneca *de Vit. beat. c. 2.* You see among the very Heathens, goodness had still the most its enemies.

† Luke 13. 24. 2 Cor. 13. 5. 2 Pet. 1. 10.

* 1 Kin. 22. 5, 6.

Sect. 8.

## SECT. VIII.

3. But the greatest hinderances are in mens own hearts.

1. Some are so ignorant that they know not what Self-Examination is, not what a Minister means when he perswadeth them to Try themselves: Or they know not that there is any Necessity of it; but think * every man is bound to Believe that

* *Or as Mr.* Saltmarsh *saith, every man is bound to believe, but no man to Question whether he believe or no.* p. 92, 93. *And this Faith* (he saith) *is a being perswaded more or less of Christs love,* p. 94. *So that by this Doctrine every man is bound to believe that Christ loveth him, and not to question his belief,* (*If it were only Christs common love, he might thus believe it*) *but a special love to him is nowhere written.*

God is his Father; and that his sins are pardoned, whether it be true or false; and, that it were a great fault to make any Question of it; Or they do not think that Assurance can be attained; or that there is any such great difference betwixt one man and another; but that we are all Christians, and therefore need not to trouble our selves any further: Or at least they know not wherein the difference lies; nor how to set upon this searching of their hearts, nor to finde out its secret motions; and to judge accordingly. They have as gross Conceits of that *Regeneration* which they must search for, as *Nicodemus* had, *John* 3.5. And when they should Try whether the Spirit be in them, they are like those in *Act.*19.2. that *knew not whether there were a holy Ghost to be received or no.*

2. Some are such Infidels that they will not believe that ever God will make such a difference betwixt men in the life to come, and therefore will not search themselves whether they differ here: Though Judgement and Resurrection be in their Creed, yet they are not in their Faith.

3. Some are so Dead-hearted, that they perceive not how neerly it doth concern them; let us say what we can to them, they lay it not to heart, but give us the hearing, and there's an end.

4. Some are so possessed with self-love and Pride, that they will not so much as suspect any such danger to themselves. Like a proud Tradesman who scorns the motion when his Friends desire him to cast up his Books because they are afraid he will Break. As some fond Parents that have an over-weening conceit of their own Children, and therefore will not believe or hear any evil of them: such a fond self-love doth hinder from men suspecting and trying their states.

5. Some are so guilty that they dare not try: They are so fearfull that they shall finde their estates unsound, that they dare not search into them. And yet they dare venture them to a more dreadfull Trial.

6. Some are so far in love with their sin, and so far in dislike with the way of God, that they dare not fall on the Trial of their wayes, lest they be forced from the course which they love, to that which they loath.

7. Some are so Resolved already never to change their present state,



state, that they neglect Examination as a useless thing: Before they will turn so precise and seek a new way, when they have lived so long, and gone so far, they will put their Eternal state to the venture, come of it what will. And when a man is fully resolved to hold on his way, and not to turn back, be it right or wrong, to what end should he enquire whether he be right or no?

8. Most men are so taken up with their worldly affairs, and are so busie in driving the trade of providing for the flesh, that they cannot set themselves to the Trying of their Title to Heaven: They have another kinde of happiness in their eye which they are pursuing, which will not suffer them to make sure of Heaven.

9. Most men are so clogged, with a Laziness and Slothfulness of Spirit, that they will not be perswaded to be at the pains of an hours Examination of their own hearts. It requireth some labour and diligence to accomplish it throughly, and they will rather venture all then set about it.

10. But the most common and dangerous impediment, is that false Faith and Hope, commonly called presumption, which bears up the hearts of the most of the world, and so keeps them from suspecting their danger.

Thus you see what abundance of difficulties must be overcome, before a man can closely set upon the Examining of his heart. I do but name them for brevity sake.

## SECT. IX.

Sect. 9.

Hinderances which keep many that do Examine from attaining strong Assurance, and cause many to be deceived.

And if a man do break through all these impediments, and set upon the Duty, yet Assurance is not presently attained: Of those few who do enquire after Marks and Means of Assurance, and bestow some pains to learn the difference between the sound Christian, and the unsound, and look often into their own hearts; yet divers are deceiv'd and do miscarry, especially through these following Causes.

1. There is such a Confusion and darkness in the Soul of man, especially of an unregenerate man, that he can scarcely tell what he doth, or what is in him. As one can hardly finde any thing in a house where nothing keeps his place, but all is cast on a heap toge-

together; so is it in the heart where all things are in disorder, especially when darkness is added to this disorder; so that the heart is like an obscure Cave or Dungeon, where there is but a little crevise of light, and a man must rather grope then see. No wonder if men mistake in searching such a heart, and so miscarry in judging of their estates.

2. And the rather, because most men do accustom themselves to be strangers at home, and are little taken up with observing the temper and motions of their own hearts: All their studies are employed without them, and they are no where less acquainted then in their own breasts.

3. Besides, many come to the work with forestalling conclusions: they are resolved what to judge before they Try: They use the duty but to strengthen their present conceits of themselves, and not to finde out the truth of their condition: Like a bribed Judge, who examines each party as if he would judge uprightly, when he is resolved which way the cause shall go beforehand. Or as perverse Disputers, who argue only to maintain their present opinions, rather then to try those opinions, whether they are right or wrong. Just so do men examine their hearts.

4. Also men are partial in their own Cause: They are ready to think their great sins small, and their small sins to be none; their gifts of nature to be the work of Grace, and their gifts of common grace, to be the speciall grace of the Saints. They are straightwaies ready to say, *All these have I kept from my youth: And I am rich and increased*, &c. *Rev.* 3. 17. The first common excellency that they meet with in themselves, doth so dazle their eyes, that they are presently satisfied that all is well, and look no further.

Mat. 19. 20.

5. Besides, most men do search but by the halves. If it will not easil, and quickly be done, they are discouraged, and leave off. Few set to it and follow it, as beseems them in a work of such moment. He must give all diligence that means to make sure.

6. Also men try themselves by false Marks and Rules; not knowing wherein the truth of Christianity doth consist; some looking beyond, and some short of the Scripture-standard.

7. Moreover, there is so great likness betwixt the lowest degree of special Grace, and the highest degree of common Grace, that it is no wonder if the unskilfull be mistaken. It is a great Question,



Question, Whether the main difference between special Grace and common, be not rather graduall, then specifical: If it should be so (as some think) then the discovery will be much more difficult. However, to discern by what principle our affections are moved, and to what ends, and with what sincerity, is not very easie; there being so many wrong Ends and motives which may excite the like Acts. Every Grace in the Saints hath its counterfeit in the Hypocrite.

8. Also men use to Try themselves by unsafe Marks: either looking for a high degree of Grace in stead of a lower degree in Sincerity, as many doubting Christians do; or else enquiring only into their outward Actions; or into their inward affections without their ends, motives, and other qualifications: The sure Evidences of Faith, Love, &c. that are Essentiall parts of our Christianity, and that be neerest to the heart.

9. Lastly, Men frequently miscarry in this work by setting on it in their own strength. As some expect the Spirit should do it without them, so others attempt it themselves without seeking or expecting the help of the Spirit: both these will certainly miscarry in their Assurance. How far the Spirits Assistance is necessary, is shewed before, and the severall Acts which it must perform for us.

I doubt not but a Protestant upon a dogmaticall Faith or belief of his tenets and principles, might among Papists die upon them, and yet come far short of salvation. How far would the name of *Abraham* have carried a Jew (in letter) *Mr. Vines Serm. on Numb.* 14. 24. *p.* 29.

# CHAP. VIII.

## *Further Causes of doubting among Christians.*

### SECT. I.

Sect. 1.

Some further Hinderances which keep some Christians without Assurance and Comfort.

BEcause the Comfort of a Christians life doth so much consist in his Assurance of Gods speciall Love, and because the right way of obtaining it is so much controverted of late, I will here proceed a little further in opening to you some other Hinderances which keep true Christians from Comfortable certainty, besides the forementioned Errors in the

Work of Examination: Though I would still have you remember and be sensible, That the neglect or slighty performance of that great duty, and not following on the search with Seriousness and Constancy, is the most common Hinderance, for ought I have yet found.

I shall add now these Ten more, which I finde very ordinary Impediments, and therefore desire Christians more carefully to Consider and beware of them.

☞ 1. One common and great Cause of doubting and uncertainty, is, The weakness and small measure of our Graces. A Little Grace is next to None. Small things are hardly discerned. He that will see a small Needle, a Hair, a Mote, or Atome, must have clear light and good eyes: But Houses, and Towns, and Mountains are easily discerned. Most Christians content themselves with a small measure of Grace, and do not follow on to spirituall strength and manhood. They Believe so weakly, and Love God so little, that they can scarce finde whether they Believe and Love at all. Like a man in a swoon, whose pulse and breathing is so weak and obscure, that it can hardly be perceived whether they move at all, and consequently, whether the man be alive or dead.

*Remedy.* The chief Remedy for such would be, to follow on their duty till their Graces be encreased: Ply your work: Wait upon God in the use of his prescribed means, and he will undoubtedly bless you with Increase and Strength. Oh that Christians would bestow most of that time in getting more Grace, which they bestow in Anxious doubtings whether they have any or none: And that they would lay out those Serious Affections in Praying, and seeking to Christ for more Grace, which they bestow in fruitless Complaints of their supposed Gracelesness! I beseech thee, Christian, take this advice as from God: And then, when thou Believest strongly, and Lovest fervently, thou canst not doubt whether thou do Believe and Love or not: No more then a man that is burning hot can doubt whether he be warm; or a man that is strong and lusty can doubt whether he be alive. Strong Affections will make you feel them. Who loveth his Friend, or Wife, or Childe, or any thing strongly, and doth not know it? A great measure of Grace is seldom doubted of: Or if it be, you may quickly finde when you seek and try.

SECT.



## SECT. II.

Sect. 2.

2. ANother Cause of uncomfortable living is, That Christians look more at their present Cause of Comfort or Discomfort, then they do at their Future Happiness, and the way to attaine it. They look after Signs which may tell them what they are, more then they do at Precepts which tell them what they should do. They are very desirous to know whether they are Justified and beloved or not; but they do not think what course they should take to be Justified, if they be not. As if their present Case must needs be their everlasting Case; and if they be now unpardoned, there were no Remedy. Why I beseech thee consider this, Oh doubting Soul: What if all were as bad as thou dost fear? and none of thy sins were yet pardoned? Is not the Remedy at hand? May not all this be done in a moment? Dost thou not know that thou maist have Christ and Pardon whenever thou wilt? Call not this a loose or strange doctrine. Christ is willing if thou be willing. He offereth himself and all his benefits to thee: He presseth them on thee, and urgeth thee to accept them. He will condemn thee and destroy thee if thou wilt not accept them. Why dost thou therefore stand whining and complaining that thou art not Pardoned and Adopted, when thou shouldst take them being offered thee? Were he not mad that would lie weeping and wringing his hands, because he is not pardoned, when his Prince stands by all the while offering him a pardon, and intreating, and threatning, and perswading, and correcting him, and all to make him take it? What would you say to such a man? Would you not chide him for his folly, and say, If thou wouldst have Pardon and Life, why dost thou not take it? Why then do you not say the like to your selves? Know you not that pardon and Adoption are offered you onely on the Condition of your Believing? "And this Believing is nothing else but the Accepting of "Christ for thy Lord and Saviour, as he is offered to thee "with his benefits in the Gospel: And this Accepting is "principally (if not only) the Act of thy Will. So that if thou "be

*You sit poreing and searching for pillars of hope within you, and bestow much pains to answer your own fears; but the ready way to make the business clear is by going to Christ: stand not so much upon this Question, Whether you have believ'd in truth or no; but put all out of doubt by a present faith. The door is open, enter and live: You may more easily build a new fabrick of comfort, by taking Christ, then repair your old dwelling, and clear all suits that are brought against your tenure.* Simonds *deserted Soul.* p. 554.

" be willing to have Christ upon his own terms, that is, to Save " and Rule thee, then thou art a believer: Thy willingness is " thy Faith. And if thou have Faith, thou hast the surest of all Evidences. Justifying Faith is not thy Perswasion of Gods speciall Love to thee, or of thy Justification; but thy Accepting Christ to make thee Just and Lovely. It may be thou wilt say, I cannot Believe; It is not so easie a matter to Believe as you make it. *Answ.* Indeed to those that are not willing, it is not easie: God only can make them willing: But to him that is willing to have Christ for King and Saviour, I will not say Believing is easie, but it is already performed; for this is Believing. Let me therefore put this Question to every doubting complaining Soul: What is it that thou art complaining and mourning for? What makes thee walke so sadly as thou dost? Because thou hast not Christ and his benefits? Why, art thou willing to have them on the forementioned Condition, or art thou not? If thou be willing, thou hast him: Thy Accepting is thy Believing: *To as many as Receive him* (that is, Accept him) *to them he gives power to become the Sons of God, even to them that Believe on his Name*, Joh. 1. 12. But if thou art not willing, why dost thou complain? Methinks the tongue should follow the bent of the Heart or Will; And they that would not have Christ, should be speaking against him, at least against his Laws and waies, and not complaining because they do not enjoy him. Dost thou groan and make such moan for want of that which thou wouldst not have? If indeed thou wouldst not have Christ for thy King and Saviour, then have I nothing to say but to perswade thee to be willing. Is it not madness then to lie complaining that we have not Christ, when we may have him if we will? If thou have him not, take him, and cease thy complaints: Thou canst not be so forward and willing as he is: And if He be Willing, and thou be Willing, who shall break the Match? I will not say as Mr. *Saltmarsh* most horridly doth, That we ought no more to Question our Faith, which is our first and foundation-Grace, then we ought to Question Christ the Foundation of our Faith. But this I say, That it were a more wise and direct course to Accept Christ offered (which is Believing) then to spend so much time in doubting whether we have Christ and Faith or no.

*Flowings of Christs Blood, &c. p. 95.*

SECT.



## SECT. III.

Sect. 3.

3. ANother Cause of many Christians trouble, is, Their mistaking Assurance for the Joy that sometime accompanieth it; or at least confounding them together. Therefore when they want the Joy of Assurance, they are as much cast down as if they wanted Assurance it self. Dr. *Sibbs* saith well, That as we cannot have Grace but by the work of the Spirit, so must there be a further Act to make us Know that we have that Grace; and when we know we have Grace, yet must there be a further Act of the Spirit to give us Comfort in that Knowledge. Some Knowledge or Assurance of our Regenerate and Justified Estate the Spirit gives more ordinarily; but that sensible Joy is more seldom and extraordinary. We have cause enough to keep off doubtings and distress of spirit, upon the bare sight of our Evidences, though we do not feel any further Joyes. This these complaining Souls understand not; and therefore though they cannot deny their willingness to have Christ, nor many other the like Graces, which are infallible Signs of their Justification and Adoption, yet because they do not feel their spirits repleni∫hed with Comforts, they throw away all, as if they had nothing. As if a Child should no longer take himself for a son, then he sees the smiles of his Fathers face, or heareth the comfortable expressions of his mouth: And as if the Father did cease to be a Father whenever he ceaseth those smiles and speeches.

M. *Paul Bayne* I think one of the holiest, choicest men that ever *England* bred, yet describeth the temper of his spirit thus; I *thank God in Christ, sustentation I have, but Suavities Spiritual I taste not any.* In his Letters.

## SECT. IIII.

Sect. 4.

4. ANd yet further is the trouble of these poor Souls increased, in that they know not the ordinary way of Gods conveying these expected Comforts. When they hear that they are the free gifts of the Spirit, they presently conceive themselves to be meerly passive therein, and that they have nothing to do but to wait when God will bestow them: Not understanding that though these Comforts are Spiritual, yet are they Rational;

In watchfulness and diligence we sooner meet with comfort then in idle complaining. Our Care therefore should be to get sound Evidence of a good estate, and then to keep those Evidences clear. D. *Sibbs* Preface to Souls conflict.

raised

raised upon the Understandings apprehension of the Excellency of God our Happiness, and of our Interest in him; and by the rolling of this blessed Object in our frequent meditations. The Spirit doth advance and not destroy our Reason: It doth rectifie it, and then use it as its ordinary Instrument for the conveyance of things to our Affections, and exciting them accordingly; and not lay it aside, and Affect us without it. Therefore our Joys are raised discoursively; and the Spirit first revealeth our Cause of Joy, and then helpeth us to Rejoyce upon those revealed grounds; So that he who Rejoyceth groundedly, knoweth why he Rejoyceth, ordinarily. "Now "these mistaken Christians lie waiting when the Spirit doth "cast in these Comforts into their hearts, while they sit still and labour not to excite their own affections; Nay, while they Reason against the Comforts which they wait for. These men must be taught to know, That the matter of their Comfort is in the Promises, and thence they must fetch it as oft as they expect it: And that if they set themselves daily and diligently to meditate of the Truth of those Promises, and of the rare excellency contained in them, and of their own title thereto, in this way they may expect the Spirits assistance for the raising of holy Comfort in their Souls. But if they lie still bewailing their want of Joy, while the full and free promises lie by them, and never take them, and rip them up, and look into them, and apply them to their hearts by serious meditation, They may complain for want of Comfort long enough before they have it, in Gods ordinary way of conveyance. God worketh upon Men as Men, as Reasonable Creatures: The Joy of the Promises, and the Joy of the Holy Ghost are one Joy.

*As if a poor man should complain for want of money, when a chest full stands by him, and he may take what he will: Is it not better take it out, then lie complaining for want?*

And those Seducers who in their Ignorance mis-guide poor Souls in this point, do exceedingly wrong them: while they perswade them so to expect their comforts from the Spirit, as not to be any Authors of them themselves, not to raise up their own hearts by Argumentative means, telling them that such Comforts are but hammered by themselves, and not the genuine Comforts of the Spirit. How contrary is this to the Doctrine of Christ!

SECT.



## SECT. V.

Sect. 5.

5. ANother Cause of the trouble of their Souls is, Their expecting a greater measure of Assurance then God doth usually bestow upon his people. Most think, as long as they have any doubting they have no Assurance: They consider not that there are many degrees of Infallible Certainty below a perfect or an undoubting Certainty. They must know, that while they are here they shall know but in part: They shall be imperfect in their knowledge of Scripture, which is their Rule in Trying; and imperfect in the knowledge of their own obscure deceitfull hearts. Some strangeness to God and themselves there will still remain: Some darkness will over-spread the face of their Souls: Some Unbelief will be making head against their Faith: And some of their grievings of the Spirit will be Grieving themselves, and making a Breach in their Peace and Joy. Yet as long as their Faith is prevailing, and their Assurance doth tread down and subdue their Doubtings, though not quite expel them, they may walk in comfort, and maintaine their Peace; But as long as they are resolved to lie down in sorrow till their Assurance be perfect, their daies on Earth must then be daies of sorrow.

*God will keep the rich store of consistent and abiding comforts till the great day, that when all the Family shall come together, he may pour out the fulness of his hidden treasures on them: We are now in the morning of the day, the feast is to come; a breakefast must serve, to stay the stomack, till the King of Saints with all his friends sit down together.* Simonds *Deserted Soul*, pag. 507.

## SECT. VI.

Sect. 6.

6. AGain, many a Soul lies long in trouble, by taking up their Comforts in the beginning upon unsound or uncertain grounds

*So some think they are Gods people because they are of such a party, or such a strict Opinion; and when they change their Opinion they change their Comfort. Some that could have no Comfort while they were among the Orthodox, as soon as they have turned to such or such a Sect have comfort in abundance; partly through Satans delusion, and partly because they think their change in Opinion hath set them right with God, and therefore they rejoyce. So many Hypocrites, whose Religion lieth only in their Opinions, have their Comfort also only there.*

grounds. This may be the case of a gracious Soul, who hath better grounds, and doth not see them: And then when they grow to more ripeness of Understanding, and come to finde out the insufficiencie of their former grounds of Comfort, they cast away their Comfort wholly, when they should only cast away their rotten props of it, and search for better to support it with. As if their Comfort and their Safety were both of a nature, and both built on the same Foundation, they conclude against their Safety, because they have discovered the mistake of their former Comforts. And there are many much-applauded Books and Teachers of late, who further the delusion of poor Souls in this point, and make them believe, that because their former Comforts were too Legal, and their perswasions of their good estate were ill grounded, therefore themselves were under the Covenant of Works only, and their spiritual condition as unsound as their Comforts: These men observe not, that while they deny us the use of Marks to know our own state, yet they make use of them themselves to know the states of others: Yea and of false and insufficient Marks too. For to argue from the Motive of our perswasion of a good estate, to the goodness or badness of that estate, is no sound arguing: It followeth not that a man is unregenerate, because he judged himself regenerate upon wrong grounds. For perhaps he might have better grounds, and not know it; or else not know which were good, and which bad. Safety and Comfort stand not alwaies on the same bottom. Bad grounds do prove the Assurance bad which was built upon them, but not alwaies the Estate bad. These Teachers do but tosse poor Souls up and down as the waves of the Sea, making them believe that their Estate is altered as oft as their conceits of it alter. Alas, few Christians do come to know either what are solid grounds of comfort, or whether they have any such grounds themselves in the Infancy of Christianity. But as an Infant hath life before he knoweth it, and as he hath misapprehensions of himself and most other things for certain years together, and yet it will not follow that therefore he hath no life or reason: So is it in the case in hand. Yet this should perswade both Ministers and Believers themselves to lay right grounds for their comfort in the beginning, as far as may be. For else usually when they finde the flaw in their Comforts and Assurance, they will



will judge it to be a flaw in their Safety and Real Estates. Just as I observe most persons do who turn to Errours or Heresies: They took up the Truth in the beginning upon either false or doubtfull grounds; and then when their grounds are overthrown or shaken, they think the Doctrine is also overthrown, and so they let go both together; As if None had solid Arguments, because they had not; Or none could manage them better then they. Even so when they perceive that their Arguments for their good Estate were unsound, they think that their Estate must needs be as unsound.

## SECT. VII.

Sect. 7.

7. MOreover, many a Soul lieth long under Doubting, through the great Imperfection of their very Reason, and exceeding weakness of their Natural Parts. Grace doth usually rather turn our Parts to their most necessary use, and imploy our Faculties on better Objects, then adde to the degree of their Naturall Strength. Many honest Hearts have such weak Heads, that they know not how to perform the Work of Self-Trial: They are not able rationally to argue the Case: They will acknowledge the Premises, and yet deny the apparent Conclusion. Or if they be brought to acknowledge the Conclusion, yet they do but fluctuate and stagger in their Concession, and hold it so weakly, that every Assault may take it from them. If God do not some other way supply to these men the defect of their Reason, I see not how they should have clear and setled Peace.

## SECT. VIII.

Sect. 8.

8. ANother great and too common Cause of Doubting and Discomfort, is, the secret maintaining of some known sinne

* *Read Bish. Hills Soliloquy 61. pag. 239. called, The sting of Guiltiness. When men dally with sin, and will be playing with snares and baits, & allow a secret liberty in the heart to sin, conniving at many workings of it, & not setting upon mortification with earnest endeavours,*

sin. * When a man liveth in some unwarrantable practice, and God hath oft touched him for it, and Conscience is galled, and yet he continueth it; It is no wonder if this person want both Assurance and Comfort. One would think that a Soul that lieth under the fears of Wrath, and is so tender as to tremble and complain, should be as tender of sinning, and scarcely adventure upon the appearance of evill: And yet sad experience telleth us that it is frequently otherwise: I have known too many such, that would complain and yet sin, and accuse themselves, and yet sin still, yea and despair, and yet proceed in sinning; and all Arguments and means could not keep them from the willfull committing of that sinne again and again, which yet they did think themselves would prove their destruction. Yea some will be carried away with those sins which seem most contrary to their dejected temper. I have known them that would fill mens ears with the constant lamentations of their miserable state, and despairing accusations against themselves, as if they had been the most humble people in the world; and yet be as passionate in the maintaining their innocency when another accuseth them, and as intolerably peevish, and tender of their own Reputation in any thing they are blamed for, as if they were the proudest persons on Earth; still denying or extenuating every disgracefull fault that they are charged with.

*though they be convinced, yet they are not perswaded to arise with all their might against the Lords enemies, but do his work negligently, which is an accursed thing: for this God casteth them upon sore straits:* Simonds *Deserted Soul*, &c. pag. 521, 522.

*Some have disputed whether it be possible for a godly man to be secure*

This cherishing of sin doth hinder assurance these four waies. 1. It doth abate the degree of our Graces, and so makes them more undiscernable. 2. It obscureth that which it destroyeth not; for it beareth such sway, that Grace is not in Action, nor seen to stir, nor scarce heard speak for the noise of this corruption. 3. It putteth out or dimmeth the eie of the Soul, that it cannot

*sinning: and more willing to offend, because of Gods gracious Covenant, which will infallibly rescue him out of that sin? But what sin is not possible (except the sin against the holy Ghost) even to a Regenerate man?* Mr. Burgess *of justif. Lect. 28. p. 256.*

see



see its own condition; and it benummeth and stupifieth that it cannot feel its own case. 4. But especially it provoketh God to withdraw himself, his Comforts and the Assistance of the Spirit, without which we may search long enough before we have Assurance. God hath made a separation betwixt Sin and Peace: Though they may consist together in remiss degrees; yet so much as Sin prevaileth in the Soul, so much will the Peace of that Soul be defective. As long as thou dost favour or cherish thy Pride and Self-esteem, thy aspiring projects and love of the world, thy secret lusts, and pleasing the desires of the flesh, or any the like unchristian practice, thou expectest Assurance and comfort in Vain. God will not encourage thee by his precious Gifts in a course of sinning. This worm will be crawling and gnawing upon thy Conscience: It will be a fretting, devouring canker to thy Consolations. Thou mayst steal a spark of false comfort from thy worldly prosperity or delights; or thou mayst have it from some false Opinions, or from the delusions of Satan: But from God thou wilt have no more Comfort, then thou makest Conscience of sinning. However an *Antinomian* may tell thee, That thy Comforts have no such dependance upon thy Obedience, nor thy discomforts upon thy Disobedience; and therefore may speak as much Peace to thee in the course of thy sinning as in thy most conscionable walking, yet thou shalt finde by experience that God will not do so. If any man set up his Idols in his Heart, and put the stumbling block of his iniquity before his face, and cometh to a Minister, or to God to enquire for Assurance and Comfort, God will answer that man by himself, and in stead of comforting him, he will set his Face against him, *He will Answer him according to the multitude of his Idols*, Reade *Exek.* 14.3,4,5,6,7,8,9.

*Some would have men after the committing of gross sin to be presently comfortable, and believe, Without humbling themselves at all. Indeed When we are once in Christ, We ought not to question our state in him, &c. But yet a guilty conscience Will be clamorous and full of Objections, and God Will not speak peace to it till it be humbled.*

*God will let his best Children know What it is to be too bold With sin, &c.* Dr Sibbs, *Soul Conflict, Preface.*

## SECT. IX.

9. ANother very great and common Cause of want of Assurance and Comfort, is, When men grow Lazie in the spiritual part of Duty, and keep not up their Graces in constant and

§. 9.

sin. * When a man liveth in some unwarrantable practice; and God hath oft touched him for it, and Conscience is galled, and yet he continueth it; It is no wonder if this person want both Assurance and Comfort. One would think that a Soul that lieth under the fears of Wrath, and is so tender as to tremble and complain, should be as tender of sinning, and scarcely adventure upon the appearance of evill: And yet sad experience telleth us that it is frequently otherwise: I have known too many such, that would complain and yet sin, and accuse themselves, and yet sin still, yea and despair, and yet proceed in sinning; and all Arguments and means could not keep them from the wilfull committing of that sinne again and again, which yet they did think themselves would prove their destruction. Yea some will be carried away with those sins which seem most contrary to their dejected temper. I have known them that would fill mens ears with the constant lamentations of their miserable state, and despairing accusations against themselves, as if they had been the most humble people in the world; and yet be as passionate in the maintaining their innocency when another accuseth them, and as intolerably peevish, and tender of their own Reputation in any thing they are blamed for, as if they were the proudest persons on Earth; still denying or extenuating every disgracefull fault that they are charged with.

* *Read Bish. Halls Soliloquy 61. pag. 239. called, The sting of Guiltinesse. When men dally with sin, and will be playing with snares and baits & allow a secret liberty in the heart to sin, conniving at many workings of it, & not setting upon mortification with earnest endeavours, though they be convinced, yet they are not perswaded to arise with all their might against the Lords enemies, but do his work negligently, which is an accursed thing: for this God casteth them upon sore straits.* Simonds *Deserted Soul*, &c. pag. 521, 522.

*Some have disputed whether it be possible for a godly man to be secure*

This cherishing of sin doth hinder assurance these four waies. 1. It doth abate the degree of our Graces, and so makes them more undiscernable. 2. It obscureth that which it destroyeth not; for it beareth such sway, that Grace is not in Action, nor seen to stir, nor scarce heard speak for the noise of this corruption. 3. It putteth out or dimmeth the eie of the Soul, that it cannot see

*sinning, and more willing to offend, because of Gods gracious Covenant, which will infallibly rescue him out of that sin? But what sin is not possible (except the sin against the holy Ghost) even to a Regenerate man?* Mr. Burgess *of justif. Lect. 28. p. 256.*



see its own condition; and it benummeth and stupifieth that it cannot feel its own case. 4. But especially it provoketh God to withdraw himself, his Comforts and the Assistance of the Spirit, without which we may search long enough before we have Assurance. God hath made a separation betwixt Sin and Peace: Though they may consist together in remiss degrees; yet so much as Sin prevaileth in the Soul, so much will the Peace of that Soul be defective. As long as thou dost savour or cherish thy Pride and Self-esteem, thy aspiring projects and love of the world, thy secret lusts, and pleasing the desires of the flesh, or any the like unchristian practice, thou expectest Assurance and comfort in Vain. God will not encourage thee by his precious Gifts in a course of sinning. This worm will be crawling and gnawing upon thy Conscience: It will be a fretting, devouring canker to thy Consolations. Thou mayst steal a spark of false comfort from thy worldly prosperity or delights; or thou mayst have it from some false Opinions, or from the delusions of Satan: But from God thou wilt have no more Comfort, then thou makest Conscience of sinning. However an *Antinomian* may tell thee, That thy Comforts have no such dependance upon thy Obedience, nor thy discomforts upon thy Disobedience; and therefore may speak as much Peace to thee in the course of thy sinning as in thy most conscionable walking, yet thou shalt finde by experience that God will not do so. If any man set up his Idols in his Heart, and put the stumbling block of his iniquity before his face, and cometh to a Minister, or to God to enquire for Assurance and Comfort, God will answer that man by himself, and in stead of comforting him, he will set his Face against him, *He will Answer him according to the multitude of his Idols*, Reade *Exek.* 14.3,4,5,6,7,8,9.

*Some would have men after the committing of gross sin to be presently comfortable, and believe, Without humbling themselves at all. Indeed when we are once in Christ, we ought not to question our state in him, &c. But yet a guilty conscience will be clamorous and full of Objections, and God will not speak peace to it till it be humbled.*

*God will let his best Children know what it is to be too bold with sin, &c.* Dr Sibbs, *Soul Conflict, Preface.*

## SECT. IX.

9. ANother very great and common Cause of want of Assurance and Comfort, is, When men grow Lazie in the spiritual part of Duty, and keep not up their Graces in constant and live-

§. 9.

lively Action. As Dr *Sibbs* saith truly, It is the lazy Christian commonly that lacketh Assurance. The way of painful duty, is the way of fullest Comfort. Christ carrieth all our Comforts in his hand: If we are out of that way where Christ is to be met, we are out of the way where Comfort is to be had.

These three wayes doth this Lazines debar us of our Comforts.

*See* Dr *Sibbs Souls Conflict*, pag. 480,481.

1. By stopping the Fountain, and causing Christ to withhold this blessing from us. Parents use not to smile upon children in their neglects and disobedience. So far as the Spirit is Grieved, he will suspend his Consolations. Assurance and Peace are Christs great Encouragements to faithfulness and obedience: And therefore (though our Obedience do not merit them, yet) they usually rise and fall with our Diligence in Duty. They that have entertained the Antinomian dotages to cover their Idleness and Viciousness, may talk their non-sense against this at pleasure; but the laborious Christian knows it by experience. As Prayer must have Faith and Fervency to procure its success, besides the Bloodshed and Intercession of Christ, (*Jam.* 5.15,16.) so must all other parts of our Obedience. He that will say to us in that Triumphing day, *Well Done Good and Faithful Servant, &c. Enter thou into the Joy of thy Lord*; will also clap his Servants upon the back in their most Affectionate and Spiritual Duties, and say, *Well Done Good and Faithful Servant, take this Fore-taste of thy Everlasting Joy.* If thou grow seldom and customary, and cold in Duty, especially in thy secret Prayers to God, and yet findest no abatement in thy joys, I cannot but fear, that thy joys are either Carnal or Diabolical.

2. "Grace is never apparent and sensible to the Soul, but while "it is in Action: Therefore want of Action must needs cause want of Assurance: Habits are not felt immediately, but by the freeness and facility of their Acts: Of the very Being of the Soul it self nothing is felt or perceived (if any more Be) but onely its Acts. The fire that lieth still in the flint is neither seen nor felt; but when you smite it, and force it into Act, is is easily discerned. The greatest Action doth force the greatest Observation; whereas the dead or unactive are not remembred or taken notice of. Those that have long lain still in their graves, are out of mens thonghts as well as their sight; but those that walk the streets, and



and bear Rule among them, are noted by all. It is so with our Graces. That you have a Habit of Love or Faith, you can no otherwise know, but as a consequence by reasoning: but that you have the Acts you may know by feeling. If you see a man lie still in the way, what will you do to know whether he be drunk, or in a swoon, or dead? Will you not stir him, or speak to him, to see whether he can go? Or feel his pulse, or observe his breath? Knowing that where there is life, there is some kinde of motion? I earnestly beseech thee, Christian, observe and practise this excellent Rule: Thou now knowest not whether thou have Repentance, or Faith, or Love, or Joy: Why be more in the Acting of these, and thou wilt easily know it: Draw forth an Object for Godly sorrow, or Faith, or Love, or Joy; and lay thy heart flat unto it, and take pains to provoke it into suteable action; and then see whether thou have these Graces or no. As Dr *Sibbs* observeth, *There is sometimes Grief for sin in us when we think there is none*: it wants but stirring up by some quickning word: The like he saith of Love; and may be said of every other Grace. You may go seeking for the *Hare* or *Partridge* many hours, and never finde them while they lie close and stir not, but when once the *Hare* betakes himself to his legs, and the Bird to her wings, then you see them presently. So long as a Christian hath his Graces in lively Action; so long, for the most part, he is assured of them. How can you doubt whether you love God in the Act of Loving? Or whether you believe in the very Act of Believing? If therefore you would be assured, whether this sacred fire be kindled in your hearts, blow it up; get it into a flame, and then you will know: Believe till you feel that you do believe; and Love till you feel that you Love.

*Souls Conflict*, pag. 480,481.

Men experimentally feel that comfort in doing that which belongs unto them, which before they longed for, and went without. Dr *Sibbs* Souls Conflict. p. 45. * Preface to Souls Conflict.

3. The Action of the Soul upon such excellent Objects, doth naturally bring Consolation with it. The very Act of Loving God in Christ doth bring unexpressible sweetness with it into the Soul. The Soul that is best furnished with Grace, when it is not in Action, is like a Lute well string'd and tun'd, which while it lieth still doth make no more Musick then a common piece of wood; but when it is taken up and handled by a skilful Lutanist, the melody is most delightful. * *Some degree of comfort* (saith that comfortable Doctor) *follows every good Action, as heat accompanies fire, and as beams and influences issue from the Sun*; which

which is so true, [a] that very Heathens upon the discharge of a good Conscience have found comfort and peace answerable: This is *Præmium ante præmium, A Reward before the Reward* [b].

As a man therefore that is cold should not stand still and say, *I am so cold that I have no mind to labour*, but labour till his coldness be gone, and heat excited: So he that wants Assurance of the truth of his Graces, and the comfort of Assurance, must not stand still and say, *I am so doubtful and uncomfortable that I have no minde to duty*; but ply his duty, and exercise his Graces, till he finde his Doubts and Discomforts to vanish.

a *Pro voluptatibus & pro illis quæ parva & fragilia sunt, & in ipsis flagitiis noxia, ingens gaudium subit, inconcussum & æquabile; tum Pax & Concordia animi, & magnitudo cum mansuetudine. Omnis enim ex imbecillitate feritas est.* Senec. *de vit. beat. c. 3. & c. 4.* b Perhaps you think that the only comfort you can have, is by receiving some benefit, some mercy from God; you are much mistaken. The Comfort of letting your hearts out to God, is a greater Comfort then any Comfort you have in receiving any thing from God. Mr *Burroughs* on *Hos. 2. 19. p. 606.*

## SECT. X.

§. 10. *Non est mirum si timent Melancholici, quia causam timoris continuò secum portant; Anima enim est involuta cum caligine tenebrosa, & quia anima sequitur corporis passiones seu complexiones, ideò timent,* &c. Galen. *in fine quartæ partic. de Morbo.* * *Timor & pusillanimitas si multum tempus habuerint, Melancholicum faciunt.* Hippo.

10. LAstly, Another ordinary Nurse of Doubtings and Discomfort, is, The prevailing of Melancholy in the body; whereby the brain is continually troubled and darkned, the Fancy hindred, and Reason perverted by the distempering of its instruments, and the Soul is still clad in mourning weeds. It is no more wonder for a Conscientious man that is overcome with Melancholy to doubt, and fear, and despair, then it is for a sick man to groan, or a childe to cry when he is beaten. This is the case with most that I have known lie long in doubting, and distress of Spirit. With some their Melancholy being raised by Crosses or distemper of body, or some other occasion, doth afterwards bring in trouble of Conscience as its companion. * With others trouble of minde is their first trouble; which long hanging on them, at last doth bring the body also into a Melancholy habit: And then trouble encreaseth Melancholy, and Melancholy again encreaseth trouble, and so round. This is a most sad and pitiful state: For as the disease of the body is chronical and obstinate, and Physick doth seldom succeed, where it hath far prevailed; so without the Physitian, the labours of the Divine are usually in vain. You may silence them, but you cannot comfort them: You may make them confess that they have some Grace, and



and yet cannot bring them to the comfortable Conclusions. Or if you convince them of some work of the Spirit upon their souls, and a little at present abate their sadness, yet as soon as they are gone home, and look again upon their souls through this perturbing humour, all your convincing Arguments are forgotten, and they are as far from comfort as ever they were. All the good thoughts of their estate which you can possibly help them to, are seldom above a day or two old. As a man that looks through a black, or blew, or red glass, doth think things which he sees to be of the same colour; and if you would perswade him to the contrary he will not believe you, but wonder that you should offer to perswade him against his eye-sight! So a melancholy man sees all things in a sad and fearful plight, because his Reason looketh on them through this black humor, with which his brain is darkned and distempered. And as a mans eyes which can see all things about him, yet cannot see any imperfection in themselves; so it is almost impossible to make many of these men to know that they are Melancholy. But as those who are troubled with the *Ephialtes* do cry out of some body that lieth heavie upon them, when the disease is in their own blood and humours; so these poor men cry out of sin and the wrath of God, when the main cause is in this bodily distemper. The chief part of the cure of these men must be upon the body, because there is the chief part of the disease.

And thus I have shewed you the chief causes, why so many Christians do enjoy so little Assurance and Consolation.

# CHAP. IX.

## *Containing an Exhortation, and Motives to Examine.*

### SECT. I.

§. 1. HAving thus discovered the Impediments to Examination, I would presently proceed to direct you to the performance of it, but that I am yet jealous whether I have fully prevailed with your wils; and whether you are indeed Resolved to set upon the Duty. I have found by long experience as well as from Scripture, That the main difficulty lieth in bringing men to be willing, and to set themselves in good earnest to the searching of their hearts.

Many love to hear and read of Marks and Signs by which they may Try; but few will be brought to spend an hour in using them when they have them. They think they should have their Doubts resolved as soon as they do but hear a Minister name some of these Signs: and if that would do the work, then Assurance would be more common: but when they are informed that the work lies most upon their own hands, and what pains it must cost them to search their hearts faithfully, then they give up, and will go no further.

This is not onely the case of the ungodly, who commonly perish through this neglect; but multitudes of the godly themselves are like idle Beggars, who will rather make a practice of begging and bewailing their misery, then they will set themselves to labour painfully for their relief: So do many spend dayes and years in sad complaints and doubtings, that will not be brought to spend a few hours in Examination. I intreat all these persons, what condition soever they are of, to consider the weight of these following Arguments, which I have propounded in hope to perswade them to this Duty.

SECT.



### SECT. II.

§. 2.

*Motive* 1.

1. TO be deceived about your Title to Heaven, is exceeding easie; and not to be deceived, is exceeding difficult. This I make manifest to you thus.

1. Multitudes that never suspected any falshood in their hearts, have yet proved unsound in the day of Trial; and they that never feared any danger toward them, have perished for ever: Yea, many that have been confident of their integrity and safety. I shall adjoyn the proofs of what I say, in the Margin for brevity sake. How many poor souls are now in hell, that little thought of coming thither? and that were wont to despise their counsel that bid them Try and make sure? And to say, They made no doubt of their salvation?

Mat. 7. 22, 26, 27, &c. Prov. 14. 12. Luk. 13. 25, 26. Luk. 18. 21. 11. Revel. 3. 17. So *Ananias* and *Saphira*. The rich man in Luk. 16. &c.

2. Yea, and many that have excelled in worldly wisdom, yet have been befooled in this great business: and they that had wit to deceive their neighbours, were yet deceived by Satan and their own hearts. Yea, men of strongest head-pieces, and profoundest learning, who knew much of the secrets of Nature, of the courses of the Planets, and motions of the Spheres, have yet been utterly mistaken in their own hearts.

*Ahitophel, Gehezi, Ananias* and *Saphira*, Pharisees, Iesuites, &c. Rom. 1. 22.

3. Yea, *Those that have lived in the clear light of the Gospel* and heard the difference between the Righteous and the Wicked plainly laid open, and many a Mark for Trial laid down, and many a Sermon pressing them to examine, and directing them how to do it, yet even these have been, and daily are deceived.

*Judas* and the Iews that heard Christ. Mat. 7. 22. Rom. 2. 21. 1 Cor. 9. 27.

4. Yea, those that have had a whole life's time to make sure in, and have been told over and over that they had their lives for no other end, but to provide for *everlasting Rest*, and make sure of it, have yet been deceived, and have wasted that life-time in forgetful security.

5. Yea, those that have Preached against the negligence of others, and pressed them to Try themselves, and shewed them the danger of being mistaken, have yet proved mistaken themselves *.

And is it not then time for us to rifle our hearts, and search them to the very quick?

* *Omnium pene aliorum peccatorum conscii sunt sibi ipsis, qui iisdem sunt obnoxii: solam hypocrisin ravò, & non nisi exquisitissimo instituto examine deprehendunt qui eadem sunt inebrati.* Rupertus Meldenius Paraenes. Votiv. *pro pace Eccl.* fol. B. 2, 3. *Loquitur ad verbi ministros.*

§. 3. *Motive* 2.

## SECT. III.

2. TO be mistaken in this great Point is also very common, as well as easie: So common that it is the case of most in the world. In the old world we finde of none that were in any fear of Judgement: and yet how few persons were not deceived? so in *Sodom*: so among the Jews: And I would it were not so in *England!* Almost all men amongst us do verily look to be saved: You shall scarce speak with one of a thousand that doth not: and yet *Christ* telleth us, *That few finde the strait gate and narrow way that leads to life.* Do but reckon up the several sorts of men that are mistaken in thinking they have title to Heaven, as the Scripture doth enumerate them, and what a multitude will they prove!

Gal. 6. 3, 4, 7. Mat. 7. 21.

Ephes. 4. 18. Hos. 4. 6. Isa. 27. 11. 2 Cor. 4. 3. Rev. 2. 6, 20. Tit. 2. 19. 1 Cor. 6. 9. & 15. 50. Eph. 5. 4 5, 6. Psal. 66. 18. Jam. 4. 4, 5. Heb. 12 14. Joh. 3. 3. 2 Tim 3. 5. Jam. 1 22. Mark. 13. 5, 6. Matth. 10. 37. Joh. 12. 25.

1. *All that are ignorant of the Fundamentals of Religion.* 2. *All Hereticks, who maintain false doctrines against the Foundation, or against the necessary means of life.* 3. *All that live in the practice of gross sin.* 4. *Or that love and regard the smallest sin.* 5. *All that harden themselves against frequent reproof,* Pro. 29. 1. 6. *All that minde the Flesh more then the Spirit.* Rom. 8. 6, 7, 13. *Or the World more then God.* Phil. 3. 18, 19. 1 Joh. 2. 15, 16. 7. *All that do as the most do.* Luk. 13. 23, 24, 25. 1 Joh. 5. 19. 8. *All that are deriders at the Godly, and discourage others from the way of God by their reproaches.* Prov. 1. 22, &c. 3. 34 & 19. 29. 9. *All that are unholy, and that never were Regenerate and born anew.* 10. *All that have not their very hearts set upon Heaven.* Mat. 6. 21. 11. *All that have a Form of Godliness without the Power.* 12. *And all that love either parents, or Wife, or children, or house, or lands, or life, more then Christ.* Luk. 14. 26. Every one of these that thinketh he hath any Title to Heaven, is as surely mistaken as the Scripture is true.

And if such multitudes are deceived, should not we search the more diligently, lest we should be deceived as well as they?

## SECT. IV.

§. 4.

3. NOthing more dangerous then to be thus mistaken. The Consequents of it are lamentable and desperate. If the Godly be mistaken in judging their state to be worse then it is, the



the consequents of this mistake will be very sad: But if the ungodly be mistaken, the Danger and Mischief that followeth is unspeakable.

1. It will exceedingly confirm them in the service of Satan, and fasten them in their present way of death. They will never seek to be recovered, as long as they think their present state may serve. As the Prophet saith, *Isa.* 44. 20. *A deceived heart will turn them aside, that they cannot deliver their own soul, nor say, Is there not a lye in my right hand?*

2. It will take away the efficacy of means that should do them good: Nay, it will turn the best means to their hardening and ruine. If a man mistake his bodily disease, and think it to be clean contrary to what it is, will he not apply contrary remedies which will encrease it? So when a Christian should apply the Promises, his mistake will cause him to apply the threatnings: and when an ungodly man should apply the threatnings and terrors of the Lord, this mistake of his estate will make him apply the Promises: And there is no greater strengthener of sin, and destroyer of the soul, then Scripture misapplied. "*Worldly delights, and the deceiving words of sinners, may harden men most desperately in an unsafe way: But Scripture misapplyed, will do it far more effectually and dangerously.*

3. It will keep a man from compassionating his own soul: though he be a sad object of pity to every understanding man that beholdeth him, yet will he not be able to pity himself, because he knoweth not his own misery. As I have a seen Physitian lament the case of his Patient when he hath discerned his certain death in some small beginning, when the Patient himself feared nothing, because he knew not the mortal nature of his disease. So doth many a Minister or godly Christian lament the case of a carnal wretch, who is so far from lamenting it himself, that he scorns their pity, & biddeth them be sorry for themselves, they shall not answer for him; and taketh them for his enemies, because they tell him the truth of his danger. As a man that seeth a beast going to the slaughter, doth pity the poor creature, when it cannot pity it self, because it little thinketh that death is so near: So is it with these poor sinners: and all long of this mistaking their Spiritual state. Is it not a pitiful sight to see a man laughing himself, when his understanding friends stand weeping for his misery? *Paul* men-

Act. 7. 54. Act. 22. 22.

Phil. 3 17, 18.

Luk. 19.

mentioneth the voluptuous men of his time and the worldlings with weeping: but we never read of their weeping for themselves. *Christ standeth weeping over Jerusalem, when they know not of any evil that was towards them*, nor give him any thanks for his pity or his tears.

*Turpe est in re Militari dicere, Non putaram.*

4. It is in a case of greatest moment, and therefore mistaking must needs be most dangerous. If it were in making an ill bargain, yet we might repair our loss in the next: *Scipio* was wont to say, *It was an unseemly absurd thing in Military cases to say, I had not thought, or I was not aware*; The matter being of so great concernment, every danger should be thought of, that you may be aware. Sure in this weighty case, where our everlasting Salvation or Damnation is in question, and to be determined, every mistake is insufferable and inexcusable which might have been prevented by any cost or pains. Therefore men will chuse the most able Lawyers and Physitians, because the mistakes of one may lose them their Estates, and the mistakes of the other may lose them their lives: But mistakes about their souls are of a higher nature.

5. If you should continue your mistakes till death, there will be no time after to correct them for your recovery. Mistake now, and you are undone for ever. Men think to see a man die quietly or comfortably, is to see him die happily: But if his comfort proceed from this mistake of his condition, it is the most unhappy case and pitiful sight in the World. To live mistaken in such a case is lamentable, but to die mistaken is desperate.

Seeing then that the case is so dangerous, what wise man would not follow the search of his heart both night and day till he were assured of his safety?

## SECT. V.

§. 5. 4. COnsider how small the labor of this duty is in comparison of the sorrow which followeth its neglect. A few hours or daies work, if it be closely followed, and with good direction, may do much to resolve the Question: There is no such trouble in searching our hearts, nor any such danger as may deter men from it. What harm can it do to you to Try or to know? It will take up no very long time: or if it did, yet you have your time given



given you for that end. One hour so spent will comfort you more then many otherwise. If you cannot have while to make sure of Heaven, how can you have while to eat, or drink, or live? You can endure to follow your callings at Plow, and Cart, and Shop, to toyl and sweat from day to day, and year to year in the hardest labors: and cannot your endure to spend a little time in enquiring what shall be your everlasting state? What a deal of sorrow and after-complaining might this small labour prevent? How many miles travel besides the vexation may a Traveller save by enquiring of the way? Why what a sad case are you in, while you live in such uncertainty? You can have no true comfort in any thing you see or hear, or possess. You are not sure to be an hour out of hell; and if you come thither you will do nothing but bewayl the folly of this neglect. No excuse will then pervert Justice or quiet your conscience. If you say, I little thought of this day and place; God and conscience may reply, why didst thou not think of it? Wast thou not warned? Hadst thou not time? Therefore most thou perish because thou wouldst not think of it. As the Commander answered his Souldier in *Plutarch*, when he said, *Non volens erravi, I erred against my will*; he beat him, and replyed, *Non volens pœnas dato, Thou shalt be punished also against thy will.*

## SECT. VI.

§. 6. 5. THou canst scarce do Satan a greater pleasure, nor thy self a greater injury. It is the main scope of the Devil in all his temptations to deceive thee, and keep thee ignorant of thy danger till thou feel the everlasting flames upon thy soul: And wilt thou joyn with him to deceive thy self? If it were not by this deceiving thee, he could not destroy thee: And if thou do this for him, thou dost the greatest part of his work, and art the chief destroyer and devil to thy self. And hath he deserved so well of thee, and thy self so ill, that thou shouldst assist him in such a design as thy damnation? To deceive another is a grievous sin, and such as perhaps thou wouldst scorn to be charged with. And yet thou thinkest it nothing to deceive thy self. Saith *Solomon*, *As a mad-man who casteth fire brands, arrows and death; so is the man that deceiveth his neighbor, and saith, Am not I in sport?* Surely then he

Pro. 26 18, 19.

he that maketh but a sport, or a matter of nothing to deceive his own soul, may well be thought a mad man, casting fire-brands and death at himself. *If any man think himself to be something when he is nothing, he deceiveth himself*, saith *Paul*, Gal. 6. 3. Certainly among all the multitudes that perish, this is the commonest cause of their undoing; that they would not be brought to Try their state in time. And is it not pity to think that so many thousands are merrily travelling to destruction, and do not know it, and all for want of this diligent search?

## SECT. VII.

§. 7.

6. THe time is neer when God will search you; and that will be another kinde of Trial then this. If it be but in this life by the fiery Trial of affliction, it will make you wish again and again, that you had spared God that work, and your selves the sorrow; and that you had tried and Judged your selves, that so you might have escaped the Trial and Judgement of God. He will examine you then as Officers do offenders, with a word and a blow: And as they would have done by *Paul*, Examine him by scougring. It was a terrible voice to *Adam*, when God cals to him, *Adam, where art thou? hast thou eaten*, &c? And to *Cain*, when God asketh him, *Where is thy brother?* To have demanded this of himself had been easier. Men think God mindeth their state and wayes no more then they do their own. *They consider not in their hearts* (saith the Lord, *Hos.* 7. 2.) *that I remember all their wickedness; now their own doings have beset them about, they are before my face.* Oh what a happy preparation would it be to that last and great Trial, if men had but throughly Tried themselves, and made sure work before-hand? When a man doth but soberly and believing think of that day, especially when he shall see the Judgement set, what a Joyful preparation is it, if he can truly say, I know the sentence shall pass on my side; I have Examined my self by the same Law of Christ which now must Judge me, and I have found that I am quit from all my guilt, and am a Justified person in Law already? Oh Sirs; If you knew but the comfort of such a preparation, you would fall close to the work of Self-examining yet before you slept.

1 Cor. 11. 30, 31.

Act. 22. 24. *Quid profuerit Reo si socios & circumstantibus suam innocentiam probaverit, cum eum Judex criminis convictum teneat? quamobrem nos semper ad Christi tribunal sistamus; ei nos probemus, & operam demus ut nos ipsos pertentemus penitus, ne ut alii, sic nobis imponamus.* Cartr. Harmon. vo. 2. pag. 231.

SECT.



## SECT. VIII.

§. 8.

7. LAstly, I desire thee to consider, What would be the sweet effects of this Examining. If thou be Upright and Godly, it will lead thee straight toward Assurance of Gods Love: If thou be not, though it will trouble thee at the present, yet doth it tend to thy happiness, and will lead thee to Assurance of that happiness at length.

1. The very Knowledge it self is naturally desirable. Every man would fain know things to come; especially concerning themselves: If there were a book written which would tell every man his destiny, what shall befal him to his last breath, how desirous would people be to procure it and reade it? How did *Nebuchadnezzars* thoughts run on things that after should come to pass? and he worshipped *Daniel*, and offered Oblations to him, because he fore-told them. When Christ had told his Disciples, *That one of them should betray him.* How desirous are they to know who it was, though it were a matter of sorrow? How busily do they enquire when Christs Predictions should come to pass, and what were the Signs of his coming? With what gladness doth the *Samaritan* woman run into the City, saying, *Come and see a man that hath told me all that ever I did*; though he told her of her faults? When *Ahaziah* lay sick, how desirous was he to know whether he should live or die? *Daniel* is called a man greatly beloved, therefore God would reveal to him things that long after must come to pass. And it is so desirable a thing to hear Prophecies, and to know what shall befal us hereafter: And is it not then most especially desirable to know what shall befal our Souls? And what place and state we must be in for ever? Why this you may know, if you will but faithfully Try.

Dan. 2. 29 46, 47.
Mat. 26.
Mat. 24.
Joh. 4. 29.
2 King. 1. 2.
Dan. 9. 23. & 10. 11, 19.

2. But the Comforts of that Certainty of Salvation which this Trial doth conduce toward, are yet far greater: If ever God bestow this blessing of Assurance on thee, thou wilt account thy self the happiest man on earth, and feel that it is not a Notional or empty mercy. For, 1. What sweet thoughts wilt thou have of God? All that Greatness, and Jealousie, and Justice, which is the terror of others, will be matter of Encouragement

ment and Joy to thee: As the Son of a King doth rejoyce in his Fathers Magnificence and Power, which is the awe of Subjects, and terrour of Rebels. When the Thunder doth roar, and the Lightening flash, and the Earth quake, and the Signs of dreadful Omnipotency do appear, thou canst say, All this is the effect of my Fathers power.

2. How sweet may every thought of Christ, and the blood that he hath shed, and the benefits he hath procured, be unto thee who hast got this Assurance? Then will the Name of a Saviour be a sweet Name; and the thoughts of his gentle and loving nature, and of the gracious design which he hath carried on for our Salvation, will be pleasing thoughts: Then will it do thee goods to view his wounds by the eye of Faith, and to put thy finger, as it were, into his side, when thou canst call him as *Thomas* did, *My Lord, and my God!*

Every passage also in the Word will then afford thee Comfort: How sweet will be the Promises when thou art sure they are thine own? The Gospel will then be glad Tidings indeed. The very threatnings will occasion thy comfort, to remember that thou hast escaped them. Then thou wilt cry with *David*, *O how I love thy Law! It is sweeter then honey*; *More precious then Gold*, &c. And as *Luther*, *That thou wilt not take all the World for one leaf of the Bible.* When thou wast in thy sin, this Book was to thee as *Micaiah* to *Ahab*, *It never spoke Good of thee, but Evil*; And therefore no wonder if then thou didst hate it: But now it is the Charter of thy *Everlasting Rest.* How welcome will it be to thee? And how beautiful the very feet of those that bring it? Rom. 10. 15.

4. What boldness and comfort then maist thou have in prayer? when thou canst say, *Our Father*, in full Assurance; and knowest that thou art welcome and accepted thorow Christ, and that thou hast a promise to be heard when ever thou askest, and knowest that God is readier to grant thy requests then thou to move them; With what comfortable boldness mayst thou then approach the Throne of Grace? Especially when the case is weighty, and thy necessity great, this Assurance in prayer will be a sweet priviledge indeed: A despairing Soul that feeleth the weight of Sin and Wrath, especially at a dying hour, would give a large price to be partaker of this Priviledge, and to Heb. 10 22, 29.

be



be sure that he might have pardon and life for the asking for.

5. This Assurance will give the Sacrament a sweet relish to thy Soul, and make it a refreshing feast indeed.

6. It will multiply the sweetness of every mercy thou receivest: when thou art sure that all proceeds from Love, and are the beginnings and earnest of Everlasting Mercies; thou wilt then have more comfort in a morsel of bread, then the world hath in the greatest abundance of all things.

7. How comfortably then mayst thou undergo all Afflictions? When thou knowest that he meaneth thee no hurt in it, but hath promised, *That all shall work together for thy Good*; when thou art sure that he chasteneth thee, because he loveth thee, and scourgeth thee, because thou art a Son whom he will receive, and that out of very faithfulness he doth afflict thee. What a support must this be to thy heart? And how will it abate the bitterness of the Cup? Even the Son of God himself doth seem to take comfort from this Assurance, when he was in a manner forsaken for our sins, and therefore he cries out, *My God, my God, Why hast thou forsaken me?* And even the Prodigal under his guilt and misery doth take some Comfort in remembring that he hath a Father. Rom. 8. 28. Heb. 12. 6, 7. Psal. 75. 76.

8. * This Assurance will sweeten to thee the fore-thoughts of death, and make thy heart glad to fore-think of that entrance into Joy; when a man that is uncertain whither he is going, must needs die with horrour. Num. 23. 10. * It is a terrible thing for the stoutest heart alive, to look such a danger in the face, as for ought he k ows may at one blow kill him, & damn him; or in a moment send him both to his Grave, and to Hell. M^r *Vines* Serm. on Numb. 14. 24. p. 9.

9. It will sweeten also thy fore-thoughts of Judgement, when thou art sure that it will be the day of thy Absolution and Coronation.

10. Yea, the very thoughts of the flames of Hell will administer matter of consolation to thee, when thou canst certainly conclude thou art saved from them.

11. The fore-thoughts of Heaven also will be more incomparably delightful, when thou art certain that it is the place of thine Everlasting abode.

12. It will make thee exceeding lively and strong in the Work of the Lord: With what courage wilt thou run, when thou knowest thou shalt have the prize? and fight when thou knowest thou shalt conquer? It will make thee *alwayes abound in the Work of the Lord, When thou knowest that thy labour is not in vain.* 1 Cor. 15. 58.

13. It

13. It will also make thee more profitable to others. Thou wilt be a most chearful encourager of them from thine own experience. Thou wilt be able to refresh the weary, and to strengthen the weak, and speak a word of Comfort in season to thy troubled Soul: Whereas now without Assurance, in stead of comforting others, thou wilt rather have need of support thy self: So that others are losers by thy Uncertainty as well as thy self.

14. Assurance will put life into all thy Affections or Graces. 1. It will help thee to Repent and melt over thy sins, when thou knowest how dearly God did love thee whom thou hast abused. 2. It will enflame thy Soul with Love to God, when thou once knowest thy near Relation to him, and how tenderly he is affected toward thee. 3. It will quicken thy desires after him, when thou art once sure of thy Interest in him. 4. It is the most excellent Fountain of continual Rejoycing, *Hab.* 3.17,18,19. 5. It will confirm thy Trust and Confidence in God in the greatest straits. *Psal.* 89.26. & 4.61,2,3, *&c.* 6. It will fill thy heart with Thankfulness. 7. It will raise thee in the high delightful work of Praise. 8. It will be the most excellent help to a Heavenly Minde. 9. It will exceedingly tend to thy Perseverance in all this. He that is sure of the Crown will hold on to the End, when others will be tired and give up through discouragement.

Psal. 116 1. and 18.1,2.

1 Thess. 4.17, 18.

Psal. 118.28. Isa. 25.1.

All these sweet Effects of Assurance would make thy Life a kinde of Heaven on Earth. Seeing then that Examination of our states is the way to this Assurance, and the Means without which God doth not usually bestow it, Doth it not concern us to fall close to this Searching Work?

## SECT. IX.

§.9. I Would not have bestowed this time and labour in urging you with all these fore-going considerations, but that I know how backward man is to this Duty. And though I am certain that these Motives have weight of Reason in them, yet experience of mens unreasonableness in things of this Nature, doth make me Jealous, lest you should lay by the Book when you have



have read all this, as if you had done, and never set your selves to the practice of the Duty. Reader, Thou seest the Case in hand is of greatest moment: It is to know, Whether thou shalt Everlastingly live in Heaven or Hell? If thou hast lived hitherto in dark uncertainty, it is a pitiful case: but if thou wilfully continue so, thy madness is unexpressible: And is it not wilfully, when a through-Trial might help thee to be resolved, and thou wilt not be perswaded to be at so much pains? What sayest thou now? Art thou fully resolved to fall upon the Work? Shall all this labour that I have bestowed in perswading thee be lost, or no? If thou wilt not obey, I would thou hadst never read these lines, that they might not have aggravated thy guilt, and silenced thee in Judgement. I here put this special Request to thee in the behalf of thy Soul: Nay, I lay this charge upon thee in the Name of the Lord, That thou defer no longer, but take the next Opportunity that thou canst have, and take thy Heart to task in good earnest, and think with thy self, Is it so Easie, so Common, and so Dangerous to be mistaken? Are there so many wrong waies? Is the Heart so guileful? Why then do I not search into every corner? and plie this Work till I know my state? Must I so shortly undergo the Trial at the Bar of Christ? And do I not presently fall on Trying my self? Why what a case were I in if I should them miscarry? May I know by a little diligent Enquiry now? and do I stick at the labour? And here set thy self to the Duty. —— *Obj.* But it may be thou wilt say, I know not how to do it. *Ans.* That is the next Work that I come to, to give Directions herein: But, alas, it will be in Vain if thou be not resolved to practise them. Wilt thou therefore before thou goest any further here promise before the Lord, to set thy self (to thy power) upon the speedy performing of the Duty according to these directions which I shall lay down from the Word? I demand nothing unreasonable or Impossible of thee: It is but That thou wouldest presently bestow a few hours time, to know what shall become of thee for ever. If a Neighbour, or common Friend, desire but an hours time of thee, in conference, or in labor, or any thing that thou maist help them in, thou wouldst not sure deny it: How much less shouldst thou deny this to thy self in so great a Case? I pray thee take this Request from me, as if upon my knees in the Name of Christ I

did prefer it to thee: And I will betake me upon my knees to Christ again, to beg that he will perswade thy heart to the Duty: And in hope that thou wilt practise them, I will here give thee some Directions.

I cannot but English (though I mar it) one passage in *Seneca*, to shew some Christians to their shame, what Heathens did. [The soul is daily to be called to account. It was the custom of *Sextius*, that when the day was past, and he betook himself to his rest at night, he would ask his Soul, *what evil of thine hast thou healed to day? what vice hast thou resisted? In what part art thou better?* ] Anger will cease and become more moderate, when it knows it must every day come before the Judge. What practice is more excellent then thus to sift or examine over the whole day? How quiet, and sound, and sweet a sleep must needs follow this reckoning with our selves? when the Soul is either commended or admonished, and as a secret Observer and Judge of it self, is acquainted with its own Manners? I use this Power my self; and daily accuse my self, or plead my Cause before my self. When the Candle is taken out of my sight, and my Wife holds her Tongue, then according to my custom, I search over the whole Day with my self: I measure over again my Doings and my Sayings: I hide nothing from my self: I overpass nothing: for why should I fear any of my Errors, when I can say, [See that thou do so no more; I now forgive thee: In such a Disputation thou speakest too contentiously: Engage not hereafter in Disputes with them that are ignorant. They that live not learned will not learn. Such a man thou didst admonish more freely then thou oughtest; and therefore didst not amend him, but offend him: Hereafter see, not only whether it be Truth which thou speakest, but whether he to whom it is spoken can bear the Truth.] Senec. *de Ira lib.3.cap. 36. pag. 457, 458.* If a Heathen can keep a daily reckoning with his soul, me thinks a Christian might follow on the work of Examination once till he know his Condition? And when that is done, he shall finde this daily Reckoning well managed, to be of unconceivable advantage, for subduing Corruption, and for growth in Grace.

CHAP.



# CHAP. X.

*Containing Directions to Examination, and some Marks for Tryal.*

## SECT. I. §. 1.

I Will not stand here to lay down the Directions necessary for preparation to this Duty, because you may gather them from what is said concerning the Hinderances: For the Contraries of those Hinderances will be most necessary Helps. Onely before you set upon it, I advise you moreover to the Observation of these Rules. 1. Come not with too peremptory Conclusions of your selves before-hand. Do not Judge too confidently before you Try. Many Godly dejected Souls come with this Pre-judging to the work, concluding certainly that their state is miserable before they have tried it: And most wicked men on the contrary side do conclude most confidently that their state is good, or tolerable at the least. No wonder if these both miscarry in Judging, when they pass the Sentence before the trial.

2. Be sure to be so well acquainted with the Scripture, as to know what is the Tenour of the Covenant of Grace, and what are the conditions of Justification and glorification, and consequently what are sound Marks to Try thy self by, and wherein the Truth of Grace, and Essence of Christianity doth consist.

3. And it will not be unusefull to write out some of the chief, and those Scriptures withall which hold them forth, and so to bring this Paper with you when you come to Examination.

4. Be a constant Observer of the temper and motions of thy heart: Almost all the difficulty of the work doth lie in the true

and clear discerning of it. Be watchful in observing the Actings both of Grace and Corruption; and the circumstances of their Actings; as how frequent? How violent? How strong or weak were the outward incitements? How great or small the impediments? What delight, or loathing, or fear, or reluctancy, did go with those Acts? By these and the like Observations you may come to a more infallible Knowledge of your selves.

5. Be sure you set upon the work with a serious, rouzed, wakened Soul, apprehensive of how great concernment it is.

6. And lastly, Resolve to judge thy self impartially; neither better nor worse then thou art, but as the Evidence shall prove thee.

§. 2.

## SECT. II.

Being thus provided, then set to the business: and therein observe these Directions following; (which I will mention briefly, that lying close together, yon may be able to view and observe them the more easily.)

1. Empty thy minde of all thy other cares and thoughts, that they do not distract or divide thy minde: This work will be enough at once of it self, without joyning others with it.

2. Then fall down before God, and in hearty prayer desire the assistance of his Spirit, to discover to thee the plain truth of thy Condition; and to enlighten thee in thy whole progress in the work.

3. Make choice of the most convenient Time and Place. I shall not stand upon the particular Directions about these, because I shall mention them more largely when I come to direct you in the duty of Contemplation: Only thus in brief. 1. Let the Place be the most private, that you may be free from distractions 2. For the Time, thus. 1. When you are most solitary, and at leasure: You cannot cast accounts, especially of such a nature as these, either in a croud of company, or of imployments. 2. Let it be a set and chosen Time, when you have nothing to hinder you. 3. But if it may be, let it be the present Time, especially if thou have bin a stranger hitherto to the work. There is no delaying in matters of such weight. 4. Especially when you have a more special call



call to search your selves: as in publick calamities, in time of sickness, before Sacrament, &c. 5. When God is Trying you by some Affliction, and (as *Iob* saith) is a searching after your sin, then set in with him, and search after them your selves. 6. Lastly, You should especially take such a Time when you are most fit for the work: When you are not secure and stupid on one hand; nor yet under deep Desertions or Melancholy on the other hand: for else you will be unfit Judges of your own states. Iob. 10. 6.

4. When you have thus chosen the fittest Time and Place, then draw forth, either from thy Memory, or in writing, the forementioned Marks, or Gospel-conditions, or Descriptions of the Saints: Try them by Scripture, and convince thy soul thorowly of their infallible Truth.

5. Proceed then to put the Question to thy self: But be sure to state it right, Let it not be, Whether there be any Good in thee at all? (for so thou wilt err on the one hand:) Nor yet, Whether thou have such or such a degree and measure of Grace? (for so thou wilt err on the other hand:) But, Whether such or such a Saving Grace be in thee at all in sincerity, or not?

6. If thy heart draw back, and be loth to the work; suffer it not so to give thee the slip, but force it on: Lay thy command upon it: Let reason interpose, and use its authority: Look over the foregoing Arguments, and press them home: Yea, lay the Command of God upon it; and charge it to obey upon pain of his displeasure. Set Conscience awork also: let it do its office, till thy lazie heart be spurred up to the work: For if thou suffer it to break away once and twice, &c. it will grow so head-strong, that thou canst not master it.

7. Let not thy heart trifle away the Time when it should be diligently at the work: Put the Question to it seriously: Is it thus and thus with me, or no? Force it here to an Answer: suffer it not to be silent, nor to jangle and think of other matters: If the Question be hard, through the darkness of thy heart; yet do not give it over so: but search the closer: and study the case the more exactly: And if it be possible, let not thy heart give over, till it have Resolved the Question, and told thee off or on, in what case thou art: Ask it strictly (as *Ioseph* examined his Brethren, *Gen.* 43. 7.) how it stands affected: Do as *David*, Psal. 77. 6. *My spirit made*

*made diligent Search:* If thy Heart ſtrive to break away before thou art reſolved; wreſtle with it till thou haſt prevailed, and ſay, I will not let thee go, till thou haſt Anſwered. He that can prevail with his own Heart, ſhall alſo be a prevailer with God.

8. If thou finde the work beyond thy ſtrength, ſo that after all thy pains thou art never the more reſolved; then ſeek out for help: Go to ſome that is Godly, experienced, able and faithfull; and tell him thy caſe, and deſire his beſt advice and help. Not that any can know thy heart ſo well as thy ſelf: But if thou deal faithfully, and tell him what thou knoweſt by thy ſelf; he can tell thee whether they be ſound Evidences, or not; and ſhew thee Scripture how to prove them ſo; and direct thee in the right uſe of ſuch Evidences; and ſhew thee how to conclude from them. Yea, when thou canſt get no further, the very Judgement of an able Godly man ſhould take much with thee, as a probable Argument; as the Judgement of a Phyſician concerning the ſtate of thy body: Though this can afford thee no full certainty, yet it may be a great help to ſtay and direct thee. But be ſure thou do not make this a pretence to put off thy own duty of Examining: But only uſe it as one of the laſt remedies, when thou findeſt thy own endeavours will not ſerve. Neither be thou forward to open thy caſe to every one: or to a carnal, flattering, unskilful perſon: But to one that hath wiſdom to conceal thy ſecrets, and tenderneſs to compaſſionate thee, and skill to direct thee, and faithfulneſs to deal truly and plainly with thee.

9. When by all this pains and means thou haſt diſcovered the truth of thy ſtate, then paſs the Sentence on thy ſelf accordingly. A meer examination will do thee little good, if it proceed not to a Judgement. Conclude as thou findeſt: Either that thou art a true Believer: or that thou art not. But paſs not this Sentence raſhly; nor with ſelf-flattery, nor from Melancholy terrors and fears: But do it groundedly and deliberately, and truly, as thou findeſt, according to thy Conſcience. Do not conclude, as ſome do, [*I am a good Chriſtian,*] or as others do, [*I am a Reprobate, or an Hypocrite, and ſhall be damned*] when thou haſt no ground for what thou ſayſt, but thy own fancy, or hopes, or fears; nay, when thou art convinced by Scripture and Reaſon of the contrary: and haſt nothing to ſay againſt the Arguments. Let not thy Judge-



Judgement be any way byaſſed, or bribed; and ſo fore-ſtalled from ſentencing aright.

10. Labour to get thy heart kindly Affected with its diſcovered condition, according to the ſentence paſſed on it. Do not think it enough to know: but labour to feel, what God hath made thee ſee. If thou finde thy ſelf undoubtedly graceleſs, Oh get this to thy heart; and think what a doleful Condition it is: To be an Enemy to God! to be unpardoned! unſanctified! and if thou ſhouldſt ſo die, to be Eternally damned! One would think ſuch a thought ſhould make a heart of ſtone to quake! On the contrary: If thou finde thy ſelf renewed and ſanctified indeed; Oh get this warm and cloſe to thy heart. Bethink thy ſelf; What a bleſſed ſtate the Lord hath brought thee into! To be his Childe! his Friend! to be pardoned, juſtified, and ſure to be ſaved! Why, what needeſt thou fear, but ſinning againſt him? Come war, or Plague, or ſickneſs, or death, thou art ſure they can but thruſt thee into Heaven.

Thus follow theſe *Meditations*, till they have left their impreſſion on thy heart.

11. Be ſure to Record this Sentence ſo paſſed, write it down: or at leaſt write it in thy Memory: At ſuch a time, upon through-Examination, I found my ſtate to be thus or thus: This Record will be very uſeful to thee hereafter. If thou be ungodly: what a damp will it be to thy preſumption and ſecurity, to go and read the Sentence of thy Miſery under thy own hand? If thou be godly: what a help will it be againſt the next Temptation to doubting and fear, to go and read under thy hand this Record? Mayſt thou not think; If at ſuch a time I found the Truth of Grace, is it not likely to be now the ſame? and theſe my doubts to come from the Enemy of my Peace?

12. Yet would I not have thee ſo truſt to once diſcovery, as to Try no more: Eſpecially if thou have made any foul defection from Chriſt, and played the backſlider; See then that thou renew the Search again.

13. Neither would I have this hinder thee in the daily Search of thy waies; or of thy increaſe in Grace, and fellowſhip with Chriſt: It is an ill ſign, and deſperate vile ſin, for a man when he thinks he hath found himſelf Gracious, and in a happy ſtate, to let down his watch, and grow negligent of his heart and waies,

ways, and scarce look after them any more.

14. Neither would I have thee give over in discouragement, if thou canst not at once or twice, or ten times trying, discover thy Case: But follow it on till thou hast discovered. If one hours labour will not serve, take another: If one day, or moneth, or year be too little; follow it still. If one Minister cannot direct thee sufficiently, go to another. The Issue will answer all thy Pains. There is no sitting down discouraged in a work that must be done.

15. Lastly, Above all take heed, If thou finde thy self to be yet unregenerate, that thou do not conclude of thy Future estate by thy present: nor say, Because I am ungodly, I shall die so: or because I am an Hypocrite, I shall continue so. No: thou hast another work to do: And that is, To resolve presently to cleave to Christ, and break off thy Hypocrisie and thy Wickedness. If thou finde that thou hast been all this while out of the way, do not sit down in despair; but make so much the more haste to turn into it. If thou hast been an Hypocrite, or ungodly person all thy life, yet is the promise offered thee by Christ; and he tenderech himself to be thy Lord and Saviour: Neither canst thou possibly be so willing to accept of him, as he is to Accept thee. Nothing but thy own unwillingness can keep thy soul from Christ, though thou hast hitherto abused him, and dissembled with him.

*Object.* But if I have gone so far, and been a professor so long, and yet finde my self an Hypocrite now after all; what hope is there that I should now become sincere? *Answ.* Dost thou heartily Desire to be Sincere? Thy Sincerity doth lie especially in thy Will: As long as thou art unwilling, I confess the case is sad: But if thou be willing to receive Christ as he is offered to thee, and so to be a Christian indeed, then thou art Sincere. Neither hath Christ restrained his Spirit, or promises, to any set time; or said to thee, Thou shalt finde thy grace, if thou sin but so much, or so long: But if thou be heartily willing at any time, I know not who can hinder thy happiness. (Yet is this no diminution of the sin or danger of delaying.)

Thus I have given you these directions for Examination, which conscionably practised, will be of singular advantage and use to discover your states: But it is not the bare reading of them that will do it. I fear, of many that will aprove of this advice, there will



will but few be brought to use it. However, those that are willing, may finde help by it: and the rest will be left most unexcusable in Judgement.

## SECT. III.

§. 3.

I Will not digress further to warn you here of the false Rules and Marks of Trial which you must beware, having opened them to you fullier when I preached on that subject. But I will briefly adjoyn some marks to trie thy Title to this Rest by: referring you for a fuller discovery to the Description of the People of God in the first part of the Book. But be sure you search thorowly, and deal plainly, or else you will but lose your labour, and deceive your selves.

*Mark* 1.

1. Every Soul that hath Title to this Rest, doth place his chiefest Happiness in it, and make it the chief and ultimate End of his Soul. This is the first Mark; which is so plain a Truth, that I need not stand to prove it. For this Rest consisteth in the full and glorious enjoyment of God: And he that maketh not God his chief Good, and ultimate End, is in heart a Pagan and vile Idolater; and doth not take the Lord for his God.

Let me ask thee then; Dost thou truly in Judgement and Affection account it thy chiefest Happiness to enjoy the Lord in Glory? or dost thou not? Canst thou say with *David*, Psal. 16.5. *The Lord is my Portion?* And as *Psal.* 73.25. *Whom have I in Heaven but thee? and whom in earth that I desire in comparison of thee?* If thou be an Heir of Rest, it is thus with thee. Though the flesh will be pleading for its own delights, and the world will be creeping into thine affections, and thou canst not be quite freed from the Love of it; Yet in thy ordinary, setled, prevailing Judgement and affections, thou preferrest God before all things in the world.

Psal. 119.57. & 142.5. Lam. 3.24.

1. Thou makest him the * End of thy Desires and Endeavours: The very reason why thou breathest and praiest, why thou desirest to live and breathe on earth, is chiefly this, That thou mayst seek the Lord, and make sure of thy Rest. Thou seekest first the Kingdom of God, and its righteousness: Though thou dost not seek it so desirously and zealously as thou shouldst; yet hath it the chief of thy desires and endeavours; and nothing else is desired

* *Aversio à Deo in peccando, est à Deo & tanquam à Principio, & tanquam à fine, ut optimè* Gibieuf. l. 2. c. 20. §. 8. p. 427. *Ideo conversio est ad Deum ut ad Principium & ut ad finem.*

or preferred before it, *Mat.*6.33. So that thy very heart is thus fast set upon it, *Mat.*6.21. *Col.*3.1,2,3.

2. * Also thou wilt think no labour or suffering too great to obtain it. And though the flesh may sometime shrink or draw back, yet art thou resolved and content to through all, † *Mat.* 7.13. 2 *Tim.*2.5. *Rom.*8.17. *Luk.*14.26,27. 2 *Tim.*2.12. *Luk.*14.24.

3. Also if thou be an Heir of Rest, thy valuation of it will be so high, and thy Affection to it so great, that thou wouldst not exchange thy Title to it, and hopes of it, for any worldly good whatsoever. Indeed when the soul is in doubts of enjoying it, perhaps it may possibly desire rather the continuance of an earthly happiness, then to depart out of the body with fears of going to Hell. But if he were sure that Heaven should be his own, he would desire to depart, and to be with Christ, as being the best state of all: And if God would set before him an Eternity of earthly pleasures and contents on one hand, and the Rest of the Saints on the other hand, and bid him take his choice; he would refuse the world, and chuse this Rest. *Ps.*16.9,10. *Rom.*8.23. 2 *Cor.*5.2,3. *Phi.* 3.20. Thus if thou be a Christian indeed, thou takest God for thy chiefest Good, and this Rest for the most amiable and desirable state: and by the foresaid means thou maist discover it.

But if thou be yet in the flesh, and an unsanctified wretch, then is it clean contrary with thee in all these respects: Then dost thou in thy Heart prefer thy worldly happiness and fleshly delights before God: And though thy tongue may say, that God is the chief Good, yet thy Heart doth not so esteem him. For, 1. The world is the chief End of thy Desires and Endeavours. Thy very heart is set upon it. Thy greatest Care and Labour is to maintain thy estate, or credit, or fleshly delights. But the life to come hath little of thy care or labour. Thou didst never perceive so much

excel-

* We renounced the World when we were Baptized, (in Covenant and Promise) But now we truly renounce the World (in practice and performance of that covenant.) When being tried and proved by God, forsaking all that we have, we follow the Lord; and do stand fast and live in his belief and fear, *Cypr.* Epist. 7. *ad Rogat. p.*20.

† The preferring God before all, and forsaking all in heart and resolution for him, is essential to our Christianity, and no man can be saved without it: and therefore it was ever solemnly professed and promised in Baptism in the primitive Church, as you may see in *Cyprian*, Epist. 7. & 54. & *li. de hab. Virg. Cant. Apost. Clem. lib.* 4. *c.*4. Tertul. *de Coron. Mi. lit. Aquam adituri, ibidem, sed & aliquanto prius in Ecclesia, sub Antistitis manu conteslamur nos renunciare Diabolo & pompæ & Angelis ejus. Ita in li. de spectac. Ex hoc causatur quæcunq; pigritia vel delectatio creaturæ rationalis indebita; quia si haberet Amorem in Deum satis intensum, torporem illum excuteret, & perfectè Amando Deum, sibi debitè deserviret. Et cum peccatum quodcunq; causatur in tepiditate Dilectionis, patet quòd tacuria, h.e. parvi-pensio, vel non-curatio legis Dei, & peccatum quodcunq; actuale, ad illam consequitur. Ubi quæsto est major ingratitudo quam Amorem terminare finaliter in creatura abjecta, & Deum quem debemus maximè omnes diligere, non diligere?* Wicklif. Trialog. *lib.*3. *cap.*16. *fol.*71.



excellency in that unseen Glory of another world, as to draw thy heart so after it, or set thee a labouring so heartily for it. But that little pains which thou bestowest that way, it is but in the second place, and not the first: God hath but the worlds leavings; and that time and labor which thou canst spare from the world; or those few cold and careless thoughts which follow thy constant, earnest and delightfull thoughts of earthly things: Neither wouldst thou do any thing at all for Heaven, if thou knewest how to keep the world: But lest thou shouldst be turned into Hell when thou canst keep the world no longer, therefore thou wilt do something.

2. Therefore it is that thou thinkest the way of God too strict, and wilt not be perswaded to the constant labor of conscionable walking according to the Gospel rule: and when it comes to trial, that thou must forsake Christ or thy worldly happiness, and the wind which was in thy back doth turn in thy face, then thou wilt venture Heaven rather then Earth, and (as desperate Rebels use to say) thou wilt rather trust Gods Mercy for thy Soul, then mans for thy body; and so wilfully deny thy obedience to God.

3. And certainly if God would but give thee leave to live in health and wealth for ever on Earth, thou wouldst think it a better state then Rest: Let them seek for Heaven that would, thou wouldst think this thy chiefest happiness. This is thy case if thou be yet an unregenerate person, and hast no Title to the Saints Rest.

In one word, the sum of all is this: If he do imbrace Christ (and God in Christ) as Christ is offered him in the Gospel; and resigns himself to the Regiment and Government of Christ; and doth so esteem and prize him, that he counts all things as dung and dross in comparison of him, and can forsake father and mother, & all to follow him; and can take up his Cross, and undergo any affliction that shall be laid on him, rather then forsake and part with Christ, they that have thus brought him in their hearts (to contract it in one word) to resign themselves to the Government of the Law of God, and set themselves in every thing to walk with him, and to approve themselves to him; have evidence that God hath brought them into Covenant, D. *Stough. Right. mans Plea, Ser.*5. *p.*14.

## SECT. IV.

§.4.

THe second Mark which I shall give thee, to try whether thou be an Heir of Rest, is this.

* As thou takest God for thy chief Good, so [*Thou dost heartily*

* *Ut homines filii Dei fiant filium Dei unicum per fidem recipiunt; & ipso donante, hanc accipiunt à Domino potestatem, ut & in eum credant, & ad numerum filiorum Dei pertineant.* Fulgent. *lib. de incar. & grat. c.*26. *Quid enim eramus quando Christum nondum* elegeramus? *& ideo non diligebamus? Nim qui cum non* elegit, *quomodo diligit?* Aug. *Tract.*86. *in Joan.*

accept

*accept of Christ for thy onely Saviour and Lord to bring thee to this Rest.*] The former Mark was the sum of the first and great Command of the Law of Nature. [*Thou shalt love the Lord with all thy heart, or above all.*] This second Mark is the sum of the Command or Condition of the Gospel, which saith, [*Believe in the Lord Jesus, and thou shalt be saved.*] And the performance of these two is the whole sum or Essence of Godliness and Christianity. Observe therefore the parts of this Mark, which is but a definition of faith.

1. Dost thou finde that thou art naturally a lost condemned man for thy breach of the first Covenant? and dost believe that Jesus Christ is the Mediator who hath made a sufficient satisfaction to the Law? and hearing in the Gospel that he is offered without exception unto all, dost heartily consent that he alone shall be thy Saviour? and dost no further trust to thy Duties and Works, then as conditions required by him, and means appointed in subordination to him? not looking at them as in the least measure able to satisfie the Curse of the Law or as a Legal Righteousness, nor any part of it? but art content to trust thy Salvation on the Redemption made by Christ?

2. Art thou also content to take him only for thy onely Lord and King[a]? to govern and guide thee by his Laws and Spirit? And to obey him even when he commandeth the hardest duties? and those which most cross the desires of the flesh? Is it thy sorrow when thou breakest thy resolution herein? and thy Joy when thou keepest closest in obedience to him? And though the world and flesh do sometime entice and over-reach thee, yet is it thy ordinary Desire and Resolution to Obey? so that thou wouldst not change thy Lord and Master for all the world? Thus it is with every true Christian. But if thou be an Hypocrite, it is far otherwise. Thou maist call Christ thy Lord and thy Saviour: But thou never foundest thy self so lost without him, as to drive thee to seek him, and trust him, and lay thy Salvation on him alone. [b] Or at least thou didst never heartily consent that he should Govern thee as thy Lord: nor didst resign up thy Soul and Life to be Ruled by him; nor take his Word for the Law of thy Thoughts and Actions. It is like thou art content to be saved from Hell by Christ when thou diest: But in the mean time he shall command thee no further then will stand with thy credit, or pleasure, or worldly estate and ends. And if he would give thee leave,

a Christ in the latter dales shall be fully honored in his Kingly Power. Hitherto Christ hath been much honored in his Prophetical and Priestly Office, but not so much in his Kingly, &c. *Burroughs* on Hos. p. 131.

b *Est enim Fœderis Obligatio mutua. Sed principium est à Deo. Paræ. in* Gen. 6, 18. p. (mihi) 735. *Sed integrum fœdus tum demum à Deo fuit constitutum quum utrinq; intercessit sponsio inter partes contrahentes.* Jun. *Orat. de Promiss. & fœdere.*



leave, thou hadst far rather live after the world and flesh, then after the Word and Spirit. And though thou mayst now and then have a Motion or Purpose to the contrary; yet this that I have mentioned is the ordinary desire and choice of thy heart: And so thou art no true Believer in Christ: For though thou confess him in words, yet in works thou dost deny him, being disobedient, and to every Good Work a Disapprover and a Reprobate, *Tit.* 1, 17. This is the Case of those that shall be shut out of the Saints Rest.

But especially I would here have you observe, That it is in all this the Consent of your Hearts or Wils which I lay down in this Mark to be enquired after: For that is the most essential Act of Justifying Faith.* Therefore I do not ask whether thou be Assured of Salvation: nor yet whether thou canst believe that thy sins are pardoned, and that thou art beloved of God in Christ: These are no parts of Justifying Faith, but excellent fruits and consequents, which they that do receive, are comforted by them: but perhaps thou mayst never receive them whilst thou livest, and yet be a true Heir of Rest. Do not say then, I cannot believe that my sin is pardoned, or that I am in Gods favour, and therefore I am no true Believer: This is a most mistaking conclusion. The Question is, Whether thou canst heartily Accept of Christ that thou mayst be pardoned, reconciled to God, and so saved? Dost thou consent that he shall be thy Lord who hath bought thee? and take his own course to bring thee to Heaven? This is Justifying Saving Faith; and this is the Mark that thou must try thy self by. Yet still observe, That all this consent must be Hearty and Real; not feigned, or with reservations. † It is not saying, as that dissembling son, *Mat.* 21. 30. *I go sir*, when he went not: To say Christ shall be my Lord, and yet let corruption ordinarily rule

* *Itaq;* Velle Credere *est* Credere: *non quia* Credere *sit actus imperatus, sed quia* in voluntate *est: ut scribit Augustinus ad Marcell. de spirit. & lit. Etiam vellet Respicere est Resipiscentiam agere: Fundatur enim Resipiscentia in ipsius Voluntatis immutatione, qua à malo convertitur ad bonum.* D. Twiss Tileno *cont. Corvinum*, p. 355. a. *Vide nunc utrum quisq; credat si noluerit, aut non credit si voluerit? Quod si absurdum est; Quid est enim Credere nisi consentire verum esse quod dicitur? Consentio autem utiq;* vo-

lentis *est, profecto Fides in voluntate est.* Augustin. *Retract. l.* 1. *cap.* 31. *Fides in potestate est, quoniam cum vult quisq; credit, & cum credit voluss credit.* August. *ibid. cap.* 32. † Hereby you may know whether your conversion be right, yea or no: As that which is Christs cometh to be thine, so that which is thine cometh again to be Christs. *My Beloved is mine, and I am his.* Burroughs on Hos. Lect. 17. p. 601. *Ut eligatur Gratia, ipsa prius eligit: Neq; suscipitur aut diligitur, nisi hoc ipsa in corde hominis operetur. Istam Gratiam nullus hominum desiderare vel poscere, sed nec cognoscere poterit, nisi eam prius ab illo accipiat, qui eam nullis præcedentibus operibus bonis largitur,* &c. Fulgentius *de Verit. prædest. c.* 15, 16. Even the Jesuites confess that it is ex *Christi gratia non solum esse sanum, sed & sanari velle & precari ut credere velimus & purgari.* Dion. Petavius *de Lege & Gratia, l.* 2. *c.* 3. § 1, 2. *&c.* But they see not that *ipsa sanitas consistit maxima ex parte in ipso Velle.*

thee:

thee; or be unwilling that his Commands should encroach upon the interest of the world or flesh. If any have more of the Government of thee then Christ, or if thou hadst rather live after any other Laws then his, if it were at thy choice, thou art not his Disciple. Thus I have laid you down these two Marks, which I am sure are such as every Christian hath, and no other but sincere Christians. I will add no more, seeing the substance of Christianity is contained in these. Oh that the Lord would now perswade thee to the close performance of this Self-trying Task! That thou mayst not tremble with horror of Soul when the Judge of all the World shall try thee: but have thy Evidence and Assurance so ready at hand, and be so able to prove thy Title to Rest, that the thoughts and approaching of Death and Judgement may revive thy spirits, and fill thee with Joy, and not appall thee, and fill thee with amazement!

## CHAP. XI.

*A more exact enquiry into the number and use of Marks, the nature of sincerity with other things of great moment in the work of Self-examination.*

### SECT. I.

§. 1. IT is a matter of such unexpressible consequence for every man to make sure work in the great business of his Salvation, it being so Easie, so Ordinary, and so Dangerous to be Mistaken, that I think fit yet to add some further advice, to help men in the Triall of their own states. There is no Christian that hath any care of his Soul, or any Belief and true sense of the matters of Eternity, but must needs be very solicitous in enquiring, *How he may know what will become of him for ever & ever?* and be glad of a clear undeceiving Direction for the



the Discovery of this. As I lay under seven years doubting and perplexity of spirit my self, much through my ignorance in the managing of this work, so was I very inquisitive still after signs of Sincerity, and I got all the Books that ever I could buy, which lay down Evidences and Marks of true Grace, and tended to discover the Difference betwixt the true Christian and the Hypocrite or Unsound: I liked no Sermon so well as that which contained most of these Marks: And afterward when I was called to the Ministry my self, I preached in this way as much as most. I have heard as many complaints of Doubting distressed Souls as most: and had as many that have opened their hearts to me in this point; of whom many have proved the most humble, self-denying mortified Christians; and many that were deepest in doubtings and distress, upon triall of their lives, I found also deepest in Pride, Peevishness, unmortified Lusts, and unfaithfull Walking, which did feed their troubles. Upon this long experience of my self and others, and most serious study of this point, and prayer to God for his direction, I think it but my duty to open yet more fully for the benefit of others, what I have herein discovered which is necessary for them to understand in this weighty work. For one Error here may put the hearts and lives of godly people quite out of frame, and may do much to the confirming of the wicked in their Presumption and self-deceit. I shall therefore lay down what I conceive to be the Truth in certain Propositions.

### SECT. II.

§. 2. Prop. 1. Propos. 1. *A Sincere Christian may attain to an Infallible Knowledge of his own Sincerity in Grace, or in his performance of the Conditions of the Covenant of Life, and consequently of his Justification, Adoption, and title to Glory; and this without any extraordinary Revelation.*

This Proposition I have proved before, and therefore need to say no more to it now. I lay it down here by way of Caution to prevent mistakes, lest any should think that I am against an attainment of Assurance here, because of some passages following.

SECT.

## SECT. III.

§. 3.

*Proposition.* Lege Amesij Coron. *de Art. 5. cap. 1. Coroll. 6, 7. pag. (mihi) 288. eademque Theologi in Synodo tradentem.*

* Supposing that otherways of Revelation are ceased.

*Assensum quippe nostrum afficiunt fidei catholicæ Articuli, ut principia immediata, ac prima. Fides autem subjungitur per modum assumptionis. Illius ergo quæ hanc persuasionem facit, conclusionis non potest esse firmitudo major, quamquæ præmissarum debilioris inest. Subsumptio autem illa experimentalibus nititur judiciis, per privatam hominis conscientiam penitatis. Quæ cum nonnunquam in dubium vocentur, an sint signa genuina & sæpè tentationum nube occultentur, ne ad præsens solatium effulgeant, quid mirum si non, &c.* Theolog. Brittan. *in Synod. Dordr. Suffrag. ad Art. 5. Thes. 3. &c.*

Propos. 2. *This Infallible Knowledge is not properly a Certainty of Faith, (as too many Divines affirm.)*

This also I have proved before in opening the Nature of Assurance, and in the Appendix of my Aphorisms of Justification. And Mr. *Wotton de Reconcil.* and very many learned Divines of late have confirmed it fully. Proper Certainty of Faith is when a man by meer Believing is sure of the Truth of the thing Believed: This therefore leaneth fully on a Divine Testimony. But there is no Divine Testimony revealing that such or such a mans sins are pardoned, or he Justified. The Testimony of the Spirit is but partly by Giving us the Conditions of the Promise, which is our Evidence, and partly helping us to see them, and conclude from them, and take comfort therein. And so it witnesseth with our Consciences, by causing our Consciences spiritually and effectually to witness, But this Testimoney is not the Object of Faith: It is only Gods Testimony in * Scripture which affords us a Certainty of Faith properly Divine in this point. (Though in other cases Naturall Discoveries may be truly called a Divine Testimony in a larger sense; yet this is above nature:) Now Gods Word doth only say, He that [illegible]enteth and Believeth, shall be pardoned, and Justified, and saved: but nowhere saith, that you or I shall be saved. *Object.* But (you will say) as long as we may know that we Believe, is it not all one? *Answ.* No. For Gods Word tells me not that I Believe; therefore this must be known by Reflection and Internall sense, and not by Believing. He that believeth he doth believe, believeth himself and not God: for God nowhere telleth him so; so then it is beyond doubt, that Assurance (as I said before) ariseth from the Conclusion, one of whose Premises is in the Word of God, and must be believed; the other is in our own Hearts and must be felt or known; and therefore the Conclusion is mixt, and to be deduced by Reason, and is not an Object properly of Divine Faith, or of any Faith at all. There is but an Objection that seems to me to have any appearance of strength to take with any reasonable man; and that some think cannot be answered. And thus they argue, Whatsoever we ask of God through Christ according to his Will, we must Believe we shall Receive: But we ask Justification and Glory of God according to his Will through Christ: Therefore we must Believe we shall receive them. *Ans.* This makes not our Justification and Salvation to be upon Certaintie of Faith. For, 1. The major Proposition doth only express a conditional Promise of Justification and Salvation, and no Absolute promise. Now a Conditional Promise puts nothing in Being, till the Performance of the Condition, nor gives any Certainty but on such Performance. The Condition here expressed, is, That we ask, and that we ask according to Gods Will: which implyes many other Conditions: For it must be in Faith and Repentance, and to right Ends, not *to consume it on our lusts* (saith *James*) and we must be Certain that we are sincere in all this, before we can upon this Conditional Promise have a Certainty. 2. So that the minor Proposition here, (That we thus ask according to Gods Will in true Faith, &c.) This no Scripture speaks; and therefore must be known otherwise then by Believing. 3. Yet we may be said to Believe we shall Receive, in reference to the major Proposition or Promise in Scripture, which is an Object of our belief.





## SECT. IV.

§. 4.

*Prop.* 3. Read of this our British Divines in the Synod of *Dort. In suffrag. ad Art.* 5. *Thes.* 3. excellently and moderately (as they did in all.)

Propos. 3. *Though Infallible Assurance, as aforesaid, may be here attained, yet perfect Certainty in Degree cannot; nor may lawfully be by any man expected.*

This also I have proved before. For if we may be Perfect in the Degree of Assurance, why not of all Grace as well? and so have no sin? Nay, there are so many Graces exercised in producing our Assurance (besides Reason it self) that if they be not first perfect, it is impossible that Assurance should be Perfect For Example; He that Believeth not in Perfection the Truth of Scripture, and of that Promise, That [*Whosoever Believeth shall be saved*] 2. And he that knoweth not in Perfection the sincerity of his own Faith (neither of which any man breathing doth do;) cannot possibly be Perfectly Certain that he is Justified, and

The Conclusion follows the weaker part of the Premises, say *Logicians. Vide Smiglecii Logicam, Disp.* 13. *Quæ.* 8. 12, 13. *Ubi strenuè probatur, præmissæ alterius debilitatem semper & in omni materia reductare in conclusionem.*

and shall be saved. For who can be Perfectly Certain of the Conclusion, who is but Imperfectly Certain of the Premises? And yet I have met with some men that think themselves very learned and spiritual, that confidently Dispute for a Perfection in Assurance. If any man say [That *Bellarmine* meant as much as this Imperfect Certainty, when he grants a conjectural Certainty;] and be sure that he speaks truly; I will like *Bellarmine* the better, and his opposers in this the worse; but I will like a plain necessary Truth of God never the worse. Sure I am that our great Divines affirming, That we are sure of Salvation by a certainty of Faith, hath given the Papists fearful ground to baffle them and play upon us, and triumph over them. And when their own Students and followers finde it so, it hardens them against us fearfully. And as sure I am, that no man is Perfect gradually in this life in any Grace, much less in so high a point as his Assurance. Among all those consciences that I have had opened to me, I never met with a humble, heavenly, upright Christian, that would say, He was perfectly Certain: (Nay, and but few that durst call their Perswasion A Certainty, but rather a strong Hope:) But some licentious, fanastical Disputers, I have heard plead for such a Perfect Certainty; whose Pride, and loose Living, and unmortified Passions and corruptions, told the standers-by, that they were the furthest from true Certainty of any.

§. 5.

## SECT. V.

*Prop.* 4. Propos. 4 *THough in some Cases it may be useful to name several Marks: Yet the true infallible Marks of Sincerity, which a man may gather Assurance from, are very few, and lie in a narrower room then most have thought.*

As I would not pick quarrels with the most Godly Divines, who lay down many Marks of Sincerity in their Sermons and Books; so would I not in foolish tenderness of any mans Reputation be so cruel to the Souls of poor Christians as to hide the Truth from them in so weighty a point, and I speak against no man more then my self (heretofore.) I know ordinary Christians cannot discern how these multitudes of Marks do lie open to exceptions: but the Judicious may easily perceive it. I shall therefore



fore here tell you the Truth, how far these many Marks are commendable and convenient, and how far they are condemnable and dangerous. And, 1. When we are onely discovering the Nature of some *sin*, rather then the unholiness of the sinner, it is both easie and useful to give many signs, as from the Effects, &c. by which it may be known, what that sin is; and so men may know how far they are guilty of it. But to know certainly whether that sin will prove the damnable state of the sinner, is neither easie (in most cases) nor to be done by many Marks.

2. When we are discovering the Nature of some Duty or Grace (and not the very point wherein the Souls sincerity in that Grace or Duty lyeth) it is both easie and useful to give many Marks of them. But by these no man can gather Assurance of his sincerity.

3. When we are describing a high Degree of wickedness, which is far from the best state of an ungenerate man, it is both easie and useful to give plain Marks of such a state. But to discover just how much sin will stand with true Grace, is another matter.

4. When we are describing the estate of the strongest Christians, it is easie and useful to Mark them out, and to give many Marks of their strength: But to give many of their Truth; and to discover the least degree of true Grace, is not easie. So I have shewed you wherein Marks may commendably be multiplyed: But to lay down many Marks of sincerity, and say, By these you may certainly know whether you shall be saved or not: This I dare not do.

## SECT. VI.

§. 6.

*Prop.* 5. Lege Aquin. *sum de Veritate, c.* 1. *&* 2. *&c. accuratissimè de veri & veritatis definitione.*

Propos. 5. *THere is a three-fold Truth to be enquired after in Examination: 1. The Truth of the* Act *or* Habit. 2. *The Moral Truth of it as a* Grace *or* Duty. 3. *The Moral Truth of it as a* Saving *or* Justifying *Grace or Duty, or as the Condition of Justification and Salvation. It is the last of these three onely that the great business in Self-examination lyeth on, and which We are now searching after: The two first being presupposed as more easily discernable, and less controvertible.*

I will not here trouble plain Readers, for whose sakes I write, with any Scholastick Enquiries into the nature of Truth, but on-

ly look into so much as is of flat necessity to a right managing of the work of Self-examination. For it is unconceivable how a man should rationally judge of his own Condition, when he knows not what to enquire after: or that he should clearly know his sincerity, who knows not what sincerity is. Yet I doubt not but by an *internal feeling*, a strong sound Christian, who hath his Faith and Love, and other Graces in Action, may comfortably perceive the sincerity of his Graces, though he be so ignorant as not *clearly and distinctly* to know the Nature of sincerity, or to give any just Description of it: Even as an unlearned man that is of a sound and healthful body, may feel what Health is, when he cannot describe it, nor tell *distinctly* wherein it doth consist. But yet as he hath a *general* Knowledge of it, so hath this ignorant sincere Christian of the Nature of sincerity. And withall, this is a more dangerous ground to stand on, because our sense is so uncertain in this case more then in the welfare of the body; and the Assurance of such a soul will be more defective and imperfect, and very unconstant, who goes by meer Feeling, without knowing the nature of what he feeleth. Even as the forementioned unlearned man in case of bodily health, if he have no knowledge, but meer feeling of the nature of health; He will be cast down with a Tooth-ake, or some harmless disease, if it be painful, as if he should presently die, when a knowing man could tell that there is no danger, and he would make light of a Hectick or other mortal disease till it be uncurable, because he feels no great pain in it. It is therefore a matter of Necessity to open most clearly and distinctly the Nature of sincerity or Truth, so far as concerns the case in hand. I told you before that there is a Metaphysical Truth of Being, and a Moral. I now add further, that here are three things to be enquired after. 1. The Truth of the Act. 2. The Truth or the Virtuousness of the Act. 3. The Truth of the Justifying or savingness of the Act. The first is of Natural Consideration: The two last of Moral Consideration. As for example; If you be trying the sincerity of your Love to God: You must first know that you do love him indeed, without dissembling. 2. That this Love be such as is a Duty or Good, which God requireth. 3. That this Love be such will certainly prove you in a state of Salvation. The first of these (whether you Believe and Love Christ or not) must



must needs be first known. And this must be known by internal Feeling joyned with a consideration of the Effects of Real Love. And to this end many Marks may be useful, though indeed inward feeling must do almost all: No man else can tell me whether I Believe and Love if I cannot tell my self. It is no hard matter to a solid knowing Christian to discern this ordinarily. But when they do know this, they are far enough from true Assurance, except they go to the rest. A man may be a *True Man*, and not an image, or a shadow, or a corps; and yet be a false Theif, or a Liar, and no True Man in a Moral sense. This I lay down to these uses:

First, That you take heed when you hear or read Marks of Grace, how you receive and apply them: and enquire whether it be not only the Truth of the Being of the Act or Habit that those Marks discover, rather then the *vertuous*, or the saving Being or Force.

Secondly, That you take heed in Examination of taking up at this first step, as if when you have found that you Believe, and Love, and Repent, you had found all: when yet you have not found that you do it *Savingly*.

Thirdly, To take heed of the Doctrine of many called Orthodox great Divines, in this; who tell you, That, Every man that hath Faith, knows he hath it: and it is impossible to Believe, and not to know we Believe. This may ordinarily (but not alway) be true about this first *Truth*, of the meer Being of the Act. But is it not a wonder that these great Learned Divines should not consider, that this is but a presupposed matter, and not the great thing that we have to enquire after in point of sincerity? and that they may know they *Believe* long enough, and yet not know their Faith to be *Saving*? It is our beyond-Sea Divines that so mistake in this Point: Our *English* Divines are sounder in it, then any in the world generally; I think, because they are more practical, and have had more wounded tender consciences under

*Lege* Rivet. *Disput. de certitud. salutis* §. 33. *pag.* 248, 249. Even Learned *Testardus* is thus mistaken. *De Natura & Grat. pag.* 142. *Thes.* 180. whose words I will give you that you may see what way others go, in him. If any man feel that he Believeth, (for felt it is, and that most certainly of him that believeth) and be perswaded of the Veracity of God and Christ, that man cannot chuse but certainly conclude with himself that his sins are pardoned, and life eternal shall be given him. He therefore that professeth himself uncertain of the pardon of his sins, and of his Salvation, doth in vain boast that he is a Believer. Certainly he that is not certain of the pardon of his sins, and of his Salvation, which is the Conclusion of the Syllogism of Faith, is either Ignorant of what is contained in the major; or else doth not take it for certain (which yet is the word of God and Christ) or else it must needs be that he doth not feel that he Believes; And how then can he be called a Believer? Thus *Testardus* erreth with too many more.

cure, and less empty speculation and dispute. The second Truth to be enquired after, is, That this Act is Truly Good or a Vertue or Grace, For every Act is not a Vertue; nor every Act that may seem so. I will not stand here curiously to open to you, wherein the Goodness of an Action doth consist. Somewhat will be said in the following Propositions opened. Onely thus much at the present. To denominate an Action properly and fully Good, it must be fully agreeable to Gods Will of Precept, both in the Matter, End, Measure, and all Circumstances. But improperly and imperfectly it may be called Good or Vertuous, though there be Evil mixt, if the Good be most eminent: as if the substance of the Action be Good, though the Circumstances be Evil: and thus we ordinarily call Actions Good: But if the Evil be so predominant, as that the Good lie onely in Ends or Circumstances, and the substance (as it were) of the Action be forbidden, then we may not call it a Good Action, or a Grace or Duty. So that it is not perfect proper Goodness, that I hear speak of; but the second, that is, imperfect; when the Action is commanded and Good in it self, and the Good more eminent then the Evil: Yet it may not be saving for all that.

See D^r *Jackson* of saving Faith, §. 1. ch. 7. p. 72, 73. And very oft through the whole book fully evincing this, and usefully applying it.

For there is a common Grace which is not saving, yet *Real*, and so *True* and *Good*, and so *True Grace*: as well as a special Grace, which is saving; and there are common Duties commanded by God, as Alms-deeds, Fasting, Prayer, &c. which though they are necessary, yet Salvation doth not certainly accompany them or follow them; A man that finds any Moral Vertue to be in himself Truly, and to be Truly a Vertue; cannot thence conclude that he shall be saved: Nor a man that Truly doth a Duty Truly Good in it self. Many did that which was good in the sight of the Lord, but not with an upright heart: And even an *Ahabs* Humiliation may have some Moral Goodness, and so some Acceptance with God, and bring some benefit to himself, and yet not be Saving nor Justifying.

And some Actions again may be so depraved by the End and Manner, that they deserve not the name of Good or Duty. As to Repent of a sinful Attempt, is, in it self considered, a Duty and Good: But if a man Repent of it onely, because it did not succeed, or because he mist of the Gain, or Pleasure, or Honour which he expected by it: Thus he makes it a greater sin: And if



if he Repent but because his pleasure is gone, or because he is brought to poverty or disgrace by his sin, this is but a Natural thing, and deserves not the name of a Vertue. So to love God is in it self Good, and the highest Duty. But if any man Love God as one that he thinks hath prospered him in his sin, and helped and succeeded him in his Revenge, unjust Blood-shed, Robbery, sinful Rising and Thriving, thanking God, and loving him for his Pleasure in Lust, Drunkenness, Gluttony, or the like, as most men that Idolize their Flesh-pleasure do: when they have Ease and Honour, and all at Will, that they may offer a full Sacrifice to their Flesh, and say, *Soul take thy Ease*: Then they Thank God for it, and may really Love him under this notion. This is to make God a Pandor or Servant to our Flesh, and so to Love him for serving and humouring it. And this is so far from being a Vertue, that it is one of the greatest of all sins. And if another man Love God in a better notion a little, and Love his Lusts more, this is no *saving Love* (as I shall more fully shew you.) So that you see a man hath more to look after then the meer Honesty, Vertue, or Moral Goodness of his Action: Or else all Actions that are vertuous would be saving.

*τὰ μεταξὺ ἅγια sancti dicuntur, & quodammodo sunt, sed sine Radice & Solidate, ut* Rivet. *disp. de Persev. sanct. §. 3. p. 203.*

The third thing to be enquired after, is the *Sincerity* of Grace, considered as *Saving*. This is much more then the two former: And indeed is the great matter in Self-examination to be looked after; Here is the Work; Here is the difficulty; Here it is that we are now enquiring, how far Marks may be multiplyed? How far they may be useful? and wherein this sincerity doth consist? The two former will not denominate a man a sincere Christian, nor prove him Justified, and in a state of Salvation without this. Wherein this consisteth, I shall shew you in the following Propositions: Now I have first shewed you what it is that you must enquire after. (And I hope no wise Christian will judge me too curious and exact here, seeing it is a work that neerly concerns us, and is not fit to be done in the dark: Our cause must be thorowly sifted at Judgement, and our game then must be played aboveboard, and therefore it is desperate to juggle and cheat our selves now.) Only before I proceed, let me tell you, that according to this three-fold *truth* or *sincerity*, so there is a three-fold *self-delusion* or *hypocrisie*. (Taking *hypocrisie* for a seeming to be what we are not, either to our selves or others: though perhaps we have

have no direct dissembling intent.) 1. To take on us to Repent, Believe, Love Christ, &c. when we do not at all, this is the grossest kinde of Hypocrisie, as wanting the very natural Truth of the Act.

2. To seem to Believe, Repent, Love God, &c. vertuously (according to the former Description) and yet to do it but in subserviency to our Lusts and wicked Ends, this is another sort of gross Hypocrisie: Yea, to do it in meer respect to fleshly prosperity (as to Repent because sin hath brought us to sickness and poverty; to Love God, meerly because he keeps up our fleshes prosperity, &c.) this still is gross Hypocrisie.

It may be a great Question, which of these is the greater sin; To Repent and Love God in subserviency to our sin; or not to do it at all?

*Answ.* It is not much worth the thinking on, they are both so desperately wicked: Therefore I will not trouble the Reader with a curious resolution of this Question: Only thus; Though to deny Gods Being, be a blasphemous denial of his natural Excellency, and so of his Attributes which are the first platform of that which we call Morality in the Creature; yet to deny these his Attributes, and withall to ascribe sin and positive wickedness to the Blessed Holy God, seems to me the greater sin: *Sicut esse Diabolum est pejus (quoad ipsum) quam non esse.*

3. The next kinde of Hypocrisie, and the most Common is, when men want the sincerity of Grace as *saving onely*, but have both the Truth of it as an *Act* or *Habit*, and as a *Vertue*. When men have *some* * Repentance, Faith, Hope, Love, &c. which is undissembled, and hath good Ends; but yet is not *saving*. This is the unsoundness which most among us in the Church perish by, that do perish; and which every Christian should look most to his heart in. This I think is discerned by few that are guilty of it: Though they might all discern it, if they were Willing and Diligent.

* *Ita sincere, tam Respiscentiam quam Fidem, Conditionem ad salutem adipiscendam prorsus necessariam statuimus.* Triglandulus *de Grat. p.* 997.

§. 7. Prop. 6.

## SECT. VII.

Propos. 6. *AS it is onely the Precepts of Christ that can assure us that one Action is vertuous, or a Duty more then another:*



*ther: So it is onely the tenour of the Covenant of Grace bestowing Justification or Salvation upon any Act, which makes that Act (or Grace) Justifying or Saving, and can assure us that it is so.*

By the Precepts I mean any Divine Determination concerning our Duty, what we Ought to Do or Avoid. It is the same sacred Instrument, which is called Gods Testament, his Covenant and his New Law, the several names being taken from several respects (as I have opened elsewhere, and cannot now stand to prove.) This Law of God hath two parts: The Precept and the Sanction. The Precept may be considered, either as by it self [*Do this or that*] and so it maketh Duty: This constitutes the Vertue of Actions; (Regulating them) And so the second kinde of sincerity, [*Whether an Action be good or bad*] must be tried by the Precepts as Precepts. What God requireth is a Vertue: what he forbiddeth is a Vice: What he neither Requireth nor Forbiddeth, is Indifferent, as being not of Moral Consideration. (For the Popish Doctrine of Divine Counsels is vain.)

2. And then, these Precepts must be considered, not onely as they stand by themselves, and constitute Duty simply, saying [*Do this*] but also as they stand in conjunction with the Sanction, and say, [*Do this or that, and be saved, or else Perish*] as [*Believe and be saved, else not.*] And in this respect and sense they constitute the Conditions of the Covenant: and so they are the onely Rule by which to know what is saving Grace, and what not. And onely in this respect it is that they Justifie or Condemn men: They may Justifie or Condemn the Action, as bare Precepts and Prohibitions: But they Justifie not, nor Condemn the Person himself, but as Precepts conjoyned with the Sanction: that is, with the Promise or Threatning.

So that it is hence evident, that no humane conjecture can gather what is a *saving Grace* or *Duty*, and what not, either from a bare Precept considered disjunct from the Promise; or from any thing in the meer nature and use of the gracious Act it self. The nature of the Act is but its Aptitude to its Office: But the Consequents (for I will not call them Effects) Justification and Salvation, proceed from, or upon them only as conditions on which the free Promise bestoweth those benefits, directly. Those therefore which make the Formal reason of Faiths Justifying, to lie in its Apprehension, which they call its Instrumentality, being indeed

deed the very Nature and Being of the Act, do little know what they say, nor how derogatory to Christ, and arrogating to themselves their Doctrine is, as I have elsewhere manifested.

I conclude then, that it is onely the Scripture that can tell you what is Justifying or Saving Grace, by promising and annexing Salvation thereto.

§. 8. SECT. VIII.

Prop. 7. Propos. 7. *Whatsoever therefore is the Condition which the Covenant of Grace requireth of man, for the attaining of Justification and Salvation, and upon which it doth bestow them; that only is a Justifying and Saving Act. And inferiour Duties are no further Marks to try by, nor are Justifying and Saving, then as they are reducible to that Condition.*

This is it which I have asserted in the last foregoing Chapter: and this is the reason why I laid down but two Marks there. Though in the first Part, in the description of Gods people, I laid down the whole description, which must needs contain some things common, and not onely special Properties; yet now I am to give you the true Points of Difference, I dare not number so many particulars. The Performance of the proper Condition of the New Covenant, promising Justification and Salvation, then, is the only Mark of Justification or Salvation, Direct and Infallible: or is the onely Justifying and Saving Grace properly so called. Now you must understand that the Covenant of Life hath two parts, as the Condition for man to perform, if he will receive the benefits. The first is the natural part concerning the pure Godhead, who is the First and the Last, the Principal Efficient and Ultimate End of all: Who is our Creator, Preserver, Governour, Happiness or Rest. This is [*The taking the Lord only for our God*] in opposition to all Idols visible or invisible. As the End, as such, is before and above all the means, and the Father or meer Godhead is above Christ the Mediator, as such (as he saith, *Joh.* 14. 28. *The Father is greater then I*) so this is the first and greater part of the condition of the Covenant: (And so Idolatry and Atheism are the greatest and first condemning sins.) The second part of the Condition is, [*That we take Jesus Christ onely for the Mediator and*



*and our Redeemer, and so as our only Saviour and supream Lord by the Right of Redemption.*] This is the second part; consisting in the choice of the right and only Way and Means to God, as he is the End: For Christ as Mediator is not the Ultimate End, but the Way to the Father. These two parts of the Condition are most evident in the Word, both in their Distinction and Necessity. The former was part of that Covenant made with *Adam*, which is not Repealed, nor ever will be, though the rest of that Covenant may be laid by. It was afterward still fully expressed to the Church before Christs coming in the flesh: In all the peoples covenanting, this was still the sum, that [*They took the Lord onely to be their God.*] But the later part was not in the Covenant with *Adam*: Nor was it openly and in full plainness put into the Covenant of Grace in the beginning; but still implyed, and more darkly intimated, the light and clearness of Revelation still encreasing till Christs coming. Yet so, as that at the utmost they had but the discovery of a Saviour, to be born of a Virgin, of the Tribe of *Judah* at such a time: But never that *this Jesus* was the Christ. And so it was only in *a Saviour* so to be revealed that they were to believe before: But after Christs coming and his Miracles (and Resurrection at utmost) he tels them, [*If ye believe not that I am he, you shall die in your sins*] So that to them to whom he was Revealed (at least) it was of necessity to believe, that [*This Jesus is he, and not to look for another*] Now to us Christians under the New Testament this later part of the Covenant (concerning the Mediator) is most fully expressed, and most frequently inculcated: Nor as if the former (part concerning God the Creator and End) were become less necessary then before, or ever the less to be studied by Christians, or preached by the Ministers of the Gospel: But on the contrary, it is still implyed, as being fully revealed before, and a thing generally received by the Church; yet, and confirmed and stablished by the adding of the Gospel, and preaching Christ. For the end is still supposed, and implyed, when we determine of the Means; and the Means confirm and not deny the Excellency and Necessity of the End. Therefore, when *Paul* (Act. 17. &c.) was to Preach to the *Athenians* or other Heathens, he first preacheth to them the Godhead, and seeks to bring them from their Idols; and then preacheth Christ. And therefore it is said, *Heb.* 11. *He that comes*

to

*to God* (as the End and his Happiness, or Creator and Preserver) *must* (first) *believe that God is, and that he is* (in the Redeemer) *a rewarder of them that diligently seek him.* And therefore the Apostle * preached [*Repentance toward God, and faith towards our Lord Jesus Christ*] The first is, [*The turning from Idols to the true God*] (and so Repentance is in order of nature before Faith in the Mediator, and more excellent in its nature, as the End is then the way: but not before Faith in the Godhead.) The second is, the onely high way to God. Therefore *Paul* was by preaching to Turn men from darkness to light (both from the darkness of Atheism and Idolatry, and the darkness of Infidelity: but first) *from the power of Satan* (and worshipping devils) *to God:* (that so next) by Faith in Christ they might receive Remission of sin, and Inheritance among them that are Sanctified, *Act.*26 18. And Christ himself took the same course, and preached these two parts of the condition of the Covenant distinctly; *Joh.*17.3. *This is life eternal to know thee the only true God, and* (then) *Jesus Christ Whom thou hast sent.* (Words of knowledge in Scripture-Commands import Affection) And *Ioh.*14.28. *The Father is greater then I.* And *Ioh.*14.6. *I am the Way, the Truth and the Life: No man cometh to the Father but by me.* And *Ioh.* 14.1. *Ye believe in God,* (there is the first part) *Believe also in me* (there is the second part.) But intended brevity forbids me to heap up more proof in so plain a Case.

* Act.20.21.

To this last part of the Condition is opposed Infidelity, or not-believing in Christ; being the chiefest condemning sin, next to Atheism and Idolatry, which are opposite to the first part. On these two parts of the Condition of the Covenant, hath God laid all our salvation, as much as concerns our part; still supposing that God and the Mediator have done and will do all their part.

The first part of the Condition I call, *The natural part*; being from the beginning, and written in the nature of every reasonable creature; and by an Eminency and Excellency it is of Natural Morality above all other Laws whatsoever. The second I call, *The supernatural part of the Condition*; as being not known to any man by the meer light of Nature; but is supernaturally revealed to the world by the Gospel. The first part also, is the basis or great command of the Decalogue; [*Thou shalt have none other God but me*] or in other terms [*Thou shalt love God above all.*]



*all.*] The second is the great Command of the Gospel [*Believe in the Lord Jesus*] or in other terms [*Love Christ above all*] (For, as I said, words of knowledge in Scripture imply Affection, especially Will: where all Acts of the soul are compleat, which in the intellect are but incompleat, imperfect and preparatory: the Understanding being but the entrance to the Will; and the Will being an extended Understanding: Therefore sometime Christ saith, *He that believeth not is condemned:* Sometime, *He that loveth* any thing, *more then me, is not Worthy of me, and cannot be my Disciple.*) And he joyneth them together in *Joh.*16.27. Therefore hath the Father loved you, because you have *loved me,* and have *believed, &c.*] Intellectual belief or assent therefore, where ever you read it commanded, implyeth the Wils consent and love.

And thus I have shewed you what the conditions of the Covenant are: which I have done the fullier, that you might know what is *a Saving Grace* or Act, and what not. For you may easily conceive, that it must needs be safer trying by these then by any lower Act or Duty: and as all other are no further saving, then as they belong to these, or are reducible to them; so you can no further try your selves by them, but as they are reduced to these. And now you see the reason why I mentioned but onely two Marks in the foregoing Chapter: and why I say that true Marks are so few, by which a man may safely try his title to heaven. And yet you shall see that we must yet reduce them to a narrower room, when we come to open the Nature of Sincerity. In preparation to which, I must tell you; That in the terms of these two Marks, or two parts of the condition of the Covenant, there is contained somewhat common (which an unregenerate man may perform) and somewhat special and proper to the Saints. Though all must go together and be found in those that will be saved, yet the specifical Form, or Constitutive difference, by which as *Saving*, the Act of a true Believer is discerned from the Act of an unsound person, doth lye but in part of it, and I think but in one point. As a man is defined to be [a Reasonable living creature:] but to be a creature will not prove him a man, nor to be a living creature neither: because that there are other creatures, and living crearures, or animate besides himself. But to be a *Reasonable* Animal or living creature, will prove him a man; because Reason

Reason contains his specifique form and constitutive difference. Other inferiour creatures may have bodies and fleshly bodies, as well as man, and others may have life (which we call a Soul) (and yet man must have these too) But others with these have not Reason, or a Soul endued with a power of Reasoning. So in these Marks of Grace, or conditions of the Covenant: To love is common to every man: To love God and Christ is common to a Christian, with an hypocrite or wicked man: But to love Christ *Savingly* (that is, as I shall shew you presently, *Soveraignly* or *Chiefly*) this is the Form or constitutive Difference of Love which is *Saving*. To *Take* or *Accept*, is common to every man: To *Take* or *Accept* of *God* and *Christ*, is common to a true Christian and a false: But to *Take* or *Accept* of God and his Christ *Sincerely* and *Savingly*, is proper to a sound Believer. So that even in these two Marks, the *Sincerity* of both lyeth in one Point. For supposing the Truth of the Act, and the Truth of the Vertue in general (which are both common, as I have told you:) the Truth or Sincerity of them, as Saving, is the onely thing to be enquired after. And in this sense, *I know but one infallible Mark of sincerity*: seeing sincerity lyeth in this one point. But before I come to open it more fully, I will premise (and but briefly name) two more Propositions.

§.9. Prop. 8.

## SECT. IX.

Propos.8. *God hath not in the Covenant promised Justification or Salvation upon any meer Act or Acts considered without that Degree and Sutableness to their objects, Wherein the sincerity of them as Saving doth consist.*

It is said indeed, *That he that believeth shall be saved*, but then it is supposed, that it be sincere Believing: for any Believing is not here meant: For many that Believed, and that without gross dissimulation, shall perish, as not Believing sincerely. And therefore Christ would not trust himself with those that yet Believed in him, because he know their hearts, that they did it not in faithfulness and sincerity, *Joh.*2.23,24. But I shall confirm this more fully afterwards.

SECT.



## SECT. X.

§.10. Prop. 9.

Propos.9. *There is no one Act considered in its meer nature and kind without its measure and suitableneness to its object which a true Christian may perform, but an unsound Christian may perform it also.*

I have great reason to add this, that you may take heed of trying and judging of your selves by any meer Act, considered in it self. If any doubt of this, we might soon prove it, by producing the most excellent Acts, and shewing it of them in particular. Believing is as proper to the saved as any thing, for the Act. And yet as for the assenting Act, *James* tels us, the devils Believe: And as for Resting on Christ by Affiance, and expecting Pardon and Salvation from him, we see beyond the question, that many thousand wicked men have no other way to quiet them in sinning, but that they are confident Christ will pardon and save them, and they undissemblingly Quiet or Rest their souls in this perswasion, and undissemblingly expect salvation from him when they have sinned as long as they can. And indeed, herein lyeth the nature of Presumption: And so real are they in this Faith, that all our Preaching cannot beat them from it. If the Question be, Whether a wicked man can Pray, or Meditate, or forbear the Act of this or that sin, I think none will deny it. But yet all this will be opened fuller anon.

## SECT. XI.

§.11. Prop.10.

Propos.10. *The Supremacy of God and the Mediator in the Soul, or the precedency and prevalency of his Interest in us, above the Interest of the flesh, or of inferiour good, is the very point wherein materially the sincerity of our Graces, as* Saving *doth consist; and so is the* one *Mark by which those must judge of their states, that would not be deceived.*

Prop.11.

Propos.11. *For here the Sincerity of the Act as Saving consisteth in being suted to its adequate object, (considered in its respects which are essential to it as such an object.) And so to Believe*

*Believe in, Accept and Love* God as God, and Christ as Christ, *is the sincerity of these Acts. But this lyeth in Believing, Accepting and Loving God as the onely Supream Authority or Ruler and Good, and Christ as the onely Redeemer, and so our Soveraign Lord, our Saviour, our Husband and our Head.*

I joyn both these Propositions together, because the explication of both will be best joyned together. And first I will tell you what I mean by some of the terms in these Propositions.

1. When I speak of the Interest of God and the Mediator in the Soul, I do not mean a meer *Right to us* (which we call *Jus ad rem*) for so God and the Mediator God-Man, have Interest in all men: as being undoubtedly Rightful *Lord of all*; whether they obey him or not: But I mean Christs Actual Interest *in us*, and Possession of us (which we call *Jus in re*) and that as it consisteth in a voluntary Entertainment of him into all the Powers of the Soul, according to their several Capacities and Offices. As we use to say of men in respect of their friends, [ Such a man hath so much Interest in his friend, that he can prevail with him before any other. ] So when Gods Interest in us is greater then the Interest of the flesh, that he hath the Precedency and Supremacy in our Understandings, Wils and Affections, this is the sincerity of all our Graces as Saving; and so the discovery of our Souls sincerity. I shall yet fullier open this anon.

2. I here conclude the Interest of Father, Son and holy Ghost, both as they are conjunct, and as they are distinct. As considered in the Essence and Unity of the Godhead, so their Interest is conjunct: both Father, Son and holy Ghost being our Creator, Ruler and Ultimate End and chief Good. But in the distinction of Persons, as it was the Son in a proper sense that redeemed us, and thereby purchased a peculiar Interest in us, and Dominion over us, as he is Redeemer, so doth he carry on this Interest in a peculiar way: And so the Interest of the holy Ghost as our Sanctifier is specially advanced by our yielding to his Motions, &c.

3. By the Supremacy of God, and the Prevalency of Christs Interest, I do not mean, [a] That *it alway prevaileth for Actual obedience* against the suggestions and allurements of the flesh. A man may possibly pleasure a lesser friend or a stranger, before a greater friend, for once or more, and then it proves not that the stranger hath the greater Interest in him. But I mean, that God hath Real-

[a] *Renati quantumvis alacriter militent adversus peccata, tamen & multa & magna carnis imbecillitate laborant; qui, spiritu divinitus excitato, obluctantur; crebrò tamen à cupiditatibus carnis se vinci patiuntur, &c.* Suffrag. Theolog. Bremensium *in Synodo Dord in Art. 5. Thes. 9. Vid. Thes. 10, 11. 12, 13.*



Really more of his Esteem, and Will, and *Rational* (though not *Passionate*) Love and Desire; and Authority and Rule in his Heart and Life.

4. When I speak of the Interest of the flesh, I chiefly intend and include that inferiour good which is the fleshes delight. For here are considerable distinctly, 1. The part which would be pleased in opposition to Christ; and that, with the Scripture, I call The Flesh. 2. The thing which this flesh desires as its happiness; and that is, Its own pleasure, delight and full content. 3. The objects from whence it expecteth this delight and content; and that is, All inferiour good which it apprehendeth to conduce most to that End, as being most suitable to its self. By the flesh then, I mean, The soul, as sensitive, as it is now since the fall become unruly, by the strengthening of its raging desires, and the weakning of Reason that should rule it; and consequently the Rational part, thereby seduced: or if the Rational (mis-informed and ill-disposed) be the leader in any sin, before or without the sensitive: so that I mean, that which inordinately inclineth us to any inferiour good. This inferiour good consisteth in the Lust of the flesh, the lust of the eyes, and pride of Life, as *John* distinguisheth them: Or as commonly they are distributed, in Pleasure, Profits and Honour; all which are concentred and terminated in the sin we call *Flesh-pleasing* in the general: for that pleasure is it which is sought in all; or it is the pursuit of an inferiour fleshly happiness, preferred before the Superiour Spiritual Everlasting Happiness. Though most commonly this pleasure be sought in Honour, Riches, Eating, Drinking, pleasant dwellings, Company, Sports and Recreations, Clothes, Wantonness or Lustfull Uncleanness, the satisfying of Passions and Malicious desires, or the like: yet some time it riseth higher, and the sinner seeketh his happiness and content in largeness of Knowledg, much Learning and curious Speculations about the nature of the creatures, yea and about God himself. But Perhaps it will be found that these are neer of the same nature with the former sensitive Delights. For it is not the Excellency or Goodness of God himself that delighteth them, but the novelty of the thing, and the agitation of their own Imagination, Phantasie and Intellect thereupon, which is naturally desirous to be actuated, and employed, as receiving thereby some seeming addition to its own perfection: and that not as

from God, who is the object of their Knowledge; but as from the meer enlargement of Knowledg in it self; or, which is far worse, they make the study of God and Divine things which they delight in, but subservient to some base inferiour object: And so though they delight in studying and knowing God and Heaven, and Scripture, yet not in God as God, or the chief Good, nor in Heaven as Heaven; nor out of any true saving love to God: but either because, as some Preachers, they make a gainfull trade of it, by teaching others: or because it is an honour to know these things, and be able to discourse of them, and a dishonour to be ignorant: Or at best, as I said before, they desire to know God and Divine Truths, out of a delight in the Novelty, and Actuating, and natural Elevation of the Understanding hereby: It is one thing to delight in Knowing, and another to delight in the thing Known. An ungodly man may delight in studying and knowing severall Axioms or Truths concerning God; but he never chiefly delighteth in God himself. As a studious man desires to know what Hell is, and where, and many truths concerning it: but he desireth not Hell it self, nor delighteth in it. A godly man desireth to know the nature and danger of sin, and Satans way and wiles in temptations: but he doth not therefore desire sin and temptation it self. So a wicked man may desire to know the nature of Grace, and Christ, and Glory, and yet not desire Grace, and Christ, and Glory. It is one thing to terminate a mans desire and delight in bare knowledg, or the esteem, or self-advancement that accrues thereby; and another thing to terminate it in the Thing which we desire to know; making knowledge but a means to its fruition. So that though the virtuousness or vitiousness of our Willing, and several Affections, do receive its denomination and specification very much from the object (as in loving God, and loving sinfull pleasure, *&c.*) because there is a proper and ultimate *terminus* of the souls motion: yet the Acts of the Understanding may be exercised about the best of objects, without any virtuousness at all: It being but the Truth and not the Goodness that is its object; and that Truth may be in the best object and in the worst. And so it is the same kind of delight that such a man hath in knowing God and knowing other things: for it is the same kind of Truth that he seeks in both. And indeed Truth is not the ultimate obj & terminating



minating the souls motion (not as it is Truth,) but an intermediate prerequisite to *Good*, which is the ultimatly terminating object: And accordingly the Acts of the meer understanding, are but preparatory to the Acts of the Will, and so are but imperfect initial Acts of the Soul, as having a further End then their own proper Object: and therefore it is that all Philosophers place no Moral Habits in the Understanding, but all in the Will; for till they come to the Will, (though they may be in a large sence Morally good or evil, vertuous or vicious, yet) they are but so in an imperfect kinde and sense; and therefore they call such Habits only Intellectual.

The sum of all this is, That it is but the Fleshes Pleasure and Interest which an ungodly man chiefly pursueth, even in his delightfull studying of Holy things: For he studieth Holy things and Prophane alike. Or if any think it too narrow a Phrase, to call this Flesh-pleasing, or preferring the interest of the flesh, it being the Soul as Rational, and not only as Sensitive, which turneth from God to inferiour things; I do not gain-say this: I know *Gibieuf* determines it, that man apostatized from God to himself, and that in Regeneration he is turned again from himself to God. Yet this must be very cautelously understood; for God forbiddeth not man to seek himself duly, but commandeth it: Man may and must seek his own Happiness. The chief Good is desired as Good to us. But to state this case rightly, and determine the mountainous difficulties that here rise in the way, is no fit work for this place: I will not therefore so much as name them. The easiest and safest way therefore to clear the present difficulty to us, is, to look chiefly at the different Objects and Ends: God who is the Supream Good, presenteth and offereth himself to us, to be enjoyed. Inferiour Good stands up in competition with him; and would insinuate it self in our [illegible], as if it were more amiable and desirable then God. Now if Gods interest prevail, it is a certain sign of Grace; If inferiour good prevail, and have more actual interest or possession then God, it is a certain sign of an unhappy condition; or that the person is not yet in a state of Salvation.

And as you thus see what I mean by the interest of the flesh or inferiour good in us; so in all this I include the interest of the world and the devil: For the world is, at least, the greatest part

of this inferiour good, which stands in competition with God. And Satan is but the envious agent to present this bait before us: to put a false gloss on it in his presentation; to weaken all Gods arguments that should restrain us; to disgrace God himself to our souls; and so to press and urge us to a sinfull choice and prosecution. He shews us the forbidden fruit as pleasant, and as a meanes to our greater advancement and happiness; and draweth us to unbelief for the hideing of the danger. He takes us up in our imagination, and shews us the Kingdoms of the world and their Glory, to steal our hearts from the Glorious Kingdom of God. So that the interest of the Flesh, the interest of the World, and the interest of Satan in us, is all one in effect. For they are but several causes to carry the soul from God, to a false, deluding, miserable End.

☞ *Mat. 9. How hard for a Rich man to enter into the Kingdom of Heaven?*

Again, In the Proposition I say [*It is the Prevalency of the Interest of God or Christ, above inferiour Good*] putting inferiour Good, as the competitor with God who is the greatest Good: because the Will cannot incline to any thing under the notion of evil, or of indifferent, but only as good. No man can Will evil as evil: He must first, cease to be Rational, and to be man. If evil appeared only as evil, there were no danger in it. The force of the temptation lies in making evil seem good, either to the senses, or imagination, or reason, or all. Here lies the danger of a pleasing condition, in regard of Credit, delights, Riches, Friends, Habitation, Health, or any inferiour thing: The more Good appeareth or seemeth to be in them (as disjunct from God) the more dangerous: for they are the liker to stand up in competition with him; and to carry it with our partial blinded souls in the competition. Remember this, if you love your selves, when you would have all things about you more pleasing and lovely. Here lies the unknown danger of a prosperous state: and on the contrary lies the precious benefit of adversity; which if men were not brutish and unbelieving, they would heartily welcome as the safest condition.

Again observe here, that I mention inferiour [Good] and not [Truth] as that which stands in competition with God. For of two Truths both are equally true (though not equally evident:) And therefore though Satan would perswade the soul that inferiour Good is better for us then God; yet he sets not Truth against Truth in competition. He would indeed make us believe that



that Gods Word is not True at all, or the Truth not certaine. But with the Understanding there is no competition between Truth and Truth, if known so to be. For the Understanding can know and believe several Truths at once, though about never so different matters; as that there is a Heaven and a Hell, that there is a God a Christ, a World, a Devil, &c. But the Will cannot embrace and choose all different Good at once: for God hath made the enjoyment of them incompatible: Much less can it Will two things as the chiefest Good, when there is but one such: or God and the creature as equally Good, and both in the highest degree.

Here then you further see the meaning of the Proposition, when I speak of the Prevalency of Christs Interest, I meane it directly and principally in the [Will] of man, and not in the Understanding. For though I doubt not but there is true Grace in the Understanding as well as in the Will, yet (as I shall further shew anon) as it is in the Intellect, it is not certainly and fully discernably, but only the force of the Intellective Acts appear in the Motions and Resolutions of the Will. And therefore men must not try their states directly by any Graces or Marks in the Understanding. And also if it were possible to discern their sincerity immediately in the Understanding, yet it must not be there by this way of competition of different Objects in regard of the Degree of Verity, as if one were more True and the other less: as it is with the Will about the degrees of Goodness in the Objects which stand in competition. Though yet a kind of competition there is with the Intellect too: As, 1. Between God and the Creature, who is to be Believed rather: and 2. Between two contradictory or opposite Propositions, which is True, and which false. As between these [God is the chief God] and [God is not the chief Good;] or these [God is the chief Good] and [Pleasure is the chief Good.] But though the Truth be here Believed, yet that is no certain Evidence of Sincerity; except it be so Believed, as may be prevalent with the Will: which is not discernable in the bare Act of Believing, but in the Act of Willing. So that it is the Prevalency of Christs Interest in the Will, that we here speak of: and consequently in the Affections, and Conversation. And indeed (as is before hinted) all humane Acts as they are in the meer Understanding, are but crude and imperfect: for it is but the first digestion, as it were, that is there performed,

(as of meat in the stomack:) But in the Will they are more perfectly concocted (as the child is sanguified in the Liver, Spleen and Veins.) And in the Affections they are yet further raised and concocted (as the vitall spirits are begotten in the heart: though many here take meer flatulency for spirits: and so they do common passion for spirituall Affections;) and then in the Conversation, as the food, in the habit of the body,) the concoction is finished: so that the sincerity of Grace cannot (I think) be discerned by any meer Intellectuall Act: As you may find Judicious Dr *Staughton* asserting in his *Righteous mans plea to Happiness*, But yet do not misunderstand it, as if saving Grace did not reside in the Understanding.

Now as the Apostle saith, *Gal.* 5. 17. *The flesh warreth against the spirit, and the spirit against the flesh, and these two are contrary one to the other*; A Christians life is a continual combate between these two contrary Intrests. God will be taken for our Portion and Happiness, and so be our Ultimate End, or else we shall never enjoy him to make us Happy: The Flesh suggesteth to us the sweetness and delight of Carnal Contentments, & would have us glut our selves with these. God will Rule, and that in supremacy, or he will never save us. The Flesh would fain be pleased, and have its desire, whether God be obeyed and pleased or not. There is no hope of Reconciling these contrary Intrests. God hath already made his Laws, containing the Conditions of our Salvation or Damnation: These Laws do limit the desires of the Flesh, and contradict its Delights: The Flesh cannot Love that which is against it: It hates them, because they speake not good of it, but evil, because it so mightily crosseth its contents. It was meet it should be so: for if God had suffered no Competitor to set up their Intrest against his, how would the faithfulness of his subjects be tried? how would his Providences and Graces be manifested? Even to *Adam* that yet had no sin, this way of Triall was judged necessary: and when he would please his Eye and his Taste, and desire to be higher, it was just with God to Displease him and to bring him lower. God will not change these his holy and righteous Laws to please the Flesh, nor conform himselfe to its will: The Flesh will not conform it self to God; and so here is the Christian Combate. Christ who hath Purchased us, expecteth the first or chief room in our Affections, or else he will effectively



ly be no Saviour for us. The Flesh doth importunately solicit the Affections, to give the chief room and entertainment to its Contents, Christ who hath so dearly bought the Dominion over us all, will either Rule us as our Soveraign: or Condemn us for our Rebellion (*Luke* 19. 27.) The Flesh would be free, and is still soliciting us to Treason. For as easie as Christs yoke is, and as light as his burden, yet is it no more suited with the Fleshes Intrest, then the heaviour and more grievous Law was: The Law of Liberty, is not a Law of Carnal Liberty. Now in this Combat, the Word and Ministry are solicitors for Christ; so is Reason it self so far as it is Rectified, and well guided: but because Reason is naturally weakened and blind; yea and the word alone is not sufficient to Illuminate and Rectifie it; therefore Christ sends his Spirit into the souls of his people, to make that Word effectual to open their eyes: here is the great help that the soule hath for the maintaining or carrying on the Intrest of Christ. But yet once Illuminating is not enough. For the Will doth not necessarily choose that which the Understanding concludeth to be best (even *hic & nunc, & consideratis considerandis:*) A drunkards understinding may tell him, that it is far better (all things laid together) to forbar a cup of wine, then to drink it: and that the Good of Vertue and Duty is to be prefered before the Good of Pleasur, (This experience assures us of, though all the Philosophers in the world should contradict it: and I am not disputing now; and therefore I will not stand to meddle with mens contrary opinions,) and yet the violence of his sensual Appetite, may cause him to lay hands on the cup and poure it in. And indeed so far it is a brutish Act: and it is no such wonder to have sinfull Acts termed and proved brutish, if we knew that all true Reason is against them. Reason is on Gods side, and that which is against him is not Reason. (We may by Discourse proceed to sin, but the Arguments are all Fallacious that draw us.) There is no Necessity to the commiting of a Sin, that Reason or the Understanding should first conclude it Best: so great is the power of Sense upon the Phantasie and Imagination, and of these on the Passions and the Choosing Power, (especially as to the exciting of the Loco-motive) that if Reason be but silent and suspended, sin will be committed (as a man hath lustfull, and revengeful, and covetous desires in his Dream, and that very violent.)

lent.) Reason is oft asleep when the senses are awake; and then they may easily play their game: Even as the godliest man cannot restrain a sinfull thought or desire in his Dream, as he can waking; so neither when he is waking, if Reason be asleep: Although Reason never take part with sin, yet if it stand neuter, the sin will be committed. Yea that is not all: but if Reason do conclude for Duty and against sin, and stand to that conclusion, yet I think, the sensitive sinfull appetite and imagintion may prevaile with the Will (unless you will say that this Appetite is the Will it self, man having but one Will, and so may it self command the Locomotive) against, as well as without the conclusion of Reason (as in the example before mentioned.)

To Understand this you must know, that to the Motion of the Will effectually, (especially where there are violent contrary motions and inducements) it is not only necessary that the Understanding say, This is a Duty, or This is a sin, or, It is better to let it alone: But this must be concluded of as a matter of great importance and concernment; and the understanding must express the Weight, as well as the Truth of what it utters concerning Good or Evil: And this must especially be by a strong and forcible Act; or else though it conclude rightly, yet it will not prevail. Many men may have their Understandings informed of the same Duty, and all at the very exercise conclude it Good and necessary: and so concerning the evil of sin: And yet though they all pass the same conclusion, they shall not all alike prevail with the Will; but one more, and another less: because one passeth this conclusion seriously, vigorously, importunately; and the other slightly, and sleepily, and remisly, If you be busie, writing or reading; and one friend comes to you to call you away to some great business, and useth very weighty Arguments, yet if he speak them coldly and sleepily, you may perhaps not be moved by him: but if another come and call you but upon a lesser business, and speak loud and earnestly and will take no denial, though his Reasons be weaker, he may sooner prevail. Do we not feel that the words of a Preacher do take more with our Wills and Affections, from the moving pathetical manner of expression, then from the strength of Argument (except with very wise men) at least, how much that furthers it; when the best Arguments in the mouth of a sleepy Preachers, or unseasonable and illfavouredly delivered, will



will not take. And why should we think that there is so great a difference between other mens Reasonings prevailing with our Wills, and our own Reasons way of prevailing? (But I must check my digressing Pen, which creeps away to Controversies before I am well aware.)

Now all this being so, that there must be a strong, lively, loud, pressing, importunate Reasoning, and not only a True Reasoning and concluding; hence it is that there is necessary to the soule, not only so much Illumination as may discover the Truth; but so much as may discover it *cleerly* and *fully*; and may shew us the *weight* of the matter, as well as the *Truth*: and especially as may be still an *exciter* of the Understanding to do its duty, and may *quicken* it up to do it *vigorously*: And therefore to this end Christ giveth his Spirit to his people, to strive against the flesh. The soul is seated in all the body, but we certainly and sensibly perceive that it doth not exercise or Act alike in all: but it understandeth in and by the Brain or Animal spirits: and it Willeth, and Desireth, and Loveth, and Feareth, and Rejoyceth in and by the Heart: And doubtless the vital spirits, or those in the Heart, are the Souls Instrument in this work. Now to procure a Motion of the spirits in the Heart, by the foremotion of the spirits in the brain, requires some strength in the first motion; and the more forcible it is, likely the more forcible will the motion in the heart be. This order and Instrumentality in Acting, is no disparagement to the soul; but is a sweet discovery of Gods admirable and orderly works. (But yet I must recall my self.) Now therefore besides a bare Act of understanding, there is necessary to this effectuall prevailing with the Will, that there be added that which we call *Consideration*, which is a dwelling upon the subject, and is a serious, fixed, constant Acting of the understanding, which therefore is likely to attain the effect: The use of this, and its Power on the Will and Affections, and the Reasons, I have shewed you afterward in the fourth Part of this Book. Hence it is, that let their wit been ever so great, yet Inconsiderate men are ever Wicked men; and men of sober frequent Consideration, are usally the most Godly, and prevail most against any Temptation: there being no more effectuall means against any temptation indeed whether it be to Ommission or Commission, then this setting Reason forcibly awork by Consideration. The most Considerate men

are

are the most Resolved and Confirmed. So that besides a bare cold conclusion of the understanding (though you call it Practical) this Consideration must give that Force, and Fixedness, and Importunity to your Conclusions, which may make them stronger then all the sensitive solicitations to the contrary, or else the Soul will still follow the Flesh. Now Christ will have his Spirit to excite this Consideration, and to enable us to perform it more powerfully and successfully, then else we should ever do. And thus the spirit is Christs solicitor in and to our souls; and by them it advanceth Christs Interest, and maintaineth it in the Saints, and causeth it to prevail against the Interest of the Flesh. Where he prevaileth not in the main, as well as striveth, there is yet no saving Grace in that soul. Whatever pleadings, or strivings, or reasonings, or concludings there may be in and by the soul on Christs side, yet if the Fleshes Interest be still greater and stronger in the soul then Christs, that soul is in a state of wrath: He may be in a hopefull way to come to a safer condition, and not far from the Kingdom of God, and almost perswaded to be a Christian, but if he die in that state, no doubt, he shall be damned. He may be a Christian, by common profession; but in a saving sense, no man is a Christian, in whose soul any thing hath a greater and higher interest then God the Father and the Mediator.

## SECT. XII.

§. 12.

Propos. 12. *Therefore the sincerity of saving Grace, as saving, lieth materially, not in the bare Nature of it; but in the Degree: Not in the Degree considered Absolutely in it self; but comparatively as it is prevalent against its Contrary.*

Prop. 12.

I cannot expect that the Reader should suddenly Receive this Truth (though of so great consequence that many mens salvations are concerned in it, as I shall shew anon) till I have first made it plain. Long have I been poaring on this Doubt, Whether the sincerity of Grace and so the Difference between an Hypocrite and a true Christian, do consist in the Nature, or only in the Degree: Whether it be a Gradual or Specifical difference; And I never durst conclude that it lay but in the Degree; 1. Because of the seeming force of the Objections, which I shall anon answer. And, 2. Because of the constant contrary Judgment of all those Divines, whom I highliest valued. (For though I am ashamed of my own Ignorance, yet I do not repent that I received some things upon trust from the Learned, while I was learning and studying them; or that I took them by a Humane Faith, when I could not reach to take them by a Divine Faith. Only I then must hold them but as Opinions, but not Absolutely as Articles of my Creed.) But I am now convinced of my former mistak; and shall therefore endeavour to rectifie others, being in a matter of such moment.



You must remember therefore that I have shewed you already, that God hath not made any Act considered in its meer Nature without considering it as in this prevailing degree, to be the condition of Salvation; and that a wicked man may perform an Act for the Nature of it, which a true Christian may do. But let us yet consider the Proposition more distinctly.

Divines use to give the title of saving Grace to four things;

The first is, *Gods Purpose of saving us, and the special Love and Favour which he beareth to us, and so his will to do special Good.* This is indeed most principally, and properly, and by an excellency, called, *saving Grace.* It is the fountain from which all other Grace doth proceed: and by this Grace we are Elected, Redeemed, Justifyed and Saved. Now the Question in hand is not concerning this Grace which is Immanent in God; where no doubt there is no specifiall difference; when Divines accord that there is no diversity or multiplicity at all, but perfect Unity (allowing still the unsearchable Mystery of the Trinity:) Therefore I rest confident that no solid Divine will say, that Gods common Love or Grace to the unsanctified, doth by a natural Specification differ from his Special Love and Grace to his chosen; (as they are in God.)

The second thing which is commonly called *Saving Grace*, is the Act of God by wich the Spirit infuseth or worketh the special habitual saving Gifts in the soul: Not the Effect (for that I shall next mention;) but the Act of the holy Ghost which worketh this effect. This is called *Gratia Operans*, working Grace, as the Effect in us is called *Gratia Operata*, Grace wrought in us. Now.

1. This is none of it that we enquire after in the Question in hand,

Dr *Preston* saith thus in his *Golden Scepter*, P. 210. *Obj.* It seem then that the knowledg of a Carnal man and a Regenerate man differ but in degrees, not in kind. *Ans.* The want of degres here alters the kind. As in Numbers the Addition of a degree alters the *species*. This is the same that I affirm. Read this truth oft and fully affirmed by Dr *Jackson passim* in his works, particularly of Saving Faith, S. 3. C. 3. P. 297, 298. So Mr *Pink* Serm. of love to Christ. *Alvarez* argues against a point like this, but in deed not it, *de Auxil.* l. 7. d spu. 65. &c. p 285, &c. but in my Judgment very weakly.

hand: when we ask, *whether the Truth of Grace lie onely in the Comparative or Prevailing Degree?*

2. If it were, yet there is here no place for such a doubt. 1. Because no man can prove such natural specifique difference in the Acts of God; nor will (I think) affirm them. 2. Especially because in the Judgment of great Divines, there is no such Act of God at all distinct from his Essence and Immanent Eternal Acts: So that this is the same with the former. God doth not need, as man, to put forth any Act but his meer Willing it, for the producing of any Effect. If man will have a stone moved, his Will cannot stir it, but it must be the strength of his arm. But God doth but Will it, and it is done: (As Dr *Twiss* once or twice saith: But *Bradwardine* and others fully confirm.) Now Gods will is his Essence: and he never did begin or cease to Will any thing, though he Will the Begining or Ceasing of things. He Willed the Creation of the World, and the Dissolution of it at once from Eternity: though he Willed from Eternity that it should be Created and Dissolved in time: And so the Effect only doth begin and end, but not the Cause. This is our ordinary Metaphysicall Divinity: If any vulgar Reader think it beyond his capacity, I am content that he move in a lower Orb. But doubtless we must not feign a natural specifique difference of Acts in God.

The third thing which we commonly call *Saving Grace*, is The special Effects of this Work of the Spirit on the Soul, commonly called *Habitual Grace*, or the *Spirit in us* or the *Seed of God abiding in us*; or our *Real Holiness*, or our *New Nature*.

Now, 1. Our Question is not directly and immediately of this, *Whether Common and Special Grace do differ more then by the forementioned Degree?* For this is not it which a Christian searcheth after immediately or directly in his Self examination. For Habits (as *Suarez* and others conclude) are not to be felt in themselves, but only by their Acts. We cannot know that we are disposed to Love God, but by feeling the stirrings of Love to him. So that it is the Act that we must directly look for, and thence discern the Habit.

2. But if any man will needs put the Question of this Habitual Grace only, though it be not it that I speak of principally, yet I answer him, That no man boubteth but that common Grace, containeth good Dispositions; as special Grace containeth Habits. Now who knoweth not that a Disposition and a Habit do differ but in Degree? A carnal man hath a weak Inclination to Good, and a strong Inclination to Evil: Or, if you will speak properly (for the Will cannot choose Evil as evil, but as a seeming Good) he hath a weak Inclination to Spirituall and Heavenly Superiour Good; and a strong Inclination to Fleshly, and Earthly Inferiour Good: Whereupon the stronger bears down the Weaker: But the Regenerate have stronger Inclinations to Superiour Spiritual Good, then to Inferiour Fleshly Good, and so the stronger in most Temptations prevaileth. Now what natural difference is here, but only in Degree?



The fourth thing which we call *Saving Grace*, is, *The exercise or Acts which from these Habits or effectual Inclinations do proceed.* And this is the Grace which the *Soul* must enquire after directly in his Self-examination. And therefore this is it of which we raise the Question, *Wherein the Truth or Sincerity of it doth consist?* (There is indeed other things without us which may yet be called Saving Grace, as Redemption and Donation (commonly called Imputation) of Christs Righteousness, and so Remission, Justification, &c. but because every one may see that our Question is not of these, I will not stand to make more mention of them.) Now for these Acts of Grace, who can produce any Natural Specifique difference between them when they are special and saving, and when they are common and not saving? Is not common Knowledge and special Knowledge, common Belief and special Belief, all *Knowledge* and *Belief*? And is not Belief the same thing in one and in another? supposing both to be Real, though but one saving? Our Understandings and Wills are all Physically of the like substance, and an Act and an Act, are Accidents of the same kind; and we suppose the Object to be the same: Common Love to God, and Special saving Love to God, be both Acts of the Will.

But here before I proceed further I must tell you, That you must still distinguish between a Physical or natural Specification, and a Moral: And remember, That our Question is onely of a Physical difference, which I deny; and not of a Moral, which I make no doubt of. And you must know that a meer difference in Degrees in the Natural respect, doth ordinarily constitute a speci-

specifical Difference in Morality; And the Moral Good or evil of all our Actions lieth much in the Degree, to wit, that they be kept in the mean between the two extream Degrees. And so a little anger, and a great deal, and little Love to creatures, and a great deal, though they differ but Gradually in their Natures, yet they differ Specially in Morality; so that one may be an excellent virtue, and the other an odious vice; So between speaking too much, and too little: Eating or Drinking too much or too little: The middle between these is a Virtue: and both extreams are Vices: and yet Naturally they differ but in Degree. Virtue as Virtue, consisteth not in the bare Nature of an Act: but Formally it consisteth in the agreement or conformity of our Actions or Dispositions to the Rule or Law (which determineth of their *Dueness*) which Law or Rule prescribeth the Mean (or middle degree) and forbiddeth and condemneth both the extreams (in degree) where such extreams are Possible, and we capable of them. So that there is a very great Moral difference (such as may be termed specifique) between those Acts which Naturally do differ only in Degree. I say, a Moral specifical difference is usually founded in a Natural Gradual difference. If you confound these two specifications, you will lose your selves in this Point.

Furthermore observe, that I say that sincerity of Grace, as saving, lieth in the Degree, not Formally, but, as it were [Materially] only. For I told you before, the Form of it consisteth in their being, the Condition on which Salvation is promised. The form which we enquire after, is a Relation. As the Relation of our Actions to the Precept, is the form of their Virtuousness, *viz.* when they are such as are commanded: so the Relation of them to the Promise is the Form of them as [*Saving*] and so as [*Justifying.*] But because this Promise giveth not Salvation to the Act considered in its meer Being, and Natural sincerity, but to the Act as suted to its Object in its Essential respects; and that suitableness of the Act to the form of its Object consisteth onely in a certain Degree of the Act, seeing the lowest Degree cannot be so suited; Therefore I say that sincerity lieth, as it were materially, only in the Degree of those Acts, and not in the bare natural and being of it.

Lastly, Consider especially, that I say not that Sincerity lieth in



in the Degree of any Act *in it self* considered: as if God had promised Salvation to us, if we Love him so much, or up to such a height, considered *Absolutely*: But it is in the Degree considered *Comparatively*, as to God compared with other things, and as other Objects or Commanders stand in competition with him: and so it is in the Prevalency of the Act or Habit against all contraries.

## SECT. XIII.

§. 13.

HAving thus explained my meaning herein, the clearing of all this to you, and fuller confirmation, will be best dispatched these three wayes. 1. By exemplifying in each particular Grace, and trying this Rule upon them severally. 2. By examining some of the most Ordinary Marks, which have been hitherto delivered, and Christians use to take comfort in. 3. By enquiring what Scripture saith in the Point. And after these I shall answer the Objections that are against it, and then shew you the Usefulness and Necessity of it, and Danger of the contrary.

1. The Graces of the Spirit in mans Soul, are either in the Understanding, or in the Will and affections. Those in the Understanding (as Knowledge, Prudence, Assent to Gods Word, called Faith, *&c.*) I make no Question, are as truely Graces, and as proper to the Saints as those in the Will and affections. Divers err here on both extreams. Some say, That there is no special Grace in the Understanding, but in the Will only. Others say that all special Grace is in the Understanding, and that the Will is capable of nothing but Freedom to Choose or Refuse; and that it ever follows the last dictate of the practical Understanding, and therefore no more is needfull but to inform the Understanding. Others say, both Understanding and Will are the subject of special sanctifying Grace, and that in both it must be sought after, and may be discerned. Between these extreams, I conceive this is the Truth: Both Understanding and Will (that is, the whole Soul which both Understandeth and Willeth) is truly sanctified where either is truly sanctified: and the several Acts of this sanctified Soul, are called several Actual Graces: But though

though Grace be in both Faculties (as they are called) yet is it certainty discernable onely in the Will, and not in the Understanding. For all Acts as they are meerly in the Understanding are but imperfectly Virtuous, being but Preparatory and Introductory to the Will, where they are digested and perfected, as I said before. Dr *Stoughton's* words are these [ *As for my own part, I could never comprehend that which Divines have gone about, to be able to put a Characteristical difference in the Nature of Knowledge, that a man may be able to say Such a Knowledge is, and such a Knowledge is not a saving Knowledge. But only as I use to expresse it (the Sun is the greater Light, but the Moon hath greater Influence on Wateriſh Bodies:) So Knowledge, let it be what it will, if it be good and saving, it hath an influence on the Soul. There may be a great deal of Knowledge which is not Vital and Practical; which carrieth not the Heart and Affections along with it: and they that have it, have not saving Knowledg. But they that have the least degree of Knowledg, so it be such as hath an Influence to draw the Heart and Affections along with it, to Love God, and Obey God, it is solid and saving Knowledg.* ] So Dr *Stoughton* in his *Righteous mans Plea to Happiness.* p. 38,39

And for my part I know no Mark drawn from the meer nature of Knowledge, or Belief, or any meer Intellectual Act, by which we can discern it from what may be in an unholy person: Those that think otherwise, use to say, that the Knowledge and Belief which is saving is Deep, Lively, Operative, *&c.* I doubt not but this is true: But how by the Depth we shall discern the saving sincerity directly, I know not: Or how to discern it in the Livelineſs or Operativeneſs, but only in its Operations and Effects on the Will and Affections, I know not. Whether it be so Deep and Lively as to be saving, must not be discerned immediately in it self, but in its vital prevalent Operations on the Will. So that I shall dismiss all the meer Acts of the understanding out of this Enquiry, as being not such as a Christian can try himself immediately by. And for them that say otherwise, they place the sincerity of them in the Depth and Livelineſs, that is, in the Degree of Knowledge and Belief. For no doubt a wicked man may Know and Believe every particular Truth, which a Christian doth Believe. Some Learned men I have heard affirm indeed, That no wicked man can Believe Scripture to be the Word of God;



God; but that's a fancy that I think needs no confutation; The Devils believe it no doubt. If any say, That saving Knowledge is experimental, and other is not,

I answer, 1. Of matters of meer faith we have no experience: as that Christ is the second Person, was Incarnate, Crucified, Buried, Rose again, *&c.*

2. Of common practicals wicked men have experience: as that the world is deceitful, that man is prone to sin, that Satan must be resisted, *&c.*

3. For those other special Internal Experiences which denominate a Christians Knowledge Experimental, the Mark of sincerity lieth in the experienced thing it self, rather then the Knowledge of it. For example, a Christian knows experimentally what the New-birth is, what it is to Love God, to Delight in him *&c.* Now the Mark lieth not properly in his Knowledge of these, but in that Love, Delight and Renovation which he possesseth and so knoweth.

It follows therefore that we enquire into the Acts of the Will, and see wherein their saving sincerity doth consist. For except the Acts of the Understanding, all that may be called saving is reducible to those two words of S^t *Paul, To Will,* and *To Do.* For all the other Acts of the Soul, are nothing but *Velle & Nolle:* either exercised on the Object as variously presented and apprehended (as Absent or Present, Facil, or Difficult, *&c.*) or exercised with that vigour as moveth the spirits in the heart, and denominates them Affections or Passions.

First therefore to begin with the proper Act of Willing. Though of our selves without Grace no man ever Willeth God in Christ, yet on this Willing hath God laid our Salvation, more then on any other Qualification or Act in our selves whatsoever. And yet simply to Will God, to Will Christ, to Will Heaven, is not a saving Act. But when God and the Creature stand in competition, to Will God above all, and to Will Christ above all, and Heaven before Earth, this is to Will savingly. That is: to Will God as God, the chief Good and Cause of Good: to Will Christ as Christ, the only Saviour and chief Ruler of us: and to Will Heaven as the state of our chief Happiness in the glorifying enjoyment of God. Not that all the sincerity of these Acts lieth in the *Understandings apprehending God* to be the chief

Good and Cauſe of it: and Chriſt to be the only Redeemer, *&c.* For a man may Will that God, and that *Chriſt who is* thus apprehended by the Underſtanding, and yet not Will him *as he is* thus apprehended. The Underſtanding may overgo the Will: and the Will not follow the Underſtanding; and this is no ſaving Willing. If a man do know and believe never ſo much, that God is the chief Good, and do not chiefly Will him (as the Devils may ſo believe) it is not ſaving. Yea it is a great Queſtion, Whether many do not Will God (not only *who* is apprehended to be the Supream Good, but alſo) *as* he is apprehended to be the Supream Good, and yet Love ſomething elſe more then him, which they know, *not* to be the chief Good, but againſt their Knowledge are drawn to it by the force of ſenſuality, and ſo theſe men periſh for all their Willing. For certainly, if God have not ordinarily the prevailing part of the Will, that mans ſtate is not good. When I ſay ſuch men Will God [*as*] apprehended to be the chief Good, I mean, they Will him under ſuch a Notion, but not with an Act of Will anſwering that Notion. I refer the term [*as*] to the Underſtandings apprehenſion, but not ſo to the Wils action, as if it loved him as the chief Good ſhould be loved or willed: for that's it that is wanting, for which they periſh. I propound this to the conſideration of the Judicious: for it is certainly worth our Conſideration. It depends on the common Queſtion, Whether the Will ever follow the laſt dictate of the practical Intellect, which I ſhall handle elſwhere. What I have ſaid of Willing, you may eaſily perceive, may be ſaid of Deſire and Love, which are nothing but Willing. Love is an intenſe abſolute Willing of Good as Good: Deſire alſo is a Willing it as a Good not yet enjoyed. Therefore the ſaving ſincerity of both lieth in the ſame point: Many that periſh Deſire God, and Chriſt, and Heaven; and Love God, and Chriſt, and Heaven; but they deſire and love ſome inferiour Good more: He that deſireth and loveth God ſincerely and ſavingly, deſireth him, and loveth him above all things elſe: and there lieth his ſincerity.

I need not inſtance in Hope, Fear, Hatred, or any of the Acts or Paſſions of the Iraſcible; For they are therefore good becauſe they ſet againſt the Difficulty which is in the way of their attainment to that Good which they Will and Love: and ſo their chief Virtuouſneſs lieth in that Will or Love which is contained in them, or ſuppoſed to them. A wicked man may fear God, but the fear of men or temporal evils is more prevalent in the trial. He may have an Averſation of his minde from ſin, or ſome low Degree of Hatred, as it is known to him to be evil, and to hurt him: but his Love to it is greater, and prevaileth againſt his Hatred. If any doubt whether a wicked man may have the leaſt Hatred of ſin (yea as ſin, or as diſpleaſing to God) we are ſure of it two waies:

1. By daily experience of ſome Drunkards, that when they are conſidering how much they ſin againſt God, and wrong themſelves, their hearts riſe againſt their own ſin (eſpecially if the temptation be out of ſight) and they will weep, and be ready to tear their own fleſh: And yet yeeld to the next temptation, and live weekly in the committing of the ſin.

2. By the experience of our own hearts before our Sanctification (thoſe that were not ſanctified in Infancy) many have felt that their hearts had ſome weak degree of diſlike and hatred to the ſin that captivated them. And I know divers Swearers and Drunkards that do ſo hate the ſame ſins in their children, that they are ready to fall on them violently if they commit them.

3. And we may know it by reaſon too. For whatſoever a man may know to be evil, that his Will may have ſome hatred (or averſation) towards: (though not enough) But a wicked man may know ſin to be Evil: Therefore he may have ſome hatred to it. The Will may ſure follow the Underſtanding a little way, though it do not far enough. But me thinks thoſe ſhould not contradict this, that are for the Wils conſtant determination by the Underſtanding.

The like I may ſay alſo of Repentance: ſo much of it as lieth in the Will; that is, the Wils turning from Inferiour Good (which it formerly choſe) to God the Supream Good, whom it now chooſeth. The ſincerity of this lieth in the prevailing Degree. For if it be not ſuch a Change as carrieth the Will more now to God then the Creature, but to God a little, and to the Creature ſtill more, it is not ſaving. And if it be not a chooſing of God before the Creature, though it be a chooſing of God in the ſecond place, it will not ſerve turn. And for that Repentance which conſiſteth in a ſorrow for ſin, 1. If it be not to ſuch a

Degree, that it prevail over our Delight in sin, and Love to it, it is not saving. Many wicked men do daily repent and sin: I have known men that would be drunk almost daily, and some seven or eight dayes continue in one fit of drunkennes before ever they were sober, and yet lament it with tears, and pray daily against it; and being men of much knowledge and able parts, would confess it, and condemn themselves in very moving language, and yet no means could keep them from it, but they have lived in it some ten, some twenty years. Who dare think that this was true Repentance, when the Apostle concludes, *If ye live after the flesh ye shal die* Rom. 8.13,6. 2. Yet I must tell you, that all these Graces which are expressed by Passions, as Sorrow, Fear, Joy, Hope, Love, are not so certainly to be tried by the *Passion* that is in them, as by the *Will* that is either contained in them, or supposed to them: not as Acts of the *sensitive*, but of the *Rational appetite*. I will not here stand on the Question, Whether Grace be in the *sensitive* or *rational appetite*, as its subject, or both: *Burgersdicius* and others say, That Moral Virtue is in the *sensitive* only: but something like it in the Will: but Theological Virtues are in the Will. But doubtles if he do prove Moral Virtue to be in the *sensitive*, he will prove a proportionable measure of *Theological Virtue*, to be there too. For there is no Virtue, truly so called, which is not Theological as well as Moral.

But if there be any doubt whether an unregenerate man may perform the same Acts as a true Christian, it will be especially about the two great and principal graces of *Faith* and *Love*. And for that of Faith, I have said enough before. It consisteth (according to the Judgement of most Reformed Divines) partly in the Understanding, partly in the Will. As it is in the Understanding it is called Assent or Belief: And for this I have shewed before, That a wicked man may have it in some degree: and that Grace as it is in the Understanding cannot be discerned directly; but only as it thence produceth those Acts in the Will wherein it may be discerned. There is no one Truth which a true Christian may know, but a wicked man may also know it (though not with that lively degree of Knowledge which will over-rule the Heart and Life.) Nor is there any one Truth which a true Christian may Believe, but a wicked man may also Believe it. If any deny this, let them name me one. And do not our Divines confesse as



as much against the Papists, who place Faith in bare Assent? And do they not expound *James* [*the Devils believe*] of such an Assent? If this were not so, it were an easier matter to try and know ones own sincerity, and so to have Assurance of Salvation. For we might presently name such or such an Axiom (as, that The Scripture is the Word of God, or the like) and ask whether we do Know or Believe this to be True? and so might quickly be resolved. For it is the Heart (or Will) that is deceitful above all things: but the bare Acts of the Understanding, may more easily be discerned; as whether we Know or Assent to such an Axiom or not: (Though I know also that even the Understanding participateth of the guilefulnes, and may be somewhat strange to it self.)

But some will say, That no wicked man can Believe the pardon of his own sins; or assent to the truth of this Axiom [*My sins are pardoned*] *Ans.* I confess so many have harped on this string heretofore, that I am ashamed that the Papists should reade it in our writings, and thereby have that occasion of hardening them in their Errors, and of insulting over the Reformed Doctrine. I confes no wicked man (*in sensu composito*) can Believe *for* the pardon of sin; or hath such a Faith as pardon is promised to: But that they may Believe their sins *are* pardoned, and seriously believe it, did not Error make it necessary, I should be ashamed to bestow any words to prove it. 1. A wicked man may (in my judgement, without any great difficulty) Believe an untruth, especially which he would fain have to be true (though every untruth he cannot believe:) But this is an untruth to every wicked man [that his sins are pardoned] (or even by the Antinomians confession it is untrue of all wicked men not elected:) and an untruth which he would fain have to be true: (for what man is so perverse in his fancies, as to doubt whether a wicked man would have his sins pardoned?) therefore he may Believe it. 2. That which is one of the chief pillars in the Kingdom of the Devil, and the master, deceiving, damning sin, is not sure inconsistent with a wicked mans condition: But even such is the ungrounded Belief that his sins are pardoned (commonly called presumption, and false faith:) Therefore, *&c.* 3. If it be the main work of a skilful, faithful Ministry, to beat wicked men from such an ungrounded Belief, and experience tels us that all means will

*Quamvis quis non habet veram & salvificam in Christo fidem, potest tamen in professione & doctrina veritatis, bonam habere conscientiam, ita ut sciat veram esse illam doctrinam quam profitetur & docet, &c.* Trigland. *de Trina Gratia pag.* 943.

will hardly do it; (and yet that God doth it on all before he bring them by the Miniſtry to true Converſion,) then ſure it is more then poſſible for a wicked man to have ſuch a Belief. But Scripture, and a world of lamentable experience proves the Antecedent (what do ſuch Writings as *Hookers, Boltons, Whateleys*, &c. elſe drive at?) Therefore, *&c.* 4. Yea that the pardon of ſin is not properly *Credendum* or a material Object of Faith, I have proved elſwhere, and therefore need not ſtand on it now.

2. And for thoſe Acts of Faith which are directly in and by the Will, I know not one of them (conſidered in the nature of the Act, without the prevalent Degree) which a wicked man may not perform. For the moſt proper and immediate Act [Willing] which containeth a Choiſe of Chriſt and a Conſent that he ſhall be ours, together with his Benefits; this I have before made manifeſt to be conſiſtent with an unregenerate ſtate. If any will affirm, that a wicked man cannot be Willing to have pardon of all his ſins, Juſtification and Salvation from hell, I think it not worth my writing ſix lines to confute them; ſenſe will do it ſufficiently. That this man cannot Deſire, or Chooſe, or Will Holineſſe, and Glory with Chriſt more heartily, ſtrongly and prevailingly then his pleaſures or inferiour good, I eaſily acknowledge: For in that gradual defect conſiſteth his unſoundneſs. But that he may Will, Chooſe, Accept or Deſire Holineſs and Glory in a ſecond place, next to his carnal Delights or inferiour Good, is to me beyond doubt. And accordingly for the obtaining of theſe, he may Will or Accept of Chriſt himſelf that gives them. This I ſhall prove anon, when we ſpeak of Love.

And for that Act of Faith which moſt affirm to be peculiarly the Juſtifying Act, that is, Affiance, Reſting on Chriſt, Recumbency, Adherence, Apprehenſion of him, *&c.* theſe (almoſt all Metaphorical) terms, contain not one, but many Acts, all which are moſt frequently found in the ungodly. For we undoubtedly know it, 1. By experience of our ſelves whileſt we were in their ſtate, 2. And by conſtant experience of the vileſt ſinners, that they not only undiſſemblingly Reſt on Chriſt (that is, Truſt verily to be pardoned and ſaved by him, and expect it from him,) but alſo that this is the ſtrongeſt Encouragement to them in ſinning, and we have need to lay all our batteries againſt this Bulwork of Preſumption. Alas, to the grief of my ſoul, my frequent and

*Notitiam & Aſſenſum quendam non* Calvinus *tantum, ſed & Remonſtr. ipſi tribuunt etiam Dæmonibus. Fiducia malè fundata, electionis opinio, & fructus evanidi, qui ſine bono & honeſto corde exiſtunt, non magis arguunt temporarios eſſe verè fideles, quam ſimilitudo probat ſimiam eſſe ex genere humano.* Ames. *Antiſynod. in Art. 5. c. 3. pag. (mihi) 354.*



and almoſt daily experience forceth me to know this, whatſoever men write from their ſpeculations to the contrary. I labour with my utmoſt skill to convince common Drunkards, Swearers, Worldlings, *&c.* of their miſery, and I cannot do it for my life: and this falſe faith is the main reaſon. They tell me [I know I am a ſinner, and ſo are you, and all, as well as I, *But if any man ſin We have an Advocate With the Father, Jeſus Chriſt the righteous:* I put my whole Truſt in him, and caſt my Salvation on him, for *He that Believeth in him ſhall not periſh, but have everlaſting Life.*] If I tell them of the nature of true Faith and the neceſſity of Obedience, They anſwer me that they know their own hearts better then I, and are ſure they do really Reſt on Chriſt and truſt him with their Souls; and for Obedience they will mend as well as they can, and as God will give them Grace; and in the mean time they will not boaſt as the Phariſee, but cry, *Lord be merciful to me a ſinner*; and that I ſhall never drive them from Believing and Truſting in Chriſt for Mercy, becauſe they be not ſo good as others, when Chriſt tels them, that men are not Juſtified by Works, but by Faith, *and he that believeth ſhall be ſaved.*] This is the caſe of the moſt notorious ſinners (many of them) and I am moſt confident, they ſpeak as they think: and from this ungrounded confidence in Chriſt, I cannot remove them. Where now is any difference in the nature of this Affiance, and that of true Believers? If you ſay, that it brings not forth fruit, and therefore is unſound, that's true: but that's only an extrinſecal difference in the effects, and ſpeaks not the difference in the nature of the Act it ſelf. But I have ſpoken of this more fully elſwhere.

But the greateſt doubt is, Whether in loving God and Chriſt as Mediator, there be not more then a gradual difference between the regenerate and unregenerate? And I ſhall ſhew you that there is not. For it is undeniable that an unholy perſon may Love God and the Mediator, and as undeniable that they cannot Love God above all, till they are Regenerate. The later I take for granted: The former if any deny is thus proved. 1. That which the Underſtanding apprehendeth to be Good, both in it ſelf and to the perſon, that the Will may in ſome meaſure Love. But an unregenerate mans Underſtanding may apprehend God to be

Learned *Rivet* ſaith the very ſame as I of the difference between a temporary & true Believer. *Diſcrimen ergo inter eos & verè fideles hoc eſt, quod quamvis utrique ex animo verbum amplectantur, non tamen utrique ex tali animo,* quo aliis omnibus verbum præferatur; *Nam* [illegible] leviter & perfunctorie *credunt,* &c. *unde eſt quod* vitam tuam amant plus quàm Chriſtum: *ſi atque ut ſecurè ſint, nec ſibi cavent ab inſultibus Diaboli: deinde ut in precibus, gratiarum actione, & omnibus ergà proximum officiis* languidi fiant, & remiſſi: *Cum juſtificans Fides etiam* Imbecilla, *ſollicita ſit, nec credentem animo clato eſſe ſinat; ſtudiumque precum excitet,* illudque anxium & intentum. *Rivet. Diſput. de Perſever. Sanct.* § 16. pag. 210, 211.

Good both in himself and to the Person: Therefore he may in some measure Love him. That wicked men may Believe that God is Good, is no more to be doubted of, then that they may Believe there is a God. For he that Believeth there is a God, must needs Believe that he is Good. And that he may Believe that God is Good to him, also is evident thus: 1. Men know that they have all their temporal corporal Mercies from God (which are to them the sweetest of all;) and therefore for these, and the continuance of them they may apprehend God to be Good to them, and so love him: 2. And Scripture and constant experience tels us, that it is usual with wicked men, not only to apprehend the goodness of prosperity, but thence mistakingly to gather, that God doth specially favour and love them as his people to Salvation. 3. Also nothing is more common with them almost, then from the thoughts of Gods Mercifulness and Goodness, and from mistaking seeming evidences in themselves, to conclude most confidently that their sins are pardoned, and that God will not condemn them, but will save them as certainly as any other. Also that Christ having died in their stead, and made satisfaction for all their sins, they shall through him be Pardoned, Justified and Saved. Many a wicked man doth as confidently Believe that God loveth him through Christ, and doth as confidently thank God daily in his praiers for Vocation, Adoption, Justification, and assured Hope of Glory, as if they were all his own indeed. Nay out of the apprehensions of some extraordinary Love and Mercy of God to him above others, he oft giveth thanks as the Pharisee, *Lord, I thank thee, that I am not as this Publican.* And doubtles all these apprehensions of Love may produce some Love to God again. As the grounded Faith and Hope of the Godly produceth a solid saving Love, so the ungrounded Faith and Hope of the wicked, produceth a sleight and common Love. agreeable to the cause of it. As Christ hath a common Love to the better sort of wicked men more then to the worst (he looked on the Young man (*Mark* 10.21,22.) and Loved him, and said, *Thou art not far from the Kingdom of God*) so may such men have a common Love to Christ, and that above the ordinary sort of the ungodly. For I am perswaded there is no man so wicked among us (who Believeth indeed that Christ is the Son of God and the Saviour) but he hath some Love to Christ more or lesse.

For



For, 4. God hath been pleased to give those advantages to the Christian Religion above all other Religions among us, which may easily procure some Love to Christ from ungodly men. It is the Religion of our Country: It is a credit to be a Christian: It is the Religion of our Ancestors, of our Parents and dearest Friends: It is that which Princes favor, and all men speak well of: Christ is in credit among us: Every man acknowledgeth him to be God, and the Redeemer of the world: And therefore on the same grounds (or better) as a *Turk* doth love and honour *Mahomet*, and a *Jew Moses*, may a wicked Christian in some kinde Love and Honour Christ: yea and venture his life against that man that will speak against him: as Dr *Jackson* and Mr *Pink* have largely manifested.

If any object, That it is not God or Jesus Christ that these men Love, but his Benefits: I answer, It is God and the Redeemer for his Benefits. Only here is the unsoundness which undoes them, They love his inferiour earthly blessings better then him; and for this they perish.

## SECT. XIV.

§ 14. HAving thus viewed these several Graces, and found, That it is the prevalent Degree wherein their Sincerity, as they are Saving, doth consist; I will next briefly try this point upon some of the ordinary Marks of Sincerity besides that are given by Divines. In which I shall not speak a word in quarrelling at other mens judgments (for I shall speak but of those that I was wont to make use of my self:) but only what I conceive necessary to prevent the delusion and destruction of souls.

1. One Mark of Sincerity commonly delivered is this: To love the children of God because they are such. I the rather name this, because many a soul hath been deluded about it. Multitudes of these that since are turned haters and persecutors of the Godly, did once, without dissembling, love them. Yea multitudes that are killing them by thousands (when they differ from them in opinion, or stand in the way of their carnal interest) did once love them, and do love others of them still. I have proved before that a wicked man may have some love to Christ, and then

no

no doubt but he may have some Love to a Christian, and that for his sake. *Quest.* But may he love a Godly man for his Godliness? *Ans.* Yes, no doubt: Those before-mentioned did so. If a wicked man may have some degree of love to godliness, then he may have some degree of love to the godly for it: But that he may have some degree of love to godliness, is evident, 1. By experience of others, and of the Godly before conversion, who know this was their own case. 2. The understanding of an ungodly man may know that Grace and Godliness is good, and therefore his Will may in some degree choose and affect it. 3. That which drew moral Heathens so strongly to love men for their Virtue and Devotion, the same principle may as well draw a man that is bred among Christians, to love a Christian for his Virtues and Devotion to Christ.

*Obj.* But doth not the Scripture say, *That we know we are translated from death to life, because we love the Brethren?*

*Answ.* Yes, But then you may easily know it speaks of sincere Love. So it saith, *Whosoever believeth shall be saved:* And yet *Matth.* 13. Christ sheweth that many Believe who yet fall away and perish for want of deep rooting. So that the Sincerity of this love also lieth in the Degree, and therefore when the Promise is made to it, or it made a mark of true Christians, you must still understand it of that Degree which may be called Sincere and Saving. The difference lieth plainly here. An unsound Christian, as he hath some love to Christ, and Grace, and Godliness, but more to his Profits, or Pleasures, or Credit in the world, so he hath some Love to the Godly, as such (being convinced *That the righteous is more excellent then his neighbour;*) but not so much as he hath to these carnal things. Whereas the sound Christian, as he loves Christ and Grace above all worldly things; so it is Christ in a Christian that he so loves, and the Christian for Christs sake, above all such things. So that when a carnal Professor will think it enough to [a] wish them well, but will not hazzard his worldly happiness for them (if he were called to it) the Sincere Believer will not only Love them, but Relieve them, and value them so highly, that if he were called to it, he would part with his Profits or Pleasures for their sakes. For example, In Queen *Maries* daies, when the Martyrs were condemned to the fire, there were many great Men that really loved them, and wished

[a] *If a brother or sister be naked and destitute of daily food, and one of you say to them, Depart in peace; be you warmed and filled: but give them not those things which are needful to the body, &c. Jam.* 2. 15, 16. *Hereby perceive we the Love of God, because he laid down his life for us; and we ought to lay down our lives for the Brethren. But who so hath this worlds good & seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the Love of God in him? Let us not Love in word & tongue, but in Dee. and in Truth,* 1 Joh. 3. 16, 17, 18.



wished them well, and their hearts grieved in pity for them, as knowing them to be in the right: But yet they loved their Honor and Wealth and Safety so much better, that they would sit on the Bench, yea and give Sentence for their burning, for fear of hazzarding their worldly Happiness. Was this sincere saving Love to the Brethren? Who dare think so? especially in them that went on to do thus? Yet what did it want but a more intense degree, which might have prevailed over their love to carnal things? Therefore Christ will not at the last Judgment, enquire after the bare act of Love: but whether it so far prevailed over our Love to carnal interest, as to bring us to Relieve, Clothe, Visit them, *&c.* (and Christ in them) that is, to part with these things for them when we are called to it. Not that every man that loves the Godly is bound to give them all he hath in their necessity: For God hath directed us in what order to bestow and lay out our estates; and we must begin at our selves, and so to our families *&c.* so that God may call for our estates some other waies. But (mark it, you false-hearted worldlings) he that doth not so much love the ordinary sort of the Godly (and Christ in them) as that he can finde in his heart to bestow all his worldly substance for their relief, if God did not require him otherwise to expend it, this man hath no saving love to the godly. If therfore you would not cheat your selves (as multitudes in this age have done) about your Love to the Brethren, try not by the bare act, but by the radicated prevalent degree of your Love.

2. Another ordinary Mark of Sincerity is this, [When a man is the same in secret before God alone, as he is in publick before men: making conscience of secret as well as open duties.] But, no doubt, as many a godly man may be the more restrained from sin, and incited to Good, from publick (and perhaps carnal) motives, and so may be better in appearance publickly then he is in secret (for all men have some hypocrisie in them;) so many an unregenerate man may make conscience of secret duties as well as open; yea even of the thoughts of his heart. But still both secret duties and open are at the dispose of his carnal interest; for he will follow them no further then is consistent with that: so that this Mark doth but shew a mans sincerity in opposition to gross hypocrisie or dissembling, but not the sinceritie of grace as it is saving.

3. Another

3. Another ordinary Mark of Sincerity is thus delivered [When a man loves the closest and most searching preaching of the word, and that which putteth on to the highest Degree of Holiness:] If he therefore Love it, because it putteth himself on to the highest Degree of Holiness, and so far Love it, as that he is Willing to be searched, and put on by it; and if he therefore come to this Light, that he may know his Evil thereby, that he may mortifie it, and may get Christ and his Interest advanced in his Soul; then it is a sign that he hath that Degree which I have mentioned, wherein sincerity of saving Grace doth consist: But many a wicked man doth Love a searching Preacher in other respects, and one that draweth men to the highest strain; partly, because he may love to have other men searched, and their hypocrisie discovered, and be put on to the highest: And partly, because himself may be of, and delight in the highest strain of Opinion, though his heart will not be true to his Principles. Nay many a man thinks that he may the more safely be a little more indulgent to his carnal Interest in Heart and Life, because he is of the strictest Opinion: and therefore may love to hear the strictest Preachers. His conscience is so blinde and dull in the Application, that he can easily overlook the inconsistency of his Judgement, and his Heart and Practice. O how glad is he when he hears a rousing Sermon, because (thinks he) this meets with such a man, or such a man; this fits the profane and the lower sort of Professors. So that in these respects he may Love a searching Preacher.

4. Another common Mark of Sincerity is [When a man hath no known sin which he is not Willing to part with.] This is a true and sound Mark indeed. For it signifieth not only a dislike, nor only a hatred of sin, but such a Degree as is prevalent in the Will, as I have before described: That Christs Interest in the Will is prevalent over all the Interest of the Flesh. So that this is but in effect the same Mark that I have before delivered. Except this Willingness to part with all sin should be but a cold unconstant Wish, which is accompanied with a greater and more prevalent Love to it, and Desire to enjoy it: and then who dare think that it is any Mark of saving sincerity? The like I might say of hatred to sin, love to Good, and many the like Marks: That the Sincerity lieth in the prevalent Degree: So also of the Spirit of prayer (which is another Mark) the Spirit of praier so far as it is proper to the Saints, lieth in Desire after the things praied for (with the other Graces which in Praier are exercised) For an Hypocrite may have as excellent words as the best, and as many of them. Now these Desires must be such prevalent Desires, as is aforesaid.



I think if I could stand to mention all the other Marks of Grace (so far as I remember) it would appear that the Life and Truth of them all lieth in this one, as being the very point wherein saving sincerity doth consist, *viz.* in the prevalency of Christs Interest in the soul above the Interest of Inferiour Good: and so in the Degree, and not in the bare Nature of any Act.

## SECT. XV.

§ 15.

3. TO this end let us (but briefly) enquire further into the Scripture-way of discovering Sincerity, and see whether it do not fully confirm what I say. *Matth.* 10. 37. Christ saith, *He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me*, &c. So *Luk.* 14. 26. *If any man come to me, and hate not* (that is, Love them not less) *his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, and his own Life, he cannot be my Disciple: And whosoever doth not bear his Crosse, and come after me, cannot be my Disciple.* So *vers.* 33. *Whosoever he be of you that forsaketh not All that he hath, he cannot be my Disciple.* Here you see Sincerity is plainly laid, not in meer Love to Christ, but in the prevalent Degree of Love, as Christ is compared to other things. And for Obedience Christ shews it, *Matth.* 25. *Luke* 19. 20. &c. Therefore Christ saith, *Luke* 13. 24. *Strive to enter in at the strait gate; for many shall seek to enter, and not be able.* Seeking comes short of striving in the Degree. And *Paul* saith, *They which run in a race, run all, but one receiveth the Prize: So run that ye may obtain,* 1 Cor. 9. 24. So *vers.* 26, 27. & *Heb.* 12. 1. And Christ commandeth, *Matth.* 6. 33. *Seek first the Kingdom of God and his Righteousnesse:* Shewing plainly, That the saving Sincerity of our seeking lieth in this comparative Degree; in preferring Gods Kingdom before the things below. So he saith, *Joh.* 6. 27. *Labour not for the meat that perisheth* (*not*, in comparison) *but for the meat that endureth to Everlasting life, which the Son will give*

*give you.* So *Heb.*11.6,14,16,25,26,35. & 13.14. *Col.* 3.1. *Rom.* 2.7. *Luk.*17.33. & 12.30,31. *Amos* 5.4,8,14. *Isa.*58.2,3. & 1.17. *Prov.*8.17. *Psal.*119.2. Also a hundred places might be produced, wherein Christ sets himself still against the world as his competitor, and promiseth Life on the Condition that we prefer him before it. To this end are all those precepts for suffering and bearing the Cross, and denying our selves, and forsaking all. The Merchant that buyeth this Pearl must sell All that he hath to buy it (though he give nothing for it.) All the beginning of *Rom.*8. as *Vers.*1,2,3,4,5,6,7,8,9,10,12,13,14. do fully shew, that our work and warfare lieth in a perpetual combat between the Flesh and Spirit, between their several Interests, Motives, Ends and Desires: and that which prevaileth shews what we are: When the Flesh prevaileth finally it is certain Death; and where the Spirit prevaileth, it is certain Life. What can be more plain, then that Sincerity of Grace, as saving, is here placed in the Comparative or Prevailing Degree? So also *Gal.* 5.17,24. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other. But they that are Christs have crucified the Flesh with the affections and lusts thereof.* Therefore are we charged *Rom.*13.14. *To make no provision for the Flesh to satisfie its lusts.* So 1 *Joh.*2.16. *Ephes.*2 3. *Gal.*5.16,17,18,19. *Joh.*1.13. & 3.6. And Christ shews fully, *Matth.* 13. 5, 20, *&c.* that the difference between those that fall away, and those that persevere proceedeth hence, that one giveth deep Rooting to the Gospel, and the other doth not. The seed is rooted in both, or else it would not bring forth a blade and imperfect fruit: But the stony ground gives it not *deep* rooting, which the good ground doth. Doth not this make it as plain as can be spoken, that sincerity lieth in Degree, and not in any Physical difference either of Habits or Acts? The like may be gathered from all those Texts of Scripture, where Salvation is promised to those that *Overcome*, or on Condition of Overcoming: Not to all that fight, but to all that Overcome: as *Revel.*2.7,11,17,26,& 3.5,12,21. & 21.7. *He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.* So 1 *Joh.*5.4,5. *He that is born of God, Overcometh the World. And they Overcome the wicked One,* 1 Joh.2.13. & 4.4. So *Luk.*11.22. And the state of wicked men is described by their being Overcome by sin and the world, 2 *Pet.* 2. 19, 20.

Fighting



Fighting is the same Action naturally in both: but the valiant, strong and constant, conquer; when the feeble, faint, and cowardly and impatient do turn their backs, and are overcome. So Christ saith, *The Kingdom of Heaven suffereth Violence, and the Violent take it by force.* Now Violence is not any distinct Action, but a different Degree of Action. Nor can you say, that all these places speak only of outward Action: For no doubt but it is inward Violence more then outward, and the inward Actions of the soul intended more then the Motions of the body, which lay hold on the Kingdom, and make us Conquerors. So the Saints are described in Scripture by such gradual and prevalent differing Acts. As *David, Whom have I in Heaven but thee? and there is none in Earth that I desire in comparison of thee,* Psal.73.26,27. *Thy loving kindnesse is better then life,* Psal.63.3. *The Lord is my Portion,* &c. A wicked man may esteem God and his loving Kindness; but not as his Portion, nor better then Life. So the wicked are called *Lovers of Pleasure more then God,* 2 Tim.3.4. The Godly may Love Pleasure, but not more then God. The Pharisees loved the Praise of men *more* then the Honor which is from God, *Joh.* 12.43. A godly man may love the Praise of Men; but not More, *&c.* See also *Job* 3.21. & 23.12. *Psal.*47. & 19.10. & 52.3. & 119.72. Very many more Texts might be produced which prove this Point, but these may suffice.

## SECT. XVI.

§ 16.

5. THe next thing which I have to do, is to answer those Objections which may be brought against it, and which I confess have sometime seemed of some weight to my self.

*Ob.*1. Do not all Divines say, That it is not the measure of Grace, but the Truth; not the Quantity, but the Quality that we must judge our selves by? and doth not Christ say, *That he despiseth not the day of small things,* and that *he will not quench the smoaking flax,* and if we had *Faith, which is as a grain of Mustard-seed,* we may do wonders, *&c?*

*Answ.* All this is true of sincere Grace, but not of unsincere: Now I have shewed you, That except it be of a prevalent Degree, it is not savingly sincere. If you Love God a Little, and the

the World a great deal more, will any man dare to think that this is a sincere saving Love? When the Scripture saith, *He that loveth the world, the love of the Father is not in him:* That is, there is no sincere saving Love in him: For no doubt the young man had some Love to Christ, that yet forsook him, because he Loved the world more: Or else: 1. Christ would not have loved him: 2. Not would the man have gone away from him in sorrow. But if you Love Christ ever so little more then the world or inferiour Good, though it be but as a grain of Mustard-seed; it will be saving and Christ will accept it. *Cicero* can tell you, That Friendship, or the sincerity of Love to a friend, consisteth not in every Act and Degree of undissembled Love. If a man Love you a little, and a thousand men much more, or if he love his wealth so much better then you, that he cannot finde in his heart to be at any loss for your sake, this man is not your friend: He doth truly *Love* you, but he hath no true sincere *Friendship*, or *Friendly Love* to you; For that consisteth in such a Degree as will inable a man to Do and Suffer for his friend. If a woman love her Husband without dissembling, but yet loves twenty men better, and prostitutes her self to them, she hath true *Love*, but not *true conjugal Love* to her Husband: For that consisteth in a higher Degree. " In a word, Lay Christ (as it were) in one end of the " Balance in your estimation, and all your carnal Interest, and all " Inferiour Good, in the other, and see which you Love most; and " every grain of Love which Christ hath from you more then the " world and Inferiour things, he will Accept it as sincere: And in this sense you must not judge of your selves by the measure of your Grace, but by the Truth: that is, not by any higher Degree, if you have once that Degree which makes it True and Saving. And I do not think that you will meet with any sober Divine that will tell you, that if you will love God never so little without dissembling, yet he will Accept it, though you Love your lusts before him. Nor will any sober man tell you, that if you Love the Godly without dissembling, God will accept it, though you love your carnal Interest so much better, that if they hunger or thirst, or are naked, or in want, you cannot finde in your heart to relieve them, or if they be in prison for a good cause, you dare not be seen to visit them.

*Obj.* 2. But (perhaps you'l say) if this be so, then there is no specifique difference between Saving Grace and Common.

*Answ.* I told you before, that you must distinguish betwixt a Physicall signification, and a Moral: The confounding of our Physicks & Ethicks in Divinity, hath made and continued abundance of controversies, and much confusion. In a word, there is a Moral specifique difference grounded but in a Physical Gradual difference, both of Habits and Acts, as is already more fully opened.

*Object.* 3. But (you may say) if there be but such a difference in Degrees, how then can a man know the truth of his Grace or ever get Assurance? For who can discern just the parting point: who can say, just such a degree of Love or Faith is sincere and saving, and the next Degree short of it, is not?

*Answ.* This Objection being of most weight, I shall answer it in these Propositions:

1. Where the prevailing Degree is not discernable, there no true Assurance can be had, in an ordinary way. And where it is very hard to discern the Degree, there it will be as hard to get Assurance.

2. Therefore those that have the smallest Degree of saving Grace, do not use to have any Assurance of salvation. Assurance is the Priviledge of stronger Christians, and not of weak ones, or of all that shall be saved. A little is hardly discernable from none in nature.

3. And it seemeth that the reason of Gods dispose all herein is very evident. For if God should let men clearly see the least measure of Love, Faith, Fear, or Obedience that is saving, and the greatest measure of sin that will stand with sincerity; and say, Just so far thou maist sin, or maist deny me thy Love, and yet be saved and sincere; then it must have been a strong temptation to men to sin as far as ever they may, and to neglect their Graces. I know some will say, That Assurance breeds not sincerity: But that great measure of corruption which liveth with our small measure of Grace, will make Assurance an occasion of security and boldness in sinning. A strong Christian may bear and improve Assurance: but so cannot the weakest. And therefore God useth not to give Assurance to weakest Christians.

But then mistake me not, but remember that by weak Christians I do not mean those that are weak in gifts and common parts and expressions, not by strong Christians, those that excell in these.

Those are weak Christians that have no more Love to God, nor Desire after Christ, then will just stand with sincerity: and that have as much Love to the world and flesh, and take as much Liberty to sin, as ever will stand with Salvation. And those are strong Christians, that strongly Love God, and have mortified and mastered their corruptions.

4. Where Grace is thus strong and in a great degree, there it is easily discernable; and therefore to such, Assurance is ordinary (except in a fit of Temptation, Revolting, or Desertion.)

5. But the chief part of my Answer is this. It is not the Degree of Grace *absolutely in it self* considered, wherein sincerity doth consist, nor which we must enquire after in triall: But it is the Degree in a *Comparative* sense; as when we compare God and the Creature, and consider which we Desire, Love, Fear, *&c.* more; And therefore here it is far easier to try by the Degree. You know that Gold is not currant, except it be weight as well as pure mettall. Now if you put your Gold in one end of the scales, and nothing in the other; you cannot judge whether it be weight or no: But if you put the weights against it, then you may discern it. If it be down-right weight, you may discern it without either difficulty or doubt: if it be but a grain over weight, you may yet discern it: Though it is possible it may be so little, that the scales will scarce turn, and then you will not discern it so easily, which is the heavier end. But if it want much, then you will as easily on the other side, discern the defectiveness. So it is here. If God had said absolutely, So much Love you must have to me, or you cannot be saved, then it were hard to know when we reach the Degree. But you must (as I said) put Christ and Heaven in one end, and all things below in the other, and then you may well finde out the sincerity in the Degree. Every grain that Christ hath more then the creature, is sincere and saving.

## SECT. XVII.

S. 17. 6. LAstly, having thus given you my judgement in this great Point, I will give you some hint of the necessity of it, and the danger of mistaking in this case.

And



And, 1. I am certain that the Ignorance of this point hath occasioned the delusion of Multitudes of men: Even common profane men (much more those that are not farre from the Kingdom of God) when they hear, that it is not the Quantity or Measure of Grace, that we must try by, but the Quality; and that the least seed or spark is saving as well as the greatest Degree, they are presently confident of the soundness of their estates. Alas, how many have I known thus deceived? when they have heard that the least true desire is accepted with God for the Deed: They knew that they had Desires that were not counterfeit, & therefore doubted not but God did accept them; when in the mean time their Desires to Pleasure, and Profits, and Honour was so much stronger, that it overcame their weak Desires after God and Goodness, and made them live in the daily practice of gross sins: And they knew not that the sincerity of their Desire did lie in the prevailing Degree. God doth indeed Accept the Will for the Deed, and the best are fain to cry out with *Paul*, To Will is present with me, but to Do I finde not (in regard of those higher parts of spirituall Duty, and in the avoiding of divers Infirmities and Passions:) But then it is only the Prevailing bent, and Act of the Will which is thus accepted.

So have, I know, multitudes been deceived by their small Degree of Love to the Godly, hearing that the least was a certain sign of Grace, and knowing themselves to Love them without counterfeiting, who yet have since been carried to be their constant Persecutors, and shed their blood. The like I may say of other Marks. And doth it not concern people then to be better grounded in this?

2. And doubtless the mistake of this hath caused many a sincere Christian to take up their Comforts on deceitfull grounds, which accordingly prove deceitfull Comforts, and leave them oft in a sorrowfull case (though not in a damnable) when they come to make use of them. Satan knows how to shake such ill-grounded Comforts; and he usually doth it in a mans greatest agonies, letting them stand till then, that he may have advantage by their fall for our greater terrour. When he can put a poor Christian to a loss many times that hath the soundest Evidences, what may he do by those that either have none but unsound ones, or know them not at least?

3. Moreover the Ignorance of this Truth hath caused some Ministers to wrong the Holy God, and abuse poor souls, and misapply the Promises; Absolving those whom God condemneth: by mistaking the meaning of that saying, That the least Degree is saving as well as the greatest: which is true onely of the least prevailing Degree; but not of the greatest that is overmastered by the Prevalency of its contrary.

4. And to my knowledge this hath been no small hinderance to many to keep them from fruitfulness and growth in Grace. They have been more securely contented with their low degree: whereas if they had known that their very sincerity lieth in the Prevalency of the Degree, they would have looked more after it. For them that say, that Assurance will make men strive for Increase: I answered before: * If there were no contrary corruption in strength in us, then I confess it would be as they say.

* I unfeignedly acknowledge with the Synod of *Dort* (*Act. de Art* 5. *Thes.* 12. *p.* 260. that to those Christians that God judgeth fit to enjoy Assurance, it is no inler to security or licentiousness, but a great exciter of their Graces. But I think it would be far otherwise to those that are unfit to enjoy and use it: that is, to the lower and worser sort of sincere Christians.

5. And lastly, The Ignorance of this hath been no small cause of keeping the Godly in low Degrees of Assurance and comfort, by keeping them from the right way of attaining them. If they had considered, that both the saving sincerity of their Graces lieth in the Prevailing Degree, and also that the higher Degree they attain, the clearer and more unquestionable will be their Evidence, and consequently, the easier and more infallible will be their Assurance; this would have taught them, to have spent those thoughts and hours in labouring after growth in Grace, which they spent in enquiring after the lowest Degree which may stand with sincerity, and in seeking for that in themselves which was almost undiscernable.

To Conclude: This Doctrine is exceeding comfortable to the poor soul that groans, and mourns, and longs for Christ; and knows, that though he be not what he should and would be, yet he would be what he should be; and had rather have Christ then all the world. God hath the Prevailing Degree of this mans Will, Desire, and Love.

And as necessary is this Doctrine for Caution to all, that as they love their souls, they take heed, how they Try and Judge of their condition, by the bare nature of any Dispositions or Actions, without regard to the Prevalency of Degree.

I ad-



I advise all Christians therefore in the Fear of God, as ever they would have Assurance and Comforts that will not deceive them, that they make it the main work of their lives to grow in Grace, to strengthen and advance Christs Interest in their souls, and to weaken and get down the Interest of the flesh. And take heed of those Pestilent Principles of Presumption, which would deceive you by the bare name and specious title of Free Grace; which make Christ as Justifier only to be the object of justifying Faith, and not Christ as your Head, or Husband, or King: which tell you, That you have Fulfilled the Law, and satisfied it fully in Christ; and so need no more then to get the sense of Pardon, or shew your thankfulness: which tell you, That if you do but Believe that you are Pardoned, and shall be saved, it shall be so indeed; as if this were the Faith that must Justifie and Save you. Deceivers may perswade you, That Christ hath done all, and left you nothing to do for your Justification or Salvation. But you may easily see from what I have said, That to Mortifie the Flesh, to Overcome Satan and the World, and to this End, to stand alwaies armed upon our Watch, and Valiantly and Patiently to fight it out, is a matter of more concernment both to our Assurance and Salvation then many do conceive. Indeed it is so great a part of our very Baptismall Vow, and Covenant of Christianity, that he that performeth it not, is yet no more then a nominall Christian, whatsoever his Parts and Profession may be: and therefore that Christ whom they trusted in, and whose Free Grace they boasted of, will Profess to these Professors, *I never knew you: Depart from me ye that work iniquity*, Mat. 7.23. *The foundation of God standeth sure, having this seal: The Lord knoweth who are his: But let him that nameth the Name of Christ depart from iniquity*; or else he shall never finde himself among the sealed, 2 *Tim.* 2.19. *Know you not, that to whom you yeeld your selves servants to Obey, his servants you are to whom ye obey; whether of* SIN UNTO DEATH, *or of* OBEDIENCE UNTO RIGHTEOUSNESS? Rom. 6.16. Not every one that Seeketh, or Runneth, or Fighteth (much less that Presumptuously Believeth and Trusteth) but he that OVERCOMETH shall have the hidden Manna, the white Stone, the New Name, the White Raiment, and Power over the Nations; He shall eat of the Tree of Life in the midst of

Gods Paradise, and shall not be hurt of the second death: He shall be confessed by Christ before his Father, and the Angels; Yea he will make him a Pillar in the Temple of God, and he shall go out no more: He will write on him the Name of his God, and the Name of the City of his God, [*New Jerusalem*] which cometh down out of Heaven from his God; and his New Name. Yea he will grant him to sit with him in his Throne, as himself *OVERCAME*, and is set down with his Father in his Throne. *He that hath an Ear, let him hear what the Spirit saith unto the Churches*, Revel. 2. 7, 11, 17, 26. & 3. 5. 12. 21, 22.

## CHAP. XII.

### *The Fourth Use.*

### *The Reason of the Saints Afflictions here.*

### SECT. I.

§. 1. Reade Doctor *Stoughtons* Love-sick Spouse.

A Further necessary Use which we must make of the present Doctrine is this: *To inform us why the People of God do suffer so much in this life.* What wonder? when you see their *Rest* doth yet *Remain:* They are not yet come to their Resting-place. We would all fain have continuall prosperity, because it is easie and pleasing to the flesh; but we consider not the unreasonableness of such desires. We are like children, who if they see any thing which their appetite desireth, do cry for it: and if you tell them that it is unwholsome, or hurtfull for them, they are never the more quieted: or if you go about to heal any sore that they have, they will not endure you to hurt them, though you tell them, that they cannot otherwise be healed: their Sense is too strong



strong for their Reason; and therefore Reason doth little perswade them. Even so it is with us when God is afflicting us. He giveth us Reasons why we must bear them; so that our Reason is oft convinced and satisfied: And yet we cry and complain still; and we rest satisfied never the more. It is not Reason, but Ease that We must have: What cares the flesh for Scripture and Argument, if it still suffer and smart? These be but winde and words, which do not remove or abate its pain. Spirituall remedies may cure the spirits maladies; but that will not content the flesh. But me thinks Christians should have another palate then that of the flesh, to try and relish providences by: God hath purposely given them the Spirit, to subdue and over-rule the flesh. And therefore I shall here give them some Reasons of Gods dealing in their present sufferings, whereby the equity and mercy therein may appear: And they shall be onely such as are drawn from the reference that these afflictions have to our Rest; which being a Christians Happiness, and ultimate End, will direct him in judgeing of all estates and means. Though if we intended the full handling of this subject, abundance more considerations, very usefull might be added. Especially we should direct Christians to remember the sin that procured them, the Bloud and Mercy which [a] sanctifieth them, the Fatherly Love that ordereth them, and the far greater sufferings that are naturally our Due. But I shall now chiefly tell you, how they further the Saints in the way to their Rest.

[a] *Non mutat Legem (Adamo) Deus, sed mitigat rigorem; & Justitiam temperat Misericordia; remittens peccatum respicientibus, & pœnas æternas in temporales convertens, propter Filium Mediatorem quem modò promiserat. Hic* primus *est* fructus *quem trepidi parentes in summis illis angustiis ex fide Evangelii percipiunt: quod non percutiuntur maledictione & morte, juxta meritum, &c. Deinde quod non impune quidem dimittuntur:* pœna *vero eis* irrogatur tollerabilis, *immo pro pœna tantum Castigatio.* D. Parœus *in* Gen. 3. 16. pag. *(mihi)* 555. *Non enim influxit ei mala,* nisi quæ ei fuerat minatus. Parœus *in* Gen. 2. p. 362. So then, even Castigatory penalties are the effects of the Threatning of the first Law or Covenant. *De Afflictionibus quibuscunque quod sint peccati Pœnæ, loquuntur plurima dicta,* Lev. 26. 18. Dan. 9. 11. John 5. 14. *&c.* Parœus *ib.* p. 363. *Separatio Animæ à corpore per mortem, est Pœna peccati per se: Fidelibus autem fit transitus in fœlicitatem per accidens. Idem. ib* p. 370. *Mors sic est à Satanæ & homine peccato invecta, ut interim sit justissimum Dei flagellum, quo punit peccatum, & Justitiam suam exequitur. Proinde mors conjuncta est cum sensu iræ divinæ in omnibus quibus peccata non sunt remissa per Christum,* Parœus *ib.* p. 404. This is the sound mean about the nature and causes of Chastisement; See him p. 369, 372, 373, 383. reconciling this with *Full pardon,* most solidly of any man that I have read.

## SECT. II.

§. 2. [b] *On this consideration the true Christian endureth Labours, and Torments, and Afflictions; Not as the valiant sort of the Philosophers, in hope that his present sufferings will cease, or that they shal yet partake of Delights here again: But Knowledge hath begot in him a most firm perswasion of Hope that he shall receive the things that are to come: Therefore he doth not only despise the Sufferings, but all the Delights also that are here below,* Clem. Alex. *Stromat. l. 7.*

1. COnsider then, *That Labour and Trouble are the common way to Rest, both in the course of Nature and of Grace.* Can there possibly be Rest without Motion and Weariness? Do you not Travell and Toil first, and then rest you afterwards? The day for Labour goes first, and then the night for Rest doth follow. Why should we desire the course of Grace to be perverted, any more then we would do the course of Nature? Seeing this is as perfect and regular as the other? God did once dry up the Sea to make a passage for his people: and once make the Sun in the Firmament to stand still: But must he do so alwaies? Or as oft as we would have him? It is his established Decree, *That through many tribulations we must enter into the Kingdom of Heaven,* Act. 14. 22. And *that if we suffer with him, we shall also be glorified with him,* 2 Tim. 2. 22. [b] And what are we, that Gods Statutes should be reversed for our pleasure? As *Bildad* said to *Job*, Chap. 18. 4. *Shall the Earth be forsaken for thee? or the Rock be removed out of his place?* So, *Must God pervert his stablished Order for thee?*

## SECT. III.

§. 3. 2. COnsider also, *That Afflictions are exceeding usefull to us, to keep us from mistaking our Resting place, and so taking up short of it.* A Christians Motion Heaven-wards is Voluntary, and not constrained. Those means therefore are most profitable to him, which help his Understanding and Will in this prosecution. The most dangerous mistake that our Souls are capable of, is, to take the Creature for God, and Earth for Heaven. And yet, alas, how common is this? And in how great a degree are the best guilty of it? Though we are ashamed to speak so much with our tongues, yet how oft do our hearts say, *It is best*



*best being here?* And how contented are they with an earthly portion? So that I fear God would displease most of us more, to afflict us here, and promise us Rest hereafter, then to give us our hearts desire on earth, though he had never made us a promise of Heaven. As if the Creature without God, were better, then God without the Creature. Alas, how apt are we, like foolish children, when we are busie at our sports and worldly imployments, to forget both our Father, and our home? Therefore is it a hard thing for a Rich man to enter into Heaven, because it is hard for him to value it more then Earth, and not to think he is well already. Come to a man that hath the world at will, and tell him, *This is not Your Happiness; You have higher things to look after; and how little will he regard You!* But when Affliction comes, it speaks convincingly; and will be heard when Preachers cannot. What warm, affectionate, eager thoughts have we of the world, till Affliction cool them, and moderate them? How few and cold would our thoughts of Heaven be, how little should we care for coming thither, if God would give us Rest on Earth? Our thoughts are with God, as *Noah's* Dove was in the Ark; kept up to him a little against their inclinations and desires: But when once they can break away, they flie up and down over all the world, to see (if it were possible) to finde any Rest out of God: But when we finde that we seek in vain, and that the world is all covered with the waters of instable vanity and bitter vexation, and that there is no Rest for the sole of our foot, or for the foot of our Soul; no wonder then if we return to the Ark again. Many a poor Christian (whom God will not suffer to be drowned in worldliness, nor to take up short of his Rest) is sometime bending his thoughts to thrive in wealth; sometime he is enticed to some flesh-pleasing sin; sometime he begins to be lifted up with applause; and sometime being in Health and Prosperity, he hath lost his relish of Christ, and the Joyes above. Till God break in upon his riches, and scatter them abroad, or upon his children, or upon his conscience, or upon the health of his body, and break down his mount which he thought so strong: And then when he lieth in *Manasseh* his fetters, or is fastened to his bed with pining sickness, O, what an opportunity hath the *Spirit* to plead with his Soul? When the World is worth nothing, then Heaven is worth something. I leave

They say those stones are happy of which they make Temples: but what pibble-stone would not bless it self, to see how those precious stones are knockt and hewed with the hammer? But all this is but before we come to the Temple: there is no noise of hammer: *Ut ibi solo Amoris glutino copulemur, ut* Greg. *Mor.* D. *Stoughtons* Love-sick Spouse, p. 113. Psal. 30. 6, 7.

have every Christian to judge by his own experience, whether we do not overlove the World more in prosperity then in adversity? And whether we be not loather to come away to God, when we have what the flesh desireth here? How oft are we sitting down on Earth, as if we were loth to go any further till Affliction call to us, as the Angell to *Elijah*, *Up, thou hast a great way to go?* How oft have I been ready to think my self at home, till Sickness hath roundly told me, I was mistaken? And how apt yet to fall into the same disease, which prevaileth till it be removed by the same cure? If our dear Lord did not put these thorns into our bed, we should sleep out our lives, and lose our Glory. Therefore doth the Lord sometime deny us an Inheritance on Earth with our Brethren, because he hath separated us to stand before him, and minister to him, and the Lord himself will be our Inheritance, as he hath promised: (as it is said of the Tribe of *Levi*, Deut. 10.8,9.)

## SECT. IV.

§. 4.

3. COnsider also, That Afflictions be Gods most effectuall meaus, to keep us from stragling out of the way to our Rest. If he had not set a hedge of Thorns on the right-hand, and another on the left, we should hardly keep the way to Heaven: If there be but one gap open without these Thorns, how ready are we to finde it, and turn out at it? But when we cannot go astray, but these Thorns will prick us, perhaps we will be content to hold the way. When we grow fleshly, and wanton, and worldly, and proud; what a notable means is Sickness, or other Affliction, to reduce us? It is every Christian, as well as *Luther*, that may call Affliction, one of his best Schoolmasters. Many a one, as well as *David*, may say by experience, *Before I was afflicted, I went astray: but now have I (sincerely) kept thy Precepts*, Psal. 119.67. As Physicians say of bodily destruction, so may we of spirituall, *That Peace killeth more then War.* Reade *Nehem.9.* Their case is ours. When we have prosperity we grow

*Itaque stationamus eos in medio & vegeta valetudine ægrotare, qui valetudine abutuntur: contra, eos ægrotos benè habere, qui ad Deum ex animo convertuntur, & ab ipsis morbis petunt adversus peccata medicinam.* Sadeel *in* Psal. 32. pag. 27.

secure



secure and sinfull: Then God afflicteth us, and we cry for mercie, and purpose Reformation: But after we have a little Rest, we do evill again, (*vers.*22.) Till God take up the Rod again, that he may bring us back to his Law: (*vers.*29.) And thus prosperity, and sinning, and suffering, and repenting, and deliverance, and sinning again, do run all in a round: Even as Peace breeds Contention; and that breeds War; and that, by its bitterness, breeds Peace again. Many a thousand poor recovered sinners may cry, O healthfull sickness! O comfortable sorrows! O gainfull losses? Enriching poverty! O blessed Day, that ever I was afflicted! It is not only the pleasant streams, and the green pastures; but his Rod and Staff also that are our Comfort, *Psal.* 23. Though I know it is the Word and Spirit that do the main work; Yet certainly the time of Suffering is so opportune a season, that the same word will take them, which before was scarce observed: It doth so unbolt the door of the heart, that a Minister or a godly man may then be heard, and the Word may have easier entrance to the Affections: Even the Threats of Judgement will bring an *Ahab*, or a *Nineveh*, into their sackcloth and ashes, and make them cry mightily unto God. Something then will the feeling of those Judgements do.

The *Lacedemonian* misliked not his friends limping, because, saith he, it will make you think of vertue every step: and so perhaps *Jacob* remembred the Angel: When adversity hath laid us flat on our backs, we cannot choose but look up to Heaven. Dr. *Stoughton* in Love-sick Spouse, *pag.* 108. Most Christians can unfold Master *Herberts* Riddle by experience; *A poor mans Rod when thou dost ride, Is both a Weapon and a Guide.* Psal. 119.71,75.

## SECT. V.

§. 5.

4. COnsider also, That afflictions are Gods most effectuall Means, to make us mend our pace in the way to our Rest. They are his Rod, and his Spur: What sluggard will not awake and stir when he feeleth them? It were well if meer Love would prevail with us, and that we were rather drawn to Heaven, then driven: But seeing our hearts are so bad, that Mercy will not do it; it is better be put on with the sharpest scourge, then loiter out our time till the doors are shut, *Matth.*25.3,5,10. O what a difference is there betwixt our prayers in health, and in sickness! betwixt our prosperity and our adversity-repentings! He that before had not a tear to shed, nor a groan to utter; now

can

*Marcet sine adversario virtus. Tunc apparet quanta sit, quantum valeat, pollo-atque, cum quid possit patientia ostendit. Sciat licet idem viris bonis esse faciendum, ut dura & difficilia non reformident, nec de fato queruntur. Quicquid accidit, boni consulant, in bonum vertant. Non quid, sed quemadmodum feras interest.* Seneca. de Provid. l. 1. c. 2. p. 380.

can sob, and sigh, and weep his fill: He that was wont to lie like a block in prayer, and scarce minded what he said to God; Now when affliction presseth him down, how earnestly can he beg? How doth he mingle his prayers and his tears? How doth he purpose and promise Reformation? And cry out, What a person he will be, if God will but hear him, and deliver him! Alas, if we did not sometime feel the spur, what a slow pace would most of us hold toward Heaven? And if we did not sometimes smart by Affliction, how dead and blockish would be the best mens hearts? Even innocent *Adam* is liker to forget God in a Paradise, then *Joseph* in a prison, or *Job* upon a Dunghill. Even a *Solomon* is like enough to fall in the midst of pleasure and prosperity, when the most wicked *Manasses* in his Irons may be recovered. As Dr *Stoughton* saith, *We are like to childrens tops, that will go but little longer then they are whipt.* Seeing then that our own vile natures do thus require it, why should we be unwilling that God should do us good by so sharp a means? Sure that is the best dealing for us, which surest and soonest doth further us for Heaven. I leave thee, Christian, to judge by thy own experience, whether thou dost not go more watchfully and lively, and speedily in thy way to Rest in thy sufferings, then thou dost in thy more pleasing and prosperous state. If you go to the vilest sinner on his dying bed, and ask him, Will you now drink, and whore, and scorn at the godly as you were wont to do? You shall finde him quite in another minde. Much more then will Affliction work on a gracious Soul.

## SECT. VI.

§. 6. 5. COnsider further; It is but this Flesh which is troubled and grieved (for the most part) by Affliction: And what Reason have we to be so tender of it? In Most of our sufferings the Soul is free, further then we do wilfully afflict it our selves. Suppose thou be pinched by poverty: It is thy flesh onely that is parched. If thou have sores or sicknesses: it is but the flesh that they assault. If thou die: it is but that flesh that must rot in the grave. Indeed it useth also to reach our hearts and souls, when the body suffereth: but that is, because we pore upon our evils, and too much pity, and condole the flesh; and so we open the door and



and let in the pain to the heart our selves, which else could have gone no further then the flesh. God smites the flesh; and therefore we will grieve our spirits: and so multiply our grief, as if we had not enough before. O, if I could but have let my body have suffered alone in all the pining, paining sicknesses which God laid upon it, and not have foolishly added my own self-tormenting fears, and cares, and sorrows, and discontents; but have quieted and comforted my Soul in the Lord my Rock and Rest; I had escaped the far greater part of the Afflictions. Why is this flesh so precious in our eyes? Why are we so tender of these dusty carcasses? Is flesh so excellent a thing? Is it not our prison? And what if it be broken down? * Is it not our Enemy? yea and the greatest that ever we had? And are we so fearful lest it be overthrown? Is it not it that hath so long hampered and clog'd our Souls? and tied them to earth? and ticed them to forbidden lusts and pleasures? and stoln away our hearts from God? Was it not it that longed for the first forbidden fruit? and must needs be tasting, whatever it cost? And still it is of the same temper: It must be pleased, though God be displeased by it, and our selves destroyed. It maketh all Gods mercies the occasion of our transgressing, and draweth poyson from the most excellent objects. If we behold our food, it inticeth to gluttony; if drink, to drunkenness; if apparell, or any thing of worth, to pride: If we look upon beauty, it ticeth to lust; if upon money or possessions, to covetousness. It causeth our very spirituall Love to the Godly, to degenerate into Carnal; and our spirituall Zeal, and Joy, and other Graces: It would make all carnall like it self. What are we beholden to this flesh for, that we are so loath that any thing should ail it? Indeed we must not wrong it our selves; for that is forbidden us: Nor may we deny it any thing that is fit for a Servant; that so it may be usefull to us, while we are forced to make use of it. But if God chastise it for rebelling against him and the Spirit, and it begin to cry and complain under this chastisement, shall we make the suffering greater then it is, and take its part against God? Indeed the flesh is very near to us; we cannot chuse but condole its sufferings, and feel somewhat of that which it feeleth. But is it so near as to be our chiefest part? Or can it not be sore, but we must be so sorry? Or cannot it consume and pine away, but our peace and comfort must

* Not only the carnall corrupt inclination of the Will; but the very misleading, unruly sensitive Appetite is our enemy, and our most desperate enemy, *viz.* Drawing us still to Particular, Inferiour Good from the Supreme: which is the Cause, Nature and End of all sin: As *Gibieuf* hath proved, *li. 2. de Libert. c. 20 §. 3. p. 424. & passim*, viz. *quod Bonum particulare causa est Mali in Genere causæ Efficientis, Finalis & Subjectivæ.*

must consume with it? What if it be undone? Are we therefore undone? Or if it perish and be destroyed, do we therefore perish? O fie upon this carnality and unbelief, which is so contradictory to the principles of Christianity! Surely God dealeth the worse with this flesh, because we so overvalue and idolize it. We make it the greatest part of our care and labour to provide for it, and to satisfie its desires; and we would have God to be of our mind, and to do so too. But as he hath commanded us *to make no provision for the flesh, to fulfill the desires or lusts thereof.* (Rom. 13. 14.) So will he follow the same rule himself in his dealings with us; and will not much stick at the displeasing of the flesh; when it may honour himself, or profit our Souls. The flesh is aware of this; and perceives that the Word and Works of God are much against its desires and delights; and therefore is it also against the Word and Works of God: It saith of the Word (as *Ahab* of *Micaiah*,) *I hate it, for it doth not speak good concerning me, but evil.* There is such an Enmity betwixt this flesh and God, *That they that are in the flesh cannot please him: and the carnall minde is Enmity against him; for it is not subject in his Law, nor indeed can be:* So inconsistent is the pleasing of the flesh, and the pleasing of God; That he hath concluded, *That to minde the things of the flesh, or to be carnally minded, is Death; and if we live after the flesh, we shall die; But if by the Spirit we mortifie the deeds of the body, we shall live,* Rom. 8. 4, 5, 6, 7, 8. 13.

1 Kings 22. 8.

*Quis mortalium cui illum supercst hominis vestigium, per diem noctemq; titillari velit, & deserto animo corpori operam dare?* Seneca de Vita beat c. 5.

So that there is no likelihood, that ever Gods dealings should be pleasing to the flesh; no more then its works are pleasing to God. Why then (O my Soul) dost thou side with this flesh? and say as it saith, and complain as it complaineth? It should be part of thine own work to keep it down, and bring it in subjection: and if God do it for thee, shouldst thou be discontented? Hath not the pleasing of it been the cause of almost all thy spirituall sorrows? Why then may not the displeasing of it, further thy Joyes? Should not *Paul* and *Silas* sing, because their feet were in the stocks, and their flesh yet sore with the last daies scourgings? Why, their spirits were not imprisoned, nor scourged! Ah unworthy Soul! Is this thy thanks to God for his tenderness of Thy good? And for his preferring thee so far before the body? Art thou turned into flesh thy self, by thy dwelling a few years in flesh? That thy Joyes, and thy Sorrows are most of

1 Cor. 9. 26, 27.

Acts 16.



of them so fleshly? Art thou so much a debtor to the flesh, that thou shouldst so much live to it, and value its prosperity? Hath it been so good a friend to thee, and to thy Peace? Or is it not thy Enemy as well as Gods? Why dost thou look so sadly on those withered limbs, and on that pining body? Do not so far mistake thy self, as to think, its Joyes and thine are all one; or that its prosperity and thine are all one; or that they must needs stand or fall together. When it is rotting and consuming in the grave, then shalt thou be a companion of the perfected Spirits of the Just: And when those bones are scattered about the Church-yard; then shalt thou be praising God in Rest. And in the mean time; Hast not thou food of consolation which the flesh knoweth not of? and a Joy which this stranger medleth not with? And do not think that when thou art turned out of this body, that thou shalt have no habitation: Art thou afraid thou shalt wander destitute of a Resting place? Is it better Resting in flesh then in God? Dost thou not know, that when this house of earth is dissolved, *Thou hast a building with God not made with hands, Eternall in the Heavens?* 2 Cor. 5. 1, 2. It would therefore better become thee earnestly to groan, desiring to be clothed upon with that house. Is thy flesh any better then the flesh of *Noah* was? And yet though God saved him from the common Deluge, he would not save him from common death. Or is it any better then the flesh of *Abraham*, or *Job*, or *David*, or all the Saints that ever lived? Yet did they all suffer and die. Dost thou think that those Souls which are now with Christ, do so much pity their rotten or dusty corps? or lament that their ancient habitation is ruined? and their once comely bodies turned into earth? O what a thing is strangeness and disacquaintance! It maketh us afraid of our dearest friends; and to draw back from the place of our onely happiness. So was it with thee towards thy chiefest friends on earth: While thou wast unacquainted with them, thou didst withdraw from their society: But when thou didst once know them throughly, thou wouldst have been loth again to be deprived of their fellowship. And even so, though thy strangeness to God and another world, do make thee loth to leave this flesh; yet when thou hast been but one day or hour there, (if we may so speak of that Eternity, where is neither day nor hour) thou would be full loth to return

Rom. 8. 12.

Heb. 12. 23.

Vers. 3. 4.

turn into this flesh again. Doubtless when God, for the Glory of his Son, did send back the soul of *Lazarus* into its body, he caused it quite to forget the Glory which it had enjoyed, and to leave behinde it the remembrance of that happiness, together with the happiness it self: Or else it might have made his life a burden to him, to think of the blessedness that he was fetched from, and have made him ready to break down the prison doors of his flesh, that he might return to that happy state again. O then impatient Soul! murmur not at Gods dealings with that body; but let him alone with his work and way. He knows what he doth; but so dost not thou: He seeth the End; but thou seest but the beginning. If it were for want of love to thee, that he did thus chastise thy body, then would he not have dealt so by all his Saints. Dost thou think he did not love *David*, and *Paul*, or Christ himself? Or rather doth he not chasten because he loveth? and *scourgeth every son whom he receiveth?* Heb. 12. 4,5,6,7,8,10,11. Believe not the fleshes reports of God, nor its Commentaries upon his Providences. It hath neither Will nor Skill to interpret them aright: Not Will; for it is an enemy to them: They are against it, and it is against them. Not Skill; for it is darkness: It savoureth onely the things of the flesh; but the things of the Spirit it cannot understand, because they are spiritually discerned. Never expect then that the flesh should truly expound the meaning of the Rod. It will call Love, Hatred; and say, God is destroying, when he is saving; and murmur, as if he did thee wrong, and used thee hardly, when he is shewing thee the greatest mercy of all. Are not the foul steps the way to Rest, as well as the fair? Yea are not thy sufferings the most necessary passages of his Providence? And though for the present they are not Joyous, but Grievous; yet in the End do they bring forth the Quiet fruits of Righteousness, to all those that are exercised thereby. Hast thou not found it so by former experience, when yet this flesh would have perswaded thee otherwise? Believe it then no more, which hath mis-informed thee so oft. For indeed there is no believing the words of a wicked and ignorant enemy. Ill-will never speaks well. But when malice, viciousness and ignorance are combined, what actions can expect a true and fair interpretation? This flesh will call Love, Anger; and Anger, Hatred; and Chastisements, Judgements; It will

Mat. 6. 23. Rom. 8. 6,7,8. 1 Corin. 2. 10, 11,12,13,14.

Heb. 12. 11.



will tell thee, That no mans case is like thine; and if God did love thee, he would never so use thee: It will tell thee, That the Promises are but deceiving words, and all thy prayers and uprightness is vain: If it finde thee sitting among the ashes, it will say to thee as *Jobs* wife, *Dost thou yet retain thine integrity?* Job 2. 8,9,10. Thus will it draw thee to offend against God, and the generation of his children. It is a party, and the suffering party, and therefore not fit to be the Judge. If your childe should be the Judge, when and how oft you should chastise him, and whether your chastisement be a token of fatherly love: you may easily imagine what would be his judgement. If we could once believe God, and judge of his dealings by what he speaks in his Word, and by their usefulness to our Souls, and reference to our Rest, and could stop our ears against all the clamours of the flesh, then we should have a truer Judgement of our Afflictions.

Psal. 116. 11.

Psal. 73. 13,14 15.

## SECT. VII.

§. 7. *Cum videris bonos viros acceptos sibi Deo, laborare, sudare, per arduum ascendere; malos autem lascivire, & voluptatibus fluere, cogita, filiorum nos modestia delectari, vernularii licentia: illos disciplina tristiori contineri, horum ali audaciam. Idem tibi de Deo liquebit. Bonum virum in deliciis non habet? experitur, indurat, sibi, illum præparat.* Senec. de Pro. l. 1. c. 1. Hiccine Ethnicus?

6. LAstly consider, God doth seldom give his people so sweet a fore-taste of their Future Rest, as in their deep Afflictions. He keepeth his most precious Cordials for the time of our greatest faintings and dangers. To give such to men that are well and need them not, is but to cast them away: They are not capable of discerning their working or their worth. A few drops of Divine Consolation in the midst of a world of pleasure and contents, will be but lost and neglected; as some precious spirits cast into a vessel or river of common waters. The Joyes of Heaven are of unspeakable sweetness: but a man that overflows with earthly delights, is scarce capable of tasting their sweetness: They may easilier comfort the most dejected Soul, then him that feeleth not any need of comfort, as being full of other comforts already. Even the best of Saints do seldom taste of the delights of God, and pure, spiritual, unmixed Joyes, in the time of their prosperity, as they do in their deepest troubles and distress. God is not so lavish of his choice favours, as to bestow them unseasonably: Even to his own will he give them at so fit a time, when he knoweth that they are needful, and will be valued; and when he is sure to be thanked for them, and his people rejoyced by them. Especially

ally when our sufferings are more directly for his cause, then doth he seldom fail of sweetning the bitter Cup. Therefore have the Martyrs been possessors of the highest Joyes, and therefore were they in former times so ambitious of Martyrdom. I do not think that *Paul* and *Silas* did ever sing more Joyfully, then when they were sore with scourgings, and were fast in the inner prison, with their feet in the stocks, *Act.*16.24,25. When did Christ preach such comforts to his Disciples, and leave them his Peace, and assure them of his providing them mansions with himself, but when he was ready to leave them, and their hearts to be sorrowfull because of his departure? When did he appear among them, and say, *Peace be unto you*, but when they were shut up together for fear of the persecuting Jews? When did the room shake where they were, and the Holy Ghost came down upon them, and they lift up their voices in praising God, but when they were imprisoned, convented and threatned for the Name of Christ? * *Act.*4.24,31. When did *Stephen* see Heaven opened, but when he was giving up his life for the testimony of Jesus? *Act.*7.55. And though we be never put to the suffering of Martyrdom, yet God knoweth, that in our natural sufferings we need support. Many a Christian that hath waited for Christ (with *Simeon* in the Temple) in duty and holiness all his daies, yet never findes him in his arms till he is dying; though his Love was fixed in their hearts before: and they that wondered that they tasted not of his comforts, have then when it was needful received abundance. And indeed, in time of prosperity, that comfort which we have is so mixed according to the mixt causes of it, that we can very hardly discern what of it is carnal, and what is spiritual. But when all worldly comforts and hopes are gone, then that which is left is most likely to be spiritual. And the Spirit never worketh more sensibly and sweetly, then when it worketh alone. Seeing then that the time of Affliction, is the time of our most Pure, Spiritual, Heavenly Joy, for the most part, why should a Christian think it so sad a time? Is not that our best estate, wherein we have most of God? Why else do we desire to come to Heaven? If we look for a Heaven of fleshly delights, we shall finde our selves mistaken. Conclude then, that Affliction is not so bad a state for a Saint in his way to Rest, as the flesh would make it. Are we wiser then God? Doth not he know what is good

Joh.14. & 15. & 16. & 17. Joh.20.

* *Spectat militem suum Christus ubicunque pugnantem: & persecutionis causa pronunciis sui honore mortem præmium reddit, quod daturum se in persecutione promisit. Necminor est Martyrii gloria, non publicè, & inter multos periisse, cum perundi causa fit propter Christum perire.* Cyprian. Ep.56.p. (*edit. Goulartii*) 154.



good for us better then we? Or is he not as careful of our Good, as we are of our own? Ah, wo to us if he were not much more! and if he did not love us better then we love either him or our selves!

## SECT. VIII.

§. 8. Hear a Heathen, and be ashamed [If you will believe me when I open the very secrets of my heart to you: In all things that seem adverse and hard I am thus composed: I obey not God, but I assent to him. I follow him from my very heart; and not because I must needs do it. I entertain nothing that befals me, sadly, or with a sour countenance. Senec. *Epist.*97 *p* 796.] And as he, so more fully. *Fox Martyr.* on *Rom.*8. *pag.* 499. rehearseth the strange examples of very many Heathens fortitude in voluntary sufferings; enough to shame faint-hearted Christians.

BUt let us hear a little what it is that the flesh can object.

1. Oh, saith one, I could bear any other Affliction save this: if God had touched me in any thing else, I could have undergone it patiently; but it is my deareſt friend, or childe, or wife, or my health it self, *&c.*

I answer: It seemeth God hath hit the right vein, where thy most inflamed distempered bloud did lie: It's his constant course to pull down mens Idols, and take away that which is dearer to them then himself. There it is that his Jealousie is kindled; and there it is that thy Soul is most endangered. If God should have taken from thee that which thou canst let go for him, and not that which thou canst not; or have afflicted thee where thou canst bear it, and not where thou canst not, thy Idol would neither have been discovered, nor removed: this would neither have been a sufficient Trial to thee, nor a Cure; but have confirmed thee in thy Soul-deceit and Idolatry.

*Obj.* 2. Oh, but saith another, if God would but deliver me out of it, yet I could be content to bear it: but I have an incurable sickness, or I am like to live and die in poverty, or disgrace, or the like distress.

* I answer, 1. Is it nothing that he hath promised it shall work for thy Good? *Rom.*8.28. and that with the affliction he will make a way to escape? that he will be with thee in it? and deliver thee in the fittest manner and season? 2. Is it not enough that thou art sure to be delivered at death? and that with so full an advancing deliverance? Oh what cursed unbelief doth this discover in our hearts? That we would be more thankfull to be

* He that prayeth for the good things (of the world) which he hath not, doth not seek for that which is good, but for that which only seems to be Good. *Clem. Alexand. Strom. l.*7. because that is the best for us which God ordereth.

turned back again, into the ſtormy tumultuous Sea of the World, then to be ſafely and ſpeedily landed at our Reſt! And would be gladder of a few years inferiour mercies at a diſtance, then to enter upon the Eternal Inheritance with Chriſt? Do we call God our chief Good, and Heaven our Happineſs? and yet is it no Mercy or Deliverance to be taken hence, and put into that Poſſeſſion?

*Obj* 3. Oh, but, ſaith another, if my Affliction did not diſable me for Duty, I could bear it; but it maketh me uſeleſs and utterly unprofitable.

*Anſw.* 1. For that Duty which tendeth to thy own perſonal benefit, it doth not diſable thee, but is the greateſt quickening help that thou canſt expect. Thou uſeſt to complain of coldneſs, and dulneſs, and worldlineſs, and ſecurity: If affliction will not help thee againſt all theſe, by warming, quickening, rouzing thy ſpirit, I know not what will. Sure thou wilt repent throughly, and pray fervently, and minde God and Heaven more ſeriouſly, either now or never. 2. And for Duty to others, and for thy ſervice to the Church; it is not thy Duty when God doth diſable thee. He may call thee out of the Vineyard in this reſpect, even before he call thee by death. If he lay thee in the grave, and put others in thy place to do thee ſervice, Is this any wrong to thee? or doth it beſeem thee to repine at it? Why ſo if he call thee out before thy death, and let thee ſtand by, and ſee others do the work in thy ſtead, ſhouldſt thou not be as well content? Muſt God do all the work by thee? Hath he not many others as dear to him, and as fit for the employment? But, alas, what deceitfulneſs lieth in theſe hearts! When we have time, and health, and opportunity to work, then we loiter, and do our Maſter but very poor ſervice: But when he layeth Affliction upon us, then we complain that he diſableth us for his work: and yet perhaps we are ſtill negligent in that part of the work which we can do. So, when we are in health and proſperity, we forget the publick, and are careleſs of other mens miſeries and wants, and minde almoſt nothing but our ſelves: But when God afflicteth us, though he excite us more to Duty for our ſelves, yet we complain that he diſableth us for Duty to others: As if on the ſudden we were grown ſo charitable, that we regard other mens Souls far more then our own! But is not the hand of the fleſh in all this diſſimulation? Secretly thus pleading its own cauſe? What pride of heart is this, to think, that other men cannot do the work as well as we? Or that God cannot ſee to his Church, and provide for his people without us?

[a] *Obj.* 4. Oh, but, ſaith another, It is the Godly that are my afflicters: they diſclaim me, and will ſcarce look at me; they cenſure me, and backbite me, and ſlander me, and look upon me with a diſdainful eye: If it were ungodly men, I could bear it eaſily: I look for no better at their hands: but when thoſe that were my delight, and that I looked for daily comfort and refreſhing from, when theſe ſhall be my grief, and as thorns in my ſides; Who can bear it?

*Anſw.* 1. Whoever is the inſtrument, the Affliction is from God, and the provoking cauſe from thy ſelf: And were it not fitter then that thou look more to God and thy ſelf? 2. Didſt thou not know, that the beſt men are ſtill ſinful in part? and that their hearts are naturally deceitful, and deſperately wicked, as well as others? And this being but imperfectly cured, ſo far as they are fleſhly, the fruits of the fleſh will appear in them, which are *ſtrife, hatred, variance, emulations, wrath, ſeditions, hereſies, envying*, &c. So far *the beſt is a brier, and the moſt upright of them ſharper then a thorny hedge:* Learn therefore a better uſe from the Prophet, *Micah* 7.4,5,6,7. *Truſt not* (too much) *in a friend, nor put confidence in a guide; Keep the doors of thy mouth from her that lieth in thy boſom*, &c. *But look rather for the Lord, and wait for the God of thy Salvation.* It is likely thou haſt given that Love and truſt to Saints, which was due only to God, or which thou haſt denied him: and then no wonder if he chaſtiſe thee by them. If we could uſe our Friends as Friends, God would make them our helps and comforts: But when once we make them our gods by exceſſive love, delight and truſt, then he ſuffers them to prove Satans to us, and to be our accuſers and tormentors: It is more ſafe to me to have any creature a Satan then a God; to be tormented by them then to Idolize them. Or perhaps the obſervation of the excellencies of Grace hath made thee forget the vileneſs of Nature: and therefore God will have thee take notice of both. Many are tender of giving too much to the dead Saints, that yet give too much to the living without ſcruple. [b] Till thou haſt learned to ſuffer from a Saint, as well as from the Wicked, and





[a] *Gravè, inquis, eſt injuriam ſuſtinere; Mentiris. Quis enim injuriam non poteſt ferre, qui poteſt iram? Adjice nunc, quod id agis, ut iram feras & injuriam. Quare fers ægri rabiem & phreneticiverba? nempe quia videntur neſcire quid faciunt. Quid intereſt, quo quiſq; vitio fiat imprudens?* Senec. *de ira l.* 3. *c.* 26.

Gal. 5. 19,20, 21.

[b] *Si amici omnes te deſererent, memento, ſolus non eſt cui Chriſtus in fuga comes. Solus non eſt qui Templum Dei ſervans ubicunq; fuerit, ſine Deo non eſt, ut* Cypr. *Epiſt.* 56. *pag.* (*mihi*) 154.

and to be abused by the Godly, as well as the Ungodly, never look to live a contented or comfortable life, nor never think thou hast truly learned the Art of Suffering. Do not think that I vilifie the Saints too much in so saying. I confess it is pity that Saints must suffer from Saints; And it is quite contrary to their holy Nature, and their Masters Law, who hath left them his Peace and made Love to be the Character of his Disciples, and to be the first and great and new Commandment. And I know that there is much difference between them and the world in this point. But yet, as I said, they are Saints but in part; and therefore *Paul* and *Barnabas* may so fall out, as to part asunder; and upright *Asa* may imprison the Prophet: (call it persecution, or what you please) *Josephs* Brethren that cast him into a pit, and sold him to strangers for a slave, I hope were not all ungodly. *Jobs* Wife and Friends were sad comforters. *Davids* Enemy was his Familiar Friend, with whom he had taken sweet counsel, and they had gone up together to the House of God. And know also that thy own nature is as bad as theirs; and thou art as likely thy self to be a grief to others. * Can such ulcerous, leprous sinners as the best are, live together, and not infest and molest each other with the smell of their sores? Why? if thou be a Christian, thou art a daily trouble to thy self; and art molested more with thy own corruptions, then with any mans else: And dost thou take it so hainously to be molested with the frailties of others, when thou canst not forbear doing more against thy self? For my part, (for all our Graces) I rather admire at that wisdom and goodness of God, that maintaineth that order and union amongst us, as is: and that he suffereth us not to be still one anothers Executioners, and to lay violent hands on our selves, and each other. I dare not think that there is no one gracious that hath laboured to destroy others that were so, in these late dissentions. Sirs, you do not half know yet the mortal wickedness of depraved Nature. If the best were

Joh. 14. 27. & 13. 34. 35. & 15. 12, 17. Mat. 22. 37, 39. 1 Joh. 3. 11, 14, 17, 18, 23. & 4. 7, 11, 12, 20, 21, &c. Act. 15. 38, 39. 2 Chro. 16. 10. & 15. 17. Psal. 41. 8, 9. Read Psal. 55. 12, 13, 14.

* *Iniquus est qui commune vitium singulis objicit. Non est Æthiopis inter suos insignitus color. Nihil in uno judicabis notabile aut fædum quod genti suæ publicum est. Quanto in bis justior venia est, quæ per totum genus humanum vulgata sunt? Omnes inconsulti & improvidi sumus, omnes incerti, queruli, ambitiosi.* Quid lenioribus verbis ulcus publicum absondo? Omnes mali sumus. *Quicquid itaq; in alio reprehendistur, id unusquisq; in suo sinu inveniet. Mali inter malos vivimus. Una res nos facere potest quietos, mutuæ facilitatis conventio.* Senec. *de Ira* l. 3. c. 26. p. 452. O Divine *Seneca!* I had almost given thee *Zuinglius* his Epithete. *Multum temporis ultio absumit. Multis se injuriis objicit, dum unâ dolet. Diutius irascimur omnes quam lædimur, Quanto melius est abire in diversum, nec vitia vitiis componere? Num quis satis constare sibi videatur, si mulam calcibus repetat, & canem morsu?* Senec. *ibid.* c. 27.



were not more beholden to the Grace of God without them, then to the habitual Grace within them, you should soon see, *That men of low degree are vanity, and men of high degree are a lie; to be put in the balance, they are lighter then vanity it self,* Psal. 62. 7, 8, 9. *For what is man that he should be clean? and he that is born of a woman, that he should be righteous? Behold he putteth no trust in his Saints, and the Heavens are not clean in his sight: How much more abominable and filthy is man, that drinketh up iniquity like water?* Joh. 15. 14, 15, 16.

*Object.* 5. Oh but I had that consolation, which you say God reserveth for our suffering times, I should suffer more contentedly: but I do not perceive any such thing.

*Ans.* 1. The more you suffer for Righteousness sake, the more of this blessing you may expect; and the more you suffer for your own evil doing, the longer you must look to stay till that sweetness come[a]. When we have by our folly provoked God to chastise us, shall we presently look that he should fill us with comfort? That were (as Mr *Paul Bayn* saith) to make Affliction to be no Affliction. What good would the bitterness do us, if it be presently drowned in that sweetness? It is well in such sufferings, if you have but supporting Grace; and your sufferings sanctified to work out your sin, and bring you to God.

2. Do you not neglect or resist the comforts which you desire? God hath filled Precepts and Promises, and other of his Providences with matter of comfort: If you will overlook all these, and make nothing of them, and pore all upon your sufferings, and observe one cross more then a thousand mercies, who maketh you uncomfortable but your selves? If you resolve that you will not be comfortable as long as any thing aileth your flesh, you may stay till death before you have comfort.

[b]3. Have your Afflictions wrought kindly with you, and fitted you for comfort? Have they humbled you? and brought you to a faithful confession and reformation of your beloved sin? and made you set close to your neglected Duties? and weaned your hearts from their former Idols? and brought them unfeignedly to take God for their Portion and their Rest? If this be not done, how can you expect Comfort? Should God binde up the sore while it festereth at the bottom? It is not meer suffering that prepares you for Comfort; but the Succes

[a] *Nemo illis* (viz. *inter malefices*) *Christianus, nisi plane tantum Christianus: aut si & aliud, jam non Christianus.* Tert. *Apol.* c. 43

[b] We lengthen our miseries by shortening of our Duties; and the Lord keeps aloof from us, because we lie aloof from him. Mr. *Vines* on Numb. 14. 24. p. 23.

ceſs and Fruit of Sufferings upon your Hearts.

I ſhall ſay no more on this Subject of Afflictions, becauſe ſo many have written on it already: Among which I deſire you eſpecially to reade Mr *Baynes* Letters, and Mr *Hughes* his *Dry Rod Blooming and Fruit-bearing*, and *Young's* COUNTER-POYSON.

# CHAP. XIII.

*The fifth Uſe. An Exhortation to thoſe that have got Aſſurance of this Reſt, or title to it, that they would do all that poſſibly they can to help others to it alſo.*

## SECT. I.

§. 1. HAth God ſet before us ſuch a glorious prize as this everlaſting Reſt of the Saints is? And hath he made man capable of ſuch an unconceivable Happineſs? Why then do not all the children of this Kingdom beſtir themſelves more to help others to the enjoyment of it? Alas, how little are poor Souls about us, beholden to the moſt of us? We ſee the Glory of the Kingdom; and they do not: We ſee the miſery and torment of thoſe that miſs of it; and they do not: We ſee them wandring quite out of the way, and know that if they hold on, they can never come there; and they diſcern not this themſelves: And yet we will not ſet upon them ſeriouſly, and ſhew them their danger and errour, and help to bring them into the way that they may live! Alas, how few Chriſtians are there to be found, that live as men that are made to do good, and that ſet themſelves with all their might to the ſaving of Souls! No thanks to us if Heaven be not empty; and if the Souls of our brethren periſh not for ever.

Reade Mr. *Al. Lapthorn's* book called *Spiritual Alms.*

But



But becauſe this is a Duty which ſo many neglect, and ſo few are convinced that God doth expect it at their hands, and yet a Duty of ſo high concernment, to the Glory of God, and the happineſs of men; I will ſpeak of it ſomewhat the more largely: and ſhew you, 1. Wherein it doth conſiſt, and how to be done. 2. What is the cauſe that it is ſo neglected. 3. And then give ſome Conſiderations to perſwade you to the performance of it, and others to the bearing of it. 4. And laſtly, apply this more particularly to ſome perſons whom it doth more nearly concern. Of all theſe in order.

## SECT. II.

§. 2. 1. I Would have you therefore well underſtand, what is this work which I am perſwading you to. Know then on the Negative, 1. It is not to invade the Office of the Miniſtry, and every man to turn a publick Preacher. I would not have you go beyond the bounds of your Callings: We ſee by daily experience, what fruits thoſe mens teaching doth bring forth, who run uncalled, and thruſt themſelves into the place of publick Teachers, thinking themſelves the fitteſt for the work in the pride of their hearts, while they have need to be taught the very Principles of Religion: how little doth God bleſs the labours of theſe ſelf-conceited intruders?

*Siquis dicat quia infirmi hi ſunt, ergo tolerandi; reſp. cum Auguſtino, non negligendum eſſe Chriſtum propter infirmum, eum infirmus diligendus ſit propter Chriſtū; Dandapotius eſt opera ut proficiant & firmiores evadant in Domino; muniendi ſunt ne ſeducantur, moncndi nequis præcxtu infirmitatis ſuperbiæ carnis indulgens; Denique & Eccleſiæ intereſt ut infirmi bene ſentiant de ſuis doctoribus & paſtoribus.* Boger. *in Epiſt. ante Annot. in* Grotii Pic.

2. Neither do I perſwade you to a Zealous promoting of factions and parties, and venting of uncertain opinions, which mens Salvation is little concerned in. Alas, what advantage hath the Devil likely got in the Church by this impoſture! The time that ſhould be imployed in drawing mens ſouls from ſin to Chriſt, is imployed in drawing them to opinions and parties: When men are fallen in Love with their * own conceits, and proudly think themſelves the wiſeſt, how diligently do they labour to get them followers? as if to make a man a proſelyte to their opinions were as happy a work as to convert him to Chriſt! And when they

* *Beatus qui vocas ſuſurri divini percipit inſilentio; quàm bonum atque eſt homini Dominum expectare? Unum cave; ne abundare incipiat in ſenſu tuo, & velis plus ſapere quam oportet ſapere; ne ſopor diem lucem Sectaris impingas in tenebras; illudente tibi dæmonio meridiano.* Bern. *Serm.* 90.

fall

fall among the lighter, ignorant, unsounder sort of Professors, whose Religion is all in their brain, and on their tongue, they seldom fail of their desired succes. These men shall shortly know, that to bring a man to the Knowledge and Love of Christ, is another kinde of work, then to bring him to be Baptized again, or to be of such a Church, or such a side. * Unhappy are the Souls that are taken in their snare: Who when they have spent their lives in studying and contending for the circumstantials of Religion, which should have been spent in studying and loving the Lord Jesus, do in the end reap an empty harvest, sutable to their empty profession.

3. Nor do I perswade you to speak against mens faults behind their backs, and be silent before their faces, as the common custom of the world is. To tell other men of their faults, tendeth little to their Reformation, if they hear it not themselves. To whisper out mens faults to others, as it cometh not from Love, or from any honest principle, so usually doth it produce no good effect: For if the party hear not of it, it cannot better him: If he do, he will take it but as the reproach of an enemy, tending to disgrace him, and not as the faithful counsel of a friend, tending to recover him; and as that which is spoken to make him odious, and not to make him virtuous. It tendeth not to provoke to godliness, but to raise contention: for *a whisperer separateth the chiefest friends*, Prov. 16.28. And how few shall we finde that make conscience of this horrible sin? or that will confess it, and bewail it when they are reprehended for it? Especially if men are speaking of their enemies, or those that have wronged them, or whom they suppose to have wronged them; or if it be of one that eclipseth their glory [a], or that standeth in the way of their gain or esteem; or if it be one that differeth from them in Judgement, or one that is commonly spoke against by others, who is it that maketh any Conscience of backbiting such as these? And you

* *Obj.* But why then do the most faithful, prudent, skilful members of the Church turn to that side.
*Answ.* Who is it that thus speaks that may not answer himself? that they are to be esteemed neither prudent, nor faithful, nor skilful, whom Heresies were able to change. And is that a wonder that an approved man should after fall back? *Saul* who was better then others, was after by envy overturned. *David* a good man after Gods own heart, was after guilty of adultery and murder. *Solomon* who was furnished with all grace and wisdom from God, was by women enticed to Idolatry. It was reserved only for the Son of God to be without sin. What therefore if a Bishop, a Deacon, a Widow, a Virgin, a Teacher, a Martyr shall fall from the Rule? Shall we therefore judge Heresies to be truth? Do we judge of our Belief by persons, or of persons by their Belief? No man is a wise man but the Faithful; and no man is Greater then others, but a Christian; and no man is a Christian, but he that persevereth to the End. Thou, as a man, knowest mens outside; and judgeth what thou seest; and seest so far as thou hast eyes, *&c.* But Gods eyes are high; *The Lord knoweth who are his.* Tertul. *de Præscript. c.* 3. [a] Gen. 31.1. Psal. 41.7.



you shall ever observe, that the forwarder they are to backbiting, the more backward alwaies to faithful admonishing; and none speak less of a mans faults to his face for his reformation, then those that speak most of them behinde his back to his defamation. If ill-will or envy lie at the heart, it maketh them cast forth disgracing speeches, as oft as they can meet with such as themselves, who will hear and entertain them. Even as a corrupt humour in the stomack provoketh a man to vomit up all that he taketh, while it self remaineth and continueth the disease. (It is *Chrysostoms* similitude.)

So far am I from perswading therefore to this prepostrous course, that I would advise you to oppose it where ever you meet with it. See that you never hear a man speaking against his neighbour behinde his back, (without some special cause or call) but presently rebuke him: Ask him, Whether he hath spoke those things in a way of love to his face; if he have not; ask him, How he dare to pervert Gods prescribed order, who commanded to rebuke our neighbour plainly, and to tell him his fault first in private, and then before witness, till he see whether he will be won, or not, *Lev.* 19.17. *Mat.* 18.15,16,17. And how he dare do as he would not be done by?

1 Sam. 22.9. Dan. 6.3. Rom. 1.29,30. Joh. 7.51.

*Notandum est, quod Arguendi verbum exigit delicti explicationem & declarationē. Non dicit [Vade & vitupera illum] sed [Argue] Musc. in Mat. 18. pag. (mihi) 420.* Most of us are very ready to snarl at the faults that are in another mans house; or at least secretly in our hearts to censure them: But they that will instruct and order their own families, are very few. *Muscul.* in *Matth. 7. Tom. 1.* p. 154. Prov. 25.23.

## SECT. III.

§. 3. There is more knowledge and diligence requisite to reduce an Erroneous man to

THe Duty therefore that I would press you to, is of another nature, and it consisteth in these things following. 1. That you get your hearts affected with the misery of your brethrens Souls: Be compassionate towards them. Yearn after their recovery and Salvation: If you did earnestly long after their conversion

the Truth, then a sinner to Righteousness. For you may easily convince a sinner, because he cannot deny his sin: But it is a most difficult thing to convince the Erroneous, because he will not acknowledge his Error, nor endure to be taught; as we see in this our age. For here are many hinderances, to all which is added a bitterness of spirit: which while it continueth, will stop up the passage against all teaching. For who will suffer himself to be taught of that man whom he believes not, and whom he hateth and contemneth in his heart? *Musc.* in Mat. 7. p. 156. See next in him directions how to deal with the Erroneous.

verſion, and your hearts were fully ſet to do them good, it would ſet you awork, and God would uſually bleſs it.

2. Take all opportunities that poſſibly you can, to confer with them privately about their ſtates, and to inſtruct and help them to the attaining of Salvation. And leſt you ſhould not know how to manage this work, let me tell you more particularly what you are herein to do. 1. If it be an ignorant carnal perſon that you have to deal with, who is an utter ſtranger to the myſteries of Religion, and to the work of Regeneration on his own Soul, the firſt thing you have to do, is to acquaint him with theſe Doctrines: Labour to make him underſtand wherein mans chief Happineſs doth conſiſt: and how far he was once poſſeſſed of it: and what Law and Covenant God then made with him: and how he broke it: and what penalty he incurred, and what miſery he brought himſelf into thereby: Teach him what need men had of a Redeemer: and how Chriſt in mercy did interpoſe, and bear the penalty: and what Covenant now he hath made with man: and on what terms only Salvation is now to be attained: and what courſe Chriſt taketh to draw men to himſelf: and what are the riches and priviledges that Believers have in him.

If when he underſtandeth theſe things, he be not moved by them; or if you finde that the ſtop lieth in his will and affection, and in the hardneſs of his heart, and in the intereſt that the fleſh and the world have got in him; then ſhew him the excellency of the Glory which he neglecteth; and the intolerableneſs of the loſs of it; and the extremity and eternity of the torments of the damned; and how certainly they muſt endure them; and how juſt it is for their wilful refuſals of Grace; and how hainous a ſin it is to reject ſuch free and abundant mercy, and to tread under foot the bloud of the Covenant: Shew him the certainty, nearneſs and terrors of death and judgement, and the vanity of all things below which now he is taken up with; and how little they will beſtead him in that time of his extremity. Shew him that by nature he himſelf is a childe of wrath, and enemy to God; and by actual ſin much more: Shew him the vile and hainous nature of ſin; the abſolute neceſſity he ſtandeth in of a Saviour; the freeneſs of the Promiſe; the fulneſs of Chriſt; the ſufficiency of his ſatisfaction; his readineſs to receive all that are willing to be his; the Authority and Dominions which he hath



hath purchaſed over us: Shew him alſo the abſolute neceſſity of Regeneration, Faith and Holineſs of life; how impoſſible it is to have Salvation by Chriſt without theſe; and what they are, and the true nature of them. If when he underſtandeth all this, you finde his Soul inthralled in preſumption and falſe hopes, perſwading himſelf that he is a true Believer, and pardoned, and reconciled, and ſhall be ſaved by Chriſt, and all this upon falſe grounds, or meerly becauſe he would have it ſo, (which is a common caſe.) Then urge him hard to examine his ſtate: ſhew him the neceſſity of trying; the danger of being deceived; the commonneſs and eaſineſs of miſtaking through the deceitfulneſs of the heart; the extream madneſs of putting it to a blinde adventure; or of reſting in negligent or wilful uncertainty: Help him in trying himſelf: Produce ſome undeniable Evidences from Scripture: Ask him, Whether theſe be in him or not? whether ever he found ſuch workings or diſpoſitions in his heart? Urge him to a rational anſwer: Do not leave him till you have convinced him of his miſery: and then ſeaſonably and wiſely ſhew him the remedy. If he produce ſome common gifts, or duties, or works; know to what end he doth produce them: If to joyn with Chriſt in compoſing him a Righteouſneſs; ſhew him how vain and deſtructive they are: If it be by way of Evidence to prove his title to Chriſt; ſhew him how far a common work may reach; and wherein the Life of Chriſtianity doth conſiſt; and how far he muſt go further if he will be Chriſt's Diſciple. In the mean time, that he be not diſcouraged with hearing of ſo high a meaſure; ſhew him the way by which he muſt attain it: be ſure to draw him to the uſe of all means: ſet him a hearing and reading the Word, calling upon God, accompanying the godly: perſwade him to leave his actual ſin, and to get out of all wayes of temptation, eſpecially to forſake ungodly company; and to wait patiently on God in the uſe of means: and ſhew him the ſtrong hopes that in ſo doing he may have of a bleſſing; this being the way that God will be found in.

If you perceive him poſſeſſed with any prejudicate conceits againſt the godly, and the way of holineſs; ſhew him their falſhood, and with wiſdom and meekneſs anſwer his Objections.

If he be addicted to delay the duties he is convinced of, or lazineſs

zineſs and ſtupidity do endanger his Soul; then lay it on the more powerfully, and ſet home upon his heart the moſt piercing conſiderations, and labour to faſten them as thorns in the conſcience, that he may finde no eaſe or reſt till he change his eſtate.

## SECT. IV.

§. 4. *Sicut ſcopus Medicorum eſt Sanitas Corporum, ita Chriſtianorum ſanitas animarum.* Muſ. *in Mat.* 7. *Tom.* 1. *p.* 155.

But becauſe in all works the manner of doing them is of greateſt moment, and the right performance doth much further the ſucceſs; I will here adjoyn a few Directions, which you muſt be ſure to obſerve in this work of Exhortation: for it is not every advice that uſeth to ſucceed, nor any manner of doing it that will ſerve the turn. Obſerve therefore theſe Rules.

1. Set upon the work ſincerely, and with right intentions. Let thy Ends be the Glory of God in the parties ſalvation. Do it not to get a name or eſteem to thy ſelf; or to bring men to depend upon thee; or to get thee followers: Do not as many carnal Parents and Maſters will do, *viz.* rebuke their Children and Servants for thoſe ſins that diſpleaſe them, and are againſt their profit or their humours, as diſobedience, unthriftineſs, unmannerlineſs, &c. and labour much to reform them in theſe, but never ſeek in the right way that God hath appointed to ſave their Souls. But be ſure thy main End be to recover them from miſery, and bring them into the way of Eternal Reſt. We have many Reprovers; but the manner ſhews too plainly that there are few ſincere. Pride bids men reprove others, to manifeſt a high eſtimation of themſelves; and they obey, and proudly, cenſoriouſly and contemptuouſly they do it. Paſſion bids men reprove; and Paſſionately they do it. But it is thoſe that do it in Compaſſion, and tender Love to mens Souls, who do it in obedience to Chriſt, the moſt tender compaſſionate Lover of Souls; and who imitate him in their meaſure and place, who came to ſeek and to ſave that which was loſt.

SECT.



## SECT. V.

§. 5.

2. Do it Speedily: As you would not have them Delay their returning, ſo do not you Delay to ſeek their return. You are purpoſing long to ſpeak to ſuch an ignorant Neighbour, and to deal with ſuch a ſcandalous ſinner, and yet you have never done it. Alas, he runs on the ſcore all this while: he goes deeper in debt: Wrath is heaping up: Sin taketh rooting: Cuſtom doth more faſten him: Engagements to ſin grow ſtronger and more numerous: Conſcience grows ſeared: the heart grows hardned: while you delay, the devil rules and rejoyceth: Chriſt is ſhut out: The Spirit is repulſed: God is daily diſhonoured: his Law is violated: he is without a Servant, and that ſervice from him which he ſhould have: the Soul continueth in a dolefull ſtate: time runs on: the day of viſitation haſteth away: death and judgement are even at the door: and what if the man die and miſs of Heaven, while you are purpoſing to teach him and help him to it? What if he drop into hell while you are purpoſing to prevent it? If in caſe of his bodily diſtreſs, you muſt not bid him go and come again to morrow, when you have it by you, and he is in want, *Prov.* 3. 27, 28. How much leſs may you delay the ſuccour of his Soul? If once death ſnatch him away, he is then out of the reach of your Charity. That Phyſician is no better then a murderer, that negligently delayeth till his Patient be Dead or paſt Cure. Delay in Duty is a great degree of diſobedience, though you afterwards performed it. It ſhews an ill heart that is undiſpoſed to the work. O how many a poor ſinner periſheth or grows rooted and next to incurable in ſin, while we are purpoſing to ſeek their recovery! Opportunities laſt not alwaies. When thou hearеſt that the ſinner is Dead, or removed, or grown obſtinate, will not Conſcience ſay to thee, How knoweſt thou but thou mighteſt have prevented the Damnation of a Soul? Lay by excuſes then, and all leſſer buſineſs, and obey Gods command, *Heb.* 3. 13. *Exhort one another daily, while it is called, To day, leſt any be Hardened through the Deceitfulneſs of ſin.*

SECT.

## SECT. VI.

§. 6. That we must dealgently with sinners, you may discern in the nature of true righteousnes, which hath compassion in it, and not disdain. Of which we have no such clear and potent example as in Christ, who dealt with sinners so very gently, that the Pharisees called him, *A companion of sinners.* Muscul *in* Mat. 7. p. 156. *Est enim generosus hominis animus, magisq; ducitur quam trahitur. Ex quo in promptu est cognoscere, qua sint alii mansuetudine tractandi, siquidem salutem eorum ex animo quæramus.* Mus. *ibid.*

3. LEt thy Exhortation proceed from Compassion and Love: and let the manner of it clearly shew the person thou dealest with, that it hence proceedeth. It is not jeering or scorning, or reproaching a man for his faults, that is a likely way to work his Reformation: Nor is it the right way to convert him to God, to rail at him, and vilifie him with words of disgrace. Men will take them for their enemies that thus deal with them: And the words of an enemy are little perswading. Lay by your Passion therefore, and take up Compassion, and go to poor sinners with tears in your eyes, that they may see you indeed believe them to be miserable; and that you do unfeignedly pity their case: Deal with them with earnest humble intreatings: Let them see that your very bowels do yearn over them, and that it is the very desire of your hearts to do them good: Let them perceive that you have no other end but the procuring of their everlasting Happiness; and that it is your sense of their danger, and your love to their Souls that forceth you to speak; even because you know the terrours of the Lord, and for fear lest you should see them in eternal Torments. Say to them: Why friend, you know it is no advantage of my own that I seek: The way to please you, and to keep your friendship, were to sooth you in your way, or to speak well of you, or to let you alone: but Love will not suffer me to see you perish, and be silent: I seek nothing at your hands, but that which is necessary to your own happiness. It is your self that will have the gain and comfort, if you come in to Christ, *&c.* If men should thus go to every ignorant wicked neighbour they have, and thus deal with them, O what blessed fruits should we quickly see! I am ashamed to hear some lazie hypocritical wretches, to revile their poor ignorant Neighbours, and separate from their company and communion, and proudly to judge them unfit for their society, before ever they once tried with them this compassionate Exhortation! O you little know what a prevailing course this were like to prove! and how few of the vilest drunkards or swearers would prove so obstinate, as wholly to reject or despise the Exhortations of Love! I know it must be God that must change mens hearts:



hearts: but I know also that God worketh by means; and when he meaneth to prevail with men, he usually fitteth the means accordingly, and stirreth up men to plead with them in a prevailing way, and so setteth in with his grace, and maketh it successful. Certainly those that have tried can tell you by experience, that there is no way so prevailing with men as the way of Compassion and Love: So much of these as they discern in your Exhortation, usually so much doth it succeed with their hearts. And therefore I beseech those that are faithful, to practise this course. Alas, we see the most Godly people among us, or at least those that would seem most Godly, cannot bear a Reproof that comes not in Meekness and Love! If there be the least bitterness of Passion, or relish of disgrace in it, they are ready to spit it out in your face: Yea, if you do not so sugar your Reproof with fair words, that it be liker to flattery then plain dealing, or liker a Commendation then a Reproof, they cannot well digest it, but their heart will rise against you, in stead of a thankful submission, and a Reformation. If it savour not liker to Food then Physick, it will hardly down with them, or they will soon vomit it up. What should we flatter one another for? (it is now no time to flatter Professors when their sins have broke forth more shamefully then ever in the world:) For my part the most of them that I have been acquainted with are such. I meet not with one of a multitude that seem the most Godly, but this is their very case: Such hainous Pride remaineth in the best. And do you expect then, that poor, ignorant, carnal sinners should take that well that Professors cannot endure? and should drink in those bitter Reproofs as a pleasant Draught, which you can scarcely pour into Professors as a Drench? Can you look that the same dealing should be saving to them; which you finde to be exasperating and distempering to your selves? O that it were not too evident that the Pharisee is yet alive in the breasts of many thousand that seem most Religious; even in this one point of bearing plain and sharp Reproof! They binde heavie burdens, and grievous to be born, and lay them on mens shoulders: but they themselves will not move them with one of their fingers,

He that will instruct an erroneous man, must above all see that he win his heart by much mildnes, and by good turns: & when his heart is appeased he will begin to lend his ear to be taught: which if it be not done all your labour to open his understanding by Disputations is in vain: for he will not onely not hear you, but what he doth hear he will interpret the wrong way according to the corruption of his own heart. For if Disputations would serve to cure the erroneous, and to their perceiving of the truth, who can deny but there is so much written long ago of most points, that no man could now be ignorant of the truth? But the reason that most are in Error, is because that in bitterness of their hearts, they either weigh not what is said and written; or take them the wrong way. *Muscul.* in *Mat. 7. pag. 157.*

*Matth.*23.4. So far are they from doing in this, as they would be done by.

## SECT. VII.

§. 7. Charity hath its sharpness or austerity too: as appears in Christ himself. For it was hard which he said to *Peter, Get thee behinde me Satan, for thou savourest not the things of God, but of men:* But this was onely then, and to those, where he knew austerity was profitable and necessary. *Muscul.* in *Mat.*7.*p* 156.

4. ANother Direction I would give you is this: Do it with all possible plainness and faithfulness. Do not dawb with men, and hide from them their misery or danger, or any part of it: Do not make their sins less then they are; nor speak of them in an extenuating language: Do not encourage them in a false hope or faith, no more then you would discourage the sound hopes of the Righteous. If you see his case dangerous, tell him plainly of it: Neighbour, I am afraid God hath not yet renewed your soul; and that it is yet a stranger to the great work of Regeneration and Sanctification: I doubt you are not yet recovered from the power of Satan to God, nor brought out of the state of wrath which you were born in, and have lived in: I doubt you have not chosen Christ above all, nor set your heart upon him, nor unfeignedly taken him for your Soveraign Lord. If you had, sure you durst not so easily disobey him; you could not so neglect him and his worship in your Family and in Publick: You could not so eagerly follow the World, and talk of almost nothing but the things of this World, while Christ is seldom mentioned or sought after by you. If you were in Christ, you would be a new Creature: Old things would be passed away, and all things would become new: You would have new thoughts, and new talk, and new company, and new endeavours, and a new conversation: Certainly without these you can never be saved: You may think otherwise, and hope better as long as you will, but your hopes will all deceive you, and perish with you: Alas, it is not as you will, nor as I will, who shall be saved; but it is as God will: and God hath told us, *That Without holiness none shall see him*; And *except We be born again We cannot enter into his Kingdom*; And *that all that would not have Christ reign over them, shall be brought forth and destroyed before him.* Oh therefore look to your state in time.

Heb. 12. 14. Joh. 3. 3. Luke 19. 27.

Thus must you deal roundly and faithfully with men, if ever you intend to do them good: It is not hovering at a distance in a general discourse that will serve the turn: Is it not in curing mens Souls as in curing their bodies, where they must not know their danger, lest it sadden them, and hinder the cure. They are here agents in their own cure; and if they know not their misery, they will never bewail it, nor know how much need they have of a Saviour: If they know not the worst, they will not labour to prevent it; but will sit still or loiter till they drop into perdition and will trifle out their time in delaies till it be too late: And therefore speak to men as Christ to the Pharisees, till they knew that he meant them. Deal plainly, or you do but deceive and destroy them.



## SECT. VIII.

§. 8. How zealously should we deal with open wicked ones, when *Paul* did so openly reprehend even *Peter* himself for dissimulation, and leave his sin, and the Reproof on sacred Record. I know what *Jerom* saith of this against *Augustine* (as all that know their Works know.) But that *Austin* had the better cause, not only the former exposition of *Ambros in* Gal. 2. and *Cyprian. Epist.*71. *ad Quintum*, Tert. *l.de Præscrip.c.*23 *& cont.* Marcion. *l.*4 *c.*3. *&c.* shew; but the plain Text it self. As even *Suarez* himself is forced to confess (and most of the Moderns with him, as he there saith.) Though in partiality to *Peter* he maketh a long stir to excuse him, even from all fault; which I dare say, *Peter* would not do himself, if he were to speak his own case. See *Suarez de Legibus l.*9. *de Lege Divin posit. c.*20 *p.*792,793,794, &c.

5. AND as you must do it Plainly, so also Seriously, Zealously, and Effectually. The exceeding stupidity and deadness of mens hearts is such, that no other dealing will ordinarily work. You must call loud to awake a man in a Swoun or Lethargy. If you speak to the common sort of men, of the evil of their sin, of their need of Christ, of the danger of their Souls, and of the necessity of Regeneration, they will wearily and unwillingly give you the hearing, and put off all with a sigh, or a few good wishes, and say, [*God forgive us, We are all sinners*] and there's an end. If ever you will do them good therefore, you must sharpen your Exhortation, and set it home, and follow it with their hearts, till you have rouzed them up, and made them begin to look about them. Let them know that thou speakst not to them of indifferent things, nor about childrens games, or worldling vanities, or matters of a few daies or years continuance; nor yet about matters of uncertainty, which perhaps may never come to pass: But it is about the saving and damning of their Souls and bodies; and whether they shall be Blessed with Christ, or tormented

mented with Devils, and that for ever and ever without any change; It is, how to stand before God in Judgement, and what answer to give, and how they are like to speed: And this Judgement and eternal state they shall very shortly see, they are almost at it; yet a few more nights and daies, and they shall presently be at that last day; a few more breaths they have to breathe, and they shall breathe out their last; and then as certainly shall they see that mighty change, as the Heaven is over their heads, and the Earth under their feet. Oh labour to make men know, that it is mad jesting about Salvation or Damnation; and that Heaven and Hell be not matters to be plaid with, or passed over with a few careless thoughts! Is it most certain that one of these daies thou shalt be either in everlasting unchangeable Joy or Torments, and doth it not awake thee? Is there so few that finde the way of life? so many that go the way of death? so hard to escape? so easie to miscarry? and that while we fear nothing, but think all is well? and yet do you sit still and trifle! Why, what do you mean? what do you think on? The world is passing away, its pleasures are failing: its honours are leaving you: its profits will prove unprofitable to you: Heaven or Hell are a little before you: God is Just and Jealous: His Threatnings are true: The great Day of his Judgement will be terrible: Your time runs on: Your lives are uncertain: You are far behinde hand: You have loitered long: Your case is dangerous: Your Souls are farre gone in sin: You are strange to God: You are hardened in evil customs: You have no assurance of pardon to shew: If you die to morrow, how unready are you? And with what terrour will your Souls go out of your bodies? And do you yet loiter for all this? Why consider with your selves: God standeth all this while waiting your leasure: His patience beareth: His Justice forbeareth: His Mercy intreateth you: Christ standeth offering you his bloud and merits: You may have him freely, and life with him: The Spirit is perswading you: Conscience is accusing and urging you: Ministers are praying for you, and calling upon you: Satan stands waiting when Justice will cut off your lives, that he may have you: This is your time: Now or never. What! Had you rather lose Heaven then your profits or pleasures? Had you rather burn in Hell, then repent on Earth? Had you rather howl and roar



roar there, then pray day and night for mercy here? Or to have Devils your Tormentors, then to have Christ your Governour? Will you renounce your part in God and Glory, rather then renounce your cursed sins? Do you think a holy life too much for Heaven? or too dear a course to prevent an endless misery? Oh friends; What do you think of these things? God hath made you men, and indued you with Reason; Do not renounce your Reason where you should chiefly use it---- In this manner you must deal roundly and seriously with men. Alas, it is not a few dull words between Jest and earnest, between sleep and waking, as it were, that will waken an ignorant dead-hearted sinner. When a dull hearer and a dull speaker meet together, a dead heart, and a dead exhortation, it is far unlike to have a lively effect. If a man fall down in a Swoun, you will not stand trifling with him, but lay hands on him presently, and snatch him up, and rub him, and call aloud to him: If a House be on fire, you will not in a cold affected strain go tell your Neighbour of it, nor go make an oration of the nature and danger of fire; but you will run out, and cry, Fire, Fire; Matters of moment must be seriously dealt with. To tell a man of his sins so softly as *Eli* did his sons, or reprove him so gently as *Jehoshaphat* did *Ahab* [*Let not the King say so*] doth usually as much harm as good. I am perswaded the very manner of some mens Reproof and Exhortations, hath hardened many a sinner in the way of destruction. To tell them of Sin, or of Heaven or Hell, in a dull, easie, careless language, doth make men think you are not in good sadness, nor do mean as you speak; but either you scarce think your selves such things are true, or else you take them for small indifferent matters, or else sure you would never speak of them in such a slight indifferent manner. O Sirs, Deal with sin as sin, and speak of Heaven and Hell as they are, and not as if you were in Jest. I confess I have failed much in this my self, the Lord lay it not to my charge. Lothness to displease men, makes us undo them.

1 Sam. 23.
1 King. 22. 8.

## SECT. IX.

§. 9. *Junius* writes in the History of his own Life, how his father seeing him infected with Atheism, did not chide him, or dispute against him, but repressed his rashness with holy, grave, reverent speeches, and laid open the Bible in his chamber; and he addeth, *Sciebat enim vir sapientissimus non imrudi pietatem, sed instillari mentibus, non impingi, sed infundi; non imparari, sed doceri. Non cogi sed suaderi velle.*

6. YEt lest you run into extreams, I advise you to do it with Prudence and Discretion. Be as serious as you can; but yet with Wisdom. And especially you must be wise in these things following.

1. In choosing the fittest season for your Exhortation: Not to deal with men when they are in passion, or drunk, or in publick, where they will take it for a disgrace. Men should observe when sinners are fittest to hear Instructions. Physick must not be given at all times, but in season. Opportunity advantageth every work. It is an excellent example that *Paul* giveth us, *Gal.* 2. 2. He communicated the Gospel to them, yet privately to them of Reputation, lest he should run in vain. Some men would take this to be a sinful complying with their Corruption, to yeeld so far to their pride and bashfulness, as to teach them only in private, because they would be ashamed to own the Truth in Publick: But *Paul* knew how great a hinderance mens Reputation is to their entertaining of the Truth; and that the Remedy must not only be fitted to the disease, but also to the strength of the Patient; and that in so doing the Physician is not guilty of favouring the disease, but is praise-worthy for taking the right way to cure; and that learners and young-beginners, must not be dealt with as open Professours. Moreover, Means will work easily if you take the opportunity; When the Earth is soft, the Plough will enter. Take a man when he is under affliction, or in the house of mourning, or newly stirred by some moving Sermon, and then set it home, and you may do him good. Christian Faithfulness doth require us, not only to do good when it fals in our way, but to watch for opportunities of doing good.

2. Be wise also in suting your Exhortation to the quality and temper of the person. All meats are not for all stomacks: One man will vomit that up again in your face, which another will digest. 1. If it be a learned, or ingenious, rational man, you must deal more by convincing Argument, and less by passionate perswasions. 2. If it be one that is both ignorant and stupid, there is need of both. 3. If one that is convinced, but yet is not converted, you must use most those means that rouze up the affections. 4. If they be obstinate and secure, you must reprove them sharply, 5. If they be of timerous, tender natures, and apt to dejections or distraction, they must be tenderly dealt with. All cannot bear that rough dealing as some can. Love, and plainness, and Seriousness, takes with all: but words of terrour some can scarce bear. This is (as we say of stronger Physick, *Hellebore, Colloquintida*, &c. *nec puero, nec seni, nec imbecillo, sed robusto*, &c.) not fit for every complexion and state.

3. You must be wise also in using the aptest expressions. Many a Minister doth deliver most excellent necessary matter, in such unsavoury, harsh and unseemly language, that it makes the hearers loath the food that they should live by, and laugh at a Sermon that might make them quake: Especially if they be men of curious ears, and carnal hearts; and have more common wit and parts then the speaker. And so it is in private *Exhortation*, as well as publick: If you clothe the most amiable beautiful Truth in the sordid rags of unbeseeming language, you will make men disdain it as monstrous and deformed, though it be the offspring of God, and of the highest nature.



*Si quis de Scripturæ mente non satis informatus, bono tamen animo ad Deum contenderit, etiam de collatandum est, quod precetur bono animo, quamvis non procuret bonum: Foveri oportet quod bonum est: errorem tolli. Ita fiet, ut in medium producatur fœtus sola naturæ luce, qui Deum veneretur simplici animo; non temerè depellendus de gradu, sed solicitè appellandus est; & omni officio ac potius pietate ad pietatis notitiam perducendus: Lætitia spiritualis de hoc homine capienda: neque solum ore & sermone testanda foris, sed ex corde & veritate intrinsecus effundenda.* Junius Eirenic. Tom. 1. in Psal. 122. p. 690.

## SECT. X.

§. 10. [a] *Ut drachmam auri sine imagine principis, sic verba hortantis sine authoritate Dei, contemnunt homines*, &c, *Lipsius.*

7. LEt all your Reproofs and Exhortations be backed with the Authority of God. Let the sinner be convinced that you speak not from your selves, or of your own head. [a] Shew them the very words of Scripture for what you say: Turn them to the very Chapter and verse where their sin is condemned, and

I conceive it much conducing that whatsoever touching the settlement of the Church shall pass your hands, may (in the main parts thereof) go forth into the world seconded with the Reasons and grounds of it: For doubtless the Reason which moved you to set the stamp of Authority on it, will avail much to make it pass currantly with others. Though men will willingly be subject to your Authority, yet also as they are men, they will be slaves to Reason, M. *Vines* Ser. on *Jan.* 28. 1645. p. 29, 30.

where the duty is commanded. Press them with the Truth and Authority of God: Ask them Whether they believe that this is his Word, and that his Word is true. So much of God appeareth in our Words, so much will they take. The voice of man is contemptible; but the voice of God is awful and terrible. They can and may reject your words, that cannot nor dare reject the words of the Almighty. Be sure therefore to make them know, that you speak nothing but what God hath spoken first.

## SECT. XI.

§. 11. 8. YOu must also be Frequent with men in this Duty of *Exhortation*. It is not once or twice that usually will prevail. If God himself must be constantly solicited, as if opportunity could prevail with him when nothing else can; and therefore require us, *always to pray, and not to wax faint*; The same course, no doubt, will be most prevailing with men. Therefore are we commanded, *To exhort one another daily*; And *with all long-suffering*. As *Lipsius* saith, *The fire is not always brought out of the Flint at one stroke: Nor mens Affections kindled at the first Exhortation.* And if they were, yet if they be not followed, they will soon grow cold again. Weary out sinners with your loving and earnest entreaties. Follow them, and give them no rest in their sin. This is true Charity; and this is the way to save mens Souls; and a course that will afford you comfort upon review.

Luk. 18. 1. Heb. 3. 13. 2 Tim. 4. 3. *Ut ignis è silice non uno ictu, &c. Si fieri posset etiam ab ipsis inferis extrahendi nobis sunt homines*, Calvin. *in* Act. 8. 22. p. (*mihi*) 136.

## SECT. XII.

§. 12. Hence we may gather, that those men seek not the Edification of their brother, who when they have spoken to him once or twice, do think they have fully done their duty. 9. STrive to bring all your Exhortations to an issue; Stick not in the work done, but look after the success, and aim at that end in all your speeches. I have long observed it in Ministers and private men, that if they speak never so convincing powerful words, and yet their hearts do not long after the success of them with the hearers, but all their care is over when they have done their speech, pretending that having done their duty, they leave the issue to God, these men do seldome prosper in their labours: But those whose very heart is set upon the work, and that long to see it take for the hearers conversion, and use to enquire how it speeds, God usually blesseth their labours, though more weak. Labour therefore to drive all your speeches to the desired Issue. If you are reproving a sin, cease not till (if it may be) you have got the sinner to promise you to leave it, and to avoid the occasions of it: If you are exhorting to a Duty, urge the party to promise you presently to set upon it. If you would draw them to Christ, leave not till you have made them confess, that their present unregenerate state is miserable, and not to be rested in; and till they have subscribed to the necessity of Christ, and of a change; and till they have promised you to fall close to the use of means. O that all Christians would be perswaded to take this course with all their Neighbours that are yet in the flesh; that are enslaved to sin, and strangers to Christ!



## SECT. XIII.

§. 13. *Nec sic inflectere sensus Humanos edicta valent quam vita regentis. Primus jussa subi; tum observantior æqui fit Populus. Loripedem rectus derideat, Æthiopem albus; Quis tulerit Gracchos de seditione querentes? Si fur displiceat Verri homicida Miloni, &c. Siquis opprobriis dignum latraverit integer ipse, &c.*

LAstly, Be sure that your Examples may Exhort, as well as your words. Let them see you constant in all the Duties that you perswade them to: Let them see in your lives that difference from sinners, and that excellency above the world, which you perswade them to in your speeches. Let them see by your constant Labours for Heaven, that you do indeed believe that which you would have them to believe. If you tell others of the admirable Joys of Heaven, and your selves do nothing but drudge for the world, and are as much taken up in striving to be rich, or as quarrelsom with your neighbours in a case of commodity, as any others; who will then believe you? or who will be perswaded by you to seek the everlasting riches? Will they not rather think, that you perswade them to look after another world, and to neglect this, that so you might have the more of it to your self? Let not men see you proud, while you exhort them to be humble; nor to have a seared Conscience in one thing, while you would have theirs tender in another. An innocent life is a continual powerful reproof to the wicked: And the constant practice of a holy and heavenly life, is a constant disquietment to the Conscience

ence of a Worldling, and a constant solicitation of him to change his course.

And thus I have opened to you the first and great part of this Duty, consisting in private familiar Exhortation, for the helping of poor Souls to this Rest, that are out of the way, and have yet no Title to it: and I have shewed you also the manner how to perform it that you may succeed. I will now speak a little of the next part.

## SECT. XIV.

§.14. BEsides the duty of private admonition, you must do your utmost endeavours to help men to profit by the publique Ordinances. And to that end you must do these things. 1. Do your endeavour for the procuring of Faithful Ministers where they are wanting. This is Gods ordinary means of converting and saving. *How shall they hear without a Preacher?* Not only for your own sakes therefore, but for the poor miserable ones about you, do all you can to bring this to pass. *If the Gospel be hid, it is hid to them that are lost. Where vision faileth, the people perish.* Improve therefore all your Interest and Diligence to this end. Ride, and go, and seek, and make friends, till you do prevail: If means be wanting to maintain a Minister, extend your purses to the utmost, rather then the means of mens salvation should be wanting. Who knoweth how many Souls may bless you, who have been converted and saved by the Ministry which you have procured? It is a higher and nobler work of charity, then if you gave all that you have to relieve their Bodies: (Though both must be regarded, yet the Soul in the first place.) What abundance of good might great men do in this, if they were faithful improvers of their interests and estates, as men that believe God hath the chief interest, and will shortly call them to an account for their Stewardships? What unhappy Reformers hath the Church still met withal, that instead of taking away the corruptions in the Church, do diminish that maintenance which should further the work? If our ignorant forefathers gave it for the service of the Church, and their more knowing posterity do take it away, without the least

Rom 10.14.

2 Cor.4.3. Prov.29.18. By sleight or by force they so muzzle the poor labouring Ox, that they make an Ass of him. *Tho. Scot* in his *Projector*, pag.31. *Sacrilego pœna est, neque ei soli qui è sacro abstulerit, sed etiam ei qui sacro Commendatum.* Cicero. *lib.12. de Legib. Cum diis pugnant sacrilegi.* Qu.Curtius, *lib.7.*



least pretence of right to it, I doubt not but the pious intent of Progenitors will more extenuate the fault of their Ignorance, then the Knowledge of their Posterity will excuse their Sacriledge. Alas, that the sad example of King *Henry* the eighth's Reformation, and the almost [a] miraculous consumption of the estates of Impropriators, and the many hundred Congregations that live in woful darkness for want of maintenance for a Ministry, should yet be no more effectual a warning to this Age. If they take away most, and give back a little, we are beholden to their bounty. If a corrupt Officer lose his Interest, the Church doth not lose hers. Here is great talk of reducing the Church to the Primitive pattern: If so; *I dare affirm that every Church must have many Ministers:* (And they that know wherein the work of the Ministry doth consist, will no more wonder at that, then that a *Regiment of Souldiers should have many Officers.*) And [b] how will that be, when they will scarce afford maintenance for one? They are likelier to bring the Church to the Primitive Poverty, then to the Primitive Pattern. If I were not known to be quite beyond their exceptions my self, I might not say so much, lest I were thought to plead my own interest: Especially a dying man should be out of the reach of such accusations. But the Lord knoweth, that it is not a desire that Ministers should be rich, that maketh me speak this; but an earnest desire of the Happiness of the Church: Nor do I mean the Ministry only by the word [*Church:*] It is the people that are robbed and bear the loss, more then the Ministers: Ministers must and will have maintenance, or else men will set their Children to other Studies: When there is no other,

[a] Hath not *England* already been as the Eagles nest, that was set on fire with a coal that sticked to the flesh which was stoln from the Altar? *De Ecclesia qui aliquid furatur Fidæ proditori comparatur,* Aug. in Johan. The Arguments used of late to excuse this hainous sin, are much of the nature of those which *Dionysius senior* was wont to use in the like case; *ut Vid. in Valerii Maximi lib.1. cap.2. Et Justin. l.21.*

[b] To make up that number of Ministers that the Church should have, now the maintenance is taken away, I would rich men would study and enter into the Ministry, who can maintain themselves, and so do the work freely. Let them know to their faces, that it is a work that the greatest Lord in the Land is not too good for. See what *Hierom* saith *ad Damasum. Clericos illos convenit Ecclesia stipendiis sustentari, quibus parcentum & amicorum nulla suffragantur stipendia. Qui autem bonis parentum & opibus sustentari possunt, si quod pauperum est accipiunt, sacrilegium profectò incurrunt, & committunt.* And besides it would bear up the credit of the Office, and take off much prejudice from the people. But our Gentlemen have their pleasure, wealth, and honour in such high esteem, and Christ and his Gospel and Church in such disesteem, that they would take it for a disgrace to turn Ministers, or to fit and devote themselves or children to it, and so to serve Christ freely. Where is the Gentleman in *England* that hath done thus? The blinde wretches will rail at Ministers for Covetousness, because they will not serve at the Altar, and not live on the Altar, who have no other maintenance: But when will themselves that have more, devote themselves freely to this work? Will they not rather increase their great Estates with robbing God?

the

the people must allow it themselves, or be without: What Minister can well over-see and watch over more then a thousand Souls? nor I think so many. Many Congregations have four thousand, ten thousand, twenty thousand, some fifty thousand, yea seventy thousand. How many Officers will the State maintain in an Army of thirty thousand? I had almost said, *The work of governing the Church is greater, and hath need of as many.* I would all Scripture and Primitive patterns were well viewed in this. Oh happy Reformation, if Popish superstitious Clergy men, had been only taken down, and able godly men put in their places or in right Offices, *without such diminution of the number or the maintenance!* Or if a supply at present could not be had, yet should they not have overthrown the hopes of posterity. But to leave this Digression: I hope those that God hath called to his work, will labour never the less for the shortness of their maintenance: And those of the people that can do no more, can yet pray the Lord of the harvest that he will send forth labourers. And he that hath put that petition into our mouths, I hope will put the answer into our hands.

## SECT. XV.

§. 15. * *Præsident nobis probati quiq; seniores, honorem istum non pretio, sed testimonio adepti.* Tertul. *Apologet. cap.* 29. He mentioneth not two sorts of Elders, but one, whose office lay chiefly in Ruling or Guiding, though all had Authority to teach also.

2. YEt it is not enough that you seek after Teachers, but especially you must seek after such as are fittest for the work. An ignorant Emperick that killeth more then he cureth, doth not so much differ from an able Physician, as an unskilful Minister from one that is able. Alas, this is the great defect among us: Men that are fitted for the work indeed, are almost wonders: One or two, or three, or four in some Counties is much. * How few that have dived into the Mysteries of Divinity? or have throughly studied the most needful Controversies? or are able to explain or maintain the Truth? But only they store their Memories with the Opinions and Phrases of those Teachers that are in most credit, in common cases; and then they think they are Divines: And every man that steps out of their common rode, they can say he is Erroneous or Heretical; but how to confute him they cannot tell. And almost as few that are well skilled in managing known truths upon the Conscience. Alas, whence cometh this misery to the



the Church? The late Prelates discountenancing the Godly-Learned, is one main cause; and their filling the Ministry with the vilest that did best fit their ends: And so great a Corruption of the Ministry cannot suddenly be cured. And another great cause is this: There is not a choice made of the most excellentest wits, and those youths that are ripest in Learning and Religion: but some of them are so rich, that the Ministry is too mean for them; and some so poor, that they have no maintenance to subsist on at the Universities. And so every one that is best furnished to make a Trade of the Ministry, or whose Parents have best affection to it, how unfit soever the childe is, must be a Minister: and those few, very few, choice wits that would be fittest, are diverted.

How small a matter were it (and yet how excellent a work) for every Knight or Gentleman of means in *England*, to cull out some one or two, or more poor boys in the Country Schools, who are of the choicest wits, and most pious dispositions, who are poor and unable to proceed in Learning, and to maintain them a few years in the Universities, till they were fit for the Ministry? It were but keeping a few superfluous attendants the less; or a few horses or dogs the less; If they had hearts to it, it were easily spared out of their sports, or rich apparel, or superfluous dyet: or what if it were out of more useful costs? or out of their childrens larger portions! I dare say they would not be sorry for it when they come to their reckoning. One sumptuous feast, or one costly suit of apparel, would maintain a poor Boy a year or two in the University, who perhaps might come to have more true worth in him, then many a glittering sensuall Lord; and to do God more service in his Church, then ever they did with all their estates and power.

☜ *For Gods sake and the sake of poor Souls, Gentlemen put this in practice presently.* You will hardly lay out your estates in a way that will afford you more comfort at your accounting time. What a small matter is it for a man of 100 or 200 or 300 pound *per annum*, to maintain still one poor Scholar at the University. If you will not part with a little for God, you shall part with more to men, and with all shortly, but less to your comfort. But be sure you choose the fittest, and not the most be-friended. How far doth our charity come short of the primitive Christians, though our riches be far greater? *Tertullian* saith to the Heathens, *Plus nostra misericordia insumit vicatim, quam Religio vestra Templatim.* Apologet. adv. gentes. *cap.* 42. See *Capels* Epistle Dedicat. before M. *Pemble* on the Sacrament.

SECT.

## SECT. XVI.

§. 16. * This coming together of Christians, is indeed unlawful, if to unlawful men: and accordingly to be condemned, if any complain of it as of Factious. To whose hurt did we ever meet? We are the same together as we are asunder; the same all in a body, as we are singularly; hurting no man; grieving no man. When honest & good men come together; when godly & chaste people are assembled, it is not to be called a Faction, but a Court. But on the contrary, the name of Faction is to be given to them, who conspire together in hatred of good and honest men; that cry out against the blood of the innocent; pretending this vanity in defence of their hatred, that they think the Christians are the cause of every publick calamity, and every loss of the people. *Tertull. Apologet. adv. gentes*, cap. 39, 40.

3. AND when you do enjoy the blessing of the Gospel, you must yet use your utmost diligence to help poor Souls to receive the fruit of it. To which end you must draw them constantly to hear and attend it: Minde them often of what they have heard: Draw them, if it be possible, to repeat it in their families: If that cannot be, then draw them to come to others that do repeat it; that so it may not die in the hearing. * The very drawing of men into the company & acquaintance of the godly, besides the benefit they have by their endeavours, is of singular use to the recovery of their Souls. Association breedeth familiarity, and familiarity breedeth love: and familiarity and love to the godly doth lead to familiarity and love to God and godliness: It is also a means to take off prejudice, by confuting the worlds slanders of the waies and people of God. Use therefore "often to meet together, besides the more publick meeting in "the Congregation: not to vent any unsound opinions, nor yet "in distaste of the publique meeting, nor in opposition to it, nor "at the time of publique worship; nor yet to make a groundless "Schism, or to separate from the Church whereof you are mem-"bers, nor to destroy the old that you may gather a new Church "out of its ruines, as long as it hath the essentials, and there is "hope of reforming it; nor yet would I have you forward to "vent your own supposed gifts and parts in teaching where there "is no necessity of it; nor to attemp that in the Interpretation "of difficult Scriptures, or explication of difficult controversies, "which is beyond your ability, though perhaps pride will tell "you, that you are as able as any. But the work which I would "have you meet about, is this: To repeat together the Word "which you have heard in publique; to pour out your joynt-"prayers for the Church and your selves; to joyn in chearful "singing the praises of God; to open your scruples, and doubts, "and fears, and get resolution: to quicken each other in Love, "and Heavenlines, and Holy walking; and all this *not as a se-*

"*parated*



"*parated Church, but as a part of the Church more diligent then* "*the rest in redeeming time*, and helping the Souls of each other "Heavenward.

I know some careless ones think this course needless; and I know some Formalists do think it Schismatical, who have nothing of any moment to say against it; Against both these, if I durst so far digress, I could easily prove it warrantable and useful. I know also that many of late do abuse private meetings to Schism, and to vilifie Gods Ordinances, and vent the windy issue of their empty brains. But betwixt these extreams I advise you to walk, and neither *to forsake the assembling of your selves together, as the manner of some is, but exhort one another*, Heb. 10.25. Nor yet to be *carried about with divers and strange Doctrines:* But let all your private meetings be in subordination to the publique; and "by *the approbation and consent of your spiritual guides, and not* "*without them of your own heads*, (where such guides are men of knowledge and godliness;) *remembring them which have the Rule over you, which speak to you the Word of God, following their faith, and as men whose hearts are stablished with grace, considering the whole end of a Christians conversation: Jesus Christ the same yesterday, and to day, and for ever*, Heb. 13.7,8,9,17. *And I beseech you Brethren, Mark them which cause Divisions and Offences, contrary to the doctrine which you have learned, and Avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple*, Rom. 16.17,18. I would you would ponder every one of these words, for they are the precious advice of the Spirit of God, and necessary now, as well as then.

## SECT. XVII.

§. 17. 4 Keep Ordinances and Ministry in esteem.

4. ONE thing more I advise you concerning this: If you would have Souls converted and saved by the Ordinances, *Labour still to keep the Ordinances and Ministry in Esteem.* No man will be much wrought on by that which he despiseth. The great causes of this contempt are, a perverted Judgement, and a Graceless heart. It is no more wonder for a Soul to loath the Ordinances that savoureth not their spiritual nature, nor seeth God in

in them, nor is throughly wrought on by them, then it is for a sick man to loath his food. Nor is it any wonder for a perverted understanding to make a Jest of God himself, much less of set light by his Ordinances. Oh what a rare blessing is a clear, sound, sanctified Judgement! Where this is wanting, the most hellish vice may seem a vertue, and the most sacred Ordinance of divine Institution may seem as the waters of *Jordan* to *Naaman*. If any enemies to Gods Ordinances assault you, I refer you to the reading of Mr *Hen. Lawrences* late book for Ordinances.

The prophane Scorners of Ministry and Worship heretofore, were the means of keeping many a Soul from Heaven; but the late generation * of proud ignorant Sectaries amongst us, have quite out-stripped in this the vile Persecutors. Oh how many souls may curse these wretches in hel for ever, that have by them been brought to contemn the means that should save them! By many years experience in my conversing with these men, I can speak it knowingly, that the chiefest of their zeal is let out against the faithful Ministers of Christ: he is the ablest of their preachers that can rail at them in the most devillish language: it is their most common discourse in all companies, both godly and profane, to vilifie the Ministry, and make them odious to all, partly by slanders, and partly by scorns: Is this the way to win Souls? Whereas formerly they thought, that if a man were won to a love of the Ministry and Ordinances, he was in a hopeful way of being won to God; now these men are as diligent to bring all men to scorn them, as if this were all that were necessary to the saving of their Souls, and he onely shall be happy that can deride at Ministers and Discipline. If any doubt of the truth of what I say, he is a stranger in *England*; and for his satisfaction let him reade all the Books of *Martin Marpriest*, and tell me whether the Devil ever spoke so with a tongue of flesh before? For you, my dear friends, I acknowledge to Gods praise, that you are as far from the contempt of Ordinances or Ministry, as any people I know in the Land. I shall confirm you herein, not in my own words, but in his that I know you dare not disregard, 1 Thes. 5. 11, 12, 13. *Wherefore comfort your selves together and edifie one another, even as also ye do: And we beseech you Brethren, to know them which labour among you, and are Over you in the Lord, and admonish you: And to esteem them very highly in Love for their Works sake; and be at peace among your selves. Obey them that have the Rule over you, and submit your selves; for they Watch for your Souls, as those that must give an account; that they may do it With joy, and not With Grief; for that is unprofitable for you,* Heb. 13. 17.

Thus you see part of your duty for the Salvation of others.

* To them that think I speak too harshly, I say as Dr *Sutline* in *præfat. de Monachis contra Bellarminum. Res est plane ardua de hominum genere impudentissimo modestè; de turpissimo & sceleratissimo, modicè & sine acerbitate loqui. Moderatus tamen sum ipse mibi quantum licuit, & non quid ipsi de nobis meruerint, sed quid nostros homines deceat, spectavi.* And let the greatest that are guilty reade *Cyprians* words and tremble. What greater crime can there be, then to have stood up against Christ (in his Officers and Discipline?) then to have scattered the Church of Christ, which he hath purchased with his bloud, and built? Then to have sought by the fury of hostile discord, against the unanimous and agreeing people of God? Who though themselves should repent and return to the Church, yet can they not recover and bring back with them, those whom they have seduced, or those that being by death prevented are dead and perished without the Church, without being Absolved and restored to communion: whose souls at the day of Judgement shall be required at their hands, who were the Authors and Leaders of them to perdition. It is enough therefore that they are pardoned that Return: but perfidiousness must not be promoted in the house of faith. For what priviledge do we reserve for Good men, and innocent, and that separate not or depart not from the Church, if we honour them that have separated or departed from us, and have stood against the Church? *Cyprian Epist. 72. ad Steph.* Thus this blessed Martyr of Separatists.



Let these that are the Chaff of light Belief fly away as much as they will, whithersoever the winde of temptation drives them; the heap of Corn in the Lords floor shall be laid up so much the cleaner, *Tertullian de Præscri. cap. 3.*

## SECT. XVIII.

§. 18.

AND now, Christian Reader, seeing it is a Duty that God hath laid upon every man according to his ability, thus to exhort and reprove, and with all possible diligence to labour after the Salvation of all about him; judge then whether this work be conscionably performed. Where shall we finde the man almost amongst us, that setteth himself to it with all his might, and that hath set his heart upon the Souls of his brethren, that they may be saved?

Let us here therefore a little enquire, What may be the Causes of the gross neglect of this Duty, that the Hinderances being discovered, may the more easily be overcome.

1. One Hinderance is, Mens own Gracelesness and Guiltiness. They have not been ravished themselves with the heavenly delights; how then should they draw others so earnestly to seek them? They have not felt the wickedness of their own natures, nor their lost condition, nor their need of Christ, nor felt the transforming renewing work of the Spirit: How then can they

discover these to others? Ah that this were not the case of many a learned preacher in *England!* and the causes why they preach so frozenly and generally! Men also are guilty themselves of the sins they should Reprove; and this stops their mouth, and maketh them ashamed to Reprove.

2. Another Hinderance is, A Secret Infidelity prevailing in mens hearts: Whereof even the best have so great a measure, that causeth this duty to be done by the halves. Alas, Sirs, we do not sure believe mens misery. We do not believe sure that the threatnings of God are true. Did we verily believe, that all the unregenerate and unholy shalbe eternally tormented, as God hath said, Oh how could we hold our tongues when we are among the unregenerate? How could we chuse but burst out into tears when we look them in the face, as the Prophet did when he looked upon *Hazael?* Especially when they are our kinred or friends that are near and dear to us? Thus doth secret unbelief of the truth of Scripture, consume the vigour of each grace and duty. Oh Christians, if you did verily believe, that your poor, carnal, ungodly neighbours, or wife, or husband, or childe, should certainly lie for ever in the flames of Hell, except they be throughly recovered and changed, and that quickly before death doth snatch them hence, Would not this make you cast off all discouragements, and lie at them day and night till they were perswaded? and give them no rest in their carnal state? How could you hold your tongue, or let them alone another day, if this were soundly believed? If you were sure that any of your dear friends that are dead, were now in Hell, and perswading to repentance would get him out again, would you not perswade him day & night, if you were in hearing? And why should you not do as much then to prevent it, while he is in your hearing, but that you do not believe Gods Word that speaks the danger? Why did *Noah* prepare an Ark so long before, and perswade the world to save themselves, but because he believed God, that the flood should come? and therefore saith the holy Ghost, *By faith Noah prepared the Ark.* Heb. 11. 7. And why did not the world hearken to his perswasion, and seek to save themselves as well as *Noah*, but because they did not believe there would be any such deluge? They see all fair and well, and therefore they thought that threatnings were but winde. The



The rich man in Hell cries out; *Send to my brethren to warn them, that they come not to this place of torment:* He felt it, and therefore being convinced of its truth, would have them prevent it. But his brethren on earth they did not see and feel as he, and therefore they did not believe, nor would have been perswaded *though one had risen from the dead.* Luke 16. 31. I am afraid most of us do believe the predictions of Scripture but as we believe the predictions of an Almanack, which telleth you that such a day will be rain, and such a day winde; you think it may come to pass, and it may be not; and so you think of the predictions of the damnation of the wicked. Oh were it not for this cursed Unbelief, our own Souls and our neighbours would gain more by us then they do.

*3. This faithful dealing with men for their Salvation, is much Hindered also by our want of Charity and Compassion to mens Souls. We are hard-hearted and cruel towards the miserable; and therefore (as the Priest and the Levite did by the wounded man) we look on them and pass by. Oh what tender heart could endure to look upon a poor, blinde, forlorn sinner, wounded by sin, and captivated by Satan, and never once open our mouths for his recovery? What though he be silent, and do not desire thy help himself; yet his very misery cries aloud: Misery is the most effectual suitor to one that is compassionate. If God had not heard the cry of our miseries before he heard the cry of our praiers, and been moved by his own pity before he was moved by our importunity, we might long enough have continued the slaves of Satan. Is it not the strongest way of arguing that a poor *Lazare* hath, to unlap his sores, and shew them the passengers? all his words will not move them so much as such a pitiful sight. Alas, what pitiful sights do we daily see? The ignorant, the prophane, the neglecters of Christ and their souls; their sores are open and visible to all that know them: and yet do we not pity them? You will pray to God for them in customary duties, that God would open the eyes, and turn the hearts of your ignorant carnal friends and neighbours: And why do you not endeavour their conversion if you desire it? And if you do not desire it, why do you ask it? Doth not your negligence convince you of hypocrisie in your prayers, & of abusing the high God with your deceitful words? your neighbours are neer you, your friends are in the

*Et, per Deum immortalem, quid est quod nos impediat, ne miseris illis ex morbo & errore animis laborantibus acclamemus ad bonum, & à male faciendo abstineamus quam fidelissime? Nam si illi cæci sunt; at nos sumus. Si oberrant cæcitate; at nos oberravimus. Si deniq; impedimento sunt; at impedimentum habent, ut nos habuimus: quo magis nostra commiseratione & allevatione digni sunt.* Junius *Irenic. To. 1. operum. p. 690*

*Charitatem quia non habent, nec ex charitate fratrem corrigunt, fit ut mox illum relinquunt: quam si haberent, non adeo confestim deficerent, &, quod pejus est deficiendi causas præexcerent, quatenus meritò deficisse videantur.* Muscul. in Matth. 7. To. 1. p. 155.

* 1 John 3. 17.

house with you, you eat and drink, and work, and walk, and talk with them, and yet you say little or nothing to them. Why do you not pray them to consider and return, as well as pray to God to convert and turn them? Have you as oft and as earnestly begged of them to think on their waies, and to reform, as you have taken on you to beg of God that they may do so? What if you should see your neighbour faln into a pit, and you should presently fall down on your knees, and pray God to help him out, but would neither put forth your hand to help, nor once perswade or direct him to help himself? would not any man censure you to be cruel and hypocritical? What the holy Ghost saith of mens bodily miseries, I may say much more of the misery of their souls; *If any man seeth his brother in need, and shutteth up his compassion from him, How dwelleth the love of God in him**? Or what love hath he to his brothers Soul? Sure if you saw your friend in Hell, you would perswade him hard to come thence, if that would serve; and why do you not now perswade him to prevent it? The Charity of our ignorant forefathers may rise up in judgement against us, and condemn us: They would give all their estates almost, for so many Masses or Pardons, to deliver the souls of their friends from a feigned Purgatory: And we will not so much as importunately admonish and intreat them, to save them from the certain flames of Hell, though this may be effectual to do them good, and the other will do none.

4. Another Hinderance is, A base man-pleasing disposition that is in us. We are so loth to displease men, and so desirous to keep in credit and favour with them, that it makes us most unconscionably neglect our known duty. A foolish Physician he is, & a most unfaithful friend, that will let a sick man die for fear of troubling him. And cruel wretches are we to our friends, that will rather suffer them to go quietly to hell, then we will anger them, or hazard our reputation with them. If they did but fall in a swoun, we would rub them and pinch them, and never stick at hurting them. If they were distracted, we would binde them with chains, and we would please them in nothing that tended to their hurt. And yet when they are besides themselves in point of salvation, and in their madness posting on to damnation, we will not stop them, for fear of displeasing them. How can these men be Christians, that love the praise and favour of men, more then the favour of God, *John* 12.43. For if they yet seek to please men, they are no longer the servants of Christ, *Gal.* 1. 10. To win then indeed they must become all things to all men; but to please them to their destruction, and let them perish, that we may keep our credit with them, is a course so base and so barbarously cruel, that he that hath the face of a Christian should abhor it.

1 Cor. 9. 20, 21, 22, 23, 24. Prov. 11. 36.

5. Another common hinderance is, a sinful Bashfulness. When we should labour to make men ashamed of their sins, we are our selves ashamed of our duties. May not these sinners condemn us? when they will not * blush to swear, or be drunk, or neglect the worship of God, and we will blush to tell them of it, and perswade them from it? *Elisha* looked on *Hazael* till he was ashamed; and we are ashamed to look on, or speak to the offender. Sinners will rather boast of their sins, and impudently shew them in the open streets: & shall not we be as bold in drawing them from it? Not that I approve of impudence in any: For (as one saith) I take him for a lost man, that hath lost his modesty. Nor would I have inferiours forget their distance in admonishing their superiours; but do it with all humility, submission, and respect. But yet I would much less have them forget their duty to God and their friends, be they never so much their superiours, it is a thing that must be done. Bashfulness is unseemly in cases of flat necessity. And indeed it is not a work to be ashamed of: to obey God in perswading men from their sins to Christ, and helping to save their souls, is not a business for a man to blush at. And yet, alas, what abundance of souls have been neglected through the prevailing of this sin! Even the most of us are hainously guilty in this point. Reader, is not this thy own case? Hath not thy conscience told thee of thy duty many a time, and put thee on to speak to poor sinners, lest they perish; and yet thou hast been ashamed to open thy mouth to them, and so let them alone to sink or swim? Believe me, thou wilt ere long be ashamed of this shame! O read those words of Christ, and tremble. *He that is ashamed of me and of my words before this adulterous generation, of him will the Son of man be ashamed before his Father and the Angels.*

* There is no shame now amongst men, but to be poor and honest. *Tho. Scot. Projector.* p. 8. 2 King. 8. 11. Jer. 6. 15. & 8. 12. Luke 9. 26. *Illum ego perisse dico cui periit pudor.* Curtius.

Luke 9. 26. Mark 8. 38.

6. Another hinderance is, impatiency, lazineſs, and favouring

of the flesh. It is an ungrateful work, and for the most part maketh those our enemies that were our friends: And men cannot bear the reproaches and unthankful returns of sinners. It may be they are their chief friends on whom is all their dependance, so that it may be their undoing to displease them. Besides, it is a work that seldom succeedeth at the first, except it be followed on with wisdom and unwearidness: you must be a great while teaching an ignorant person, before they will be brought to know the very fundamentals: and a great while perswading an obstinate sinner, before he will come to a full resolution to return. Now this is a tedious course to the flesh, and few will bear it. Not considering what patience God used towards us when we were in our sins, and how long he followed us with the importunities of his Spirit, holding out Christ and life, and beseeching us to accept them. Wo to us if God had been as impatient with us, as we are with others. If Christ be not weary nor give over to invite them, we have little reason to be weary of doing the message. See 2 *Tim.*2.24,25.

* *Melius tumor capitis dolet, cum curatur; quam dum ei parcitur, & non sanatur: Hoc est quod acute vidit qui dixit; Utiliores esse plerumq; inimicos objurgantes, quàm amicos objurgare metuentes. Illi dum rixantur dicunt aliquando vera quæ corrigamus: isti autem minorem quam oportet exhibent Justitiæ libertatem, dum amicitiæ timent exasperare dulcedinem.* Aug. *Epist. ad* Hieronim. *inter opera* Hieron. *To.*3 *fo.* (mihi) 159.

7. Another hinderance is, self-seeking, and self-minding. Men are all for themselves, and all minde their own things, but few the things of Christ [a] and their brethren. Hence is that Cainish voice, *Am I my brothers keeper?* Every man must answer for himself. Hence also it is that a multitude of ignorant professors do think only, where they may enjoy the purest Ordinances, and thither they will go over sea and land: or what way of Discipline will be sweetest to themselves, & therefore are prone to groundless separation: But where they have the fairest opportunity to win the souls of others, or in what place or way they may do most good; these things they little or nothing regard. As if we had learned of the Monks, and were setting up their principles and practice, when we seem to oppose them.

[a] Phil.2.20, *Illud est Vivere, non sibi Vivere solum. Bene Vivere, non est quid privatum & solitarii boni: in alios effluit sensus vitæ bonæ.* Eus. Nieremberg. *de Arte Voluntatis*, l.1. p.24.

If these men had tried what some of their brethren have done, they would know, that all the purest Ordinances and Churches will not afford that solid comfort, as the converting of a few sinners by our unwearied compassionate exhortations. Two men in a frosty season come where a company of people are ready to starve, the one of them laps himself, and taketh shelter, for fear lest he should perish with them; the other in pity fals to



to rub them that he may recover heat in them, and while he laboureth hard to help them, he getteth far better heat to himself then his unprofitable companion doth.

8. With many also pride is a great impediment. If it were to speak to a great man, they would do it, so it would not displease him. But to go among the poor multitude, and to take pains with a company of ignorant beggars, or mean persons, and to sit with them in a smoaky nasty cottage, and there to instruct them, and exhort them from day to day; where is the person almost that will do it? Many will much rejoyce if they have been instruments of converting a Gentleman (and they have good cause) but for the common multitude, they look not after them: As if God were a respecter of the persons of the rich, or the souls of all were not alike to him. Alas, these men little consider how low Christ did stoop to us! When the God of Glory comes down in flesh, to worms, and goeth Preaching up and down among them from City to City! Not the silliest woman that he thought too low to confer with, Few rich, and noble, and wise are called. It is the poor that receive the glad tidings of the Gospel. John 4. 1 Cor.1.26.

9. Lastly, With some also their *Ignorance* of the duty doth hinder them from performing it. Either they know it not to be a duty, or at least not to be their duty. Perhaps they have not considered much of it, nor been prest to it by their teachers, as they have been to hearing, and praying, and other duties. If this be thy case who readest this, that meer Ignorance, or inconsiderateness hath kept thee from it; then I am in hope now thou art acquainted with thy duty, thou wilt set upon it. *Obj.* O but, saith one, I am of so weak parts and gifts that I am unable to manage an exhortation; especially to men of strong natural parts and understanding. *Obj.*1.

*Ans.* First, Set those upon the work who are more able; Secondly, Yet do not think that thou art so excused thy self, but use faithfully that ability which thou hast; not in teaching those of whom thou shouldst learn, but in instructing those that are more ignorant then thy self, and in exhorting those that are negligent in the things which they do know. If you cannot speak well your self, yet you can tell them what God speaketh in

his Word: It is not the excellency of speech that winneth souls; but the authority of God manifested by that speech, and the power of his word in the mouth of the instructer. A weak woman may tell what God saith in the plain passages of the word, as well as a learned man. If you cannot preach to them, yet you can turn to the place in your Bible, or at least remember them of it, and say, Thus it is written. One of mean parts may remember the wisest of their duty when they forget it. *David* received seasonable advice from *Abigail*, a woman. When a mans eyes are blinded with passion, or the deceits of the world, or the lusts of the flesh, a weak instructer may prove very profitable: for in that case he hath as much need to hear of that he knoweth, as of that which he doth not know.

*Object.* 2. *Object.* It is my superiour that needeth advice and exhortation: and is it fit for me to teach or reprove my betters? must the wife teach the husband, of whom the Scripture biddeth them learn? or must the childe teach the parents, whose duty it is to teach them?

*Ans.* First, it is fit that husbands should be able to teach their wives, and parents to teach their children; and God expecteth they should be so, and therefore commandeth the inferiours to learn of them. But if they through their own negligence do disable themselves, or through their own wickedness do bring their souls into such misery, as that they have the greatest need of advice and reproof themselves, and are objects of pity to all that know their case, then it is themselves, and not you, that break Gods order, by bringing themselves into disability and misery.

Matter of meer order and manners must be dispensed with in cases of flat necessity. Though it were your Minister, you must teach him in such a case. It is the part of parents to provide for the children, and not children for the parents: and yet if the parents fall into want, must not the children relieve them? It is the part of the husband to dispose of the affairs of the family and estate: and yet if he be sick or besides himself, must not the wife do it? The rich should relieve the poor: but if the rich fall into beggery, they must be relieved themselves. It is the work of the Physician to look to the health of others: and yet if he fall sick, some body must help him, & look to him. So must the meanest servant admonish his master, and the childe his parents, and the wife her husband,



husband, and the people their minister, in cases of necessity. Secondly, yet let me give you these two cautions here.

1. That you do not pretend necessity when there is none, out of a meer desire of teaching: There is scarce a more certain discovery of a proud heart, then to be forwarder, and more desirous to Teach, then to Learn: especially toward those that are fitter to Teach us.

2. And when the necessity of your superiours doth cal for your advice, yet do it with all possible humility, and modesty, and meekness: Let them discern your reverence and submission to their superiority, in the humble manner of your addresses to them: Let them perceive, that you do it not out of a meer teaching humor, or proud self-conceitedness. An Elder must be admonished, but not rebuked. If a wife should tell her husband of his sin in a masterly railing language; or if a servant reprove his master, or a childe his father in a sawcy disrespective way, what good could be expected from such reproof? But if they should meekly and humbly open to him his sin and danger, and intreat him to bear with them in what God commandeth, and his misery requireth, and if they could by tears testifie their sense of his case; What father, or master, or husband could take this ill? 1 Tim. 5. 1.

*Obj.* But some may say, This will make us all Preachers, and cause all to break over the bounds of their callings: every boy and woman then will turn Preacher. *Object.* 3.

*Answ.* 1. This is not taking a Pastoral charge of souls, nor making an Office or Calling of it, as Preachers do.

2. And in the way of our Callings, every good Christian is a Teacher, and hath a charge of his neighbours soul. Let it be only the voice of a *Cain* to say, *Am I my brothers keeper?* I would have one of these men, that are so loth that private men should teach them, to tel me, What if a man fall down in a swoon in the streets, though it be your father or superior; would you not take him up presently, and use all means you could to recover him? Or would you let him lie and die, and say, It is the work of the Physician, and not mine: I will not invade the Physicians Calling. In two cases every man is a Physician. First, In case of necessity, and when a Physician cannot be had: and secondly, in case the hurt be so small, that every man can do it as well as the Physician. And in the same two cases every man must be a Teacher.

*Object.* 4. [a] This is the killing pain of all our pains, that all we do is rejected. Ministers would not be gray-headed so soon, nor die so fast for all their labours, if it were but successful: but this curs to the heart, and makes us bleed in secret, that though we do much, it comes to nothing. I am placed in an Hospital, where there are so many score diseased creatures, that it would pity any ones heart to look on them: and yet when I come to dress them, they all curse me in their heart; and one hides his wounds from me, and another saies and swears he is as well as I, in as good a condition as his Minister; and yet looks as pale as death; as black in the mouth and eyes as if he were in Hell already. *Lockier* on *Col.* 1.29. *p.* 528.

[a] *Object.* Some will further object, to put off this duty, That the party is so ignorant, or stupid, or careless, or rooted in sin, and hath been so oft exhorted in vain, that there is no hope.

*Answ.* How know you when there is no hope? Cannot God yet cure him? and must it not be by means? and have not many as far gone been cured? Should not a merciful Physician use means while there is life? and is it not inhumane cruelty in you to give up your friend to the devil and damnation as hopeless, upon meer backwardness to your duty, or upon groundless discouragements? What if you had been so given up your self when you were ignorant?

*Object.* 5. But we must not cast Pearls before Swine, nor give that which is Holy to Dogs.

*Ans.* That is but a favourable dispensation of Christ, for your own safety: When you are in danger to be torn in pieces, Christ would have you forbear, but what is that to you that are in no such danger? As long as they will hear, you have encouragement to speak, and may not cast them off as contemptuous Swine.

*Obj.* 6. O but it is a friend that I have all my dependance on, and by telling him of his sin and misery, I may lose his love, and so be undone.

*Answ.* Sure no man that hath the face of a Christian will for shame own such an Objection as this: Yet I doubt it oft prevaileth in the heart. Is his love more to be valued then his safety? or thy own benefit by him, then the salvation of his Soul? Or wilt thou connive at his damnation, because he is thy friend? Is that thy best requital of his Friendship? Hadst thou rather he should burn for ever in Hell, then thou shouldst lose his favour or the maintenance thou hast from him?

*Object.* 7. But I hope, though he be not regenerate and holy, that he is in no such danger.

*Answ.* Nay then, If thou be one that dost not believe Gods Word, I have no more to say to thee, *Joh.* 3.3. *Heb.* 12.14. I told you before, that this unbelief was the root of all.

SECT.



## SECT. XIX.

§. 19. TO conclude this Use, that I may prevail with every soul that feareth God, to use their utmost diligence to help all about them, to this blessed Rest, which they hope for themselves, let me intreat you to consider of these following Motives.

1. Consider, Nature teacheth the communicating of good: and grace doth especially dispose the soul thereto. The neglect therefore of this work is a sin against both Nature and Grace. He that should never seek after God himself, would quickly be concluded graceless by all: And is not he as certainly graceless, that doth not labour the Salvation of others, when we are bound to love our neighbour as our self? Would not you think that man or woman unnatural, that would let their own children or neighbours famish in the streets, while they have provision at hand? And is not he more unnatural that will let his children or neighbours perish eternally, and will not open his mouth to save them? Certainly this is most barbarous cruelty. Pity to the miserable is so natural, that we account an unmerciful cruel man, a very monster, to be abhorred of all. Many vicious men are too much loved in the world: but a cruel man is abhorred of all. Now that it may appear to you what a cruel thing this neglect of souls is, do but consider of these two things. First, How great a work it is. Secondly, and how small a matter it is that thou refusest to do for the accomplishing of so great work. First, It is to save thy brother from eternal flames: that he may not there lie roaring in endless remediless torments. It is to bring him to the Everlasting Rest, where he may live in unconceivable happiness with God. Secondly, And what is it that you should do to help him herein? Why, is it to teach him, & perswade him, and lay open to him his sin, and his duty, his misery and the remedy, till you have made him willing to yeeld to the offers and commands of Christ. And is this so great a matter for to do, to the attaining of such a blessed End? If God had bid you give them all your estates to win them, or lay down your lives to save them, sure you would have refused; when you will not bestow a little breath to save them! Is not the soul of a Husband, or Wife, or Childe, or Neighbour worth a few words? It is worth this, or it is worth nothing. If they

they did lie dying in the streets, and a few words would save their lives, would not every man say, that he were a cruel wretch that would let them perish, rather then speak to them? Even the covetous hypocrite, that *James* reproveth, would give a few words to the poor, and say, Go, and be warmed, and be clothed: What a barbarous unmerciful wretch then art thou, that wilt not vouchsafe a few words of serious sober admonition, to save the soul of thy neighbour or friend? Cruelty and unmercifulness to mens bodies, is a most damnable sin: but to their souls much more, as the soul is of greater worth then the body; and as eternity is of greater moment then this short time. Alas, you do not see or feel what case their souls are in, when they are in Hell, for want of your faithful admonition. Little know you what many a soul may now be feeling, who have been your neighbours and acquaintance, and died in their sins; on whom you never bestowed one hours sober advice for the preventing of their unhappiness. If you did know their misery, you would now do more to bring them out of hell: but alas it is too late, you should have done it while they were with you, it is now too late. As one said in reproach of Physicians; that they were the most happy men because all their good deeds and cures were seen above ground to their praise, but all their mistakes and neglect were buried out of sight: so I may say to you, many a neglect of yours to the souls about you, may be now buried with those souls in Hell, out of your sight and hearing, and therefore now it doth not much trouble you: but alas they feel it, though you feel it not. May not many a Papist rise up in judgement against us, and condemn us? They will give their Lands and Estates to have so many Masses said for the souls of their deceased friends (when it is too late) to bring them out of a feigned Purgatory: And we will not ply them with perswasions while we may, to save them from real threatned condemnation: Though this cheaper means may prove effectual, when that dearer way of Papists will do no good: *Jeremy* cried out, *My bowels, My bowels, I cannot hold my peace*, because of a temporal destruction of his people: And do not our bowels yearn? and can we hold our peace at mens eternal destruction?

*Nicocles.*

2. Consider, What a rate Christ did value souls at, and what he hath done towards the saving of them: He thought them worth his blood and sufferings: and shall not we then think them worth the breath of our mouths? Will you not set in with Christ for so good a work? Nor do a little, where he hath done so much?



3. Consider, What fit objects of pity they are. It is no small misery, to be an enemy to God, unpardoned, unsanctified, strangers to the Churches special priviledges, without hope of salvation if they so live and die. And which is yet more, they are dead in their trespasses and miseries, and have not hearts to feel them, or to pity themselves. If others do not pity them, they will have no pity, for it is the nature of their disease to make them pitiless to their own souls, yea to make them the most cruel destroyers of themselves.

4. Consider, It was once thy own case. Thou wast once a slave of Satan thy self, and confidently didst go on in the way to condemnation. What if thou hadst been let alone in that way? Whither hadst thou gone? and what had become of thee? It was Gods Argument to the *Israelites*, to be kinde to strangers, because themselves were sometime strangers in *Egypt*; so may it perswade you to shew compassion to them that are strangers to Christ, and to the hopes and comforts of the Saints, because you were once as strange to them your selves.

Hæc & nos rimus aliquando: Fiunt, non nascuntur Christiani. *Tertul.* Apolog. cap. 18.

5. Consider, The Relation that thou standest in toward them. It is thy neighbour, thy brother, whom thou art bound to be tender of, and to love as thy self. He that loveth not his brother whom he seeth daily, most certainly doth not love God whom he never saw: And doth he love his brother, that will stand by, and see him go to hell, and never hinder him?

1 Joh. 3. 10. & 4. 20, 21. *Gloss. igitur* Lyrani *in* Matth. 25. *est improbanda ubi dicit, Considerandum etiam quod hic non fit mentio de operibus misericordiæ ex parte animæ, quia illa pertinent pro majori parte ad prælatos, ad quos pertinet alios instruere & dirigere in salutem.*

6. Consider, What a deal of guilt this neglect doth lay upon thy soul. First, Thou art guilty of the murder, and damnation of all those souls whom thou dost thus neglect. He that standeth by, and seeth a man in a pit, and will not pull him out if he can, doth drown him. And he that standeth by while thieves rob him, or murderers kill him, and will not help him if he can, is accessory to the fact. And so he that will silently suffer men to damn their souls, or will let Satan and the world deceive them, and not offer to help them, will certainly be Judged guilty of damning them. And is not this a most dreadful consideration? O Sirs, how many Souls then have every one of us been guilty of damning?

ing! What a number of our neighbours and acquaintance are dead, in whom we discerned no signs of Sanctification, and we never did once plainly tell them of it, or how to be recovered! If you had been the cause but of burning a mans house through your negligence, or of undoing him in the world, or of destroying his body, how would it trouble you as long as you lived? if you had but killed a man unadvisedly, it would much disquiet you. We have known those that have been guilty of murder, that could never sleep quietly after, nor have one comfortable day, their own consciences did so vex and torment them. O then what a heart maist thou have, that hast been guilty of murdering such a multitude of precious souls? Remember this when thou lookest thy friend or carnal neighbour in the face: and think with thy self: Can I finde in my heart, through my silence and negligence, to be guilty of his everlasting burning in Hell? Me thinks such a thought should even untie the tongue of the dumb.

*Obsecro te per manuetudinem Christi, ut si te læsi, dimittas mihi; nec me vicissim lædendo, malum pro malo reddas. Lædes enim si mihi tacueris errorem meum, quem fortè invenieris in scriptis, vel in dictis meis.* Aug. *Epist. ad* Hier. *inter opera* Hieron. *Tom.* 3. *fol.* (*mihi*) 159.

2. And as you are guilty of their perishing, so are you of every sin which in the mean time they do commit. If they were converted they would break off their course of sinning: and if you did your duty, you know not but they might be converted. As he that is guilty of a mans drunkenness, is guilty of all the sins which that drunkenness doth cause him to commit: So he that is guilty of a mans continuing unregenerate, is also guilty of the sins of his unregeneracy. How many curses, and oaths, and scorns at Gods waies, and other sins of most hainous nature, are many of you guilty of, that little think of it? You that live godlily, and take much pains for your own souls, and seem fearful of sinning, would take it ill of one that should tell you, that you are guilty of weekly or daily whoredoms, and drunkenness, and swearing, and lying, *&c.* And yet it is too true, even beyond all denial, by your neglect of helping those who do commit them.

*Qui non vetat peccare cum potest, jubet.*

3. You are guilty also, as of the sin, so of all the dishonour that God hath thereby. And how much is that? And how tender should a Christian be of the Glory of God? the least part whereof is to be valued before all our lives.

4. You are guilty also of all those Judgements which those mens sins do bring upon the Town or Countrey where they live. I know



I know you are not such Atheists, but you believe it is God that sendeth sickness, and famine, and war; and also that it is onely sin that moveth him to this indignation. What doubt then is there but you are the cause of Judgements, who do not strive against those sins which do cause them? God hath stayed long in patience, to see if any would deal plainly with the sinners of the Times, and so free their own souls from the guilt: But when he seeth that there is almost none, but all become guilty, no wonder then if he lay the Judgement upon all. We have all seen the drunkards, and heard the swearers in our streets, and we would not speak to them; we have all lived in the midst of an Ignorant, worldly, unholy people; and we have not spoke to them with earnestness, plainness, and love: No wonder then if God speak in his wrath both to them and us. *Eli* did not commit the sin himself, and yet he speaketh so coldly against it, that he also must bear the punishment. Guns and Canons speak against sin in *England*, because the Inhabitants would not speak. God pleadeth with us with fire and sword, because we would not plead with sinners with our tongues. God locketh up the clouds, because we have shut up our mouths. The earth is grown hard as iron to us, because we have hardened our hearts against our miserable neighbours. The cries of the poor for bread are loud, because our cries against sin have been so low. Sicknesses run apace from house to house, and sweep away the poor unprepared inhabitants, because we swept not out the sin that breedeth them. When you look over the woful desolations in *England*, how ready are you to cry out on them that were the causers of it? But did you consider how deeply your selves are guilty? And as Christ said in another case, *Luke* 19.40. *If these should hold their peace, the stones would speak*: So because we held our peace at the Ignorance, ungodliness, and wickedness of our places, therefore do these Plagues and Judgements speak.

7. Consider, What a thing it will be to look upon your poor friends eternally in those flames, and to think that your neglect was a great cause of it? and that there was a time when you might have done much to prevent it? If you should there perish with them, it would be no small aggravation of your torment: If you be in Heaven, it would sure be a sad thought, were it possible that any sorrow could dwell there. To hear a multitude of poor

poor souls there cry out for ever, O if you would but have told me plainly of my sin and danger, and dealt roundly with me, and set it home, I might have scaped all this torment, and been now in Rest! O what a sad voice will this be!

8. Consider, What a Joy is it like to be in Heaven to you, to meet those there whom you have been means to bring thither! To see their faces, and join with them for ever in the praises of God, whom you were instruments to bring to the Knowledge and Obedience of Christ. What it will be then we know not: But sure according to our present temper, it would be no small Joy.

9. Consider, How many souls have we drawn into the way of damnation, or at least hardened, or setled in it? And should we not now be more diligent to draw men to life? There is not one of us, but have had our companions in sin, especially in the daies of our Ignorance and unregeneracy. We have enticed them, or encouraged them to Sabbath-breaking, drinking, or revellings, or dancings and stage-plaies, or wantonness and vanities, if not to scorn and oppose the godly: We cannot so easily bring them from sin again, as we did draw them to it: Many are dead already without any change discovered, who were our companions in sin: we know not how many are and will be in hell that we drew thither, and there may curse us in their torments for ever. And doth it not beseem us then to do as much to save men, as we have done to destroy them? and be merciful to some, as we have been cruel to others?

10. Consider, How diligent are all the enemies of these poor souls to draw them to Hell? And if no body be diligent in helping them to Heaven, what is like to become of them? The Devil is tempting them day and night: Their inward lusts are still working and withdrawing them: The flesh is still pleading for its delights and profits: Their old companions are ready to entice them to sin, and to disgrace Gods waies and people to them, and to contradict the Doctrine of Christ that should save them, and to increase their prejudice, and dislike of holiness. Seducing Teachers are exceeding diligent in sowing Tares, and in drawing off the unstable from the Doctrine and way of life: So that when we have done all we can, and hope we have won men, what a multitude of late have after all been taken in this snare?



snare? And shall a Seducer be so unwearied in Proselyting poor ungrounded souls to his Fancies, and shall not a sound Christian be much more unwearied in labouring to win men to Christ and life?

11. Consider, The neglect of this doth very deeply wound when conscience is awaked. When a man comes to die, conscience will ask him, What good hast thou done in thy life time? The saving of souls is the greatest good work, What hast thou done towards this? How many hast thou dealt faithfully with? I have oft observed, that the consciences of dying men, do very much wound them for this omission. For my own part (to tell you my experience) when ever I have been neer death, my conscience hath accused me more for this then for any sin: It would bring every ignorant profane neighbour to my remembrance, to whom I never made known their danger: It would tell me, Thou shouldst have gone to them in private, and told them plainly of their desperate danger, without bashfulness or daubing; though it had been when thou shouldst have eaten or slept, if thou hadst no other time: Conscience would remember me, how at such a time, or such a time I was in company with the ignorant, or was riding by the way with a wilful sinner, and had a fit opportunity to have dealt with them, but did not: or at least did it by the halves, and to little purpose. The Lord grant I may better obey conscience hereafter while I live and have time, that it may have less to accuse me of at death.

12. Consider further, It is now a very seasonable time which you have for this work. Take it therefore while you have it. There are times wherein it is not safe to speak, it may cost you your liberties, or your lives; It is not so now with us. Besides, your neighbours will be here with you but a very little while: They will shortly die, and so must you. Speak to them therefore while you may; set upon them, and give them no rest till you have prevailed. Do it speedily, for it must be now or never. A Roman Emperour when he heard of a neighbour dead, he asked, And what did I do for him before he died? and it grieved him that a man should die near him, and it could not be said that he had first done him any good. Me thinks you should think of this when you hear that any of your neighbours are dead; But I had far rather while they are alive you would ask the question: There is

such and such a neighbour (alas how many) that are ignorant and ungodly, what have I done or said that might have in it any likelihood of recovering them? They will shortly be dead, and then it is too late.

13. Consider, This is a work of greatest charity, and yet such as every one of you may perform. If it were to give them monies, the more have it not to give: if to fight for them, the weak cannot: if it were to suffer, the fearful will say, they cannot: But every one hath a tongue to speak to a sinner. The poorest may be thus charitable, as well as the rich.

14. Consider also the happy consequences of this work where it is faithfully done: To name some;

1. You may be instrumental in that blessed work of saving souls, a work that Christ came down and died for, a work that the Angels of God rejoyce in; for, saith the holy Ghost, *If any of you do erre from the truth, and one convert him, let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins*, James 5. 19,20. And how can God more highly honour you, then to make you instruments in so great a work?

3. Such Souls will bless you here and hereafter: They may be angry with you at first; but if your words prevail and succeed, they will bless the day that ever they knew you, and bless God that sent you to speak to them.

3. [a] If you succeed, God will have much glory by it; He will have one more to value and accept of his Son, on whom Christs bloud hath attained its ends; He will have one more to love him, and daily worship and fear him, and to do him service in his Church.

4. The Church also will have gain by it; There will be one less provoker of wrath, and one more to strive with God against sin and judgment, and to engage against the sinners of the Times, and to win others by Doctrine and Example. If thou couldst but convert one persecuting *Saul*, he might become a *Paul*, and do the Church more service then ever thou didst thy self; however, the healing of sinners is the surest method for preventing or removing of judgements.

5. It is the way also to the purity and flourishing of the Church, and to the right erecting and executing the Discipline of

[a] As it is a grievous thing to think of a place wherein God hath been truly worshipped, that afterward the devil should be served there: so it is a comfortable thing to think of other places wherein the devil hath been served, that God is now truly worshipped there. *Burroughs* on Hos. 1. pag. 118.



of Christ; if men would but do what they ought with their neighbours in private, what a help would it be to the success of the Publick endeavours of the Ministry? And what hope might we have that daily some would be added to the Church! and if any be obstinate, yet this is the first course that must be taken to reclaim them; who dare separate from them, or excommunicate them before they have been first thorowly admonished, and instructed in private? according to Christs Rule, *Mat.* 18.15,16.

6. It bringeth much advantage to your selves: First, It will increase your Graces; both as it is a course that God will bless, and as it is an acting of them in this perswading of others; He that will not let you lose a cup of water which is given for him, will not let you lose these greater works of Charity; Besides, those that have practised this duty most conscionably, do finde by experience, that they never go on more speedily and prosperously towards Heaven, then when they do most to help others thither with them: It is not here as with worldly treasure, the more you give away, the less you have; but here, the more you give, the more you have: The setting forth Christ in his fulness to others, will warm your own hearts, and stir up your love; The opening of the evil and danger of sin to others will increase your hatred of it, and much engage your selves against it. Secondly, And it seemeth, that it will increase your Glory as well as your Grace, both as a duty which God will so reward, (*For those that convert many to Righteousness, shall shine as the Stars for ever and ever*, Dan. 12.3.) and also as we shall there behold them in Heaven, and be their associates in blessedness, whom God made us here the instruments to convert. Thirdly, However, it will give us much peace of Conscience, whether we succeed or not, to think that we were faithful, and did our best to save them, and that we are clear from the bloud of all men, and their perishing shall not lie upon us. Fourthly, Besides, that is a work that if it succeed, doth exceedingly rejoyce an honest heart: He that hath any sense of Gods Honour, or the least affection to the soul of his brother, must needs rejoyce much at his conversion, whosoever be the Instrument, but especially when God maketh our selves the means of so blessed a work: [b] If God make us the Instruments of any temporal good, it is very comfortable, but much more of eternal good. There is naturally a rejoycing fol-



Dan. 11.33.

[b] *Si itaque qui multorum corporibus sanitatem medendo peperit, vel ad majorem hæc deduxerit valetudinem, haud quaquam id sine Divino instinctu fecisse videbitur, quanto magis qui plurimorum animas curat, & ad meliora traducit; & ex Deo qui omnibus præest, ut pendeant facit? edocetque us ad ejus Voluntatem quæcunq; gesserint, ut referant homines: declinentque vel minima quæq; quæ illum factis, dictisve & cogitatione offendunt:* Origen. *cont. Celsum. l.* 1. *p.* 4.

loweth every good work, answerable to the degree of its goodness: he that doth most good, hath usually the most happy and comfortable life: If men knew the pleasure that there is in doing good, they would not seek after their pleasure so much in evil; for my own part, it is an unspeakable comfort to me, that God hath made me an instrument for the recovering of so many from bodily diseases, [e] and saving their natural lives: but all this is yet nothing to the comfort I have in the success of my labours in their conversion and confirmation of souls; it is so great a joy to me, that it drowneth the painfulness of my daily duties, and the trouble of my daily languishing and bodily griefs! and maketh all these, with all oppositions and difficulties in my work to be easie, and as nothing: And of all the personal mercies that ever I received, next to his love in Christ, and to my soul, I must most joyfully bless him for the plenteous success of my endeavours upon others: O what fruits then might I have seen, if I had been more faithful, and plied the work in Private and Publick as I ought! I know we have need to be very jealous of our deceitful hearts in this point, lest our rejoycing should come from our pride, and self-ascribing. Naturally we would every man be in the place of God, and have the praise of every good work ascribed to our selves: but yet, to imitate our Father in goodness and mercy, and to rejoyce in that degree we attain to, is the part of every childe of God. I tell you therefore, to perswade you from my own experience, that if you did but know what a joyful thing it is to be an instrument for the converting and saving of souls, you would set upon it presently, and follow it night and day through the greatest discouragements and resistance. Fifthly, I might also tell you of the honourableness of this work, but I will pass by that, lest I excite your pride in stead of your zeal.

[e] I know many learned Physicians speak very sharply against Ministers practising Physick. But with these conditions no wise man disallowe th it:
1. That it hinder not his main imployment much.
2. That it be in case of absolute necessity, that the party must die else in the eye of reason: As 1. When no able Physician is within reach: 2. Or cannot, or will not come: 3. Or the case is sudden: Or the party so poor that he cannot pay Physicians.
3. And if a man being conscious of his insufficiency, resolves not to go beyond his knowledge, but rather to do too little then too much. 4. And if he take nothing for what he doth: Who can blame a man that observes these Conditions? except he would have a man guilty of murder, and not help a man, if he fall down by us, because we are no Physicians? (*Et omnes has ipse Conditiones observavi.*) If Physicians may be able in Divinity (as to their honour many have been: as *Cureus, Vadianus, Erastus, Peucerus, Camerarius, Scaliger, Gesner, Skeckius, Zuingerus*, &c.) why then may not a Divine as well understand Physick? And Dr *Primrose (de errorib. Vulgi c. 4. lib. 1.)* might have remembred more Divines then *Marsil Ficinus* that were Physicians, as *Tragus, Ingolstetensis, Lemnius*, &c.

And



And thus I have shewed you what should move and perswade you to this duty. Let me now conclude with a word of Intreaty: First, to all the godly in general. Secondly, to some above others in particular, to set upon the conscionable performance of this most excellent Work.

## CHAP. XIV.

*An Advice to some more specially to help others to this Rest, prest largely on Ministers and Parents.*

### SECT. I.

§. 1.

UP then every man that hath a tongue, and is a servant of Christ, and do something of this your Masters Work: Why hath he given you a tongue, but to speak in his Service? And how can you serve him more eminently, then in the saving of Souls? He that will pronounce you blessed at the last day, and sentence you to the Kingdom prepared for you, because you fed him, and clothed him, and visited him, *&c.* in his Members, will sure pronounce you blessed for so great a work as is the bringing over of souls to his Kingdom, and helping to drive the match betwixt them and him. He that saith, *The poor you have alwaies with you*, hath left the ungodly alwaies with you, that you might still have matter to exercise your Charity upon: O, if you have the hearts of Christians, or of men in you, let them yearn towards your poor, ignorant, ungodly neighbours; Alas, there is but a step betwixt them and death, and hell; many hundred diseases are waiting ready to seise on them, and if they die unregenerate, they are lost for ever. Have you hearts of Rock, that cannot pity men in such a case as this? If you believe not the Word of God, and the danger of Sinners, why are you Christians your selves? If you do believe it, why do you not bestir you to the helping of

others? Do you not care who is damned, so you be saved? If so, you have as much cause to pity your selves; for it is a frame of spirit utterly inconsistent with Grace; should you not rather say as the Lepers of *Samaria*, Is it not a day of glad tidings, and do we sit still, and hold our peace? Hath God had so much mercy on you, and will you have no mercy on your poor neighbors? You need not go far to finde objects for your pity. Look but into your streets, or into the next house to you, and you will probably finde some. Have you never an ignorant, unregenerate neighbour that sets his heart below, and neglecteth Eternity? O what blessed place do you live in, where there is none such! If there be not some of them in thine own Family, it is well; and yet art thou silent? Dost thou live close by them, or meet them in the streets, or labour with them, or travel with them, or sit and talk with them, and say nothing to them of their souls, or the life to come? If their houses were on fire, thou wouldst run and help them; and wilt thou not help them when their souls are almost at the fire of Hell? If thou kneweſt but a Remedy for their diseases thou wouldest tell it them, or else thou wouldest judge thy self guilty of their death. *Cardan*[a] speaks of one that had a Receipt that would suddenly and certainly dissolve the stone in the Bladder, and he concludes of him, that he makes no doubt but that man is in Hell, because he never revealed it to any before he died: What shall we say then of them that know of the remedy for curing souls, and do not reveal it, nor perswade men to make use of it? Is it not Hypocrisie to pray daily for their Conversion and Salvation, and never once endeavour to procure it? And is it not Hypocrisie to pray, *That Gods Name may be Hallowed*, and never to endeavour to bring men to *Hallow it*, nor hinder them from profaning it? And can you pray [*Let thy Kingdom come*] and yet never labour for the coming, or increase of that Kingdom? Is it no grief to your hearts, to see the Kingdom of Satan so to flourish, and to see him lead captive such a multitude of souls? You take on you that you are Souldiers in Christs Army, and will you do nothing against his prevailing enemies? You pray also daily, *That his will may be done*, and should you not daily then perswade men to do it, and dissuade them from sinning against it? You pray, *That God would forgive them their sins, and that he would not lead them into Temptation, but deliver them from evil.* And

1 King. 7. 9.

[a] *Non dubito quin iste sit apud inferos, quòd moriens artem suam mortalibus inviserit. vid.* Jo. van. Helmont. *de Litbiasi.* c. 7. p. 123.



And yet will you not help them against Temptations? nor help to deliver them from the greatest evil? nor help them to Repent and Believe, that they may be forgiven? Alas, that your Prayers and your Practice should so much disagree! Look about you therefore Christians with an eye of compassion on the ignorant ungodly sinners about you; be not like the Priest or Levite that saw the man wounded, and passed by: God did not so pass by you when it was your own case. Are not the souls of your neighbours fallen into the hands of Satan? Doth not their misery cry out unto you, Help, Help! As you have any compassion towards men in the greatest misery, Help! As you have the hearts of men, and not of Tigers in you, Help! Alas, how forward are Hypocrites in their Sacrifice and how backward to shew mercy! How much in praying, and duties of worship, and how little in plain Reproof and Exhortation, and other duties of compassion! And yet God hath told them, *That he will have mercy and not sacrifice* (that is, mercy before sacrifice) And how forward are these Hypocrites to censure Ministers for neglecting their duties? Yea, to expect more duty from one Minister then ten can perform? And yet they make no conscience of neglecting their own! Nay how forward are they to separate from those about them? And how censorious against those that admit them to the Lords Supper, or that join with them? And yet will they not be brought to deal with them in Christs way for their recovery? As if other men were to work, and they only to sit by and judge! Because they know it is a work of trouble, and will many times set men against them, therefore no perswasion will bring them to it. They are like men that see their neighbour sick of the plague, or drowning in the water, or taken captive by the enemy; and they dare not venture to relieve him themselves: but none so forward to put on others. So are these men the greatest expecters of duty, and the least performers.

## SECT. II.

§. 2.

But as this duty lieth upon all in general, so upon some more especially, according as God hath called or qualified them thereto. To them therefore more particularly I will address my

exhortation: Whether they be such as have more opportunity and advantages for this work, or such as have better abilities to perform it, or such as have both. And these are of several sorts.

1. All you that God hath given more learning and knowledge to, and endued with better parts for utterance, then your neighbours, God expecteth this duty especially at your hand. The strong are made to help the weak; and those that see must direct the blinde. God looketh for this faithful improvement of your parts and gifts, which if you neglect, it were better for you that you never had received them, for they will but further your condemnation; and be as useless to your own Salvation, as they were to others.

## SECT. III.

§. 3.

2. ALl those that have special familiarity [b] with some ungodly men, and that have interest in them, God looks for this duty at their hands. Christ himself did eat and drink with Publicans and sinners, but it was only to be their Physician, and not their companion. Who knows but God gave you interest in them, to this end, that you might be means of their recovery? They that will not regard the words of another, will regard a brother, or sister, or husband, or wife, or neer friend; Besides that the bond of friendship doth engage you to more kindness and compassion then ordinary.

[b] *Habes socios ac necessarios? Non poteris rite aliorum delicta castigare, si ad horum errata connivere volueris*, Muscul. *in* Matth. 7. *To.* 1. p. 154.

## SECT. IV.

§. 4.

3. PHysicians that are much about dying men, should in a special manner make conscience of this duty: They have a treble advantage. First, They are at hand. Secondly, They are with men in sickness and dangers, when the ear is more open, and the heart less stubborn then in time of health. He that made a scorn of godliness before, will then be of another minde, and hear counsel then, if ever he will hear it. Thirdly, Besides, they look upon their Physician as a man in whose hand is their life: or at least may do much to save them, and therefore they will the more regardfully hear his advice. O therefore you that are of this honourable profession, do not think this a work besides your calling, as if it belonged to none but Ministers; except you think it besides your calling to be compassionate, or to be Christians. O help therefore to fit your patients for Heaven: and whether you see they are for Life or for Death, teach them both how to live and to die, and give them some Physick for their Souls, as you do for their bodies. Blessed be God that very many of the chief Physicians of this age have by their eminent piety vindicated their profession from the common imputation of Atheism and profaneſs.



## SECT. V.

§. 5.

4. [c] ANother sort that have excellent advantage for this duty, is men that have wealth and authority, and are of great place and command in the world, especially that have many that live in dependance on them. [d] O what a world of good might Gentlemen, and Knights and Lords do, that have a great many of

[c] *Pestifera vis est valere ad nocendum, illius magnitudo stabilis fundataq; est, quem omnes tam supra se esse, quam pro se sciunt: cujus curam excubare pro salute singulorum atq; universorum, quotidie experiuntur: quo procedente, non tanquam malum aliquod aut noxium animal è cubili prosiliret, diffugiunt; sed tanquam ad clarum sidus certatim advolant.* Seneca de Clementia, lib. 1. c. 3. pag. 46. 5.

[d] What a horrid thing is this, that usually none are greater enemies to, and hinderers of Christs Kingdom and Work, then those that 1° by office of vicegerency, as receiving all their power from him, 2° and by the greatness of their talents of Riches, Power and Honour, are most deeply engaged to Christ? Even those that as *Jehu*, pretended to Reformation, and destroy the worship and Priests of *Baal*, and say, *Come and see my zeal for the Lord*, and rise up against *Ahab* for his persecution and Idolatry, and were encouraged by *Elisha*; yet when the government falls in their hands, they persist in the steps of him whom they destroyed: thereby adjudging themselves to destruction. And all because when they have espoused the same Interest, they think themselves necessitated to take the same course. O how Christ will come upon these Hypocrites in his fury, and dash them in pieces like a potters vessel, and bruise them with his rod of iron; and make them know that he will reign on his holy hill *Zion!* Will not Kings yet be wise, nor the Judges of the earth be learned? to kiss the Son lest he be angry and they perish? Will they break his bonds, and confederate against his government, and be jealous of it and his Ministers, as if Christs government and theirs could not both stand? How long will they set their interests before and against Christs Interest? and bend their studies to keep it under? and call his government tyranny, and their subjection, slavery? Do they not know how much Christs Interest hath been taken down upon meer pretended necessity of setting up their own? Will their Religious Hypocrisie secure them from this burning wrath, when he shall say, These mine enemies that would not I should reign over them, bring them hither and slay them before me. I intreat them (if they are not past teaching,) to reade what a moderate Divine saith, even *Junius de Communione sanct.* Especially the fifth Chapter of his *Ecclesiastici*, of the Power of the Magistrates in Church affairs. O let all Christians pray daily, *Lead us not into Temptation.* I will not trust my Brother if he be once exalted, and in the way of Temptation.

Tenants,

Tenants, and that are the leaders of the Country, if they had but hearts to improve their interest and advantage. Little do you that are such, think of the duty that lies upon you in this. Have you not all your honour and riches from God? and is it not evident then that you must employ them for the best advantage of his service? Do you not know who hath said, that to whom men commit much, from them they will expect the more? You have the greatest opportunities to do good of most men in the world; Your Tenants dare not contradict you, lest you dispossess them or their children, of their habitations; They fear you more then they do God himself; Your frown will do more with them, then the threatnings of the Scripture; They will sooner obey you, then God: If you speak to them for God and their souls you may be regarded, when even a Minister that they fear not, shall be despised. If they do but see you favour the way of godliness, they will lightly counterfeit it at least, to please you, especially if they live within the reach of your observation. O therefore, as you value the honour of God, your own comfort, and the salvation of souls, improve your interest to the utmost for God. Go visit your Tenants and neighbours houses, and see whether they worship God in their families; and take all opportunities to press them to their duties. Do not despise them, because they are poor or simple. Remember, God is no respecter of persons, your flesh is of no better mettal then theirs; nor will the worms spare your faces or hearts any more then theirs; nor will your bones or dust bear the badge of your Gentility, you must all be equals when you stand in Judgement. And therefore help the soul of a poor man as well as if he were a Gentleman: And let men see that you excell others as much in piety, heavenliness, compassion, and diligence in Gods work, as you do in riches and honour in the world.

I confess you are like to be singular if you take this course: but then remember, you shall be singular in glory, for few great and mighty, and noble are called.

## SECT. VI.

§. 5. 5. ANother sort that have special opportunity to this work, of helping others to Heaven, is, The Ministers of the Gospel: As



As they have, or should have more ability then others, so it is the very work of their Calling; and every one expecteth it at their hands, and will better submit to their Teaching, then to other mens. I intend not these instructions so much to Teachers, as to others, and therefore I shall say but little to them: and if all, or most Ministers among us were as faithful and diligent as some, I would say nothing. But because it is otherwise, let me give these two or three words of advice to my Brethren in this Office.

1. Be sure that the * recovering and saving of souls be the main end of your studies and preaching. O do not propound any low and base ends to your selves. This is the end of your Calling, let it be also the end of your endeavours. God forbid that you should spend a weeks study to please the people; or to seek the advancing of your own reputations[e]. Dare you appear in the Pulpit on such a business, and speak for your selves, when you are sent and pretend to speak for Christ? Dare you spend that time, and wit, and parts for your selves? and waste the Lords day in seeking applause, which God hath set apart for himself? O what notorious sacriledge is this! Set out the work of God as skilfully and adornedly as you can: But still let the winning of souls be your end, and let all your studies and labours be serviceable thereto. Let not the window be so painted, as to keep out the light; but always judge that the best means, that most conduceth to the end. Do not think that God is best served by a neat, [f] starched, laced Oration: But that he is the able, skilful Minister, that is best skilled in the art of instructing, convincing, perswading, and so winning of souls: and that is the best Sermon that is best in these: When you once grow otherwise minded, and seek not God, but your selves, God will make you the basest and most contemptible of men, as you make your selves the most sinful and wretched. Hath not this brought down the Ministry of *England* once already? It is true of your reputation, as Christ saith of your lives; They that will save them shall lose them. O let the vigour also of your perswasions shew, that you are sensible on how weighty a business you are sent. O Preach with that seriousness, and fervor, as men that believe their own Doctrine; and that know their hearers must either be prevailed with, or be damned. What you would do to save them from Everlasting burning, that do while you have the opportunity, and price in your hand: that people may

* Act. 20. & 26. 18.

[e] *Magna sapientia & pietas est, dicere ad juventutem & populum necessaria, non subtilia aut arguta, ut* Curæus, *vid. reliq. in ejus vita per* Mel. Adam. *in vit. Germ. Medicor. p. 215.* Philosophers are children, till Christ makes them men, saith *Clem. Alexand. Stromat. l. 1.*

[f] *Quis accurate loquitur nisi qui vult putide loqui? Qualis servus meus esset si una sederemus, aut ambularemus, illaboratus & facilis; tales esse Epistolas meas volo, quæ nihil habeant accersitum nec fictum si fieri posset, quid sentiam ostendere quam loqui malem.* Senec. Ep. 75. p. 679.

may discern that you are in good sadness, and mean as you speak: and that you are not stage-plaiers but Preachers of the Doctrine of Salvation. Remember what *Cicero* saith, that if the matter be never so combustible, yet if you put not fire to it, it will not burn: And what *Erasmus* saith, that a hot Iron will pierce when a cold one will not; And if the wise men of the world account you mad, say as *Paul*, [g] If we are besides our selves, it is to God: And remember that Christ was so busie in doing good, that his friends themselves begun to lay hands on him, thinking he had been besides himself, *Mark* 3.

[g] *Amlingus* was much used to that saying, when he was reproached for his zeal. *Si insanimus, Deo insanimus.*

## SECT. VII.

§. 7.

2. THe second and chief word of advice that I would give you, is this, [h] Do not think that all your work is in your studies, and in the Pulpit. I confess that is great, but alas, it is but a small part of your task. You are Shepherds, and must know every sheep, and what is their disease, and mark their strayings, and help to cure them and fetch them home. *If the paucity of Ministers in great congregations (which is the great unobserved mischief in England, that cries for reformation)* did not make it a thing impossible in many places, I should charge the Ministers of *England* with most notorious unfaithfulness, for neglecting so much the rest of their work, which calleth for their diligence as much as publick preaching. O learn of *Paul*, Act. 20. 19, 20, 31. to preach publickly, and from house to house night and day with tears. Let there not be a soul in your charge that shall not be particularly instructed and watched over. Go from house to house daily, and enquire how they grow in knowledge, and holiness, and on what grounds they build their hopes of salvation: and whether they walk uprightly, and perform the duties of their several relations; and use the means to increase their abilities. See whether they daily wor-

[h] *Nihil potius esse debet curæ Episcopo, quam incolumitas gregis sibi crediti: quo fit ut in civitate hoc fit Episcopus, quod in navi Gubernator, in curru Rector, in Exercitu Dux: utpote cujus, ut ait Cyprianus, quantum pernicio sum est ad sequentium lapsum ruina, tantum contra utile est & salutare cum se per firmamentum religionis, fratribus præbet imitandum. Væ igitur Episcopis, si qui sint muneris hujus obliti, &c. Episcopi est Regere Ecclesiam, concionari, populum verbo Dei pascere, baptizare; & baptizatos confirmare, ordinibus sacris initiare ministros Dei, obire, circumire, circumspicere sapius suam provinciam, &c. ut cognoscant quo statu sint fratres, & sublatis erroribus si qui irrepsissent in hominum mentes, religio non violetur. Cæterum olim Episcopi vocabantur Presbyteri, teste non uno in loco Hieronimo; præcipuè in Epist. ad Evagrium Polidor. Virgil. de Invent. rerum* lib. 4. cap. 6. pag. (mihi) 240, 241.

ship



ship God in their families, and set them in a way, and teach them how to do it: Confer with them about the doctrines and practice of Religion, and how they receive and profit by publick teaching: and answer all their carnal objections; keep in familiarity with them, that you may maintain your interest in them, and improve all your interest for God. See that no seducers do creep in among them, or if they do, be diligent to countermine them, and preserve your people from infection of Heresies and Schisms: or if they be infected, be diligent to procure their recovery; Not with passion and lordliness, but with patience and condescension: As *Musculus* did by the Anabaptists, visiting them in Prison, where the Magistrate had cast them, and there instructing and relieving them, and though they reviled him when he came, and called him a false Prophet, and Antichristian seducer that thirsted for their bloud, yet he would not so leave them, till at last by his meekness and love he had overcome them, and recovered many to the truth, and to unity with the Church.

Have a watchful eye upon each particular sheep in your flock: Do not do as the lazy Separatists, that gather a few of the best together, and take them only for their charge, leaving the rest to sink or swim, and giving them over to the Devil and their lusts, and except it be by a Sermon in the Pulpit, scarce ever endeavouring their salvation, nor once looking what becomes of them. O let it not be so with you! If any be *weak in the faith, receive him, but not to doubtful disputations.* If any be too careless of their duties, and too little savour the things of the Spirit, let them be pitied, and not neglected; If any walk scandalously and disorderly, deal with them for their recovery, with all diligence and patience; and set before them the hainousness and danger of their sin: If they prove obstinate after all, then avoid them and cast them off; But do not so cruelly as to unchurch them by hundreds and by thousands, and separate from them as so many Pagans, and that before any such means hath been used for their recovery. If they are ignorant, it may be your fault as much as theirs; & however, they are fitter to be instructed then rejected; except they absolutely refuse to be taught. Christ will give you no thanks for keeping, or putting out such from his School, that are unlearned, when their desire or will is to be taught. I confess it is easier to shut out the ignorant, then to bestow our pains night and day in teach-

Rom. 14. 1.

Mat.24.45,46

teaching them; but wo to such slothful, unfaithful servants! Who then is a faithful and a wise servant, whom his Lord hath made Ruler over his household, to give them their meat in due season, according to every ones age and capacity? Blessed is that servant, whom his Lord, when he cometh, shall finde so doing. [f] O, be not asleep while the woolf is waking! Let your eye be quick in observing the dangers and strayings of your people. If jealousies, heart-burnings, or contentions arise among them, quench them before they break out into raging, unresistible flames: As soon as you discern any turn worldly, or proud, or factious, or self-conceited, or disobedient, or cold, and slothful in his duty; delay not, but presently make out for his recovery: Remember how many are losers in the loss of a soul.

[i] The Butcher and the Shepherd do both look on the Sheep; but not both to one end, saith *Glem. Alex. strom. l. 1.*

## SECT. VIII.

§. 8.

DO not dawb, or deal sleightly with any; some will not tell their people plainly of their sins, because they are great men, and some because they are godly, as if none but the poor and the wicked should be plainly dealt with: Do not you so, but reprove them sharply (though differently, and with wisdom) that they may be sound in the faith. When the *Palsgrave* chose *Pitiscus* for his Houshold Chaplain, he charged him, that without fear he should discharge his duty, and freely admonish him of his faults as the Scriptures do require; Such incouragement from great ones, would embolden Ministers, and free themselves from the unhappiness of sinning unreproved. If Gentlemen would give no more thanks to *Doegs* and accusers of the Ministers, then *Wigandus* his Prince did to that flattering Lawyer, who accused him for speaking to Princes too plainly, they would learn quickly to be silent; when they had been forced as *Hamans* themselves, to clothe *Mordecai*, and set him in honour. However, God doth sufficiently encourage us to deal plainly. He hath bid us speak and fear not; He hath promised to stand by us, and he will be our security; He may suffer us to be *Anathema secundum dici* (as *Bucholtzer* said) but not *secundum esse*; He will keep us, as he did *Husse*'s heart from the power of the fire, though they did beat it, when they found it among the ashes; they may burn our bones,

Poor *Zegedine* suffered many years captivity in misery and irons by the *Turk*, for one word in a Sermon, which distasted a woman without the least cause. As *Latimer* saith, We cannot now say to great sinners *Ve vobis*, but we shall be called *Coram nobis*





as *Bucers* and *Phagius* his, or they may raise lies of us when we are dead, as of *Luther*, *Calvin*, and *Occolampadius*; but the soul feeleth not this, that is rejoycing with his Lord: In the mean time let us be as well learned in the Art of Suffering (as *Zenophon*) as they are in the Art of Reproaching: I had rather hear from the mouth of *Balak* [*God hath kept thee from honour,*] or from *Ahab*, [*Feed him with the bread and water of affliction,*] or from *Amaziah* [*Art thou made of the Kings Counsel? forbear, why shouldest thou be smitten?*] then to hear Conscience say, [*Thou hast betrayed souls to damnation by thy cowardize and silence;*] or to hear God say, [*Their blood will I require at thy hands,*] or to hear from Christ the Judge [*Cast the unprofitable Servant into utter darkness, where shall be Weeping and gnashing of teeth,*] Yea or to hear these sinners cry out against me in eternal fire, and with implacable rage to charge me with their undoing.

Numb. 22.11. 1 King. 22.27. 2 Chro. 25.16.

And as you must be plain and serious, so labour to be skilfull and discreet, that the manner may somewhat answer the excellency of the matter: How oft have I heard a stammering tongue, with ridiculous expressions, vain repetitions, tedious circumlocutions, and unseemly pronunciation, to spoil most precious spiritual Doctrine, and make the hearers either loath it, or laugh at it? How common are these extreams in the Ministers of *England*? That while one spoils the food of Life by Affectation, and new-fashioned mincing, and pedantick toys, either setting forth a little and mean matter with a great deal of froth, and gaudy dressing, so that there's more of the shell or paring, then of the meat [k]: or like childrens Babies, that when you have taken away

Ezek. 3.18. 20. & 33. 8. Matth. 25.30.

This I know and dare avouch, that the highest mystery in the Divine Rhetorick is to feel what a man speaks, and then to speak what he feels, saith our Excellent, Judicious, Pious Dr *Staughton*, Preachers Dig. Sect. 2. p. 312. *Lege* Knoxi *orationem ante*

*obitum ad Symmistas & Presbyteros.* [k] *Non tam eleganter dicentes, quam utilia docentes, sunt audiendi, inquit* Zeno Citti. *Gibicuf* saith (out of *Aquin* 1. p. q. 117.) That a Teacher is to the Learner as a Physician to his Patient. And as the Physician himself gives not health, but only gives some helps to bring the body into a fit temperament and disposition, that is, to help nature: so a Teacher doth not give knowledge, but the helps and motives by which natural light being excited and helped, may get knowledge. And as he is the best Physician that doth not oppress nature with multitude of Medicines, but pleasantly with a few doth help it, for the recovery of health: so he is the best Teacher, not that knoweth how to heap up many Mediums and Arguments to force the understanding, rather then entice it by the sweetness of light: But he that by the easie and grateful Mediums, which are within reach, or fitted to our light, doth lead men as by the hand unto the Truth; in the beholding or sight of which Truth only knowledge doth consist, and not in use of Arguments. And therefore Arguments are called Reasons, by a name of relation to Truth, *viz.* because they are means for finding out the Truth, *Gibicuf. Præfat. l. 2. de Libertat. p. 282.* I judge this an excellent useful Observation for all Teachers and Disputants.

the

the dressing, you have taken away all, or else hiding excellent Truths in a heap of vain Rhetorick, and deforming its naked beauty with their paintings, so that no more seriousness can be perceived in their Sermons, then in a School-boys Declamations; and our people are brought to hear Sermons, as they do Stageplaies, because Ministers behave themselves but as the Actors; On the other side, How many by their slovenly dressing, and the uncleanness of the dish that it is served up in, do make men loath and nauseate the food of Life, and even despise and cast up that which should nourish them? Such Novices are admitted into the Sacred Function, to the hardning of the wicked, the sadning of the godly, and the disgrace and wrong of the work of the Lord; and those that are not able to speak Sense or Reason, are made the Ambassadours of the most High God.

I know our stile must not be the same with different Auditories; Our language must not only be suited to our matter, but also to our hearers, or else the best Sermon may be worst; we must not reade the highest Books to the lowest Forms; Therefore was *Luther* wont to say, That *Qui pueriliter, populariter, trivialiter, & simplicissime docent, optimi ad vulgus sunt concionatores*; but yet it is a poor Sermon that hath nothing but words and noise. Every Reasonable soul hath both Judgement and Affection, and every Rational Spiritual Sermon must have both: A discourse that hath Judgement without Affection, is dead, and uneffectual, and that which hath Affection without Judgement, is mad and transporting: Remember the Proverb, *Non omnes qui habent citharam, sunt citharœdi*, Every man is not a Musician that hath an Instrument, or that can jangle it, and make a noise on it: And that other Proverb, *Multi sunt qui Boves stimulant, pauci aratores*. Many can prick the Oxen, but few can plow; so many Preachers can talk loud, and earnestly, but few can guide their flock aright, or open to them solidly the mysteries of the Gospel, and shew the true mean betwixt the extreams of contrary errors: I know both must be done; Holding the Plough without driving the Oxen, doth nothing; and driving without holding, maketh mad work, and is worse then nothing: But yet remember, that every Plow-boy can drive, but to guide is more difficult, and therefore belongeth to the Master-Workman: The violence of the Natural motion of the Windes can drive on the Ship; but there



there is necessary a Rational motion to guide and govern it, or else it will quickly be on the Rocks or Shelves, either broke or sunk, and had better lie still in the Harbor, or at Anchor: The Horses that have no Reason, can set the Coach or Cart a going, but if there be not some that have Reason to guide them, it were better stand still. O therefore let me bespeak you, my Brethren, in the Name of the Lord, especially those that are more young and weak, that you tremble at the greatness of this holy imployment, and run not up into a Pulpit as boldly as into the Market place; Study and Pray, and pray and study, till you are become Workmen that need not be ashamed, rightly dividing the Word of Truth, that your people may not be ashamed, or aweary to hear you; But that besides your clear unfolding of the Doctrine of the Gospel, you may also be Masters of your peoples Affections, and may be as potent in your Divine Rhetorick, as *Cicero* in his Humane, who, as it is said, while he pleaded for *Ligarius, Arma de imperatoris quantumvis irati manu excusserit, & misero supplici veniam impetravit*: Or as it is said of excellent [m] *Bucholcer*, that he never went up into the Pulpit, but he raised in men almost what affections he pleased; so raising the dejected, and comforting the afflicted, and strengthening the tempted, that though it were two hours before he had done, yet not any even of the common people were weary of hearing him. Set before your eies such patterns as these; [n] and labour with unwearied diligence to be like them. To this end take *Demosthenes* counsel, *Plus olei quam vini absumere*. It is a work that requireth your most serious searching thoughts. Running, hasty, easie studies, bring forth blinde births. [o] When you are the most renowned Doctors in the Church of God, alas, how little is it that you know, in com-

[l] 2 Tim. 2.15. *Futurus Pastor Ecclesiæ talis eligitur, ad cujus comparationem rectè Grex cæteri nominentur. Definiunt Rhetores Oratorem, qui sit Vir bonus, dicendi peritus* Hieron. *ad* Ocean. *To.* 3. *fol.* (*mihi*) 147.

[m] Bucholcerus *in rostra sua & mediæ concionis suggestum nunquam ascendit, quin de cordibus hominum ipsis quos ferè vellet affectus excuteret. Templum ingrediebatur quis sensu iræ divinæ perterritus? Deum immortalem! quantâ fidei voluptate perfusus domum redibat? Calamitatum angore & tentationum fluctibus quassabatur alius? non doloris tantum allevationem, sed propositum etiam sibi ingenerari sentiebat, mala quæque forti constantique animo perferendi. Erat omni vitiorum cœno contaminatus aliquis? flexanima orationis hujus suada, nisi plane desperatus esset, corrigebatur. Vivida nimirum in* Bucholcero *omnia fuerunt, vivida vox, vividi oculi, vividæ manus, gestus omnes vividi: Adeo sese in illo divini spiritus virtutes conservere. Hinc auditorium ejus ita commotum oratione* Bucholceri *constat, ut licet non nisi finitâ horâ alterâ perroraret, nullum tamen audiendi tædium, vel è media cuiquam plebi obrepserit.* Melch. Adamus *in vita* Bucholcer. [n] In *time* and by *Labour* the Truth will shine forth to you, if you light on a good Helper or Guide. *Clem. Alex strom. li.* 1. [o] *Communes enim sensus simplicitas ipsa commendat, & compassio sententiarum & familiaritas opinionum*, &c. Ratio *autem* Divina *in* medulla *est, non in* superficie, *& plerumq; æmula manifestis.* Tertullian. *li. de Resurrect. Carnis, cap.* 3. *pag.* 407.

parison of all that which you are ignorant of! Content not your selves to know what is the Judgement of others, as if that were to know the truth in its evidence: Give not over your studies when you know what the Orthodox hold, and what is the opinion of the most esteemed Divines: Though I think while you are Novices, P and learners your selves, you may do well to take much upon trust from the more judicious; yet stop not there; but know, that such faith is more borrowed then your own: An implicit faith in matters not fundamental, and of great difficulty, is oft times commendable, yea and necessary in your people, who are but Scholars; but in you that are Masters and Teachers, it is a reproach.

P *Eruditio, ait Metrocles tempore emenda est. Ideò Thales dixit Tempus omnium sapientissimum est.* Therefore trust nor too soon to the Judgement of a young Divine, no more then to a young Lawyer or Physician: Though I know many are old ignorants too.

## SECT. IX.

§. 9. Let Presbyters be simple, merciful in all, converting all from error; visiting all that are sick, not neglecting the widows, the orphans, and the poor; but alwaies providing things good before God and men:

4. BE sure that your conversation be teaching, as well as your Doctrine. Do not contradict and confute your own Doctrine by your practice. Be as forward in a Holy and Heavenly life, as you are in pressing on others to it. Let your discourse be as edifying and spiritual, as you teach them that theirs must be; go not to law with your people, nor quarrel with them, if you can possibly avoid it. If they wrong you, forgive them; For evil language, give them good; and blessing for their cursing; Let go your right, rather then let go your hopes and advantages for the winning of one soul. Suffer any thing rather then the Gospel and mens souls should suffer: Become all things (lawful) to all men, if by any means you may win some. Let man see that you

Abstain from all anger; from unjust judgement, and be far from all covetousness. Do not hastily consent against any man; Do not prevaricate in Judgement—Be zealous after that which is good: Keeping your selves from scandals, and false Brethren, and those that bear the name of the Lord in Hypocrisie, and who lead empty men into error: *Polycarpus in Ep. ad Philip. Edit.* Usserii *pag.* 19,20. (It seems it was the office and work of Presbyters to be Judges in *Polycarp*'s time (who was *John*'s Disciple) and the peoples duty to obey them (as is expresst in the words before these.) *Lucrum Philosophiæ est, sponte facere justa & sancta, inquit Aristoteles referente Grynæo in Aphor. post Com. in Hebræ. Ne Paganismo & Atheismo in Christianorum hominum studiis locus sit ullus, imprimis gloriæ Dei, deinde publicæ utilitati ea servire oportet, inquit Grynæus in Aphor. Præstantissimum genus studii est, benè agere, ut Socrates.*



you use not the Ministry only for a trade to live by; But that your very hearts are wholly set upon the welfare of their souls. Whatsoever meekness, humility, condescention, or self-denial you teach them from the Gospel, O teach it them also by your undissembled leading example. This is to be Guides, and Pilots, and Governours of the Church indeed. Be not like the Orators that *Diogenes* blamed, that studied *benè dicere, non benè facere:* Nor like the sign at the Inne-door, that hangs out in the rain it self, while it shews others where they may have shelter and refreshing; Nor like a Fencer that can offend, but not defend, as *Cicero* said of *Celius*, that he was a good right-hand man, but an ill left-hand man. See that you be as well able to defend your selves, when you are tempted by Satan, or accused by men to be proud, covetous, or negligent, as to tell others what they should be. O how many heavenly Doctrines are in some peoples ears, that never were in the Preachers heart! Too true is that of *Hilary, Sanctiores sunt aures plebis, quàm corda sacerdotum.* Alas, that ever pride, emulation, hypocrisie, or covetousness should come into a Pulpit! They are hatefull in the Shops and Streets, but more hateful in the Church; but in the Pulpit most of all. What an odious sight is it, to see pride and ambition stand up to preach humility! and hypocrisie to preach up sincerity! and an earthly minded man to preach for a heavenly conversation! Do I need to tell you that are Teachers of others, that we have but little while longer to preach? and but a few breaths more to breathe? and then we must come down; and be accountable for our work? Do I need to tell you, that we must die and be judged as well as our people? or that justice is most severe about the Sanctuary? And Judgement beginneth at the house of God? and revenge is most implacable about the Altar? and jealousie hotest about the Ark? Have you not learned these lessons from *Eli, Corah, Nadab* and *Abihu, Uzzah* and the *Bethshemites*, &c. though I had said nothing? Can you forget, that even some of our Tribe shall say at Judgement, *Lord, We have taught in thy Name?* who yet must depart, with, *I know you not?* Do you learn nothing by the afflictions that now lie upon you? You see what hath been done against the Ministery of *England:* How some have been laid hold on by the hand of Justice: and some by the hand of violence and injustice, and how all are lashed and reproached by the

*Luther* was wont to advise Preachers to see that these three Dogs did not follow them into the Pulpit, Pride, Covetousness, or Envy.

Mat. 7.

the wanton tongues of ignorant, insolent Sectaries; neither Prelatical, Presbyterian, nor meer Independent now spared, it being the very calling it self that now they set against: How they rob the Church of her due maintenance, and make no more of it then *Dionysius* did of robbing *Æsculapius* of his golden beard, *Quia barbatus erat filius, at pater Apollo non ita*; or then the same *Dionysius* did of robbing *Jupiter Olympius* of the golden coat that *Hieron* had given, saying, That a Coat of Gold was too heavy for Summer, and too cold for Winter, but cloth would be suitable to both; Or then he did of robbing the Images of the vessels of Gold which they held in their hands, saying, he did but take what they offered, and held forth to him: Or then the same *Dionysius* did of robbing the Temple of *Proserpina*, when afterwards his ships had a prosperous winde, *Videtis, inquit, quam prospera navigatio à Diis immortalibus detur sacrilegis: Ex hoc colligens aut non esse Deos, aut illis non esse molesta Sacrilegia.* Sirs, Doth God lay all this on the Church and Ministry for nothing? Doth not the world know what an ignorant, lazie, superstitious Ministery had lately possessed most Churches in the Land? And how many such are yet remaining? and those that are better, alas, how far from what we should be, either in knowledge or practice! And yet how unwilling are they to learn what they know not? Even as unwilling as their people are to learn of them; if not much more. O see your errors by the glass of your Afflictions: And if the words of God will not serve the turn, let the tongues of enemies and Sectaries shew you your transgressions: Of whom I may say to you, as *Erasmus* of *Luther*, *Deus dedit huic postremæ ætati propter morborum multitudinem acrem medicum*: And as the Emperour *Charles* of the same *Luther*, *Si sacrificuli frugi essent, nullo indigerent Luthero.* Yet let not any Papist catch at this, as if our Ministery were unlearned and vicious in comparison of theirs; The contrary for the common sort is well known: And though the Jesuites of late have been so industrious and learned, yet I could tell them out of *Erasmus*, of some that proved hereticks must be killed, from *Pauls*, *Hæreticum hominem devita*, i. e. *de vita tolle.* And of *Hen. Stephanus* his Priest of *Artois*,

*Nos non habitu sapientiam sed mente præferimus: non eloquimur magna; sed vivimus. Gloriamur nos consecutos quod illi summa intentione quæsiverunt, nec invenire potuerunt.* Minut. Fælix. *Oct. pa.* 401. *Hærcant sibi invicem, & auxilio sint. Ratio etenim operibus, & opera Ratione indigent: ut quod mente percipimus opere perpetremus.* Hieron. *de vestè sacerdot. Tom.* 4. *fol.* (*mihi*) 26. *Tanta debet esse scientia & eruditio pontificis Dei, ut & gressus ejus & motus, & universa vocalia sint: Veritatem mente concipiat; & toto eam habitu resonet, & ornatu: ut quicquid agit, quicquid loquitur, sit doctrina populorum.* Hieron. *ibid. fol.* 27. *fine. Nunquam periclitatur Religio nisi inter Reverendissimos. Probatum ut Luther citante* D. Stoughton. *Valerius Maximus lib.* 1. *cap.* 2. *Justl. lib.* 21.

that



that would prove that it belonged to his Parishioners to pave the Church, and not to him, from *Jeremies Paveant illi, non paveam ego.* Or if these seem partial witnesses, I could tell them what *Bellarmine* saith of the ninth Age: *Seculo hoc nullum extitit indoctius aut infelicius, quo qui Mathematicæ aut Philosophiæ operam dabat, Magus vulgò putabatur:* And as [q] *Espenceus* saith, *Ut Græcè nesse suspectum fuerit, Hebraicè prope hæreticum.* I could tell them also what a Clergy was found in *Germany*, and in [r] *England* at the Reformation, what barbarous ignorance, beastly uncleanness, and murders of the children begotten in whoredom was found among them. I could tell them who have been turned from their Church by a meer journey to *Rome*, there seeing the wickedness of their chiefest Clergy; And what *Petrarch*, *Mantuan*, with multitudes more say of it. And (if the most horrid murders were not become vertues with them, and did they not think they did God service by killing his servants) I should minde them of all the burnings in *England*, and of all the unparalleled bloody Massacres in *France*, and the Inquisition of *Spain*, which their Clergy yet manage and promote. If any say, That I speak this but upon reports, we have seen no such thing: I answer as *Pausanias*, when he was blamed for dispraising a Physitian that he had never made trial of, *Si periculum fecissem neque quam viverem:* If we had falled into their hands it had been too late to complain. *Quia me vestigia terrent Omnia in adversum spectantia, nulla retrorsum.* And some taste of the fruit of their projects we have lately had in *England:* by which paw we may sufficiently conjecture of the Lion. So that as bad as we are, our adversaries have little cause to reproach us.

But yet, Brethren, let us impartially judge our selves; for God will shortly Judge us impartially. What is it that hath occasioned so many Novices to invade the Ministery, who being puffed up with pride, are fallen into the snare of the devil, 1 *Tim.* 3. 6. and bring the work of God into contempt, by their ignorance? Hath not the ungodliness and ambition of those that are more learned, by bringing learning it self into contempt; been the cause

*dem Dei Ecclesiæ consultoribus, etsi primariis viris qui negligentius vivant, & morum quorundam & Christianorum consuetudinem, nil minus deprehendi posse, quam ex virtutum profectu, ut se cæteris præferant, &c.* Origen. *cont.* Celsum *lib.* 3. *fol.* 33.)

[q] As Doctor *Hackwell* reciteth him, with more to the same purpose: As one that would prove, That there were ten worlds from Christs words, *Nonne decem facti sunt mundi?* And the other disproved him from the words following, *Sed ubi sunt novem?*

[r] I may say to them as *Origen* to *Celsus*, *lib.* 3. *fol.* (*mihi*) 33. *Antisistitem Ecclesiæ quempiam cum præsidente aliquo velim contuleris, & civitatis principe: ut planè intelligas vel in defectionibus quipræter solertissimum ex virtutum profectu*

of all this? Alas, who can be so blinded by his charity, as not to see the truth of this among us? How many of the greatest wits have the most graceless hearts? and relish *Cicero*, *Demosthenes* or *Aristotle* better then *David*, or *Paul*, or *Christ*? and even loath those holy waies which customarily they preach for? That have no higher ends in entering upon the Ministry, then gain and preferment? And when the hopes of preferment are taken away, they think it but folly to chuse such a toilsome and ungrateful work. And thus the Ball of reproach is tossed between the well meaning ignorants, and the ungodly learned; and between these two, How miserable is the Church? The one cries out of unlearned Schismaticks: The other cries out of proud, ungodly persecutors, and say, These are your learned men, that study for nothing but a Benefice or a Bishoprick, that are as strange to the Mysteries of Regeneration and a holy life, as any others! And O that these reproaches were not too true of many! God hath lessened Ministers of late, one would think sufficiently, to beware of ambition, and secular avocations; But it is hard to hear God speak by the tongue of an enemy: or to see and acknowledge his hand where the Instrument doth miscarry. If *English* examples have lost their force (as being so neer your eyes that you cannot see them) remember the end of *Funcius* that learned Chronologer, who might have lived longer as a Divine, but died as a Princes Counsellor, and the Distich pronounced at his death,

*Negabitis sat scio & pernegabitis*, &c. *at verendum vehementer ne vos ipsos decipiatis: Non novum hoc, nec infrequens seducere alios, qui à seipsis seducti sunt. In propriis cæcutimus omnes. Actus reflexus mentis longè difficilior est actu directo. In Theologia verò omnium longè rarissimum & difficult. vis plenissimum Nosse seipsum: Falluntur & fallunt quicunq; Theologi ipsos nondum satis norunt. Velim ante omnia caveretis vobis ipsis quam diligentissimè ab hypocrisi: Grave inquis crimen! Ergone hypocritæ tibi videmur? Atrocem injuriam!* &c. *Quotidianum est nostrum quemvis in aliis reprehendere, à quo ipse non sit plane immunis. Quid miri si idem eveniat quibusdam Theologis? Iis cum primis qui affectibus nimium indulgent suis, ut in aliis hypocrisin notent, in seipsis non videant, non deprehendant? Omnium vitiorum subtilissimum sane est Hypocrisis: quod non modò alios quosvis, sed suos possessores miris modis & artibus valet decipere & circumvenire: Quo callidior hic Serpens, quo magis lubricus illabitur hominum mentibus, eo majori studio, eo acriori vigilantia fugiendus aut pellendus.* Rupertus Meldenius Paræneſi votiv. pro pace Eccl. fol. B. 2. 3. *Perdit authoritatem docendi, cujus sermo opere destruitur.* Hieron. *ad* Ocean. *Tom.* 3. *fol. Edit.* Erasm. 147. *Innocens tamen & absque sermone conversatio, quantum exemplo prodest, tantum silentio nocet.* Idem. ibid. *Qui alios docendi funguntur munere, non doctrina tantum sed etiam vitæ innocentia, ac morum integritate, suis debere esse conspicuos, dicere solitus est* Dr Bordingus, *ut* Melchior. Adam. *in ejus vitâ. Mentior nisi alios qui talis est increpat; turpes turpis infamat; & evasisse se conscium credit; quia conscientiam suam non posse effugere satis non sit. Idem in publico accusatores; in occulto rei; in semetipsos censores pariter & nocentes: damnant foris, quod intus operantur: admittunt libenter, quod cum admiserint criminantur: audacia prorsus cum vitiis facient, &c.* Cyprian. *Epist.* 1. *ad Donatum.*

*Disce*



*Disce meo exemplo mandato munere fungi,*
*Et fuge ceu pestem* πολυπραγμοσύνην:

And the like fate of *Justus Jonas* (*J. C.* Son of that great Divine of the same name) the next year, whose last Verses were like the former,

*Quid juvat innumeros scire atque evolvere casus,*
*Si facienda fugis, si fugienda facis?*

Study not therefore the way of rising, but the way of Righteousness; Honesty will hold out, when Honours will deceive you. If your hearts be once infected with the fermentation of this swelling humour, it will quickly rise up to your brain, and corrupt your intellectuals, and then you will be of that opinion which your flesh thinks to be good, and not that which your judgement thought to be true; and you will fetch your Religion from the Statute-Book, and not from the Bible; as the jest went of *Agricola* (who turned from a Protestant to an Antinomian, and being convinced of that errour, turned Papist into the other extream) and *Pflugius* and *Sidonius* Authors of the *Interim*; *Chrisma ab eis & oleum Pontificium inter alia defenduntur, ut ipsi discederent unctiores,* (because they obtained Bishopricks by it.) O what a doleful case is it, to see so many brave wits, and men of profound Learning, to be made as useless and hurtful to the Church of God by their pride and ungodliness, as others are by their pride and ignorance; were a clear understanding conjoyned with an holy heart and heavenly life, and were they as skilful in Spiritual as Humane Learning, what a glory and blessing would they be to the Churches!

## SECT. X.

5. [t] LAstly, Be sure that you study and strive after Unity, and Peace; if ever you would promote the Kingdom of Christ and your peoples Salvation, do it in a way of Peace and Love: Publick wars, and private quarrels do usually pretend the Reformation of the Church, to the vindicating of the truth

§. 10.

[t] Therefore Christ died not after the maner of *John*, with his head cut off, nor yet as *Isaias* cut asunder, that so even in Death he might keep his Body whole and undivided, and so no occasion might be given to them that would *Divide the Church*. Athanasius *de Incarnat. Verbi.*

and the welfare of ſouls; but they as uſually prove in the iſſue, the greateſt means to the overthrow of all; It is as natural for both wars and private contentions to produce Errours, Schiſms, contempt of Magiſtracy, Miniſtery, and Ordinances, as it is for a dead carrion to breed Worms and Vermine; Believe it from one that hath too many years experience of it both in Armies and Garriſons; it is as hard a thing to maintain even in your people, a ſound underſtanding, a tender conſcience, a lively, gracious, heavenly frame of ſpirit, and an upright life in a [u] way of war and contention, as to keep your candle lighted in the greateſt ſtorms, or under the waters: The like I may ſay of perverſe and fierce Diſputings about Baptiſm, and the circumſtantials of Diſcipline, or other Queſtions that are farre from the Foundation: they oftener loſe the Truth then finde it. [x] A Synod is as likely and lawfull a means as any for ſuch deciſions, and yet *Nazianzen* ſaith, *Se hactenus non vidiſſe ullius Synodi utilem finem, aut in quâ res malè ſe habentes, non magis exacerbatæ quam curatæ fuerint;* [y] With the vulgar he ſeems to be the Conquerour that hath the laſt word, or at leaſt he that hath the moſt plauſible deportment, the moſt affecting tone, the moſt earneſt and confident expreſſions, the moſt propable arguments, rather then he that hath the moſt naked demonſtrations: He takes with them moſt, that ſpeaks for the opinion which they like and are inclined to, though he ſpeak Non-ſenſe; and he that is moſt familiar with them, and hath the beſt opportunities and advantages to prevail, eſpecially he that hath the greateſt intereſt in their affections; So that a Diſputation before the vulgar even of the godly, is as likely a means to corrupt them as to cure them; uſually the moſt erroneous ſeducers will carry out their Cauſe with as good a face, as fluent a tongue, as great contempt and reproach of their oppoſers, and as much confidence that the truth is on their ſide, as if it were ſo indeed. *Paræus** his maſter taught him, that, *Certò certius in qualibet minutiſſimâ panis portione, verè & ſubſtantialiter integrum corpus Chriſti eſſet: item in, apud eum, ſub minutiſſima vini guttula adeſſet integer ſanguis Dominicus*; What confidence was here in a bad cauſe? And you ever hear end as *Minut. Felix Octav. Poſthæc læti hilarſque diſceſſimus: Cæcilius quod crediderit, Octavius quod vicerit: Et ego quod hic crediderit, & hic vicerit.* Paræus *in Præfat. ad Comment. in* Gen. *Suaſorius enim, & veriſimilis eſt, exquirens fucos, error: ſine fuco autem eſt Veritas, & propter hoc pueris credita.* Irenæus *adverſ. hæreſes lib. 3. cap. 15.*

it

[u] *Ignatius* gives a true Character of moſt ſouldiers in his Epiſtle to the *Romans* (*Edit.* Uſſerii *pa* 85.) Σημειοῦμαι δὲ γνῆσιν θλιβόντας, νυκλὸς ἡδὺ μέρος ἐνδεδεμένος δεινὰ λεοπάρδεις (ὃ δὴ στρατιωτικὸν τάγμα) εἰς ἀδίκημα ἐργατικοὺς χείρους γίνονται, ὧν δὲ τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαστεύομαι.
I would we could all as patiently bear, and make as good uſe of the like diſpoſitiõs

[x] How far Synods are neceſſary, and yet particular Miniſters of Churches are Independent, ſee, by comparing *Cyprians* Epiſt. 72. §. 3. p. 217. with *Farmilianus* Epiſt. to *Cyprian* Ep. 75. p. (*mihi*) 236.

[y] How many Diſputes did



if you depend on the moſt reverend and beſt eſteemed Teachers, and ſuffer the weight of their reputation to turn the Scales, you may in many things be never the nearer to the Truth: How many learned able men, hath the name and authority of *Luther* miſlead, in the point of conſubſtantiation? *Urſine* was carried away with it a while, till he was turned from it by the reading of *Luthers* own Arguments, they were ſuch Paralogiſmes. Yet was it *Luthers* charge to his followers, that none ſhould call themſelves after his name, becauſe he died not for them, nor was his doctrine his own. The only way therefore to the proſpering your labours, is, to quench all flames of contentions, to your power. If you would have the waters of verity and piety to be clear, the way is not to ſtir in them and trouble them, but to let them ſettle in peace, and run down into practice. Wo to thoſe Miniſters that make unneceſſary diviſions and parties among the people, that ſo they may get themſelves a name, and be cried up by many followers! And as you ſhould thus ſtudy the peace and unity of your Congregations, ſo keep out all the occaſions of diviſions: eſpecially the doctrine of ſeparation, [z] and popular Church-government, the apparent Seminary of faction and perpetuall contentions. If once your people be taught that it belongeth to them to govern themſelves, and thoſe that Scripture calleth their Guides, and Rulers, you ſhall have mad work! When every one is a Governor, who are the governed? When the multitude how unable ſoever, muſt hear and judge of evety cauſe, both their Teachers and others, they need no other imployment to follow; this will finde them work enough, as it doth to Parliament men to ſit and hear and ſpeak & vote. Is it not ſtrange that ſo learned a man as [a] *Pet. Ramus*

*dam manſuetè invitare conarentur. Sed nova & inaudita crudelitas quæ Pariſiis exorta in reliquiis illis fatalibus longè latèque regnum Galliæ pervaſit, domeſticas & inteſtinas contentiones omnes ſuſtulit.* In vita Bullingeri. *Aureliæ Synodo præſedit Sadeel, ubi cumprimis eorum opinio diſcuſſa confutata; qui diſciplinam pariter doctrinamq;, Democratico vel potius Oclocratico more quodam ex populi ſuffragiis regi adminiſtrariq; volebant.---Et cum in aliis provinciis recrudeſcere illud ſuper Eccleſiaſtica politeia diſſidium intelligeret Sadeel, cenſuit de re tota ſibi ampliter eſſe diſſerendum. Atq; habita Synodo rurſum, cui & præfuit, tanta fœlicitate uſus dicendi docendiq;, ut ſchiſmatis ejus princeps, vir alioqui eruditionis haud ſpernendæ, in Orthodoxorum partes ſeſe contulerit, ac mutatam ſententiam edito libello profeſſus ſit.* In vita Sadeel. *In Nemauſenſi Synodo actum de Diſciplina Eccleſiaſtica, cujus formam quondam novam & inſolitam quidam* Johan. Pariſienſis *non animo tantum, ſed etiam ſcripto deſignabat: eique viri quidam docti rerum novarum pruritu plus æquo laborantes adhærebant, & magna verborum argumentorumq; acie opinionem illius munitam defendebant. Illorũ tamen conatui ſeſe oppoſuit* Beza, *doctiſſimè & diſertiſſimè rem totam ediſſerens. Ejus ſententiam tota Synodus unanimo conſenſu approbavit, &c.* In vita Bezæ.

should

[z] *De Iudependentibus Orthodoxis & hæreticis, & horum tolerantia, lege* Dav. Blondellum *de ſure plebis in Regimine Eccleſiaſt.* pag. 72, 73, 74, 75.

[a] Pet. Ramus *volebat non penes paucos, ſed penes univerſam Eccleſiam eſſe judicium doctrinæ, Electionem & rejectionem miniſtrorum, excõmunicationem et abſolutionem--- A Synodo autem approbata diſciplina uſitata, nova autem opiniones exploſæ ſunt. Injunctum etiã illarum partium Eccleſiis, ut omni ſtudio, flectere illos; & ſi non ad ſententiam mutandam, ſaltem ad pacem fovendam*

should be the Advocate for the multitudes authority in Church-Government? But that God must use so sharp a cure for those contentions, as that bloudy French Massacre, methinks should make *England* to tremble to consider it! Least the same disease here must have the like cure. If an Army had tried this popular Government but one year among themselves in their military affairs; and had attempted and managed all their designes by the Vote of the whole Army, I durst have valued their judgements the better ever after in this point. [b] Wo to the patient that must have a mistaking Physitian till he be grown skilfull by making experiments upon his diseases. And wo to the people that are in such hands, as must learn their skill in Government from the common calamities only, and from their experience of the sufferings of the people! This kinde of knowledge, I confess, is the throughest: but it is pity that so many others should pay so dear for it.

You therefore that are the guides of this Charet of Christ, take heed of loosing the reins lest all be overthrown: It is but lately that the Prelates held them so hard, that we might not move on in the way of unquestionable duty, and we might not stir at all for fear of stirring amiss, and godliness was shut out upon pretence of well ordering it: Do not [c] you run now into the contrary extream, to think that all restraint is evil. Alas poor *England!* how are thy bowels torn out! and thy reformation and deliverance grown (as to man) impossible! because thy inhabitants, yea and Guides, run all into extreams! like a drunken man that reeleth from side to side, but cannot keep the middle way: nay they hate a man of peace that runs not out into their extreams. One Party would pluck up the hedge of Government, as if the Vine-yard could not be fruitful, except it lie waste to the pleasure of all the beasts of the Forest. They are like the pond that should grudge at the

[b] All Hereticks say as *Judas* to Christ, Master, and with a kiss, that is, a shew of love to it, they betray the Truth. *Origen. Tract.* 35. *in* Matth. *Non omnes qui Christi nomine gloriantur & in externo Civitatis Dei cœtu & panegyri versantur, jus habent suffragii: multi inter eos ærarii in ceritum tabulas relati, immo civitate planè indigni. Quis verò populum ad suffragia vocabit?* Tilenus *in* Dr. Twissi *Defens. contr. Corvinum.* pag. 33.

[c] *Quibus nunc à vobis vinculis confringendis sunt, qui (cum donis omnibus spiritalibus careant) veterum Prophetarum simiæ, tribusque Anticyris dignæ capita, non Prophetæ, vel ex taberna, vel Militari statione in Cathedram Christi indecoro habitu, mente certè parum sobriâ, sinentibus vobis prosiluisse dicuntur, ut quicquid in buccam venerat, aut quomodocumque vitreabilis suggesserat, in Christianæ fidei & nominis æternum ludibrium, frementibus piis, cachinnantibus atheis, evomerent? Audita (utinam falsa) refero: quæ vestra immo Christi inorum omnium interest, summa apud vos severitate plecti, nequis deinceps falsa zeli religiosi specie per sacrilegum nefas abusus, sacrosanctum Domini, quod super nos omnes invocatum est nomen, gentibus blasphemandum propinet, terramque quæ tanta monstra tulit, diris quantum in se est devoveat.* Blondellus de Jure Plebis. p. 76, 77.



the banks and dam, and think it injurious to be thus restrained of its liberty, and therefore combine with the winds to raise a tempest, and so assault and break down the banks in their rage; and now where is that peaceable association of waters? [d] Methinks the enemies of Government are just in the case as I remember when I was a boy our School was in, when we had barred out our Master: We grudged at our yoke, we longed for liberty; because it was not given us we resolved to take it, when we had got out our Master and shut fast the doors, we grew bold, and talkt to him at our pleasure; then no one was Master, and every one was Master: we spend our time in playing and in quarelling: we treat at last with our Master about coming in: but our liberty was so sweet, that we were loth to leave it, and we had run our selves so deep in guilt that we durst not trust him; and therefore we resolve to let him in no more: But in the end when our play-dayes (which we called Holy-dayes) were over, we are fain to give account of our boldness, and soundly to be whipt for it, and so to come under the yoke again. Lord, if this be the case of *England*, let us rather be whipt and whipt again, then turned out of thy School, and from under thy government. [e] We *feel now* how those are mistaken, that think the way for the Churches unity, is to dig up the banks and let all loose, that every man in Religion may do what his list [f].

On the other side, some men to escape this *Scylla* do fall into the *Charybdis* of former violence and formality: They must have all men to walk in fetters, and they must be the makers of them; and Ministers must be taught to Preach, by such Jives as their horses are taught to pace. No man must be suffered to come into a Pulpit, that thinks not or speaks not as they would have him: Or if they cannot take away his liberty, they will do what they can to blast his reputation; Yet if he cannot have the repute of being Orthodox, it were well if they would leave him the reputation of a Christian. But having also a Christianity of their own making, and proper to themselves, they will presently unchristen him and make him a Heretick by proclamation; as if they had so far the power of the Keys, as to lock up the doors of Heaven against him, and wipe out his name from the book of Life. It striketh me sometimes into an amazement with admiration, that it should be possible for such mountains of pride to remain in the hearts of many

[d] *Stat contra Rationem defensor mali sui populus. Hic exitus omnis judicii est, in quo lis secundum plures datur.* Seneca *de Vita beat. c.* 1.

[e] *Tinea est Arrius, tinea Photinus, qui Sanctum Ecclesiæ vestimentum impietate scindunt, & sacrilego morsu fidei velamen obrodunt,* Ambros. *de Spirit. li.* 1. *c.* 19.

[f] *Non est levior transgressio in Interpretatione, quam in conversatione,* Tertul. *de pudicit. c.* 19.

many godly, reverend Ministers! [g] That they should no more be conscious of the weakness of their own understandings, but that even in disputable difficult things, they must be the Rule by which all others must be judged! So that every mans judgement must be cut meet to the standard of theirs; and whatsoever opinion is either shorter or longer, must be rejected with the scorn of an Heresie or an Error! Wonderfull! That men that have ever studied Divinity, should no more discern the profundities and difficulties, and their own incapacities! More wonderful that any disciple of Christ should be such an enemy to knowledge, as to resolve they will know no more themselves then is commonly known, nor suffer any other to know more! So that when a man hath read once what is the opinion of the Divines that are most in credit, he dare search no further for fear of being counted a Novelliſt or Heretick; or lest he bear their curse for adding to, or taking from the common conceits! So that Divinity is become an easier study then heretofore: We are already at a *Ne plus ultra:* It seemeth vain when we know the opinions in credit, to search any further: We have then nothing to do, but easily to study for popular Sermons, nor is it safe so much as to make them our own, by looking into and examining their grounds, lest in so doing we should be forced to a dissent; So that Scholars may easily be drawn to think, that it is better to be at a venture of the common belief, which may be with ease, then to weary and spend themselves in tedious studies, when they are sure beforehand of no better reward from men then the reputation of Hereticks! which is the lot of all that go out of the common rode. So that who will hereafter look after any more truth then is known and in credit, except it be some one that is so taken with admiration of it, as to cast all his reputation overboard rather then make shipwrack of his selfprized Merchandize! Yet most wonderful is it, that any Christian, especially so many [h] godly Ministers should arrogate to themselves the

[g] *Quid posſumus exponere de Oceani accessu & recessu, cum constet esse certam causam? Vel quid dicere possumus quomodo pluvia & coruscationes & tonitrua & collectiones nubium & nebulæ, & ventorum emissiones & similia his efficiuntur?* &c. *In his omnibus nos quidem* loquaces *erimus requirentes causas eorum; qui autem ea fecit, solus Deus veridicus est. Si ergo & in rebus creaturæ, quædam quidem eorum adjacent Deo; quædam autem & in nostrum venerunt scientiam,* Quid mali est *si & eorum quæ in Scripturis requiruntur, universis Scripturis spiritalibus existentibus, quædam absolvimus secundum gratiam Dei, quædam autem commendemus Deo?* Et non solum *in hoc seculo,* sed & in futuro? *Ut semper quidem Deus doceat; homo autem semper discat quæ sunt à Deo,* &c. Irenæus *adverſ. hæreſ. li. 2. cap. 47. Arrogantia profectus obstaculum est, ut rectè Bion. Vecordis hominis est, à nemine aliquid didicisse velle videri, ut dixit* Antisthenes. Reade *Junius Eirenicon in* Psal. 122. & 133. *in operam ejus* To. 1. p. 679, *&c.* a most precious piece. Reade Bishop *Halls* 17th *Soliloq.* called Allowable Variety, *p.* 62. *Omnis secta humana authoritate firmata, ratione caret.* Ænæas Sylvius *in Platina.*

[h] I speak this only of the guilty, and not of any Pious and Peaceable Divine, of whom *England* hath many, but useth them so ill, that they shew themselves unworthy of them.

the



the high prerogatives of God! *viz.* to be the Rule and Standard of Truth! I know they will say that Scripture is the Rule; but when they must be the peremptory Judges of the sense of that Scripture, [i] so that in the hardest controversies none must swarve from their sense, upon pain of being branded with Heresie or Error, what is this but to be the Judges themselves, and Scripture but their Servant? The final, full, decisive interpretation of Lawe, belongeth to none but the Lawmakers themselves. For who can know another mans meaning beyond his expressions, but himself?

And yet it increaseth my wondering, that these Divines have not forgotten the late arrogancy of the Prelates in the same kind; under which some few of themselves did suffer! Nor yet how constantly our divines that write against the Papists, do disclaim any such living, final, decisive Judge of controversies, but make Scripture the only Judge. [k] O what mischief hath the Church of Christ suffered by the enlarging of her Creed! While it contained but twelve Articles, believers were plain & peaceable and honest. But a Christian now is not the same thing as then: Our heads swel so big (like children that have the Rickets) that all the body fares the worse for it. Every new Article that was added to the Creed, was a new engin to stretch the brains of believers, and in the issue to rend out the bowels of the Church. It never went so wel with the Church, since it begun (as *Erasmus* saith of the times of the *Nicene* Counsel) *rem ingeniosam fore Christianum esse*, to be a matter of so much wit and cunning to be a Christian. Not but

[i] *Lege Cameronem accuratè disserentem de potestate Eccles.* Prælect. pag. 460, 461, 462, *&c.* and besides *Camero, Musculus,* with many others, deny any Judicial decisive power in Ministers, in doctrinals. *Vid. Videlii Rationale Theolog. l. 3. c. 6. p. 511.* But a Doctoral Power (as *Camero* cals it) such as a Schoolmaster hath in his School (excepting the power of bodily punishment which belongeth to the Magistrate, both in the Commonwealth, and in the Church, even as a Church, whatsoever some say to the contrary) is the proper power of the Minister: which is far more then a bare declarative power: (for he hath also a power to command and determine of order and degrees, *&c.* and the Scholars ought to take his word in all doubtfull things, till they can come to know it themselves in its proper evidence.) But yet it is not so great as to binde to any mistake or sin *(clave errante)* for an Interpretation of the Law is *ipso facto* void, if it be apparently contrary to the plain Text. Else God should not be the supream Authority, but man.

[k] Let them that take their Religion from the credit of Divines, remember, that it was the mark to difference Pagans from Christians formerly, to take Religion from man. *Vobis humana æstimatio innocentiam tradidit; humana item dominatio imperavit: inde nec plenæ, nec adeo timendæ estis disciplinæ ad innocentiæ veritatem. Tanta est prudentia hominis ad demonstrandum bonum, quanta autoritas ad exigendum: tam illa falli facilis, quam ista contemni.* Tertull. *Apologetic. cap.* 45 *Sinceræ ac divinæ religionis, pietatisq; cognitio non tam humano Ministerio indiget, quam ex ipsa hauritur & discitur, quippe quæ quotidie operibus clamat, ac per doctrinam Christi sese clariorem sole ingerit oculis, inquit* Athanasius *initio li. 1. cont. Gentiles.* And *Justin Martyr* extolleth that saying of *Socrates,* That no man is to be preferred before the Truth. *Apolog. prima.*

that

that all our wit should be here imployed, and controversies of difficulty may be debated; but when the decision of these must be put into our Creed, and a man must be of the faith that the Church is of, it goes hard. Methinks I could reade *Aquinas*, or *Scotus*, or *Bellarmine* with profit, *ut Philosophiam, & Theologiam liberam*; but when I must make them all parts of my Creed, and subscribe to all they say, or else be no Catholick, this is hard dealing. I know now we have no Spanish Inquisition to fire us from the truth: But as *Grynæus* was wont to say, *Pontifici Romano Erasmum plus nocuisse jocando, quam Lutherum stomachando*; so some mens reproaches may do more then other mens persecutions.

*Lege vitam Gc. Majoris.*

And it is not the least aggravation of these mens arrogancie, that they are most violent in the points that they have least studied, or which they are most ignorant in: Yea and that their cruel reproaches are usually so incessant, that where they once fasten, they scarce ever loose again; having learned the old lesson, To be sure to accuse boldly, for the scarre will remain when the wound is healed. Yea some will not spare the fame of the dead, but when their souls have the happiness of Saints with God, their names must have the stain of Heresie with men. More ingenuity had *Charles* the Emperor, when the Spanish souldiers would have digged up the bones of *Luther*: *Sinite ipsum, inquit, quiescere ad diem resurrectionis, & judicium omnium*, &c. Let him rest, saith he, till the resurrection and the final Judgement: if he were a Heretick he shall have as severe a Judge as you can desire.

*Non damno quenquam si à me dissentiat; modo Fundamentum, hoc est Symbola non subruat. Agnosco communem imbecillitatem quam & deploro, & rogo Deum, ut ipse manum ædificio adhibeat.* Hemming. *in Epist. Dedicante Comment. in* Ephes. Learn of a moderate *Lutheran.*

These are the extreams which poor *England* groaneth under; And is there no remedy? Besides the God of Peace, there is no remedy. Peace is fled from mens Principles and Judgements, and therefore it is a stranger to their Affections and practices; no wonder then if it be a stranger in the Land, both in Church and State.

If either of the forementioned extreams be the way to Peace, we may have it: or else Where is the man that seeketh after it? But I remember *Luthers* Oracle, and fear it is now to be verified. *Hæc perdent Religionem Christianam*; 1. *Oblivio beneficiorum ab Evangelio acceptorum*: 2. *Securitas, quæ jam passim & ubique regnat*: 3. *Sapientia mundi, quæ vult omnia redigere in ordinem, & impiis mediis Ecclesiæ paci consulere.* Three things will destroy the Christian Religion, First, Forgetfulness of the benefits we received by the Gospel: Secondly, Security: Thirdly, The wisdom of the world, which will needs reduce all into Order, and look to the Churches peace by ungodly means.



The zeal of my spirit after Peace, hath made me digress here further then I intended: But the sum and scope of all my speech is this; [m] Let every conscionable Minister study equally for Peace and Truth, as knowing that they dwell both together in the golden mean, and not at such a distance as most Hotspurs do imagine; and let them believe that they are like to see no more success of their labours, then they are so studious of Peace; and that all wounds will let out both blood & spirits, and both Truth and Godliness is ready to run out at every breach that shall be made among the people or themselves; and that the time for the Pastures of Profession to be green, and for the field of true Godliness to grow ripe for the Harvest, and for the Rose of Devotion and Heavenliness to be fragrant and flourish; it is not in the blustering stormy tempestuous Water, but in the calm delightfull Summer of Peace. O what abundance of excellent hopeful fruits of Godliness have I seen blown down before they were ripe, by the impetuous winds of wars, and other contentions, and so have layen troden under foot by Libertinism, and sensuality, as meat for Swine, who else might have been their Masters delight! In a word, I never yet saw the work of the Gospel go on well in wars, nor the business of mens salvation succeed among dissentions; but if one have in such times proved a gainer, multitudes have been losers: The same God is the God both of Truth and Peace: the same Christ is the Prince of Peace, and Authour of Salvation; the same Word is the Gospel of Peace and Salvation: both have the same causes, both are wrought and carried on by the same Spirit, the same Persons are the Sons of Peace and Salvation: so inseparably do they go hand in hand together. O therefore let us be the Ministers and Helpers of our peoples Peace, as ever we desire to be Helpers of their Salvation.

[m] I would therefore advise all Ministers that need my advice, to study less those violent Writers that care not what they say against their adversaries, so they can disgrace them: And to reade more our solid moderate peace-making Divines: For if I have any Judgement these are generally the most knowing and judicious, as well as the most moderate: such as *Davenant, Math. Martinius, Lud. Grocius, Camero, Lud. Cappellus, Amiraldus* (yea and *Testardus*, for all mens hot words) *Pelargus, Pareus, Eirenicon*, Conrad. Bergius, Our Dr *Preston, Ball, Parker, Bradshaw, Gataker, Mede, Wotton*, with the like: Not to mention all the *Eirenicons* that the *Germane* Divines have writ: Nor *Hottonus de toler.* and many others that have wrote purposely for Pacification. O what a thing is Self-love: if men do want peace in their own Consciences, or in the humors of their bodies, they can quickly feel it, and think themselves undone till they have peace again; and yet the want of peace in Church and State is no trouble to them, but for their own ends and fancies they can delight in divisions.

And

And how impossible is it for Ministers to maintain Peace among their people, if they maintain not Peace among themselves? [n] O what a staggering is it to the faith of the weak, when they see their Teachers and Leaders at such odds? It makes them ready to throw away all Religion, when they see scarce two or three of the most Learned and Godly Divines of one minde, but like the bittrest enemies, disgracing and vilifying one another, and all because the Articles of our faith must be so unlimited, voluminous, and almost infinite, so that no man well knows when he may call himself an Orthodox Christian. [o] When our Creed is swelled to the bigness of a National Confession, one would think that he that subscribeth to that Confession should be Orthodox, and yet if he jump not just with the Times in expounding every Article of that Confession, and run not with the stream in every other Point that is in question amongst them, though he had subscribed to the whole Harmony of Confessions, he is never the neerer the estimation of Orthodox, *Were we all bound together by a Confession or Subscription of the true Fundamentals, and those other Points that are next to Fundamentals onely, and there took up our Christianity and Unity, yielding each other a freedom of differing in smaller or more difficult Points, or in expressing our selves in different tearms, and so did live peaceably and lovingly together, notwithstanding such differences, as men that all knew the mysteriousness of*

[n] *Sit consensus cordis credendo & Linguæ confitendo*, Origen. *Tract. 6. in* Mat. 18.19.

[o] Lud. *Crocius in Syntagm:* and *Parker de Descensu*, two most excellent learned men, say, that the first Creed contained no more but, *I Believe in God the Father, the Son, and the holy Ghost.*

And Reverend Bishop *Usher* will tell you, *Dissert de Symbolis*, pag. 8, 9, 10, 11, 12, &c. how short the *Roman* Creed, and the *Hierusalem* and *Alexandrian* Creed, &c. were. Some then were shorter then ours called the Apostles Creed, as we use it now. And yet these men that I blame would think the longest there too short, if it were ten times longer. Yet then even they that had the shortest, thought it dangerous to alter it. *Romanam vero Ecclesiam omnis in suo symbolo mutationis impatientem fuisse ex Ruffino audivimus. Quo spectat & Ambrosius illud in Epist. 81. ad Siric. Credatur Symbolo Apostolorum, quod Ecclesia Romana intemeratum semper custodit & servat. Et Vigilii Tridl. 4. adversus Eutich. Romæ & antequam Nicæna Synodus conveniret, à temporibus Apostolorum usq; ad nunc, ita fidelibus Symbolum tradidit. Quo tamen hodiè Romana Ecclesia utitur Symbolum, additamentis aliquot auctius legi, res ipsa indicat.* Usserius *de Symbolis*, pag. 11. *Romanum* (*Symbolum*) *omnium fuisse brevissimum, in Symboli explicatione, Rufinus Aquil. Presbyter jamdudum nos docuit! de Additamentis etiam apud Occidentales ad Romanum hoc appositis, in Proæmio suo sic præfatus, Illud non importunè commonendum puto, quod in diversis Ecclesiis, aliqua in his verbis inveniuntur adjecta. In Ecclesia tamen urbis Romæ, hoc non deprehenditur factum: quod ego propterea esse arbitror, quod neq; hæresis ulla illic sumpsit exordium, & mos ibi servatur antiquus, eos qui gratiam baptismi susceperuri sunt, publicè, id est, fidelium populo audiente, symbolum reddere: & utique adjectionem unius saltem sermonis, eorum qui præcesserunt in fide, non admittit auditus. In cæteris autem locis, quantum intelligi datur, propter nonnullos hæreticos addita quædam videntur, per quæ novellæ sensus crederetur excludi.* Usher. *de Symb.* pag. 7, 8.

*Divinity,*



*Divinity, and the imperfection of their own understandings, and that here we know but in part, and therefore shall most certainly erre and differ in part:* What a world of mischiefs might this course prevent? I oft think on the examples of *Luther* and *Melanthon*: It was not a few things that they differed in, nor such as would now be accounted small; besides, the imperious harshness of *Luthers* disposition (as *Carolostadius* could witness) and yet how sweetly and peaceably, and lovingly did they live together without any breach or disagreement considerable: As *Mel. Adamus* saith of them, *Etsi tempora fuerunt ad distractiones proclivia, hominumque levitas dissidiorum cupida, tamen cum alter alterius vitia noosset, nunquam inter eos simultas extitit, ex quâ animorum alienatio subsecuta sit*; so that their agreement arose not hence, that either was free from faults or errors, but knowing each others faults, they did more easily bear them: Certainly if every difference in Judgement in matters of Religion should seem intollerable, or make a breach in affection, then no two men on earth must live together or tolerate each other, but every man must resolve to live by himself; for no two on earth but differ in one thing or other, except such as take all their faith upon trust, and explicitly believe nothing at all; God hath not made our Judgements all of a complexion no more then our Faces, nor our Knowledge all of a size, any more then our Bodies; and methinks man that be not resolved to be any thing in Religion, should be afraid of making the Articles of their Faith so numerous, lest they should shortly become Hereticks themselves, by disagreeing from themselves, and they should be afraid of making too strict Laws for those that differ in Judgement in controvertible Points, lest they should shortly change their Judgements, and so make a Rod for their own Backs; for how know they in difficult disputable Cases, but within this twelve moneths themselves may be of another minde? except they are resolved never to change, for fear of in-

*Lege Pacificam illam & Christianissimam Augustini Epistolam ad Hieronimum (senem morosum) quæ est inter opera* Hieron. *To.* 3. *fol.* (*edit. Amerbach.*) 158, &c. *Si ergo secundum hunc mundum, quem diximus, quædam quidem Quæstionum Deo commiserimus, & fidem nostram servabimus, & omnis Scriptura à Deo nobis data consonans nobis invenietur. Et parabolæ his quæ manifeste dicta sunt consonabunt; & manifeste dicta absolvent parabolas, & per dictionum multas voces, unam consonantem melodiam in nobis sentiet, laudantem hymnis Deum qui fecit omnia. Ut puta siquis interroget, Antequam mundum faceret Deus, quid agebat! Dicimus quoniam ista responsio subjacet Deo, quoniam mundus hic factus est apotelestos à Deo, temporale initium accipiens, Scriptura nos docent: Quid autem ante hoc Deus fit operatus, nulla Scriptura manifestat: subjacet ergo hæc responsio Deo; & non ita stultas, & sine disciplina blasphemias adinvenire velle prolationes, & per hoc quod putes te invenisse materiæ prolationem, ipsum Deum qui fecit omnia reprobare,* &c. Irenæus *adverse. hæres. li. 2. ca. 47.* I intreat my Brethren of the Ministry, that are apt to be too zealous in their opinions, to leade above all other *Davenant, Morton*, and *Hall de Pace*, and *Com. Bergius.*

curring the reproach of Novelty and Mutability, and then they were best resolve to study no more, nor ever to be wiser: I would we knew just at what Age a man must receive this principle against changing his Judgement; I am afraid lest at last they should teach it their children, and lest many Divines did learn it too young; and if any besides Christ and his Apostles must be the Standard and Foundation of our faith, I would we could certainly tell who they are, for I have heard yet none but the Pope or his General Councel expresly lay claim to the Prerogative of Infallibility, and I think there is few that have appeared more fallible; for my own part I admire the gifts of God in our first Reformers, *Luther, Melanthon, Calvin*, &c. And I know no man since the Apostles daies whom I value and honour more then *Calvin*, and whose Judgement in all things (one with another) I more esteem and come near to; (Though I may speed as *Amiraldus*, to be thought to defend him but for a defence to his own errors;) but yet if I thought we must needs be in all things of his minde, and know no more in any one Point then he did, I should heartily wish that he had lived one fifty years longer, that he might have increased and multiplied his knowledge before he died, and then succeeding Ages might have had leave to have grown wiser, till they had attained to know as much as he. Some men can tell what to say in point of Ceremonies, Common Prayer, &c. when they are prest with the Examples and Judgements of our first reformers; but in matters of Doctrine they forget their own Answers, as if they had been perfect here, and not in the other; or as if Doctrinals were not much fuller of Mysteries and difficulties, then Worship. So far am I from speaking all this for the security of my self in my differing from others, that if God would dispense with me for my Ministerial Services without any loss to his people, I should leap as lightly as Bishop *Ridley* when he was stript of his *Pontificalia*, and say as *Pedaretus* the *Laconian* when he was not chosen *in numerum trecentorum, Gratias habeo tibi, O Deus, quod tot homines meliores me huic Civitati dedisti.*

*Brus.l.1. 18. ex Plut. Laert. l.3.*

But I must stop, and again apologize for this tediousnes; though it be true, as *Zeno* saith, *Verbis multis non eget veritas*; yet, *Respiciendum etiam quibus egent lectores*; I conclude not with a Laconism, but a Christianism, as hoping my Brethren will at least hear their Master, *Mark 9.50. Have salt in your selves, and have peace one*



*one with another*: and *Calvins* Exposition which is the summe of all I have said, *q.d. Danda est vobis opera, non tantum ut salsi intus sitis, sed etiam ut saliatis alios: Quia tamen sal acrimoniâ suâ mordet, ideo statim admonet, sic temperandam esse condituram, ut pax interim salva maneat.* And with *R. Meldenius Paran. fo. F. 2. Verbo dicam: Si nos servaremus in* necessariis Unitatem, *in non-necessariis* Libertatem, *in utrisq*; Charitatem; *optimo certè loco essent res nostra: Ita fiat: Amen. Inquit* Conr. Bergius *hæc recitans.*

## SECT. XI.

§. 11.

6. THe last whom I would perswade to this great Work of helping others to the Heavenly Rest, is Parents, and Masters of Families: All you that God hath intrusted with Children or Servants, O consider what Duty lieth on you for the furthering of their Salvation. That this Exhortation may be the more effectual with you, I will lay down these several Considerations for you seriously to think on.

Reade *Woodwards* Childes Patrimony.

1. What plain and pressing commands of God are there that require this great Duty at your hands, *Deut. 6.6,7,8. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently to thy children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* So *Deut. 11.* And how well is God pleased with this in *Abraham*, Gen. 18.19. *Shall I hide from Abraham that thing which I do? For I know him, that he will command his Children, and his household after him, that they shall keep the way of the Lord*, &c. And it is * *Joshua*'s Resolution, *That he and his household will serve the Lord.* Prov. 22.6. *Train up a childe in the way he should go, and when he is old he will not depart from it.* Ephes. 6.4. *Bring up (your children) in the nurture and admonition of the Lord.* Many the like Precepts, especially in the Book of *Proverbs*, you may finde: So that you see it is a Work that the Lord of heaven and earth hath laid upon you; and how then dare you neglect it and cast it off?

* Josh. 24. 15. *Jubet Deus Abrahamum non apud se sepelire divinas revelationes, sed & domesticis commemorare, & ad posteros propagare, ut vera Dei agnitio de manu in manum tradita in ejus familia conservetur.* Paræus *in* Genes. 18. 19 p. 1161.

2. It is a duty that you owe your children in point of Justice; from you they received the defilement and misery of their natures; and therefore you owe them all possible help for their reco-

recovery; If you had but hurt a stranger, yea, though against your will, you would think it your duty to help to cure him.

3. ¶ Consider how near your children are to you, and then you will perceive, that from this natural Relation also they have interest in your utmost help; Your children are, as it were, parts of your selves; If they prosper when you are dead, you take it almost as if you lived and prospered in them. If you labour never so much you think it not ill bestowed, nor your Buildings or Purchases too dear, so that they may enjoy them when you are dead: And should you not be of the same minde for their everlasting Rest?

¶ *Nolle liberos contristare docendo quæ bona sunt, libertatem permittere peccandi non est amare filios, sed odisse,* Megand. *in* 1 Tim. 3. 12

4. You will else be witnesses against your own souls: Your great care, and pains, and cost for their bodies, will condemn you for your neglect of their precious souls; You can spend your selves in toiling and caring for their bodies, and even neglect your own souls, and venture them sometimes upon unwarrantable courses, and all to provide for your posterity; and have you not as much reason to provide for their souls? Do you not believe that your children must be everlastingly happie or miserable when this life is ended? And should not that be forethought of in the first place?

5. Yea, All the very bruit creatures may condemn you; Which of them is not tender of their young? How long will the Hen sit to hatch her Chickens? and how busily scrape for them? and how carefully shelter and defend them? and so will even the most vile and venemous Serpent; and will you be more unnatural and hardhearted then all these? will you suffer your children to be ungodly and profane, and run on in the undoubted way to damnation, and let them alone to destroy themselves without controll?

*Utitur verbo* [præcipiet] *ut Parentes & Superiores intelligant, non seguiter aut obiter, sed sedulo & cum authoritate inferiores ad Dei timorem & obedientiam adducendo, faciendum esse officium,* Paræus *in* Genes. 18. 19.

6. Consider, God hath made your children to be your charge; yea, and your servants too: Every one will confess they are the Ministers charge, and what a dreadful thing it is for them to neglect them, when God hath told them, That if they tell not the wicked of their sin and danger, their blood shall be required at that Ministers hands; and is not your charge as great and as dreadful as theirs? Have not you a greater charge of your own Families then any Minister hath? Yea doubtless, and your duty it is to teach, and admonish, and reprove them, and watch over them, and at your hands else will God require the blood of their souls: The



greatest charge it is that ever you were entrusted with, and wo to you if you prove unfaithful and betray your trust, and suffer them to be ignorant for want of your teaching, or wicked for want of your admonition or correction! O sad account that many parents will make!

7. Look into the dispositions and lives of your children, and see what a work there is for you to do. First, It is not one sin that you must help them against, but thousands; their name is Legion, for they are many; It is not one weed that must be pulled up, but the field is overspread with them. Secondly, And how hard is it to prevail against any one of them? They are Hereditary diseases, bred in their Natures; *Naturam expellas furca,* &c. They are as neer them as the very heart, and how tenacious are all things of that which is naturall? how hard to teach a Hare not to be fearful? or a Lion or Tiger not to be fierce? Besides, the things you must teach them are quite above them, yea, and clean contrary to the interest and desires of their Flesh; how hard is it to teach a man to be willing to be poor, and despised, and destroied here for Christ! to deny themselves, and displease the flesh, to forgive an Enemy, to love those that hate us, to watch against temptations, to avoid occasions and appearance of evil, to believe in a crucified Saviour, to rejoice in tribulation, to trust upon a bare word of Promise, and let go all in hand (if call'd to it) for something in hope that they never saw, nor ever spake with man that did see; to make God their chief delight and love, and to have their hearts in heaven while they live on earth, I think none of this is easie; they that think otherwise let them try and Judg; yet all this must be learned, or they are undone for ever. If you help them not to some trade they cannot live in the world, but if they be destitute of these things, they shall not live in heaven; If the Marriner be not skilful he may be drowned, and if the Souldier be not skilful he may be slain; but they that cannot do the things above mentioned will perish for ever; *For without holiness none shall see God, Heb.* 12. 14. O that the Lord would make all you that are Parents sensible what a work and charge doth lie upon you! You that neglect this important work, and talk to your families of nothing but the world, I tell you, the bloud of soul's lies on you, make as light of it as you will, if you repent not and amend, the Lord will shortly call you to an account for your guiltiness of your

childrens everlasting undoing; and then you that could finde in your hearts to neglect the souls of your own children, will be judged more barbarous then the *Irish* or *Turks*, that kill the children of others.

8. ¶ Consider also what a world of sorrows do you prepare for your selves by the neglect of your children: First, You can expect no other but that they should be thorns in your very eyes, and you may thank your selves if they prove so, seeing they are thorns of your own planting. Secondly, If you should repent of this your negligence, and be saved your selves, yet is it nothing to you to think of the damnation of your children? You know, God hath said, that *Except they be born again they shall not enter into the Kingdom of God.* Methinks then it should be a heart-breaking to all you that have unregenerate children; Methinks you should weep over them every time you look them in the face, to remember that they are in the way to eternal fire! Some people would lament the fate of their children, if but a Wizard should foretell them some ill fortune to befall them; and do you not regard it, when the Living God shall tell you, *That the Wicked shall be turned into hell, and all they that forget God?* Psal. 9. 17. Thirdly, Yet all this were not so doleful to you, if it were a thing that you had no hand in, or could do nothing to help; but to think that all this is much long of you! that ever your negligence should bring your childe to these everlasting torments, which the very damned man (*Luk.* 16.) would have had his brethren been warned to escape; If this seem light to thee, thou hast the heart of a hellish Fiend in thee, and not of a man. Fourthly, But yet worse then all this will it prove to you, if you die in this sin; for then you shall be miserable as well as they; and O what a greeting will there be then between ungodly Parents and children! What a hearing will it be to your tormented souls, to hear your children cry out against you, All this that we suffer was long of you, you should have taught us better, and did not; you should have restrained us from sinne, and corrected us, but you did not; What an addition will such out-cries be to your misery?

9. On the other side, Do but think with your selves, what a world of comfort you may have if you be faithful in this duty: First, If you should not succeed, yet you have freed your own souls,

¶ Think of *Eli*'s sad example. Though he did admonish them, yet it was out of season, he did it not soon enough, he suffered them to have their will too long: he dealt not with them till they were grown impudent in their sin: and all *Israel* rang of them. *Borrh.* Neither was his admonition severe enough according to his Authority. *Willet* in 1 Sa. 3. 13. Q. 6. pag. 11.

*Et vinitor laboris onus & sumptus libenter sustinet; sic paterfamilias onus & curam & sumptus, & molestias, &c. quia spem habet fructuum.* Wolphius *in* Psal. 128. p. *(mihi)* 131. 3.



souls, and though it be sad, yet not so sad, for you may have peace in your own consciences. Secondly, But if you do succeed, the comfort is unexpressible. For first, Godly children will be truly loving to your selves that are their Parents; when a little riches, or matters of this world, will oft make ungodly children to cast off their very natural affection: 2. Godly children will be most obedient to you; They dare not disobey and provoke you, because of the command of God, except you should command them that which is unlawful, and then they must obey God rather then men: 3. And if you should fall into want, they would be most faithful in relieving you, as knowing they are tied by a double bond, of Nature, and of Grace. 4. And they will also be helpers to your souls, and to your spiritual comforts; they will be delighting you with the mention of Heaven, and with all holy conference and actions; when wicked children will be grieving you with cursing, and swearing, or drunkenness, or disobedience: 5. Yea, when you are in trouble, or sickness, and at death, your godly children will be at hand to advise and to support you; They will strive with God in prayers for you; O what a comfort is it to a Parent, to have a childe that hath the Spirit of Prayer, and intereſt in God? how much good may they do you by their importunity with God? And what a sadness is it to have children, that when you lie sick, can do no more but ask you how you do, and look on you in your misery? 6. Yea, all your Familie may fare the better, for one childe or servant that feareth God; (Yea perhaps all the Town where he liveth;) as *Josephs* case proveth, and *Jacobs*, and many the like; when one wicked childe may bring a judgement on your house. 7. And if God make you instruments of your childrens conversion, you will have a share in all the good that they do through their lives: all the good they do to their brethren, or to the Church of God, and all the honour they bring to God, will redound to your happiness, as having been instruments of it. 8. And what a comfort may it be to you all your lives, to think that you shall live with them for ever with God? 9. But the greatest joy will be when you come to the possession of this, and you shall say, *Here am I, and the children thou hast given me*; and are not all these comforts enough to perswade you to this duty?

10. Consider further, That the very welfare of Church and

State lieth mainly on this duty, of well educating children; and without this, all other means are like to be far less successful. I seriously profess to you, that I verily think all the sins and miseries of the Land, may acknowledge this sin for their great Nurse and Propagator. O what happy Churches might we have, if Parents did their duties to their children! then we need not exclude so many for ignorance or scandal, nor have our Churches composed of members so rude! then might we spare most of the quarrels about Discipline, Reformation, Toleration and Separation; any reasonable government would do better with a well-taught people, then the best will do with the ungodly. It is not good Laws and Orders that will reform us, if the men be not good, and Reformation begin not at home; when children go wicked from the hands of their Parents, thence some come such to the Universities, and so we come to have an ungodly Ministry; and in every profession they bring this fruit of their Education with them. When Gentlemen teach their children onely to Hunt, and Hawk, and Game, and deride the godly, what Magistrates, and what Parliaments, and so what Government, and what a Commonwealth are we like to have? when all must be guided by such as these? Some perverse inconsiderate persons, lay the blame of all this on the Ministers, that people of all sorts are so ignorant and profane, as if one man can do the work of many hundreds! I beseech you that are Masters and Parents, do your own duties, and free Ministers from these unjust aspersions, and the Church from her reproach and confusion; Have not Ministers work enough of their own to do? O that you knew what it is that lieth on them! And if besides this you wil cast upon them the work of every Master and Parent in the Parish, it is like indeed to be well done: How many sorts of Workmen must there be to the building of an house? and if all of them should cast it upon one, and themselves do nothing, you may judge how much were

See *Charron's* invective against unlearned Gentlemen, *l.3.c.14.p.500.* Like *Askams* of the *English.* Much more may be said against the irreligious.

Parents are the first Authors, and cause of a Commonwealth: To furnish a State with honest men, and good Citizens, the culture and good Education of youth, is necessary; which is the seed of a Commonwealth.

There comes not so much evil to a Commonwealth by the ingratitude of children to the Parents, as by the carelesness of Parents in the instruction of their children: Therefore by great reason in *Lacedemon* and other good and politick States, there was a punishment laid on the Parents when the children were ill-conditioned, *Charron.lib.3.cap.14. pag.490.* Parents are doubly obliged to this duty: both because they are their children, and because they are the tender plants and hope of the Commonwealth. *Charron. ibid.* The strength and continuance of a Reformation lies not all in the Magistrate; but in this, That the people receive the Truth into them and among them: who otherwise will be but as Hens in a coop, alwayes boaking to get out. *Mr Vines* Serm. on *Numb.14.24.p.27.*



were like to be done! If there be three or four Schoolmasters in a School, amongst three or four hundred Scholars; and all the lower that should fit them for the higher Schools, should do nothing at all, but send all these Scholars to the highest Schoolmaster as ignorant as they received them, would not his life be a burden to him, and all the work be frustrate and spoiled? Why so it is here: The first work towards the reforming and making happy of Church and Commonwealth lies in the good education of your children; the most of this is your work; and if this be left undone, and then they come to Ministers raw and ignorant, and hardened in their sins; alas what can a Minister do! whereas if they came trained up in the Principles of Religion, and the practice of godliness, and were taught the fear of God in their Youth; O what an encouragement would it be to Ministers! and how would the work go on in their hands! I tell you seriously, this is the cause of all our miseries and unreformedness in Church and State, even the want of a holy education of children! Many lay the blame, on this neglect, and that; but there is none hath so great a hand in it as this: What a School must there needs be where all are brought raw, as I said, to the highest School? What a house must there needs be built, when Clay is brought to the Masons hands in stead of Bricks? What a Commonwealth may be expected, if all the Constables and Justices should do nothing, but cast all upon King and Parliament? And so, what a Church may we expect, when all the Parents and Masters in the Parish shall cast all their duty on their Ministers? Alas, how long may we catechise them, and preach to them, before we can get them understand the very Principles of the Faith? This, this is the cause of our Churches deformities, and this is the cause of the present difficulty of Reformation. Its in vain to contend about Orders and Discipline, if the persons that live under it be not prepared. Perhaps you'l say, The Apostles had not their hearers thus prepared to their hands: Is the Word the first means of conversion?

*Ans.*1. The Apostles preached to none at first but Infidels and Pagans: And are you no better? Will you do no more for your children then they?

2. All the success of their labours was to gather here and there a Church from among the world of unbelievers: but now, *The Kingdoms*

*Kingdoms of the World are become the Kingdoms of the Lord and his Christ.*

3. And yet the Apostles were extraordinarily qualified for the work, and seconded it by Miracles for the convincing of their hearers.

4. I do verily believe that if Parents did their dutie as they ought, the Word publickly preached would not be the ordinary means of Regeneration in the Church, but only without the Church, among Infidels. Not that I believe Doctor *Burgess*, and Mr *Bedfords* Doctrine of Baptismal Regeneration: But God would pour out his grace so upon the children of his people, and hear praiers for them, and bless such endeavours for their holy education, that we should see the Promises made good to our seed; and the unthankfull Anabaptists, that will not confess that the children of the Saints are any nearer God, or more beholden to him then Pagans, so much as for the favour to be visible Church-members, should by sweet experience be convinced of their error, and be taught better how to understand, that our children are holy.

11. I intreat you that are Parents also to consider, what excellent advantages you have above all others for the saving of your children.

1, * They are under your hands while they are young and tender, and flexible; But they come to Ministers when they are grown elder, and stiffer, and setled in their waies, and think themselves too good to be catechized, and too old to be taught. You have a twig to bend, and we an Oak. You have the young plants of sin to pluck up, and we the deep rooted vices. The consciences of children are not so seared with a custome of sinning and long resisting grace, as others. You have the soft and tender earth to plough in, and we have the hard and stony waies, that have been trodden on by many years practice of evil. When they are young, their understandings are like a sheet of white paper, that hath nothing written on, and so you have opportunity to write what you will. But when they are grown up in sin, they are like the same paper written over with falshoods; which must all be blotted out again, and truth written in the place: and how hard is that? We have a double task, first to unteach them, and then to teach them better; but you have but one. We must unteach them all

** Nemo est omnium tam efficax ad libros vel servandos, vel perdendos, quam sunt ipsi parentes,* Rolloc. *in* Col. 3.21. *Ut aqua in aureola digitum sequitur præcedentem: ita ætas mollis, flexibilis; & quocunq; duxeris, trahitur.* Hieron. *l.2. Ep.* 16. *p.*201. *Nobis qui sacramentum veræ religionis accepimus, cum sit veritas revelata divinitus, cum doctorem sapientiæ, ducemq; veritatis Deum sequamur; universos sine ullo discrimine, vel sexus vel ætatis, ad cæleste pabulum convocamus.* Lactant. *Instit l.1.c.1.*



all that the world, and flesh, and wicked company, and the devil have been diligently teaching them in many years time. We have hardened hearts to beat on like a Smiths Anvile, that will not feel us; we may tell them of death and judgement, heaven and hell, and they hear us as if they were asleep or dead; you have the soft clay to mold, and we the hardened burned bricks. You have them before they are possessed with prejudice, and false conceits against the truth: but we have them to teach, when they have many years lived among those that have scorned at godliness, and taught them to think Gods waies to be foolish preciseness. Custom hath not ensnared and engaged your little ones to contrary waies: But of old sinners, the Lord himself hath said, *That if the Æthiopian can change his skin, and the Leopard his spots; then may those that are accustomed to do evil, learn to do well. Jer.*13.23. Doth not the experience of all the world shew you the power of education? What else makes all the children of the *Jews* to be *Jews*? and all the children of the *Turks* to be *Mahometans*? and of *Christians*, to be in profession *Christians*? and of each Sect or party in Religion to follow their parents, and the custom of the place? Why now what an advantage have you, to use all this for the furtherance of their happiness, and possess them as strongly before-hand against sin, as else *Satan* would do for it; and so *Satan* should come to them upon some of those disadvantages that now Christ comes on!

2. Consider also, that you have the affections of your Children more then any others: None in the world hath that interest in their hearts as you. You will receive that counsel from an undoubted friend, that you would not do from an enemy, or a stranger. Why now, your children cannot choose but know that you are their friends, and advise them in love: and they cannot choose but love you again. Their love is loose and arbitrary to others: but to you it is determinate and fast; Nature hath almost necessitated them to love you. O therefore improve this your interest in them for their good.

3. You have also the greatest authority over them. You may command them, and they dare not disobey you: or else it is your own fault, for the most part; for you can make them obey you in your business in the world. Yea you may correct them to inforce obedience. Your authority also is the most unquestioned autho-

authority in the world. The authority of Kings and Parliaments, hath been disputed, but yours is past dispute. And therefore if you use it not to constrain them to the works of God, you are without excuse.

4. Besides, their whole dependance is on you for their maintenance and livelihood. They know you can either give them, or deny them what you have; and so punish or reward them at your pleasure. But on Ministers or neighbours they have no such dependance.

5. Moreover, You that are parents, know the temper, and inclinations of your children, what vices they are most inclined to, and what instruction or reproof they most need; but Ministers that live more strange to them, cannot know this.

*Magna hic matribus fidis voranda est molestia, nec audiendum quod affectus, sed quod ratio & pietas dictabit.* Bullin. *in* 1 Tim. 3. 12.

6. Above all, You are ever with them, and so have opportunity, as to know their faults, to apply the remedy; You may be still talking to them of the Word of God, and minding them of their state and duty; and may follow and set home every word of advice: as they are in the house with you, or in the shop, or in the field at work; O what an excellent advantage is this, if God do but give you hearts to use it. Especially you Mothers, remember this: You are more with your children while they are little ones then their Fathers; Be you therefore still teaching them as soon as ever they are capable of learning. You cannot do God such eminent service your selves, as men, but you may train up children that may do it, and then you will have part of the comfort and honour. *Bathsheba* had part of the honour of *Solomons* wisdom, *Prov.* 31. 1. for she taught him; And *Timothy*'s Mother and Grandmother, of his Piety. *Plutarch* speaks of a *Spartan* woman, that when her neighbours were shewing their Apparel and Jewels, she brought out her Children vertuous and well taught, and said, *These are my Ornaments and Jewels.* O how much more would this adorn you, then your braverie? What a deal of pains are you at with the bodies of your Children more then the fathers? And what do you suffer to bring them into the world? And will not you be at as much pains for the saving of their souls? You are naturally of more tender affections then men: and will it not move you to think that your children should perish for ever? O therefore I beseech you for the sake of the children of your bowels, teach them, admonish them, watch



watch over them, and give them no rest till you have brought them over to Christ.

And thus I have shewed you reason enough to make you diligent in teaching your children, if reason will serve, as methinks among reasonable creatures it should do.

## SECT. XII.

§. 12.

LEt us next hear what is usually objected against this by negligent men.

*Object.* 1. We do not see but those children prove as bad as others that are taught the Scriptures and brought up so holily; and those prove as honest men and good neighbours, that have none of this ado with them.

*Object.* 1.

*Ans.* 1. O who art thou man that disputest against God? Hath God charged you to teach your children diligently his Word, speaking of it as you sit at home, and as you walk abroad, as you lie down, and as you rise up, *Deut.* 6. 6, 7, 8. and dare you reply, that it is as good let it alone? Why this is to set God at defiance; and as it were to spit in his face, and give him the lie. Will you take it well at your servants, if when you command them to do a thing, they should return you such an answer, that they do not see but it were as good let it alone? Wretched worm! darest thou thus lift up thy head against the Lord that made thee and must judge thee? Is it not he that commandeth thee? If thou dost not believe that this Scripture is the Word, thou dost not believe in Jesus Christ: for thou hast nothing else to tell thee that there is a Christ. And if thou do believe that this is the Word of God, how darest thou say, It is as good disobey it? This is devilliish pride indeed, when such sottish sinful dust shall think themselves wiser then the living God, and take upon them to reprove and cancel his Word.

*Præter publicam doctrinam etiam privata Catechizatio domesticorum vigere debet inter nos ex Dei mandato.* Paræ. *in* Gen. 18. 19. *Qui vel frigide de Pietatis studiis ipsi sentiunt, vel aliis autores sunt, ut à teneris unguiculis quam diligentissime in religione suos institui negligant, videant quid velint olim Christo Domino respondere, qui per os sacrum Pauli pueris commendat sacrarum literarum studium,* Hemming. *in* Eph. 6. 4.

2. But alas, you know not what honesty is, when you say, that the ignorant are as honest as others: You think those are the honestest men, that best please you: But I know those are the most honest, that best please God. Christ saith in *Luk.* 8. 15. That an honest heart is that which keepeth the Word of God; and you say, they are as honest that reject it. God made men to

to please himself, and not to please you: And you may know by his Laws who please him best. The Commandments have two Tables; and the first is, *Thou shalt love the Lord with all thy heart:* And the second, *Thou shalt love thy neighbour as thy self. First seek the Kingdom of God, and his Righteousness*, Matth. 6.33.

3. And what if some prove naught that are well brought up? It is not the generality of them: Will you say that *Noahs* family was no better then the drowned world, because there was one *Cham* in it? Nor *Davids*, because there was one *Absolom?* Nor Christs, because there was one *Judas?*

*Verum, bone Deus, quam paucos hodie reperias qui tam sint solliciti quomodo post se, recte & honeste vivant filii, quam curant ut amplam illis hæreditatem relinquant, qua post obitum ipsorum splendide & otiose delicientur?* Musc. in Gen. 18. 19. p. (mihi) 427.

4. But what if it were so? Have men need of the less teaching, or the more? You have more wit in the matters of this world: You will not say, I see many labour hard, and yet are poor, and therefore it is as good never labour at all; You will not say, Many that go to School learn nothing, and therefore they may learn as much though they never go. Or, many that are great Tradesmen break, and therefore it is as good never trade at all. Or many great eaters are as lean as others, and many sick men recover no strength though they eat; and therefore it is as good for men never to eat more. Or, many plow and sow, and have nothing comes up; and therefore it is as good never to plow more. What a fool were he that should reason thus? And is not he a thousand times worse, that should reason thus for mens souls? *Peter* reasons the clean contrary way, *If the righteous be scarcely saved, where shall the ungodly and the sinner appear?* 1 Pet. 4.18. And so doth Christ, *Luke* 13.24. *Strive to enter in at the strait gate, for many shall seek to enter, and not be able.* Other mens miscarriages should quicken our diligence; and not make us cast away all. What would you think of that man, that should look over into his neighbours Garden, and because he sees here and there a nettle or weed among much better stuff, should say; Why, you may see, these men that bestow so much pains in digging and weeding, have weeds in their Garden as well as I that do nothing, and therefore who would be at so much pains? Just thus doth the mad world talk, You may see now, those that pray, and reade, and follow Sermons, have their faults as well as we, and have wicked persons among them as well as we; Yea, but that is not the whole garden, as yours is, it is but here and there a weed, and as soon as they spie it, they pluck it up, and cast it away.

5. But



5. But however, if such men be as wicked as you imagine, can you for shame lay the fault upon the Scripture, or Ordinances of God? Do they finde any thing in the Scriptures to encourage them to sin? You may far better say, It is long of the Judge and the Law which hangs them, that there are so many Thieves. Did you ever read a word for sin in the Scripture? Or ever hear a Minister, or godly man perswade people to sin, or from it rather? (I speak not of Sectaries, who usually grow to be enemies to Scripture.) Lord, what horrible impudence is in the faces of ungodly men? When a Minister hath spent himself in studying and perswading his people from sin; or when Parents have done all they can to reform their children, yet people will say, It is long of this that they are so bad. What? will reproving and correcting for sin bring them soonest to it? I dare challenge any man breathing to name any one Ruler that ever was in the world, that was so severe against sin as Jesus Christ, or to shew me any Law that ever was made in the world so severe against sin as the Laws of God! And yet must it be long of Christ and Scripture that men are evil? When he threatneth damnation against impenitent sinners, is it yet long of him? Yea, see how these wicked men contradict themselves: What is it that they hate the Scripture for, but that it is so strict and precise, and forbids them their pleasures and fleshly liberties, that is, their sins? And yet if any fall into sin, they will blame the Scripture, that forbids it. I know in these late years of licentiousness and Apostasie, many that talk much of Religion, prove guilty of grievous crimes: But then they turn away so far from Christ and Scripture. As bad as the godly are, I dare yet challenge you to shew me any society under Heaven like them that most study and delight in the Scriptures: or any School like the Scholars of Christ. Because parents cannot by all their diligence get their children to be as good as they should be, shall they therefore leave them to be as bad as they will? Because they cannot get them to be perfect Saints, shall they therefore leave them to be as incarnate devils? Certainly your children untaught will be little better.

*Liberi prudenter & diligenter educati sunt optimi; & parentes cum ornare tum juvare possunt.* Wolph. in Psal. 128. Homil. 153. p. 131. B. c. 2.

SECT.

## SECT. XIII.

§. 13. *Object.* 2. *Familiæ Patrum erant domesticæ Ecclesiæ: Pastores sacerdotes & Doctores erant Parentes: Liberi & domestici erant Catechumeni, discentes doctrinam de Deo, Creatione, de lapsu & peccato, de ira & judiciis Dei adversus peccata, de gratia & misericordia Dei, de Messia venturo, & reparatione humani generis per eum, &c.* Parœus *in* Genes. 18. 19.

2. SOme will further object, and say, It is the Work of Ministers to teach both us and our children, and therefore we may be excused.

*Ans.* 1. It is first your duty, and then the Ministers; It will be no excuse for you, because it is their Work, except you could prove it were only theirs: Magistrates must govern both you and your children, doth it therefore follow that you must not govern them? It belongs to the Schoolmaster to correct them, and doth it not belong also to you? There must go many hands to this great Work, as to the building of a house there must be many Work-men, one to one part, and another to another; and as your corn must go through many hands before it be bread; the Reapers, the Threshers, the Millers, the Bakers, and one must not leave their part, and say it belongs to the other: so it is here in the instructing of your children: first, you must do your work, and then the Minister must do his, you must be doing it privately night and day; the Minister must do it publikely, and privately as oft as he can.

2. But as the case now stands with the Ministers of *England*, they are disabled from doing that which belongs to their Office, and therefore you cannot now cast your work on them. I will instance but in two things. First, It belongs to their office to govern the Church, and to teach with authority, and great and small are commanded to obey them, *Heb.* 3. 7. 17, *&c.* But now this is unknown, and Hearers look on themselves as free men, that may obey or not, at their own pleasure: A Parents teaching which is with authority, will take more, then ones that is taken to have none; People think we have authority to speak to them when they please to hear, and no more. Nay, few of the godly "themselves do understand the authority that their Teachers "have over them from Christ: They know how to value a Mi- "nisters gifts, but not how they are bound to learn of him and "obey him, because of his office. Not that they should obey him "in evil, nor that he should be a final decider of all controversies, "nor should exercise his authority in things of no moment: But "as a Schoolmaster may command his Scholars when to come "to



"to School, and what Book to reade, and what form to be of; "and as they ought to obey him, and to learn of him, and not "to set their wits against his, but to take his word, and beleeve "him as their Teacher, till they understand as well as he, and are ready to leave his School: Just so are people bound to obey and learn of their Teachers, and to take their words, while they are learners, in that which is beyond their present capacity, till they are able to see things in their proper evidence. Now this Ministerial Authority is unknown, and so Ministers are the less capable of doing their Work, which comes to pass, first, From the pride of mans nature, especially Novices, which makes men impatient of the Reins of Guidance and Command; secondly, From the Popish error of implicit Faith; to avoid which we are driven as far into the contraty extream: thirdly, From the usurpation of the late Prelates, who took almost all the Government from the Ministers, and thereby overthrew the very essence of the Office, by robbing it of that part which is as essential, at least, as preaching; fourthly, And from the modesty of Ministers, that are loth to shew their Commission, and make known their Authority, lest they should be thought proud: As if a Schoolmaster should let his Scholars do what their list; or a Pilot let the Seamen run the Ship whither they will, for fear of being thought proud in exercising their authority. Secondly, But a far greater clog then this yet, doth lie upon the Ministers, which few take notice of; "and that is, The fewnesse of Ministers, and the greatnesse of "Congregations. In the Apostles times every Church had a "multitude of Ministers (and so it must be again, or we shall never "come neer that Primitive patern;) and then they could preach "publikely, and from house to house: But now, when there is but one or two Ministers to many thousand souls, we cannot so much as know them, much less teach them one by one: It is as much as we can do to discharge the publike Work. So that you see, you have little reason to cast your Work on the Ministers, but should the more help them by your diligence, in your several families, because they are already so overburdened.

*Nemo existimat Parochorum tantùm esse, & præceptorum, teneros puerorum animos pietatis doctrina imbuere: Verumetiam idq; multo magis parentum; quorum interest unà cum lacte, in eos semina pietatis jacere, modo contumaces erga Deum haberi nolint.* Hemingius *in* Ephes. 6. 4.

## SECT. XIV.

§. 14. *Object.* 3.

3. BUt some will say, We are poor men, and must labour for our living, and so must our children, and cannot have while to teach them the Scriptures; we have somewhat else for them to do.

*Answ.* And are not poor men subject to God, as well as rich? and are they not Christians? and must they not give account of their waies? and have not your children souls to save or lose, as well as the rich? cannot you have while to speak to them as they are at their work? have you not time to instruct them on the Lords day? you can finde time to talk idlely, as poor as you are; and you can finde no time to talk of the way to Life! you can finde time on the Lords day for your children to play, or walk or talk in the streets, but no time to minde the life to come. Methinks you should rather say to your children, I have no Lands or Lordships to leave you; nothing but hard labour and poverty in the world; you have no hope of great matters here; be sure therefore to make the Lord your portion, and to get interest in Christ, that you may be happy hereafter; if you could get riches, they would shortly leave you, but the riches of Grace and Glory will be everlasting. Methinks you should say as *Peter, Silver and gold I have none: but such as I have, I give you.* The Kingdoms of the world cannot be had by beggars, but the Kingdom of Heaven may. O what a terrible reckoning will many poor men have, when Christ shall plead his cause, and judge them! May not he say, I made the way to worldly honours unaccessible to you, that you might not look after it for your selves, or your children; but Heaven I set open, that you might have nothing to discourage you; I confined riches and honours to a few, but my Blood and Salvation I offered to all, that none might say, I was not invited: I tendered Heaven to the poor, as well as the rich; I made no exception against the meanest beggar, that did not wilfully shut out themselves: Why then did you not come your selves, and bring your children, and teach them the way to the eternal inheritance? Do you say you were poor? Why, I did not set Heaven to sale for money, but I called those that had nothing, to take it freely; only on condition they would take me for their Saviour and Lord, and give

*Crates* cried out in anger, To what end do men take so much care in heaping up goods, and so little care of those to whom they shall leave them? What should he do with riches that is not wise, & knows not how to use them? It is as if a man should take care of his shoe, and not of his foot; or set a rich saddle on a Jades back. *Charron l. 3. p. 491.* *Pluto* saith, he knew not in what a man should be more careful and diligent, then to make a good son. *Idem. ibid.*



give up themselves unfeignedly to me, in obedience and love. What can you answer Christ, when he shall thus convince you? Is it not enough, that your children are poor and miserable here, but you would have them be worse for everlasting too? If your children were beggars, yet if they were such beggars as *Lazarus*, they may be conveyed by Angels into the presence of God. But believe it, as God will save no man, because he is a Gentleman, so will he save no man because he is a beggar. God hath so ordered it in his providence, that riches are exceeding occasions of mens damnation, and will you think poverty a sufficient excuse? The hardest point in all our work, is to be weaned from the world, and in love with heaven: and if you will not be weaned from it, that have nothing in it but labour and sorrow, you have no excuse. The poor cannot have while, and the rich will not have while, or they are ashamed to be so forward; the young think it too soon, and the old too late: and thus most men in stead of being saved, have somewhat to say against their salvation: and when Christ sendeth to invite them, they say, I pray thee have me excused; O unworthy guests of such a blessed Feast! and most worthy to be turned into the everlasting burnings.

## SECT. XV.

§. 15. *Object.* 4.

4. BUt some will object: We have been brought up in ignorance our selves, and therefore we are unable to teach our children. *Answ.* Indeed this is the very sore of the Land. But is it not pity, that men should so receive their destruction by tradition? would you have this course to go on thus still? Your parents did not teach you; and therefore you cannot teach your children; and therefore they cannot teach theirs; By this course the knowledge of God should be banished out of the world, and never be recovered. But if your parents did not teach you, why did you not learn when you came to age? The truth is, you had no hearts to it; for he that hath not knowledge, cannot value it or love it. But yet, though you have greatly sinned, it is not too late, if you will but follow my faithfull advice in these four points.

1. Get your hearts deeply sensible of your own sin and misery,

because of this long time which you have spent in ignorance and neglect. Bethink your selves sometime when you are alone; Did not God make you, and sustain you for his service? should not he have had the youth and strength of your spirits? Did you live all this while at the door of Eternity? What if you had died in ignorance? Where had you been then? What a deal of time have you spent to little purpose? Your life *is* near done, and your work all undone. You are ready to die, before you have learned to live. Should not God have had a better share of your lives? and your souls been more sadly regarded and provided for? In the midst of these thoughts, cast down your selves in sorrow, as at the feet of Christ, bewail your folly, and beg pardon, and recovering grace.

2. Then think as sadly how you have wronged your children: If an unthrift that hath sold all his Lands, will lament it for his childrens sake, as well as his own; much more should you.

3. Next, set presently to work, and learn your selves. If you can reade, do; if you cannot, get some that can: and be much among those that will instruct and help you; be not ashamed to be seen among learners, though it be to be Catechized: but be ashamed that you had not learned sooner. God forbid you should be so mad, as to say, I am now too old to learn: Except you be too old to serve God, and be saved; how can you be too old to learn to be saved? Why not rather; I am too old to serve the devil and the world? I have tried them too long to trust them any more? What if your parents had not taught you any Trade to live by? or what if they had never taught you to speak? would not you have set your selves to learn when you had come to age? Remember that you have souls to care for, as well as your children: and therefore first begin with your selves.

Job *ita regebat filios suos ut tam pro præsentibus criminibus, quam pro occultis in corde peccatis, quæ hominum fugere notitiam possint, divinam clementiam, assiduis sacrificiis exoraret.* Hieronim. *in* Job 1.

4. In the mean time while you are learning your selves, teach your children what you do know: and what you cannot teach them your selves, put them on to learn it of others that can: perswade them into the company of the godly, who will be glad to instruct them. If *French* men, or *Welch* men lived in the Town among us, that could not understand our language; would they not converse with those that do understand it? and would they not daily send their children to learn it by being in the company of those that speak it? so do you, that you may learn the heavenly language:



language: Get among those that use it; and encourage your children to do so: Have you no godly neighbours that will be helpfull to you herein? O do not keep your selves strange to them; but go among them and desire their help; and be thankfull to them, that they will entertain you into their company. God forbid you should be like those that Christ speaks of *Luke* 11.52. that would neither enter into the Kingdom of God themselves, nor suffer those that would to enter. God forbid you should be such cruel barbarous wretches, as to hinder your children from being godly, and to teach them to be wicked! And yet alas, how many such are there swarming every where among us? If God do but touch the hearts of their children or servants, and cause them to hear and reade the Word, and call upon him, and accompany with the godly, who will sooner scorn them and revile them and discourage them, then an ungodly parent? What, say they, you will now be one of the holy Brethren! You will be wiser then your parents! Just such as *Pharaoh* was to the Israelites, such are these wicked wretches to their own children, *Exod.* 5.3,8,9. When *Moses* said, *Let us go sacrifice to the Lord, lest he fall upon us with pestilence or sword*, &c. *Pharaoh* answers, *They are idle, therefore they say, Let us go sacrifice: Lay more work upon them*, &c. Just so do these people say to their children! You know, *Pharaoh* was the representer of the devil, and yet let me tell you, These ungodly parents are far worse then *Pharaoh*. For the children of Israel were many thousands, and were to go three daies journey out of the Land: but these men hinder their children from serving God at home: *Pharaoh* was not their Father, but their King; but these men are enemies to the children of their bodies; Nay more; let me tell you, I know none on earth that play the part of the devil himself more truly then these men. And if any thing that walks in flesh may be called a devil, I think it is a parent that thus hindereth his children from salvation. I solemnly profess I do not speak one jot worse of these men, then I do think and verily believe in my soul; Nay take it how you will, I will say thus much more: I verily think that in this they are far worse then the devil. God is a righteous Judge and will not make the devil himself worse then he is: I pray you be patient while you consider it, and then judge your selves, They are the parents of their children, and so is not the devil: Do you think then that it is as great

*Adolescentiores etiam invitos Parentes Ministris Ecclesiæ sistant, ut de fide & oratione Christianorum, deq; præceptis Decalogi, & gratiæ Christi, sacramentis interrogati respondentes instruantur: & si qua in re culpabiles fuerint, ad indicia majorum corrigantur; & ad studium pietatis incitentur: & ad dominicæ mensæ communionem nisi explorati non admittantur,* Muscul. *in* Matth. 3. *To.* 1. p. 26.

great a fault in him to seek their destruction, as in them? Is it as great a fault for the Wolf to kill the Lambs, as for their own Dams to do it? Is it so horrid a fault for an enemy in war to kill a childe? or for a Bear, or a mad Dog to kill it, as for the Mother to dash its brains against the wall? You know it is not: Do not you think then, that it is so hateful a thing in Satan to entice your children to sinne and hell, and to discourage and dissuade them from holiness and from heaven, as it is in you. You are bound to love them by nature, more then Satan is. O then what people are those that will teach their children in stead of holiness, to curse, and swear, and rail and backbite, to be proud and revengeful, to break the Lords day, and to despise his waies, to speak wantonly, and filthily, to scorn at holiness, and glory in sin! O when God shall ask these children, Where learned you this language and practice? and they shall say, I learned it of my father or mother; I would not be in the case of those parents for all the world! Alas, is it a work that's worth the teaching, to undo themselves for ever? Or can they not without teaching learn it too easily of themselves? Do you need to teach a Serpent to sting, or a Lion to be fierce? Do you need to sow weeds in your garden? will they not grow of themselves? To build a house requires skill and teaching: but a little may serve to set a Town on fire. To heal the wounded, or the sick, requireth skill: but to make a man sick, or to kill him, requireth but little. You may sooner teach your children to swear then to pray; and to mock at godliness, then to be truly godly. If these parents were sworn enemies to their children, and should study seven years how to do them the greatest mischief; they could not possibly finde out a surer way, then by drawing them to sin, and withdrawing them from God.

*Carpendæ sunt matres quæ coram liberis nihil honestum nec loquuntur nec agent.* Megander *in* 1 Tim. 3. 12

## SECT. XVI.

§. 16. *Officium pii patrisfamilias est, liberos & familiam educare ad pietatem, docereq; quomodo opera Dei recte debeant considerare.* Piscator: *in* Genes. 18. 19.

I Shall therefore conclude with this earnest request to all Christian parents that reade these lines; that they would have compassion on the souls of their poor children, and be faithful to the great trust that God hath put on them. O Sirs, if you cannot do what you would do for them, yet do what you can. Both Church and



and State, Cities and Country, do groan under the neglect of this weighty duty: your children know not God nor his Laws, but take his Name in vain, and slight his worship, and you do neither instruct them nor correct them: and therefore doth God correct both them and you. You are so tender of them, that God is the less tender both of them and you. Wonder not if God make you smart for your childrens sins: for you are guilty of all they commit, by your neglect of doing your duty to reform them, even as he that maketh a man drunk, is guilty of all the sin that he committeth in his drunkenness. Will you resolve therefore to set upon this duty, and neglect it no longer? Remember *Eli*; your children are like *Moses* in the basket in the water, ready to perish if they have not help. As ever you would not be charged before God for murderers of their souls, and as ever you would not have them cry out against you in everlasting fire, see that you teach them how to escape it, and bring them up in holiness and the fear of God. You have heard that the God of heaven doth flatly command it you: I charge every one of you therefore, upon your allegiance to him, and as you will very shortly answer the contrary at your perill, that you neither refuse nor neglect this most necessary work. If you are not willing now you know it be so plain and so great a duty, you are flat Rebels, and no true subjects of Christ. If you are willing to do it, but know not how, I will adde a few words of direction to help you. 1. Teach them by your own example, as well as by your words. Be your selves such as you would have them be; Practice is the most effectual teaching of children, who are addicted to imitation, especially of their parents. Lead them the way to praier, and reading, and other duties. Be not like base Commanders, that will put on their Souldiers, but not go on themselves. Can you expect your children should be wiser or better then you? Let them not hear those words out of your mouths, nor see those practices in your lives, which you reprove in them. No man shall be saved because his children are godly, if he be ungodly himself: Who should lead the way in holiness, but the father and master of the family? It is a sad time when he must be accounted a good master or father, that will not hinder his family from serving God, but will give them leave to go to heaven without him.

I will but name the rest for your direct duty for your Family.

*Si paterfamilias fueris, eris tibi primo loco considerandus & commendandus domus tua. Neq; enim cum fructu alios corriges, tuorum negligetor.* Muscul. *in* Matth. 7. *p.* 154.

Bodin. *de Republica.* l. 1. c. 4. writes very confidently, that Parents have by the Law of God and Nature, power of Life and Death over their Children, and that the want of it is very injurious to Commonwealths: and how only the Ambition of Princes took it from the Romans and others. But as wise men think he is mistaken.

1. You must help to inform their understandings. 2. To store their memories. 3. To rectifie their wils. 4. To quicken their affections. 5. To keep tender their consciences. 6. To restrain their tongues, and help them to skill in gracious Speech. 7. And to reform and watch over their outward conversation.

To these ends: First, Be sure to keep them, at least, so long at School, till they can reade English. It is a thousand pities that a reasonable creature should look upon a Bible, as upon a Stone, or piece of Wood. Secondly, Get them Bibles and good Books, and see that they reade them. Thirdly, Examine them often what they learn. Fourthly, Especially bestow the Lords day in this work; and see that they spend it not in sports or idleness. Fifthly, Shew them the meaning of what they read and learn, *Josh.* 4.6,21,22. *Psal.* 78.4,5,6. & 34.11. Sixthly, Acquaint them with the godly, and keep them in good company, where they may learn good; and keep them out of that company that would teach them evil. Seventhly, be sure to cause them to learn some Catechism, containing the chief Heads of Divinity; as those made by the Assembly of Divines, or Master *Bals.*

## SECT. XVII.

§. 17. * Not that I take all these points to be Fundamentals, and of absolute necessity to be known: But to be next the Foundation, which are not so. *Nihil enim fide Christianâ iniquius esset, si in doctos solum & artibus hisce excultos competeret,* Nazianzen. *Orat.* 21. *referente Davenantio Adhort. pro pan.* p. 85. *Siquis seponeres totam quæ hoc seculo nostro viget controversiam Theologiam, atq; in unum Corpus colligeres illos Christianæ doctrinæ Articulos, de quibus benè convenit inter universas Ecclesias quæ Christum Θεάνθρωπον colunt & pro servatore suo agnoscunt, posse Christianos in illis tantum salutiferæ veritatis & scientiæ invenire, quantum credentibus sufficere posset ad consecutionem vitæ æternæ, si ad cognitionem accesserit obedientia & studium sanctitatis.* Ussherius *Armachan. in Conc. coram Rege* pag. 28. *referente Davenantio ubi sup.* p. 84. That the Creed in the beginning contained only the Profession of Belief in Father, Son and holy Ghost, taken from *Mat.* 28.19. and how it was in time by degrees enlarged, see it excellently handled by those Excellent, Learned, Judicious, Pious Divines, *Sandford* and *Parker*, in that most Learned Treatise *de Descensu Christi li* 4. *initio, præcipuè* pag. 5. 6. &c. *ad* pag. 50. *Ecclesia per universam orbem disseminata hanc fidem ab Apostolis accepit, atq; diligenter custodit: per consensum in hac fide quasi unam domum inhabitat, & unam animam habet.* Irenæus *li.* 1. *cap.* 2,3. *Videplura testimonia pro sufficientia Symboli in Davenantii Adhort. ad Pacem* p. 93,94,95. *Et in Parkero de Descens. Et in Conrad. Bergio fere per totum Prax. Cathol. Canon.*

THe Heads of * Divinity which you must teach them first, are these. 1. That there is one only God, who is a Spirit, invisible, infinite, eternal, Almighty, good, merciful, true, just, holy, &c.

2. That



2. That this God is one in three, Father, Son, and Holy Ghost. 3. That he is the Maker, Maintainer, and Lord of all. 4. That mans happiness consisteth in the enjoying of this God, and not in fleshly pleasure, profits, or honors. 5. That God made the first man upright and happy, and gave him a Law to keep, with Conditions, that if he keep it perfectly, he should live happy for ever; but if he broke it, he should die. 6. That man broke this Law, and so forfeited his welfare, and became guilty of death, as to himself, and all his posterity. 7. That Christ, the Son of God, did here interpose, and prevent the full execution, undertaking to die in stead of man, and so to Redeem him: whereupon all things were delivered into his hands as the Redeemer, and he is under that relation. The Lord of all. 8. That Christ hereupon did make with man a better Covenant or Law, which proclaimed pardon of sin to all that did but repent and believe and obey sincerely. 9. That he revealed this Covenant and Mercy to the world by degrees, first, in darker Promises, Prophecies, and Sacrifices; then in many Ceremonious Types, and then by more plain foretellings by the Prophets. 10. That in the fulness of time Christ came, and took our Nature into Union with his Godhead, being conceived by the holy Ghost, and born of the Virgin *Mary*. 11. That while he was on earth, he lived a life of sorrows, was crowned with Thorns, and bore the pains that our sins deserved; at last being Crucified to death, and buried, and so satisfied the Justice of God 12. That he also Preached himself to the *Jews*, and by constant Miracles did prove the truth of his Doctrine and Mediatorship, before thousands of Witnesses: That he revealed more fully his New Law or Covenant, That whosoever will believe in him, and accept him for Saviour and Lord, shall be pardoned and saved, and have a far greater glory then they left, and they that will not, shall lie under the curse and guilt, and be condemned to the everlasting fire of hell. 13. That he rose again from the dead, having conquered death, and took fuller possession of his Dominion over all, and so ascended up into heaven, and there reigneth in glory. 14. That before his Ascention he gave charge to his Apo-

*Una definitio fidei est, confiteri, & rectè glorificare, Patrem, & Christum filium Dei, & spiritum sanctum. Istum confessionem conservamus, in quâ & Baptizati sumus; donatam quidem à magno Deo servatore nostro Jesu Christo sanctis suis Discipulis & Apostolis: ab iis autem confessionem i. e. sanctum Mathema & symbolum fidei 318. sancti Patres in Nycea collecti tradiderunt.* Justinian. *Imper. in Act. Concil. Tolet.* 2. *Sicut Hæretici in Morsbus, omnes rimas cavillandi indagantes, in causa fuerunt, ut contractus instrumenta, olim compendiosa, in infinitas conditiones, clausulas, & provisiones jam hodie extendantur: Sic illud pactum in Baptismo inter Christianum & Deum suum, in hâc brevitate tum sufficiebat! Hæretici verò in fide, curiosis dubitationibus, perversisq; altercationibus occasionem dederunt explicationis cujusdam magis popularis illius symboli, quod antea in Majestate quasi sua complicatum fuerat. Doctiss.* Parker. *de Descensu pag.* 9. *lib.* 4. Reade also of this, honest Bishop *Hall*'s Book called *The Peacemaker.*

stles,

ſtles, to go preach the foreſaid Goſpel to all Nations and perſons, and to offer Chriſt, and Mercy, and Life, to every one without exception, and to intreat, and perſwade them to receive him; and that he gave them authority to ſend forth others on the ſame meſſage, and to Baptize, and to gather Churches, and confirm and order them, and to ſettle a courſe for a ſucceſſion of Miniſters and Ordinances to the end of the world. 15. That he alſo gave them power to work frequent and evident Miracles for the confirmation of their Doctrine, and the convincing of the world; and to annex their Writings to the reſt of the Scriptures, and ſo to finiſh and ſeal them up, and deliver them to the world as his infallible Word and Laws, which none muſt dare to alter, and which all muſt obſerve. 16. That for all this free-Grace is offered to the world, yet the heart is by Nature ſo deſperately wicked, that no man will believe and entertain Chriſt ſincerely, except by an Almighty power he be changed and born again; and therefore doth Chriſt ſend forth his Spirit with his Word, which ſecretly and effectually worketh holineſs in the hearts of the Elect, drawing them to God, and the Redeemer. 17. That the means by which Chriſt worketh and preſerveth this grace, is the Word Read and Preached, together with frequent fervent Prayer, Meditation, Sacraments, gracious Conference; and it is much furthered alſo by ſpecial Providences, keeping us from temptations, fitting Occurrences to our advantage, drawing us by mercies, and driving us by Afflictions; and therefore it muſt be the great and daily care of every Chriſtian to uſe faithfully all the ſaid Ordinances, and improve the ſaid Providences. 18. That though the new Law or Covenant be an eaſie yoak, and there is nothing to be grievous in Chriſts Commands; yet ſo bad are our hearts, and ſo ſtrong our temptations, and ſo diligent our enemies, that whoſoever will be ſaved, he muſt ſtrive, and watch, and beſtow his utmoſt care and pains, and deny his fleſh, and forſake all that would draw him from Chriſt, and herein continue to the end, and overcome. And becauſe this cannot be done without continual ſupplies of grace, whereof Chriſt is the only Fountain, therefore we muſt live in continual dependance on him, by Faith, and know, That our life is hid with God in him. 19. That Chriſt will thus by his Word and Spirit gather him a Church of all the Elect out of the world, which is his Body and Spouſe, and he their Head and Husband, and



and will be tender of them as the apple of his eye, and preſerve them from dangers; and continue among them his preſence and ordinances, and that the Members of this Church muſt live together in moſt entire Love and Peace, delighting themſelves in God and his worſhip, and the fore-thoughts and mention of their everlaſting happineſs; forbearing and forgiving one another, and relieving each other in need, as if that which they have were their brothers. And all men ought to ſtrive to be of this ſociety. Yet will the viſible Churches be ſtill mixt of good and bad. 20. That when the full number of theſe Elect are called home, Chriſt will come down from heaven again, and raiſe all the dead, and ſet them before him to be judged: And all that have loved God above all, and believed in Chriſt, and been willing that he ſhould reign over them, and have improved their mercies in the day of grace, them he will Juſtifie, and ſentence them to inherit the Everlaſting Kingdom of Glory: and thoſe that were not ſuch, he will condemn to Everlaſting fire; Both which ſentences ſhall be then executed accordingly.

This is the Creed, or brief ſumme of the doctrine which you muſt teach your children. Though our ordinary Creed, called the Apoſtles Creed, contain all the abſolute Fundamentals, yet in ſome it is ſo generally and darkly expreſſed, that an explication is neceſſary.

## SECT. XVIII.

THen for matter of Practice, Teach them the meaning of the Commandments, eſpecially of the great Commands of the Goſpel, ſhew them what is commanded and forbidden: in the firſt table and in the ſecond, toward God and men, in regard of the inward and the outward man. And here ſhew them, 1. The Authority commanding, that is, the Almighty God, by Chriſt the Redeemer. They are not now to look at command, as coming from God immediatly, meerly as God, or the Creator, but as coming from God by Chriſt the Mediator, who is now the Lord of all, and only Lawgiver; ſeeing the Father now Judgeth no man, but hath committed all Judgement to the Son, *John* 5. 22, 23, 24. 2. Shew them the terms on which duty is required, and the ends of

§. 18. *Novitia in genere talem admonitionem notat, qua alicui veluti in animum ponas ac ingeras quid factu opus ſit.* Hemingius *in* Eph. 6. 4.

of it. 3. And the nature of duties, and the way to perform them aright. 4. And the right order, that they first love God above all, and then their neighbour: first seek the Kingdom of God and his righteousnes. 5. Shew them the excellencies and delights of Gods service. 6. And the stat necessity. 7. Especially labour to get all to their hearts, and teach them not only to speak the words.

And for sin, shew them its evil and danger, and watch over them against it. Especially 1. The sins that youth is commonly addicted to. 2. And which their nature and constitution most leads them to. 3. And which the time and place do most strongly tempt to. 4. But specially be sure to kill their killing sins: those that all are prone to, and are of all most deadly; as Pride, Worldlines, Ignorance, Profanes, and Flesh-pleasing.

And for the manner, you must do all this, 1. Betime, before sin get rooting. 2. Frequently. 3. Seasonably. 4 Seriously and diligently. 5. Affectionately and tenderly. 6. And with authority: compelling, where commanding will not serve, and adding correction where instruction is frustrate.

And thus I have done with this Use of Exhortation, to do our utmost for the Salvation of others. The Lord give men compassionate hearts, that it may be practised, and then I doubt not but he will succeed it to the increase of his Church.

*FINIS.*

# THE SAINTS Everlasting REST.

## *The Fourth Part.*

Containing a Directory for the getting and keeping of the Heart in Heaven:

By the Diligent Practice of that Excellent unknown Duty of *Heavenly Meditation.*

Being the main thing intended by the Author, in the Writing of this Book; and to which all the rest is but Subservient.

*And Isaac went out to Meditate in the Field, at the Eventide,* Gen. 24.63.
*In the multitude of my Thoughts within me, thy Comforts delight my Soul,* Psal. 94.19.
*When I wake, I am still with thee,* Psal. 139.18.
*For our Conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious Body; according to the working, whereby he is able, even to subdue all things to himself,* Phil. 3.20.21.
*For where your Treasure is, there will your Heart be also,* Mat. 6.21.
*Master, it is good for us to be here,* Mark 9.5.

*London,* Printed for *T. Underhil* and *F. Tyton,* and are to be sold at the Sign of the blue Anchor in *Pauls* Church-yard, and at the three Daggers in *Fleet-street.* 1653.

TO MY

# Dearly beloved Friends in the Lord,

The Inhabitants of the Town of

## *SHREWSBURY,*

Both Magiſtrates, Miniſters, and People; As alſo of the Neighboring-Parts.

*Rich. Baxter* Devoteth this Practical Part of this Treatiſe, As a Teſtimony of his Love to his Native Soyl, And to his many Godly and Faithful Friends there living;

HEartily praying the Lord and Head of the Church, to keep them in Unity, Peace, Humility, Vigilancy, and Stedfaſtneſs in the Truth; and to cauſe them to contribute their utmoſt Endeavours for the ſetting up of able, faithfull Teachers, and building up the Houſe of God which hath ſo long been neglected, and which hath now ſo many hands imployed to divide and demoliſh it: And that the Lord would ſave them in this hour of Temptation, that they may be approved in this tryal, and not be found light when God ſhall weigh them. And that he would acquaint them with the daily ſerious exerciſe of this moſt precious, ſpiritual, Soul-exalting work of HEAVENLY MEDITATION, and that when the Lord ſhall come, he may finde them ſo doing.

The

# The Introduction.

IN the former part, I have chiefly pressed those Duties, which must be used for the attainment of this Everlasting Rest. In this, I shall chiefly handle those which are necessary to raise the heart to God, and to our Heavenly and comfortable Life on Earth. It is a Truth too evident, which an inconsiderate Zealot reprehended in Master CULVERWEL as an Error, That many of Gods Children do not enjoy that sweet Life, and blessed Estate in this World, which God their Father hath provided for them: That is, Which he offereth them in his Promises, and chargeth upon them as their duty in his Precepts, and bringeth even to their hands in all his Means and Mercies. God hath set open Heaven to us in his Word, and told every humble sincere Christian, That they shall shortly there live with himself, in unconceivable Glory; and yet where is the person that is affected with this Promise? whose heart leaps for joy, at the hearing of the news? or that is willing, in hopes of Heaven, to leave this World? but even the godly have as strange unsavory thoughts of it, as if God did but delude us, and there were no such Glory; and are almost as loth to die, as men without hope. The consideration of this strange disagreement, between our



our Professions and Affections, caused me to suspect, that there was some secret lurking Unbelief in all our hearts; and therefore I wrote those Arguments in the Second Part, for the Divine Authority of the Scripture. And because I finde another cause to be the Carelesness, Forgetfulness and Idleness of the Soul, and not keeping in Action that Faith which we have: I have here attempted the removall of that Cause, by prescribing a Course for the daily acting of those Graces, which must fetch in the Celestial Delights into the heart. O the Princely, joyfull, blessed Life, that the godly lose through meer idleness! As the Papists have wronged the Merits of Christ, by their ascribing too much to our own Works; so it is almost incredible, how much they on the other extream, have wronged the safety and consolation of mens Souls, by telling them, that their own endeavours are onely for Obedience and Gratitude, but are not so much as Conditions of their Salvation, or Means of their increased Sanctification or Consolation. And while some tell them, that they must look at nothing in themselves, for Acceptation with God, or Comfort, (and so make that Acceptance and Comfort to be equally belonging to a Christian, and a Turk:) And others tell them, That they must look at nothing in themselves, but onely as signes of their good Estates: This hath caused some to expect onely Enthusiastick Consolations; and others to spend their dayes in enquiring after signs of their sincerity: Had these poor Souls well understood, that Gods way to perswade their wills, and to excite and actuate their Affections, is by the Discourse, Reasoning, or Consideration of their Understandings, upon the Nature and Qualifications of the Objects which are presented to them: And had they bestowed but that time in exercising holy Affections, and in serious Thoughts of the promised Happiness, which they have spent in enquiring only after Signs; I am confident, according to the Ordinary Workings of God, they would have been better provided, both with Assurance, and with Joys. How should the Heir of a Kingdom, have the comfort of his Title, but by fore-thinking on it? It's true, God must give us our Comforts by his Spirit: But how? by quickening up our Souls to believe and consider of the promised Glory; and not by comforting us we know not how, nor why; or by giving men the foretastes of Heaven, when they never think of it.

I have here prescribed thee, Reader, the delightfullest task to

*the Spirit, and the most tedious to the Flesh, that ever men on Earth were imployed in. I did it first onely for my self, but am loth to conceal the means that I have found so consolatory. If thou be one that wilt not be perswaded to a course so laborious, but wilt only go on in thy task of common formall duties: thou mayst let it alone, and so be destitute of delights, except such as the World, and thy Forms can afford thee; but then do not for shame complain for want of comfort, when thou dost wilfully reject it: And be not such an Hypocrite as to pray for it, while thou dost refuse to labour for it. If thou say, Thy comfort is all in Christ; I must tell thee, It is a Christ remembred and loved, and not a Christ forgotten, or onely talked of, that will solidly comfort. Though the Directory for Contemplation was only intended for this Part, yet I have now promised two other* Uses. *The heart must be taken off from Resting on Earth, before it will be fit to converse above. The first Part of saving Religion, is the taking God onely for our* End *and* Rest.

CHAP.



# CHAP. I.

## USE VI.

## *Reproving our Expectations of Rest on Earth.*

### SECT. I.

§. 1. DOth this Rest remain? How great then is our sin and folly, to seek and expect it here? Where shall we finde the Christian that deserves not this Reproof? Surely we may all cry guilty to this accusation. We know not how to enjoy convenient Houses, Goods, Lands, and Revenues; but we seek Rest in these enjoyments. We seldom, I fear, have such sweet and heart-contenting thoughts of God and Glory, as we have of our earthly delights. How much Rest do the voluptuous seek, in Buildings, Walks, Apparel, Ease, Recreations, Sleep, pleasing Meats and Drinks, merry Company, Health and Strength, and long life? Nay, we can scarce enjoy the necessary Means that God hath appointed for our Spiritual good, but we are seeking Rest in them. Do we want Minister, Godly Society, or the like helps? O, think we, if it were but thus and thus with us, we were

* These must be delighted in but as means only to help us to God, not as a happiness to content us without God.

well. * Do we enjoy them? O, how we settle upon them, and bless our selves in them, as the rich fool in his wealth? Our Books, our Preachers, Sermons, Friends, Abilities for duty? do not our hearts hug them, and quiet themselves in them, even more then in God? Indeed, in words we disclaim it, and God hath usually the preheminence in our tongues, and professions; but it's too apparent, that it's otherwise in our hearts, by these Discoveries. First, Do we not desire these more violently, when we want them, then we do the Lord himself? Do we not cry out more sensibly, O, my Friend, my Goods, my Health! then, O my God! Do we not miss Ministry, and Means more passionately, then we miss our God? Do we not bestir our selves more to obtain and enjoy these, then we do to recover our communion with God? Secondly, Do we not delight more in the Possession of these, then we do in the fruition of God himself? Nay, be not those mercies and duties most pleasant to us, wherein we stand at greatest distance from God? We can reade, and study, and confer, preach and hear, day after day, without much weariness, because in these we have to do with Instruments and Creatures; but in secret Prayer and conversing, with God immediatly, where no Creature interposeth; how dull? how heartless and weary are we? Thirdly, And if we lose Creatures or Means, doth it not trouble us more then our loss of God? If we lose but a friend, or health, &c. all the Town will hear of it; but we can miss our God, and scarce bemoan our misery. Thus it's apparent, we exceedingly make the Creature our Rest. Is it not enough, that they are sweet delights, and refreshing helps in our way to Heaven; but they must also be made our Heaven it self? *Christian Reader*, I would as willingly make thee sensible of this sin, as of any sin in the world, if I could tell how to do it: For the Lords greatest quarrel with us, is in this point. Therefore I most earnestly beseech thee, to press upon thine own Conscience, these following Considerations.

## SECT. II.

§. 2. 1. IT is gross Idolatry to make any Creature or Means, our Rest. To settle the Soul upon it, and say, Now I am well, upon the bare enjoyment of the Creature; what is this, but to make it our god? Certainly, to be the Souls Rest, is Gods own Prerogative. And



And as it is palpable Idolatry to place our Rest in Riches and Honours; so it is but a more spiritual and refined Idolatry, to take up our Rest in excellent Means, in the Churches prosperity, and in its Reformation. When we would have all that out of God, which is to be had only in God; what is this but to turn away from him to the Creature, and in our hearts to deny him? when we fetch more of our comfort and delight from the thoughts of prosperity, and those mercies which here we have at a distance from God, then from the fore-thoughts of our everlasting blessedness in him. Nay, when the thoughts of that day, when we must come to God, is our greatest trouble, and we would do any thing in the world to escape it; but our enjoyment of Creatures, though absent from him, is the very thing our souls desire. When we had rather talk of him, then come to enjoy him; and had rather go many miles to hear a powerful Sermon of Christ and Heaven, then to enter and possess it. O, what vile Idolatry is this? when we dispute against Epicures, Academicks, and all Pagans, how earnestly do we contend, That God is the chief Good, and the fruition of him our chief happiness? what clear Arguments do we bring to evince it? But do we believe our selves? or are we Christians in judgement, and Pagans in affection? or do we give our senses leave to be the chusers of our happiness? while Reason and Faith stand by? O Christians, how ill must our dear Lord needs take it, when we give him cause to complain, as sometime he did of our fellow Idolaters; *Jer.* 50. 6. That we have been lost sheep, and have forgotten our Resting place. When we give him cause to say, Why, my people can finde rest in any thing, rather then in me! They can finde delight in one another, but none in me; they can rejoyce in my Creatures and Ordinances, but not in me; yea, in their very labors and duty, they seek for rest, and not in me; they had rather be any where, then be with me: Are these their gods? have these delivered and redeemed them? will these be better to them, then I have been, or then I would be? If your selves have but a wife, a husband, a son, that had rather be any where, then in your company, and is never so merry, as when furthest from you, would you not take it ill your selves? Why so must our God needs do. For what do we but lay these things in one end of the balance, and God in the other, and foolishly in our choice prefer them before him? As *Elkanah* said to *Hannah*, *Am not I better to* 1 Sam. 1. 8.

thee then ten sons? So when we are longing after Creatures, we may hear God say, Am not I better then all the Creatures to thee?

## SECT. III.

§. 3. I mean the end of Precept, not of his Purpose.

2. Consider how thou contradictest the end of God, in giving these things. He gave them to help thee to him, and dost thou take up with them in his stead? He gave them that they might be comfortable refreshments in thy journey; and wouldst thou now dwell in thy Inn, and go no further? Thou dost not onely contradict God herein, but losest that benefit which thou mightest receive by them, yea, and makest them thy great hurt and hinderance. Surely, it may be said of all our Comforts and all Ordinances, and the blessedst enjoyments in the Church on Earth, as God said to the Israelites of his Ark, *Numb.* 10.33. *The Ark of the Covenant went before them, to search out for them a Resting place.* So do all Gods mercies here. They are not that Rest (as *John* professeth he was not the Christ) but they are voices crying in this Wilderness, to bid us prepare, for the Kingdom of God, our true Rest, is at hand. Therefore to Rest here, were to turn all Mercies clean contrary to their own ends, and our own advantages, and to destroy our selves with that which should help us.

## SECT. IV.

§. 4. 3. Consider whether it be not the most probable way to cause God, either, first, to deny these mercies which we desire; or secondly, to take from us those which we do enjoy; or thirdly, to imbitter them at least, or curse them to us. Certainly, God is no where so jealous as here: If you had a servant, whom your own wife loved better then she did your self, would you not both take it ill of such a wife, and rid your house of such a servant? You will not suffer your childe to use a knife, till he have wit to do it without hurting him. Why so, if the Lord see you begin to settle in the world, and say, Here I will rest; no wonder if he soon in his jealousie unsettle you. If he love you, no wonder if he take that from you, wherewith he sees you about to destroy your selves. It hath been my long observation of many, That when



when they have attempted great works, and have just finished them, or have aimed at great things in the world, and have just obtained them, or have lived in much trouble and unsettlement, and have just overcome them, and begin with some content to look upon their condition, and rest in it; they are usually near to death or ruine. You know the story of the fool in the Gospel: When a man is once at this language, Soul take thy ease, or rest; the next news usually is, Thou fool, this night, or this moneth, or this year, shall they require thy soul, and then whose shall these things be? O, what house is there, where this fool dwelleth not? Dear Christian friends, you to whom I have especially relation, Let you and I consider, whether this be not our own case. Have not I after such an unsetled life, and after almost five years living in the weary condition of war, and the unpleasing life of a Souldier, and after so many years groaning under the Churches unreformednes, and the great fears that lay upon us, and after so many longings, and prayers for these dayes: Have I not thought of them with too much content? and been ready to say, Soul take thy rest? Have not I comforted my self more, in the fore-thoughts of enjoying these, then of coming to Heaven, and enjoying God? What wonder then, if God cut me off, when I am just sitting down in this supposed Rest? and hath not the like been your condition? Many of you have been souldiers, driven from house and home, endured a life of trouble and bloud, been deprived of Ministry and Means, longing to see the Churches setling: Did you not reckon up all the comforts you should have at your return? and glad your hearts with such thoughts, more then with the thoughts of your coming to Heaven? Why what wonder if God now somewhat cross you, and turn some of your joy into sadness? Many a servant of God hath been destroied from the Earth, by being overvalued and overloved. I pray God you may take warning for the time to come, that you rob not your selves of all your mercies. I am perswaded, our discontents and murmurings with unpleasing condition, and our covetous desires after more, are not so provoking to God, nor so destructive to the sinner, as our too sweet enjoying, and Rest of Spirit in a pleasing State. If God have crossed any of you, in Wife, Children, Goods, Friends, &c. either by taking them from you, or the comfort of them, or the benefit and blessing, Try whether this above all other,

*Mundus iste periculosior est blandus quam molestus: & magis cavendus cum se illicit diligi, quam cum admonet cogitque contemni, sæpe etiam iis qui spiritalia, invisibilia, æterna terrenis præponunt, inserit se terrenæ suavitatis affectus, & delectationibus suæ nostra comitatur officia. Quanto enim charitati sunt futura meliora, tanto sunt infirmitati violentiora præsentia; & utinam ii qui ea videre & gemere noverunt, vincere & evadere mereantur.* August. *Epist.* 144.

ther, be not the cause; for whereſoever your deſires ſtop, and you ſay, Now I am well; that condition you make your god, and engage the jealouſie of God againſt it. Whether you be friends to God, or enemies, you can never expect that God ſhould wink at ſuch Idolatry, or ſuffer you quietly to enjoy your Idols.

## SECT. V.

§. 5. 4. CONſider, if God ſhould ſuffer thee thus to take up thy Reſt here, it were one of the ſureſt plagues, and greateſt curſes that could poſſibly befall thee: It were better for thee, if thou never hadſt a day of eaſe, or content in the world; for then wearineſs might make thee ſeek after the true Reſt: But if he ſhould ſuffer thee to ſit down and reſt here, where were thy Reſt when this deceives thee? A reſtleſs wretch thou wouldſt be through all eternity. To have their portion in this life, and their good things on the Earth, is the lot of the moſt miſerable periſhing ſinners. And doth it become Chriſtians then to expect ſo much here? Our Reſt is our Heaven; and where we take our Reſt, there we make our Heaven: And wouldſt thou have but ſuch a Heaven as this? Certainly, as *Sauls* Meſſengers found but *Michals* man of ſtraw, when they expected *David*: So wilt thou finde but a Reſt of Straw, of Wind, of Vanity, when thou moſt needeſt Reſt. It will be but as a handful of waters to a man that's drowning, which will help to deſtroy, but not to ſave him. But that is the next.

Pſal. 17. 14. Luke 16. 25.

## SECT. VI.

§. 6. 5. CONſider thou ſeekeſt Reſt where it is not to be found; and ſo wilt loſe all thy labour; and (if thou proceed) thy Souls eternal Reſt too. I think I ſhall eaſily evince this, by theſe clear demonſtrations following.

First, Our Reſt is onely in the full obtaining of our ultimate end: But that is not to be expected in this life; therefore, neither is reſt to be here expected. Is God to be enjoyed in the beſt Reformed Church, in the pureſt and powerfulleſt Ordinances here, as he is in Heaven? I know you will all confeſs, he is not: How little of God (not only the multitude of the blinde world, but ſometimes) the Saints themſelves do enjoy, even under the moſt excellent Means: let their own frequent complainings teſtifie. And



And how poor comforters are the beſt Ordinances and Enjoyments, without God, the truly Spiritual Chriſtian knows. Will a ſtone reſt in the Air in the midſt of its fall, before it comes to the Earth? No, becauſe its center is its end. Should a Traveller take up his reſt in the way? No, becauſe his home is his journeys end. When you have all that Creatures and Means can afford, have you that you ſought for? Have you that you believed, pray, ſuffer for? I think you dare not ſay ſo. Why then do we once dream of reſting here? We are like little Children ſtrayed from home; and God is now fetching us home; and we are ready to turn into any houſe, ſtay, and play with every thing in our way, and ſit down on every green bank; and much ado there is to get us home.

Secondly, As we have not yet obtained our end, ſo are we in the midſt of labours and dangers; and is there any reſting here? What painful work doth lie upon our hands? Look to our Brethren, to godly, to ungodly, to the Church, to our Souls, to God; and what a deal of work, in reſpect of each of theſe, doth lie before us? and can we reſt in the midſt of all our labours? Indeed, we may take ſome refreſhing, and eaſe our ſelves ſometimes in our troubles, if you will call that Reſt: but that's not the ſetling Reſt we now are ſpeaking of; we may reſt on Earth, as the Ark is ſaid to have reſted in the midſt of *Jordan*, *Joſh.* 3. 13. A ſhort and ſmall reſt, no queſtion; or as the Angels of Heaven are deſired to turn in, and reſt them on Earth, *Gen.* 18. 4. They would have been loth to have taken up their * dwelling there. Should *Iſrael* have ſetled his Reſt in the Wilderneſs, among Serpents, and enemies, and wearineſs, and famine? Should *Noah* have made the Ark his home, and have been loth to come forth when the waters were faln? Should the Mariner chuſe his dwelling on the Sea? and ſettle his reſt in the midſt of rocks and ſands, and raging Tempeſts, though he may adventure through all theſe for a Commodity of worth, yet I think he takes it not for his reſt. Should a Souldier

* *Quum tranſierit tempus pugnæ, & venerit pax illa quæ præcellit omnem intellectum, (quantumcunque enim cogitaverit de pace illa, minus eam capit animus in iſta corporis gravedine conſtitutus) cum venerit inquam illa pax & patria, jam domus erit Deo, qui in pugna tabernaculum. Non procedemus ad pugnandum, ſed permanebimus ad laudandum. Quid enim dicitur de illa domo? Beati qui habitant in domo tua, Domine, in ſecula ſeculorum laudabunt te. In tabernaculo adhuc gemimus; in domo laudabimus. Quare? Quia gemitus eſt peregrinantium, laudatio jam in patria & in domo commorantium. Qui in illam intrant ut inhabitent, ipſi ſunt qui intrant ut inhabitentur. In domum tuam intra ut inhabites: In domum Dei ut inhabiteris. Eſt enim melior Domus: qui cum te cæperit inhabitare, beatum te facit. Nam ſi tu ab illo non habitaris, miſer es,* Auguſt. *in* Pſal. 26. & 31.

reſt

rest in the midst of fight? when he is in the very thickest of his enemies? and the instruments of death compass him about? I think he cares not how soon the battel is over? And though he may adventure upon war for the obtaining of peace, yet I hope he is not so mad, as to take that instead of Peace. And are not Christians such Travellers, such Mariners, such Souldiers? Have we not fears within, and troubles without? are we not in the thickest of continual dangers? we cannot eat, drink, sleep, labour, pray, hear, confer, &c. but in the midst of snares and perils? and shall we sit down and rest here? O Christian, follow thy work, look to thy dangers, hold on to the end; win the field, and come off the ground, before thou think of a setling rest. I read indeed that *Peter* on the mount, when he had seen a glimpse of Glory, said, *It's good for us to be here.* But sure when he was on the Sea, in the midst of waves, he doth not then say, Its good to be here: No, then he hath other language, *Save Master, we perish.* And even his desires to rest on the Mount, are noted in Scripture to come from hence, He knew not what he said: It was on Earth, though with Christ in his transfiguration. And I dare say the like of thee, when ever thou talkest of resting on Earth, Thou knowst not what thou sayst. I read that Christ when he was on the Cross, comforted the converted thief with this, *This day shalt thou be With me in Paradise*: But if he had only comforted him with telling him, That he should rest there on that Cross, would he not have taken it for a derision? Methinks it should be ill resting in the midst of sicknesses and pains, persecution and distresses: One would think it should be no contentful dwelling for Lambs among Wolves. The wicked have some slender pretence for their sin in this kinde; they are among their friends, in the midst of their portion, enjoying all the Happiness that they are like to enjoy: But is it so with the godly? Surely, the world is at best, but a stepmother to them; nay, an open enemy. But if nothing else would convince us; yet sure the remainders of sin which doth so easily beset us, should quickly satisfie a beleever, That here is not his rest. What, a Christian, and Rest in a state of sinning? it cannot be: Or do they hope for a perfect freedom here? that's impossible. I say therefore to every one that thinketh of rest on Earth, as *Micah* 2.10. *Arise ye, depart, this is not your Rest, because it is polluted.*

Thirdly,

*Verum ecce; vivat ut vult, quoniam extorsit, sibique imperavit, non velle quod non potest, atque hoc velle quod potest, (ut ait Terentius, quoniam non potest id fieri quod vis, id velis, quod possis.) Non tamen ideo beatus est, quia patienter miser est.* August. de Civ. l.14.cap.25.



Thirdly, The nature of all these things may convince you, That they cannot be a Christians true rest: They are too poor to make us rich; and too low to raise us to happiness; and too empty to fill our souls; and too base to make us blessed; and of too short continuance, to be our eternal contents. They cannot subsist themselves, without support from Heaven; how then can they give subsistence to our Souls? Sure if prosperity, or whatsoever we can here desire, be too base to make us gods of, then are they too base to be our Rest.

* Fourthly, That which is the Souls true Rest, must be sufficient to afford it perpetual satisfaction? But all things below do delight us only with fresh variety. The content which any Creature affordeth, doth wax old and abate after a short enjoyment: We pine away for them, as *Amnon* for his sister; and when we have satisfied our desire, we are weary of them, and loath them. If God should rain down Angels food, after a while our Souls would loath that dry Manna. The most dainty fare, the most costly clothing would not please us, were we tied to them alone. The most sumptuous house, the softest bed, were we confined to them, would be but a prison. One recreation pleaseth not long; we must have supply of new, or our delights will languish; nay, our delight in our society and friendship, especially if carnal, is strongest while fresh. And in the Ordinances of God themselves, (so far as we delight in them for themselves, and not for God) if novelty support not, our delight grows dull. If we hear still the same Minister, or if in Preaching and Praying, he use oft the same expressions; or if he Preach oft the same Sermon, how dull grows our devotion, though the matter be never so good, and at first did never so highly please us? If we read the most excellent and pleasing Books, the third or fourth reading is usually more heartless then the first or second: Nay, in our general way of Christianity, our first Godly acquaintance, our first Preachers, our first Books, our first Duties, have too commonly our strongest affections. All Creatures are to us, as the flowers to the Bee: There is but little of that matter which affords them honey on any flower; and therefore they must have supply of fresh variety, and take of each a superficial taste, and so to the next; yea, some having gone through variety of States, and tasted of the pleasures of their own Country, do travel for fresh variety abroad; and

* *Summum Bonum immortale est; nescit exire: Nec satietatem habet, nec pœnitentiam. At voluptas tunc cum maxime delectat extinguitur. Nec multum loci habet, itaque cito implet, & tædio est, & post primum impetum marcet. Nec id unquam ceroum est, cujus in motu natura est. Nec ulla potest ejus esse substantia, quod venit transitu celerrime, in ipso usu sui peritturum. Eo enim pervenit ubi desinat: & dum incipit, spectat ad finem.* Seneca de vita beat. c.7.

and when they come home, they usually betake themselves to some solitary corner, and sit down, and cry with *Solomon, Vanity and Vexation!* And with *David, I have seen an end of all perfection:* And can this be a place of Rest for the Soul?

Psal. 119.

Fifthly, Those that know the creature least, do affect it most; the more it's known, the less it satisfieth: Those onely are taken with it, who can see no further then its outward beauty, not beholding its inward vanity; It's like a comely Picture, if you stand too neer it, it appears less beautiful; we are prone to over-admire the persons of men, places of Honor, and other mens happy condition, but it is onely while we do but half know them: stay but a while till we know them throughly, and have discovered the evil as well as the good, and the defects as well as the perfections, and then do we cease our admiration.

## SECT. VII.

§. 7.

6. TO have creatures and means without God, who is their end, is so far from being our happiness, that it's an aggravation of our misery, even as to have food without strength, and starve in the midst of plenty, and as *Pharaohs* Kine, to devour all, and be lean still. What the better were you, if you had the best Minister on Earth, the best Society, the purest Church, and therewithall the most plentiful Estate, but nothing of God? If God should say, Take my Creatures, my Word, my Servants, my Ordinances, but not my Self; would you take this for a happiness? If you had the Word of God, and not the Word which is God? Or [a] the Bread of the Lord, and not the Lord, which is the true Bread? or could cry with the *Jews*, The Temple of the Lord, and had not the Lord of the Temple? This were a poor happiness. Was *Capernaum* the more happy, or the more miserable, for seeing the mighty works which they had seen, and hearing the words of Christ which they did hear? Surely, that which aggravates our sin and misery, cannot be our Rest.

[a] *Panem Domini, non panem Dominum, ut* Auguſt. Matth. 11. 21, 22, 23.

7. [b] If all this be nothing, do but consult with Experience, both other mens and your own; too many thousands and millions have made trial, but did ever one of these finde a sufficient Rest for his Soul on this earth? Delights I deny not but they have found, and imperfect temporary content, but Rest and Satisfaction they never found: And shall we think to finde that which never man could

[b] *Hinc evidentior miseria est quia homo non vivit ut vult; Nam si ut vellet viveret, beatum se putaret; sed nec sic tamen esset si turpiter viveret. Quanquam si diligentius attendemus, nisi beatus, non vivit ut vult; & nullus beatus nisi justus. Sed etiam ipse justus non vivit ut vult, nisi eo pervenerit uti mori,*



could find before us? *Ahabs* Kingdom is nothing to him, except he had also *Naboths* Vineyard; and did that satisfie him, think you, when he obtained it? If we had conquered to our selves the whole world, we should perhaps do as *Alexander* is fabled to have done, sit down & weep because there is never another world to Conquer. If I should send you forth as *Noahs* Dove, to go through the earth, to look for a Resting place, you would return with a confession, that you can finde none: Go ask honor, Is there Rest here? Why, you may as well rest on the top of the tempestuous Mountains, or in *Ætnaes* flames, or on the Pinacle of the Temple. If you ask Riches, Is there Rest here? Even such as is in a bed of Thorns; or were it a bed of Down, yet must you arise in the morning, and leave it to the next guest that shall succeed you: Or if you enquire of worldly pleasure and ease, Can they give you any tidings of true Rest? Even such as the fish or bird hath in the net, or in swallowing down the deceitful bait; when the pleasure is at the sweetest, death is the neerest: It is just such a content and happiness, as the exhilarating vapors of the wine do give to a man that is drunk; it causeth a merry & cheerful heart, it makes him forget his wants and miseries, and conceive himself the happiest man in the world, till his sick vomitings have freed him of his disease, or sleep have assuaged and subdued those vapors which deluded his fantasie, and perverted his understanding, & then he awakes a more unhappy man then ever he was before. Such is the Rest and Happiness that all worldly pleasures do afford. As the Phantasie may be delighted in a pleasant dream, when all the senses are captivated by sleep; so may the flesh or sensitive appetite, when the reasonable soul is captivated by security; but when the morning comes, the delusion vanisheth, and where is the pleasure and happiness then? Or if you should go to Learning, to purest, plentifullest, powerfullest Ordinances, or compass sea and land to find out the perfectest Church, and holiest Saints, and enquire whether there your soul may rest: You might haply receive from these indeed an Olive-branch of Hope, as they are means to your Rest, and have relation to eternity; but in regard of any satisfaction in themselves, you would remain as restless as ever before. O how wel might all these answer many of us, with that indignation, as *Jacob* did *Rachel, Am I instead of God?* Or as the King of *Israel* said of the Messengers of the King of *Assyria*, when he required him to restore *Naaman*

to

*falli, offendi omnino non possit, eique sit certum ita semper futurum. Hoc enim natura expetit; nec plene & perfecte beata erit, nisi adepta quod expetit. Nunc vero quis hominum potest ut vult vivere, quando ipsum vivere non est in potestate? Vivere enim vult, mori cogitur. Quomodo ergo vivit ut vult, qui non vivit quamdiu vult? Quod si mori voluerit, quomodo potest ut vult vivere, qui non vult vivere? Et si ideo mori velit, non quod nolit vivere, sed ut post mortem melius possit vivere, nondum ergo ut vult vivit, sed cum ad id quod vult moriendo pervenerit.* Auguſt. de Civit. lib. 14. cap 24, 25.

2 King. 5. 7.

to health, *Am I God, to kill, and to make alive, that this man sends to me to recover a man of his Leprosie?* So may the highest perfections on earth say, Are we God, or in stead of God, that this man comes to us to give a soul Rest? Go take a view of all estates of men in the world, and see whether any of them have found this Rest. Go to the Husbandman, and demand of him, behold his circular endless labours, his continual care and toyl, and weariness, and you will easily see, that there is no Rest; Go to the Tradesman, and you shall finde the like: If I should send you lower, you would judge your labor lost; Or go to the conscionable, painful Minister, and there you will yet more easily be satisfied; for though his spending, killing, endless labors are exceeding sweet, yet is it not because they are his Rest, but in reference to his peoples, and his own eternal Rest, at which he aims, and to which they may conduce. If you should ascend to Magistracy, and enquire at the Throne, you would finde there's no condition so restless, and your hearts would even pity poor Princes and Kings. Doubtless, neither Court, nor Countrey, Towns or Cities, Shops or Fields, Treasuries, Libraries, Solitariness, Society, Studies, or Pulpits can afford any such thing as this Rest. If you could enquire of the dead of all Generations; or if you could ask the living through all Dominions, they would all tell you, here's no Rest; and all Mankinde may say, *All our daies are sorrow, and our labour is grief, and our hearts take not rest*, Eccles. 2. 23. Go to *Genevah*, go to *New-England*, finde out the Church which you think most happy, and we may say of it, as lamenting *Jeremy* of the Church of the *Jews*, Lam. 1. 3. *She dwelleth among the Heathen, she findeth no rest, all her Persecutors overtake her.* The holiest Prophet, the blessedst Apostle would say, as one of the most blessed did, 2 *Cor.* 7. 5. *Our flesh had no rest, without were fightings, within were fears:* If neither Christ nor his Apostles, to whom was given the earth and the fulness thereof, had rest here, why should we expect it?

*Aliæ ætates hominum exilia videre: nostra totos populos patria extorres. Bella ubique; & in ipsis bellis alia bella per militum servitiam ac Rapacitatem. In tot malis aut circumstantibus, aut impendentibus tutum nihil nisi mors. Qui tanto rerum turbini eripitur, quid aliud quam evasisse censendus est?* Grotius ad *Gallos* Epist. 178. p. 432.

Or if other mens experiences move you not, do but take a view of your own: Can you remember the estate that did fully satisfie you? Or if you could, will it prove a lasting state? For my own part, I have runne through several places and states of life, and though I never had the necessities which might occasion discontent, yet did I never finde a settlement for my Soul; and I believe we



1 Cor. 15. 19.

we may all say of our Rest, as *Paul* of our Hopes, *If it were in this life only, we were of all men most miserable.* Or if you will not credit your past experience, you may try in your present or future wants: when Conscience is wounded, God offended, your bodies weakened, your friends afflicted, see if these can yield you Rest. If then either Scripture, or Reason, or the Experience of your selves and all the world will satisfie us, we may see there is no resting here. And yet how guilty are the generality of Professors of this sin! How many halts and stops do we make, before we will make the Lord our Rest! How must God even drive us, and fire us out of every condition, lest we should sit down and rest there! If he give us Prosperity, Riches or Honor, we do in our hearts dance before them, as the *Israelites* before their Calf, and say, *These are thy Gods*, and conclude it is good being here. If he imbitter all these to us by Crosses, how do we strive to have the Cross removed, and the bitterness taken away, and are restless till our condition be sweetned to us, that we may sit down again and rest where we were? If the Lord, seeing our perverseness, shall now proceed in the cure, and take the creature quite away, then how do we labour, and care, and cry, and pray, that God would restore it, that if it may be, we may make it our Rest again? And while we are deprived of its actual enjoyment, and have not our former Idol to delight in, yet rather then come to God, we delight our selves in our hopes of recovering our former state; and as long as there is the least likelihood of obtaining it, we make those very hopes our Rest: If the poor by labouring all their dayes, have but hopes of a fuller estate when they are old (though a hundred to one they dye before they have obtained it, or certainly at least immediately after) yet do they labour with patience, and rest themselves on these Expectations. Or if God do take away both present enjoyments, and all hopes of ever recovering them, how do we search about, from creature to creature, to finde out something to supply the room, and to settle upon in stead thereof? Yea, if we can finde no supply, but are sure we shall live in poverty, in sickness, in disgrace, while we are on earth, yet will we rather settle in this misery, and make a Rest of a wretched Being, then we will leave all and come to God. A man would think, that a multitude of poor people, who beg their bread, or can scarce with their

their hardest labour have sustenance for their lives, should easily be driven from Resting here, and willingly look to heaven for Rest; and the sick who have not a day of ease, nor any hope of recovery left them: But O the cursed aversness of these souls from God! We will rather account our misery our happiness, yea that which we daily groan under as intolerable, then we will take up our happiness in God. If any place in hell were tolerable, the soul would rather take up its Rest there, then come to God. Yea when he is bringing us over to him, and hath convinced us of the worth of his waies and service, the last deceit of all is here; we will rather settle upon those waies that lead to him, and those ordinances which speak of him, and those gifts which flow from him, then we will come clean over to himself. Christian, marvel not that I speak so much of Resting in these: Beware least it should prove thy own case; I suppose thou art so far convinced of the vanity of Riches and Honour, and carnal pleasure, that thou canst more easily disclaim these (and it's well if it be so) but for thy more spiritual mercies in thy way of profession, thou lookest on these with less suspition, and thinkest they are so neer to God, that thou canst not delight in them too much, especially seeing most of the world despise them, or delight in them too little. But do not the increase of these mercies dull thy longings after heaven? If all were according to thy desire in the Church, wouldst thou not sit down and say, I am well; Soul, take thy Rest, and think it a judgement to be removed to Heaven? Surely if thy delight in these excel not thy delight in God, or if thou wouldst gladly leave the most happy condition on earth, to be with God, then art thou a rare man, a Christian indeed. I know the means of grace must be loved and valued, and the usual enjoyment of God is in the use of them; and he that delighteth in any worldly thing more then in them, is not a true Christian: But when we are content with duty in stead of God, and had rather be at a Sermon then in Heaven, and a member of a Church here, then of that perfect Church, and rejoyce in Ordinances but as they are part of our earthly prosperity; this is a sad mistake. Many a one of us were more willing to go to heaven in the former dayes of persecution, when we had no hopes of seeing the Church reformed, and the Kingdom delivered: But now we are in hopes to have all things almost as we desire, the case is altered, and we



we begin to look at heaven as strangely and sadly, as if it would be to our loss to be removed to it. Is this the right use of Reformation? Or is this the way to have it continued or perfected? should our deliverances draw our hearts from God? O, how much better were it, in every trouble, to fetch our chief arguments of comfort, from the place where our chiefest Rest remains; and when others comfort the poor with hopes of wealth, or the sick with hopes of health and life, let us comfort our selves with the hopes of heaven. So far rejoyce in the creature, as it comes from God, or leads to him, or brings thee some report of his love; So farre let thy soul take comfort in Ordinances, as God doth accompany them with quickning or comfort, or gives in himself unto thy soul by them; Still remembring, when thou hast even what thou dost desire, yet this is not Heaven; yet these are but the first fruits. Is it not enough that God alloweth us all the comforts of travellers, and accordingly to rejoyce in all his mercies, but we must set up our staff, as if we were at home? While we are present in the body, we are absent from the Lord; and while we are absent from him, we are absent from our Rest. If God were as willing to be absent from us; as we from him, and if he were as loth to be our Rest. as we are loth to Rest in him, we should be left to an Eternal Restless separation. In a word, as you are sensible of the sinfulness of your earthly discontents, so be you also of your irregular contents, and pray God to pardon them much more. And above all the plagues and judgments of God on this side hell, see that you watch and pray against this [*Of setling any where short of Heaven, or reposing your souls to Rest on any thing below God.*] Or else, when the bough which you tread on breaks, and the things which you Rest upon deceive you, you will perceive your labour all lost, and your sweetest contents to be preparatives to your wo, and your highest hopes will make you ashamed. Try, if you can perswade Satan to leave tempting, and the world to cease both troubling and seducing, and sin to cease inhabiting and acting, if you can bring the Glory of God from above, or remove the Court from Heaven to earth, and secure the continuance of this through Eternity; then settle your selves below, and say, Soul take thy rest here: but till then admit not such a thought.

2 Cor. 5. 6, 7, 8, 9.

# CHAP. II.

## USE VII.

## Reproving our unwillingness to Dye.

### SECT. I.

§. 1. * We resist and struggle, and like froward servants, we are haled to our Masters presence with sadness and unwillingness: going out hence as compelled by necessity, and not in willing obedience, and would we be honoured by him with the heavenly rewards, to whom we go against our wils? Why pray we that the Kingdom of Heaven may come, if this earthly captivity do delight us? *Cyprian. de Mortalitat.* p. 355. * We are all naturally desirous to live, and though we prize life above all earthly things, yet we are ashamed to profess that we desire it for its own sake, but pretend some other reason: one for this, and another for that, *&c.* After all this hypocrisie, Nature above all things would live, and makes life the main end of living. But Grace hath higher thoughts, *&c.* Bishop *Hall, Solilo.* 21. *pag.* 79, 80.

S there a Rest remaining for the people of God? Why are we then so loth to dye, and to depart from hence that we may possess this Rest? * If I may judg of others hearts by my own, we are exceeding guilty in this point. We linger, as *Lot* in *Sodom*, till God being mercifull to us, doth pluck us away against our wils. How rare is it to meet with a Christian, though of strongest parts and longest profession, that can die with an unfeigned willingness! Especially if worldly calamity constrain them not to be willing! Indeed, we sometime set a good face on it, and pretend a willingness when we see there is no remedy; and that our unwillingness is only a disgrace to us, but will not help to prolong our lives: But if God had enacted such a law for the continuance of our lives on earth, as is enacted for the continuance of the Parliament, that we should not be dissolved till our own pleasure; and that no man should die till he were truly willing; I fear Heaven might be empty for the most of us; and if our worldly prosperity did not fade, our lives on earth would be very long, if not eternal. * We pretend desires of being better prepared, and of doing



doing God some greater service, and to that end we beg one year more, and another, and another, but still our promised preparation and service is as far to seek as ever before, and we remain as unwilling to die, as we were when we begged our first Reprival. If God were not more willing of our company, then we are of his, how long should we remain thus distant from him? And as we had never been sanctified if God had staied till we were willing; so, if he should refer it wholly to our selves, it would at least be long before we should be glorified. I confess that death of it self is not desirable; but the souls Rest with God is, to which death is the common passage. And because we are apt to make light of this sin, and to plead our common nature for to patronize it; let me here set before you its aggravations, and also propound some further considerations which may be useful to you and my self against it.

For meer moral considerations against the fear of death, reade *Senec. Epist.* 24. *ad Lucilium, & Charon* of Wisdom, *l.* 2 *c.* 11. For Spiritual considerations (among many larger) *Cyprian de mortalitate* (and others of his) is excellent.

### SECT. II.

§. 2. Let him fear to dye, who being not born again of Water and the Spirit, is condemned to the flames of Hell: Let him fear to dye, who is not judged to be Christs in his Cross and Passion: Let him fear to Dye who must from this Death pass to the second Death. Let him fear to Dye, whom

AND first consider, What a deal of gross infidelity doth lurk in the bowels of this sin. Either paganish unbelief of the truth of that eternal blessedness, and of the truth of the Scripture which doth promise it to us; or at least a doubting of our own interest, or most usually somewhat of both these. And though Christians are usually most sensible of the latter, and therefore complain most against it; yet I am apt to suspect the former to be the main radical master-sin, and of greatest force in this business. O, if we did but verily believe, that the promise of this glory is the word of God, and that God doth truly mean as he speaks, and is fully resolved to make it good; if we did verily believe that there is indeed such blessedness prepared for believers, as the Scripture mentioneth; sure we should be as impatient of living as we are now fearfull of dying, and should think every day a year till our last day should come: We should as hardly refrain from laying violent hands on our selves, or from the neglecting of the means of our health and life, as we do now from overmuch carefulness and seeking of life by unlawful means. If the eloquent oration of a Philosopher concerning the souls immortality and the life to

eternal fire must torment with everlasting pains, when he departeth hence. Let him fear to Dye, who by his longer delay doth gain only the deferring of his greans and torments, *Cyprian. de mortalitate. Sect.* 10. *p.* (*mihi*) 344.

come could make his affected hearer presently to cast himself head-long from the rock, as impatient of any longer delay; what would a serious Christians belief do, if Gods Law against self-murder did not restrain? Is it possible that we can truly believe, that death will remove us from misery to such glory, and yet be loth to dye? If it were the doubts of our own interest, which did fear us; yet a true belief of the certainty and excellency of this Rest would make us restless till our interest be cleared. If a man that is desperately sick to day, did believe he should arise sound the next morning; or a man to day in despicable poverty, had assurance that he should to morrow arise a Prince; would they be afraid to go to bed? Or rather think it the longest day of their lives, till that desired night and morning come? The truth is, though there is much faith and Christianity in our mouths, yet there is much infidelity and paganisme in our hearts, which is the main cause that we are so loth to dye.

## SECT. III.

2. AND * as the weakness of our Faith, so also the coldness of our Love is exceedingly discovered by our unwillingness to dye. Love doth desire the nearest conjunction, the fullest fruition, and closest communion; Where these desires are absent, there is only a naked pretence of Love: He that ever felt such a thing as Love working in his brest, hath also felt these desires attending it. If we love our friend, we love his company: his presence is comfortable; his absence is troublesome. When he goes from us, we desire his return: when he comes to us, we entertain him with welcome, and gladness: when he dies, we mourn and usually over-mourn; to be separated from a faithful friend, is to us as the renting of a member from our bodies; And would not our desires after God be such, if we really loved him? Nay should it not be much more then such, as he is above all friends most lovely? The Lord teach us to look closely to our hearts, & take heed of self-deceit in this point: For certainly whatever we pretend or conceit, if we love either Father, Mother, Husband, Wife, Childe, Friend, Wealth, or Life more then Christ, we are yet none of his sincere Disciples. When it comes to the triall, the question will not be,

*Tunc igitur beata erit, quando erit aeterna.* Aug. *de Civit. lib.* 14. *cap.* 25.

Who

§. 3.

* *Beata vita si non amatur, non habetur: porro si amatur & habetur, caeteris omnibus rebus excellentius necesse est ametur; quoniam propter hanc amandum est, quicquid aliud amatur: porro si tantum amatur quantum amari digna est (non enim beatus est à quo ipsa beata vita non amatur ut digna est) fieri non potest ut eam qui sic amat, non aeternam velit.*



Who hath preached most, or heard most, or talked most? but who hath loved most? when our account is given in, Christ will not take Sermons, Prayers, Fastings, no, nor the giving of our goods, nor the burning of our bodies in stead of love, 1 *Cor.* 13. 1,2,3,4,8,13. & 16.22. *Ephes.*6.24. And do we love him, and yet care not how long we are from him? If I be deprived of my bosom-friend, methinks I am as a man in a wilderness, solitary and disconsolate: And is my absence from God, no part of my trouble? and yet can I take him for my chiefest friend? If I delight but in some Garden, or Walk, or Gallery, I would be much in it: If I love my Books, I am much with them, and almost unweariedly poaring on them. The food which I love, I would often feed on; the clothes that I love, I would often wear; the recreations which I love, I would often use them; the business which I love, I would be much imployed in: And can I love God, and that above all these; and yet have no desires to be with him? Is it not a far likelier sign of hatred then of love; when the thoughts of our appearing before God, are our most grievous thoughts; and when we take our selves as undone, because we must die & come unto him? Surely, I should scarce take him for an unfeigned friend, who were as well contented to be absent from me, as we ordinarily are to be absent from God. Was it such a joy to *Jacob* to see the face of *Joseph* in *Egypt?* and shall we so dread the sight of Christ in glory? and yet say we love him? I dare not conclude, that we have no love at all, when we are so loth to die. But I dare say, were our love more, we should die more willingly. Yea, I dare say, Did we love God but as strongly as a worlding loves his wealth, or an ambitious man his honour, or a voluptuous man his pleasure; yea, as a drunkard loves his swinish delight, or an unclean person his brutish lust: We should not then be so exceeding loth to leave the world, and go to God. O, if this holy flame of love were throughly kindled in our brests, in stead of our pressing fears, our dolorous complaints, and earnest praiers against death, we should joyn in *Davids* Wilderness-lamentations, *Psal.*42.1,2. *As the Hart panteth after the Water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God; When shall I come and appear before God?* The truth is, As our knowledg of God is exceeding dark, and our faith in him exceeding feeble; so is our love to him but little, & therefore are our desires after him so dull.



*Solus est qui sine Amico est.* Aust *Herodotus* tels us of a Countrey where men have many wives, and when a man dieth, all his wives must be examined, that it may be known which he loved best, and that must be slain and buried with him; And that they use to strive for this as a high priviledge, and take it to heart as a great dishonour to be put by it. *Herodot. lib.* 5. *pag. (edit. Sylburg.)* 284. And will not the love of Christ make a Christian as willing to die?

## SECT. IV.

§. 4.

3. IT appears we are little weary of sinning, when we are so unwilling to be freed by dying. Did we take sin for the greatest evil, we should not be willing of its company so long; did we look on sin as our cruellest enemy, and on a sinfull life, as the most miserable life; sure we should then be more willing of a change. But O, how far are our hearts from our doctrinal profession, in this point also! We preach, and write, and talk against sin, and call it all that naught is: and when we are called to leave it, we are loth to depart: We brand it with the most odious names that we can imagine (and all far short of expressing its vileness;) but when the approach of death puts us to the trial, we chuse a continuance with these abominations, before the presence and fruition of God. * But as *Nemon* smote his Souldier for railing against *Alexander* his enemy, saying, *I hired thee to fight against him, and not to rail against him:* So may God smite us also, when he shall hear our tongues reviling that sin, which we resist so slothfully, and part with so unwillingly. Christians, seeing we are conscious that our hearts deserve a smiting for this, let us joyn together, to chide and smite our own hearts, before *God* do judg & smite them. O foolish sinful heart! hast thou been so long a sink of sin, a cage of all unclean lusts, a fountain unceasantly streaming forth the bitter and deadly waters of transgression? and art thou not yet aweary? Wretched Soul! hast thou been so long wounded in all thy faculties? so grievously languishing in all thy performances? so fruitfull a soyl for all iniquities? and art thou not yet more weary? [a] Hast thou not yet transgressed long enough? nor long enough provoked thy Lord? nor long enough abused love? wouldst thou yet grieve the Spirit more? and sin against thy Saviours blood? and more increase thine own wounds? and still lie under thy grievous imperfections? Hath thy sin proved so profitable a commodity? so necessary a companion? such a delightful employment? that thou dost so much dread the parting day? Hath thy Lord deserved this at thy hands? that thou shouldst chuse to continue in the Suburbs of Hell, rather then live with him in light? and rather stay and drudg in sin, and abide with his and thy own professed enemy, then come away and dwell with God? May

* Plutarch. *in Apothegm.*

[a] *Cum Schegius Medicus cæcus fieret, patienter fert, Quid? inquit, multa in vita vidi, quæ maluissem non videre. Optavi ad nonnulla etiã fuisse surdum.*

Why do we over and over in our prayers, beg and intreat that Gods Kingdom might hasten, if we have greater desires, and stronger wishes, to serve the Devil here, then to go reign with Christ? *Cyprian. de Immortal.* Sect. 13. pag. 345.



May not God justly grant thee thy wishes, and seal thee a lease of thy desired distance, and nail thy ear to these doors of misery, and exclude thee eternally from his glory? Foolish sinner! who hath wronged thee? God, or sinne? who hath wounded thee, and caused thy groans? who hath made thy life so woful? and caused thee to spend thy daies in dolor? is it Christ, or is it thy corruption? and art thou yet so loth to think of parting? shall *God* be willing to dwel with man? and the Spirit to abide in thy peevish heart? and that where sin doth straiten his room, and a cursed inmate inhabit with him, which is ever quarelling and contriving against him? and shall man be loth to come to *God*, where is nothing but perfect Blessedness and Glory? Is not this to judge our selves unworthy of everlasting Life? If they in *Acts* 13.46. who put the Gospel from them, did judge themselves unworthy; do not we who flie from Life and Glory?

## SECT. V.

§. 5.

4. IT shews that we are insensible of the vanity of the Creature, and of the vexation accompanying our residence here, when we are so loth to hear, or think of a removal. What ever we say against the world, or how grievous soever our complaints may seem; we either believe not, or feel not what we say, or else we should be answerably affected to it. We call the world our enemy, and cry out of the oppression of our Task-masters, and groan under our sore bondage; but either we speak not as we think, or else we imagine some singular happiness to consist in the possession of worldly things, for which all this should be endured. * Is any man loth to leave his prison? or to remove his dwelling from cruel enemies? or to scape the hands of murderous robbers? Do we take the world indeed for our prison? our cruel, spoyling, murderous foe? and yet are we loth to leave it? Do we take this flesh for the clog of our spirits? and a vail that's drawn betwixt us and

* *Inquit*, Platerus *ille felix, ægrotus, Fiuem fac dolorum Domine: Sordent enim mihi omnia terrena: Utinam, utinam vel hoc momento hora meæ mortis instaret: Ex animo cupio dissolvi, & esse cum Christo.* Even because we despise death, you may judge well of us: For I my self when I delighted in the doctrine of *Plato*, when I heard the Christians reproached, and saw that they feared not death, nor any thing which was terrible to other men, I bethought my self that it was impossible that these men should be servants to vice and pleasures. For what man that is given to pleasure, or is intemperate, or sweetly glutteth in humane bowels, can delight in Death, which depriveth him of his Delights? and would not rather endeavour to live here still, and to dissemble with the Magistrates, (that would kill him) much less will he give up himself to Death. *Justin Martyr, Apolog.* 1.

Act. 12. 7,8,9.

God? and a continual indwelling traitor to our souls? and yet are we loth to lay it down? Indeed *Peter* was smitten by the Angel, before he arose and left his prison: but it was more from his ignorance of his intended deliverance, then any unwillingness to leave the place. I have read of *Josephs* long imprisonment, and *Daniels* casting into the Den of Lions; and *Jeremies* sticking fast in the Dungeon; and *Jonah's* lying in the belly of the Whale; and *David* from the deep crying to *God*, but I remember not that any were loth to be delivered. I have read indeed, That they suffered cheerfully, and rejoiced in being afflicted, destitute & tormented; yea, and that some of them would not accept of deliverance: But not from any love to the suffering, or any unwillingness to change their condition; but because of the hard terms of their deliverance, and from the hope they had of a better resurrection. Though *Paul* and *Sylas* could sing in the stocks, and comfortably bear their cruel scourgings; yet I do not believe they were unwilling to go forth, nor took it ill when *God* relieved them. Ah foolish wretched soul! Doth every prisoner groan for freedom? and every Slave desire his Jubilee? and every sick man long for health? and every hungry man for food? and dost thou alone abhor deliverance? Doth the Seaman long to see the Land? doth the Husbandman desire the Harvest? and the labouring man to receive his pay? doth the Traveller long to be at home? and the Runner long to win the Prize? and the Souldier long to win the field? And art thou loth to see thy labors finished? and to receive the end of thy Faith and sufferings? and to obtain the thing, for which thou livest? Are all thy sufferings only seeming? have thy gripes, thy griefs and groans been only dreams? if they were, yet methinks we should not be afraid of waking: Fearfull dreams are not delightfull. Or is it not rather the worlds delights, that are all meer dreams and shadows? is not all its glory as the light of a Glow-worm, a wandring fire, yielding but small directing light, and as little comforting heat in all our doubtful, and sorrowful darkness? or hath the world in these its latter daies, laid aside its ancient enmity? Is it become of late more kinde? hath it left its thorny renting nature? who hath wrought this great change? and who hath made this reconciliation? Surely, not the great Reconciler; He hath told us, in the world we shall have trouble, and in him only we shall have peace. We may reconcile our selves to

Heb. 11.
Acts 16.25.
* *Compara nunc si placeat hanc vitam cum illa. Elige si potes perpetuam corporis vitam in labore, ærumnaque miserabili tantarum commutationum votorumque tædio, fastidio voluptatum. Num si Deus ista perpetuare velit, illa diligeres? Nam si per se vita fugienda est, ut sit molestiarum fuga, requies ærumnarum, quantò magis ea requies est expetenda, cui futuræ resurrectionis voluptas perpetua succedet? Ubi nulla criminum series, nulla illecebra delictorum.* Ambros. lib. de Resurrect.
Joh. 16. 20, 33.



to the world (at our peril) but it will never reconcile it self to us. O foolish unworthy soul! who hadst rather dwel in this land of darkness, and rather wander in this barren wilderness, then be at rest with Jesus Christ! who hadst rather stay among the Wolves, and daily suffer the Scorpions stings, then to praise the Lord with the Hosts of Heaven! If thou didst well know what Heaven is, and what Earth is, it would not be so.

## SECT. VI.

§. 6.

5. THis unwillingness to dye, doth actually impeach us of high Treason against the Lord: Is it not a chusing of Earth before him? and taking these present things for our happiness? and consequently making them our very God? If we did indeed make God our God, that is, our End, our Rest, our Portion, our Treasure; how is it possible but we should desire to enjoy him? It behoves us the rather to be fearful of this, it being utterly inconsistent with saving Grace, to value any thing before God, or to make the creature our highest End: Many other sins foul and great may possibly yet consist with sincerity, but so, I am certain cannot that. But concerning this I have spoke before.

## SECT. VII.

§. 7.

6. AND all these defects being thus discovered, what a deal of dissembling doth it moreover shew? We take on us to believe undoubtedly, the exceeding eternal weight of Glory: We call God our chiefest Good; and say, we love Him above all, and for all this we fly from Him, as if it were from Hell it self; would you have any man believe you, when you call the Lord your only Hope, and speak of Christ as All in All, and talk of the Joy that is in Presence, and yet would endure the hardest life, rather then die and come in his presence? What self-contradiction is this, to talk so

Transi *circa natalia suorum atque obitus hoc factitant: Edito puero, propinqui eum circumsidentes cum ploratione prosequuntur, ob ea mala quæ necesse est illi quod vitam ingressus sit perperi; humanas omnes calamitates recensentes. Hominem autem fato functum, per lusum atque lætitiam terræ demandant, referentes quot malis liberatus, in omni sit felicitate.* Herodorus *lib.* 5. *pag.* (*edit.* Sylburg.) 284. It seems these believed the souls immortality, and future happiness. How preposterous is it, and how perverse, that when we pray that Gods will be done, yet when he calleth us out of this world, we will not readily obey the command of his Will? *Cyprian. de Mortalit.* Sect. 12. pag. 345.

hardly

hardly of the world and flesh, to groan & complain of sin and suffering, and yet fear no day more then that which we expect should bring our finall freedom? what shamelesse grosse dissembling is this, to spend so many hours, and daies, in hearing Sermons, reading Books, conferring with others, and all to learn the way to a place which we are loth to come to? To take on us all our life-time, to walk towards Heaven, to run, to strive, to fight for Heaven, which we are loth to come to? What apparent palpable hypocrisie is this, to lie upon our knees in publick and private, and spend one hour after another in prayer, for that which we would not have? If one should over-hear thee in thy daily devotions, crying out, Lord deliver me from this body of death, from this sin, this sickness, this poverty, these cares and fears, how long Lord shall I suffer these? and withall should hear thee praying against death; can he believe thy tongue agrees with thy heart? except thou have so far lost thy reason, as to expect all this here; or except the Papists Doctrine were true, that we are able to fulfil the Law of God; or our late Perfectionists are truly enlightened, who think they can live and not sin: but if thou know these to be undoubtedly false, how canst thou deny thy grosse dissembling?

## SECT. VIII.

§. 8. *How oft hath it been revealed to me, that I should daily preach and publiquely contest, that our Brethren are not to be lamented,

7. Consider, * how do we wrong the Lord and his Promises? and disgrace his wayes in the eyes of the world? As if we would actually perswade them to question whether God be true of his Word or no? whether there be any such glory as Scripture mentions? when they see those who have professed to live by Faith, and have boasted of their hopes in another world, and perswaded others to let go all for these hopes, and spoken disgracefully of all things below, in comparison of these unexpressible things above; I say, when they see these very men so loth to leave their hold of present things, and to go to that glory which they talked and boasted of; how doth it make the weak to stagger? and confirm the world in their unbelief and sensuality? and make them conclude, Sure if these Professors did expect so much glory, and make so light of the world as they seem, they would not themselves be so loth of a change. O how are we ever able to repair the wrong which we do to God and poor souls by this scandal? And what an honour to God? what a strengthening to Believers? what a conviction to Unbelievers would it be, if Christians in this did answer their professions, and cheerfully welcome the news of Rest?

who are delivered from this world by the call of God? when we know that they are not lost, but sent before? Departing they lead us the way, as Travellers and Saylers use to do: that they may be Desired, but not Bewailed! and that we should not put on black cloathes for them here, when they have put on white rayment there? that we should give the Heathen occasion justly to reprehend us, that we lament those as Dead and lost, whom we affirm to be with God: and that we condemn that faith by the testimony of our hearts, which we profess by the testimony of our Speech. We are prevaricators of our faith and hope: and make that which we teach seem to them counterfeit, feigned and dissembled. It will do us no good to prefer Vertue in words, and destroy verity by our Deeds, *Cyprian. de Mortalitate*, Sect. 14. pag. *(mihi)* 345. their



## SECT. IX.

§. 9. *Ultima verba Nobilis* And. *Dudithii ad Ruterum discedentem verissima: Vale, inquit, & feliciter vive, & inter vivendum bene mori disce: quae ars est artium omnium difficillima, simulque praestantissima. Non pudet te reliquias vitae tibi reservare? & id solum tempus bonae menti destinare, quod in nullam rem conferri possit? Quam serum est tunc vivere incipere, cum desinendum est?* Seneca *de brev. vit. c. 4.*

8. It evidently discovers that we have been careless loyterers, that we have spent much time to little purpose, and that we have neglected and lost a great many of warnings. Have we not had all our life-time to prepare to dye? So many years to make ready for one hour? and are we so unready and unwilling yet? What have we done? why have we lived? that the business of a life is so much undone? Had we any greater matters to mind? Have we not foolishly wronged our souls in this? would we have wished more frequent warnings? How oft hath death entred the habitations of our neighbours? how oft hath it knockt at our own doors? we have first heard that such a *one is dead*, and then *such a one*, and *such a one*, till our Towns have changed most of their Inhabitants; And was not all this a sufficient warning, to tell us that we were also Mortals, and our own turn would shortly come? Nay, we have seen death raging in Towns and Fields, so many hundred a day dead of the Pestilence, so many thousands slain of the Sword: and did we not know it would reach to us at last? How many distempers have vexed our bodies? frequent Languishings, consuming Weaknesses, wasting Feavers, here pain, and there trouble, that we have been forced to receive the sentence of death; and what were all these but so many Messengers, sent from God to tell us we must shortly dye? as if we had heard a lively voice, bidding us, *Delay no more, but make you ready*: And are we unready and unwilling after all this? O careless dead-hearted Sinners! unworthy neglecters of Gods Warnings! faithless betrayers of our own souls.

All

All these hainous aggravations do lie upon this sin of unwillingness to die, which I have laid down to make it hatefull to my own soul (which is too much guilty of it) as well as yours: And for a further help to our prevailing against it, I shall adjoyn these following Considerations.

## SECT. X.

§. 10. When we Dye, we pass over by Death to Immortality; And it is impossible that we should come to Eternal Life if we go not hence. This is no Ending, but a Passing on; and a reaching to Eternity by the dispatch of our temporal journy. Who would not hasten to a better state? who would not wish to be changed and reformed to the Image of Christ, and to come quickly to the Dignity of the Heavenly Grace? *Cyprian de mortalit.* Sect. 15. p. 346.

1. COnsider, [Not to dye] were [Never to be happy.] To escape death, were to miss of blessedness: Except God should translate us as *Henoch* and *Elias*, which he never did before or since. If our hope in Christ were in this life only, we were then of all men most miserable: The Epicure hath more pleasure to his Flesh then the Christian; the Drunkard, the Whoremaster, and the jovial Lads, do swagger it out with gallantry and mirth, when a poor Saint is mourning in a corner: yea, the very beasts of the field do eat and drink, and skip, and play, & care for nothing, when many a Christian dwels with sorrows: So that if you would not die, and go to heaven, what would you have more then an Epicure, or a beast? What doth it avail us to fight with beasts, as men, if it were not for our hopes of a life to come? Why do we pray, and fast, and mourn? why do we suffer the contempt of the world? why are we the scorn & hatred of all? if it were not for our hopes after we are dead? why are we Christians, and not Pagans and Infidels, if we do not desire a life to come? why, Christian, wouldst thou lose thy faith? and lose thy labor, in all thy duties, and all thy sufferings? wouldst thou lose thy hope? and lose all the end of thy life? & lose all the bloud of Christ? and be contented with the portion of a worldling or a brute? If thou say No, to this, how canst thou then be loth to dye? As good old [a] *Milius* said when he lay a dying, and was asked whether he were willing to dye or no; *Illius est nolle mori, qui nolit ire ad Christum.* A saying of *Cyprians* which he oft repeated, *Let him be loth to dye, who is loth to be with Christ* [b].

[a] *Melch. Adam in vita Milii.* [b] *Regnum Dei, cæpit esse in proximo Præmium vitæ, & gaudium salutis æternæ, & perpetua lætitia, & possessio Paradisi nuper amissi, mundo transeunte jam veniunt: jam terrenis cælestia, & magna parvis, & caducis æterna succedunt. Quis hinc anxietatis & solicitudinis locus est? Quis inter hæc trepidus & mœstus est, nisi cui spes & fides deest? Ejus est enim mortem timere qui ad Christum nolit ire. Ejus est ad Christum nolle ire, qui se non credat cum Christo incipere regnare: Justus enim fide vivit.* Cyprian. *de mortalit.* Sect. 2. pag. 341.

SECT.



## SECT. XI.

§. 11.

2. COnsider, Is God willing by death to Glorifie us? and are we unwilling to dye that we may be glorified? would God freely give us heaven? and are we unwilling to receive it? As the Prince who would have taken the lame beggar into his Coach, and he refused, said to him, *Optimè mereris qui in luto hæreas*, Thou well deservest to stick in the dirt. So may God to the refusers of Rest; You well deserve to live in trouble. Methinks if a Prince were willing to make you his heir, you should scarce be unwilling to accept it. Sure the refusing of such a kindness, must needs discover ingratitude and unworthiness. As God hath resolved against them, who make excuses when they should come to Christ, *Verily none of these that were bidden shall taste of my supper:* So is it just with him to resolve against us, who frame excuses when we should come to Glory. * *Ignatius* when he was condemned to be torn with wilde beasts, was so afraid, least by the prayers and means of his friends, he should lose the opportunity and benefit of Martyrdom, that he often intreats them to let him alone and not hinder his happiness: and tels them he was afraid of their love, least it would hurt him, and their carnal friendship would keep him from death.

* Φοβοῦμαι γὰρ τὴν ἀγάπην ὑμῶν, μὴ αὐτὴ με ἀδικήσῃ. ὑμῖν γὰρ εὐχερὲς ἐστιν ὃ θέλετε ποιῆσαι, ἐμοὶ δὲ δύσκολον ἐστι τοῦ Θεοῦ ἐπιτυχεῖν, &c. Ignat. *Epist. ad Romanos Edit.* Usserii *pag.* 82.

## SECT. XII.

§. 13. *Cum dicis, Beate vivere volo, bonam rem quæris, sed non hic, si habuit hic istud Christus, habe & tu, in regione mortis tuæ: Quid ille invenit, attende.*

3. THe Lord Jesus was willing to come from heaven to earth for us; and shall we be unwilling to remove from earth to heaven for our selves and him? Sure if we had been once possessed of Heaven, and God should have sent us to earth again, as he did his Son for our sakes, we should then have been loth to remove indeed: It was another kinde of change then ours is, which Christ did freely submit unto; to cloath himself with the garments of flesh, and to take upon him the form of a servant, to come from the bosome of the Fathers Love, to bear his wrath which we should have born. Shall he come down to our hell? from the height of glory to the depth of misery? to bring us up to his Eternal Rest? and shall we be after this unwilling? Sure Christ had more cause to be unwilling; he might have said, What is it to me

*Venit de alta regione, & quid invenit nisi quod hic abundavit? Labores, dolores, mortem: Ecce quod hic habes & quod abundat, manducavit tecum. Quod hic in cella miseriæ tuæ abundavit, acetum hic bibit, fel hic bibit: ecce quod in cella tua invenit. At ad magnam mensam te invitavit, mensam solis, mensam Angelorum, ubi ipse panis est,* August. sup. Joan. 13.

me if these sinners suffer? If they value their flesh above their spirits, and their lusts above my Fathers Love, if they needs will sell their souls for nought, who is it fit should be the loser? and who should bear the blame and curse? Should I whom they have wronged? must they wilfully transgress my Law? and I undergo their deserved pain? Is it not enough that I bear the trespass from them, but I must also bear my Fathers wrath? and satisfie the Justice which they have wronged? Must I come down from Heaven to Earth, and cloath my self with humane flesh? be spit upon and scorned by man? and fast, and weep, and sweat, and suffer, and bleed and dye a cursed death? and all this for wretched worms, who would rather hazard all they had, and venture their souls and Gods favour, then they would forbear but one forbidden morsel? Do they cast away themselves so slightly? and must I redeem them again so dearly? Thus we see that Christ had much to have pleaded against his coming down for man; and yet he pleaded none of this: He had reason enough to have made him unwilling; and yet did he voluntarily condescend. But we have no reason against our coming to him: except we will reason against our hopes, and plead for a perpetuity of our own calamities. Christ came down to fetch us up: and would we have him lose his bloud and labor, and go away again without us? Hath he bought our Rest at so dear a rate? Is our inheritance purchased with the bloud of God? And are we after all this loth to enter? Ah Sirs, it was Christ and not we, that had cause to be loth. The Lord forgive and heal this foolish ingratitude.

## SECT. XIII.

§. 13. *Posse mori nunquam tollitur, nisi morte; quare Christus per mortem tulit posse mori, ut per Resurrectionem naturam* [illegible] *fol.* 133.

4. CONsider, Do we not combine with our most cruel, mortal foes? and jump with them in their most malicious design, while we are loth to dye and go to heaven? where is the height of their malice? and what's the scope of all temptations? and what's the devils daily business? Is it not to keep our souls from God? And shall we be well content with this, and joyn with Satan in our desires? what though it be not those eternal torments? *perveniret ad immortalitatem, Card.* Cusanus *operum, vol.* 2. *exercit. lib.* 7. yet



yet it's the one half of Hell, which we wish to our selves, while we desire to be absent from Heaven and God. If thou shouldst take counsel of all thine enemies, If thou shouldst beat thy brains both night and day, in studying to do thy self a mischief, what greater then is, could it possibly be, To continue here on earth from God? Excepting only hell it self. O what sport is this to Satan? that his desires and thine should so concur? That when he sees he cannot get thee to Hell, he can so long keep thee out of Heaven, and make thee the earnest petitioner for it thy self? O gratifie not the Devil so much to thy own displeasure.

## SECT. XIV.

§. 14. *Timor mortis pejor quàm ipsa mors,* Erasm. *Colloq.*

5. DO not our daily fears of death, make our lives a continual torment? The fears of death (as *Erasmus* saith) being a forer evil then death it self. And thus, as *Paul* did dye daily in regard of preparation, and in regard of the necessary sufferings of his life: so do we in regard of the torments, and the useless sufferings which me make our selves. Those lives which might be full of Joyes, in the daily contemplations of the life to come, and the sweet delightfull thoughts of bliss, how do we fill them up with terrors, through all these causeless thoughts and fears? Thus do we consume our own comforts, and prey upon our truest pleasures. When we might lie down, and rise up, and walk abroad with our hearts full of the Joys of God, we continually fill them with perplexing fears. For he that fears dying, must be alwaies fearing, because he hath alwaies cause to expect it. And how can that mans life be comfortable, who lives in continual fear of losing his comforts?

## SECT. XV.

§. 15. *Ebeu quàm miserum est fieri metuendo senem!* Publius.

6. MOreover, all these are self-created sufferings: As if it were not enough to be the deservers, but we must also be the executioners of our own calamities! As if God had not inflicted enough upon us, but we must inflict more upon our selves! Is not death bitter enough to the flesh of it self, but we must double and treble and multiply its bitterness? Do we complain so much of the burden

burden of our troubles, and yet daily add unto the weight? Sure the state of poor mortals is sufficiently calamitous; they need not make it so much worse. The sufferings laid upon us by God, do all lead to happy issues: the progress is, from suffering to patience, from thence to experience, and so to Hope, and at last to Glory. But the sufferings which we do make our selves, have usually issues answerable to their causes: The motion is Circular and endless, from sin to suffering, from suffering to sin, and so to suffering again, and so *in infinitum*. And not only so, but they multiply in their course: every sin is greater then the former, and so every suffering also greater. This is the natural progress of them, which if mercy do intercept, no thanks to us. So that except we think that God hath made us to be our own tormentors, we have small reason to nourish our fears of death.

Rom. 5.3,4. Rom. 8.17.

## SECT. XVI.

§. 16. 7. CONsider further; they are all but useless unprofitable fears. As all our care cannot make one hair white or black, nor add one cubit to our stature; so can neither our fear prevent our sufferings, nor delay our dying time an hour: Willing or unwilling we must away. Many a mans fears have hastened his end, but no mans ever did avert it. It's true, a cautelous fear or care concerning the danger after death, hath profited many; and is very usefull to the preventing of that danger: but for a member of Christ, and an heir of heaven, to be afraid of entring his own inheritance; this is a sinfull useless fear.

Mat. 6.36. Mat. 6.27.

## SECT. XVII.

§. 17. 8. BUt though it be useless in respect of good, yet to Satan is it very serviceable. Our fears of dying ensnare our souls and add strength to many temptations. Nay when we are called to dye for Christ, and put to it in a day of trial, it may draw us to deny the known truth, and forsake the Lord God himself. You look upon it now as a small sin, a common frailty of humane nature: But if you look to the dangerous consequents of it, methinks it should move you to other thoughts. What made *Peter* deny his Lord? what makes Apostates in suffering times forsake the truth? and the green blade of unrooted faith, to wither before the heat of persecution? Fear of imprisonment and poverty may do much, but fear of death will do much more. When you see the Gibbet, or hear the sentence, if this fear of dying prevail in you, you'l strait begin to say as *Peter*, I know not the man. When you see the fagots set, & fire ready, you'l say as that Apostate to the Martyr, O the fire is hot, and nature's frail, forgetting that the fire of hell is hotter. Sirs, as light as you make of it, you know not of what force these fears are to separate your souls from Jesus Christ. Have we not lately had frequent experience of it? How many thousand have fled in fight, and turned their back on a good cause, where they knew the honour of God was concerned, and their countreys welfare was the prize for which they fought, and the hopes of their posterity did lie at the stake, and all through unworthy fear of dying? Have we not known those, who lying under a wounded conscience, and living in the practice of some known sin, durst scarce look the enemy in the face, because they durst not look death in the face? but have trembled and drawn back, and cried, Alas I dare not die; If I were in the case of such or such, I durst die. He that dare not die, dare scarce fight valiantly. Therefore we have seen in our late wars, that there is none more valiant then these two sorts, 1. Those who have conquered the fear of death by the power of faith. 2. And those who have extinguisht it by desperate prophaneness, and cast it away through stupid security. So much fear as we have of death, usually so much cowardize in the cause of God: However, it's an evident temptation and snare. Beside the multitude of unbelieving contrivances, and discontents at the wise disposals of *God*, and hard thoughts of most of his providences, which this sin doth make us guilty of: Besides also it loseth us much precious time, and that for the most part near our end. When time should be most precious of all to us, and when it should be imployed to better purpose, then do we vainly and sinfully waste it, in the fruitless issues of these distructing fears: So that you see how dangerous a snare these fears are, and how fruitful a parent of many evils.

If Morality do no more, yet this good it will do to Christians and the servants of God, that we be willing to desire Martyrdom, when we learn not to fear Death. They are our Exercises, and not our Funerals. They give to the soul the glory of Fortitude: and by contempt of Death prepare for Glory, *Cyprian. de Mortalitat.* p. 344.

## SECT. XVIII.

§. 18.

9. CONsider, what a competent time the most of us have had: Some thirty, some forty, some fifty or sixty years. How many come to the grave younger, for one that lives to the shortest of these? Christ himself, as is generally thought, lived but * thirty three years on earth. If it were to come, as it is past, you would think thirty years a long time. Did you not long ago in your threatning sickness, think with your selves, O, if I might enjoy but one seven years more, or ten years more! And now you have enjoyed perhaps more then you then begged; and are you nevertheless unwilling yet? Except you would not die at all, but desire an immortality here on Earth; which is a sin inconsistent with the truth of Grace. If your sorrow be meerly this, That you are mortal; you might as well have lamented it all your lives: For sure you could never be ignorant of this. Why should not a man that would die at all, be as well willing at thirty or forty, if God see it meet, as at seventy or eighty? nay, usually when the longest day is come, men are as loth to depart as ever. He that loseth so many years, hath more cause to bewail his own neglect, then to complain of the shortness of his time; and were better lament the wickedness of his life, then the brevity. Length of time doth not conquer corruption; it never withers, nor decayes through age. Except we receive an addition of Grace, as well as Time, we naturally grow the older the worse. Let us then be contented with our allotted proportion. And as we are convinced, that we should not murmure, against our assigned degree of wealth, of health, of honor, and other things here; so let us not be discontented with our allowed proportion of time. O, my Soul, depart in peace!

* *Helvicus* and some other modern Chronologers think he died in the thirty fifth year of his age.

*Quid de rerum natura querimur? illa se benigne gessit. Vita, si scias uti, longa est.* Senec. *de brevit. vit. cap. 2.*

*Non exiguum temporis habemus, sed multum perdimus. Satis longa vita, & in maximarum rerum consummationem large data est, si tota bene collocetur. Sed ubi per luxum & negligentiam defluit, ubi nulli rei bonae impenditur, ultima demum necessitate cogente quam ire non intelleximus, transisse sentimus. Non accepimus brevem vitam, sed fecimus: nec inopes ejus, sed prodigi sumus.* Seneca *de brevit. cap. 1.*

The elect man, hath a care in the Body, of the worldly things of the place where he sojourneth, as a Traveller in the Innes and houses in his way. But without any trouble, he leaveth the habitation, possession, and use: with a ready and chearful minde following him that leadeth him out of this life, upon no occasion turning back; he is thankful for his entertainment here; but he blesseth God for his departure, embracing the Celestial mansion. *Clemens Alexand. stromat. lib. 4. prope fin.*

Hast



Hast thou not here enjoyed a competent share? As thou wouldst not desire an unlimited state, in wealth and honour, so desire it not in point of time. Is it fit, that God or thou should be the sharer? If thou wert sensible how little thou deservest an hour of that patience which thou hast enjoyed, thou wouldst think thou hast had a large part. Wouldst thou have thy age called back again? canst thou eat thy bread, and have it too? Is it not Divine Wisdom that sets the bounds? God will not let one have all the work, nor all the offering, nor all the honour of the work: He will honor himself by variety of instruments; by various persons, and several ages, and not by one person or age: Seeing thou hast acted thine own part, and finished thine appointed course, come down contentedly, that others may succeed, who must have their turns at well as thou. As of all other outward things, so also of that time and life, thou mayest as well have too much, as too little: Onely of God, and eternal life, thou canst never enjoy too much, nor too long. Great receivings, will have great accounts: where the lease is longer, the fine and rent must be the greater. Much time hath much duty. Is it not as easie to answer for the receivings and the duties, of thirty years, as of an hundred? Beg therefore for Grace to improve it better; but be content with thy share of time.

## SECT. XIX.

§. 19.

10. CONsider, thou hast had a competency of the comforts of life, and not of naked time alone. God might have made thy life a misery; till thou hadst been as weary of possessing it, as thou art now afraid of losing it. If he had denyed thee the benefits and ends of living, thy life would have been but a slender comfort. They in Hell have life as well as we, and longer far then they desire: God might have suffered thee to have consumed thy days in ignorance, or to have spent thy life to the last hour, before he brought thee home to himself, & given thee the saving knowledg of Christ; and then thy life had been short, though thy time long. But he hath opened thine eyes in the morning of thy dayes, and acquainted thee betimes with the trade of thy life; I know the best are but negligent loyterers, and spend not their time according

cording to its worth;* but yet he that hath an hundred years time, and loseth it all, lives not so long as he that hath but twenty, and bestows it well. It's too soon to go to Hell at an hundred years old, and not too soon to go to Heaven at twenty. * The means are to be valued in reference to their end: That's the best means, which speediliest and surest obtaineth the end. He that hath enjoyed most of the ends of life, hath had the best life, and not he that hath lived longest. You that are acquainted with the life of Grace; what if you live but twenty or thirty years? would you change it for a thousand years of wickedness? God might have let you have lived like the ungodly world, and then you would have had cause to be afraid of dying. We have lived in a place and time of light; in *Europe*, not in *Asia*, *Africa* or *America*; in *England*, not in *Spain* or *Italy*; in the Age when Knowledge doth most abound, and not in our forefathers dayes of darkness; we have lived among Bibles, Sermons, Books, and Christians. As one Acre of fruitful soyl, is better then many of barren Commons; as the possession of a Kingdom for one year, is better then a lease of a Cottage for twenty; so twenty or thirty years living in such a place, or age, as we, is better then *Methuselahs* age in the case of most of the world besides. And shall we not then be contented with our portion? If we who are Ministers of the Gospel have seen abundant fruit of our labours; if God hath blessed our labors in seven years, more then some others in twenty or thirty; if God have made us the happy (though unworthy) means, of converting and saving more souls at a Sermon, then some better men in all their lives; what cause have we to complain of the shortness of our time in the work of God? would unprofitable, unsuccessful preaching have been comfortable? will it do us good to labor to little purpose, so we may but labor long? If our desires of living, are for the service of the Church, as our deceitful hearts are still pretending, then sure if God honour us to do the more service, though in the lesser time, we have our desire. God will have

* *Solus sapiens generis humani legibus solvitur: Omnia illi secula, ut Deo, serviunt. Transvit tempus? Aliquid ex hoc recordatione comprehendit. Instat? Hoc utitur. venturum est? hoc percipit. Longam illi vitam facit omnium temporum in unum collatio. Illorum brevissima ac solicitissima ætas est, qui præteritorum obliviscuntur, præsentia negligunt, de futuro timent. Cum ad extremum venerint, serò intelligunt miseri, tamdiu se cum nihil agunt occupatos fuisse.* Seneca *de brevit. vit. cap.* 15.

* *Iter imperfectum erit, si in media parte, aut citra petitum locum stetcris. Vita non est imperfecta, si honesta est. Ubicunque desines, si bene desinis, tota est.* Seneca *Epist.* 77. *pag.* 688. *Nemo tam imperitus est, ut nesciat sibi quandoque moriendum: tamen cum propò accesserit, tergiversatur, tremit, plorat. Nonne tibi videbitur stultissimus omnium qui fleverit quod ante annos mille non vixerat? Atqui stultus est qui flet, quod post annos mille non vivet. Hæc paria sunt, Non eris; nec fuisti.* Senec. *Epist.* 77. *pag.* 689.



have each to have his share; when we have had ours, let us rest contented. Perswade then thy backward soul to its duty, and argue down these dreadful thoughts: Unworthy wretch! Hath thy Father allowed thee so large a part, and caused thy lot to fall so well? and given thee thine abode in pleasant places? and filled up all thy life with mercies? and dost thou now think thy share too small? Is not that which thy life doth want in length, made up in bredth, and weight, and sweetness? Lay all together, and look about thee, and tell me; How many of thy neighbours have more? how many in all the Town or Country, have had a better share then thou? Why mightest not thou have been one of the thousands, whose carcasses thou hast seen scattered as Dung on the Earth? or why mightest not thou have been one that's useless in the Church? & an unprofitable burden to the place thou livest in? What a multitude of hours of consolation? of delightful Sabbaths? of pleasant studies? of precious companions? of wonderous deliverances? of excellent opportunities? of fruitful labours? of joyful tydings? of sweet experiences? of astonishing providences hath thy life partaked of? so that many a hundred who have each of them lived an hundred years, have not altogether enjoyed so much. And yet art thou not satisfied with thy lot? Hath thy life been so sweet, that thou art loth to leave it? Is that the thanks thou returnest to him, who sweetned it to draw thee to his own sweetness? Indeed, if this hath been all thy portion, I could not blame thee to be discontented; And yet let me tell thee too, That of all these poor souls, who have no other portion, but receive all their good things in this life, there is few or none even of them, who ever had so full a share as thy self. And hast thou not then had a fair proportion, for one that must shortly have Heaven besides? O foolish Soul! would thou wert as covetous after eternity, as thou art for a fading, perishing life! and after the blessed presence of *God*, as thou art for continuance with Earth and Sin! Then thou wouldst rather *look through the Windows, and cry through the lattises, Why is his chariot so long a coming? Why tarry the Wheels of his chariots?* How long Lord! How long!

Judg. 5. 28.

The merchant that arriveth safely with a rich lading of Gold, Spices, and precious things, doth more heartily thank God for his Voyage, then he that goes as far for some smaller commodity; so here, saith *Seneca, Epist.* 73. p. 671.

## SECT. XX.

§. 20.

11. COnsider, What if *God* should grant thy desire, and let thee live yet many years, but withall should strip thee of the comforts of life, and deny thee the mercies which thou hast hitherto enjoyed? Would this be a blessing worth the begging for? Might not God in judgement give thee life, as he gave the murmuring *Israelites* Quails? or as he oft times gives men riches and honour, when he sees them over-earnest for it? Might he not justly say to thee, Seeing thou hadst rather linger on earth, then come away and enjoy my presence; seeing thou art so greedy of life, take it, and a curse with it; never let fruit grow on it more, nor the Sun of comfort shine upon it, nor the dew of my blessing ever water it: Let thy table be a snare, let thy friends be thy sorrow; let thy riches be corrupted, and the rust of thy silver eat thy flesh. Go hear Sermons as long as thou wilt, but let never Sermon do thee good more; let all thou hearest make against thee, and increase the smart of thy wounded spirit: If thou love Preaching better then Heaven, go and preach till thou be aweary, but never profit soul more. Sirs, what if God should thus chastise our inordinate desires of living, were it not just? and what good would our lives then do us? Seest thou not some that spend their dayes on their cowch in groaning? and some in begging by the high-way sides? and others in seeking bread from door to door? and most of the world in labouring for food and rayment, and living onely that they may live, and losing the ends and benefits of life? Why, what good would such a life do thee, were it never so long? When thy soul shall serve thee onely in stead of Salt, to keep thy body from stinking? God might give thee life, till thou art weary of living; and as glad to be rid of it, as *Judas* or *Achitophel*; and make thee like many miserable Creatures in the world, who can hardly forbear laying violent hands on themselves. Be not therefore so importunate for life; which may prove a judgement, in stead of a blessing.

Jam. 5. 2,3. How farre a man may desire Death, and how farre not, see *Calvin* on *Jonah* 4.3. pag. 351. *In summe*, He shewes that we may not desire it out of meer impatience under poverty, sickness, or other suffering; but in weariness of sinning, we may, but so, as yet patiently to stay Gods time; and be willing to dye when he calls.





## SECT. XXI.

§. 21.

12. COnsider, How many of the precious Saints of God, of all ages and places, have gone before thee. Thou art not to enter an untroden path, nor appointed first to break the Ice. Except onely *Henoch* and *Elias*, which of the Saints have scaped death? And art thou better then they? There are many millions of Saints dead, more then do now remain on Earth. What a number of thine own bosome friends, and intimate acquaintance, and companions in duty, are now there? and why should'st thou be so loth to follow? [a] Nay, hath not Jesus Christ himself gone this way? hath he not sanctified the grave to us? and perfumed the dust with his own body? And art thou loth to follow him too? O rather let us say as *Thomas*, *Let us also go, and die with him*; or rather, let us suffer with him, that we may be glorified together with him [b].

Many such like Considerations might be added, as that Christ hath taken out the sting; How light the Saints have made of it; how cheerfully the very Pagans have entertained it, [c] *&c.* But because all that's hitherto spoken, is also conducible to the same purpose, I pass them by. If what hath been said, will not perswade, Scripture and Reason have little force.

I have said the more on this subject, finding it so needfull to my self and others: finding that among so many Christians, who could do and suffer much for Christ, there's yet so few that can willingly die; and of many who have somewhat subdued other corruptions, so few have got the conquest of this. This caused me to draw forth these Arrowes from the quiver of Scripture, and spend them against it.

[a] Heretofore indeed before the coming of our Saviour, Death was terrible even to holy men, and all men lamented the dying, as if they were perishing: But when Christ had raised his Body, Death is no more to be feared; and all that believe in Christ, do trample upon it, as nothing, and had rather dye a thousand times, then deny the faith of Christ. For they know that by Dying they do not perish, but live, and by the Resurrection are made immortal. *Athanas. de Incarnat. verbi.* [b] It is certainly reported that Saint *Peter* when he saw his wife led to Death, was glad that she was called to it, and that she was going home: and strongly exhorting and comforting her, he called her by her name, saying, Ho! See thou remember the Lord! *Clem. Alexand. Stromat. lib. 7.* [c] Reade the strange examples of Heathens in *Seneca*, Epist. *ad Lucil.* 24. *pag.* 567. *oper. To.* 2.

## SECT. XXII.

§. 22. I Will onely yet Answer some Objections, and so conclude this Use.

1. *Object.* O, If I were but certain of Heaven, I should then never stick at dying.

*Answ.* 1. Search, for all that, whether some of the forementioned causes may not be in fault, as well as this.

2. Didst thou not say so long ago? Have you not been in this song this many years? If you are yet uncertain, whose fault is it? you have had nothing else to do with your lives, nor no greater matter then this to minde. Were you not better presently fall to the triall, till you have put the Question out of doubt? Must God stay while you trifle? and must his patience be continued to cherish your negligence? If thou have played the loyterer, do so no longer: Go search thy soul, and follow the search close, till thou come to a clear discovery. Begin to night, stay not till the next morning. Certainty comes not by length of time, but by the blessing of the Spirit upon wise and faithfull triall. You may linger out thus twenty years more, and be still as uncertain as now you are.

3. A perfect certainty may not be expected: we shall still be deficient in that as well as in other things: They who think the Apostle speaks absolutely, and not comparatively, of a perfect assurance in the very degree, when he mentions a Plerophory or Full assurance; I know no reason, but they may expect perfection in all things else, as well as this. When you have done all, you will know this but in part. If your belief of that Scripture, which saith, *Believe, and be saved*, be imperfect; and if your knowledge, whether your own deceitful hearts do sincerely believe or not, be imperfect; or if but one of these two be imperfect: the result or conclusion must needs be so too. If you would then stay till you are perfectly certain, you may stay for ever: If you have obtained assurance but in some degree, or got but the ground for assurance laid; it is then the speediest, and surest way, to desire rather to be quickly in Rest: For then, and never till then, will both the grounds and assurance be fully perfect.

4. Both your assurance, and the comfort thereof, is the gift of the Spirit, who is a free bestower: And *God's* usual time to be largest



largest in mercy, is when his people are deepest in necessity. A mercy in season, is the sweetest mercy. I could give you here abundance of late examples, of those who have languished for assurance and comfort; some all their sickness, and some most of their lives; and when they have been neer to death, they have received in abundance, Never fear death then through imperfections of assurance; for that's the most usual time of all, when *God* most fully and sweetly bestows it.

## SECT. XXIII.

*Object.* 2. O, but the Churches necessities are great, *God* hath made me usefull in my place; so that the loss will be to many, or else, methinks, I could willingly die.

*Answ.* This may be the case of some; but yet remember, the heart is deceitful: *God* is oft pretended, when our selves are intended. But if this be it that sticks with thee indeed, consider, Wilt thou pretend to be wiser then *God?* doth not he know how to provide for his Church? Cannot he do his work without thee? or finde out instruments enough besides thee? Think not too highly of thy self, because God hath made thee usefull. Must the Church needs fall when thou art gone? Art thou the Foundation on which it's built? Could God take away a *Moses*, an *Aaron*, *David*, *Elias*, *&c.* and finde supply for all their places? and cannot he also finde supply for thine? This is to derogate from God too much, and to arrogate too much unto thy self. Neither art thou so merciful as God; nor canst love the Church so well as he: As his interest is infinitely beyond thine, so is his tender care and bounty. But of this before.

§. 23. As *Fac. Monach.* said to Dr *Haweuretter* (*in Melch. Adam in ejus vita.*) So *Frederick* the third Prince Elector, Palsgrave of *Rhene*, when he was dying at *Hidelberg*, said to his friends, I have lived long enough on earth for you, I must now go live for my self in heaven for ever, As *Fac. Grinæus* in the last words in his Commentary on the Hebrews. So methinks when Ministers have lived long in hard labour and sufferings for God and the Church, they should be willing to live in Heaven for God and themselves. I may say of our service, as *Cyprian* to some that were loth to Dye, because they would fain dye Martyrs. I had (saith one) fully set my heart on it, and devoted my self to Martyrdom. Martyrdom is not in thy power, but in Gods gift. Nor canst thou say, thou hast lost that which thou knowest not whether thou were worthy to receive. God the searcher of the heart, who saw thee prepared in Resolution, will give the Reward for thy Resolution. As an evil thought is seen in the wicked; so a purpose to confess Christ, and a soul given up to Good, shall be crowned by God the Judge. For it is one thing to want a heart for Martyrdom, and another, to want Martyrdom when we have a heart. God will judge thee such as he findes thee: For *it is not our Blood that God desires, but our Faith or Fidelity*, Cyprian. *de mortalitat.* Sect. 12. *pag.* 345.

Yet

Yet mistake me not in all that I have said: I deny not but that it is lawfull and necessary for a Christian upon both the forementioned grounds, to desire God to delay his death; both for a further opportunity of gaining assurance, and also to be further serviceable to the Church. Time & life is a most precious Mercy: not so much because of what we here enjoy, but because Eternity of Joy or Torment dependeth on this time, when it must go with man for ever in Heaven or Hell according to the provision he makes on earth; and they that will find a treasure in Heaven, must now lay it up there (*Mat.6.19,20.*) I do not blame a man that is well in his wits, if he be loth to die, till he hath some comfortable Assurance, that it shall certainly go well with him in another world. And every mans Assurance, as I have proved, is imperfect. And therefore I doubt not but 1. We may pray for recovery from sicknesses. 2. and may rejoice in it and give thanks for it, as a great mercy. 3. and may pray hard for our godly and ungodly friends in their sickness. 4. And must value our time highly, and improve it, as a mercy which we must be accomptable for. 5. And every godly man is so useful to the Church ordinarily, that even for the Churches service he may desire to live longer, as *Paul* did, even till he come to the full age of man, & while he is able to serve the Church, and it hath need of him. No man should be over-hasty to a state that must never be changed, when both assurance of glory, and his fitnes for it, are still imperfect; & ordinarily the Saints grow fitter, in their age. But then this must not be in love of Earth, but we must take it as our present loss to be kept from heaven; though it may tend to the Churches and our own future advantage, and so may be desired, so that you must still see that Heaven be valued and loved above Earth, even when you have cause to pray for longer time: As she that longs to be married to a Prince, may desire delay for preparation. But first, This is nothing to their case who are still delaying, and never willing; whose true discontents are at death it self, more then at the unseasonableness of dying. Secondly, Though such desires are sometimes lawful, yet must they be carefully bounded and moderated; to which end are the former considerations. We must not be too absolute and peremptory in our desires; but cheerfully yield to Gods disposal. The rightest temper is that of *Pauls*, to be in a streight between two; desiring to depart, and be with Christ, and yet to stay while God will have us, to do the Church the utmost

See Phil. 2. 26, 27.

Phil. 1. 23.



most service. But alas, we are seldom in this streight: Our desires run out all one way, and that for the flesh, and not the Church: Our streights are only for fear of dying; and not betwixt the earnest desires of dying, and of living. He that desireth life only to prepare for Heaven, doth love Heaven better then life on earth: for the end is still more beloved then all the means.

## SECT. XXIV.

*Object.* But is not death a punishment of God for sin? Doth not Scripture call it the King of fears? And nature above all other evils abhor it?

*Answ.* Ile not meddle with that which is controversal in this: Whether Death be properly a punishment, or not: But grant that in it self considered, it may be called Evil, as being naturally the dissolution of the Creature. Yet being sanctified to us by Christ, and being the season, and occasion of so great a Good, as is the present possession of God in Christ; it may be welcomed with a glad submission, if not with desire. Christ affords us grounds enough to comfort us against this natural evil: And therefore endues us with the principle of Grace, to raise us above the reach of nature.

For all those low and poor objections, as leaving house, goods, and Friends, leaving our children unprovided, *&c.* I pass them over as of lesser moment, then to take much with men of Grace.

§. 24. *Tam nemo est qui esse nolit, quam nemo est qui non beatus esse velit. Quomodo enim potest beatus esse, si nihil sit? Ita vi quadam naturali ipsum esse jucundum est, ut non ob aliud & hi qui miseri sunt, nolint interire. Et cum se miseros esse sentiant, non seipsos de rebus, sed miseriam suam potius auferri velint. Etiam miserrimis siquis immortalitatem daret, qua nec ipsa miseria morerentur, proposito sibi quod si in eadem miseria semper esse vellent, nulli & nusquam essent futuri, sed omni modo perituri; profectò exultarent lætitia, & sic semper eligerent esse, quam omnino non esse.* August. *de Civit. lib. 11. cap. 26. Sed hoc de tolerabili tantum miseria intelligendum est.*

SECT.

## SECT. XXV.

§. 25. For comfort in the Death of Friends, the Nine Considerations of *Gerson* are excellent. *Operum part. 4. fol. 146.* And his following Tractate, *De Consolatione mortis parentum. Lege & Grotii Epist. ad Gal. 26. pag. 67. Mali cum non possint de sua vita rectam rationem reddere, cumque timeant coram judicem sistere, dilatant mortem quantum in hac vita permanent. Mulier adultera, quæ domi adulterum habet, quando maritus ad ostium pulsat, non ita citò aperit, sed tardatur, ut interim abscondere possit adulterum. Ita mali, &c. Stella in Luke 12. To. 2. p. 109. a.*

LAstly, Understand me in this also, That I have spoke all this to the faithful soul. I perswade not the ungodly from fearing death: It's a wonder rather, that they fear it no more; and spend not their daies in continual horror, as is said before. Truly, but that we know a stone is insensible, and a hard heart is dead and stupid, or else a man would admire how poor souls can live in ease and quietness, that must be turned out of these bodies into everlasting flames! Or that be not sure, at least, if they should die this night, whether they shall lodge in Heaven or Hell the next; especially when so many are called, and so few chosen; and the righteous themselves are scarcely saved? One would think such men should eat their bread with trembling; and the thoughts of their danger should keep them waking in the night; and they should fall presently a searching themselves; and enquiring of others, and crying to God, That if it were possible they might quickly be out of this danger, and so their hearts be freed from horror! For a man to quake at the thoughts of death, that looks by it to be d spossessed of his happiness, and knoweth not whither he is next to go; this is no wonder. But for the Saints to fear their passage by Death to Rest, this is an unreasonable hurtful Fear.

*possunt, corpus lautis opiparisque ciborum generibus pascendo; ut si possent, in perpetuum inerent.*

CHAP.



# CHAP. III.

## *Motives to a Heavenly Life.*

## SECT. I.

§. 1.

WE have now by the guidance of the Word of the Lord, and by the assistance of his Spirit, shewed you the nature of the Rest of the Saints; and acquainted you with some duties in relation thereto: We come now to the close of all, to press you to the great duty, which I chiefly intended, when I begun this subject, and have here reserved it to the last place, because I know hearers are usually of slippery memories; yet apt to retain the last that is spoken, though they forget all that went before. Dear friends, it's pity, that either you or I, should forget any thing of that which doth so nearly concern us, as this Eternal Rest of the Saints doth. But if you must needs forget something; let it be any thing else, rather then this; let it be rather all that I have hitherto said (though I hope of better) then this one ensuing Use.

Is there a Rest, and such a Rest remaining for us? Why then are our thoughts no more upon it? why are not our hearts continually there? why dwell we not there in constant contemplation? Sirs, Ask your hearts in good earnest, what is the cause of this neglect? are we reasonable in this? or, are we not? Hath the Eternal God provided us such a Glory, and promised to take us up, to dwell with himself? and is not this worth the thinking on? Should not the strongest desires of our hearts be after it? and the daily delights of our souls be there? Do we believe this? and

and can we yet forget and neglect it? What's the matter? will not God give us leave to approach this light? or will he not suffer our souls to taste and see? Why then, what means all his earnest invitations? why doth he so condemn our earthly-mindedness? and command us to set our affections above? Ah vile hearts! If God were against it, we were likelier to be for it; when he would have us to keep our station, then we are aspiring to be like God, and are ready to invade the Divine Prerogatives: But when he commands our hearts to Heaven, then they will not stir an inch; like our Predecessors, the sinfull *Israelites:* When God would have them march for *Canaan*, then they mutiny, and will not stir; either they fear the Gyants, or the walled Cities, or want necessaries, something hinders them; but when *God* bids them not to go, then will they needs be presently marching, and fight they will, though it be to their overthrow. If the forethoughts of glory were forbidden fruit, perhaps we should be sooner drawn unto them; and we should itch (as the *Bethshemites*) to be looking into this Ark. Sure I am, where *God* hath forbidden us to place our thoughts, and our delights, thither it is easie enough to draw them. If he say (Love not the World, nor the things of the World) we dote upon it nevertheless. We have love enough if the World require it; and thoughts enough to pursue our profits. How delightfully and unweariedly can we think of vanity? and day after day imploy our mindes about the Creature? And have we no thoughts of this our Rest? How freely, and how frequently can we think of our pleasures, our friends, our labours, our flesh, our lusts, our common studies, or news? yea, our very miseries, our wrongs, our sufferings, and our fears? But where is the Christian, whose heart is on his Rest? Why Sirs, what is the matter? why are we not taken up with the views of Glory? and our souls more accustomed to these delightful Meditations? Are we so ful of joy, that we need no more? or is there no matter in Heaven, for our joyous thoughts? or rather are not our hearts carnal and blockish? Earth will to earth: Had we more Spirit it would be otherwise with us. As the *Jews* use to cast to the ground the Book of *Esther*, before they read it, because the Name of *God* is not in it: And as *Augustin* cast by *Cicero*'s writings, because they contained not the Name of Jesus: So let us humble and cast down these sensual hearts,



hearts that have in them no more of Christ and Glory: As we should not own our duties any further then somewhat of Christ is in them, so should we no further own our hearts: And as we should delight in the creatures no further then they have reference to Christ and Eternity; so should we no further approve of our own hearts. If there were little of Christ and Heaven in our mouths, but the world were the onely subject of our speeches, then all would account us to be ungodly; why then may we not call our hearts ungodly, that have so little delight in Christ and Heaven? A holy tongue will not excuse or secure a profane heart. Why did Christ pronounce his Disciples eyes and ears so blessed, but as they were the doors to let in Christ by his works and words into their hearts? O blessed are the eyes that so see, and the ears that so hear, that the heart is thereby raised to this blessed heavenly frame. Sirs, so much of your hearts as is empty of Christ and heaven, let it be filled with shame and sorrow, and not with ease.

## SECT. II.

§. 2. *Exhort.*

BUt let me turn my Reprehension to Exhortation, That you would turn this Conviction into Reformation. And I have the more hope, because I here address my self to men of Conscience, that dare not wilfully disobey God, and to men whose Relations to God are many and neer, and therefore methinks there should need the fewer words to perswade their hearts to him: Yea, because I speak to no other men, but onely them whose portion is there, whose hopes are there, and who have forsaken all, that they may enjoy this glory; and shall I be discouraged from perswading such to be heavenly-minded? why, fellow-Christians, if you will not hear and obey, who will? well may we be discouraged to exhort the poor, blinde, ungodly world, and may say as *Moses*, Exo. 6. 12. *Behold the Children of Israel have not hearkened unto me, how then shall Pharaoh hear me?* Whoever thou art therefore that readest these lines, I require thee, as thou tendrest thine Allegiance to the God of Heaven, as ever thou hopest for a part in this glory, that thou presently take thy heart to task: chide it for its wilful strangeness to God; turn thy thoughts from the pursuit of vanity, bend thy soul to study Eternity, busie it about the life to come; habituate thy self to such contemplations, and let not those thoughts

thoughts be seldom and cursory, but settle upon them, dwel here, bathe thy soul in heavens delights, drench thine affections in these rivers of pleasure, or rather in the sea of Consolation; and if thy backward soul begin to flag, and thy loose thoughts to flye abroad, call them back, hold them to their work, put them on, bear not with their laziness, do not connive at one neglect; and when thou hast once in obedience to God tried this work, and followed on till thou hast got acquainted with it, and kept a close guard upon thy thoughts till they are accustomed tō obey, and till thou hast got some mastery over them, thou wilt then finde thy self in the suburbs of Heaven, and as it were in a new world; thou wilt then finde indeed, that there is sweetness in the work and way of God, and that the life of Christianity is a life of Joy; Thou wilt meet with those abundant consolations, which thou hast prayed, and panted, and groaned after, and which so few Christians do ever here obtain, because they know not this way to them, or else make not conscience of walking in it.

You see the work now before you: This, this is that I would fain perswade your souls to practise: Beloved friends and Christian neighbours, who hear me this day, let me bespeak your consciences in the name of Christ, and command you by the Authority I have received from Christ, that you faithfully set upon this weighty duty, and fix your eye more stedfastly on your Rest, and daily delight in the fore-thoughts thereof. I have perswaded you to many other duties, and (I bless God) many of you have obeyed, and I hope never to finde you at that pass, as to say when you perceive the command of the Lord, that you will not be perswaded, nor obey; if I should, it were high time to bewail your misery: Why, you may almost as well say, We will not obey, as sit still and not obey. Christians, I beseech you, as you take me for your Teacher, and have called me hitherto, so hearken to this Doctrine; if ever I shall prevail with you in any nhing, let me prevail with you in this, to set your hearts where you expect a Rest and Treasure. Do you not remember, that when you called me to be your Teacher, you promised me under your hands, that you would faithfully and conscionably endeavor the receiving every truth, and obeying every command, which I should from the Word of God manifest to you? I now charge your promise upon you; I never delivered to you a more apparent Truth, nor prest upon you a more apparent duty then this. If I knew you would not obey, what should I do here preaching? Not that I desire you to receive it chiefly as from me, but as from Christ, on whose Message I come. Methinks, if a childe should shew you Scripture, and speak to you the Word of God, you should not dare to disobey it. Do not wonder that I perswade you so earnestly; though indeed if we were truly reasonable in spiritual things, as we are in common, it would be a reall wonder that men should need so much perswasion, to so sweet and plain a duty; but I know the imployment is high, the heart is earthly, and will still draw back, the temptations and hinderances will be many and great, and therefore I fear, before we have done, and laid open more fully the nature of the Duty, that you will confess all these perswasions little enough; The Lord grant they prove not so too little, as to fail of success, and leave you as they finde you: Say not, We are unable to set our own hearts on heaven, this must be the work of God only, and therefore all your Exhortation is in vain; for I tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them your selves, and a great power in the ordering of your own thoughts, and for determining your own wils in their choice; though without Christ you can do nothing, yet under him you may do much, and must do much, or else it will be undone, and you undone through your neglect; Do your own parts, and you have no cause to distrust whether Christ will do his: Do not your own consciences tell you when your thoughts fly abroad, that you might do more then you do to restrain them? and when your hearts lie flat, and neglect Eternity, and seldom minde the Joyes before you, that most of this neglect is wilful? If you be to study a set Speech, you can force your thoughts to the intended Subject: if a Minister be to study a Sermon, he can force his thoughts to the most saving Truths, and that without any special grace: might not a true Christian then minde more the things of the life to come, if he did not neglect to exercise that authority over his own thoughts, which God hath given him? especially in such a work as this, where he may more confidently expect the assistance of Christ, who useth not to forsake his people in the work he sets them on. If a carnal Minister can make it his work, to study about Christ and heaven through all his life time, and all because it is the trade he lives by, and knows not

not how to subsist without it; why then, methinks a spiritual Christian should study as constantly the Joys of heaven, because it is the very business he lives for, and that the place he must be in for ever: If the Cook can finde in his heart to labour and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself: Methinks then, you for whom it is prepared, should willingly bestow that daily pains, to taste its sweetness, and feed upon it; and if it were about your bodily food, you would think it no great pains neither; a good stomack takes it for no great labor to eat and drink of the best till it be satisfied, nor needs it any great invitation thereto: Christians, if your souls were sound and right, they would perceive incomparably more delight and sweetness, in Knowing, Thinking, Believing, Loving, and Rejoycing in your future Blessedness in the fruition of God, then the soundest stomack findes in its food, or the strongest senses in the enjoiment of their objects; so little painful would this work be to you, & so little should I need to press you to it: it's no great pains to you to think of a friend, or any thing else that you dearly love, and as little would it be to think of Glory, if your love and delight were truly there: If you do but see some Jewel, or Treasure, you need not long exhortations to stir up your desires, the very sight of it is motive enough; if you see the fire when you are cold, or see a house in a stormy day, or see a safe harbor from the tempestuous seas, you need not be told what use to make of it: the sight doth presently direct your thoughts: you think, you look, you long, till you do obtain it. Why should it not be so in the present case? Sirs, one would think, to shew you this Crown and Glory of the Saints, should be motive enough to make you desire it; to shew you that Harbour where you may be safe from all dangers, should soon teach you what use to make of it, and should bend your daily studies towards it; but because I know while we have flesh about us, and any remnants of that carnal minde, which is enmity to God, and to this noble work, that all motives are little enough; And because my own, and others sad experiences tell me, how hardly the best are drawn to a constancy and faithfulness in this duty, I will here lay down some moving Considerations, which if you will but vouchsafe to ponder throughly, and deliberately weigh with an impartial judgement, I doubt not but they will prove effectual with your hearts, and make



make you resolve upon this excellent duty. I pray you friends let them not fall to the ground, but take them up, and try them, and if you finde they concern you, make much of them, and obey them accordingly.

## SECT. III.

§. 3. In this do true Christians differ from all other men; and the difference is very great; to wit, in that the minde and understanding of Christians is always conversant about heavenly cogitations, and is beholding of Celestial excellencies, because of the participation of the Holy Ghost: as also in that they are born of God from above, and thought meet to be the sons of God in Truth and in Power: and by great labours and sweat, after long time, they shall arrive at perfection, stability, tranquillity, and Rest. *Macarius Homil. 5.*

1. COnsider, A heart set upon heaven, will be one of the most unquestionable evidences of thy sincerity, and a clear discovery of a true work of saving grace upon thy soul. You are much in enquiring after Marks of sincerity, & I blame you not, it's dangerous mistaking when a mans salvation lies upon it: You are oft asking, How shall I know that I am truly sanctified? Why, here is a mark that will not deceive you, if you can truly say that you are possessed of it; Even, a heart set upon Heaven. Would you have a sign infallible, not from me, or from the mouth of any man, but from the mouth of Jesus Christ himself, which all the enemies of the use of Marks can lay no exception against? Why here is such a one, *Mat. 6.21. Where your treasure is, there will your hearts be also.* Know once assuredly where your heart is, and you may easily know that your treasure is there: God is the Saints Treasure and happiness: Heaven is the place where they must fully enjoy him: A heart therefore set upon heaven, is no more but a heart set upon God, desiring after this ful enjoyment: And surely a heart set upon God through Christ, is the truest evidence of saving grace. Externall actions are easiest discovered; but those of the heart are the surest evidences. When thy learning will be no good proof of thy grace; when thy knowledge, thy duties and thy gifts will fail thee, when Arguments from thy tongue & thy hand may be confuted; yet then wil this Argument from the bent of thy heart prove thee sincere. Take a poor Christian that can scarce speak true English about Religion, that hath a weak understanding, a failing memory, a stammering tongue, yet his heart is set on God, he hath chosen him for his portion, his thoughts are on Eternity, his desires there, his dwelling there; he cries out, O that I were there; he takes that day for a time of imprisonment, wherein he hath not taken one refreshing view of Eternity: I had rather dye in this mans condition, and have my soul in his souls case; then in the case of him that hath the most eminent gifts, and is

*Hinc sequitur cælo Renunciare qui in Mundo fœlices esse appetunt,* Calvin. *in* Matth. 6 21.

is most admired for parts and duty, whose heart is not thus taken up with God. The man that Christ will finde out at the last day, and condemn for want of a wedding Garment, will be he that wants this frame of heart: The question wil not then be, How much you have known, or professed, or talked? but, How much have you loved, and where was your heart? Why then, Christians, as you would have a sure testimony of the love of God, and a sure proof of your title to Glory, labor to get your hearts above. God will acknowledge that you really love him, and take you for faithfull friends indeed, when he sees your hearts are set upon him. Get but your hearts once truly in Heaven, and without all question your selves will follow. If sin and Satan keep not thence your affections, they will never be able to keep away your persons.

## SECT. IV.

§. 4. Read Bishop *Hall's* 32. Soliloquy, called Acquaintance with Heaven, *pag.* 131. *Os homini sublime dedit,* &c. 1 Sam. 9. 2. & 10. 23, 24. Of so many divers Religions, and manners of serving God, which are or may be in the world; they seem to be the most noble, and to have

2. COnsider, A heart in Heaven is the highest excellency of your spirits here, and the noblest part of your Christian disposition: As there is not only a difference between men and beasts, but also among men between the Noble and the Base: so there is not only a common excellency, whereby a Christian differs from the world, but also a peculiar nobleness of spirit, whereby the more excellent differ from the rest: And this lies especially in a higher and more heavenly frame of spirit. Only man of all inferiour creatures, is made with a face directed Heaven-ward: but other creatures have their faces to the earth. As the Noblest of Creatures, so the Noblest of Christians are they that are set most direct for Heaven. As *Saul* is called a choyce and goodly man, higher by the head then all the company: so is he the most choice and goodly Christian, whose head and heart is thus the highest. Men of noble birth and spirits, do mind high and great affairs, and not the smaller things of low poverty: Their discourse is, of the councels and matters of State, of the

the greatest appearance of truth, which without great external and corporal service (such as Popish superstitions and formalities are) draw the soul into it self and raise it by pure Contemplation, to admire and adore the Greatness and Infinite Majesty of the first Cause of all things, and the essence of essences without any great declaration or determination thereof, acknowledging it to be Goodness, Perfection, and Infiniteness, wholly incomprehensible. This is to approach to the Religion of Angels, and adore God in Spirit, and Truth. *Charron* of *Wisd lib. 2. cap. 2. pag. 297.*

Govern-



Government of the Common-wealth, and publick things; and not of the Countrey-mans petty imployments. O, to hear such an heavenly Saint, who hath fetcht a journey into heaven by faith, and hath been wrapt up to God in his contemplations, and is newly come down from the views of Christ, what discoveries he will make of those Superior regions! What ravishing expressions drop from his lips! How high and sacred is his discourse! Enough to make the ignorant world astonished, and say, Much study hath made them mad; And enough to convince an understanding hearer, that he had seen the Lord; and to make one say, No man could speak such words as these, except he had been with God. This, this is the noble Christian. As *Bucholcers* hearers concluded, when he had preached his last Sermon, being carried between two into the Church, because of his weakness, and there most admirably discoursed of the blessedness of souls departed this life, *Cæteros concionatores à Bucholcero semper omnes, illo autem die etiam ipsum à sese superatum,* That *Bucholcer* did ever excell other Preachers, but that day he excelled himself: so may I conclude of the heavenly Christian, He ever excelleth the rest of men, but when he is nearest Heaven he excelleth himself. As those are the most famous mountains that are highest: and those the fairest trees that are tallest, and those the most glorious Pyramides and Buildings, whose tops do reach nearest to Heaven; so is he the choicest Christian, whose heart is most frequently, and most delightfully there. If a man have lived near the King, or have travelled to see the *Sultan* of *Persia*, or the great *Turk*, he will make this a matter of boasting, and thinks himself one step higher then his private neighbours, that live at home. What shall we then judge of him that daily travels as far as Heaven, and there hath seen the King of Kings? That hath frequent admittance into the Divine presence, and feasteth his soul upon the tree of life? For my part, I value this man before the ablest, the richest, the most learned in the world.

Act. 26. 24.

*Fraxinus in Sylvis, pulcherrima pinus in hortis; Populus in fluviis, abies in montibus altis,* Virg.

## SECT. V.

§. 5. Lord, If I had the skill and grace, to be ever communing with my own heart, and with thee, I should never want either work or company: never have cause to complain of solitariness, or tedious hours; For there is no time wherein there is not some main business to be done between thee and my soul. Bishop *Hall Soliloq.* 13. p. 45. Aristot. *dicit quod homo se ad divina & immortalia trahere debet quantum potest. Unde in* 11. *de Animal. dicit, quod quamvis parum sit quod de substantiis superioribus percipimus, tamen id modicum est magis amatum & desideratum omni cognitione quam de substantiis inferioribus habemus. Dicit etiam in secundo cæli & mund. quod cum de corporibus cælestibus quæstiones possunt solvi parvæ & topica solutione, contingit auditori ut vehemens sit gaudium ejus. Ex quibus omnibus apparet, quod de rebus nobilissimis quantumcunque imperfecta cognitio maximam perfectionem animæ confert,* Aquin. *cont. Gentiles lib. cap.* 5.

3. Consider, A heavenly minde is a joyfull minde: This is the neareſt and the trueſt way to live a life of comfort. And without this you muſt needs be uncomfortable. Can a man be at the fire, and not be warm? or in the Sun-ſhine, and not have light? Can your heart be in Heaven, and not have comfort? The countries of *Norway*, *Iſland*, and all the Northward, are cold and frozen, becauſe they are farther from the power of the Sun: But in *Egypt*, *Arabia*, and the Southern parts, it is far otherwiſe, where they live more near its powerfull rayes. What could make ſuch frozen uncomfortable Chriſtians, but living ſo far as they do from heaven? And what makes ſome few others ſo warm in comforts, but their living higher then others do? and their frequent acceſs ſo near to God? When the Sun in the Spring draws near our part of the earth, how do all things congratulate its approach? The earth looks green & caſteth off her mourning habit: the trees ſhoot forth; the plants revive; the pretty birds how ſweetly ſing they? the face of all things ſmiles upon us, and all the creatures below rejoyce. Beloved friends, if we would but try this life with God, and would but keep theſe hearts above, what a Spring of Joy would be within us? and all our graces be freſh and green? How would the face of our ſouls be changed? and all that is within us rejoyce? How ſhould we forget our winter ſorrows? and withdraw our ſouls from our ſad retirements? How early ſhould we riſe (as thoſe birds in the ſpring) to ſing the praiſe of our Great Creator? O Chriſtian, get above: Believe it, that Region is warmer then this below. Thoſe that have been there, have found it ſo, and thoſe that have come thence have told us ſo: And I doubt not but that thou haſt ſometime tried it thy ſelf. I dare appeal to thy own experience, or to the experience of any ſoul that knows what the true Joys of a Chriſtian are: When is it that you have largeſt comforts? Is it not after ſuch an exerciſe as this, when thou haſt got up thy heart, and converſt with God, and talkt with the inhabitants of the higher world, and viewed the Manſions of the Saints and Angels, and filled thy Soul with the forethoughts of Glory? If thou know by experience what this practice is, I dare ſay thou knoweſt what ſpiritual Joy is. *David* profeſſeth that the light of Gods countenance would make his heart more glad then theirs that have Corn and Wine, and Oyl, *Pſ.*4.6,7. & *Act.*2.28. out of *Pſ.*16. Thou ſhalt fill me full of Joy with thy countenance. If it be the countenance of God that fils us with Joy; then ſure they that draw neareſt, and moſt behold it, muſt needs be fulleſt of theſe Joys. Sirs, if you never tried this Art, nor lived this life of heavenly contemplation, I never wonder that you walk uncomfortably, that you are all complaining, and live in ſorrows, & know not what the Joy of the Saints means: Can you have comfort from God, and never think of him? Can Heaven rejoyce you, when you do not remember it? Doth any thing in the world glad you, when you think not on it? Muſt not every thing firſt enter your judgement and conſideration, before it can delight your heart and affection? If you were poſſeſt of all the treaſure of the earth; if you had title to the higheſt dignities and dominions, and never think on it, ſure it would never rejoyce you. * Whom ſhould we blame then, that we are ſo void of conſolation, but our own negligent unskilfull hearts? God hath provided us a Crown of Glory, and promiſed to ſet it ſhortly on our heads, and we will not ſo much as think on it: He holdeth it out in the Goſpel to us, and biddeth us Behold and Rejoyce; and we will not ſo much as look at it: And yet we complain for want of Comfort. What a perverſe courſe is this, both againſt God and our own joys? I confeſs, though in fleſhly things the preſenting of a comforting object is ſufficient to produce an anſwerable delight, yet in ſpirituals we are more diſabled: God muſt give the Joy it ſelf, as well as afford us matter for Joy: But yet withall, it muſt be remembred, that God doth work upon us as men, and in a rational way doth raiſe our comforts: He enableth and exciteth us to minde and ſtudy theſe delightfull objects, & from thence to gather our own comforts, as the Bee doth gather her hony from the flowers: Therefore he that is moſt skilful and painful in this gathering Art, is uſually the fulleſt of this ſpiritual ſweetneſs. Where is the man that can tell me from experience, that he hath had ſolid and uſual Joy, in any other way but this?

* If there be Delight in God in letting out himſelf to the Saints, in reaſon there muſt needs be delight in the Saints in letting out themſelves into God, in flowing into God. The Delight that the Saints have in communicating themſelves unto Chriſt, is unutterable. Take this Note: the more fully you lay out your ſelves for Chriſt, the more comfort you ſhall have in your lives. *Burroughes* on Heſ. 2.19. Lect. 17. pag. 605, 606.

this? and that God worketh it immediatly on his affections, without the means of his understanding and considering? It is by believing that we are filled with Joy and Peace, *Rom.*5.13. and no longer then we continue our believing. It is in hope that the Saints Rejoyce, yea, in this hope of the glory of God, *Rom.*5.2. and no longer then they continue hoping. And here let me warn you of a dangerous snare, an opinion which will rob you of all your comfort: some think, if they should thus fetch in their own comfort by believing and hoping, and work it out of Scripture promises, and extract it by their own thinking and studying, that then it would be a comfort only of their own hammering out (as they say) and not the genuine Joy of the Holy Ghost. A desperate mistake, raised upon a ground that would overthrow almost all duty, as well as this: which is, their setting the workings of Gods Spirit, and their own spirits in opposition, when their spirits must stand in subordination to Gods: They are conjunct causes, cooperating to the producing of one and the same effect. Gods Spirit worketh our comforts, by setting our own spirits a work upon the promises, and raising our thoughts to the place of our comforts. As you would delight a covetous man by shewing him gold, or a voluptuous man with fleshly delights: so God useth to delight his people by taking them, as it were, by the hand, and leading them into Heaven, and shewing them himself, and their Rest with him. God useth not to cast in our Joys while we are idle, or taken up with other things. It is true, he sometime doth it suddenly, but yet usually in the foresaid order, leading it into our hearts by our judgement and thoughts: And his sometime sudden extraordinary casting of comforting thoughts into our hearts, should be so far from hindering endeavours in a meditating way, that it should be a singular motive to quicken us to it, even as a taste given us of some cordial or choise food, wil make us desire and seek the Rest. God feedeth not Saints as birds do their young, bringing it to them, & putting it into their mouths, while they lie still in the nest, and only gape to receive it. But as he giveth to man the fruits of the earth, the increase of their land in Corn and wine, while we plow, and sow, and weed, and water, and dung, & dress, and then with patience expect his blessing: so doth he give the joys of the soul. Yet I deny not, that if any should so think to work out his own comforts by meditation, as to attempt the work in his own strength, and not do all in subordination

1 Pet.1.8. *Cum contemplator inflammatus desiderio felicitatis, totam suam ponat conversationem in cœlestibus; cum ad cœlestia toto nisu aspirat, ex calore charitatis cor dilatatur; & testimonio conscientiæ adesse sentitur, & spiritualiter videtur oculo animæ, qui est intellectus: Ubi enim ardenter desideratur adest, & ibi mansionē facit, & in sanctas illas animas se transfert. Oritur ex hac dulci visitatione (qua sicut fulgor momentaneus adesse se ostendit) mentis sublevatio, & inter brachia amati incipit aliquantulum consopiri, ut nō soluē delectabiliter, sed tenaciter illi adhæreat, ut quasi vi quadam ab omnium visibilium sensu & memoria abstrahatur, & pene sui met obliviscatur, Card.* Cusanus *Vol. 2. Excitat. lib. 4. fol. 68.*



dination to God, nor perceive a necessity of the Spirits assistance; the work would prove to be like the workman, and the comfort he would gather would be like both; even meer vanity: Even as the husbandmans labor without the Sun, and rain, and blessing of God.

So then you may easily see, that close meditation on the matter and cause of our Joy, is Gods way to procure solid Joy. For my part, if I should finde my joy of another kinde, I should be very prone to doubt of its sincerity. If I finde a great deal of comfort in my heart, and know not how it came thither, nor upon what rational ground it was raised, nor what considerations do feed and continue it, I should be ready to question, how I know whether this be from God? And though, as the Cup in *Benjamins* sack, it might come from Love, yet it would leave me but in fears and amazement, because of the uncertainty. As I think our love to God should not be like that of fond lovers, who love violently, but they know not why: so I think a Christians Joy should be a grounded rational Joy, and not to rejoyce and know not why. Though perhaps in some extraordinary case, God may cast in such an extraordinary kinde of joy, yet I think it is not his usual way. And if you observe the spirits of most forlorn, uncomfortable, despairing Christians, you shall finde the Reason to be, their ungrounded expectation of such unusual kinde of joys: and accordingly are their spirits variously tossed, and most unconstantly tempered: Sometime when they meet with such Joys (or at least think so) then they are cheerfull and lifted up, but because these are usually short-lived Joys, therefore they are straight as low as hell; and ordinarily that is their more lasting temper. And thus they are tossed as a vessell at sea, up and down, but still in extream: whereas, alas, God is most constant, Christ the same, Heaven the same, and the Promise the same, and if we took the right course for fetching in our comfort from these, sure our comforts would be more setled and constant, though not alwaies the same. Whoever thou art therefore that Readest these lines; I entreat thee in the name of the Lord, and as thou valuest the life of constant Joy, and that good conscience, which is a continual feast; that thou wouldest but seriously set upon this work, and learn this Art of *Heavenly-mindedness*, and thou shalt finde the increase a hundred fold, and the benefit abundantly exceed thy labor. But this is the misery of mans Nature; Though every man naturally abhorreth sorrow,

*Jam jam tactu-ros Sydera summa putes: Jam jam tactu-ros tartara nigra putes,* Ovid.

sorrow, and loves the most merry and joyful life; yet few do love the way to Joy, or will endure the pains by which it is obtained; they will take the next that comes to hand, and content themselves with earthly pleasures, rather then they will ascend to heaven to seek it; and yet when all is done, they must have it there, or be without it.

## SECT. VI.

§. 6. 4. CONsider, A heart in heaven will be a most excellent preservative against temptations, a powerfull means to kill thy corruptions, and to save thy conscience from the wounds of sin: God can prevent our sinning, though we be careless; and keep off the temptation which we would draw upon our selves; and sometime doth so; but this is not his usual course, nor is this our safest way to escape. When the minde is either idle, or ill imployed; the devil needs not a greater advantage; when he findes the thoughts let out on Lust, Revenge, Ambition, or Deceit, what an opportunity hath he to move for execution, and to put on the Sinner to practise what he thinks on? Nay, if he finde the minde but empty, there's room for any thing that he will bring in; but when he finds the heart in heaven, what hope that any of his motions should take? Let him entice to any forbidden course, or shew us the bait of any pleasure, the soul will return *Nehemiah*'s answer, *I am doing a great Work and cannot come*, Neh. 6.3. Several ways will this preserve us against Temptation. First, By keeping the heart imployed. Secondly, by clearing the Understanding, and so confirming the Will. Thirdly, By prepossessing the Affections with the highest delights. Fourthly, And by keeping us in the way of Gods blessing.

First, By keeping the heart imployed; when we are idle, we tempt the devil to tempt us; as it is an encouragement to a Thief, to see your doors open, and no body within; and as we use to say, *Careless persons make Theeves*: or as it will encourage Satan, to find your ears idle; but when the heart is taken up with God, it cannot have while to hearken to Temptations, it cannot have while to be lustfull and wanton, ambitious or worldly: If a poor man have a suit to any of you, he will not come when you are taken up in some great mans company or discourse, that's but an ill time to speed.

If



If you were but busied in your lawfull Callings, you would not be so ready to hearken to Temptations; much less if you were busied above with God: Will you leave your Plow and Harvest in the Field? or leave the quenching of a fire in your houses, to run with Children a hunting of Butterflies? would a Judge be perswaded to rise from the Bench, when he is sitting upon life and death, to go and play among the boys in the streets? No more will a Christian when he is busie with God, and taking a survey of his eternal Rest, give ear to the alluring charms of Satan. *Non vacat exiguis.* &c. is a Character of the truly prudent man; the children of that Kingdom should never have while for trifles; but especially when they are imployed in the affairs of the Kingdom: and this employment is one of the Saints chief preservatives against temptations: For as *Gregory* saith, *Nunquam Dei amor otiosus est; operatur enim magna, si est: Si vero operari renuit, non est amor*; The Love of God is never idle; it worketh great things when it truly is; and when it will not work, it is not love. Therefore being still thus working, it is still preserving. *In Homil.*

Secondly, A heavenly minde is the freest from sin, because it is of clearest understanding in spiritual matters of greatest concernment. A man that is much in conversing above, hath truer and livelier apprehensions of things concerning God and his soul, then any reading or learning can beget: Though perhaps he may be ignorant in divers controversies and matters that less concern salvation; yet those truths which must stablish his soul, and preserve him from temptation, he knows far better then the greatest Scholars; he hath so deep an insight into the evil of sin, the vanity of the creature, the bruitishness of fleshly, sensual delights, that temptations have little power on him; for these earthly vanities are Satans baits, which though they may take much with the undiscerning world, yet with the clear-sighted, they have lost their force. *In vain* saith *Solomon, the net is spread in the sight of any bird*, Pro. 1.17. And usually in vain doth Satan lay his snares to entrap the soul that plainly sees them: when a man is on high, he may see the further; we use to set our discovering Centinel on the highest place that's neer unto us, that he may discern all the motions of the Enemy. In vain doth the Enemy lay his Ambuscado's when we stand over him on some high mountain; and clearly discover all he doth: When the *heavenly minde* is above with God, he may far easier from

from thence discern every danger that lies below, and the whole method of the devil in deceiving; Nay, if he did not discover the snare, yet were he likelier far to escape it then any others that converse below. A net or bait that's laid on the ground is unlikely to catch the bird that flies in the Air: while she keeps above, shee's out of the danger, and the higher the safer; so is it with us; Satans temptations are laid on the earth, earth is the place, and earth the ordinary bait: How shall these ensnare the Christian, who hath left the earth, and walks with God? But alas, we keep not long so high, but down we must to the earth again, and then we are taken.

If conversing with wise and learned men, is the way to make one wise and learned, then no wonder if he that converseth with God become wise: If men that travel about the earth, do think to return home with more experience and wisdom, how much more he that travels to heaven? As the very Air and Climate that we most abide in, do work our bodies to their own temper; no wonder if he that is much in that sublime and purer Region, have a purer soul, and quicker sight; and if he have an understanding full of light, who liveth with the Sun, the Fountain, the Father of light; as certain herbs and meats we feed on, do tend to make our sight more clear, so the soul that's fed with Angels food, must needs have an understanding much more clear, then they that dwel and feed on earth. And therefore you may easily see, that such a man is in far less danger of temptations, and Satan will hardlier beguile his soul; even as a wise man is hardlier deceived then fools and children. Alas, the men of the world, that dwel below, and know no other conversation but earthly, no wonder if their understandings be darkned, and they be easily drawn to every wickedness; no wonder if Satan take them captive at his will, and lead them about, as we see a Dog lead a blinde man with a string; The foggy Air and Mists of earth do thicken their sight; the smoak of worldly cares and business, blinds them, and the dungeon which they live in is a land of darkness; How can worms & Moles see, whose dwelling is always in the earth? while this dust is in mens eyes, no wonder if they mistake gain for godliness, sin for grace, the world for God, their own wils for the Law of Christ, and in the issue hell for heaven; if the people of God will but take notice of their own hearts, they shall finde their experiences confirming

*Itali habent proverbium hoc, Qui Venetias non vidit, non credit: & qui aliquandiu ibi non vixit, non intelligit. Quod de vita hac cæleſti veriſſimum.*

2 Tim. 3. 26.



firming this that I have said. Christians, do you not sensibly perceive, that when your hearts are seriously fixt on heaven, you presently become wiser then before? Are not your understandings more solid? and your thoughts more sober? have you not truer apprehensions of things then you had? For my own part, if ever I be wise, it is when I have been much above, and seriously studied the life to come: Methinks I find my understanding after such contemplations, as much to differ from what it was before, as I before differed from a Fool or Idiot; when my understanding is weakned, and befool'd with common imploiment, and with conversing long with the vanities below; methinks, a few sober thoughts of my Fathers house, and the blessed provision of his Family in Heaven, doth make me (with the Prodigal) to come to my self again: Surely, when a Christian withdraws himself from his earthly thoughts, and begins to converse with God in heaven, he is as *Nebuchadnezzar*, taken from the beasts of the field to the Throne, and his understanding returneth to him again. O when a Christian hath had but a glimpse of Eternity, and then looks down on the world again, how doth he befool himself for his sin! for neglects of Christ! for his fleshly pleasures! for his earthly cares! How doth he say to his Laughter, *Thou art mad!* and to his vain Mirth, *What dost thou?* How could he even tear his very flesh, and take revenge on himself for his folly! how verily doth he think that there is no man in *Bedlim* so truly mad, as wilfull sinners, and lazy betrayers of their own souls, and unworthy sleighters of Christ and glory!

Dan 4. 36.

This is it that makes a dying man to be usually wiser then other men are, because he looks on Eternity, as near, & knowing he must very shortly be there, he hath more deep and heart-piercing thoughts of it, then ever he could have in health and prosperity; Therefore it is, that the most deluded sinners that were cheated with the world, and bewitched with sin, do then most ordinarily come to themselves, so far as to have a righter judgement then they had; and that many of the most bitter enemies of the Saints would give a world to be such themselves, and would fain dye in the condition of those whom they hated; even as wicked *Balaam*, when his eies are opened, to see the perpetual blessedness of the Saints, will cry out, *O that I might dye the death of the righteous, and that my last end might be like his:* As Witches when

when they are taken, and in prison, or at the Gallows, have no power left them to bewitch any more; so we see commonly the most ungodly men, when they see they must die, and go to another world, their judgements are so changed, and their speech so changed, as if they were not the same men, as if they were come to their wits again, and Sinne and Satan had power to bewitch them no more: Yet let the same men recover, and lose their apprehension of the life to come, and how quickly do they lose their understandings with it? In a word, those that were befool'd with the world and the flesh, are far wiser when they come to die, & those that were wise before, are now wise indeed. If you would take a mans judgement about Sin, or Grace, or Christ, or Heaven, go to a dying man, and ask him which you were best to chuse? ask him, whether you were best be drunk or no? or be lustful, or proud, or revengeful or no? ask him, whether you were best pray, and instruct your Families, or no? or to sanctifie the Lords day, or no? though some to the death may be desperately hardned, yet for the most part, I had rather take a mans judgement then, about these things, then at any other time. For my own part, if my judgment be ever solid, it is when I have the seriousest apprehensions of the life to come; nay, the sober mention of death sometimes, will a little compose the most distracted understanding. Sirs, do you not think (except men are stark devils) but that it would be a harder matter to intice a man to sin, when he lies a dying, then it was before? If the devil or his Instruments should then tell him of a cup of Sack, of merry company, of a Stage-play, or Morrice Dance, do you think he would then be so taken with the motion? If he should then tell him of Riches, or Honours, or shew him a pair of Cards, or Dice, or a Whore, would the temptation, think you, be as strong as before? would he not answer, Alas, what's all this to me, who must presently appear before God, and give account of all my life, and straightwaies be in another World? Why Christian, if the apprehension of the neerness of Eternity will work such strange effects upon the ungodly, and make them wiser then to be deceived so easily as they were wont to be in time of health; O then what rare effects would it work with thee, and make thee scorn the baits of sin, if thou couldst always dwel in the views of God, and in lively thoughts of thine everlasting state? Surely, a believer, if he improve his faith, may ordinarily have truer & more quickning



quickning apprehensions of the life to come, in the time of his health, then an unbeliever hath at the hour of his death.

Thirdly, Furthermore, A *Heavenly minde* is exceedingly fortified against temptations, because the affections are so throughly prepossessed with the high delights of another world. Whether Satan do not usually by the sensitive Appetite prevail with the Will, without any further prevailing with the Reason, then meerly to suspend it, I will not now dispute: But doubtless when the soul is not affected with good, though the Understanding do never so clearly apprehend the Truth, it is easie for Satan to entice that soul. Meer speculations (be they never so true) which sink not into the affections, are poor preservatives against temptations. He that loves most, and not he that only knows most, will easiliest resist the motions of sin. There is in a Christian a kinde of spiritual taste whereby he knows these things, besides his meer discursive reasoning power: The Will doth as sweetly relish goodness, as the Understanding doth Truth; and here lies much of a Christians strength: If you should dispute with a simple man, and labour to perswade him that Sugar is not sweet, or that Wormwood is not bitter; perhaps you might by Sophistry over-argue his meer Reason, but yet could you not perswade him against his sense; whereas a man that hath lost his taste, is easilier deceived for all his reason; So is it here; when thou hast had a fresh delightfull taste of heaven, thou wilt not be so easily perswaded from it; you cannot perswade a very childe to part with his Apple, while the taste of its sweetness is yet in his mouth. O that you would be perswaded to try this course, to be much in feeding on the hidden *Manna*, & to be frequently tasting the delights of heaven. Its true, it is a great way off from our Sense, but Faith can reach as far as that. How would this raise thy resolutions? and make thee laugh at the fooleries of the world? and scorn to be cheated with such childish toyes? Reader, I pray thee tell me in good sadness, dost thou think, if the devil had set upon *Peter* in the Mount, when he saw Christ in his Transfiguration, and *Moses* and *Elias* talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? No, the devil took a greater advantage, when he had him in the High Priests Hall, in the midst of danger and evil company, when he had forgotten the sight on the Mount, and then he prevails: so if he should set upon a believing soul, when he is

taken

taken up in the Mount with Christ, what would such a soul say? *Get thee behinde me Satan*, wouldst thou perswade me from hence with trifling pleasures? and steal my heart from this my Rest? wouldst thou have me sell these joys for nothing? Is there any honor or delight like this? or can that be profit which loseth me this? some such answer would the soul return. But alas, Satan stays till we are come down, and the taste of heaven is out of our mouths, and the glory we saw is even forgotten, and then he easily deceives our hearts: What if the devil had set upon *Paul*, when he was in the third Heaven, and seeing those unutterable things? could he then, do you think, have perswaded his heart to the pleasures, or profits, or honors of the world? If his prick in the flesh, which he after received, were not affliction, but temptation, sure it prevailed not, but sent him to heaven again for preserving grace; Though the *Israelites* below may be enticed to Idolatry, and from eating and drinking to rise up to play, yet *Moses* in the Mount with God will not do so; and if they had been where he was, and had but seen what he there saw, perhaps they would not so easily have sinned: If ye give a man Aloes after Hony, or some loathsom thing when he hath been feeding on junkets, will he not soon perceive, and spit it out? O if we could keep the taste of our soul continually delighted with the sweetness above, with what disdain should we spit out the baits of sin?

Fourthly, Besides, whilst the heart is set on heaven, a man is under Gods protection, and therefore if Satan then assault him, God is more engaged for his defence, and will doubtless stand by us, and say, *My grace is sufficient for thee:* when a man is in the way of Gods blessing, he is in the less danger of sinnes enticing.

So that now upon all this, let me intreat thee, Christian Reader, If thou be a man that is haunted with temptation (as doubtles thou art, if thou be a man) if thou perceive thy danger, and wouldst fain escape it; O use much this powerful remedy, keep close with God by a *Heavenly minde*; learn this Art of diversion, and when the temptation comes, go straight to heaven, and turn thy thoughts to higher things; thou shalt finde this a surer help then any other resisting whatsoever: As men will do with scolding women, let them alone and follow their business, as if they heard not what they said, and this will sooner put them to silence, then if they



they answered them word for word; so do by Satans temptations, it may be he can overtalk you, and over-wit you in dispute, but let him alone, and study not his temptations, but follow your business above with Christ, and keep your thoughts to their *heavenly imployment*, and you wil this way sooner vanquish the temptation, then if you argued or talked it out with the Tempter: not but that sometime it is most convenient to over-reason him, but in ordinary temptations to known sin, you shall finde it far better to follow this your work, and neglect the allurements, and say as *Gryneus* (out of *Chrysost.*) when he sent back *Pistorius* letters, not so much as opening the Seal, *Inhonestum est, honestam matronam cum meritrice litigare*; It is an unseemly thing for an honest Matrone, to be scolding with a Whore: so it is a dishoneſt thing for a Son of God, in apparent cases to stand wrangling with the devil, and to be so far at his beck, as to dispute with him at his pleasure, even as oft as he will be pleased to tempt us. Christian, if thou remember that of *Solomon*, Prov. 15.24. thou hast the sum of what I intend, *The Way of life is above to the Wise, to avoid the path of hell beneath*; and withal remember *Noahs* example, Gen. 6. 9. Noah *Was a just man, and perfect in his generation*, (and no wonder) for Noah *Walked with God*; So I may say to thee, even as God to *Abraham, Walk before God, and thou Wilt be upright*, Gen. 17.1. Gen. 24.40.

## SECT. VII.

5. CONsider, The diligent keeping of your hearts on heaven, will preserve the vigor of all your graces, and put life into all your duties. It is the heavenly Christian, that is the lively Christian. It is our strangeness to Heaven that makes us so dull: It is the end that quickeneth to all the means: And the more frequently and clearly this end is beheld, the more vigorous will all our motion be. How doth it make men unwearied labor, and fearlesly venture, when they do but think of the gainful prize? How will the Souldier hazard his life? and the Marriner pass through storms and waves? how chearfully do they compass sea and land? and no difficulty can keep them back, when they think of an uncertain perishing treasure. O, what life then would it put into a Christians endeavors, if he would frequently forethink of his everlasting Treasure? We run so slowly, & strive so lazily, because we so little

S. 7. *Non est vivere, sed valere vita: ut* Proverb.

minde the prize. When a Chriſtian hath been taſting the hidden Manna, and drinking of the ſtreams of the Paradiſe of God; what life doth this *Ambroſia* and *Nectar* put into him? how fervent will his ſpirit be in prayer, when he conſiders that he prays for no leſs then Heaven? If *Henoch*, *Elias*, or any of the Saints, who are now in heaven, and have partaked of the viſion of the living God, ſhould be ſent down to the earth again to live on the terms as we now do, would they not ſtrive hard, & pray earneſtly, rather then loſe that bleſſed Reſt? No wonder, for they would know what it is they pray for. It is true, we cannot know it here ſo throughly as they: yet if we would but get as high as we can, and ſtudy but that which may now be known, it would ſtrangely alter both our ſpirits and our duties. Obſerve but the man who is much in heaven, and you ſhall ſee he is not like other Chriſtians: There is ſomewhat of that which he hath ſeen above appeareth in all his duty and converſation: Nay, take but the ſame man, immediately when he is returned from theſe views of Bliſs, and you ſhall eaſily perceive that he excels himſelf, as if he were not indeed the ſame as before. If he be a Preacher, how heavenly are his Sermons? what clear deſcriptions? what high expreſſions? what ſavoury paſſages hath he of that Reſt? If he be a private Chriſtian, what heavenly conference? what heavenly prayers? what a heavenly carriage hath he? May you not even hear in a Preachers Sermons, or in the private duties of another, when they have bin moſt above? When *Moſes* had been with God in the Mount, he had derived ſo much glory from God, that made his face to ſhine, that the people could not behold him. Beloved friends, if you would but ſet upon this employment, even ſo would it be with you: men would ſee the face of your converſation ſhine, and ſay, Surely he hath been with God. As the body is apt to be changed into the temper of the air it breaths in, and the food it lives on; ſo will your ſpirits receive an alteration according to the objects which they are exerciſed about: If your thoughts do feed on Chriſt and Heaven, you will be heavenly: if they feed on Earth, you will be earthly. It is true, a heavenly nature goes before this heavenly imployment; but yet the work will make it more heavenly: There muſt be life, before we can feed, but our life is continued and increaſed by feeding. Therefore, Reader, let me here inform thee, That if thou lie complaining of deadneſs and dulneſs, that thou canſt not love Chriſt, nor



nor rejoyce in his Love; that thou haſt no life in prayer, nor any other duty; and yet never trieſt this quickning courſe, or at leaſt art careleſs and unconſtant in it: Why, thou art the cauſe of thy own complaints; thou deadeſt and dulleſt thine own heart; thou denieſt thy ſelf that life which thou talkſt of. Is not thy life hid with Chriſt in God? Whither muſt thou go, but to Chriſt, for it? and whither is that, but to Heaven, where he is? Thou wilt not come to Chriſt, that thou mayſt have life. If thou wouldſt have light and heat, why art thou then no more in the Sun-ſhine? If thou wouldſt have more of that Grace which flows from Chriſt, why art thou no more with Chriſt for it? Thy ſtrength is in Heaven, and thy life in Heaven, and there thou muſt daily fetch it, if thou wilt have it. For want of this recourſe to Heaven, thy ſoul is a candle that is not lighted, and thy duties as a ſacrifice which hath no fire. Fetch one coal daily from this Altar, and ſee if thy offering will not burn. Light thy candle at this flame, and feed it daily with Oyl from hence, and ſee if it will not glorioufly ſhine: Keep cloſe to this reviving fire, and ſee if thy affections will not be warm. Thou bewaileſt thy want of love to God, (and well thou mayſt, for it is a hainous crime, a killing ſin) why, lift up thy eye of Faith to Heaven, behold his beauty, contemplate his excellencies, and ſee whether his amiableneſs will not fire thy affections, and his perfect goodneſs raviſh thy heart. As the eye doth incenſe the ſenſual affections, by its overmuch gazing on alluring objects; ſo doth the eye of our Faith in meditation, inflame our affections towards our Lord, by the frequent gazing on that higheſt beauty. Whoever thou art, thou art a ſtranger to this imployment, be thy parts and profeſſion never ſo great, let me tell thee, Thou ſpendeſt thy life but in trifling or idleneſs; thou ſeemeſt to live, but thou art dead: I may ſay of thee, as *Seneca* of idle *Vacia*, *Scio latere, vivere neſcis*; Thou knoweſt how to lurk in idleneſs, but how to live thou knoweſt not. And as the ſame *Seneca* would ſay, when he paſſed by that ſluggards dwelling, *Ibi ſitus eſt Vacia*; ſo may it be ſaid of thee, There lies ſuch a one, but not there lives ſuch a one; for thou ſpendeſt thy daies liker to the dead, then the living. One of *Draco's* Laws to the *Athenians* was, That he who was convict of * idleneſs ſhould be put to death: Thou doſt execute this on thy own ſoul, whil'ſt by thy idleneſs thou deſtroyeſt its livelineſs.

Col. 3. 3.

John 5. 40.

* *De animo hoc cæleſti dico ut* Rabbinus *ille de operibus: Doctrina ſine opere non eſt doctrina: Cadit enim ſuper corda, ſicut imber ſuper ſaxa. Et ut* Chryſoſt. *Nihil frigidius eſt. doctore verbis ſolummodò Philoſophante: Hoc enim non eſt doctoris ſed Hiſtrionis.*

Thou mayst many other ways exercise thy parts, but this is the way to exercise thy Graces: They all come from God as their Fountain, and lead to God as their ultimate End, and are exercised on God as their chiefest Object; so that God is their All in All. From Heaven they come, and heavenly their nature is, and to Heaven they will direct and move thee. And as exercise maintaineth appetite, strength, and liveliness to the body, so doth it also to the soul. *Use limbs, and have limbs*, is the known Proverb. And use Grace and Spiritual Life in these heavenly exercises, and you shall finde it quickly cause their increase. The exercise of your meer abilities of speech will not much advantage your graces; but the exercise of these heavenly soul-exalting gifts, will unconceivably help to the growth of both. For as the Moon is then most full and glorious, when it doth most directly face the Sun; so will your souls be both in gifts and graces, when you do most neerly view the face of *God*. This will feed your tongue with matter, and make you abound and overflow, both in Preaching, Praying, and conferring. Besides, the fire which you fetch from heaven for your Sacrifices, is no false or strange fire: As your liveliness will be much more, so wil it be also more sincere A man may have a great deal of fervor in Affections and Duties, & all prove but common and unsound, when it is raised upon common Grounds, and motives; your zeal wil partake of the nature of those things by which it is acted: The zeal therefore which is kindled by your meditations on Heaven, is most like to prove a heavenly zeal, and the liveliness of the Spirit which you fetch from the face of God, must needs be the Divinest sincerest life: Some mens fervency is drawn only from their Books, and some from the pricks of some stinging affliction, and some from the mouth of a moving Minister, and some from the encouragement of an attentive Auditory; but he that knows this way to Heaven, and derives it daily from the pure Fountain, shall have his soul revived with the water of Life, and enjoy that quickning which is the Saints peculiar: By this Faith thou maist offer *Abels* Sacrifice, more excellent then that of common men, and by it obtain witness that thou art righteous, God testifying of thy gifts, (that they are sincere,) *Heb.* 11. 4. When others are ready, as *Baals* Priests, to beat themselves, and cut their flesh, because their sacrifice will not burn; then if thou canst get but the spirit of *Elias*, and in the chariot of Contemplation,



tion, canst soar aloft, till thou approachest near to the quickning Spirit, thy soul and sacrifice wil gloriously flame, though the flesh and the world should cast upon them the water of all their opposing enmity. Say not now, How shall we get so high? or how can mortals ascend to heaven? For Faith hath wings, and Meditation is its chariot, Its office is to make absent things, as present. Do you not see how a little piece of glass, if it do but rightly face the Sun, will so contract its beams and heat, as to set on fire that which is behind it, which without it would have received but little warmth? Why, thy Faith is as the Burning glass to thy Sacrifice, and Meditation sets it to face the Sun, only take it not away too soon, but hold it there a while, and thy soul will feel the happy effect. The slanderous *Jews* did raise a foolish tale of Christ, that he got in the Holy of Holies, and thence stole the true name of God; and lest he should lose it, cut a hole in his thigh, and sewed it therein, and by the vertue of this, he raised the dead, gave sight to the blinde, cast out devils, and performed all his Miracles. Surely, if we can get into the Holy of Holies, and bring thence the Name and Image of God, and get it closed up in our hearts, this would enable us to work wonders; every duty we performed would be a wonder, and they that heard, would be ready to say, Never man spake as this man speaketh. The spirit would possess us, as those flaming tongues, and make us every one to speak (not in the variety of the confounded Languages, but) in the primitive pure Language of *Canaan*, the wonderful Works of God. We should then be in every duty, whether Prayer, Exhortation, or brotherly reproof, as *Paul* was at *Athens*, his Spirit (παρωξύνετο) was stirred within him; and should be ready to say, as *Jeremy* did, *Jer.* 20. 9. *His word was in my heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not stay.* Act. 17. 16.

Christian Reader, Art thou not thinking when thou seest a lively believer, & heerest his soul-melting praiers, & soul-ravishing discourse, O how happy a man is this! O that my soul were in this blessed plight! Why, I here direct and advise thee from God: Try this forementioned course, and set thy soul conscionably to this work, and thou shalt be in as good a case: Wash thee frequently in this *Jordan*, and thy Leprous dead soul will revive, and thou shalt know that there is a God in *Israel*, and that thou mayst live a vigorous and joyous life, if thou wilfully cast not by

this duty, and so neglect thine own mercies. If thou be not a lazy reserved hypocrite, but most truly value this strong and active frame of Spirit; shew it then by thy present attempting this heavenly exercise. Say not now, but thou hast heard the way to obtain this life into thy soul, and into thy duties: If thou wilt yet neglect it, blame thy self. But alas, the multitude of Professors come to a Minister, just as *Naaman* came to *Elias*; they ask us, How shall I know I am a child of God? How shall I overcome a hard heart? and get such strength and life of Grace? But they expect that some easie means should do it; and think we should cure them with the very Answer to their Question, and teach them a way to be quickly well; but when they hear of a daily trading in Heaven, and the constant Meditation on the joys above, This is a greater task then they expected, & they turn their backs, as *Naaman* to *Elias*, or the young man on Christ, and few of the most conscionable will set upon the duty. Will not Preaching, and Praying, and Conference serve (say they) without this dwelling still in Heaven? Just as Countrey people come to Physicians; when they have opened their case, and made their moan, they look he should cure them in a day or two, or with the use of some cheap and easie Simple; but when they hear of a tedious Method of Physick, and of costly compositions, and bitter Potions; they will hazard their lives with some fottish Empirick, who tels them an easier and cheaper way, yea, or venture on death it self, before they will obey such difficult counsel. Too many that we hope well of, I fear, will take this course here: If we could give them life, as God did, with a word; or could heal their souls, as Charmers do their bodies, with easie stroaking, and a few good words, then they would readily hear and obey. I intreat thee, Reader, beware of this folly; fall to the work; the comfort of Spiritual Health will countervail all the trouble of the Duty. It is but the flesh that repines and gain-says, which thou knowest was never a friend to thy soul: If God had set thee on some grievous work, shouldst thou not have done it for the life of thy soul? How much more when he doth but invite thee Heaven-ward to himself?

SECT.



## SECT. VIII.

§. 8.

6. Consider, The frequent believing views of Glory are the most precious cordial in all Afflictions. First, to sustain our spirits, and make our sufferings far more easie. Secondly, To stay us from repining, and make us bear with patience and joy: And thirdly, to strengthen our resolutions, that we forsake not Christ for fear of trouble. Our very Beast will carry us more chearfully in travel, when he is coming homeward, where he expecteth Rest. A man will more quietly endure the lancing of his sores, the cutting out the stone, when he thinks on the ease that wil afterwards follow. What then wil not a believer endure, when he thinks of the Rest, to which it tendeth? What if the way be never so rough? can it be tedious, if it lead to Heaven? O sweet sickness! * Sweet Reproaches! Imprisonments! or Death! which is accompanied with these tastes of our future Rest! This doth keep the suffering from the soul, so that it can work upon no more but our fleshly outside; even as Alexipharmical Medicines preserve the heart, that the contagion reach not the vital spirits. Surely, our sufferings trouble not the mind, according to the degrees of bodily pain; but as the soul is more or less fortified with this preserving Antidote. Believe it, Reader, thou wilt have a doleful sickness, thou wilt suffer heavily, thou wilt die most sadly, if thou have not at hand the foretastes of Rest. For my own part (if thou regard the experience of one that hath often tried) had it not been for that little (alas too little) taste which I had of Rest, my sufferings would have been grievous, and death more terrible. I may say as *David*, *Psal.* 27. 13. *I had fainted, unless I had believed to see the goodness of the Lord in the Land of the living.* And as the same *David*, *Psal.* 142. 4, 5. *I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me: no man cared for my soul. I cried unto thee, O Lord, I said, Thou art my re-*

* *Commeliii, quæ vulgo tales habentur, nimio otio ingenia nostra infirma & muliebria, & inopia veræ injuriæ lascivientia commoventur. Venit tandem mors φαρμακὸν πάντων κάθαρσις omnium malorum, quæ omnes pares facit, & victo victorique finem æquè maturum affert.* Chytræus, Reade *Tertullian, Cyprian, &c.* when it was ordinary to die for Christ, and see what other Argument they so much encourage with, as this certain Crown of Glory. *Nos non annectimus arescentem Coronam; sed à Deo æternis floribus vividam, sustinemus: qui & Modesti Dei nostri liberalitate securi spe futuræ felicitatis, fide præsentis ejus Majestatis, animamur. Sic & beati resurgimus, & futuri contemplatione jam vivimus.* Minut. Fælix. *Octav.* p. 401.

*fuge, and my portion in the Land of the living.* I may say of the promise of this Rest, as *David* of Gods Law; *Unless this had been my delight, I had perished in mine affliction, Psa.* 119.92. *One thing* (saith he) *I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to enquire in his Temple. For in time of trouble he shall hide me in his Pavilion; in the secret of his Tabernacle he shall hide me, he shall set me up upon a rock. And then shall mine head be lifted up above mine enemies round about me; therefore shall I offer in that his Tabernacle sacrifices of joy, and sing, yea, sing praises unto the Lord, Psa.* 27.4,5,6. Therefore as thou wilt then be ready with *David* to pray, *Be not far from me, for trouble is neer, Psal.* 22.11. So let it be thy own chiefest care not to be far from God and Heaven, when trouble is neer, and thou wilt then finde him to be unto thee, a very present help in trouble, *Psal.* 46.1. *Then though the fig-tree should not blossom, neither should fruit be in the Vines, the labour of the Olive should fail, and the fields should yeeld no meat, the flock should be cut off from the fold, and there were no herd in the stalls: Yet thou mightest rejoyce in the Lord, and joy in the God of thy salvation, Hab.* 3.17,18. All sufferings are nothing to us, so far as we have the foresight of this salvation. No bolts, nor bars, nor distance of place, can shut out these supporting joys; because they cannot confine our faith and thoughts, although they may confine our flesh. Christ and Faith are both Spiritual; and therefore prisons and banishments cannot hinder their intercourse. Even when persecution and fear hath shut the doors, Christ can come in, and stand in the midst, and say to his Disciples, *Peace be unto you.* And *Paul* and *Silas* can be in Heaven, even when they are locked up in the inner prison, and their bodies scourged, and their feet in the stocks. No wonder if there be more mirth in their stocks, then on *Herods* throne; for there was more of Christ and Heaven. The Martyrs find more Rest in the flames, then their persecutors can in their pomp and tyranny; because they foresee the flames they scape, and the Rest which that fiery Chariot is conveying them

*Cum revelatio illa venerit, cum claritas super nos fulserit; tam beati erimus & laeti dignatione Dommi honorati, quàm rei remanebant & miseri qui Dei disertores, & contra Deum rebellis voluntatem fecerunt diaboli.*

*Hæc, fratres, hærent cordibus vestris: hæc sit armorum vestrorum præparatio: hæc diurna ac nocturna meditatio; ante oculos habere, & cogitatione semper ac sensibus volvere iniquorum simplicia, & præmia ac merita justorum. Si hæc meditantibus nobis supervenit persecutionis dies, miles Christi non expavescit ad pugnam, sed paratus est ad Coronam.* Cyprian. *Epist.* 56. p. 156.

to.



to. It is not the place that gives the Rest, but the presence and beholding of Christ in it. If the Son of God will walk with us in it, we may walk safely in the midst of those flames, which shall devour those that cast us in. Why then Christian, keep thy soul above with Christ; be as little as may be out of his company, and then all conditions will be alike to thee. For that is the best estate to thee, in which thou possessest most of him. The moral arguments of a Heathen Philosopher may make the burden somewhat lighter; but nothing can make us soundly joy in tribulation, except we can fetch our joy from Heaven. How came *Abraham* to leave his Country, and follow God he knew not whither? Why, because he looked for a City that hath foundations, *whose builder and maker is God, Heb.* 11.8,9,10. What made *Moses* chuse affliction with the people of *God*, rather then to enjoy the pleasures of sin for a season? and to esteem the reproach of Christ greater riches then the treasures of Ægypt? Why, because he had respect to the recompence of Reward, *Heb.* 11.24,25,26. What made him to forsake Ægypt, and not to fear the wrath of the King? Why, he endured, as seeing him who is invisible, *ver.* 27. How did they quench the violence of fire? And out of weakness were made strong? Why would they not accept deliverance when they were tortured? Why, they had their eye on a better Resurrection which they might obtain. Yea, it is most evident that our Lord himself did fetch his encouragement to sufferings from the fore-sight of his glory: For to this end he both died, and rose, and revived, that he might be Lord both of the dead and living, *Rom.* 14.9. *Even Jesus the author and finisher of our faith, for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. Heb.* 12.2. Who can wonder that pain and sorrow, poverty and sickness should be exceeding grievous to that man who cannot reach to see the end? Or that death should be the King of terrors to him, who cannot see the life beyond it? He that looks not on the end of his sufferings, as wel as on the suffering it self, he needs must lose the whole consolation: And if he see not the quiet fruit of righteousness, which it afterward yeeldeth, it cannot to him be joyous, but grievous, *Heb.* 12.11. This is the noble advantage of faith; it can look on the means and end together. This also is the reason why we oft pity our selves more then God doth pity us, though

Dan. 3.

*Omnes facile contemnere potest, qui se moriturum esse serto cogitat. Ing. Chytræus.*

though we love not our selves so much as he doth; and why we would have the Cup to pass from us, when he will make us drink it up. We pity our selves with an ignorant pity, and would be saved from the Cross, which is the way to save us. God sees our glory as soon as our suffering, and sees our suffering as it conduceth to our glory: he sees our Cross and our Crown at once, and therefore pitieth us the less, and will not let us have our wils. Sirs, believe it, this is the great reason of our mistakes, impatience, and censuring of God; of our sadness of spirit at sickness, and at death, because we gaze on the evil it self, but fix not our thoughts on what's beyond it. We look only on the blood, and ruine, and danger in our wars: but God sees these, with all the Benefits to Souls, Bodies, Church, State, and Posterity, all with one single view. We see the Ark taken by the Philistines, but see not their god falling before it, and themselves returning it home with gifts. They that saw Christ only on the Cross, or in the grave, do shake their heads, and think him lost: but God saw him dying, buried, rising, glorified, and all this with one view. Surely faith will imitate God in this, so far as it hath the glass of a promise to help it. He that sees *Joseph* only in the pit, or in the prison, will more lament his case, then he that sees his dignity beyond it. Could old *Jacob* have seen so far, it might have saved him a great deal of sorrow. He that sees no more then the burying of the corn under ground, or the threshing, the winnowing, and grinding of it, will take both it and the labour for lost; but he that foresees its springing and increase, and its making into bread for the life of man, will think otherwise. This is our mistake: we see God burying us under ground, but we foresee not the spring, when we shall all revive: we feel him threshing, and winnowing, and grinding us, but we see not when we shall be served to our masters table. If we should but clearly see Heaven, as the end of all Gods dealings with us, surely none of his dealings could be so grievous. Think of this, I intreat thee, Reader, If thou canst but learn this way to Heaven, and get thy soul acquainted there, thou needest not be unfurnished of the choicest Cordials, to revive thy spirits in every affliction; thou knowest where to have them, when ever thou want'st thou maist have arguments at hand to answer all that the devil or flesh can say to thy discomfort. Oh, if God would once raise us to this life, we should find, that though heaven and sin are at a great distance; yet



yet heaven and a prison, or remotest banishment, heaven and the belly of a whale in the Sea, heaven and a Den of Lions, a consuming sickness, or invading death, are at no such distance. But as *Abraham* so far off saw Christs day, and rejoyced; so we in our most forlorn estate, might see that day when Christ shall give us Rest, and therein rejoyce. I beseech thee, Christian, for the honor of the Gospel, and for the comfort of thy soul, that thou be not to learn this heavenly Art, when in thy greatest extremity thou hast most need to use it. I know thou expectest suffering days, at least thou lookest to be sick and die: thou wilt then have exceeding need of consolation; why, whence dost thou think to draw thy comforts? If thou broach every other vessel, none will come: it is onely heaven that can afford thee store; the place is far off, the well is deep; and if then thou have not wherewith to draw, nor hast got thy soul acquainted with the place; thou wilt finde thy self at a fearful loss. It is not an ease, nor a common thing, even with the best sort of men, to die with joy. As ever thou wouldst shut up thy days in peace, and close thy dying eyes with comfort, die daily; live now above, be much with Christ, and thy own soul, and the Saints about thee shall bless the day that ever thou tookest this Counsel. When God shall call thee to a sick bed, and a grave, thou shalt perceive him saying to thee, as *Isa.* 26. 20. *Come my people, enter into thy Chambers, and shut thy doors about thee, hide thy self as it were for a little moment, untill the indignation be overpast.* It is he that with *Stephen* doth see heaven opened, and Christ sitting at the right hand of God, who will comfortably bear the storm of stones, *Act.* 7. 56. Thou knowest not yet what trials thou maist be called to; The Clouds begin to rise again, and the times to threaten us with fearful darkness; Few Ages so prosperous to the Church, but that still we must be saved, so as by fire, 1 *Cor.* 3. 15. and go to heaven by the old road. Mem that would fall if the storm should shake them, do frequently meet with that which tries them. Why, what wilt thou do if this should be thy case? Art thou fitted to suffer imprisonment, or banishment? to bear the loss of goods and life? How is it possible thou shouldst do this, and do it cordially, and chearfully, except thou hast a taste of some greater good, which thou lookest to gain by losing these? will the Merchant throw his goods overboard till he sees he must otherwise lose his life? And wilt thou cast

*Nullus iis dolor est de incursatione malorum præsentium, quibus fiducia est futurorum bonorum. Nec consternamur adversis, nec dolemus, neque in ulla aut rerum clade rebelles aut corporum valetudine mussitamus, spiritu magis quàm carne viventes, firmitate animi infirmitatem corporis vincimus.* Cyprian ad Demetrian. *Sect.* 1. 25. p. ed. Goulart. 329.

cast away all thou hast, before thou hast felt the sweetness of that rest, which else thou must lose by saving these? Nay, and it is not a speculative knowledge which thou hast got onely by Reading or Hearing of Heaven, which will make thee part with all to get it; as a man that only hears of the sweetness of pleasant food, or reads of the melodious sounds of Musick, this doth not much excite his desires; but when he hath tried the one by his taste, and the other by his ear, then he will more lay out to get them: so if thou shouldst know only by the hearing of the ear, what is the glory of the inheritance of the Saints, this would not bring thee through sufferings and death; but if thou take this Trying casting course, by daily exercising thy soul above, then nothing will stand in thy way, but thou wouldst on till thou were there, though through fire and water: What state more terrible then that of an Apostate? when God hath told us, *If any man draw back, his soul shall have no pleasure in him*, Heb. 10.38. *Because they take not their pleasure in God, and fill not themselves with the delights of his waies, and of his heavenly paths, which drop fatness*, Psal. 65.11. *Therefore do they prove backsliders in heart, and are filled with the bitterness of their own waies*, Prov. 14.14.

*Nemo potest personam diu ferre. Ficta in naturam suam citò recidunt. Quibus veritas subest, quæque ex solido enascuntur, tempore ipso in majus melius que procedunt.* Seneca *de* Clement. *l.1.c.1.p.463.*

Nay, if they should not be brought to trial, and so not actually deny Christ, yet they are still interpretatively such, because they are such in disposition, and would be such in action, if they were put to it. I assure thee, Reader, for my part, I cannot see how thou wilt be able to hold out to the end, if thou keep not thine eye upon the recompence of reward, and use not frequently to taste this cordially; or the less thy diligence is in this, the more doubtful must thy perseverance needs be; for the Joy of the Lord is thy strength, and that Joy must be fetcht from the place of thy Joy; and if thou walk without thy strength, how long dost thou think thou art like to endure?

## SECT. IX.

§. 9. 7. COnsider, *It is he that hath his conversation in heaven who is the profitable Christian to all about him:* with him you may take sweet counsel, and go up to the celestial House of God. When a man is in a strange Country, far from home, how glad is he of the company of one of his own Nation? how delightful is it to them to



to talk of their Countrey, of their acquaintance and the affairs of their home? why, with a heavenly Christian thou maist have such discourse, for he hath been there in the Spirit, and can tell thee of the Glory & Rest above. What pleasant discourse was it to *Joseph* to talk with his Brethren in a strange Land; and to enquire of his Father, and his brother *Benjamin?* Is it not so to a Christian to talk with his Brethren that have been above, and enquire after his Father, & Christ his Lord? when a worldling will talk of nothing but the world, and a Polititian of nothing but the affairs of the State, and a meer Scholar of humane learning, and a common Professor, of duties, and of Christians; the heavenly man wil be speaking of Heaven, and the strange Glory which his Faith hath seen, and our speedy and blessed meeting there. I confess, to discourse with able men, of clear understandings & piercing wits, about the controverted difficulties in Religion, yea, about some Criticisms in Languages & Sciences, is both pleasant and profitable; but nothing to this heavenly discourse of a Believer. O, how refreshing and savory are his expressions? how his words do pierce, and melt the heart? how they transform the hearers into other men, that they think they are in heaven al the while? How doth his doctrine drop as the rain, & his speech distil as the gentle dew? as the smal rain upon the tender Herb, and as the showers upon the Grass, while his tongue is expressing the Name of the Lord, & ascribing greatness to his God? *Deut.* 32.1,3. Is not his feeling, sweet discourse of Heaven, even like that box of precious ointment, which being opened to pour on the head of Christ, doth fill the house with the pleasure of its perfume? Al that are neer may be refreshed by it. His words are like the precious ointment on *Aarons* head, that ran down upon his beard, & the skirts of his garments, Even like the dew of *Hermon*, and as the dew that descendeth from the Celestial mount *Zion*, where the Lord hath commanded the blessing, even life for evermore, *Psal.* 133.3. This is the man who is as *Job*, When the Candle of God did shine upon his head; and when by his light he walked through darkness: When the secret of God was upon his Tabernacle; and when the Almighty was yet with him: Then the ear that heard him, did bless him, and the eye that saw him, gave witness to him, *Job* 29.3,4,5,11. Happy the people that have a Heavenly Minister: Happy the children and servants that have a Heavenly Father or Master: Happy the man that

that hath Heavenly Associates; if they have but hearts to know their happiness. This is the Companion, who will watch over thy ways; who will strengthen thee when thou art weak; who will chear thee when thou art drooping, and comfort thee with the same comforts, wherewith he hath been so often comforted himself, 2 *Cor.* 1.4. This is he that will be blowing at the spark of thy Spiritual life, and always drawing thy soul to God; and will be saying to thee, as the *Samaritan* woman, Come and see one that hath told me all that ever I did; one that hath ravished my heart with his beauty: one that hath loved our souls to the death: Is not this the Christ? Is not the knowledg of God and Him, Eternal life? Is not it the glory of the Saints to see his Glory? If thou come to this mans house, and sit at his Table, he will feast thy soul with the dainties of Heaven; thou shalt meet with a better then *Plato's* Philosophical Feast, even a taste of that feast of fat things, *Of wines on the lees, of fat things full of marrow, of wine on the lees well refined,* Isa. 25.6. *That thy soul may be satisfied as with marrow and fatness, and thou maist praise the Lord with joyful lips,* Psal. 63.5. If thou travel with this man on the way, he will be directing and quickning thee in thy Journey to Heaven; If thou be buying or selling, or trading with him in the world, he will be counselling thee to lay out for the inestimable Treasure. If thou wrong him, he can pardon thee, remembring that Christ hath not only pardoned great offences to him, but will also give him this unvaluable portion; If thou be angry, he is meek, considering the meekness of his heavenly Patern, or if he fall out with thee, he is soon reconciled, when he remembreth that in heaven you must be everlasting friends: This is the Christian of the right stamp; this is the servant that is like his Lord, these be the innocent that save the Island, and all about them are the better where they dwell. O Sirs, I fear the men I have described are very rare, even among the Religious; but were it not for our own shameful negligence, such men we might all be: What Families! what Towns! what Common-wealths! what Churches should we have, if they were but composed of such men! but that is more desirable then hopeful, till we come to that Land which hath no other inhabitants, save what are incomparably beyond this: Alas, how empty are the speeches, and how unprofitable the society of all other sorts of Christians in comparison of these! A man might perceive by his Divine

*Junius* writes of himself in his Life, that when he lay in the sin of Atheism, he was driven by a tumult into a Country-mans house, where he received the first spark of zeal kindled in him by the Country-mans zealous discourse; and the Country-man also received an increase of knowledge from him, who then had knowledge without zeal.



Divine Song, and high Expressions, *Deut.* 32. & 33. that *Moses* had been oft with God, and that God had shewed him part of his Glory. Who could have composed such spiritual Psalms, and poured out praises as *David* did, but a man after Gods own heart? and a man that was neer the heart of God, and (no doubt) had *God* also near his heart? Who could have preached such spiritual Doctrine, and dived into the precious mysteries of Salvation, as *Paul* did, but one who had been called with a light from heaven, and had been wrapt up into the third heavens, in the Spirit, and there had seen the unutterable things? If a man should come down from heaven amongst us, who had lived in the possession of that blessed State, how would men be desirous to see or hear him? and all the Country far and near would leave their business and crowd about him: happy would he think himself that could get a sight of him: how would men long to hear what reports he would make of the other world? and what he had seen? and what the blessed there enjoy? would they not think this man the best companion, & his discourse to be of all most profitable? Why Sirs! Every true believing Saint shall be there in person, and is frequently there in Spirit, and hath seen it also in the Glass of the Gospel: why then do you value their company no more? and why do you enquire no more of them? and why do you relish their discourse no better? Well: for my part I had rather have the fellowship of a Heavenly-minded Christian, then of the most learned Disputers, or princely Commanders.

## SECT. X.

§. 10. 8. COnsider, There is no man so highly honoureth God, as he who hath his conversation in heaven; and without this we deeply dishonour him. Is it not a disgrace to the Father, when the Children do feed on Husks, and are cloathed in rags, and accompany with none but Rogues and Beggers? Is it not so to our Father, when we who call our selves his Children, shall feed on Earth, and the garb of our souls be but like that of the naked World? and when our hearts shall make this clay and dust their more familiar and frequent company, who should always stand in our Fathers presence, and be taken up in his own Attendance? Sure

Sure it beseems not the Spouse of Christ, to live among his Scullions and Slaves, when they may have daily admittance into his presence-Chamber; he holds forth the Scepter, if they will but enter. Sure, we live below the rates of the Gospel, and not as becometh the Children of a King, even of the great King of all the World. We live not according to the height of our Hopes, nor according to the plenty that is in the Promises, nor according to the provision of our Fathers house, and the great preparations made for his Saints. It is well we have a Father of tender Bowels, who will own his Children, even in dirt and rags: It is well the foundation of God stands sure, and that the Lord knoweth who are his; or else he would hardly take us for his own, so far do we live below the honour of Saints: If he did not first challenge his interest in us, neither our selves, nor others could know us to be his people. But O, when a Christian can live above, and rejoyce his soul in the things that are unseen; how doth God take himself to be honoured by such a one? The Lord may say, What, this man believes me; I see he can trust me, and take my Word: He rejoyceth in my promise, before he hath possession; he can be glad and thankful for that which his bodily eyes did never see: This mans rejoycing is not in the flesh; I see he loves me, because he mindes me; his heart is with me, he loves my presence; and he shall surely enjoy it in my Kingdom for ever. *Because thou hast seen* (saith Christ to *Thomas*) *thou hast believed; but blessed are they that have not seen, and yet have believed*, John 20. 29. How did God take himself honoured by *Caleb* and *Joshua*, when they went into the promised Land, and brought back to their Brethren a taste of the Fruits, and gave it commendation, and encouraged the people? And what a promise and recompence do they receive, *Numbers* 14.24.30. For those that honour him, he will honour, 1 *Sam.* 2. 30.

## SECT. XI.

§. 11. 9. CONsider, If thou make not conscience of this duty of diligent keeping thy heart in *Heaven*, First, thou disobeyest the flat commands of God. Secondly, Thou losest the sweetest parts



parts of Scripture. Thirdly, And dost frustrate the most gracious discoveries of God.

God hath not left it as a thing indifferent, & at thy own choice, whether thou wilt do it or not; He hath made it thy duty as well as the means of thy comfort, that so a double bond might tie thee not to forsake thy own mercies, *Col.* 3. 1, 2. *If ye then be risen with Christ, seek those things which are above; set your affections on things above, not on things on earth.* The same God that hath commanded thee to believe, & to be a Christian, hath commanded thee to set thy affections above: The same God that hath forbidden thee to murder, to steal, to commit adultery, incest, or Idolatry, hath forbidden thee the neglect of this great duty; & darest thou wilfully disobey him? Why makest thou not conscience of the one as well as of the other? Secondly, besides, thou losest the most comfortable passages of the Word. All those most glorious descriptions of heaven, all those discoveries of our future blessedness, all Gods revelations of his purposes towards us, and his frequent and precious promises of our Rest, what are they all but lost to thee? Are not these the stars in the Firmament of the Scripture? and the most golden lines in that Book of God? Of all the Bible, methinks thou shouldst not part with one of those Promises or Predictions, no not for a world. As Heaven is the perfection of all our mercies, so the Promises of it in the Gospel, are the very soul of the Gospel. That Word which was sweeter to *David* then the hony and the hony-comb, and to *Jeremy* the joy and rejoycing of his heart, *Jer.* 15. 16. the most pleasant part of this thou losest. Thirdly, Yea, thou dost frustrate the preparations of Christ for thy Joy, and makest him to speak in vain. Is a comfortable word from the mouth of God, of so great worth, that all the comforts of the world are nothing to it? and dost thou neglect and overlook so many of them? Reader, I intreat thee to ponder it, why God should reveal so much of his Counsel, & tell us before hand of the Joyes we shall possess, but only that he would have us know it for our Joy. If it had not been to make comfortable our present life, and fill us with the delights of our foreknown blessednes, he might have kept his purpose to himself, and never have let us know it till we come to enjoy it, nor have revealed it to us till death had discovered it, what he meant to do with us in the world to come; yea when he had got possession of

our Rest, he might still have concealed its Eternity from us, and then the fears of losing it again would have bereaved us of much of the sweetness of our Joyes. But it hath pleased our Father to open his Counsel, and to let us know the very intent of his heart, and to acquaint us with the eternal extent of his Love, and all this that our Joy may be full, and we might live as the heirs of such a Kingdom: And shall we now over-look all, as if he had revealed no such matter? Shall we live in earthly cares and sorrows, as if we knew of no such thing? And rejoyce no more in these discoveries, then if the Lord had never writ it? If thy Prince had sealed thee but a Patent of some Lordship, how oft wouldst thou be casting thine eye upon it? and make it thy daily delight to study it, till thou shouldst come to possess the dignity it self? And hath God sealed thee a Patent of Heaven, and dost thou let it lie by thee, as if thou hadst forgot it? O that our hearts were as high as our Hopes, and our Hopes as high as these infallible Promises!

## SECT. XII.

§. 12. 10. CONsider, It is but equal that our hearts should be on God, when the heart of God is so much on us. If the Lord of Glory can stoop so low, as to set his heart on sinful dust, sure one would think we should easily be perswaded to set our hearts on Christ and Glory, and to ascend to him in our daily affections, who vouchsafeth to condescend to us! O, if Gods delight were no more in us, then ours in him, what should we do? what a case were we in? Christian, dost thou not perceive that the Heart of God is set upon thee? & that he is still minding thee with tender Love, even when thou forgettest both thy self & him? Dost thou not find him following thee with daily mercies, moving upon thy soul, providing for thy body, preserving both? Doth he not bear thee continually in the arms of Love? and promise that all shall work together for thy good? and suit all his dealings to thy greatest advantage? and give his Angels charge over thee? And canst thou finde in thy heart to cast him by? & be taken up with the Joys below? and forget thy Lord, who forgets not thee? Fie upon this unkind ingratitude! Is not this the sin that *Isaiah* so



so solemnly doth call both heaven and earth to witness against? *The Ox knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my People doth not consider:* If the Ox or Ass do straggle in the day, they likely come to their home at night, but we wil not so much as once a day, by our serious thoughts ascend to God. When he speaks of his own respects to us, hear what he saith, *Isa.49.14. When Zion saith, The Lord hath forsaken, my Lord hath forgotten me: Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget: Behold, I have graven thee upon the palms of my hands, thy walls are continually before me.* But when he speaks of our thoughts to him, the case is otherwise, *Jer.2.32. Can a Maid forget her Ornaments, or a Bride her Attire? yet my people have forgotten me daies without number.* As if he should say, you would not forget the cloaths on your backs, you will not forget your braveries and vanities, you will hot rise one morning, but you will remember to cover your nakedness; And are these of more worth then your God? or of more concernment then your eternal life? & yet you can forget these day after day. O brethren, give not God cause to expostulate with us, as *Isa.65.11. Ye are they that have forsaken the Lord, and that forget my holy Mountain*; But rather admire his minding of thee, and let it draw thy minde again to him, and say as *Job 7.17. What is man, that thou shouldest magnifie him? and that thou shouldest set thy heart upon him? and that thou shouldest visit him every morning, and try him every moment?* vers. 18. So let thy soul get up to God, and visit him every morning, and thy heart be towards him every moment.

## SECT. XIII.

§. 13. 11. CONsider, Should not our interest in Heaven, and our Relation to it, continually keep our hearts upon it? Besides that excellency which is spoken of before. Why there our Father keeps his Court; Do we not call him Our Father which art in heaven: Ah ungracious unworthy children, that can be so taken up in their play below, as to be mindless of such a Father? Also there is Christ our Head, our Husband, our Life: and shall we not look towards him, and send to him, as oft as we can, till we come to see

him face to face? If he were by Transubstantion in the Sacraments or other ordinances, & that as gloriously as he is in Heaven, then there were some reason for our lower thoughts: But when the Heavens must receive him till the restitution of all things, let them also receive our hearts with him. There also is our Mother. For *Jerusalem* which is above is that mother of us all, *Gal.* 4.26. And there are multitudes of our elder Brethren: There are our friends & our ancient acquaintance, whose society in the flesh we so much delighted in, and whose departure hence we so much lamented: And is this no attractive to thy thoughts? If they were within thy reach on earth, thou wouldst go and visit them, & why wilt thou not oftner visit them in Spirit? and rejoyce before hand to think of thy meeting them there again? Saith old *Bullinger*, Socrates *gaudet sibi moriendum esse, propterea quod Homerum, Hesiodum & alios præstantissimos viros se visurum crederet; quanto magis ego gaudeo qui certus sum me visurum esse Christum servatorem meum, æternum Dei filium, in assumpta carne, & præterea tot sanctissimos & eximios Patriarchas?* &c. *Socrates* rejoyced that he should die, because he believed he should see *Homer*, *Hesiod*, & other excellent men; how much more do I rejoyce, who am sure to see Christ my Saviour, the eternal Son of God, in his assumed flesh; & besides, so many holy & excellent men? When *Luther* desired to die a Martyr, & could not obtain it, he comforted himself with these thoughts, and thus did write to them in prison, *Vestra vincula mea sunt, vestri carceres & ignes mei sunt, dum confiteor & prædico, vobisque simul compatior & congratulor*; Yet this is my comfort, your Bonds are mine, your Prisons and Fires are mine, while I confess and Preach the Doctrine for which you suffer, and while I suffer and congratulate with you in your sufferings: Even so should a Believer look to heaven, and contemplate the blessed state of the Saints, & think with himself, Though I am not yet so happy as to be with you, yet this is my daily comfort, you are my Brethren and fellow-Members in Christ, and therefore your joys are my joys, and your glory by this near relation is my glory, especially while I believe in the same Christ, & hold fast the same Faith and Obedience, by which you were thus dignified; and also while I rejoyce in Spirit with you, & in my daily meditations congratulate your happiness. Moreover, our house and home is above. *For we know if this earthly house of our Tabernacle were dissolved, we have*



*have a building of God, an house not made with hands, eternal in the Heavens.* Why do we then look no oftner towards it? and groan not earnestly, *desiring to be clothed upon with our house which is from Heaven?* 2 Cor. 5.1,2. Sure, if our home were far dearer, we should yet remember it, because it is our home: You use to say, *Home is homely, be it never so poor*; and should such a home then be no more remembred? If you were but banished into a strange Land, how frequent thoughts would you have of home? how oft would you think of your old companions? which way ever you went, or what company soever you came in, you would still have your hearts, and desires there! you would even dream in the night, that you were at home, that you saw your Father or Mother, or Friends, that you were talking with Wife, or Children, or Neighbors: And why is it not thus with us in respect of Heaven? Is not that more truly, and properly our home, where we must take up our everlasting abode, then this, which we are looking every hour, when we are separated from, and shall see it no more? We are strangers, and that is our Country, *Heb.* 11.14,15. We are heirs, and that is our Inheritance; even an Inheritance, incorruptible and undefiled, that fadeth not away, reserved in Heaven for us, 1 *Pet.* 1.4. We are here in continual distress, and want, and there lies our substance; even that better and more enduring substance, *Heb.* 10.34. We are here fain to be beholden to others, and there lies our own perpetual Treasure, *Matth.* 6.21. Yea, the very Hope of our souls is there; all our hope of relief from our distresses; all our hope of happiness, when we are here miserable; all this hope is laid up for us in heaven, whereof we hear in the true Word of the Gospel, *Col.* 1.5. Why, beloved Christians, have we so much interest, and so seldom thoughts? have we so near relation, and so little affection? are we not ashamed of this? Doth it become us to be delighted in the company of strangers, so as to forget our Father, and our Lord? or to be so well pleased with those that hate and grieve us, as to forget our best and dearest friends? or to be so besotted with borrowed trifles, as to forget our own profession and treasure? or to be so taken up with a strange place, as not once a day to look toward home? or to fall so in love with tears and wants, as to forget our eternal Joy, and Rest? Christians, I pray you think whether this become us? or whether this be the part of a wise or thankfull man? why here

thou art like to other men, as the heir under age, who differs not from a servant; but there it is that thou shalt be promoted, and fully estated in all that was promised. Surely, God useth to plead his propriety in us, and from thence to conclude to do us good; even because we are his own people, whom he hath chosen out of all the world: and why then do we not plead our interest in him, and thence fetch Arguments to raise up our hearts, even because he is our own God, and because the place is our own possession? Men use in other things to over-love, and over-value their own, and too much to minde their own things: O, that we could minde our own inheritance! and value it but half as it doth deserve!

## SECT. XIV.

§. 14.

12. LAstly consider, There is nothing else that's worth the setting our hearts on. If God have them not, who, or what shall have them? if thou minde not thy Rest, what wilt thou minde? As the Disciples said of Christ, (*John* 4.32,33.) *Hath any man given him meat to eat, that We know not of?* So say I to thee; Hast thou found out some other God, or Heaven, that we know not of? or something that will serve thee in stead of Rest? Hast thou found on earth an Eternal happiness? where is it? and what is it made of? or who was the man that found it out? or who was he that last enjoyed it? where dwelt he? and what was his name? or art thou the first that hast found this treasure? and that ever discovered Heaven on Earth? Ah wretch! trust not to thy discoveries, boast not of thy gain, till experience bid thee boast, or rather take up with the experience of thy fore-fathers, who are now in the dust, and deprived of all, though sometime they were as lusty and jovial as thou. I would not advise thee to make experiments at so dear rates, as all those do that seek after happiness below; lest when the substance is lost, thou finde too late, that thou didst catch but a shadow; lest thou be like those men, that will needs search out the Philosophers stone, though none could effect

*Simile tu putas esse, utrum cures de frumento, &c. an ad hæc sacra & sublimia accedas? sciturus quæ natura sit Diis, quæ voluntas, quæ conditio, quæ forma, quis animum tuum casus expectet, ubi nes à corporibus dismissos natura componat? Quid sit quod hujus mundi gravissima quæque in medio sustineat? Cætera deinceps ingentibus plena miraculis,* Seneca *de brevit. vitæ, c.* 19. How much more may a Christian say so of his expected Glory?



effect it that went before them; and so buy their experience with the loss of their own estates and time, which they might have had at a cheaper rate, if they would have taken up with the experience of their Predecessors. So I would wish thee not to disquiet thy self, in looking for that which is not on Earth; least thou learn thy experience with the loss of thy soul, which thou mightest have learned at easier terms, even by the warnings of God in his Word, and loss of thousands of souls before thee. It would pity a man to see, that men will not believe God in this, till they have lost their labor, and Heaven, and all: Nay, that many Christians, who have taken Heaven for their resting place, do lose so many thoughts needlesly on earth; and care not how much they oppress their spirits, which should be kept nimble and free for higher things. As *Luther* said to *Melanthon*, when he over-pressed himself with the labors of his Ministry; so may I much more say to thee, who oppressest thy self with the cares of the world; *Vellem te adhuc decies plus obrui: Adeo me nihil tui miseret, qui toties monitus, ne onerares teipsum tot oneribus, & nihil audis, omnia benè monita contemnis. Erit cum serò stultum tuum hunc zelum frustra damnabis; quo jam ardes solus omnia portare, quasi ferrum aut saxum sis.* It were no matter if thou wert oppressed ten times more; so little do I pity thee, who being so often warned, that thou shouldst not load thy self with so many burdens, dost no whit regard it, but contemnest all these wholesom warnings: Thou wilt shortly when it is too late, condemn this thy foolish forwardness, which makes thee so desirous to bear all this, as if thou wert made of Iron or Stone. Alas, that a Christian should rather delight to have his heart among these thorns and briars, then in the bosom of his crucified, glorified Lord! Surely, if Satan should take thee up to the Mountain of Temptation, and shew thee the Kingdoms, and glory of the world; he could shew thee nothing that's worthy thy thoughts, much less to be preferred before thy Rest. Indeed so far as duty and necessity requires it, we must be content to minde the things below; but who is he that contains himself within the compass of those limits? And yet if we bound our cares and thoughts, as diligently as ever we can, we shall finde the least to be bitter and burdensom; even as the least Wasp hath a sting, and the smallest Serpent hath his poyson. As old *Hiltenius* said of *Rome*, *Est proprium Romanæ potestatis ut*

*Tom. 1. Epist. pag. 355. b.*

*sit ferreum, & licet digiti minorentur ad parvitatem acus, tamen manent ferrei:* It is proper to the *Romane* power to be of iron, and though the fingers of it be diminished to the smalness of a needle, yet they are iron still; The like may I say of our earthly cares, it is their property to be hard and troublous, and so they will be when they are at the least: Verily, if we had no higher hopes then what's on earth, I should take man for a most silly creature, and his work and wages, all his travel and his felicity, to be no better then dreams and vanity, and scarce worth the minding or mentioning, especially to thee a Christian should it seem so, whose eyes are opened by the Word and Spirit, to see the emptiness of all these things, and the precious worth of the things above: O then be not detained by these silly things, but if Satan present them to thee in a temptation, send them away from whence they came; as *Pellicanus* did send back the silver bowl (which the Bishop had sent him for a token) with this answer, *Astricti sunt quotquot Tiguri cives & inquilini, bis singulis annis, solenni juramento, ne quis eorum ullum munus ab ullo principe accipiat;* All that are Citizens and Inhabitants of *Tigurum*, are solemnly sworn twice a year, not to receive any gift from any Prince abroad; so say thou, We the Citizens and Inhabitants of heaven, are bound by solemn and frequent Covenants, not to have our hearts enticed or entangled, with any forraign honors or delights, but only with those of our own Country: If thy thoughts should like the laborious Bee, go over the world from flower to flower, from creature to creature, they would bring thee no Hony or sweetness home, save what they gathered from their relations to Eternity.

*Object.* But you will say perhaps, Divinity is of larger extent, then only to treat of the life to come, or the way thereto; there are many controversies of great difficulty, which therefore require much of our thoughts, and so they must not be all of heaven.

* *Answ.* For the smaller controversies which have vexed our Times, and caused the dolefull divisions among us, I express my minde as that of *Graserus*, *Cum in visitatione ægrotorum, & ad emigrationem ex hac vita ad beatam præparatione deprehendisset, controversias illas Theologicas, quæ scientiam quidem inflantem pariunt, conscientias vero fluctuantes non sedant, quæque hodie magna animorum contentione agitantur, & magnos tumultus in rebuspub. excitant, nullum prorsus usum habere, quinimo conscientias simpliciorum non aliter ac olim in Papatu humana figmenta intricare: cœpit ab eis toto animo abhorrere, & in publicis concionibus tantum ea proponere, quæ ad fidem salvificam in Christum accendendam, & ad pietatem veram juxta verbum Dei exercendam, veramque consolationem in vita & morte præstandam faciebant:* When he had found in his visiting the sick, and in his own preparations for well dying, that the Controversies in Divinity (which beget a swelling knowledge, but do not quiet troubled consciences, and which are at this day agitated with such contention of spirits, and raise such tumults in Commonwealths) are indeed utterly useless, yea and moreover, do intangle the consciences of the simple, just as the humane inventions in Popery formerly did; he began with full bent of minde to shun or abhor them, and in his publique Preaching to propound only those things which tended to the kindling a true faith in Jesus Christ, and to the exercise of true godliness according to the Word of God, and to the procuring of true consolation, both in life and death. * I can scarce express my own minde more plainly, then in this Historians expressions of the minde of *Graserus*. While I had some competent measure of health, and look't at death as at a greater distance, there was no man more delighted in the study of controversie; but when I saw dying men have no minde on it, and how unsavory and uncomfortable such conference was to them, and when I had oft been near to death my self, and found

* He that comes to us is either learned, or unlearned; If learned, then he can enquire into the weakness of Reasons, and upon prayers for the Spirits illumination, he may know what party to joyn with; But if he be unlearned, let him follow the simplicity of Scripture, and he will not easily be deceived; let him go to the middle way between extreams, and he shall not erre. Doctor *John Stegman. Dodecad. de Eccles viator*, pag. 219. And I think it were well if the Learned would do as he adviseth the unlearned, I am sure it were better for the Church and themselves, unless we would have the unlearned the wiser, honester and happier men.

* *Sacrilegæ sine dubio blasphemiæ alligatis cum qui vestras controversias nominare ausit stultas, ineruditas quæstiones, profanas inanias, verborum pugnas:* h.e. *uno verbo, nugas. Ego vero quid de me sentiatis parum curo: hoc palam dico: stolidas, vanas, inutiles, indoctas disputationes; v. d. nænias & garras esse omnes eas, quæ vel nihil faciunt ad pietatem & ædificationem Ecclesiæ, vel in verbo Dei non sunt plene revelatæ, explicatæ, deciſæ, & sic a Spiritu Sancto ad salutem minus necessariæ judicatæ. At tales non sunt hodiernæ quædam controversiæ.* Vera me scribere judicabit olim Ecclesia; *judicabit ipse Christus. Solutis supra modum exaggerare minutissimas sæpe liticulas, quasi à quibus cardo sempiternæ salutis unice dependeat. At longe aliter sentiunt quicunque nondum sunt vestris præconceptis opinionibus fascinati, & contagio vestro infecti.* Rupert. Meldenius Paræneſi Votiv. pro pace Eccles. Fol. D. 3.

found no delight in them, further then they confirmed, or illustrated the Doctrine of eternal Glory, I have minded them ever since the less: Though every Truth of God is precious, and it is the sin and shame of Professors, that are no more able to defend the Truth; yet should all our study of controversie be still in relation to this perpetual Rest, and consequently be kept within its bounds, and with most Christians, not have the twentieth part of our time or thoughts: Who that hath tried both studies, doth not cry out, as *Summerhard* was wont to do of the Popish School. Divinity, *Quis me miserum tandem liberabit ab ista rixosa Theologia?* Who will once deliver me wretch from this wrangling kind of Divinity? And as it is said of *Bucholcer*, *Cum eximiis à Deo dotibus esset decoratus, in certamen tamen cum rabiosis illius seculi Theologis descendere noluit. Desii (inquit) disputare, capi supputare: quoniam illud dissipationem, hoc collectionem significat. Vidit enim ab iis controversias moveri, quas nulla unquam amoris Dei scintilla calefecerat: vidit ex disturbris Theologorum rixis, utilitatis nihil, detrimenti plurimum in Ecclesias redundâsse*; i. e. Though he was adorned by God with excellent gifts, yet would he never enter into contention with the furious Divines of that age. I have ceased (saith he) my Disputations, and now begin my Supputation; for that signifieth Dissipation, but this Collection: For he saw, that those men were the movers of Controversies, who had never been warmed with one spark of the love of God; he saw, That from the continual brawls of Divines, no benefit, but much hurt did accrue to the Churches; and it is worth the observing which the Historian adds, *Quapropter omnis ejus cura in hoc erat, ut auditores fidei suæ commissos, doceret bene vivere & beate Mori; Et annotatum in adversariis amici ejus repererunt, permultos in extremo agone constitutos, gratias ipsi hoc nomine egisse, quod ipsius ductu servatorem suum Jesum agnovissent, cujus in cognitione pulchrum vivere, mori verò longe pulcherrimum ducerent. Atque haud scio annon hoc ipsum longe Bucholcero coram Deo sit glorioſius futurum, quam si aliquot contentioſorum libellorum myriadas posteritatis memoriæ consecrasset*: i.e. Therefore this was all his care, That he might teach his hearers committed to his charge, *To live well, and die happily*: And his friends found noted down in his Papers, a great many of persons, who in their last agony, did give him thanks for this very reason,



reason, That by his direction they had come to the knowledge of Jesus their Saviour; in the knowledge of whom, *They esteem it sweet to live, but to die far more sweet.* And I cannot tell whether this very thing will not prove more glorious to *Bucholcer* before God, then if he had consecrated to the memory of posterity, many myriads of contentious writings. And as the study of controversies is not the most pleasant, nor the most profitable; so much less the publick handling of them: For do it with the greatest meekness, and ingenuity, yet shall we meet with such unreasonable men, as the said *Bucholcer* did, *Qui arrepta ex aliquibus voculis calumniandi materia, hæreseos insimulare & traducere optimum virum non erubescerent; Frustra obtestante ipso, dextrè data, dextrè acciperent*; i.e. Who taking occasion of reproach from some small words, were not ashamed to traduce the good man, and accuse him of Heresie; while he in vain obtested with them, that they should take in good part, what was delivered with a good intention. *Siracides* saith in *Ecclesiasticus*, Chap. 26. That a scolding woman shall be sought out for to drive away the enemies; but experience of all ages tells us to our sorrow, That the wrangling Divine is their chiefest in-let, and no such Scarcrow to them at all.

So then it is clear to me, That there is nothing worth our minding, but Heaven, and the way to Heaven.

All the Question will be about the affairs of Church and State: Is not this worth our minding? to see what things will come to? and how God will conclude our differences?

*Answ.* So farre as they are considered as the providences of God, and as they tend to the setling of the Gospel, and Government of Christ, and so to the saving of our own, and our posterities souls, they are well worth our diligent observation; but these are only their relations to eternity. * Otherwise I should look upon all the stirs and commotions in the world, but as the busie gadding of a heap of Ants, or the swarming of a nest of Wasps or Bees: The spurn of a mans foot destroys all their labour; or as an Enterlude or Tragedy of a few hours long: They first quarrel, and then fight, and let out one anothers bloud, and bring themselves more speedily, and violently to their graves; which however they could not long have delayed, and so come down, and the Play is ended: And the next generation succeeds them in their

*Reade *Cyprian* excellent contemplation of the worlds vanity and wickedness from his prospect in the Mount. *Epist.* 1. *ad Donat.*

their madness, and make the like bustle in the world for a time; and so they also come down, and lie in the dust. Like the *Romen Gladiatores*, that would kill one another by the hundreds, to make the beholders a solemn shew; or as the young men of *Joab* and *Abner*, that must play before them, by stabbing one another to the heart, and fall down and dye, and there is an end of the sport. And is this worth a wise mans observance?

Surely, our very bodies themselves, for which we make all this ado in the world, are very silly pieces: Look upon them (not as they are set out in a borrowed bravery) but as they lie rotting in a ditch, or a grave; and you will say, they are silly things indeed. Why then, sure all our dealings in the world, our buyings and sellings, and eating and drinking, our building and marrying, our wealth and honours, our peace and our war, so far as they relate not to the life to come, but tend only to the support and pleasing of this silly flesh, must needs themselves be silly things, and not worthy the frequent thoughts of a Christian: For the Means (as such) is meaner then their end.

And now doth not thy Conscience say as I say, That there is nothing but Heaven, and the way to it, that is worth thy minding?

## SECT. XV.

§. 15. THus I have given thee these twelve Arguments to consider of, and if it may be, to perswade thee to a heavenly minde: I now desire thee to view them over, read them deliberately, and read them again, and then tell me, Are they Reason, or are they not? Reader, stop here while thou answerest my Question: Are these Considerations weighty, or not? are these Arguments convincing, or no? Have I proved it thy duty, and of flat necessity, to keep thy heart on things above, or have I not? Say, Yea, or Nay, man! If thou say Nay; I am confident thou contradictest thine own Conscience; and speakest against the light that is in thee, and thy Reason tels thee thou speakest falsly: If thou say Yea, and acknowledge thy self convinced of the duty; bear witness then, that I have thine own confession; That very tongue of thine shall condemn thee, and that confession be pleaded against thee,



thee, if thou now go home, and cast this off, and wilfully neglect such a confessed duty? and these twelve Considerations shall be as a Jury to convict thee, which I propounded hoping they might be effectual to perswade thee. I have not yet fully laid open to you, the nature and particular way of that duty, which I am all this while perswading you to, that is the next thing to be done: All that I have said hitherto, is but to make you willing to perform it. I know the whole work of mans salvation, doth stick most at his own will: If we could once get over this block well, I see not what could stand before us. Be soundly willing, and the work is more then half done. I have now a few plain Directions give you, for to help you in doing this great work; but alas, it is in vain to mention them, except you be willing to put them in practice. What sayest thou Reader, Art thou willing, or art thou not? wilt thou obey, if I shew thee the way of thy Duty? However, I will set them down, and tender them to thee, and the Lord perswade thy heart to the Work.

CHAP.

# CHAP. IV.

## *Containing some Hinderances of a Heavenly Life.*

### SECT. I.

§. 1.

THe first task that I must here set thee, consists in the avoiding of some dangerous * hinderances, which otherwise will keep thee off from this work, as they have done many a thousand souls before thee. If I shew thee briefly where the Rocks and Gulf do lie, I hope thou wilt beware. If I stick up a mark at every quicksand, I hope I need to say no more, to put thee by it. Therefore as thou valuest the comforts of a Heavenly conversation, I here charge thee from God to beware most carefully of these impediments.

1. The first is, The living in a known unmortified sin. Observe this. O, what havock this will make in thy soul! O, the joys that this hath destroyed! The blessed Communion with God, that this hath interrupted! The ruines it hath made amongst mens graces! The soul-strengthening duties that this hath hindred! And above all others, it is especially an enemy to this great duty.

* Ad illam viam requiritur 1. Quod homo per virtuosam assuefactionem & gratiam, sit radicatus in virtutibus; Quod nullam delectationem habeat in appetitu vanæ gloriæ, in cupiditate divitiarum; in concupiscentia oculorum & gulæ. 2. Requiritur internum silentium, ut non occupet se circa exteriora; Quid audierit, vel viderit foris nihil curando, tanquam in somno occurrissent. 3. Amorosa adhæsio cum Deo: Ut omnia ejus judicia, omnia facta, omnes doctrinas, cum reverentia amplectatur. 4. Quod nihil aliud quærat, sed reputet sibi illum dilectum sufficientissimum, superexcellentem illum in corde suo diligat super omne quod potest videri, audiri, vel cogitari, vel imaginari: Quia totus amabilis, totus desiderabilis, &c. 5. Quod sæpe reducat ad memoriam perfectiones Dei, & illis intime congratuletur. *Gerson. 3. part. in Alphabeto divini amoris.*





Christian Reader, I desire thee in the fear of God, stay here a little, and search thy heart: Art thou one that hast used violence with thy conscience? Art thou a wilful neglecter of known duties; either publick, private, or secret? Art thou a slave to thine appetite, in eating or drinking? or to any other commanding sense? Art thou a proud Seeker of thine own esteem? and a man that must needs have mens good opinion, or else thy minde is all in a combustion? Art thou a wilfully peevish and passionate person? as if thou wert made of Tinder or Gun-powder, ready to take fire at every word, or every wry look, or every supposed sleighting of thee? or every neglect of a complement or courtesie? Art thou a knowing deceiver of others in thy dealing? or one that hast set thy self to rise in the world? not to speak of greater sins, which all take notice of: If this be thy case, I dare say, Heaven and thy Soul are very great strangers: I dare say, thou art seldom in Heart with God; and there is little hope it should ever be better, as long as thou continuest in these transgressions: These beams in thine eyes, will not suffer thee to look to Heaven; these will be a cloud between thee and God. * When thou dost but attempt to study Eternity, and to gather comforts from the life to come, thy sin will presently look thee in the face, & say, These things belong not to thee: How shouldst thou take comfort from Heaven, who takest so much pleasure in the lusts of thy flesh? O, how this will damp thy joys! and make the thoughts of that day, and state, to become thy trouble, and not thy delight! Every wilful sin that thou livest in, will be to thy comforts as water to the fire; when thou thinkest to quicken them, this will quench them; when thy heart begins to draw near to God, this wil presently come in thy minde, & cover thee with shame, and fill thee with doubting. Besides (which is most to the point in hand) it doth utterly indispose thee and disable thee to this work: When thou shouldst wind up thy heart to heaven, alas, its biassed another way; it is intangled in the lusts of the flesh, & can no more ascend in Divine Meditation, then the bird can fly, whose wings are clipt, or that is intangled in the Lime-twigs, or taken in the snare. Sin doth cut the very sinews of the soul; therefore, I say of this heavenly life, as M. *Bolton* saith of Prayer, either it will make thee leave sinning, or sin will

* *Nam absque munditia animi & vita sanctitatis æmula, possibile non est sanctorum dicta intelligere. Ut siquis vult intueri lucem Solis, oculum purgat, &c. Aut siquis Civitatem aut regionem inspicere cupiat, pergit ad locum inspiciendi gratia. Ita & qui Theologorum consequi intelligentiam cupit, abluere prius animam debet, atque detergere, & per vitæ morumque similitudinem, ipsos adire sanctos; ut voto atque instituto illis conjunctus, ea etiam quæ Deus illis revelavit intelligat; & quasi unus ex illis effectus; effugiat peccatorum periculum, & ignem eis in die judicii præparatum: recipiatque reposita sanctis in regnis cœlestibus præmia.* Athanas. *de Incarn. verbi, translat. in fine.*

make thee leave it; and that quickly too: For these cannot continue together. If thou be here guilty, who readest this, I require thee sadly to think of this folly. O man! what a life dost thou lose! and what a life dost thou chuse! what daily delights dost thou sell, for the swinish pleasure of a stinking lust! what a Christ, what a glory dost thou turn thy back upon, when thou art going to the embracements of thy hellish pleasures! I have read of a Gallant addicted to uncleanness, who at last, meeting with a beautiful Dame, and having enjoyed his fleshly desires of her, found her in the morning to be the dead body of one that he had formerly sinned with, which had bin acted by the devil all night, & left dead again in the morning. Surely all thy sinful pleasures are such: The devil doth animate them in the darkness of the night; but when God awakes thee, at the farthest, at death, the deceit is vanished, and nothing left but a carkass to amaze thee, and be a spectacle of horror before thine eyes. Thou thinkest thou hast hold of some choice delight, but it will turn in thy hand (as *Moses* rod) into a Serpent; and then thou wouldst fain be rid of it, if thou knewest how; and wilt flie from the face of it, as thou dost now embrace it: and shall this now detain thee from the high delights of the Saints? If Heaven and Hell can meet together, and if God can become a lover of sin, then maist thou live in thy sin, and in the tastes of glory, and maist have a conversation in Heaven, though thou cherish thy corruption. If therefore thou finde thy self guilty, never doubt on it, but this is the cause that estrangeth thee from Heaven: And take heed, least it keep out thee, as it keeps out thy heart; and do not say, but thou wast bid, Take heed. Yea, if thou be a man that hitherto hast escaped, and knowest no raigning sin in thy soul; yet let this warning move thee to prevention, and stir up a dread of this danger in thy spirit. As *Hannius* writes of himself, That hearing the mention of the unpardonable sin against the holy Ghost, it stirred up such fears in his spirit, that made him cry out, What if this should be my case? and so rouzed him to prayer and trial. So think thou, though thou yet be not guilty, what a sad thing it were, if ever this should prove thy case: And therefore watch. * Especially resolve to keep from the occasions of sin, and as much as is possible, out of the way of Temptations. The strongest Christian is unsafe among occasions of sinne. O what need have we to pray daily, Lead us not

He that will do all that is lawful, will soon be drawn to that which is unlawful, saith *Clemens Alexand. Pædagog. l. a. 1.*

* Nemo diu tutus periculo proximus. *Nec evadere diabolum servus Dei poterit, qui se Diaboli laqueis implicavit*, Cyprian. *Ep. 62. p. 269.*



not into temptation, but deliver us from evil? And shall we pray against them, and cast our selves upon them? If *David*, *Solomon*, *Peter*, &c. teach you not, at least look upon the multitudes that have revolted of late times, and fallen into the most horrid sins with religious pretences: As Christ thought meet to say to his Disciples, Remember *Lots* wife, and what I say to one, I say to all, Watch: so say I, Remember these and Watch.

## SECT. II.

§. 2.

2. A Second hinderance carefully to be avoyded, is, An Earthly minde: For you may easily conceive, that this cannot stand with a Heavenly minde. God and Mammon, Earth and Heaven, cannot both have the delight of thy heart. This makes thee like *Anselmus*'s Bird, with a stone tied to the foot, which as oft as she took flight, did pluck her to the Earth again. If thou be a man that hast fancied to thy self, some content or happiness to be found on Earth, and beginnest to taste a sweetness in gain, and to aspire after a fuller and a higher estate, and hast hatched some thriving projects in thy brain, and art driving on thy rising design; Believe it, thou art marching with thy back upon Christ, and art posting apace from this Heavenly life. Why, hath not the World that from thee, which God hath from the Heavenly beleever? When he is blessing himself in his God, and rejoycing in hope of the glory to come; then thou art blessing thy self in thy prosperity, and rejoycing in hope of thy thriving here: When he is solacing his soul in the views of Christ, of the Angels and Saints, that he shall live with for ever; then art thou comforting thy self with thy wealth, in looking over thy Bills and Bonds, in viewing thy Money, thy Goods, thy Cattel, thy buildings, or large Possession; and art recreating thy minde in thinking of thy hopes; of the favour of some great ones, on whom thou dependest; of the pleasantness of a plentiful and commanding state; of thy larger provision for thy children after thee; of the rising of thy house, or the

The description of a Worldling. *Non domus aut fundus non æris acervus & auri, Ægroto Domini deduxit corpore febres; Non animo curas: valeat possessor oportet, &c.* Horat. *Quis potest pauper esse qui non eget? qui non inhiat alieno? qui Deo dives est? magis pauper ille est qui cum multa habeat, plura desiderat. Dicam tandem quemadmodum sentio, nemo tam pauper potest esse quam natus est. Aves sine patrimonio vivunt: & indies pecora pascuntur, & hæc nobis tamen nata sunt, quæ omnia si non concupiscamus, possidemus. Igitur ut qui viam tenet, eo fælicior quo levior incedit: ita beatior in hoc itinere vivendi qui paupertate se sublevat; non sub divitiarum onere suspirat.* Minut. Fœlix *Octav. p. 389.*

obeysance of thy inferiours: Are not these thy morning and evening thoughts, when a gracious soul is above with Christ? Dost thou not delight and please thy self with the daily rolling these thoughts in thy minde, when a gracious soul should have higher delights? If he were a fool by the sentence of Christ, that said, *Soul, take thy rest, thou hast enough laid up for many yeers:* What a fool of fools art thou, that knowing this, yet takest not warning, but in thy heart speakest the same words? Look them over seriously, and tell me, what difference between this fools expressions, and thy affections? I doubt not, but thou hast more wit then to speak thy minde just in his language; but man, remember, thou hast to do with the searcher of hearts. It may be thou holdst on in thy course of duty, and prayest as oft as thou didst before; it may be thou keepest in with good Ministers, and with godly men, & seemest as forward in Religion as ever: But what is all this to the purpose? Mock not thy soul, man; for God will not so be mocked. What good may yet remain in thee, I know not; but sure I am, thy course is dangerous, and if thou follow it on, will end in dolor. Methinks I see thee befooling thy self, and tearing thy hair, and gnashing thy teeth, when thou hearest thy case laid open by God: Thou fool, this night shall they require thy soul from thee; and then whose are all these things? Certainly, so much as thou delightest and restest on Earth, so much is abated of thy delights in God. Thine earthly minde may consist with thy profession and common duties; but it cannot consist with this Heavenly duty. I need not tell thee all this, if thou wouldst deal impartially, and not be a traitor to thy own soul; thou knowest thy self how seldom and cold, how cursory and strange thy thoughts have bin of the joys hereafter, ever since thou didst trade so eagerly for the world. Methinks I even perceive thy conscience stir now, and tell thee plainly, that this is thy case; hear it, man; O, hear it now; least thou hear it in another manner when thou wouldst be full loth. O the cursed madness of many that seem to be religious! who

*Cyprian* expounding the word [*Daily Bread*] saith, we that have renounced this world, (*viz.*) in our Baptismal Covenant with Christ, and have cast away the riches and glory of it in our Belief of spiritual grace, must onely ask for food and victuals, seeing our Lord telleth us, he that forsaketh not all that he hath, cannot be his Disciple. *Cypr.* in orat. Domin. Sect. 14. p. 313.

Avaritia est inordinatus amor temporalium, *viz.* Omnis terrenæ substantiæ quæ potest esse de possessione hominis; & habicudinum respectivarum in rebus terrenis fundatarum, quas homo irrationabiliter appetit, sicut dominia & honores mundanos, quæ ex possessione talium oriuntur. Et ita 1 *Tim.* 6. 10. Radix omnium malorum est cupiditas. *Wickleff.* Trialog. l. 3. c. 18. fol. 72, 73.

thrust



thrust themselves into multitude of employments, & think they can never have business enough, till they are loded with labors, and clogged with cares, that their souls are as unfit to converse with God, as a man to walk with a mountain on his back; and till he hath even transformed his soul almost into the nature of his drossie carkass, and made it as unapt to soar aloft, as his body is to leap above the Sun: And when all is done, and they have lost that Heaven they might have had upon Earth, they take up a few rotten arguments to prove it lawful, and then they think that they have salved all; though these sots would not do so for their bodies, nor forbear their eating, or drinking, or sleeping, or sporting, though they could prove it lawful so to do; though indeed they cannot prove it lawful neither. They miss not the pleasures of this Heavenly Life, if they can but quiet their Consciences, while they fasten upon lower and baser pleasures. For thee, O Christian, who hast tasted of these pleasures; I advise thee, as thou valuest their enjoyment, as ever thou wouldst taste of them any more, take heed of this gulph of An earthly minde: For if once thou come to this, that thou wilt be rich, thou fallest into temptation, and a snare, and into divers foolish and hurtful lusts; it is Saint *Pauls* own words, 1 *Tim.* 6. 9. Set not thy mind, as *Saul*, on the Asses, when the kingdom of Glory is before thee. Keep these things as thy upper Garments, still loose about thee, that thou maist lay them by, when ever there is cause: But let God and Glory be next thy heart, yea, as the very blood and spirits, by which thou livest; Still remember that of the Spirit, *The friendship of the World, is enmity with God: Whosoever therefore will be a friend of the World, is the enemy of God,* Jam. 4. 4. And 1 John 2. 15. *Love not the World, nor the things in the World: If any man love the World, the love of the Father is not in him.* This is plain dealing; and happy he that faithfully receives it.

Quicquid nobis bono futurum erat, Deus & Parens noster in proximo posuit, Non expectavit inquisitionem nostram, ultro dedit; nocitura altissime pressit. Nihil nisi de nobis queri possumus. Ea quibus perituros nolente rerum natura & abscondente protulimus. Addiximus animum voluptati, cui indulgere initium omnium malorum est. *Seneca* Epist. 110. To. 2. p. 841. 1 Sam. 9. 20. Sed amor Dei adhuc est valde modicus & debilis: Mundanus vero fortis & potens; repugnatque fortiter, ne nidum suum seu hospitium quod habuit ab infantia in homine perdat. Et quod plus molestat, ipse amor mundi oculis cernitur corporis, & sentitur dulcis esse ad retinendum, amarus verò ad perdendum: Amor autem Dei è contra non videtur; & sentitur durus ad acquirendum, & dulcis ad dimittendum. *Gerson, part. 3. fol. 382. De monte contemplat. cap. 21.*

## SECT. III.

§. 3.

[a] I love the zeal of those Athenians, that would not wash in the same bath with the persecutors of *Socrates*. But this wise averseness from the *known enemies of Peace*, may and must be accompanied with a friendly correspondence with differing Brethren, Bishop *Hall* in the Peacemaker, pag. 134.135. *Quemcunque Deus fecit, quo autoritate, quo jure homo depulserus est, donec ipse Deus architector suæ domus, depulerit? Pudeat ergo Christianos, quo insciente: simis suis prejudiciis, aut impotentissimis studiis sic abripiuntur, ut quam* Deus *materiam domus suæ advocat, ipsi negent, avertant, & omnibus viribus interturbent.* Junius Irenic. *in* Pial. 122. *To.* 1. *pag.* 691. An excellent Book for a Censorious, Separating, Turbulent Christian to peruse. *Lege* Cyprian *Epistol.* 51. *p.* 111, 112. Of not departing from the unity of the Church, because they are wicked. [b] *Verbo & disciplina Domini emendo quod possum, dolore quod non possum: fugio paleam ne hoc sim; non aream, ne nihil sim.* As *Austin* excellently, *cont.* Cresc. 7.3. *c.*35. cited also by *Willet*, on *John* 17. *p.* 66. *i.e.* What I can, I amend by the Word and Discipline of the Lord; what I cannot, I suffer. I avoid the chaff, lest I prove such my self; but not the flowre, lest I prove nothing.

3. A Third hinderance, which I must advise thee to beware, is, The company of ungodly and sensual men. [a] Not that I would dissuade thee from necessary converse, or from doing them any office of Love; especially not from endeavouring the good of their souls, as long as thou hast any opportunity or hope: Nor would I have thee conclude them to be dogs and swine, that so thou maist evade the duty of Reproof: Nor yet to judge them such at all, as long as there is any hope of better, or before thou art certain there are such indeed: much less can I approve of the practice of those, who, because the most of the world are nought, do therefore conclude men Dogs or Swine, before ever they faithfully and lovingly did admonish them, yea, or perhaps before they have known them, or spoke with them; and hereupon they will not communicate with them in the Lords Supper, but separate from them into distinct Congregations; I perswade thee to no such ungodly separation: As I never found one word in Scripture, where either Christ or his Apostles denied admittance to any man that desired to be a Member of the Church, though but only professing to repent and believe; So neither did I ever there finde that any but convicted Hereticks, or scandalous ones (and that for the most part after due admonition) were to be avoided or debarred our fellowship. [b] And whereas it is urged, That they are to prove their interest to the priviledges which they lay claim to, and not we disprove it; I answer, if that were granted, yet their meer sober professing to Repent and Believe in Christ, is a sufficient evidence of their interest to Church-membership, and admittance thereto by Baptism (supposing them not admitted before:) and their being Baptized persons, (if at age) or members of the universal visible Church) into which it is that they are Baptized) is sufficient evidence of their interest to the Supper, till they do by Heresie or Scandal blot that Evidence; [a] which Evidence if they do produce, yea though they are yet weak in the Faith of Christ, who is he that dare refuse to receive them? And this, after much doubting, dispute, & study of the Scriptures, I speak as confidently, as almost any truth of equal moment; So plain is the Scripture in this point, to a man that brings his Understanding to the model of Scripture, & doth not bring a model in his brain, & reduce all he reads to that model. The door of the visible Church is incomparably wider then the door of Heaven, and Christ is so tender, so bountiful, and forward to convey his grace, and the Gospel so free an offer and invitation to all, that surely Christ will keep no man off; if they will come quite over in spirit to Christ, they shall be welcome; if they will come but only to a visible Profession, he will not deny them admittance there, because they intend to go no further, but will let them come as near as they will, and that they come no further shall be their own fault; & so it is not his readiness to admit such, not the openness of the door of his visible Church, that makes men hypocrites, but their own wickedness: Christ will not keep such out among Infidels, for fear of making Hypocrites: but when the net is drawn unto the shore, the fishes shal be separated; and when the time of Harvest comes, then the Angels shall gather out of his Kingdom all things that offend, and them that work iniquity, *Mat.* 13.41. There are many Saints (or sanctified men) that yet shall never come to Heaven, who are only Saints by their separation from Paganism, into fellowship with the visible Church, but not Saints in the strictest sense, by separation from the ungodly, into the fellowship of the mystical Body of Christ, *Heb.* 10.29 *Deut.* 7.6. and 14.2, 21. and 26.19. and 28.9. *Exod.* 19 6. 1 *Cor.* 7.13, 14. *Rom.* 11. 16. *Heb.* 3. 1. compared with *vers.* 12. 1 *Cor.* 3. 17. and 14. 33. 1 *Cor.* 1. 2. compared with 11. 20, 21, *&c.* *Gal.* 3. 26. compared with *Gal.* 3. 3, 4. and 4. 11. and 5. 2, 3, 4 *Job* 15. 2. [b].

[a] Yet a necessary use of Church Censures I deny not; which how it was in the Primitive times, and how terrible, (*præjudicium summum futuri judicii*) *Tertull.* shews in Apologet. cap. 39. [a] *Hilarius* lib. ad Const. Aug. *inquit, Tutissimum nobis est primam & solam Evangelicam fidem, in Baptismate confessam intellectamque retinere, &c. Qui credit omnia quæ hoc brevi Symbolo comprehensa habemus, vitamque Christi præceptis conformem agere conatur, ex albo Christianorum non est expungendus, neque à Communione cum aliis Christianæ cujusque Ecclesiæ membris abigendus. E contra qui ullam ex hisce Articulis furcillat & fugillat, licet nomen Christiani sibi vendicet, ab orthodoxorum Communione arcendus est, &c.* Davenant. pro Pace, pag. 10, 11. vid. ultr. [b] *Haud dubitem affirmare (inter Germ. Doctores) illos qui falluntur & tamen Communionem fraternam cum aliis retinere parati sunt, esse Schismate coram Deo magis excusatos, quam qui veras opiniones in hisce Controversiis tuentur, & mutuam interim Communionem cum aliis Ecclesiis etiam desiderantibus asternantur.* Dr Davenant de Pace Eccl. pag. 24, 25.

Thus far I have digreſſed by way of Caution, that you may not think that I diſſwade you from lawful converſe; but it is the unneceſſary ſociety of ungodly men and too much familiarity with unprofitable companions, though they be not ſo apparently ungodly, that I diſſwade you from. There are many perſons, whom we may not avoid, or excommunicate out of the Church, no not out of our private ſociety, judicially, or by way of penalty to them, whom yet we muſt exclude from our too much familiarity in way of prudence for preſervation of our ſelves. * It is not only the open profane, the ſwearer, the drunkard, and the enemies of godlineſs, that wil prove hurtful companions to us, though theſe indeed are chiefly to be avoided; but too frequent ſociety with dead-hearted Formaliſts, or perſons meerly civill and moral, or whoſe converſence is empty, unſavory, and barren, may much divert our thoughts from Heaven, and do our ſelves a great deal of wrong; as meer idleneſs, and forgetting God, will keep a Soul as certainly from Heaven, as a profane, licentious, fleſhly life: ſo alſo will the uſual company, of ſuch idle, forgetful, negligent perſons, as ſurely keep our hearts from Heaven, as the company of men more diſſolute and profane. Alas our dulneſs and backwardneſs is ſuch, that we have need of the moſt conſtant and powerful helps: A clod, or a ſtone that lies on the earth, is as prone to ariſe and fly in the Ayr, as our hearts are naturally to move toward Heaven: you need not hold nor hinder the Earth and Rocks to keep them from flying up to the skies; it is ſufficient that you do not help them: And ſurely if our ſpirits have not great aſſiſtance, they may eaſily be kept from flying aloft, though they never ſhould meet with the leaſt impediment. O think of this in the choice of your company; when your ſpirits are ſo powerfully diſpoſed for heaven, that you need no help to lift them up; but as the flames you are alwaies mounting upward, and carrying with you all thats in your way; then you may indeed be leſs careful

*Optime de hac re* Calvinus in Mat. 13. 37, 39 40. ubi vid. p. (mihi) 238, 239.

* I will tell who they be that may complain of the unprofitableneſs of Chriſtians. It is the Bawds, Pandors, Robbers, Witches, Wizards, (and ſo Ale-houſes, Taverns, play-houſes, Gaming houſes, &c.) To be unprofitable to theſe, is no ſmall Profit. *Tertul. Apolog. adv. gentes cap. 43.*

There are many among us alſo that teach men to ſay and do things reproachful to God, and wicked, and yet they come in the Name of Jeſus: and they are diſtinguiſhed by ſeveral names, taken from certain men, as every one was the Authour of any new Doctrine or Opinion. Some of them Blaſpheme God the Creator of all, and Chriſt, &c. We communicate with none of theſe men. For we know them to be ungodly, unreligious, unrighteous, and unjuſt, and that they confeſs Chriſt onely in name, but do not worſhip him in deed, though they call themſelves Chriſtians. *Juſtin-Martyr, Dialog. cum Tryphon.*



careful of your company; but till then as you love the delights of a heavenly life, be careful herein: * As it's reported of a Lord that was near to his death, and the Doctor that prayed with him read over the Letany, *For all women labouring with child, for all ſick perſons and young children, &c. From lightning and tempeſt, from plague, peſtilence and famine; from battel, murder, and ſudden death, &c.* Alas, ſaith he, what is this to me, who muſt preſently die? &c. So maiſt thou ſay of ſuch mens converence, who can talk of nothing but their Callings and vanity; Alas, what's this to me who muſt ſhortly be in Reſt, and ſhould now be refreſhing my Soul with its foretaſtes? What will it advantage thee to a life with God, to hear where the Fair is ſuch a day, or how the Market goes, or what weather is, or is like to be, or when the Moon changeth, or what News is ſtirring? why, this is the diſcourſe of earthly men. What wil it conduce to the raiſing of thy heart God-ward, to hear that this is an able Miniſter, or that an able Chriſtian, or that this was an excellent Sermon, or that is an excellent book? to hear a violent arguing, or tedious diſcourſe, of Baptiſm, Ceremonies, the Power of the Keys, the order of Gods Decrees, or other ſuch controverſies of great difficulty, and leſs importance? Yet this, for the moſt part, is the ſweeteſt diſcourſe, that thou art like to have, of a formal, ſpeculative, dead-hearted Profeſſor. Nay, if thou hadſt newly been warming thy heart, in the contemplation of the bleſſed Joys above, would not this diſcourſe benum thine affections, and quickly freez thy heart again? I appeal to the Judgement of any man that hath tried it, and maketh obſervations on the frame of his ſpirit. Men cannot well talk of one thing, and mind another, eſpecially things of ſuch differing natures. You young men, who are moſt liable to this temptation, think ſadly of what I ſay: Can you have your hearts in Heaven on an Ale-houſe bench, among your roaring, ſinging, ſwaggering companions? or when you work in your Shops with none but ſuch, whoſe ordinary language is oaths, or filthineſs, or fooliſh

* O God, let me be dumb to all the world, ſo as I may ever have a tongue for thee & my own heart. Biſhop *Hall* Soliloq. 23. page 48.

*Seneca*'s ſeparation I allow, Sanabimur, ſi modo ſeparamur à cœtu. Hæc pars major eſſe videtur: ideo pejor eſt. Non tam bene cum rebus humanis agitur ut meliora pluribus placeant. Argumentum peſſimi turba eſt. Quæramus quid optime factum ſit, non quid uſitatiſſimum: & quid nos in *poſſeſſione felicitatis æternæ conſtituat*; non quid vulgo veritatis peſſimæ interpreti probatum ſit. Vulgum autem, tam

Chlamydatos, quam coronam voco. Non enim colorem veſtium quibus prætexta corpora ſunt, aſpicio: oculis de homine non credo. Habeo melius certiuſque lumen, quo a falſis vera dijudicem. Animi bonum animus inveniat. *Seneca* de Vita beat. c. 2. Ego confiteor imbecillitatem meam. Nunquam mores quos extuli (è turba) refero. Aliquid ex eo quod compoſui, turbatur; aliquid ex his quæ fugavi redit, *Seneca* Epiſt. 7. p. 530. To. 2 Felix eſt illorum Conditio quibus datum eſt quam longiſſime ab impiorum cohabitatione abeſſe. *Polanus* in Ezek. 2. p. 82.

talking, or jesting? Nay, let me tell you thus much more; that if you chuse such company when you might have better, and finde most delight and content in such, you are so far from a Heavenly conversation, that as yet you have no title to heaven at all, and in that estate shal never come there: For were your treasure there, your heart would not be on things so distant, *Matth.6.21.* In a word, our company will be part of our happiness in Heaven, and it's a singular part of our furtherance to it, or hinderance from it. As the creatures living in the several Elements, are commonly of the temperature of the Element they live in, as the fishes cold and moist like the water. the worms cold and dry as the Earth, and so the rest: So are we usually like the society which we most converse in. He that never found it hard to have a heavenly mind in earthly company, it is certainly because he never tried.

## SECT. V.

§. 4. * There must needs therefore be some toleration in controverted lesser Doctrinals; that this is no Socinianism, hear one that was none: Apud nos vera fides est in Christi meritis, vera de vitæ sanctimonia doctrina valet; hoc inficiari non poterunt Pontificii. At in his duobus cardinibus omnis Christianismus vertitur. Quid ergo in nobis desiderant? *D. Jos. Stegman. Dodecad. de Eccles. Viator. Præfat.* Ad fidem sufficit pauca nosse; in reliquis sufficit, Contrarium non tueri. *Idem ibid. Memb.2 p.29.* Quoad elementaria adeo dilucide S. Sanctus mentem suam in Scripturis declaravit, ut ex ipso verborum sono vero sensus statim hauriri queat. *Id. ib. Memb.12. p.229.* Quando Consequentiæ necessitas non est evidenter cognita, atque ita negatio illa ex infirmitate, non autem animi ex obfirmatione provenit, ut in Patribus factum est, damnabilis Error non incurritur, *Id. ib. p.226.*

4.* A Fourth hinderance to a heavenly Conversation is, Too frequent disputes about lesser Truths, and especially when a mans Religion lies only in his opinions, a sure sign of an unsanctified Soul. If sad examples be doctrinal to you, or the Judgments of God upon us be regarded, I need to say the less upon this particular. It's legibly written in the faces of thousands; It is visible in the complexion of our diseased Nation; This *facies Hypocritica* is our *facies Hipocratica*: He that hath the least skill in Physiognomy, may see that this complexion is mortal, & this picture-like, shadow-like visage affordeth our state a sad Prognostick. You that have been my companions in Armies & Garisons, in Cities and Countries, I know have been my companions in this Observation, That they are usually men least acquainted with a heavenly life, who are the violent disputers about the Circumstantials of Religion: He whose Religion is all in his Opinions, will be most frequently and zealously speaking his Opinions; And he





whose Religion lies in the Knowledg and love of God in Christ, will be most delightfully speaking of that time when he shall enjoy God and Christ. As the body doth languish in consuming fevers, when the native heat abates within, and an unnatural heat inflaming the external parts succeeds; so when the zeal of a Christian doth leave the internals of Religion, and fly to Ceremonials, externals or inferiour things, the Soul must needs consume and languish. Yea though you were sure your opinions were true, yet when the chiefest of your zeal is turned thither, and the chiefest of your conference there laid out, the life of grace decays within, & your hearts are turned from this heavenly life. Not that I would perswade you to undervalue the least truth of God, nor that I do acknowledge the hot disputers of the times, to have discovered the truth above their Brethren*; but in case we should grant them to have hit on the Truth; yet let every Truth in our thoughts and speeches have their due proportion, and I am confident the hundreth part of our time and our conference would not be spent upon the now common Theam: For as there is an hundred Truths of far greater consequence, which do all challenge the precedency before these, so many of those Truths alone, are of an hundred times nearer concernment to our Souls, and therefore should have an answerable proportion in our thoughts. Neither is it any excuse for our casting by those great fundamental Truths, because they are common and known already: For the chief improvement is yet behind; and the Soul must be daily refreshed with the truth of Scripture, & the goodness of that which it offereth and promiseth, as the body must be with its daily food; or else the known Truths that lie idle in your heads, will no more nourish, or comfort, or save you, then the bread that lies still in your Cupboards will feed you. Ah he is a rare and precious Christian, who is skilled in the improving of well-known Truths. Therefore let me advise you that aspire after this joyous Life; spend not too much of your thoughts, your time, your zeal, or your speeches upon quarrels that less concern your souls; But when hypocrites are feeding on husks or shels, or on this heated food which will burn their lips, far sooner then warm and streng-

* Hinc videas Theologastros ut primum eos hæc fœtida scabies ac desperata (φιλονεχεία) ingentis sapientiæ persuasione tumida, occupavit; rupta omni mora scriptitare, Controversias agitare, immo perinde ac si nullæ antea essent, novas suscitare, & obviam quemvis adversarium, etiam nil tale cogitantem, nil hostile metuentem deligere, &c. *Rupert. Meldenius. Paræn. Vot. pro pac. fol G.2.* Opiniones ignotæ veteri Ecclesiæ, etiam hos tempore sint receptissimæ tamen non sunt dogmata Catholicæ Ecclesiæ. *Melanthon apud Luther. Tom. 1. Disput. pag. 441.*

then their hearts; then do you feed on the Joys above. I could wish you were all understanding men, able to defend every truth of God; and to this end, that you would read and study Controversie more: and your understanding and stability in these daies of trial, is no small part of my comfort and encouragement: But still I would have the chiefest to be chiefly studied, and none to shoulder out your thoughts of Eternity: The least controverted Points are usually most weighty, and of most necessary frequent use to our Souls.

It is a good saying of *Picus Mirandula*, wherewith D. *Estius* concludeth his Oration, *De Certitudine Salutis*; *Veritatem Philosophia quærit, Theologia invenit, Religio possidet.* Study to obey, not to dispute: Turn not Conscience into Questions and Controversies; lest while thou art resolving what to do, thou do just nothing. Draw not all to Reason, leave something to Faith. Where thou canst not sound the bottom, admire the depth: Kiss the book and lay it down, weep over thy own ignorance, and send one hearty wish to Heaven; O when shall I come to know as I am known?----The time is at hand when all must be accomplished, and we accomptable: When Arts shall cease, and tongues be abolished, and knowledge vanish away. Do but think now one thought what will be the Joy of thy heart when thou canst truly say, Lord, thou hast written to me the great things of thy Law, and I have not accounted them as strange things, &c. *Pemble* in Preface to *Vindic. Gratiæ. Necessaria ignoramus, quia non necessaria didicimus:* Inq. Rupert Meldenius Præfat.

As it is said of *Erasmus* (in his Life,) *Videbat plus satis tribui Theologiæ argutatrici, priori prorsus abolita: sicque Theologos Scoticis argutiis incumbere, ut non attingerent fontes Divinæ sapientiæ.* Read Bishop *Halls* excellent Book called, *The Peace-maker*, and his *Pax terris*; and *Davenants Adhortatio.*

For you, my neighbors and friends in Christ, I bless God that I have so little need to urge this hard upon you, or to spend my time and speeches in the Pulpit, on these quarrels, as I have been necessitated to my discontent for to do elsewhere: I rejoyce in the wisdom and goodness of our Lord, who hath saved me much of this labor, 1. Partly by his tempering of your spirits to sincerity. 2. Partly by the doleful, yet profitable, example of those few that went from us, whose former and present condition of spirit makes them stand as the pillar of Salt, for a continual terror and warning to you, and so to be as useful, as they were like to be hurtful. 3. Partly by the confessions and bewailings of this sin, that you have heard from the mouth of the *Dying, advising you to beware of changing your fruitful society, for the company of deceivers. I do unfeignedly rejoyce in these Providences, and bless the Lord who thus establisheth his Saints, Study well those Precepts of the Spirit; *Rom.* 14. 1. *Him that is weak in the faith, re-*

* Yet still I doubt not but we should be still learning to know more; As, *Dav. Chytræus* said when he lay on his death-bed, *Jucundiorem sibi discessum fore, si moribundus etiam aliquid didicisset.*

ceive,



*ceive, but not to doubtful disputations.* 2 Tim. 2. 23. *But foolish and unlearned questions avoid, knowing that they do gender strifes.* And the servant of the Lord must not strive. *Tit.* 3. 9. *But avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain,* 1 Tim. 6. 3, 4, 5. *If any man teach otherwise, and consent not to wholsom words, even the Words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: From such withdraw thy self.*

## SECT. V.

5.* AS you value the comforts of a heavenly Life, take heed of a proud and lofty spirit. There is such an Antipathy between this sin and God, that thou wilt never get thy heart near him, nor get him near thy heart, as long as this prevaileth in it. If it cast the Angels from Heaven that were in it, it must needs keep thy heart estranged from it: If it cast our first parents out of Paradise, and separated between the Lord and us, and brought his curse on all the creatures here below; it must needs then keep our hearts from Paradise, and increase the cursed separation from our God. Believe it, Hearers, a proud heart and a Heavenly heart are exceeding contrary. Entercourse with God will keep men low; and that lowliness will further their intercourse: when a man is used to be much with God, and taken up in the study of his glorious Attributes, he abhors himself in dust and ashes; and that self-abhorrence is his best preparative to obtain admittance to God again. Therefore after a Soul humbling day, or in times

§. 5. * Radix omnium malorum Cupiditas: Radix omnium Malorum superbia. Hæc secundum viam Intentionis: Illa secundum viam executionis: Hæc ut quærens quo homo satiari possit: Illa, quibus ad propositam fælicitatem pervenire. Utraque ab illa infinita Dei capacitate & descendens & degenerans; sentiente & gaudente homine etiam postquam à Deo aberravit, non nisi infinito se posse repleri, suamque vel ex hoc magnitudinem approbante, sed frustra infinitum inter finita quærente. Utraque ergo prioris & veræ locum occupat; & est Origo deinceps omnium aliorum malorum; sed utriusque prima Origo est vera illa & Divina capacitas; non quatenus Dei capacitas & à Deo data, sed quatenus suo actu vacua & nihilum subnotans. *Gibieuf. de Libert. lib. 2. cap. 19. Sect. 11. page* 414, 415.

of

Quantò excellentius in mandatis Dei quique proficiunt, tantò majores habent causas formidinis & tremoris; ne de ipsis probicatis augmentis, mens sibi conscia, & laudis avida, in superbiæ rapiatur excessus; & fiat immunda vanitate, dum sibi videtur clara virtute. *Prosper.* Epist. *ad Demetriad.* Superbia est inordinatus amor excellentiæ propriæ, &c. Consistit primo in Hypocrisi, quæ est pessima species superbiæ, & religiosos nostros sæpe consequitur, cum non præsumerent superaddere Traditiones supra Evangelium, quæ communiter sunt contrariæ rationi, nisi Hypocrisi laborarent. *Wickliffe Trialog l.3.c.10. fol.60,61.*

of trouble, when the Soul is lowest, it useth to have freest access to God, and favour most of the life above: He will bring them into the wilderness, & there he will speak comfortably to them, *Hos.*2.14. The delight of God is in a humble Soul, even him that is contrite, and trembleth at his Word; and the delight of a Humble Soul is in God: and sure where there is mutual delight, there will be freest admittance, and heartiest welcome, and most frequent converse. Heaven would not hold God and the proud Angels together; but a humble soul he makes his dwelling: and surely if our dwelling be with him and in him, and his dwelling also be with us, and in us, there must needs be a most near and sweet familiarity. But the Soul that is proud cannot plead this priviledge; God is so far from dwelling in it, that he will not admit it to any near access, but looks upon it afar off, *Psa.*138.6. The proud he resisteth (and the proud resisteth him) but to the humble he gives this & other graces, 1 *Pet.*5.5. A proud mind is a high mind in conceit, self esteem, & carnal-aspiring: A heavenly mind is a high mind indeed, in Gods esteem, and in higher (yet holy) aspiring; These two sorts of high-mindedness, are more adverse to one another, then a high mind & a low: As we see that most wars and bloodshed is between Princes and Princes, and not between a Prince and a Plowman. A low spirit and a humble, is not so contrary to a high and heavenly, as is a high and a proud. A grain of Mustard Seed may come to be a tree; A small Acorn may be a great Oak. The fall of the Windmil that is now down, may presently be the highest of all; A subject that is low may be raised high, and he that is high may be yet higher, as long as he stands in subordination to his Prince, who is the fountain of honor: but if he break out of that subordination, and become a competitor, or will assume and arrogate honour to himself; he will finde this prove the falling way. A man that is swelled in a Dropsie with wind or water, is as far from a sound well-fleshed constitution, as he that is in a consuming Atrophy. Well then; Art thou a man of worth in thine own eyes? and very tender of thine esteem with others? Art thou one that much valuest the applause of the people? and feelest thy heart tickled with delight when thou heares of thy great esteem with men? and much dejected when thou heares that men sleight thee? Dost thou love those best who most highly honour thee? and doth thy heart bear a grudge at those



those that thou thinkest to undervalue thee, and entertain mean thoughts of thee, though they be otherwise men of godliness and honesty*? Art thou one that must needs have thy humors fulfilled? and thy judgement must be a rule to the Judgements of others? and thy word a law to all about thee? Art thou ready to quarrel with every man that lets fall a word in derogation from thy honor? Are thy passions kindled if thy word or will be crossed? Art thou ready to judge humility to be sordid baseness? and knowest not how to stoop & submit? and wilt not be brought to shame thy self, by humble confession, when thou hast sinned against God, or injured thy brother? Art thou one that honourest the godly that are rich? and thinkest thy self somebody if they value and own thee? but lookest strangely at the godly poor, and art almost ashamed to be their companion? Art thou one that canst not serve God in a low place, as well as in a high? and thinkest thy self the fittest for offices and honors? and lovest Gods service when it stands with preferment? Hast thou thine eye and thy speech much on thy own deservings? and are thy boastings restrained more by wit then by humility? * Dost thou delight in opportunities of setting forth thy parts? and lovest to have thy name made publick to the world? and wouldst fain leave behinde thee some monument of thy worth, that posterity may admire thee when thou art dead and gone? Hast thou witty circumlocutions to commend thy self, while thou seemest to debase thy self, and deny thy worth? Dost thou desire to have all mens eyes upon thee? and to hear men observing thee, say, This is he? Is this the end of thy studies and learning, of thy labors and duties, of seeking degrees and titles and places, that thou maist be taken for somebody abroad in the world? Art thou unacquainted

Clemens Alexand. *stromat.lib.2.* citeth *Barnabas* the Apostle, saying, Woe to them that are understanding in their own conceit, and knowing men in their own eyes.

*Sive in lapsu diaboli, sive in prævaricatione hominis, Initium peccati superbia est: quæ congruenter & avaritia nominatur, quia utraque appellatio eum significat appetitum qui & suam mensuram concupiscat excedere, & non dignetur dives esse nisi propriis: tanquam habeat hoc simile Deo, in bonorum suorum ipse sibi sit fons, ipse sibi copia.* Prosper. *in Epistol. ad* Demetriad. * Seneca *de ira lib.3. cap.22. p.449.* writes of *Antigonus*, that hearing two of his servants without his tent speaking against him, he softly cals to them, saying, Go further off lest the King hear you. And when he heard some of his souldiers, when they stuck in the dirt, cursing the King, that brought them a march; he went and helpt out them that were in the most danger; and when he had done, said: Now curse *Antigonus* that lead you into the quick sand, but thank him that helpt you out. It is a shame that a Heathen King can bear an ill word, better then a mean inferiour Christian. *Nemo pluris æstimavit virtutem, quam qui boni viri famam perdidit ne conscientiam perderet: ut* Seneca *admodum Theologice.* * *Optime Chytræus: Amplum nomen & claritatem quidem, in hîc terris plærique nescimus, antequam pœnitere capit, contemnere: Usibus denique edocti cum sævum præluxere fulmen ab arce ferit, serò nobis & Christo vivere optamus.*

acquainted with the deceitfulnes and wickednes of thy heart? or knowest thy self to be vile only by reading and by hear-say, but not by experience and feeling of thy vilenes? Art thou readier to defend thy self and maintain thine innocency, then to accuse thy self, or confes thy fault? Canst thou hardly hear a close reproof, and dost digest plain dealing with difficulty and distaste? Art thou readier in thy discourse to teach then to learn? and to dictate to others, then to hearken to their instructions? Art thou bold and confident of thy own opinions, and little suspitious of the weakness of thy understanding? but a sleighter of the judgements of all that are against thee? Is thy spirit more disposed to command and govern, then it is to obey and be ruled by others? Art thou ready to censure the Doctrine of thy Teachers, the actions of thy Rulers, and the persons of thy brethren? and to think, if thou wert a Judge, thou wouldst be more just, or if thou wert a minister thou wouldst be more fruitful in Doctrine, and more faithful in overseeing? Or if thou hadst had the managing of other mens business, thou wouldst have carried it more honestly and wisely? If these symptomes be undeniably in thy heart, beyond doubt thou art a proud person. I will not talk of thy following the fashions, of thy bravery and comportment, thy proud gestures, & arrogant speeches, thy living at a rate above thy abilities: Perhaps thy incompetency of estate, or thy competency of wit, may suffice to restrain these unmanly fooleries; perhaps thou maist rather seem sordid to others, and to live at a rate below thy worth, and yet if thou be guilty of the former accusations, be it known to thee, thou art a person abominably proud, it hath seized on thy heart, which is the principal Fort; there is too much of hell abiding in thee, for thee to have any acquaintance at heaven, thy soul is too like the devil, for thee to have any familiarity with God: A proud man is all in the flesh, and he that will be heavenly must be much in the Spirit. Is it likely that the man whom I have here described, hath either will or skill to go out of himself, and out of the Flesh, as it were, and out of the world, that so he may have freedom for converse above? A proud man makes himself his God, and admires and sets up himself as his Idol; how then can he have his affections set on God? As the humble godly man, is the Zealot in forward worshipping of God, so the Ambitious man is the great zealot in Idolatry; for what is his Ambition, but a more hearty and earnest desire after his Idol, then the common and calmer Idolaters do reach? And can this man possibly have his heart in heaven? It is possible his invention and memory may furnish his tongue, both with humble and heavenly expressions, but in his spirit there is no more heaven then there is humility.

Though the (Saints) are thus chosen and approved of God, yet in their own eyes they are no body, and disapproved: For it is exceeding natural to them and inseparable, to think humbly of themselves, as being nothing, &c. For grace teacheth those that are such, to account themselves as nothing worth, and naturally they repute themselves contemptible and dishonorable. When therefore they are excellent with God, with themselves they are not so. And when they are in progress and the knowledge of God, they are to themselves as if they were ignorant of all things, and when with God they are rich, in their own eyes they are poor. And as Christ overcame the devil by humility in the form of a servant; so in the beginning the Serpent overthrew *Adam* by arrogancy and loftiness. And even now the same Serpent lying hid in the secret corners of the heart, doth by pride destroy and ruine the most Christians, &c. Holy *Macarius in Homil.* 27. Some men void of discretion, when they have got a little comfort or refreshment, and some desires or prayer, begin presently to look high, and to be lift up with insolency, and to judge others, and by this means they fall in the lowest misery. For the same Serpent that overthrew *Adam*, saying, Ye shall be as Gods, doth now suggest arrogancy into their hearts, saying, Thou art now perfect, thou hast enough; thou art rich, thou wantest nothing, thou art blessed. *Macarius ubi supra.*

God: I entreat you Readers, be very jealous of your souls in this point; There is nothing in the world will more estrange you from God: I speak the more of it, because it is the most common and dangerous sin in Morality, and most promoting the great sin of Infidelity: you would little think (yea, and the owners do little think) what humble carriage, what exclaiming against pride, what moanful self-accusing may stand with this devillish sin of pride: O Christian, if thou wouldst live continually in the presence of thy Lord, lie in the dust, and he will thence take thee up; descend first with him into the grave, and thence thou maist ascend with him to glory. Learn of him to be meek and lowly, and then thou maist taste of this Rest to thy soul. Thy soul else will be as the troubled Sea, still casting out mire and dirt, which cannot rest: And in stead of these sweet delights in God, thy pride will fill thee with perpetual disquietness. It is the humble soul that forgets not God, and God will not forget the humble, *Psal.* 10.12. and 9.12. As he that humbleth himself as a little child, shal hereafter be greatest in the Kingdom of God, *Mat.* 18. 4. So shall he now be greatest in the foretastes of the Kingdom: For as whosoever exalteth himself shall be abased; so he that humbleth himself shal be (in both these respects) exalted, *Mat.* 23. 12. God therefore dwelleth with him that is humble and contrite, to revive the Spirit of such with his presence, *Isai.* 57.15. I conclude with that counsel of *James* and *Peter*, Humble your selves



* *Est aliquid humilitatis miro modo quod sursum facit cor, & est aliquid elationis quod deorsum faciat cor. Hoc quidem quasi contrarium videtur, ut elatio sit deorsum, & humilitas sursum: sed pia humilitas facit subditum superiori; nihil est autem superius Deo, & ideo exaltat humilitas, quae facit subditum Deo. Elatio autem quae in vitio est, eo ipso quo resistit subjectioni, cadit ab illo, quo non est superius quicquam, & ex hoc erit inferius.* August. *de Civitat. lib.* 14. *cap.* 13. Mat. 11.28,29. Isa. 57.20. *Scitum est illud Rabbi Levitae; Maxime humili spiritu esto; Expectatio enim hominis sunt vermes.*

selves therefore in the sight of the Lord, and he shall (now in the Spirit) lift you up, *Jam.*4.10. and in due time shall (perfectly) exalt you, 1 *Pet.*5.6. And when others are cast down, then shalt thou say, There is lifting up, and he shall save the humble person, *Job* 22.29.

Prov.15.33. & 18.22.

§. 6. One would be Holy; but he would not wait too long at the door posts of Gods House, nor lose too many hours in the exercise of his stinted devotions. Another would be happy; but he would leap into heaven suddenly, not abiding to think of a leisurely towring up thither by a thousand degrees of ascent, in the slow proficiency of Grace. Whereas the great God of Heaven that can do all things in an instant, hath thought good to produce all the effects of natural agency not without a due succession of time. Dr. *Hall* Soliloq. 16. p.58. Matth.11.12.

## SECT. VI.

6. ANother impediment to this Heavenly Life, is, Wilful laziness, and slothfulness of Spirit: And I verily think for knowing men, there is nothing hinders more then this. O, if it were onely the exercise of the Body, the moving of the Lips, the bending of the Knee; then it were an easie work indeed, and men would as commonly step to Heaven, as they go a few miles to visit a friend; yea, if it were to spend most of our days in numbering Beads, and repeating certain words and Prayers, in voluntary humility, and neglecting the body, after the commandments and doctrines of men, (*Col.*2.21,22,23.) yea, or in the outward part of duties commanded by God, yet it were comparatively easie; Further, if it were only in the exercise of parts and gifts, though we made such performance our daily trade, yet it were easie this. To separate thoughts and affections from the world, to force them to a work of so high a nature; to draw forth all our graces in their order, and exercise each on its proper object; to hold them to this till they perceive success, & till the work doth thrive and prosper in their hands! This, this is the difficult task. Reader, Heaven is above thee, the way is upwards: Dost thou think, who art a feeble, short-winded sinner, to travel daily this steep ascent, without a great deal of labour and resolution? Canst thou get that earthly heart to Heaven, and bring that backward minde at the foot of the Hill, and looking toward the top, and wishing we were there, would serve the turn, then we should have daily travellers for Heaven. But *the Kingdome of Heaven suffereth violence, and the violent take it by force:* There must be violence used to get these first fruits, as well as to get the full possession. Dost thou not feel it so, though I should not tell thee? Will thy heart get upwards, except thou drive it? Is it not like a dull and jadish



jadish horse, that will go no longer, then he feels the spur? Dost thou finde it easie to dwell in the delights above? It is true, the work is exceeding sweet, and no condition on Earth so desirable; but therefore it is that our hearts are so backward, especially in the beginning, till we are acquainted with it: O how many hundred Professors of Religion, who can easily bring their hearts to ordinary duties, as Reading, Hearing, Ptaying, Conferring; could never yet in all their lives, bring them, and keep them to a heavenly contemplation, one half hour together! Consider here, Reader, as before the Lord, whether this be not thine own case. Thou hast known that Heaven is all thy hopes; thou knowest thou must shortly be turned hence, and that nothing below can yeeld thee rest; thou knowest also, that a strange heart, a seldom and careless thinking of Heaven, can fetch but little comfort thence; and dost thou not yet for all this let slip thy opportunities, and lie below in dust, or meer duties, when thou shouldst walk above, and live with God? Dost thou not commend the sweetness of heavenly life, and judge those the excellentest Christians that use it; and yet didst never once try it thy self? But as the sluggard that stretched himself on his bed, and cried, O that this were working! So dost thou talk and trifle, and live at thy ease, and say, O that I could get my heart to Heaven! This is to lie abed and wish, when thou shouldst be up and doing. How many a hundred do reade Books, and hear Sermons, in expectation to hear of some easie course, or to meet with a shorter cut to comforts, then ever they are like to finde in the Word? And if they can hear of none from the Preachers of Truth, they will snatch it with rejoycing from the Teachers of Falshood; and presently applaud the excellency of the Doctrine, because it hath fitted their lazy temper; and think there is no other Doctrine will comfort the soul, because it will not comfort it with hearing, and looking on. They think their Venison is best, though accompanied with a lie, because it is the easiest catched, and next at hand, and they think will procure the chiefest blessing (and so it may, if God be as subject to mistake as blind *Isaac.*) And while they pretend enmity only to the impossibilities of the Law, they oppose the easier conditions of the Gospel, and cast off the burden that is light also, and which all must bear that will finde rest to their souls; and in my judgement,

may as fitly be ſtiled enemies to the Goſpel [a], as enemies to the Law (from whence they receive their common title.) The Lord of light, and ſpirit of comfort, ſhew theſe men in time, a ſurer way for laſting comfort. The deluſions of many of them are ſtrong, and ungrounded comforts they ſeem to have ſtore, I can judge it to be of no better a kinde, becauſe it comes not in the Scripture-way: [b] They will ſome of them profeſs, That when they meditate and labour for comfort themſelves, they either have none, or at leaſt but humane, and of a lower kinde; but all the comforts that they own and value, are immediatly injected without their pains: So do I expect my comforts to come in, in Heaven; but till then, I am glad if they will come with labor, and the Spirit will help me to ſuck them from the breſts of the promiſe, and to walk for them daily to the face of God. It was an eſtabliſhed Law among the *Argi*, That if a man were perceived to be idle and lazy, he muſt give an account before the Magiſtrate, how he came by his victuals and maintenance: And ſure, when I ſee theſe men lazy in the uſe of Gods appointed means for comfort, I cannot but queſtion how they come by their comforts: I would they would examine it throughly themſelves; for God will require an account of it from them. Idleneſs, and not improving the Truth in painful duty, is the common cauſe of mens ſeeking comfort from Error; even as the people of *Iſrael*, when they had no comfortable anſwer from God, becauſe of their own ſin and neglect, would run to ſeek it from the Idols of the Heathens:

[a] *Antinomiſts.* Many are hindered, becauſe they refuſe to give themſelves to prayer or Meditation, except they feel themſelves brought to it by devotion; and except it be when theſe duties delight them, and go to their hearts, otherwiſe all ſeems to them unprofitable. But theſe kind of men are like him, that being vexed with cold, will not go to the fire, except he were firſt warm; or like one that is ready to periſh with famine, and will not ask meat, except he were firſt ſatisfied. For why doth a man give himſelf to Prayer or Meditation, but that he might be warmed with the fire of Divine Love? or, that he may be filled with the gifts and grace of God? Theſe men are miſtaken, in thinking the time loſt in Prayer or Meditation, if they be not preſently watered with a ſhowre of devotion; For I anſwer them, That if they ſtrive as much as in them lieth for this, and do their duty, and are in war, and in continual fight againſt their own thoughts, with diſpleaſure, becauſe they depart not, nor ſuffer them to be quiet: Such men for this time, are more accepted, then if the heat of devotion had come to them ſuddenly, without any ſuch conflict, The reaſon is, Becauſe they go to warfare for God, as it were, at their own coſt and charges, and ſerve him with greater labour and pains; *&c. Gerſon. part. 3. fol. 386. De monte contemplationis, cap. 43.* Reade this you Libertines, and learn better the way of Devotion from a Papiſt. [b] Arbitrium voluntatis humanæ nequaquam deſtruimus, quando Dei gratiam, qua ipſum adjuvatur arbitrium, non ſuperbia negamus ingrata, ſed grata potius pietate prædicamus. Noſtrum eſt enim velle, ſed voluntas ipſa etiam movetur, ut ſurgat, & ſanatur ut valeat, & dilatatur ut capiat, & impletur ut habeat. Nam ſi nos non vellemus, nec nos utique acciperemus ea quæ dantur, nec nos haberemus. *Auguſt.* lib. de bono viduitatis. *cap.* 17.

So



So when men were falſhearted to the Truth, and the Spirit of Truth did deny them comfort, becauſe they denied him ſincere obedience; therefore they will ſeek it from a lying ſpirit.

[c] A multitude alſo of profeſſors there are, that come and enquire for Marks and Signs, How ſhall I know whether my heart be ſincere? and they think the bare naming of ſome mark is enough to diſcover; but never beſtow one hour in trying themſelves by the marks they hear. So here, they ask for directions for a Heavenly Life, and if the hearing, and knowing of theſe directions, will ſerve, then they will be heavenly Chriſtians; But if we ſet them to task, and ſhew them their work, and tell them, they cannot have theſe delights on eaſier terms; then, here they leave us, as the young man left Chriſt with ſorrow. (How our comforts are only in Chriſt, and yet this labour of ours is neceſſary thereto, I have ſhewed you already in the beginning of this Book; and therefore ſtill refer you thither, when any ſhall put in that objection.) My advice to ſuch a lazy ſinner is this: As thou art convict that this work is neceſſary to thy comfortable living, ſo reſolvedly ſet upon it: If thy heart draw back, and be undiſpoſed, force it on with the command of Reaſon; and if thy Reaſon begin to diſpute the work, force it with producing the command of God; and quicken it up with the conſideration of thy neceſſity, and the other Motives before propounded: And let the enforcements that brought thee to the work, be ſtill in thy minde to quicken thee in it. Do not let ſuch an incomparable treaſure lie before thee, while thou lieſt ſtill with thy hand in thy boſome: let not thy life be a continual vexation, which might be a continual delightful feaſting, and all becauſe thou wilt not be at the pains. When thou haſt once taſted of the ſweetneſs of it, and a little uſed thy heart to the work, thou wilt finde the pains thou takeſt with thy backward fleſh abundantly recompenſed in the pleaſures of thy ſpirit. Only ſit not ſtill with a diſconſolate ſpirit, while comforts grow before thine eyes, like a man in the midſt of a Garden of Flowers, or delightful Medow, that will not riſe to get them, that he may partake of their ſweetneſs. [d] Neither is it a few formal lazy running thoughts, that will fetch thee this conſolation from above: No more then a few lazy formal words will prevail with God in ſtead of fervent praier. I know Chriſt is the fountain, and I know this, as every other

[c] *Profluens largiter ſpiritus nullis finibus premitur, nec coercentibus clauſtris intra certa metarum ſpatia frænatur: manat jugiter; exuberat affluenter. Noſtrum tantum ſitiat pectus & pateat: quantum illuc fidei capaces aſferimus, tantum gratiæ inundantis haurimus.* Cyprian. *Epiſt.* 1. *ad Donat. p.* 3.

[d] *In omni diſciplina infirma eſt artis præceptio ſine ſumma aſſiduitate exercitationis.* Cicer. *ad* Heren.

gift, is of God: But yet if thou ask my advice, How to obtain these waters of consolation? I must tell thee, There is something also for thee to do: The Gospel hath its conditions, and works; though not such impossible ones as the Law; [e] Christ hath his yoke & his burden, though easie, and thou must come to him weary, & take it up, or thou wilt never finde rest to thy soul. The well is deep, & thou must get forth this water, before thou canst be refreshed and delighted with it: What answer would you give a man that stands by a Pump, or draw-Well, and should ask you, How shall I do to get out the water? Why, you must draw it up, or labor at the Pump, and that not a motion or two, but you must pump till it comes, and then hold on till you have enough. Or if a man were lifting at a heavy weight; or would move a stone to the top of a mountain, and should ask you, How he should get it up? Why what would you say, but that he must put to his hands, and put forth his strength? And what else can I say to you, in directing you to this Art of a Heavenly Life, but this? You must deal roundly with your hearts, and drive them up; and spur them on; and follow them close till the work be done, as a man will do a lazy unfaithful servant, who will do nothing longer then your eye is on him; or as you will your horse or ox at his labour, who will not stir any longer then he is driven; And if your heart lie down in the midst of the work, force it up again till the work be done, and let it not prevail by its lazy policies. I know so far as you are spiritual, you need not all this striving and violence; but that is but in part, and in part you are carnal; and as long as it is so, there is no talk of ease. Though your renewed nature do delight in this work, yea no delight on earth so great; yet your nature, so far as it is fleshly and unrenewed, will draw back and resist, and necessitate your industry. It was the Parthians custom, that none must give their children any meat in the morning, before they saw the sweat on their faces, with some labour. And you shall finde this to be Gods most usual course, not to give his children the tasts of his delights, till they begin to sweat in seeking after them. Therefore lay them both together, and judge whether a heavenly Life, or thy carnal ease be better? and as a wise man make thy choice accordingly. Yet this let me say to encourage thee, Thou needest not expend thy thoughts more then thou now dost; it is but onely to employ them better; I press

[e] If therefore they take away the positive Law, it must needs follow that every one be lead by his own lust and obey his pleasures, and neglect that which is right and honest, and despise God, and being without fear, will be both ungodly and unjust, as having forsaken the truth. *Clement. Alexand. stromat. l. 2. paulo post init.*

*Quid est enim, quod cum labore meminimus; sine labore obliviscimur? cum labore discimus, sine labore nescimus? cum labore strenui, sine labore inertes sumus? nonne hinc apparet in quid velut pondere suo proclivis, & prona sit vitiosa natura, & quanta opè ut hinc liberetur indigeat?* Augustin. *de Civitat. lib. 22. cap. 22.*



press thee not to busie thy minde much more then thou dost, but to busie it upon better and more pleasant objects: As *Socrates* said to a lazy fellow that would needs go up to *Olympus*, but that it was so far off; Why, saith he, walk but as far every day, as thou dost up and down about thy house, and in so many daies thou wilt be at *Olympus*: So say I to thee, Imploy but so many serious thoughts every day, upon the excellent glory of the life to come, as thou now imployest on thy necessary affairs in the world; nay, as thou daily losest on vanities and impertinencies, and thy heart will be at heaven in a very short space.

To conclude this, As I have seldom known Christians perplexed with doubts of their estate, for want of knowing right evidences to try by, so much as for want of skill and diligence in using them; so have I seldom known a Christian, that wants the joyes of this heavenly Life, for want of being told the means to get it, but for want of a heart to set upon the work, and painfully to use the means they are directed to. It is the field of the slothful that is over-grown with weeds, *Pro.* 24.30,31,32,33,34. and the desires of the slothful killeth his [Joyes,] because his hands refuse to labour, *Prov.* 21.25. Whiles he lies wishing, his soul lies starving. He saith, *There is a Lion* (there's difficulty) *in the way, and turneth himself on the bed of his ease, as a door turneth on the hinges; he hideth his hand in his bosome, and it grieveth him to bring it to his mouth* (though it be to feed himself with the food of life,) *Prov.* 26.13,14,15,16. what's this but despising the feast prepared? and setting light by the dear-bought pleasures? and consequently by the precious bloud that bought them? and throwing away our own consolations? For the Spirit hath told us, That he also that is slothful in his work, is brother to him that is a great waster, *Prov.* 18.9. Apply this to thy spiritual Work, and study well the meaning of it.

*Erast. Apotheg. l. 3.*

## SECT. VII.

§. 7. 7. IT's also a dangerous and secret hinderance, to content our selves with the meer preparatives to this Heavenly Life, while we are utter strangers to the Life it self: when we take up with the meer studies of heavenly things, and the notions and thoughts of them in our brain, or the talking of them with one another, as if this were all that makes us heavenly people: There's none in more danger of this snare, then those that are much in publick duty, especially Preachers of the Gospel. O how easily may they be deceived here, while they do nothing more then reade of Heaven, and study of Heaven, and preach of Heaven, and pray, and talk of Heaven? what, is not this the Heavenly Life? O that God would reveal to our hearts the danger of this snare! Alas, all this is but meer preparation: This is not the life we speak of, but it's indeed a necessary help thereto. I entreat every one of my Brethren in the Ministry, that they search, and watch against this Temptation: Alas, this is but gathering the materials, and not the erecting of the building it self; this is but gathering our Manna for others, and not eating and digesting our selves; as he that sits at home may study Geography, and draw most exact descriptions of Countries, and yet never see them, nor travel toward them: so may you describe to others the joyes of heaven, and yet never come near it in your own hearts; as a man may tell others of the sweetness of meat which he never tasted, or as a blinde man by learning may dispute of light and colours, so may you study and preach most heavenly matter, which yet never sweetned your own spirits, and set forth to others that heavenly Light, wherewith your own souls were never illightned, and bring that fire for the hearts of your people, that never once warmed your own hearts: If you should study of nothing but heaven while you lived, and preach of nothing but heaven to your people, yet might your own hearts be strangers to it: What heavenly passages had *Balaam* in his Prophecies? yet little of it (it's like) in his spirit; Nay, we are under a more subtil temptation then any other men, to draw us from this heavenly Life; If our imployments did lie at a greater distance

*Verissimum istud* Senecæ *Apothegma: Nullos pejus mereri de omnibus mortalibus judico, quàm qui aliter vivunt, quam vivendum præcipiunt.*



distance from heaven, and did take up our thoughts upon worldly things, we should not be so apt to be so contented and deluded; but when we finde our selves imployed upon nothing else, we are easier drawn to take up here: Studying and preaching of heaven is liker to an heavenly Life, then thinking and talking of the world is, and the likeness is it that is like to deceive us: This is to die the most miserable death, even to famish our selves, because we have bread on our tables, which is worse then to famish when we cannot get it, and to die for thirst while we draw water for others; thinking it enough that we have daily to do with it, though we never drink it to our souls refreshing. All that I will say to you more of this, shall be in the words of my godly and Judicious friend * Mr *George Abbot*, which I will transcribe, lest you have not the Book at hand in his *Vindiciæ Sabbathi, pag.* 147, 148, 149.

And here let me in a holy Jealousie annex an Exhortation to some of the Ministers of this Land (for blessed be God it needs not to all) that they would carefully provide, and look that they do not build the Tabernacle on the Lords day: I mean, that they rest not in the *Opus operatum* of their holy employments, and busying themselves about the carnal part of holy things, in putting off the studying of their Sermons, or getting them by heart, (except it be to work them upon the heart, and not barely commit them to memory) till that day, and so though they take care to build the Tabernacle of Gods Church, yet they in the mean time neglect the Temple of their own hearts in serving God in the Spirit, and not in the Letter or outward performance only: But it were well if they would gather and prepare their Manna, seethe it, and bake it the day before, that when the Sabbath came they might have nothing to do, but to chew and concoct it into their own spirits, and so spiritually in the experience of their own hearts (not heads) dish it out to their hearers, which would be a happy means to make them see better fruit of their labours: for commonly that which is notionally delivered, is notionally received: and that which is spiritually and powerfully delivered in the evidence of the Spirit, is spiritually and savingly received, for spirit begets spirit, as fire begets fire, *&c.* It is an easie thing to take great pains in the outward part, or performance of holy things, which oft proves a snare, causing the neglect of the spirit

* Who died, as I understand since, about the hour that I was preaching these words, or very near.

of the inner man; for many are great labourers in the Work of the Lord, that are ſtarvelings in the Spirit of the Lord, ſatisfying themſelves in a Popiſh peace of conſcience in the deed doing, in ſtead of Joy in the Holy Ghoſt; bringing indeed meat to their Gueſts, but through haſte or lazineſſe eating none themſelves; or like Taylors, make cloathes for other men to weare; ſo they, never aſſaying their own points how they fit, or may ſuit with their own ſpirits; but think it is their duty to teach, and other mens duty to do. So farre the Authour.

CHAP.



## CHAP. V.

## *Some general helps to a Heavenly Life.*

### SECT. I.

HAving thus ſhewed thee the blocks in thy way, and told thee what hinderances will reſiſt thee in the Work: I ſhall now lay thee down ſome poſitive helps, and conclude with a Directory to the main duty it ſelf. But firſt, I expect that thou reſolve againſt the forementioned impediments, that thou reade them ſeriouſly, and avoid them faithfully, or elſe thy labor will be all in vain; thou doſt but go about to reconcile Light and Darkneſs, Chriſt and Belial, and to conjoyn Heaven and Hell in thy ſpirit; thou maiſt ſooner bring down Heaven to Earth, then do this. I muſt tell thee alſo that I here expect thy promiſe, faithfully to ſet upon the helps which I ſhall preſcribe thee, and that the Reading of them will not bring heaven into thy heart, but in their conſtant practice the Spirit will do it; It were better for thee I had never written them, and thou hadſt never ſeen this Book; nor read them, if thou do not buckle thy ſelf to the duty.

§. 1. Reade *Perkins* Caſes of Conſcience, *lib.* 1. *cap.* 9.

As thou valueſt then the delights of theſe foretaſtes of Heaven, make conſcience of performing theſe following duties.

### SECT. II.

1. KNow Heaven to be the onely Treaſure, and labour to know alſo what a Treaſure it is, be convinced once that thou haſt no other happineſs, and then be convinced what happineſs

§. 2.

nesse is there; If thou do not soundly believe it to be the chiefest good, thou wilt never set thy heart upon it; and this conviction must sink into thy affections; for if it be only a notion, it will have little operation: And sure we have reason enough to be easily convinced of this, as you may see in what hath been spoken already. Reade over the Description and Nature of this Rest, in the beginning of this Book, and the Reasons against thy Resting below, in Chapter First, and conclude, That this is the only Happinesse: As long as your judgments do undervalue it, your affections must needs be cold towards it. If your judgements do mistake Blear-eyed *Leah*, for Beautiful *Rachel*, so will your affections also mistake them: If *Evah* do once suppose she sees more worth in the forbidden fruit, then in the love and fruition of God, no wonder if it have more of her heart then God; If your judgments once prefer the delights of the flesh, before the delights in the presence of God, it is impossible then your hearts should be in heaven: as it is the ignorance of the emptines of things below, that makes men so overvalue them, so it is ignorance of the high delights above, which is the cause that men so little minde them: If you see a purse of Gold, and believe it to be but Stones or Counters, it will not intice your affections to it; it is not a things excellency in it self, but it is an excellency known, that provokes desire; If an ignorant man see a Book containing the secrets of Arts or Sciences, yet he values it no more then a common piece, because he knows not what is in it; but he that knows it, doth highly value it, his very minde is set upon it, he can pore upon it day and night, he can forbear his meat, and drink, and sleep to reade it: As the *Jews* enquired after *Elias*, when Christ tels them, that verily *Elias* is already come, and ye knew him not, but did unto him whatsoever ye listed; so men enquire after Happinesse and Delight, when it is offered to them in that promise of Rest, and they know it not, but trample it under foot; and as the *Jews* killed the *Messiah*, while they waited for the *Messiah*, and that because they did not know him (*For had they known him they would not have crucified the Lord of Glory*, Acts 13.27. 1 Cor. 2.8.) So doth the world cry out for Rest, and busily seek for Delight and Happinesse, even while they are neglecting and destroying their Rest and Happinesse, and this because they throughly know it not; for did they know throughly what it is, they could not so sleight the everlasting Treasure.

Mat. 17. 11, 12.

John 1. 10.

SECT.



## SECT. II.

§. 2.

2. LAbour as to know Heaven to be the only happinesse, so also to be thy happinesse. Though the knowledge of excellency and suitablenesse may stir up that love, which worketh by desire; yet there must be the knowledge of our interest or propriety, to the setting awork of our love of complacency. We may confesse Heaven to be the best condition, though we despair of enjoying it; and we may desire, and seek it, if we see the obtainment to be but probable and hopeful: But we can never delightfully rejoyce in it, till we are somewhat perswaded of our title to it. What comfort is it to a man that is naked, to see the rich attire of others? or to a man that hath not a bit to put in his mouth, to see a feast which he must not taste of? What delight hath a man that hath not a house to put his head in, to see the sumptuous buildings of others? Would not all this rather increase his anguish, and make him more sensible of his own misery? So for a man to know the excellencies of Heaven, and not to know whether he shall ever enjoy them, may well raise desire, and provoke to seek it, but it will raise but little joy and content. Who will set his heart on another mans possessions? If your houses, your goods, your cattel, your children, were not your own, you would less minde them, and delight less in them. O therefore, Christians, rest not till you can call this Rest your own; sit not down without assurance; get alone, and question with thy self; bring thy heart to the bar of trial; force it to answer the interrogatories put to it: set the conditions of the Gospel, and qualifications of the Saints on one side, and thy performance of those conditions, and the qualifications of thy soul on the other side; and then judge how near they resemble. Thou hast the same word before thee, to judg thy self by now, by which thou must be judged at the great day: Thou art there before told the questions that must then be put to thee; put these questions now to thy self: Thou maist there reade the very Articles, upon which thou shalt be tried; why try thy self by those Articles now: Thou maist there know before hand, on what terms men shall be then acquit and condemned; why try now whether thou art possessed of that which will acquit thee, or whether thou be upon the same terms with those that must be condemned; and accordingly acquit or condemn thy self: Yet be sure

sure thou judg by a true touchstone, and mistake not the Scriptures description of a Saint, that thou neither acquit nor condemn thy self upon mistakes. For as groundless hopes do tend to confusion, and are the greatest cause of most mens damnation; so groundless doubtings do tend to discomforts, and are the great cause of the disquieting of the Saints. Therefore lay thy grounds of trial safely, and advisedly; proceed in the work deliberately and methodically; follow it to an issue resolutely and industriously; suffer not thy heart to give thee the slip, and get away before a judgment; but make it stay to hear its sentence: If once or twice, or thrice, wil not do it, nor a few daies of hearing bring it to issue, follow it on with unwearied diligence, and give not over till the work be done, and till thou canst say knowingly off or on; either thou art, or art not, a member of Christ; either that thou hast, or that thou hast not yet title to this Rest. Be sure thou rest not in wilful uncertainties. If thou canst not dispatch the work well thy self, get the help of those that are skilful; go to thy Minister, if he be a man of experience; or go to some able experienced friend, open thy case faithfully, and wish them to deal plainly: And thus continue til thou hast got assurance. Not but that some doubtings may still remain; but yet thou maist have so much assurance as to master them, that they may not much interrupt thy peace. If men did know Heaven to be their own inheritance, we should less need to perswade their thoughts unto it, or to press them to set their delight in it. O if men did truly know, that God is their own Father, and Christ their own Redeemer and Head, and that those are their own Everlasting habitations, and that there it is that they must abide and be happy for ever; how could they chuse but be ravished with the forethoughts thereof? If a Christian could but look upon Sun, and Moon, and Stars, and reckon all his own in Christ, and say, These are the portion that my Husband doth bestow, These are the blessings that my Lord hath procured me, and things incomparably greater then these, what holy raptures would his spirit feel? The more do they sin against their own comforts, as well as against the Grace of the Gospel, who are wilful maintainers of their own doubtings, and plead for their unbelief, and cherish distrustful thoughts of God, and scandalous injurious thoughts of their Redeemer: who represent the Covenant, as if it were of works and not of grace, and represent



present Christ as an enemy, rather then as a Saviour; as if he were glad of advantages against them, and were willing that they should keep off from him and die in their unbelief, when he hath called them so oft, and invited them so kindly, and born the hell that they should bear. Ah wretches that we are! that be keeping up Jealousies of the Love of our Lord, when we should be rejoycing & bathing our souls in his love! That can question that love, which hath been so fully evidenced! and doubt still, whether he that hath stooped so low, and suffered so much, and taken up a nature and office of purpose, be yet willing to be theirs who are willing to be his! As if any man could choose Christ, before Christ hath chosen him! or any man could desire to have Christ, more then Christ desires to have him! or any man were more willing to be happy, then Christ is to make him happy! Fie upon these injurious (if not blasphemous) thoughts! If ever thou have harbored such thoughts in thy breast, or if ever thou have uttered such words with thy tongue, spit out that venome, vomit out that rancor, cast them from thee, and take heed how thou ever entertaineſt them more. God hath written the names of his people in Heaven, as you use to write your names in your own Books, or upon your own Goods, or set your marks on your own Sheep: And shall we be attempting to raise them out, and to write our names on the doors of hell? But Blessed be our God, whose foundation is sure, and who keepeth us by his mighty power through Faith unto salvation, 1 *Pet.* 1.5. Well then; this is my second advice to thee, that thou follow on the work of self-examination, till thou hast got assurance that this rest is thy own; and this wil draw thy heart unto it; and feed thy spirits with fresh delights, which else will be but tormented so much the more, to think that there is such Rest for others, but none for thee.

1 Tim. 2. 19.

## SECT. III.

§. 3. *Vita optimè instituitur, cum quispiam mortuis concolor fit, at* Zeno. Cit.

3. ANother help to sweeten thy soul with the foretasts of Rest, is this; Labour to apprehend how neer it is, Think seriously of its speedy approach. That which we think is near at hand, we are more sensible of, then that which we behold at a distance. When we hear of war or famine in another Country, it troubleth

troubleth not so much: or if we hear it prophesied of a long time hence, so if we hear of plenty a great way off, or of a golden age that shall fall out, who knows when; this never rejoyceth us. But if Judgements or Mercies begin to draw neer, then they affect us: If we were sure we should see the golden Age, then it would take with us. When the Plague is in a town but twenty miles off, we do not fear it; nor much perhaps if it be but in another street: but if once it come to the next door, or if it seize on one in our own family; then we begin to think on it more feelingly: It is so with Mercies as well as Judgments. When they are far off, we talk of them as marvels; but when they draw close to us, we rejoyce in them as Truths. This makes men think on Heaven so insensibly, because they conceit it at too great a distance: They look on it as twenty, or thirty, or fourty years off; and this is it that duls their sense. As wicked men are fearless and senseless of Judgment, because the sentence is not speedily executed, *Eccles.* 8.11. So are the Godly deceived of their comforts, by supposing them further off then they are. This is the danger of putting the day of death far from us, when men will promise themselves longer time in the world then God hath promised them, and judg of the length of their lives by the probabilities they gather from their age, their health, their constitution and temperature; this makes them look at heaven as a great way off. If the rich fool in the Gospel had not expected to have lived many yeers, he would sure have thought more of providing for eternity, and less of his present store and possessions; And if we did not think of staying many years from heaven, we should think on it with farre more piercing thoughts. This expectation of long life, doth both the wicked and the Godly a great deal of wrong. How much better were it to receive the sentence of death* in our selves, and to look on eternity as near at hand? Surely, Reader, thou standest at the door, & hundreds of diseases are ready waiting, to open the door and let thee in. Is not the thirty or fourty years of thy life that is past quickly gone? Is it not a very little time when thou lookest back on it? And will not all the rest be shortly so too? Do not daies and nights come very thick? Doest thou not feel that building of flesh to shake, and perceive thy House of clay to totter? Look on thy glass, see how it runs; Look on thy Watch, how fast it getteth; what a short moment is between us and our rest? what a step is it from hence to Everlastingness? While I am thinking, and writing of it, it hasteth near, and I am even entring into it before I am aware. While thou art reading this, it posteth on, and thy life will be gone as a tale that is told. Mayst thou not easily foresee thy dying time; and look upon thy self as ready to depart? It's but a few daies till thy friends shall lay thee in the grave, and others do the like for them. If you verily believed you should die to morrow, how seriously would you think of heaven to night? The condemned prisoner knew before that he must die, and yet he was then as Jovial as any: but when he hears the sentence, and knows he hath not a week to live, then how it sinks his heart within him? so that the true apprehensions of the nearness of Eternity doth make mens thoughts of it to be quick and piercing; and put life into their fears and sorrows, if they are unfitted, and into their desires and joys, if they have assurance of its glory. When the witches *Samuel* had told *Saul*, By to morrow this time thou shalt be with me; this quickly worked to his very heart, and laid him down as dead on the earth. And if Christ should say to a believing soul, By to morrow this time thou shalt be with me, this would be a working word indeed, and would bring him in spirit to heaven before. As *Melanchthon* was wont to say of his uncertain station, because of the persecution of his enemies, *Ego jam sum hic, Dei beneficio, 40. annos, & nunquam potui dicere aut certus esse, me per unam septimanam mansurum esse, i.e.* I have now been here this fourty years, and yet could never say, or be sure, that I shall tarry here for one week: so may we all say of our abode on earth. As long as thou hast continued out of heaven, thou canst not say, thou shalt be out of it one week longer. Do but suppose that you are still entring in it, and you shall find it will much help you more seriously to minde it.

Luke 12. 17, 18, 19, 20.

There is a great Arbiter of all things, that can thunder the proud Emperour under his bed, and write the great King at three or four words into tremblings; that can send a Fly to fetch the triple Crown before his Tribunal: and make a hair, or the kernel of a Raisin as mortal as *Goliah*'s spear, That can unspeak the whole World into nothing, and blow down a great bubble with an easie breath; that by drawing one nail, can throw down the stateliest building; and undress your Souls, by unpinning one pin, *&c.* Mr. *Vines Esses* Hearse, *p.* 12.

* 2 Cor. 1. 8, 9, 10.

1 Sam. 28. 19.

SECT.

## SECT. IV.

§. 4.

4. ANother help to this Heavenly Life, is, To be much in serious discoursing of it, especially with those that can speak from their hearts, and are seasoned themselves with an heavenly nature. Its pity (saith Mr *Bolton*) that Christians should ever meet together, without some talk of their meeting in Heaven, or the way to it before they part: Its pity so much precious time is spent among Christians, in vain discourses, foolish janglings, and useless disputes, & not a sober word of Heaven among them. Me thinks we should meet together of purpose, to warm our spirits with discoursing of our rest. To hear a Minister or other private Christian set forth that blessed glorious state, with power and life from the promises of the Gospel; me thinks should make us say, as the two Disciples, *Did not our hearts burn within us, while he was opening to us the Scripture?* while he was opening to us the windows of Heaven? If a *Felix*, or wicked wretch will tremble, when he hears his judgement powerfully denounced, why should not the believing soul be revived, when he hears his eternal rest revealed? Get then together, fellow-Christians, & talk of the affairs of your country and kingdom, and comfort one another with such words, 1 *Thes.* 4. 18. If worldlings get together, they wil be talking of the World; when Wantons are together, they will be talking of their lusts, and wicked men can be delighted in talking of wickedness; & should not Christians then delight themselves in talking of Christ? and the heirs of heaven in talking of their Inheritance? This may make our hearts revive within us, as it did *Jacobs* to hear the Message that called him to *Goshen*, & to see the chariots that should bring him to *Joseph*. O that we were furnished with skil and resolution, to turn the stream of mens common discourse, to these more sublime and precious things! And when men begin to talk of things unprofitable, that we could tell how to put in a word for heaven, and say (as *Peter* of his bodily food) Not so, for I eat not that which is common and unclean, this is nothing to my eternal rest: O the good that we might both do, and receive by this course! If it had not been needful to deter us from unfruitful conference, Christ would not have talked of giving an account of every idle word at judgment; say then as *David*, when you

*Ego hoc vel præcipuum vitæ meæ officium debere me Deum conscius sum, ut dum omnis sermo meus & sensus loquatur,* Hilarius *referente* Aquin. *cont.* Gentil. *l.* 1. *c.* 1.

Luke 24. 32.

Acts 24. 25.

Acts 10.

Mat. 12. 36.



you are in conference, *Let my tongue cleave to the roof of my mouth if I prefer not Jerusalem above my chiefest mirth.* And then you shall find the truth of that, *Pro.* 15. 4. *A wholsome tongue is a Tree of life.*

Psal. 136. 5, 6.

Prov. 15. 4.

## SECT. V.

§. 5.

5. ANother help to this heavenly Life, is this, Make it thy business in every duty, to winde up thy affections neerer Heaven. A mans attainments and receivings from God, are answerable to his own desires and ends; that which he sincerely seeks he finds; Gods end in the institution of his Ordinances was, that they be as so many stepping stones to our Rest, and as the staires by which (in subordination to Christ) we may daily ascend unto it in our affections: Let this be thy end in using them, as it was Gods end in ordaining them, and doubtless they will not be unsuccessful; though men be personally far asunder, yet they may even by Letters have a great deal of entercourse. How have men been rejoyced by a few lines from a friend, though they could not see him face to face? what gladness have we when we do but read the expressions of his Love? or if we read of our friends prosperity and welfare? Many a one that never saw the fight, hath triumphed and shouted, made Bonefires, and rung Bels, when he hath but heard and read of the Victory; and may not we have entercourse with God in his Ordinances, though our persons be yet so far remote? May not our spirits rejoyce in the reading those lines, which contain our Legacy and Charter for heaven? with what gladness may we reade the expressions of Love? and hear of the state of our celestial Country? with what triumphant shoutings may we applaud our Inheritance, though yet we have not the happiness to behold it? Men that are separated by sea and land, can yet by the meer entercourse of Letters, carry on both great and gainful trades, even to the value of their whole estate; and may not a Christian in the wise improvement of duties, drive on this happy trade for Rest? Come not therefore with any lower ends to Duties: Renounce Formality, Customarines, and Applause. When thou kneelest down in secret or publick prayer, let it be in hope

to get thy heart nearer God before thou riſeſt off thy knees: when thou openeſt thy Bible or other Books, let it be with this hope, to meet with ſome paſſage of Divine truth, and ſome ſuch bleſſing of the Spirit with it, as may raiſe thine affections neerer Heaven, and give thee a fuller taſte thereof: when thou art ſetting thy foot at thy door, to go to the publick Ordinance and Worſhip, ſay, I hope to meet with ſomewhat from God, that may raiſe my affections before I return; I hope the Spirit will give me the meeting, and ſweeten my heart with thoſe celeſtial delights; I hope that Chriſt will appear to me in that way, and ſhine about me with light from Heaven, and let me hear his inſtructing and reviving voice, and cauſe the ſcales to fall from mine eyes, that I may ſee more of that glory than I ever yet ſaw; I hope before I return to my houſe, my Lord will take my heart in hand, and bring it within the view of Reſt, and ſet it before his Fathers preſence, that I may return as the Shepherds from the heavenly Viſion, glorifying and praiſing God, for all the things I have heard and ſeen, *Luke* 2.20. and ſay, as thoſe that beheld his Miracles, *We have ſeen ſtrange things to day*, *Luke* 5.26. Remember alſo to pray for thy Teacher, that God would put ſome Divine Meſſage into his mouth, which may leave a heavenly reliſh on thy ſpirit.

If theſe were our ends, and this our courſe when we ſet to duty, we ſhould not be ſo ſtrange as we are to heaven.

When the *Indian* firſt ſaw the uſe of Letters by our *Engliſh*, they thought there was ſure ſome ſpirit in them, that men could ſo converſe together by a paper; If Chriſtians would take this courſe in their duties, they might come to ſuch holy fellowſhip with God, and ſee ſo much of the Myſteries of the Kingdom, that it would make the ſtanders by admire what is in thoſe lines, what is in that Sermon, what is in this praying; this fils his heart ſo full of joy, and that ſo tranſports him above himſelf; certainly God would not fail us in our duties, if we need not fail our ſelves, and then experience would make them ſweeter to us.

SECT.



## SECT. VI.

§. 6.

4. ANother help is this: Make an advantage of every Object thou ſeeſt, and of every paſſage of Divine providence, and of every thing that befals in thy labour and calling, to mind thy ſoul of its approaching Reſt. As all providences and creatures are means to our Reſt, ſo do they point us to that as their end. Every creature hath the name of God and of our final Reſt written upon it; which a conſiderate believer may as truly diſcern, as he can read upon a poſt or hand in a croſs way, the name of the Town or City which it points to. This ſpiritual uſe of creatures and providences, is Gods great end in beſtowing them on man; And he that overlooks this end, muſt needs rob God of his chiefeſt praiſe, and deny him the greateſt part of his thanks. The Relation that our preſent mercies have to our great eternal mercies, is the very quinteſſence and ſpirits of all theſe mercies: therefore do they loſe the very ſpirits of their Mercies, and take nothing but the husks and bran, who do overlook this relation, and draw not forth the ſweetneſs of it in their contemplations. Gods ſweeteſt dealings with us at the preſent, would not be half ſo ſweet as they are, if they did not intimate ſome further ſweetneſs. As our ſelves have a fleſhly and a ſpiritual ſubſtance, ſo have our mercies a fleſhly and a ſpiritual uſe, and are fitted to the nouriſhing of both our parts. He that receives the carnal part and no more, may have his body comforted by them, but not his ſoul. It is not all one to receive ſix pence meerly as ſix pence, and to receive it in earneſt of a thouſand pound; though the ſum be the ſame, yet I trow the relation makes a wide difference. Thou takeſt but the bare earneſt, and overlookeſt the main ſum, when thou receiveſt thy mercies and forgetteſt thy crown. O therefore that Chriſtians were skilled in this Art! You can open your Bibles, and read there of God and of Glory: O learn to open the creatures, and to open the ſeveral paſſages

Socrates, *Quum ex urbe Allina in vinciños agros, longe amæniſſimos, invitaretur; fertur reſpondiſſe, Id ſibi non eſſe integrum, quia ſit diſcendi cupidus; homines vero, non arbores docere. Equidem* Socrati *id laudi vertendum ideo exiſtimârim, quia publici boni cauſa frequenter conſpiciebatur in publico, & alios docendo meliores efficere: & dictis ac factis prodeſſe omnibus, obeſſe nemini, ſtudio illi erat. Sed tamen & illud fatendum, naturæ rerum conſiderationem, quaſi quendam ducem eſſe ad Dei conditoris, voluntatiſq; ejus agnitionem.* Jac. Grynæus *in præfat. ante Comment. in Hebr.*

of providence, to reade of God and glory there. Certainly by such a skilful industrious improvement, we might have a fuller taste of Christ & heaven, in every bit of bread that we eat, and in every draught of Beer that we drink, then most men have in the use of the Sacrament. If thou prosper in the World, and thy labour succeed, let it make thee more sensible of thy perpetual prosperity: If thou be weary of thy labours, let it make thy thoughts of Rest more sweet: If things go cross and hard with thee in the World, let it make thee the more earnestly desire that way, when all thy sorrows & sufferings shall cease: Is thy body refreshed with food or sleep? Remember the unconceivable refreshings with Christ. Dost thou hear any news that makes thee glad? Remember what glad tidings it will be to hear the sound of the trump of God, and the absolving sentence of Christ our Judge. Art thou delighting thy self in the society of the Saints? Remember the Everlasting amiable fraternity thou shalt have with perfected Saints in Rest. Is God communicating himself to thy spirit? Why remember that time of thy highest advancement, when thy Joy shall be full, as thy communion is full. Doest thou hear the raging noise of the wicked? and the disorders of the Vulgar? and the confusions in the world? like the noise in a croud, or the roaring of the waters? Why think of the blessed agreement in Heaven, and the melodious harmony in that Quire of God. Dost thou hear or feel the tempest of Wars, or see any cloud of blood arising? Remember the day when thou shalt be housed with Christ, where there is nothing but calmness and amiable union, and where we shall solace our selves in perfect Peace, under the wings of the Prince of Peace for ever. Thus you may see, what advantages to a Heavenly

*Nam cum Oculi idcircò dati sunt corpori, ut per eos intueamur creaturam, ac per hujusmodi mirabilem harmoniam agnoscamus opificem: auresque itidem, ut per eas eloquia divina, & Dei Leges audiamus; anima relicta bonorum speculatione, agilitate motus sui, ad illa jam quæ sunt contraria, movetur errans.* Athanasius *in lib. 1. contr.* Gentil. *Experto crede, aliquid amplius invenires in sylvis, quam in angulis. Ligna & lapides docebunt te, quod à Magistris audire non possis, inquit vir contemplativus,* Bernardus, *referente* Grynæo *ubi supra.* Augustinus *piè dixit, Creaturarum species, sunt quædam voces laudantium Deum: Præstat nos earum contentum, quam ἀσυνφωνίαν impiorum quorundam hominum attentè audire. Testantur illæ, Deum summum bonum, sapientem, & hominum amantem, omnia condidisse, & tantisper dum eidem visum est, conservare, ut hominum usibus, & opificis glorie inserviant. Idem. Ibid.*

Life



Life, every condition and creature doth afford us, if we had but hearts to apprehend and improve them: As it's said of the Turks, that they'l make bridges of the dead bodies of their men, to pass over the Trenches or ditches in their way: So might Christians of the very ruines and calamities of the times, and of every dead body or misery that they see, make a bridge for the passage of their thoughts to their Rest. And as they have taught their Pigeons which they call Carriers in divers places, to bear letters of entercourse from friend to friend, at a very great distance: so might a wise industrious Christian get his thoughts carried into Heaven, and receive, as it were, returns from thence again, by creatures of slower wing than Doves, by the assistance of the Spirit the Dove of God. This is the right *Dædalian* flight: and thus we may take from each Bird a feather, and make us wings, and fly to Christ.

## SECT. VII.

7. ANother singular help is this, Be much in that Angelical work of Praise. As the most heavenly Spirits will have the most heavenly imployment, so the more heavenly the imployment, the more will it make the spirit heavenly: Though the heart be the fountain of all our actions, and the actions will be usually of the quality of the heart; yet do those actions by a kind of reflexion, work much on the heart from whence they spring: The like also may be said of our speeches. So that the work of praysing God, being the most heavenly work, is likely to raise us to the most heavenly temper. This is the work of those Saints and Angels, and this will be our own everlasting work; if we were more taken up in this imployment now, we should be liker to what we shall be then. When *Aristotle* was asked what he thought of Musick, he answers, *Jovem neque canere, neque citharam pulsare*, That *Jupiter* did neither sing, nor play on the Harp; thinking it an unprofitable art to men, which was no more delightful to God. But Christians may better argue from the like ground, that singing of praise is a most profitable duty, because it is so delightful, as it were to God himself, that he hath made it his peoples Eternal

§. 7.

work; for they shall sing the song of *Moses*, and the song of the Lamb. As Desire and Faith, and hope, are of shorter continuance then Love and Joy; so also Preaching and Prayer, and Sacraments, and all means for confirmation, and expression of Faith and Hope shall cease, when our Thanks and Praise, and triumphant expressions of Love and Joy shall abide for ever. "The "livelieſt emblem of Heaven that I know upon Earth, is, When "the people of God in the deep sense of his excellency and "bounty, from hearts abounding with Love and Joy, do joyn to-"gether both in heart and voice, in the cheerful and melodious "singing of his praises. Those that deny the lawful use of singing the Scripture Psalms in our times, do disclose their unheavenly unexperienced hearts, I think, as well as their ignorant understandings. Had they felt the heavenly delights, that many of their Brethren in such duties have felt, I think they would have been of another mind: And whereas they are wont to question, whether such delights be genuine, or any better then carnal or delusive, Surely, the very relish of God and Heaven that is in them, the example of the Saints in Scripture, whose spirits have been raised by the same duty, and the command of Scripture for the use of this means, one would think should quickly decide the controversie. And a man may as truly say of these delights, as they use to say of the testimony of the Spirit, that they witness themselves to be of God, and bring the evidence of their heavenly parentage along with them. And whereas they allow only extemporate Psalms immediately dictated to them by the Spirit: * When I am convinced, that the gift of extemporate singing, is so common to the Church, that any man who is spiritually merry can use it, *Jam.* 5.13. and when I am convinced that the use of Scripture-Psalms is abolished, or prohibited, then I shall more regard their judgement. Certainly, as large as mine acquaintance hath been with men of this Spirit, I never yet heard any of them sing a Psalm *ex tempore*, that was better than *Davids*; yea, or that was tolerable to a judicious hearer, and not rather a shame

* *Scio tamen etiam Temporibus* Tertulliani, *hoc in Ecclesiis post cœnas dilectionis fuisse usitatum, in imitationem, viz. Ecclesiæ Apostolicæ, quum dona extraordinaria nondum cessivere. Sic* Tertull. *Apologet. cap.* 39. *Post aquam manualem & lumina, ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere. Hinc probatur quomodo biberit. Vid. etiam* Epiphan. *sub finem lib.* 3. *adverſ. hæreſ. &* Plinium secundum, *lib.* 10. *Epiſt.* 2. Euseb. *Hiſtor. lib.* 2. *cap.* 16. *& lib.* 5. *cap.* 28. Basil. *apud Ruffinum, lib.* 2. *hiſt. Eccl cap.* 9. Athanas. *Apolog.*



to himself and his opinion. But sweet experience will be a powerfull Argument, and will teach the sincere Christian to hold fast his exercise of this soul-raising duty.

Little do we know how we wrong our selves, by shutting out of our prayers the praises of God, or allowing them so narrow a room as we usually do, while we are copious enough in our Confessions and Petitions. Reader, I intreat thee remember this: Let praises have a larger room in thy duties: Keep ready at hand matter to feed thy praise, as well as matter for Confession and Petition. To this end, study the excellencies and goodness of the Lord, as frequently as thy own necessities and vileness; study the mercies which thou hast received, and which are promised, both their own proper worth, and their aggravating circumstances, as often as thou studiest the sins thou hast committed. O let Gods praise be much in your mouths, for in the mouths of the upright his praise is comely, *Psal.* 33.1. Seven times a day did *David* praise him, *Psal.* 119.164. Yea, his praise was continually of him, *Psal.* 71.6. As he that offereth praise, glorifieth God, *Psal.* 50.23. So doth he most rejoyce and glad his own soul, *Psal.* 98.4. Offer therefore the sacrifice of praise continually, *Heb.* 13.15. In the midst of the Church let us sing his praise, *Heb.* 2.12, Praise our God, for he is good, sing praises unto his Name, for it is pleasant, *Psal.* 135.3. and 147.1. Yea, let us rejoyce and triumph in his praise, *Psal.* 106.47.

Do you think that *David* had not a most heavenly Spirit, who was so much imployed in this heavenly work? Doth it not sometime very much raise our hearts, when you do but seriously read that divine song of *Moses*, *Deut.* 32. and those heavenly iterated praises of *David*, having almost nothing sometime, but praise in his mouth? How much more would it raise and refresh us, to be skilled and accustomed in the work our selves? I confess, to a man of a languishing body, where the heart doth faint, and the spirits are feeble, the cheerfull praising of God is more difficult; because the body is the Souls Instrument, and when it lies unstringed, or untuned, the musick is likely to be accordingly but dull. Yet a spiritual cheerfulness there may be within, and the heart may praise, if not the voice. But where the body is strong, the spirits lively, the heart cheerful, and the voice at command, what advantage have such for this heavenly work?

With what alacrity and vivacity may they sing forth praises? O the madness of healthful youth that lay out this vigour of body and minde upon vain delights and fleshly lusts, which is so fit for the noblest work of man! And O the sinful folly of many of the Saints, who drench their spirits in continual sadness, and waste their daies in complaints and groans, and fill their bodies with wasting diseases, and so make themselves both in body and minde, unfit for this sweet and heavenly work! That when they should joyn with the people of God in his praises, and delight their Souls in singing to his Name; they are questioning their worthiness; and studying their miseries, or raising scruples about the lawfulness of the duty, and so rob God of his praise, and themselves of their solace. But the greatest destroyer of our comfort in this duty, is our sticking in the carnal delight thereof, and taking up in the tune and melody, and suffering the heart to be all the while idle, which must perform the chiefest part of the work, and which should make use of the melody, for its reviving and exhilerating.

## SECT. VIII.

§. 8.

8. IF thou wouldst have thy heart in Heaven, keep thy soul still possessed with true believing thoughts of the exceeding infinite love of God. Love is the attractive of love. No mans heart will be set upon him that hates him, were he never so excellent; nor much upon him, that doth not much love him. There is few so vile, but will love those that love them, be they never so

All our Love is moved from some good which we apprehend in the party loved: when the ground and motive of our Love faileth, the affection must needs cease. Bish. *Hall's select thoughts*, §. 55. p. 158. God hath put that pity into a righteous man, as to be merciful to his very beast, and love his Enemy: and yet people look on God as more cruel to those that are willing to obey him. Even *Pythagoras* could not find in his heart to kill and feed on the flesh of the Creatures: And yet men think the God of Love delights in the damnation of those that would fain be such as he would have them be. *Semiferi nos homines, quinimo feri, quos infælix necessitas & malus usus edocuit cibos ex his carpere, miseratione interdum commovemur illorum, arguimus nosipsos; pœnitusq; re visa atq; inspecta damnamus, quod humanitatis jure depositio naturalis initij consortia ruperimus. Deus aliquis credit pios, benefic-s, mites, cæde pecorum delectari? &c.* (*Quanto minus damnatione hominum*) Arnobius *adverf.* Gent. *lag.* 252. 17. It seems *Arnobius* was of *Pythagoras's* minde, against killing the Creatures to eat. And *Minut. Fœlix* saith, that then Christians are no blood, *p.* 390.

mean.



mean. No doubt it is the death of our heavenly life, to have hard and doubtful thoughts of God; to conceive of him as a hater of the Creature (except only of obstinate Rebels,) and as one that had rather damn us, then save us, and that is glad of an opportunity to do us a mischief, or at least hath no great good will to us: This is to put the blessed God into the similitude of Satan. And who then can set his heart and love upon him? When in our vile unbelief and ignorance, we have drawn the most ugly picture of God in our imaginations, then we complain that we cannot love him, and delight in him. This is the case of many thousand Christians. Alas, that we should thus belie and blaspheme God, and blast our own joyes, and depress our Spirits! Love is the very Essence of God. The Scripture tels us, That God is Love; it telleth us, That fury dwelleth not in him; that he delighteth not in the death of him that dieth, but rather, that he repent and live. Much more hath he testified his love to his chosen; and his full resolution effectually to save them. O, if we could alwaies think of God, but as we do of a friend; as of one that doth unfeignedly love us, even more then we do our selves; whose very heart is set upon us to do us good, and hath therefore provided us an everlasting dwelling with himself, it would not then be so hard to have our hearts still with him! Where we love most heartily, we shall think most sweetly, and most freely: And nothing will quicken our love more then the belief of his love to us. Get therefore a truer conceit of the loving Nature of God, and lay up all the experiences, and discoveries of his love to thee; and then see if it will not further thy heavenly mindedness. I fear most Christians think higher of the Love of a hearty friend, than of the love of God: And then what wonder if they love their friends better then God, and trust them more confidently then God, and had rather live with them then with God? when they take them for better and trustier friends then God, and of more merciful and compassionate Nature?

1 John. 4. 16. Isa. 27. 4. Ezek. 18. 32. & 33. 11.

SECT.

## SECT. IX.

§. 9. Hear a Heathen. *Prope est à te Deus, tecum est, intus est. Ita dico; intra nos Spiritus sedet, malorum, bonorumque nostrorum observator & Custos. Hic pro ut a nobis tractatus est, ita nos ipse tractat. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam nisi ab illo adjutus exurgere?* Senec. *Epi.* 41. *To.* 2. *p.* 594.
* Ephes. 4. 30. 1 Thes. 5. 19.

9. ANother thing I would advise you to, is this; Be a careful observer of the drawings of the Spirit, and fearful of quenching its motions, or resisting its workings; If ever thy Soul get above this earth, and get acquainted with this living in heaven, the spirit of God must be to thee as the Chariot to *Elijah*; yea, the very living principle by which thou must move & ascend. O then grieve not thy guide, quench not thy life, * knock not off thy Chariot wheels; if thou do, no wonder if thy soul be at a loss, and all stand still, or fall to the Earth; you little think how much the life of all your Graces, and the happiness of your Souls doth depend upon your ready and cordial Obedience to the Spirit; When the Spirit urgeth thee to secret Prayer, and thou refusest Obedience; when he forbids thee thy known transgressions, and yet thou wilt go on; when he telleth thee which is the way, and which not; and thou wilt not regard, no wonder if Heaven and thy Soul be strange: If thou wilt not follow the Spirit while it would draw thee to Christ, and to thy duty; how should it lead thee to Heaven, and bring thy Heart into the presence of God? O what supernatural help? what bold access shall thy Soul find in its approaches to the Almighty, that is accustomed to a constant obeying of the Spirit! And how backward, how dull, and strange, and ashamed will he be to these addresses, who hath long used to break away from the Spirit that would have guided him! Even as stiff, and unfit will they be for this Spiritual motion, as a dead man to a natural. I beseech thee, Christian Reader, learn well this Lesson, and try this course; let not the motions of thy body only, but also the very thoughts of thy heart be at the Spirits beck. Dost thou not feel sometimes a strong impulsion to retire from the World, and draw neer to God? O do not thou disobey, but take the offer and hoise up sail while thou maist have this blessed gale. When this winde blows strongest thou goest fastest, either forward or backward. The more of this Spirit we resist, the deeper will it wound; and the more we obey, the speedier is our pace: As he goes heaviest that hath the winde in his face, and he easiest that hath it in his back.

I speak not of any drawing of Spirit, above, or contrary to the Word, but its enforcing the Precepts and Prohibitions of the Word upon our hearts. And that not perswading the will, I think, immediately by himself, but exciting and so using our Reason and Conscience, as his Instruments to perswade the Will, and affect the heart.



## SECT. X.

§. 10.

10. LAstly, I advise as a further help to this Heavenly Work, That thou neglect not the due care for the health of thy body, and for the maintaining a vigorous cheerfulness in thy Spirits; nor yet overpamper and please thy flesh. Learn how to carry thy self with prudence to thy body. It is a useful servant if thou give it its due, and but its due: it is a most devouring Tyrant, if thou give it the Mastery, or suffer it to have what it unreasonably desireth. And it's as a blunted Knife, as a Horse that is lame, as thy Ox that is famished, if thou injuriously deny it what is necessary to its support. When we consider how frequently men offend on both extreams, and how few use their bodies aright, we cannot wonder if they be much hindred in their Heavenly conversing. Most men are very slaves to their sensitive appetite, and can scarce deny any thing to the flesh, which they can give it on easie rates, without much shame, or loss, or grief. The flesh thus used, is as unfit to serve you, as a wilde Colt to ride on. When such men should converse in Heaven, the flesh will carry them to an Ale-house, or to their sports, to their profits, or credit, or vain company; to wanton practices, or sights, or speeches, or thoughts: It will thrust a Whore, or a pair of Cards, or a good bargain into their mindes, instead of God. Look to this specially, you that are young, and healthful, and lusty: as you love your souls remember that in *Rom.* 12. 14. which converted *Austin*, Make not provision for the flesh, to fulfil its desires; and that *Rom.* 8. 4, 5, 6, 7, 8,

It's ill with men when they cram in their bellies, as if they were laying provision in a Garner, rather than eating for digestion: And when they are so curious, and must have their devouring appetite so pleased, that the Cook is got in more esteem than the Husband-man: This is called λαιμαργία, a madness in the Throat. *Clemens Alexandr.* Pædagog. *li.* 2. *c* 1. *Humanus animus quando corporibus nulla familiaritate conjungitur, nihilq; extrinsecus, habet concupiscentiæ carnalis admixtum, sed totum sesum, ut ab initio conditus, & in se habitat, tunc sensibilia & mortalia cuncta transcendens in auras veræ libertatis evadit, & Verbum intuens, in eo etiam ipsum Patrem videt.* Athanas. *lib.* 1. *cont.* Gentil.

12, 13, 14.

12,13,14. Some few others do much hinder their Heavenly joy, by over-rigorous denying the body its neceſſaries, and ſo making it unable to ſerve them. But the moſt by ſurfeiting and exceſs, do overthrow and diſable it. You love to have your Knife keen, and every Inſtrument you uſe in order: When your Horſe goes luſtily, how cheerfully do you travel? As much need hath the Soul of a ſound and cheerful Body. If they who abuſe their Bodies, and neglect their Health, did wrong the fleſh only, the matter were ſmall, but they wrong the Soul alſo: As he that ſpoils the Houſe, doth wrong the Inhabitant. When the Body is ſick, and the Spirits do languiſh, how heavily move we in theſe Meditations and Joyes? Yet where God denieth this mercy, we may the better bear it, becauſe he oft occaſioneth our benefit by the denial.

Thoſe that are prone to exceſs or daintineſs of Diet, they nouriſh their own diſeaſes, and are lead by the great glutton the Devil, whom I will not fear to call, The belly-Devil, which indeed is the worſt and moſt pernicious of all Devils. And it is better be Happy then to have a Devil dwelling in you. *Clemens Alexand.* Pædagog. *lib.* 2. *c.* 1. 11.

CHAP.



# CHAP. VI.

## *Containing the Deſcription of the great Duty of Heavenly Contemplation.*

### SECT. I.

THough I hope what is already ſpoken be not unuſeful, and that it will not by the Reader be caſt aſide; yet I muſt tell you, that the main thing intended is yet behind, and that which I aimed at when I ſet upon this Work. I have obſerved the Maxim, that my principal end be laſt in execution, though it was firſt in my intention. All that I have ſaid is but for the preparation to this: The Doctrinal part is but to inſtruct you for this; the reſt of the Uſes are but introductions to this; The Motives I have laid down are but to make you willing for this; The hinderances I mentioned, were but ſo many blocks in the way to this; The general Helps which I laſt delivered, are but the neceſſary Attendants of this: So that, Reader, If thou neglect this that follows, thou doſt fruſtrate the main end of my deſign, and makeſt me loſe (as to thee) the chief of my labor. I once more intreat thee therefore, as thou art a man that makeſt conſcience of a revealed duty, and that dareſt not wilfully reſiſt the Spirit, as thou valueſt the high delights of a Saint, and the ſoul-raviſhing exerciſe of heavenly Contemplation, as all my former moving Conſiderations ſeem reaſonable to thee, and as thou art faithful to the peace and proſperity of thine own Soul, that thou diligently ſtudy theſe Directions following, and that thou ſpeedily and faithfully put them into practice: Practice is the end of all ſound Doctrine, and all right Faith

§. 1.

Faith doth end in duty: I pray thee therefore, resolve before thou readest any further, and promise here as before the Lord, that if the following advice be wholsom to thy Soul, thou wilt conscionably follow it; and seriously set thy self to the Work, and that no laziness of Spirit shall take thee off, nor lesser business interrupt thy course, but that thou wilt approve thy self a doer of this Word, and not an idle hearer only. Is this thy promise? and wilt thou stand to it? Resolve man, and then I shall be encouraged to give thee my advice; if I spread not before thee a delicious feast, if I set thee not upon as gainful a trade, and put not into thy hand as delightful an imployment as ever thou dealt'st with in all thy life, then cast it away, and tell me I have deceived thee, only try it throughly and then judge; I say again, if in the faithful following of this prescribed course, thou dost not find an increase of all thy graces, and dost not grow beyond the stature of common Christians, and are not made more serviceable in thy place, and more precious in the eyes of all that are discerning; if thy soul enjoy not more fellowship with God, and thy life be not fuller of pleasure and solace, and thou have not comfort readier by thee at a dying hour, when thou hast greatest need, then throw these Directions back in my face, and exclaim against me as a deceiver for ever: Except God should leave thee uncomfortable for a little season, for the more glorious manifestation of his Attributes and thy integrity, and single thee out as he did *Job*, for an example and mirrour of constancy and patience, which would be but a preparative for thy fuller comfort. Certainly God will not forsake this his own Ordinance thus conscionably performed, but will be found of those that thus diligently seek him. God hath, as it were, appointed to meet thee in this way: Do not thou fail to give him the meeting, and thou shalt find by experience that he will not fail.

*Tamen hæc via & scientia non discitur exlibris, sed de sursum est: & cui vult participat eam pater luminum, his quidem clarius, his vero obscurius.* Gerson part. 3. in Alphabet. divini amoris cap. 14.

## SECT. II.

§. 2. *Description.*

THe duty which I press upon thee so earnestly, I shall now describe and open to thee: for I suppose by this time thou art ready to enquire, What is this so highly extolled Work? Why, it is The set and solemn acting of all the powers of the soul upon this most perfect object [Rest] by Meditation.

I will



I will a little more fully explain the meaning of this description, that so the duty may be plain before thee. 1. The general title that I give this duty is [Meditation] Not as it is precisely distinguished from Cogitation, Consideration and Contemplation, but as it is taken in the larger and usual sense for Cogitation on things spirituall, and so comprehending consideration and contemplation.

That Meditation is a duty of Gods ordaining, not only in his written Law, but also in nature it self, I never met with the man that would deny: But that it is a duty constantly and conscionably practised even by the godly, so far as my acquaintance extends, I must, with sorrow, deny it: It is in word confessed to be a Duty by all, but by the constant neglect denied by most. And (I know not by what fatal customary security it comes to pass, that) men that are very tender conscienc't towards most other duties, yet do as easily overslip this, as if they knew it not to be a duty at all; they that are presently troubled in mind, if they omit but a Sermon, a Fast, a Prayer in publick or private, yet were never troubled that they have omitted Meditation perhaps all their life time to this very day: Though it be that duty by which all other duties are improved, and by which the soul digesteth Truths, and draweth forth their strength for its nourishment and refreshing. Certainly I think that as a man is but half an hour in chewing and taking into his stomack, that meat which he must have seven or eight hours at least to digest; so a man may take into his understanding & memory more Truth in one hour, then he is able well to digest in many: A man may eat too much, but he cannot digest too well. Therefore God commanded *Joshua*, That the book of the Law depart not out of his mouth, but that he meditate therein day and night, that he may observe to do according to that which is written therein, *Josh.* 1.8. As digestion is the turning of the raw food into chyle and blood, and spirits and flesh: So Meditation rightly managed, turneth the Truths received and remembred, into warm affection, raised resolution, and holy and upright conversation. Therefore what good those men are like to get by Sermons or Providences, who are unacquainted with, and unaccustomed to this work of Meditation; you may easily judge. And why so much preaching is lost among us, and professors can run from Sermon to Sermon, and are never weary of hear-

hearing or reading, and yet have such languishing starved Souls; I know no truer nor greater cause then their ignorance, and unconscionable neglect of Meditation. If a man have the Lientery, that his meat pass from him as he took it in; or if he vomit it up as fast as he eats it, what strength and vigor of body and senses is this man like to have? Indeed he may well eat more then a founder man, and the small abode that it makes in the stomack, may refresh it at the present, and help to draw it out a lingering, languishing, uncomfortable, unprofitable life: And so do our hearers that have this disease; perhaps they hear more then otherwise they needed; and the clear discovery and lively delivery of the Truth of God, may warm and refresh them, a little, while they are hearing, and perhaps an hour or two after; and it may be it may linger out their Grace; in a languishing, uncomfortable, unprofitable life: But if they did hear one hour and meditate seven, if they did as constantly digest their Sermons as they hear them, and not take in one Sermon before the former is wel concocted, they would find another kind of benefit by Sermons, then the ordinary sort of the forwardest Christians do. I know many carnal persons do make this an argument against frequent preaching and hearing, who do it meerly from a loathing of the Word, and know far less how to Meditate then they know how understandingly to hear: Onely they pretend Meditation against often hearing, because that being a duty of the mind, you cannot so easily discern their omission of it. These are sick of the Anorexia and Apepsy, they have neither appetite nor digestion: the other of the Boulimos, they have appetite, but no digestion.

## SECT. III.

§. 3. 2. BUt because Meditation is a general word, and it is not all Meditation that I here intend; I shall therefore lay thee down the difference, whereby this Meditation that I am urging thee to, is discerned from all other sorts of Meditation. And the difference is taken from the Act, and from the Object of it.

1. From the Act, which I call [The set and solemn acting of all the powers of the Soul.]

1. I



1. I call it the [Acting of them] for it is Action that we are directing you in now, and not relations or dispositions: yet these also are necessarily presupposed: It must be a soul that is qualified for the work, by the supernatural renewing grace of the spirit, which must be able to perform this Heavenly exercise. It's the work of the Living and not of the Dead. It's a work of all others most spiritual and sublime, and therefore not to be well performed by a heart that's meerly carnal and terrene. Also they must necessarily have some relation to Heaven, before they can familiarly there converse: I suppose them to be the sons of God, when I perswade them to love him: and to be of the family of God, yea the spouse of his Son, when I perswade them to press into his presence and to dwell with him: I suppose them to be such as have title to Rest, when I perswade them to rejoyce in the Meditations of Rest. These therefore being all presupposed, are not the duties here intended and required: But it is the bringing of their sanctified dispositions into Act, and the delightful reviewing of their high relations: Habits and Powers are but to enable us to Action; To say [I am able to do this or I am disposed to do it] doth neither please God, nor advantage our selvs, except withal we really do it. God doth not regenerate thy soul that it may be able to know him, and not know him; or that it may be able to believe, and yet not believe; or that it may be able to love him, and yet not love him: But he therefore makes thee able to know, to believe and love, that thou mayest indeed both know, believe, and love him. What good doth that power which is not reduced into Act? Therefore I am not now exhorting thee to be an able Christian, but to be an active Christian, according to the degree of that ability which thou hast. As thy store of mony, or food, or raiment, which thou letteſt lie by thee and never usest, doth thee no good, but please thy fancy, or raise thee to an esteem in the eyes of others; so all thy gifts, and powers, and habits, which lie still in thy soul, and are never acted, do profit or comfort thee little or nothing, but in satisfying thy fancy, and raising thee to the repute of an able man, so far as they are discernable to the standers by.

God will have us to be saved by our selves (*viz.* under God.) This *ergo* is the nature of the soul, to be impelled (or driven on) and incited by it self. *Clemens Alexandr. Stromat. lib. 6.*

## SECT. IV.

§. 4.

2. I Call this Meditation [*The acting of the powers of the Soul,*] meaning the soul as rational, to difference it from the cogitations of the soul as sensitive; the sensitive soul hath a kind of Meditation by the common sense, the Phantasie, and Estimation: The fleshly man mindeth the things of the * flesh: If it were the work of the ear, or the eye, or the tongue, or the hands, which I am setting you on, I doubt not but you would more readily take it up; but it is the work of the soul, for bodily exercise doth here profit but little. The soul hath its labour and its ease, its business and its idleness, its intention and remission, as well as the body: And diligent students are usually as sensible of the labor and weariness of their spirits & brain, as they are of that of the members of the body. This action of the soul, is it I perswade thee to.

*Vita est vis per quam aliquid in seipso ex seipso agere potest.* [c] *Plurimum vero ipsum actum, quo aliquid vivit, declarat.* Mar. Martinius Cathol. fid. p. 721. l. 3. c 9. 11.

* Rom. 8.

## SECT. V.

§. 5.

3. I Call it the acting of [*All*] the powers of the soul, To difference it from the common Meditation of Students, which is usually the meer imployment of the Brain. It is not a bare thinking that I mean, nor the meer use of invention or memory; but a business of a higher & more excellent nature: when truth is apprehended only as truth, this is but an unsavory & loose apprehension; but when it is apprehended as good, as well as true, this is a fast & delightful apprehending: As a man is not so prone to live according to the truth he knows, except it do deeply affect him, so neither doth his soul enjoy its sweetness, except Speculation do pass to Affection: The understanding is not the whole soul, & therefore cannot do the whole work: As God hath made several parts in man, to perform their several Offices for his nourishing and life, so hath he ordained the faculties of the soul to perform their several Offices for his spiritual life; the Stomack must chylifie and prepare for the Liver, the Liver and Spleen must sanguifie and prepare for the Heart and Brain, & these must beget the vital and animal spirits, *&c.* so the understanding must take in truths, and prepare them for the will, and it must receive them, and commend them to the Affections: The best digestion is in the bottome



bottome of the Stomack; the affections are as it were the bottome of the soul, and therefore the best digestion is there: While truth is but a speculation swimming in the Brain, the soul hath not half received it, nor taken fast hold of it; Christ and Heaven have various Excellencies, and therefore God hath formed the soul with a power of divers waies of apprehending, that so we might be capable of enjoying those divers Excellencies in Christ, even as the creatures having their several uses, God hath given us several senses, that so we might enjoy the delights of them all: What the better had we bin for the pleasant oderiferous flowers and perfumes, if we had not possessed the sense of smelling? or what good would Language or Musick have done us, if God had not given us the sense of hearing? or what delight should we have found in meats or drinks, or sweetest things, if we had been deprived of the sense of tasting? Why so, what good could all the glory of Heaven have done us? or what pleasure should we have had, even in the goodness and perfection of God himself, if we had been without the affections of Love and Joy, whereby we are capable of being delighted in that Goodness? so also, what benefit of strength or sweetness, canst thou possibly receive by thy Meditations on Eternity, while thou doest not exercise those Affections, which are the senses of the soul, by which it must receive this sweetness and strength?

This it is that hath deceived Christians in this business; They have thought that Meditation is nothing but the bare thinking on Truths, and the rolling of them in the understanding and memory, when every School-boy can do this, or persons that hate the things which they think on.

Therefore this is the great task in hand, and this is the work that I would set thee on; to get these truths from thy head to thy heart, and that all the Sermons which thou hast heard of Heaven, and all the notions that thou hast conceived of this Rest, may be turned into the bloud and spirits of Affection, and thou maist feel them revive thee, and warm thee at the heart, and maist so think of Heaven as Heaven should be thought on.

There are two accesses of Contemplation (saith *Bernard*) one in Intellection, the other in Affection; one in Light, the other in Heat; one in Acquisition, the other in Devotion. If thou shouldst study of nothing but Heaven while thou livest, and shouldst have thy

*Contemplationis accessus duo sunt, unus in intellectu, alter in affectu; unus in lumine, alter in fervore, unus in acquisitione, alter in Devotione.* Bernard. in Cant. Ser. 46.

thy thoughts at command, to turn them hither on every occasion, and yet shouldst proceed no further then this; this were not the Meditation that I intend, nor would it much advantage or better thy soul; as it is thy whole soul that must possess God hereafter, so must the whole in a lower measure possess him here. I have shewed you in the beginning of this Treatise, how the Soul must enjoy the Lord in Glory, to wit, by knowing, by loving, and joying in him; why, the very same way must thou begin thy enjoyment here.

So much as thy understanding & affections are sincerely acted upon God, so much doest thou enjoy him: And this is the happy Work of this Meditation. So that you see there is somewhat more to be done, than barely to remember and think of Heaven; as running, and ringing, and moving, and such like labours, do not onely stir a hand or a foot, but do strain and exercise the whole body, so doth Meditation the whole soul.

As the affections of sinners are set on the World, and turned to Idols, and fain from God, as well as the understanding; so must the affections of men be reduced to God, and taken up with him, as well as the understanding; and as the whole was filled with sin before, so the whole must be filled with God now; as S. *Paul* saith of Knowledge, and Gifts, and Faith to remove mountains, that if thou have all these without Love, Thou art but as *sounding Brasse, or as a tinkling Cymbal*; so I may say of the exercise of these, If in this work of Meditation, thou do exercise Knowledge, and Gifts, and Faith of Miracles, and not exercise Love and Joy, thou dost nothing, thou playest the childe and not the man; the sinners part and not the Saints, for so will sinners do also: If thy Meditation tends to fill thy Note-book with notions and good sayings concerning God, and not thy heart with longings after him, and delight in him, for ought I know thy Book is as much a Christian as thou. Mark but *Davids* description of the blessed man, *Psal.* 1. 3. *His delight is in the Law* of the Lord, and therein doth he meditate day and night.*

1 Cor. 13. 1, 2.

* Heb. *Doctrinae.*

SECT.



## SECT. VI.

§. 6.

3. I Call this Meditation [Set and Solemn] to difference it from that which is Occasional and Cursory. As there is Prayer, which is solemn, (when we set our selves wholly to the duty) and Prayer which is sudden and short, commonly called Ejaculations, (when a man in the midst of other business, doth send up some brief request to God;) so also there is Meditation solemn, (when we apply our selves only to that work;) and there is Meditation which is short and cursory, (when in the midst of our business we have some good thoughts of God in our mindes.) And as solemn Prayer, is either first-Set, (when a Christian observing it as a standing duty, doth resolvedly practise it in a constant course;) or secondly, Occasional, (when some unusual occasion doth put us upon it at a season extraordinary;) so also Meditation admits of the like distinction. Now, though I would perswade you to that Meditation which is mixt with your common labors in your callings; and to that which special occasions do direct you to; yet these are not the main thing which I here intend: But that you would make it a constant standing duty, as you do by hearing, and praying, and reading the Scripture; and that you would solemnly set your selves about it, and make it for that time your whole work, & intermix other matters no more with it, then you would do with prayer, or other duties. Thus you see, as it is differenced by its act, what kind of Meditation it is that we speak of, *viz.* It is the set and solemn acting of all the powers of the Soul.

## SECT. VII.

§. 7.

THe second part of the difference is drawn from its object, which is [Rest] or the most blessed estate of man, in his everlasting enjoyment of God in Heaven. Meditation hath a large field to walk in, and hath as many objects to work upon, as there are matters, and lines, and words in the Scripture, as there are known Creatures in the whole Creation, and as there are particular discernable passages of Providence, in the Government of the persons and actions, through the world: But the Meditati-

on that I now direct you in, is only of the end of all these, and of these as they refer to that end: It is not a walk from Mountains to Valleys, from Sea to Land, from Kingdom to Kingdom, from Planet to Planet: But it is a walk from Mountains and Valleys, to the holy Mount *Zion*; from Sea and Land, to the Land of the Living; from the Kingdoms of this World, to the Kingdom of Saints; from Earth to Heaven; from Time to Eternity: It is a walking upon Sun and Moon and Stars; it is a walk in the Garden, and Paradise of God. It may seem far off; but spirits are quick; whether in the body, or out of the body, their motion is swift: They are not so heavy or dull, as these earthly lumps; nor so slow of motion as these clods of flesh. I would not have you cast off your other Meditations; but surely, as Heaven hath the preheminence in perfection, so should it have the preheminence also in our Meditation. That which will make us most happy when we possess it, will make us most joyful when we meditate upon it; especially, when that Meditation is a degree of Possession, if it be such affecting Meditation as I here describe.

You need not here be troubled with the fears of the World, lest studying so much on these high matters, should craze your brains, and make you mad, unless you will go mad with delight, and joy, and that of the purest and most solid kinde: If I set you to meditate as much on Sin and Wrath, and to study nothing but Judgment & Damnation, then you might justly fear such an issue. But it's Heaven, and not Hell, that I would perswade you to walk in; it's Joy and not Sorrow that I perswade you to exercise. I would urg you to look upon no deformed object, but only upon the ravishing glory of Saints, and the unspeakable excellencies of the God of glory, and the beams that stream from the face of his Son. Are these such sadding and madding thoughts? will it distract a man to think of his only happiness? will it distract the miserable to think of mercy? or the captive or prisoner, to foresee deliverance? or the poor to think of riches and honour approaching? neither do I perswade your thoughts to matters of great difficulty, or to study thorny and knotty controversies of Heaven, or to search out things beyond your reach: If you should thus set your wit and invention upon the Tenters, you might be quickly distracted or distempered indeed. But it is your Affections more then your wits and inventions, that must be used in



in this heavenly imployment we speak of. They are truths which are commonly known and professed, which your souls must draw forth and feed upon. The resurrection of the body, and the life everlasting, are Articles of your Creed, and not nicer Controversies. Methinks it should be liker to make a man mad, to think of living in a world of Wo, to think of abiding in Poverty and Sickness, among the rage of wicked men, then to think of living with Christ in bliss: Methinks, if we be not mad already, it should sooner distract us, to hear the Tempests and roaring Waves, to see the Billows, and Rocks, and Sands, and Gulfs, then to think of arriving safe at Rest. But Wisdom is justified of all her children; Knowledg hath no enemy but the ignorant. This heavenly course was never spoke against by any, but those that never either knew it or used it. I more fear the neglect of men that do approve it, than the opposition or Arguments of any against it. Truth loseth more by loose friends, then by sharpest enemies.

Matth. 11. 19. Luke 7. 35.

## CHAP. VII.

### *Containing the fittest time and place for this Contemplation, and the preparation of the heart unto it.*

### SECT. I.

THus I have opened to you the nature of this duty, and by this time I suppose you partly apprehend what it is that I so press upon you; which when it is opened more particularly, you will more fully discern. I now proceed to direct you in the work; where I shall first shew you how you must set upon it; and secondly, how you must behave your self in it; and thirdly,

§. 1.

ly, how you shall shut it up. And here I suppose thee to be a man that dost conscionably avoid the forementioned hinderances, and conscionably use the forementioned helps, or else it is in vain to set thee a higher lesson, till thou hast first learned that; which if thou have done, I then further advise thee: First, somewhat concerning the time and season; secondly, somewhat concerning the place; and thirdly, somewhat concerning the frame of thy Spirit.

And first for the time, I advise thee, that as much as may be, it may be set and constant. Proportion out such a part of thy time to the work.

Stick not at their scruple, who question the stating of times as superstitious: If thou suit out thy time to the advantage of the work, and place no more Religion in the time it self, thou needest not to fear lest this be superstition. As a workman in his shop will have a set place for every one of his Tools and Wares, or else when he should use it, it may be to seek: so a Christian should have a set time for every ordinary duty, or else when he should practise it, it's ten to one but he will be put by it. Stated time is a hedg to duty, and defends it against many temptations to omission. God hath stated none but the Lords day himself, but he hath left it to be stated and determined by our selves, according to every mans condition and occasions, lest otherwise his Law should have been a burden or a snare. Yet hath he left us general rules, which by the use of Reason, and Christian prudence may help us to determine of the fittest times. It's as ridiculous a question of them that ask us [where Scripture commands us to pray so oft, or at such hours, privately, or in families?] as if they askt, [where the Scripture commands, that the Church-House (or Temple) stand in such a place? or the Pulpit in such a place? or my seat in such a place? or where it commands a man to read the Scriptures with a pair of Spectacles, &c.] Most that I have known to break this bond of duty & to argue against a stated time, have at last grown careless of the duty it self, and shewed more dislike against the work than the time. If God give me so much mony or wealth, and tell me not in Scripture, how much such a poor man must have, nor how much my family, nor how much in clothes, and how much in expences; is it not lawful, yea, and necessary that I make the division my self, and allow to each the due proportion? So if God do bestow on me a day or a week of time, and give me such and such



such work to do in this time, & tell me not how much I shal allot to each work; certainly I must make the division my self, and cut my coat according to my cloth, and proportion it wisely and carefully too, or else I am like to leave something undone. Though God hath not told you at what hour you shal rise in the morning or at what hours you shall eat & drink, yet your own reason, and experience will tell you, that ordinarily you should observe a stated time. Neither let the fear of customarines and formality deter you from this. That argument hath brought the Lords Supper from once a week to once a quarter, or once a year; and it hath brought family duties with too many of late, from twice a day to once a week, or once a month; and if it were not, that man being proud, is naturally of a Teaching humour, and addicted to works of popularity and ostentation, I believe it would diminish Preaching as much: And will it deal any better with secret duties? especially this of holy Meditation? I advise thee therefore, if well thou maist, to allow this duty a stated time, and be as constant in it, as in Hearing and Praying: Yet be cautious in understanding this. I know this will not prove every mans duty; some have not themselves and their time at command, and therefore cannot set their hours; such are most servants; & many children of poor & carnal parents; and many are so poor that the necessity of their families wil deny them this freedom. I do not think it the duty of such to leave their labors for this work, at certain set times, no not for Prayer, or other necessary worship: No, such duty is at all times a duty; Affirmatives, specially Positives, binde not *semper & ad semper*. When two duties come together, and cannot both be performed, it were then a sin to perform the lesser. Of two duties we must chuse the greater, though of two sins we must chuse neither. I think such persons were best to be watchful, to redeem time as much as they can, and take their vacant opportunities as they fal, and especially to joyn meditation and prayer, as much as they can, with the very labors of their callings. There is no such enmity between laboring and meditating, or praying in the Spirit, but that both may conveniently be done together: Yet I say (as *Paul* in another case) if thou canst be free, use it rather: Those that have more time aspare from worldly necessaries, and are Masters to dispose of themselves and their time, I still advise, That they keep this duty to a stated time. And indeed, it were,

were no ill husbandry nor point of folly, if we did so by all other duties: If we considered of the ordinary works of the day, and suited out a fit season, and proportion of time to every work, and fixed this in our memory and resolution, or wrote it in a Table, and kept in our Closets, and never break it but upon unexpected, or extraordinary cause. If every work of the day, had thus its appointed time, we should be better skilled, both in redeeming time, and performing duty.

## SECT. II.

§. 2. 2. I Advise thee also, concerning thy time for this duty, That as it be stated, so it be frequent; Just how oft it should be, I cannot determine, because mens several conditions may vary it: But in general, that it be frequent the Scripture requireth when it mentioneth meditating continually, and day and night. Circumstances of our condition, may much vary the circumstances of our duties. It may be one mans duty to hear or pray oftner then anothers; and so it may be in this Meditation. But for those that can conveniently omit other business, I advise, That it be once a day at least. Though Scripture tell us not, how oft in a day we should eat or drink, yet prudence and experience will direct us to twice or thrice a day, according to the temper and necessities of our bodies. Those that think they should not tie themselves to order or number of duties, but should then only meditate or pray, when they finde the Spirit provoking them to it, do go upon uncertain and unchristian grounds. I am sure, the Scripture provokes us to frequency, and our necessity secondeth the voice of Scripture; and if through my own neglect, or resistance of the Spirit, I do not finde it so to excite and quicken me, I dare not therefore disobey the Scripture, nor neglect the necessities of my own Soul*. I should suspect that Spirit which would turn my soul from constancy in duty; if the Spirit in Scripture bid me meditate or pray, I dare not forbear it because I finde not the Spirit within me to second the command: if I finde not incitation to duty before, yet I may finde assistance, while I wait in performance. I am afraid of laying my corruptions upon the Spirit, or blaming the want of the Spirits assistance, when I should blame the backwardness of my own heart; nor dare I make one corruption a Plea for another;

Psal. 1. 2. and 119 97. and 148. 99.

* In the same sense as *Justin Martyr* said, He would not believe Christ himself, if he had preached any other God, besides him who is the Creator of all; so may I say, I would not believe the Spirit that should take me off my duty and obedience to God. *Vid. Niceph. Eccles. histor. tom. 1. lib. 4. cap. 6.*



another; nor urge the inward rebellion of my nature, as a Reason for the outward disobedience of my life: and for the healing of my natures backwardness, I more expect that the Spirit of Christ should do it in a way of duty, (which I still finde to be his ordinary season of working) than in a way of disobedience, and neglect of duty. Men that fall on duty according to the frame of their spirits onely, are like our ignorant vulgar, (or if you will, like the Swine) who think their appetite should be the only rule of their eating: When a wise man judgeth both of quantity and quality, by reason and experience; least when his appetite is depraved, he should either surfeit or famish. Our Appetite is no sure rule for our times of duty, but the Word of God in general, and our Spirituall Reason; Experience, Necessity, and Convenience in particular, may truly direct us.

Three reasons especially should perswade thee to frequency in this Meditation on Heaven.

1. Because seldom conversing with him will breed a strangeness betwixt thy soul and God: Frequent society breeds familiarity, and familiarity increaseth love and delight, and maketh us bold and confident in our addresses. This is the main end of this duty, that thou maist have acquaintance & fellowship with God therein: therefore if thou come but seldom to it, thou wilt keep thy self a stranger still, and so miss of the end of the work. O, when a man feels his need of God, and must seek his help in a time of necessity, when nothing else can do him any good, you would little think what an encouragement it is, to go to a God that we know, and are acquainted with. O, saith the Heavenly Christian, I know both whither I go, & to whom; I have gone this way many a time before now: It is the same God that I daily conversed with; it is the same way that was my daily walk: God knows me well enough, and I have some knowledge of him. On the other side, What a horror and discouragement to the soul it will be, when it is forced to flie to God in streights: to think, alas, I know not whither to go; I never went the way before; I have no acquaintance at the Court of heaven: My soul knows not that God that I must speak to; and I fear he will not know my soul! But especially when we come to die, and must immediately appear before this God, and expect to enter into his eternal Rest, then the difference

difference will plainly appear: Then what a joy will it be to think, I am going to the place that I daily converſed in; to the place from whence I taſted ſo frequent delights; to that God whom I have met in my Meditations ſo oft! My heart hath been at Heaven before now, and taſted the ſweetneſs that hath oft revived it; and (as *Jonathan* by his hony) if mine eyes were ſo illightened, & my minde refreſhed, when I taſted but a little of that ſweetneſs, what will it be when I ſhall feed on it freely? On the other ſide, what a terror muſt it be to think, I muſt die, and go I know not whither; from a place where I am acquainted, to a place where I have no familiarity or knowledge! O Sirs, it is an unexpreſſible horror to a dying man, to have ſtrange thoughts of God and Heaven: I am perſwaded there is no cauſe ſo common, that makes death even to godly men unwelcome and uncomfortable. Therefore I perſwade thee to frequency in this duty, That ſeldomneſs breed not eſtrangedneſs from God.

1 Sam. 14. 29.

2. And beſides that, Seldomneſs will make thee unskilful in the work, and ſtrange to the duty, as well as to God. How unhandſomly and clumſily do men ſet their hands to a work that they are ſeldom imployed in? Whereas frequency will habituate thy heart to the work, and thou wilt better know the way which thou daily walkeſt; yea, and it will be more eaſie and delightful alſo: The hill which made thee pant and blow at the firſt going up, thou maiſt run up eaſily when thou art once accuſtomed to it. The heart which of it ſelf is naturally backward, will contract a greater unwillingneſs through diſuſe: And as an untamed Colt not uſed to the hand, it will hardly come to hand when thou ſhouldſt uſe it.

3. And laſtly, Thou wilt loſe that heat and life by long intermiſſions, which with much ado thou didſt obtain in duty. If thou eat but a meal in two or three daies, thou wilt loſe thy ſtrength as faſt as thou getteſt it; if in holy Meditation thou get neer to Chriſt, and warm thy heart with the fire of Love; if thou then turn away, and come but ſeldom, thou wilt ſoon return to thy former coldneſs. If thou walk or labor till thou haſt got thee heat, and then ſit idle all the day after, wilt thou not ſurely loſe thy heat again? eſpecially, it being ſo ſpiritual a work, and ſo againſt the bent of nature, we ſhall be ſtill inclining to our natural temper.

If



If water that is heated be long from the fire, it will return to its coldneſs, becauſe that is its natural temper. I adviſe thee therefore that thou be as oft as may be in this Soul-raiſing duty, leſt when thou haſt long rowed hard againſt the ſtream or Tide, and wind, the *boat* ſhould go further down by thy intermiſſion, then it was got up by all thy labor: And leſt when thou haſt bin long rolling thy *ſtony heart* towards the top of the hil, it ſhould go faſter down when thou doſt ſlack thy diligence. It is true, the intermixed uſe of *other duties* may do much to the keeping thy *heart* above, eſpecially ſecret prayer; but *Meditation* is the life of moſt *other duties*: and the views of *Heaven* is the Life of *Meditation*.

## SECT. III.

3. CConcerning the time of this duty, I adviſe thee that thou chuſe the moſt ſeaſonable Time. All things are beautiful and excellent in their ſeaſon. Unſeaſonableneſs may loſe thee the fruit of thy labor; It may raiſe up diſturbances and difficulties in the work; yea it may turn a duty to a ſin: when the ſeaſonableneſs of a duty doth make it eaſie, doth remove impediments, doth embolden us to the undertaking, and doth ripen its fruit.

§. 3. *De tempore precandi vide quæ ſcripſit*, Cypr. *de Oratione Dominica*. Sect. 25, 26, 27. pag. *Edit.* Pamel. *c. Goulart.* 318.

The ſeaſons of this duty are either firſt, *extraordinary*; or ſecondly, *ordinary*.

1. The *ordinary ſeaſon* for your daily performance cannot be particularly determined by man: Otherwiſe *God* would have determined it in his *Word*: But mens *conditions* of employment, and freedom, and bodily temper, are ſo various, that the ſame may be a ſeaſonable hour to one, which may be unſeaſonable to another. If thou be a *ſervant* or a hard *laborer*, that thou haſt not thy ſelf, nor thy time at command, thou muſt take that *ſeaſon* which thy buſines will beſt afford thee: Either as thou ſitteſt in the *ſhop* at thy work, or as thou travelleſt on the way, or as thou lieſt waking in the night. Every man beſt knows his own time, even when he hath leaſt to hinder him of his buſineſs in the *World*. But for thoſe whoſe neceſſities tie them not ſo cloſe, but that they may well lay aſide their *earthly affairs*, and chuſe what time of the day they will, My advice to ſuch is, that they carefully obſerve the *temper*

of

of their body and minde, and mark when they finde their spirits most active and fit for *contemplation*, and pitch upon that as the stated time. Some men are freest for all duties when they are fasting, and some are then unfittest of all. Some are fit for duties of *humiliation* at one season, and for duties of *exaltation* at another. Every man is the meetest Judg for himself. Only give me leave to tender you my *observation*, which time I have alway found fittest for my self, and that is, The Evening, from Sun setting to the twilight: and sometime in the night when it is warm and clear. Whether it be any thing for the *temperature* of my *body*, I know not: But I conjecture that the same time would be seasonable to most tempers; for several *natural Reasons*, which I will not now stand to mention. Neither would I have mentioned my own experience in this, but that I was encouraged hereunto by finding it suit with the experience of a better and wiser man then my self, and that is *Isaac*: for it is said in *Gen.*24.63. *That he went to meditate in the field at the eventide*: and his experience I dare more boldly recommend unto you then my own. And as I remember D. *Hall*, in his excellent Treatise of *Meditation*, gives you the like account of his own experience.

## SECT. IV.

§. 4. 2. THe *Lords day* is a time exceeding seasonable for this exercise. When should we more seasonably contemplate on Rest, then on that day of Rest which doth typifie it to us? Neither do I think that typifying use is ceased, because the *Antitype* is not fully yet come, However it being a day appropriated to *Worship* and *spiritual duties*, methinks we should never exclude this duty which is so eminently spiritual. I think verily this is the chiefest work of a *Christian Sabbath*, and most agreeable to the intent of its *positive institution*. What fitter time to converse with our *Lord*, then on that day, which he hath appointed to such *employment*, and therefore called it, *The Lords day*? What fitter day to ascend to *Heaven*, then that on which our *Lord* did arise from Earth, and fully triumph over Death and Hell, & take possession of *Heaven* before us? The fittest temper for a true Believer, is to be in the *spirit* on the *Lords Day*: This was S. *Johns* temper

Rev. 1.10.



temper on that day. And what can bring us to this ravishment in the Spirit, but the spiritual beholding of our ravishing glory? Surely though an outward Ordinance may delight the ear, or tickle the fancy, yet it is the views of God that must ravish the Soul. There is a great deal of difference betwixt the receiving of the Word with joy, *Mat.*13.20. and being in the Spirit on the Lords Day, *Rev.*1.10.

Two sorts of Christians I would entreat to take notice of this especially.

1. Those that spend the Lords Day only in publick Worship; either through the neglect of this spiritual duty of *Meditation*, or else by their overmuch exercise of the publick, allowing no time to *private duty*: Though there be few that offend in this last kind, yet some there are, and a hurtful mistake to the Soul it is. They will grow but in *gifts*, and common accomplishments, if they exercise but their *gifts* in outward performances.

2. Those that have time on the Lords day, for idleness, and vain discourse, and finde the day longer then they know how well to spend: Were these but acquainted with this duty of *contemplation*, they would need no other recreation nor pastime; they would think the longest day short enough, and be sorry that the night hath shortened their pleasure.

[a] Whether this day be of positive *Divine Institution*, & so to us Christians of necessary *observation*, is out of my way to handle here: I refer those that doubt, to what is in *Print* on that subject, especially Master *George Abbot* against *Broad*, and (above all) Master *Cawdrey* and Mr *Palmer*, their *Sabbatum Redivivum*. It's an encouragement to the doubtful, to find the generality of its rational opposers, to acknowledg the usefulness, yea necessity of a

[a] I confess it a very great confirmation to me, that the Lords day was of Divine Separation, to finde it so exceeding clear and certain, that the *Church* hath still observed it ever since the Apostles daies; Not that I take my Faith from Antiquity. But this as to the case of Fact is a clear proof that the Apostles used it, and so a fuller *exposition* of Scripture concerning its Institution. *Ignatius* frequently presseth it. Or if any doubt of his writings, yet *Justin Martyr* is a witness beyond exception, who in the end of his second Apologie tells us, that the Christians still met on that day, and shews how they spent it in *Reading, Exhortation, Prayer, Sacrament*, &c. See also *Tertul. Apologet.* c.16. & *li.de Idololatria*, cap.14. pag. (*edit* Pamel.) 173 *nu.* 109. & *li. de Coron. Milit.* p.206. n. 38. & 208. n. 129. & Cyprian. *Epist.* 59. *ad Fidum* Euseb. *Eccles. Histor. li* 4. c.17. & l.3. c.27. & August. *Epist.* 119. *ad* Januar. & Clement. *Constitut. Apostol.* l.2. c.63. Basil. *de Spir. sanct.* c.27. *Cyril. in Joan.* l.12. c.58. Ambros. *Serm.*62. *Hierom. in vit.* Paul. *Idem Epist. ad Eustoch. Concil. Constantinop.* Can.8. Chrysost. *Serm.*5. *de Resurrect.* August. *Epist.*87. *ad Consil.*

stated

stated day, and the fitness of this above all other daies. I would I could perswade those that are convinced of its *mortality*, to spend a greater part of it in this *true spirituality*. But we do in this as in most things else, think it enough that we believe our duty, as we do the Articles of our *Faith*, & let who will put it in practice. We will dispute for duty, and let others perform it: As I have known some Drunkards upon the Ale-bench will plead for godly men, while themselves are ungodly: So do too many for the observation of the Lords Day, who themselves are unacquainted with this *spiritual part* of its *observation*. Christians, Let Heaven have some more share in your *Sabbaths*, where you must shortly keep your everlasting *Sabbath*. As you go from stair to stair till you come to the top, so use your *Sabbaths* as steps to glory, till you have passed them all, and are there arrived. Especially you that are poor men, and servants, that cannot take time in the week as you desire, see that you well improve this day: Now your labor lies not so much upon you, now you are unyoked from your common business; Be sure, as your Bodies rest from their labors, that your spirits seek after Rest with God. I admonish also those that are possessed with the censorious devil, that if they see a poor Christian walking privately in the fields on the Lords day, they would not Pharisaically conclude him a *Sabbath-breaker*, till they know more: It may be he takes it as the opportunest place, to withdraw himself from the World to God; Thou seest where his body walks, but thou seest not where he is walking in the spirit. *Hannah* was censured for a woman drunk, till *Eli* heard her speak for her self; and when he knew the *truth*, he was ashamed of his censure. The silent spiritual worshipper is most liable to their censure, because he gives not the World an account of his worship.

Thus I have directed thee to the fittest season for the *ordinary performance* of this heavenly work.

## SECT. V.

§. 5.

2. FOr the *extraordinary performance*, these following are seasonable times. 1. When *God* doth extraordinarily revive and enable thy spirit. When *God* hath enkindled thy spirit with fire from above, it is that it may mount aloft more freely. It is a choice part of a Christians skill, to observe the temper of his own spirit, and to observe the gales of grace, and how the *Spirit* of *Christ* doth move upon his. Without *Christ* we can do nothing. Therefore let us be doing, when he is doing: & be sure not to be out of the way, nor asleep when he comes. The sails of the windmill stir not without the wind: therefore they must set them a going when the wind blows: Be sure that thou watch this wind and Tide, if thou wouldst have a speedy voyage to *Heaven*. A little labor wil set thy *heart* a going at such a time as this, when another time thou maist study & take pains to little purpose. Most Christians do somtime find a more then ordinary reviving and activeness of spirit; take this as sent from *Heaven* to raise thee thither: And when the *spirit* is lifting thy *heart* from the *earth*, be sure thou then lift at it thy self. As when the Angel came to *Peter* in his prison and Irons, and smote him on the side, & raised him up, saying, *Arise up quickly, gird thy self, binde on thy sandals, and cast thy garment about thee, and follow me*: And *Peter arose and followed till he was delivered*, *Act.* 12.7,8, &c. So when the *spirit* findes thy *heart* in prison and Irons, and smites it, and bids thee, *Arise quickly and follow me*, be sure thou then arise, and follow, and thou shalt finde thy chains fall off, and all doors will open, and thou wilt be at *Heaven* before thou art aware.

John 15.5. As *Gerson* in the forecited place saith, This Art or way of Meditation is not learned chiefly out of Books; but the Spirit of God bestoweth it as he pleaseth; on some more plentifully, and on some more sparingly.



## SECT. VI.

§. 6.

2. WHen thou art cast into perplexing troubles of minde, through *suffering*, or *fear*, or *care*, or *temptations*, then is it seasonable to address thy self to this duty. When should we take our cordials but in our times of fainting? When is it more seasonable to walk to *Heaven*, then when we know not in what corner on Earth to live with *comfort*? or when should our *thoughts* converse above, but when they have nothing but grief to converse with below? Where should *Noahs* Dove be but in the *Ark*, when the *waters* do cover all the *Earth*, and she cannot finde Rest for the sole of her foot? What should we think on but our *Fathers house*, when we want even the husks of the *World* to feed on? Surely *God* sends thee thy *afflictions* to this very purpose. Happy thou poor man, if thou make this use of thy *poverty*: and thou that art sick, if thou so improve thy sickness. It is season-

Gen. 8.8,9.

able to go to the promised Land, when our burdens and tasks are increased in *Egypt*; and when we endure the *dolors* of a grievous wilderness. Believe it, Reader, if thou knewest but what a cordial in thy griefs and care, the serious views of *glory* are, thou wouldst less fear these harmless troubles, and more use that preserving reviving Remedy: I would not have thee, as *Mountebanks*, take poison first, and then their *Antidote* to shew its power; so to create thy affliction to try this remedy: But if *God* reach thee forth the bittrest cup, drop but in a little of the Tastes of Heaven, and I warrant thee it will sufficiently sweeten it to thy *spirit*: If the case thou art in seem never so dangerous, take but a little of this *Antidote* of Rest, and never fear the pain or danger. I will give thee to confirm this, but the example of *David*, and the opinion of *Paul*, and desire thee throughly to consider of both. *In the multitude of my thoughts within me* (saith *David*) *thy comforts delight my soul*, *Psal.* 94. 19. As if he should say, I have *multitudes* of sadding *thoughts* that crowd upon me, *thoughts* of my sins, and *thoughts* of my foes, *thoughts* of my dangers, and *thoughts* of my pains; yet in the midst of all this crowd, one serious *thought* of the *comforts* of thy *Love*, and especially of the comfortable life in *Glory*, doth so dispel the throng, and scatter my cares, and disperse the clouds that my *troubles* had raised, that they do even revive and delight my Soul. And *Paul*, when he had cast up his full accounts, gives thee the sum in *Rom.* 8. 18. *For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us*: Study these words well, for every one of them is full of life. If these true sayings of *God* were truly and deeply fix'd in thy heart, and if thou couldst in thy sober *Meditation* but draw out the *comfort* of this one *Scripture*, I dare affirm it would sweeten the bittrest *cross*, and in a sort make thee forget thy *trouble* (as Christ saith, *A Woman forgets her travel for joy that a man is born into the World*) yea, and make thee rejoyce in thy *tribulation*. I will add but one Text more, 2 *Cor.* 4. 16, 17. *For which cause We faint not, but though our outward man perish, yet the inward is renewed day by day. For our light affliction which is but for a moment, Worketh for us a far more exceeding eternal weight of glory; While We look not at the things which are seen, but the things which are not seen; For the things which are seen are temporal, but the things which are not seen are eternal.*

John 16. 21.

SECT.



## SECT. VII.

§. 7.

3. ANother fit Season for this heavenly duty is, When the Messengers of *God* do summon us to die; when either our gray hairs, or our languishing bodies, or some such like forerunners of death, do tell us that our change cannot be far off; when should we most frequently sweeten our Souls, with the believing thoughts of another life, then when we find that this is almost ended? and when the flesh is raising fears & terrors? Surely no men have greater need of supporting joys, then dying men; and those joys must be fetch'd from our eternal joy. Men that have earthly pleasures in their hands, may think they are well, though they taste no more: but when a man is dying, and parting with all other pleasures, he must then fetch his pleasure from Heaven, or have none; when health is gone, and Friends lie weeping about our beds, when houses, and lands, & goods, and wealth cannot afford us the least relief, but we are taking our leave of *earth* for ever, except a hole for our bodies to rot in; when we are daily expecting our final day, it's now time to look to *Heaven*, and to fetch in *comfort* and *support* from thence; and as heavenly delights are sweetest, when they are unmixed & pure, & have no earthly delights conjoyned with them; so therefore the delights of dying Christians are oft-times the sweetest that ever they had: Therefore have the *Saints* been generally observed to be then most Heavenly when they were neerest dying: what a *Prophetical blessing* hath *Jacob* for his *sons*, when he lay a dying? and so *Isaac*? What a *heavenly Song*? what a Divine *Benediction* doth *Moses* conclude his life with all? *Deut.* 32. & 33. Nay, as our *Saviour* increased in *Wisdom* and *knowledge*, so did he also in their *blessed expressions*, and still the last the sweetest: what a heavenly prayer? what a heavenly advice doth he leave his Disciples when he is about to leave them? when he saw he must leave the *World* and go to the *Father*, how doth he wean them from *worldly expectations*? How doth he minde them of the *Mansions* in his *Fathers house*? and remember them of his coming again to fetch them thither? and open the union they shall have with him, and with each other? and promise them to be with him to behold his *Glory*? There's more worth in those four Chapters, *John* 14, 15, 16, 17. then in all the *books* in the *World* beside. When blessed *Paul* was ready to be offered up, what *heavenly Exhortation* doth he give the *Philippians*? what advice to *Timothy*? what

counsel to the Elders of the *Ephesian* Church? *Acts* 20. How neer was S. *John* to Heaven in his banishment in *Patmos*, a little before his *translation* to Heaven? what heavenly discourse hath *Luther* in his last sickness? How close was *Calvin* to his Divine studies in his very sickness, that when they would have diswaded him from it, He answers, *Vultisne me otiosum à domino apprehendi?* What would you have *God* finde me idle? I have not lived idly, and shall I die idly? The like may be said of our famous *Reignolds*, When excellent *Bucholcer* was neer his end, he wrote his Book *De consolatione Decumbentium*. Then it was that *Tossanus* wrote his *Vade mecum*. Then Doctor *Preston* was upon the *Attributes of God*; And then Mr *Bolton* was on the *Joys of Heaven*. It were endless to enumerate the eminent examples of this kinde. It is the general temper of the *spirits* of the *Saints*, to be then most Heavenly when they are neerest to *Heaven*. As we use to say of the old and the weak, *that they have one foot in the grave already*, so we may say of the godly, when they are neer their Rest, *they have one foot* (as it were) *in Heaven already*: When should a Traveller look homewards with joy, but when he is come within the sight of his home? It's true, the pains of our bodies, and the fainting of our spirits may somewhat abate the livelinesse of our joy, but the measure we have will be the more pure and spiritual, by how much the less it is kindled from the Flesh. O that we who are daily languishing, could learn this daily heavenly conversing! and could say as the Apostle in the forecited place, 2 *Cor.* 4. 16, 17, 18! O that every gripe that our bodies feel, might make us more sensible of future ease! & that every weary day & hour might make us long for our *eternal Rest*! That as the pulling down of one end of the balance is the lifting up of the other, so the pulling down of our bodies might be the lifting up of our souls! that as our souls were usually at the worst when our bodies were at the best, so now they might be at the best when our bodies are at the worst! why should we not think thus with our selves? why every one of these gripes that I feel are but the cutting of the stitches for the ripping off mine old *attire*, that *God* may clothe me with the *glory* of his *Saints*: Had I rather live in these *rotten rags*, then be at the trouble and pains to shift me? Should the Infant desire to stay in the womb, because of the straitnesse and pains of the passage? or because he knows not the *World* that he is to come into? nor is acquainted with the fashions



fashions or *inhabitants* thereof? Am not I neerer to my desired rest, then ever I was? If the remembrance of these griefs will increase my joy, when I shall look back upon them from above; why then should not the remembrance of that joy abate my griefs, when I look upwards to it from below? And why should the present feeling of these dolors so much diminish the foretasts of Glory, when the remembrance of them will then increase it? All these gripes and woes that I feel, are but the farewell of sin and sorrows: As *Nature* useth to struggle hard a little before death, and as the Devil cast the man to the ground and tore him, when he was going out of him, *Mark* 9. 26. so this tearing and troubling which I now feel, is but at the departure of sin and misery: for as the effects of Grace are sweetest at last, so the effects of sin are bittrest at the last, and this is the last that ever I shall taste of it: when once this whirlwind and earthquake is past, the still voice will next succeed; and God onely will be in the voice, though sin also was in the earthquake and whirlwinde.

Thus Christian, as every pang of sickness should mind the wicked of their eternal pangs, & make them look into the bottom of Hell, so should all thy woe and weakness minde thee of thy neer approaching joy, and make thee look as high as *Heaven*: and (as a Ball) the harder thou art smitten down to *Earth*, the higher shouldst thou rebound up to *Heaven*. If this be thy case who readest these lines, (& if it be not now, it will be shortly) if thou lie in consuming painful sickness, if thou perceive thy dying time draw on, O where should thy *heart* be now but with Christ? Methinks thou shouldst even behold him, as it were, standing by thee, and shouldst bespeak him as thy *Father*, thy Husband, thy Physician, thy Friend! Methinks thou shouldst even see, as it were, the *Angels* about thee waiting to perform their last office to thy Soul, as thy Friends wait to perform theirs to thy Body; Those *Angels* which disdained not to bring the Soul of a scabbed Begger to *Heaven*, will not think much to conduct thee hither. O look upon thy sickness, as *Jacob* did on *Josephs* Charets, and let thy spirit revive within thee, and say, It is enough, that *Joseph*, that Christ, is yet alive, for because he lives, I shall live also, *Joh.* 14. 19. As thou art sick and needest the daintiest food, & choicest Cordials, so here are choicer then the world affords, here is the food of *Angels* and glorified *Saints*; here is all the joyes that *Heaven*

doth yeeld, even the Vision of *God*, the sight of Christ, and whatsoever the blessed there possess; This table is spread for thee to feed on in thy sickness, these dainties are offered thee by the hand of Christ: He hath written thee the Receipt in the promises of the *Gospel*, He hath prepared thee all the *ingredients* in *Heaven*, onely put forth the hand of *faith*, and feed upon them, and rejoyce and live; The *Lord* saith to thee, as he did to *Elias*, *Arise and eat, because the journey is too great for thee*, 1 *King.* 19. 7. Though it be not long, yet the way is foul: I counsel thee therefore that thou obey his voice, and arise and eat, and in the strength of that meat thou maist walk till thou come to the *Mount of God*; Die not in the ditch of *horror* or *stupidity*; but (as the *Lord* said to *Moses*) *Go up into the Mount, and see the Land that the Lord hath promised, and die in the Mount*; And as old *Simeon* when he saw Christ in his infancy in the Temple, so do thou behold him in the Temple of the New *Jerusalem* as in his Glory, and take him in the arms of thy *Faith*, and say, *Lord now lettest thou thy servant depart in peace, for mine eye* (of Faith) *hath seen thy Salvation:* As thou wast never so near to *Heaven* as now, so let thy spirit be neerer it now then ever.

Deut. 32. 49, 50.

So you have seen which is the fittest season for this duty: I should here advise thee also of some times unseasonable; but I shall onely adde this one Caution; The unseasonable urging of the most spiritual duty, is more from the *Tempter* then from the *Spirit of God*; When *Satan* sees a Christian in a condition wherein he is unable and unfit for a duty, or wherein he may have more advantage against us by our performance of it, then by our omitting it, he will then drive on as earnestly to duty, as if it were the very spirit of Holiness: that so upon our omitting or ill performance, he may have somewhat to cast in our *teeth* and to trouble us with. And this is one of his waies of deceiving, when he transforms himself into an *Angel of Light*. It may be when thou art on thy knees in prayer, thou shalt have many *good thoughts* will come into thy minde: or when thou art hearing the *Word*, or at such unseasonable times: Resist these *good thoughts* as coming from the Devil, for they are formally evil, though they are materially good; Even *good thoughts* in themselves may be sinful to thee. It may be when thou shouldst be diligent in thy necessary labours, thou shalt be moved

Reade Master *Symonds Deserted Soul*, p. 225, 226, 227.



moved to cast aside all, that thou maist go to *Meditation* or to *Prayer*; These motions are usually from the spirit of delusion: The Spirit of Christ doth nothing unseasonably: *God is not the God of confusion, but of order.*

## SECT. VIII.

§. 8.

THus much I thought necessary to advise thee concerning the time of this duty. It now follows that I speak a word of the fittest place. [a] Though God is every where to be found by a faithful Soul: Yet some places are more convenient for a duty then others.

1. As this is a Private and Spiritual Duty, so it is most convenient that thou retire to some private place. Our spirits had need of every help, and to be freed from every hinderance in the work: And the quality of these circumstances, though to some they may seem small things, doth much conduce to our hinderance or our help. [b] Christ himself thought it not vain to direct in this circumstance of *private duty*, *Mat.* 6. 4, 6, 18. If in *private prayer*

[a] Every place is truly Holy where we receive the Knowledg and Cogitations of God. *Clemens Alex. Stromat. l. 7. Vide Gerson, ubi infra. cap. 24.*

[b] *Dominus docet nos, ut opera sua imitemur, & sicut ipse fecit ita & nos faciamus: Ecce oraturus erat, & ascendit in montem; Oportet etiam nos à negotiis obiosos orare, & non in medio multorum; sed pernoctantes, ne statim ut cæperimus cessemus.* Theophylact. in *Luke* c. 6. Yet the principal secrecy and silence must be in the Soul within, rather then without; that is, that the Soul shut out of it self all humane worldly cares, all vain and hurtful thoughts, and whatsoever may hinder it from reaching to the end which it doth intend. For it oft falls out that a man is alone, separated from the company of men, and yet by fantasies, thoughts, and melancholies doth suffer the most grievous and burdensom company in himself: Which fantasies do beget him various tumults and conferences and prælings; bringing before the eyes of his understanding sometime one thing, sometime another: leading him sometime into the Kitchin, sometime into the Market; bringing thence to him the unclean delights of the flesh; shewing him dances, and beauties, and songs, and such kinde of vanities drawing to sin. As Saint *Jerom* humbly confesseth of himself, That when He was in the wilderness without any company save wilde Beasts and Scorpions, yet He was often in his *thoughts* in dances, and in the company of the Ladies at *Rome*. So these fantasies will make the Soul even when it is alone to be angry, and quarrel with some one that is absent, as if he were present; to be counting money; It will pass over the Seas, it will flie abroad the Land, sometime it will be in high dignities, and so of innumerable fancies the like: such a soul is not secret nor alone; Nor is a devout Soul in contemplation alone, For it is never less alone. It is in the best company, even with God and Saints by holy desires and cogitations. *Gerson par. 3. fol. 38 a. De monte contemplationis, cap. 23.*

we must shut our door upon us, that our *Father* may hear us in secret, so is it also requisite in this *Meditation*. How oft doth Christ himself depart to some mountain, or wilderness, or other solitary place? for occasional *Meditation* I give thee not this advice, but for this daily set and solemn duty, I advise, that thou withdraw thy self from all society, yea though it were the society of godly men, that thou maist a while enjoy the society of Christ: If a *student* cannot study in a crowd, who exerciseth only his invention and memory, much less when thou must exercise all the powers of thy Soul, and that upon an object so far above *Nature*: When thy eyes are filled with the persons and actions of men, & thine ears with their discourse, it's hard then to have thy *thoughts* and *affections* free for this duty. Though I would not perswade thee to *Pythagoras* His Cave, nor to the *Hermites* Wilderness, nor to the *Monks* Cell; yet I would advise thee to frequent solitarineſs, that thou maist sometimes confer with Christ and with thy self, as well as with others. We are fled so far from the *solitude* of *superstition*, that we have cast off the *solitude* of *contemplative devotion*. Friends use to converse most familiarly in private, and to open their *secrets*, and let out their affections most freely. Publick converse is but common converse. Use therefore (as Christ himself did, *Mark*.1.35.) to depart sometimes into a *solitary place*, that thou maist be wholly vacant for this *great employment*. See *Mat*.14.23. *Mark*.6.47. *Luke* 9.18.36. *John* 6. 15,16. We seldom read of Gods appearing by himself, or his Angels, to any of his *Prophets* or *Saints* in a throng; but frequently when they were alone.

Chrysostomus ait; *Solitudo est locus idoneus ad Philosophiam; referente* Jac. Grynæo. *Magistrio suo Dominus secretò orare nos præcepit; in abditis & semotis locis, in cubiculis ipsis, quod magis convenit fidei: ut sciamus Deum ubique esse præsentem, audire omnes & videre, & majestatis suæ plenitudine in abdita quæque & occulta penetrare.* Cyprian. *de Oratione Dominic.* Sect. 2. pag. (*mihi*) 309.

And as I advise thee to a place of *retiredness*; so also that thou observe more particularly, what place and posture best agreeth with thy spirit: Whether within doors, or without; whether sitting still, or walking. I believe *Isaac*'s example in this also, will direct us to the place and posture, which will best suit with most, as it doth with me, *viz*. His walking forth to *meditate in the field at the eventide*. And Christs own example in the places forecited, gives us the like direction. Christ was used to a solitary Garden, that even *Judas* when he came to betray him knew where to find him, *John* 18.1,2. And though he took his Disciples thither with him, yet did he separate himself from them for more *secret devotions*. *Luke* 22.41. And though his *meditation* be not directly named



named, but only his praying, yet it is very clearly implied, *Matth*. 26.38,39. His soul is first made sorrowful with the *bitter meditations* on his death and sufferings, and then he poureth it out in prayer, *Mark* 14. 34. So that Christ had his accustomed place, and consequently accustomed duty, and so must we: Christ hath a place that is solitary, whither he retireth himself even from his own Disciples, and so must we: Ghrists *meditations* do go further then his *thoughts*; they affect and pierce his *heart* and *soul*, and so must ours. Onely there is a wide difference in the object: Christ meditates on the suffering that our sins had deserved, that the wrath of his *Father* even passed through his *thoughts* upon all his Soul; But the *meditation* that we speak of, is on the glory he hath purchased; that the Love of the *Father*, and the Joy of the *Spirit*, might enter at our *thoughts*, and revive our *affections*, and overflow our *Souls*. So that as *Christs meditation* was the sluce or floudgate, to let in Hell to overflow his Affections: so our *Meditation* should be the sluce to let in *Heaven* into our affections.

## SECT. IX.

§. 9.

SO much concerning the time and place of this duty. I am next to advise thee somewhat concerning the *preparations* of thy *heart*. The success of the work doth much depend on the frame of thy *heart*. When mans *heart* had nothing in it that might grieve the *Spirit*, then was it the delightful *habitation* of his Maker, *God* did not quit his residence there, til man did expel him by unworthy *provocations*. There grew no strangeness, till the *heart* grew sinful, and too loathsom a dungeon for God to delight in. And were this Soul reduced to its former innocency, God would quickly return to his former *habitation*; yea, so far as it is renewed and repaired by the *Spirit*, & purged of its lusts, and beautified with his Image; the Lord will yet acknowledge it his own, and Christ will manifest himself unto it, and the Spirit will take it for his Temple and Residence. So far as the Soul is qualified for conversing with God, so far it doth actually (for the most part) enjoy him. Therefore with all diligence keep thy heart; for from thence are the issues of life, *Prov*.4.23.

More

More particularly, when thou ſetteſt on this duty, Firſt, Get thy *heart* as clear from the world as thou canſt; wholly lay by the *thoughts* of thy buſineſs, of thy troubles, of thy enjoyments, and of every thing that may take up any room in thy Soul. Get thy Soul as empty as poſſibly thou canſt, that ſo it may be the more capable of being filled with God. It is a work (as I have ſaid) that will require all the powers of thy Soul, if they were a thouſand times more capacious and active then they are; and therefore you have need to lay by all other *thoughts* and *affections*, while you are buſied here. If thou couldſt well perform ſome *outward duty* with a piece of thy *heart*, while the other is abſent, yet this above all I am ſure thou canſt not. Surely, if thou once addreſs thy ſelf to the buſineſs indeed, thou wilt be as the covetous man at the heap of Gold; that when he might take as much as he could carry away, lamented that he was able to bear no more: So when thou ſhalt get into the *Mount* in *contemplation*, thou wilt finde there, as much of *God* and *Glory*, as thy narrow *heart* is able to contain; and almoſt nothing to hinder thy full poſſeſſion, but onely the uncapableneſs of thy own Spirit. O then (wilt thou think) that this underſtanding were larger, that I might conceive more! that theſe affections were wider to contain more? It is more my own unfitneſs, then any thing elſe, which is the cauſe, that even this place is not my *Heaven!* God is in this place, and I know it not. This *Mount* is full of the *Angels* of God, but mine eyes are ſhut and cannot ſee them. O the words of love that Chriſt hath to ſpeak! O the wonders of love that he hath to ſhew! But, alas, I cannot bear them yet! Heaven is here ready at hand for me, but my uncapable *heart* is unready for Heaven! Thus wouldſt thou lament, that the deadneſs of thy *heart* doth hinder thy joys; even as a ſick man is ſorry that he wants a ſtomack, when he ſees a feaſt before him.

Therefore, Reader, ſeeing it is much in the capacity, and frame of thy *heart*, how much thou ſhalt enjoy of God in this *contemplation*; be ſure that all the room thou haſt be empty: and (if ever) ſeek him here with all thy Soul: Thruſt not Chriſt into the ſtable, & the manger, as if thou hadſt better gueſts for the chiefeſt rooms. Say to all thy worldly buſineſs and *thoughts*, as Chriſt to his Diſciples, *Sit you here, while I go and pray yonder*, *Mat.* 26. 36. Or as *Abraham* when he went to ſacrifice *Iſaac*, leſt his ſervants and Aſs below the *Mount*, ſaying, *Stay you here, and I and the Lad will go yonder and worſhip, and come again to you:* So ſay thou to all thy worldly *thoughts*, *Abide you below, while I go up to Chriſt, and then I will return to you again.* Yea, as God did terrifie the people with his *threats* of *death*, if any one ſhould dare to come to the *Mount*, when *Moſes* was to receive the Law from God; ſo do thou terrifie thy own *heart*, and uſe violence againſt thy intruding *thoughts*, if they offer to accompany thee to the *Mount* of *Contemplation*. Even as the Prieſts thruſt *Uzziah* the King out of the Temple, where he preſumed to burn incenſe, when they ſaw the Leproſie to ariſe upon him; ſo do thou thruſt theſe thoughts from the Temple of thy *heart*, which have the badge of Gods prohibition upon them. As you will beat back your dogs, yea, and leave your ſervants behinde you, when your ſelves are admitted into the Princes preſence; ſo alſo do by theſe. Your ſelves may be welcome, but ſuch followers may not.



## SECT. X.

2. BE ſure thou ſet upon this work with the greateſt ſeriouſnes that poſſibly thou canſt. Cuſtomarineſs here is a killing ſin. There is no trifling in holy things; God will be ſanctified of all that draw neer him. Theſe ſpiritual, excellent, ſoul-raiſing duties are the moſt dangerous, if we miſcarry in them, of all. The more they advance the Soul, being well uſed, the more they deſtroy it, being uſed unfaithfully: As the beſt meats corrupted, are the worſt. To help thee therefore to be ſerious when thou ſetteſt on this work, Firſt, Labour to have the deepeſt apprehenſions of the preſence of God, and of the incomprehenſible *Greatneſs* of the *Majeſty* which thou approacheſt. If *Rebecca* vail her face at her approach to *Iſaac*; if *Eſther* muſt not draw neer, till the King hold forth the *Scepter*; if duſt and worms-meat muſt have ſuch reſpect, Think then with what reverence thou ſhouldſt approach thy Maker: Think thou art addreſſing thy ſelf to him, that made the Worlds with the word of his mouth; that upholds the *Earth* as in the palm of his hand; that keeps the Sun, and Moon, and Heavens in their courſes; that bounds the raging Sea with the Sands, and ſaith, *Hitherto go, and no farther*: Thou art going about to con- Jer. 5. 22. §. 10.

converse with him, before whom the *Earth* will quake, and Devils tremble; before whose bar thou must shortly stand, and all the world with thee, to receive their doom. O think, I shall then have lively apprehensions of his Majesty; my drouzy spirits will then be wakened: and my stupid unreverence be laid aside: Why should I not now be rouzed with the sense of his *Greatness*, and the dread of his Name possess my Soul?

Secondly, Labour to apprehend the *greatnes* of the work which thou attempt'st, and to be deeply sensible both of its weight and height; of its concernment and excellency. If thou were pleading for thy life at the Ear of a Judge, thou would'st be serious; & yet that were but a trifle to this: If thou were engaged in such a work as *David* was against *Goliah*, whereon the Kingdoms deliverance did depend; in it self considered, it were nothing to this. Suppose thou were going to such a wrestling as *Jacobs*; suppose thou were going to see the sight, which the three Disciples saw in the *Mount*: How seriously! how reverently would'st thou both approach and behold? If the Sun do suffer any notable Eclipse, how seriously do all run out to see it? If some *Angel* from *Heaven* should but appoint to meet thee, at the same time and place of thy *contemplations*, how dreadfully, how apprehensively would'st thou go to meet him? Why, consider then with what a *spirit* thou should'st meet the Lord; and with what seriousness and dread thou should'st daily converse with him: When *Manoah* had seen but an *Angel*, he cries out, *We shall surely die, because we have seen God, Judg.* 13.22.

Consider also the blessed issue of the work, if it do succeed; it will be an admission of thee into the presence of God, a beginning of thy *Eternal Glory* on *Earth*; a means to make thee live above the rate of other men, and admit thee into the next room to the *Angels* themselves; a means to make thee both live and die both joyfully & blessedly: So that the prize being so great, thy preparations should be answerable. There is none on *earth* that live such a life of joy & blessedness, as those that are acquainted with this *heavenly conversation*: The joys of all other men are but like a childs play, a fools laughter, as a dream of health to the sick, or as a fresh pasture to a hungry Beast. It is he that trades at *Heaven* that is the onely gainer; and he that neglecteth it that is the only loser. And therefore how seriously should this work be done!

CHAP.



# CHAP. VII.

## *Of Consideration, the instrument of this Work; and what force it hath to move the Soul.*

### SECT. I.

HAving shewed thee how thou must set upon this work, I come now to direct thee in the work it self, and to shew thee the way which thou must take to perform it. All this hath been but to set the Instrument (thy heart) in tune; and now we are come to the *Musick* it self: all this hath been but to get thee an appetite; it follows not, That thou approach unto the Feast; that thou sit down, & take what is offered, and delight thy soul, as with marrow & fatness. Whoever you are that are children of the kingdom, I have this message to you from the Lord, *Behold, the dinner is prepared; the Oxen and fatlings are killed: Come, for all things are now ready.* Heaven is before you, Christ is before you, the exceeding Eternal weight of Glory is before you: come therefore, and feed upon it: Do not make light of this invitation! (*Mat.* 22.5.) nor put off your own mercies with excuses, (*Luke* 14.18.) what ever thou art, rich or poor, though in Alms-houses or Hospitals, though in High-waies or Hedges, my Commission is, if possible, to compell you to come in; And *blessed is he that eateth bread in the Kingdom of God, Luke* 14.15. The Manna lieth about your Tents; walk forth into the Wilderness, gather it up, take it home, and feed upon it: so that the remaining Work is onely to direct you, how

§. 1.

Mat. 22 4. Luke 14.17.

Luke 14. 15.

how to use your hands and mouth to feed your stomack, I mean, how to use your Understandings for the warmings of your Affections, and to fire your Hearts by the help of your Heads. And herein it will be necessary that I observe this Method; First, to shew you what instrument it is that you must work by. Secondly, Why, and how this way of working is like to succeed and attain its end. Thirdly, What powers of the soul should here be acted, and what are the particular Affections to be excited, and what objective Considerations are necessary thereto, and in what order you should proceed. Fourthly, By what acts you must advance to the height of the work. Fifthly, what advantages you must take, and what helps you must use for the facilitating your success. Sixthly, In what particulars you must look narrowly to your hearts through the whole: And I will be the briefer in all, lest you should lose my meaning in a crowd of words, or your thoughts be carried from the Work it self, by an over-long and tedious Explication of it.

## SECT. II.

§. 2.

1. THe great Instrument that this Work is done by, is Ratiocination, Reasoning the case with your selves, Discourse of mind, Cogitation, or Thinking; or, if you will, call it Consideration. I here suppose you to know the things to be considered, and therefore shall wholly pass over that Meditation of Students which tends only to Speculation or Knowing; They are known Truths that I perswade you to consider; for the grosly ignorant that know not the Doctrine of everlasting life, are, for the present, uncapable of this duty.

Mans soul as it receives and retains the *Idea's* or shapes of things, so hath it a power to choose out any of these deposited *Idea's*, and draw them forth, and act upon them again and again; even as a Sheep can fetch up his meat for rumination; otherwise nothing would affect us, but while the sense is receiving it, and so we should be somewhat below the Bruits. This is the power that here you must use: To this choice of *Idea's* or subjects for your Cogitations, there must necessarily concur the act of the Will, * which indeed must go along in the whole Work; for this must be a voluntary, not a forced Cogitation: Some men do consider whether

* For (as *Aquinas* and others) the Will is the Beginner of our Actions, *quoad exercitium Actus*, though the understanding be the beginner, *quoad actus specificationem*: however that stand, yet they must concur here.



whether they will or no, and are not able to turn away their own thoughts, so will God make the wicked consider of their sins, when he shall set them in order before them, *Psalm* 50. 21, 22. And so shall the damned consider of Heaven, and of the excellency of Christ whom they once despised, and of the eternal joys which they have foolishly lost. But this forced Consideration is not that I mean, but that which thou dost willingly and purposely choose; but though the will be here requisite, yet still Consideration is the instrument of the Work.

## SECT. III.

§. 3.

2. NExt let us see what force Consideration hath for the moving the affections, and for the powerful imprinting of things in the heart.

Why, First, Consideration doth, as it were, open the door, between the Head and the Heart: The Understanding having received Truths, lays them up in the Memory, now Consideration is the conveyer of them from thence to the Affections: There's few men of so weak Understanding and Memory, but they know and can remember that which would strangely work upon them, and make great alterations in their spirits, if they were not locked up in their brain, & if they could but convey them down to their hearts: Now this is the great work of Consideration. O what rare men would they be, who have strong heads, and much learning, and knowledge, if the obstructions between the Head and the Heart were but opened! and their affections did but correspond to their Understandings! why, if they would but bestow as much time and pains in studying the goodness and the evil of things, as they bestow in studying the truth and falshood of Enunciations, it were the readiest way to obtain this: He is usually the best Scholar, who hath the quick, the clear, and the tenacious apprehension; but he is usually the best Christian, who hath the deepest, piercing, and affecting apprehension: * He is the best Scholar who hath the readiest passage from the Ear to the Brain, but he is the best Christian who hath the readiest passage from the Brain

* *Paucis opus est ad bonam mentem literis, sed nos ut cætera, in supervacuum diffundimus; ita Philosophiam ipsam: quemadmodum omnium, sic literarum quoq; intemperantia laboramus: non Vitæ sed Scholæ discimus: inquit* Senec.

to

to the Heart: now Consideration is that on our parts that must open the passage, though the Spirit open as the principal cause: Inconsiderate men are stupid and senseless.

## SECT. IV.

§. 4. 2. *Matters* of great weight, which do neerly concern us, are apteſt to work moſt effectually upon the Heart; Now *Meditation* draweth forth theſe working Objects, and preſents them to the *Affections* in their *Worth* and *Weight*: The moſt delectable Object doth not pleaſe him that ſees it not, nor doth the joyfulleſt news affect him that never hears it; now *Conſideration* preſents before us thoſe Objects that were as abſent, and brings them to the Eye, and the Ear of the *ſoul*: Are not Chriſt and Glory, think you, affecting Objects? would not they work wonders upon the *ſoul* if they were but clearly diſcovered? and ſtrangely tranſport us if our apprehenſions were any whit anſwerable to their worth! why, by *Conſideration* it is that they are preſented to us. This is the Proſpective Glaſs of the Chriſtian, by which he can ſee from Earth to Heaven.

## SECT. V.

§. 5. 3. AS *Conſideration* draweth forth the weightieſt Objects, ſo it preſenteth them in the moſt affecting way, and preſſeth them home with enforcing *Arguments*. Man is a Rational *Creature*, and apt to be moved in a Reaſoning way, eſpecially when Reaſons are evident and ſtrong: Now *conſideration* is a reaſoning the caſe with a mans own heart; and what a multitude of reaſons both clear and weighty, are always at hand for to work upon the heart? When a Believer would reaſon his heart to this heavenly work, how many *Arguments* do offer themſelves? from *God*, from the *Redeemer*, from every one of the *Divine Attributes*, from our former *Eſtate*, from our preſent *Eſtate*, from *Promiſes*, from *Seals*, from *Earneſt*, from the *Evil* we now ſuffer, from the *Good* we partake of, from *Hell*, from *Heaven*? every thing doth offer it ſelf to promote our joy; now *Meditation* is the Hand to draw forth all theſe; as when you are weighing a thing in the Balance, you lay on a *little more*, and a *little more* till it weigh down



down; ſo if your Affections do hang in a dull indifferency, why, due Meditation will adde Reaſon after Reaſon, till the ſcales do turn: Or as when you are buying any thing of neceſſity for your uſe, you bid a little more and a little more, till at laſt you come to the Sellers price: ſo when Meditation is perſwading you to Joy, it will firſt bring one Reaſon, & then another, till it have ſilenced all your diſtruſt and ſorrows, and your cauſe to rejoyce lies plain before you. If another mans Reaſons will work ſo powerfully with us, though we are uncertain whether his heart do concur with his ſpeeches, and whether his intention be to inform us, or deceive us; how much more ſhould our own Reaſons work with us, when we are acquainted with the right intentions of our own hearts? Nay, how much more rather ſhould Gods Reaſons work with us, which we are ſure are neither fallacious in his intent, nor in themſelves, ſeeing he did never yet deceive, nor was ever deceived? Why now Meditation is but the Reading over and repeating Gods Reaſons to our hearts, and ſo diſputing with our ſelves in his Arguments and Terms: And is not this then likely to be a prevailing way? What Reaſons doth the Prodigal plead with himſelf, why he ſhould return to his fathers houſe? And as many and ſtrong have we to plead with our affections, to perſwade them to our Fathers Everlaſting Habitations. And by Conſideration it is that they muſt all be ſet awork.

## SECT. VI.

§. 6. 4.* MEditation putteth Reaſon in its Authority and prehemi-nence. It helpeth to deliver it from its captivity to the ſenſes, and ſetteth it again upon the throne of the Soul. When

* *Voluntas bifariam moveri & flecti poteſt: Aut ab interno principio & agente, vel ab externo. Interius principium eſt tum naturalis inclinatio in ſuum objectum, tum Deus ipſe talis naturalis inclinationis author. Idcirco nemo poteſt Voluntatem ut interius agens movere niſi Deus, & ipſe cujus eſt Voluntas. Externum movens duplex, unum ipſum Voluntatis Objectum, Bonum viz. ab intellectu apprehenſum & Voluntati efficaciter oblatum: Alterum ſunt ipſæ Paſſiones, concupiſcentia aliique affectus, qui in appetitu dicuntur Senſitivo. Ab iis enim ſæpe Voluntas ad aliquid Volendum ſeducitur atque afficitur. Nam efficiunt hæ Paſſiones ut multa quæ mala ſunt, videantur Voluntati Bona; ita ut ea in hæc inclinet. Ita Dæmones poſſunt affectus turbare, commovere, afficere: & per hos Voluntatem.* Zanchius To. 3. l. 4. c. 11. p. 191. de Pot. Dæm.

For those Divines that are so confident that the Will ever followeth the last dictate of the practical understanding · I doubt not but daily sensible experience doth contradict them. Nothing more common then for a Drunkard to take a forbidden Cup, or a Fornicator his Whore, while his conscience tels him that it is a sin, and that *hic & nunc*, it is better to forbear; the Good of honesty being to be preferred before the Pleasure. For when sense is violent, it is not a bare knowing or concluding against sin, that will restrain, except it be also so strong and serious and constant an acting of our judgement as is sufficient to beat down the violence of passion. And this is the work of deep Consideration. I conclude therefore that the saving or losing of mens souls lies most on the wel or ill managing this work of Consideration. This is the great business that God cals men to for their salvation: and which he so blesseth, that I think we may say that every wel-considering man is a Godly, (that useth it on true grounds, seriously and constantly) and every wicked man is an inconsiderate man.

Reason is silent, it is usually subject: For when it is asleep, the senses domineer: Now consideration awakeneth our reason from its sleep, till it rouze up it self as *Sampson*, and break the bonds of sensuality wherewith it is fettered: & then as a Giant refreshed with wine, it bears down the delusions of the flesh before it. What strength can the Lion put forth when he is asleep? What is the King more then another man, when he is once depos'd from his Throne and Authority? When men have no better Judg then the flesh, or when the joys of heaven go no further then their fantasie, no wonder if they work but as common things: sweet things to the eye, & beautiful things to the ear, will work no more then bitter & deformed: every thing worketh in its own place, & every sense hath its proper object: Now it is spiritual reason excited by Meditation, and not the fantasie or fleshly sense, which must savour and judge of these superiour Joys. Consideration exalteth the objects of faith, and disgraceth comparatively the objects of sense. The most inconsiderate men are the most sensual men. It is too easie & ordinary to sin against Knowledg: but against sober, strong, continued Consideration, men do more seldom offend.

## SECT. VII.

§. 7. 5. MEditation also putteth reason into his strength. Reason is at the strongest when it is most in action: Now Meditation produceth reason into Act. Before it was as a standing water, which can move nothing else when it self moveth not: but now it is as the speedy stream which violently bears down all before it. Before it was as the still and silent Air, but now it is as the powerful motion of the wind, and overthrows the opposition of the flesh & the devil. Before it was as the stones which lay still in the



the brook; but now when Meditation doth set it a work, it is as the stone out of *Davids* sling, which smites the *Goliah* of our unbelief in the forehead. As wicked men continue wicked, not because they have not reason in the principle, but because they bring it not into act and use: so godly men are uncomfortable and sad, not because they have no causes to rejoyce, nor because they have not reason to discern those causes; but because they let their reason and faith lie asleep, and do not labour to set them a going, nor stir them up to action by this work of *Meditation*. You know that our very dreams will deeply affect: What fears! What sorrows! What joy will they stir up? How much more then would serious *Meditation* affect us?

## SECT. VIII.

§. 8. 6. MEditation can continue this Discoursive employment: That may be accomplished by a weaker *motion* continued, which will not by a stronger at the first *Attempt*. A plaister that is never so effectual to cure, must yet have time to do its work, and not to be taken off as soon as it's on. Now *Meditation* doth hold the plaister to the sore: It holdeth *Reason* and *Faith* to their work, and bloweth the fire till it throughly burn. To run a few steps will not get a man heat, but walking an hour together may: So though a sudden occasional thought of Heaven, will not raise our affections to any spiritual heat; yet *Meditation* can continue our *thoughts*, and lengthen our walk till our hearts grow warm.

And thus you see what force *Meditation* or *Consideration* hath, for the effecting of this great *elevation* of the *Soul*, whereto I have told you it must be the *Instrument*.

# CHAP. IX.

## *What Affections must be Acted, and by what Considerations and Objects, and in what Order.*

### SECT. I.

§. 1. THirdly, To draw yet nearer the heart of the work; The third thing to be discovered to you, is, What powers of the soul must here be acted, What *Affections* excited, What *Considerations* of their *Objects* are necessary thereto, and in what *order* we must proceed. I joyn all these together, because though in themselves they are distinct things, yet in the practice they all concur to the same *Action*.

The *matters* of *God* which we are to think on have their various *qualifications*, and are presented to the *soul* of man in divers relative and Modal *considerations*: According to these several *considerations* of the *objects*, the *soul* it self is distinguished into its several *faculties*, *powers*, and *capacities*: That as *God* hath given man five senses to partake of the five distinct excellencies of the *objects* of sense; so he hath diversified the *soul* of man, either into *faculties*, *powers*, or ways of acting, answerable to the various *qualifications* and *considerations* of himself and the inferiour *objects* of this *soul*: And as, if there be more sensible excellencies in the *creatures*, yet they are unknown to us who have but these five senses to discern them by; so whatever other excellencies are in *God* and our happiness, more then these *faculties* or *powers* of the *soul* can apprehend, must needs remain wholly unknown to us, till our souls have senses



senses (as it were) suitable to those objects: even as it is unknown to a Tree or a stone, what sound, and light and sweetness are; or that there are any such things in the world at all.

Now these matters of God are primarily diversified to our consideration under the Distinction of True and Good, accordingly the primary Distinction concerning the Soul, is into the Faculties of Understanding and Will; the former having *Truth* for its object, and the latter *Goodness*. This *Truth* is sometime known by evident Demonstration, and so it is the object of that we call Knowledg (which also admits of divers distinctions according to several ways of demonstration, which I am loth here to puzzle you with:) Somtime it is received from the Testimony of others, which receiving we call belief. When any thing else would obscure it, or stands up in *competition* with it; then we weigh their several evidences, and accordingly discover & vindicate the *Truth*, and this we call Judgment. Sometime by the strength, the clearness, or the frequency of the Understandings apprehensions, this *Truth* doth make a deeper impression, & so is longer retained, which impression & retension we call Memory. And as *Truth* is thus variously presented to the Understanding and received by it; so also is the goodness of the object variously represented to the Will, which doth accordingly put forth its various acts. When it appeareth only as good in it self, & not good for us, or suitable; it is not the object of the Will at all; but only this Enunciation [*It is good*] is passed upon it by the Judgment, and withall it raiseth an admiration at its excellency. If it appear evil to us, then we Nill it. But if it appears both good in it self, and to us, or suitable, then it provoketh the affection of Love: If the good thus loved do appear as absent from us, then it exciteth the passion of Desire: If the good so loved and desired do appear possible and feasible in the attaining, then it exciteth the passion of Hope, which is a compound of Desire and Expectation; when we look upon it as requiring our endeavor to attain it. & as it is to be had in a prescribed way, then

Lege *Gibieuf* de Libertat. l. 2, c. 20. §. 7. p. 427. Ut perspicue solideq; expediatur hæc Quæstio, perinde nos Philosophari debemus acsi Intellectus & Voluntas una eademque essent, aut etiam ab essentia minime distinguerentur, &c. Bonum & malum sive coram arripit nos, sive abs

sens provocat, aut revocat, aut vocat; scil. aut præsens, aut futurum, aut præteritum, aut possibile est. Ubique Voluntas quietem quærens inquietat bonum: undique illam malum inquietat. Isthinc distribuuntur affectus pro boni obtentione aut cautione. Amor recto & simplici obtutu in bonum ruit: Cum istud præsens videt, transformatur in lætitiam: Cum futurum putat, facessit in Spem: cum præteritum, aut possibile est, in desiderium distenditur. *Eus. Nieremberg.* de Arte Voluntatis, l. 4. p. 265. vid. ultra.

it provokes the passion of courage or boldness, and concludes in resolution. Lastly, if this good be apprehended as present, then it provoketh to delight or Joy: If the thing it self be present, the Joy is greatest: If but the *Idea* of it (either through the remainder or memory of the good that is past, or through the fore-apprehension of that which we expect) yet even this also exciteth our Joy. And this Joy is the perfection of all the rest of the Affections, when it is raised on the full fruition of the Good it self.

## SECT. II.

§. 2. SO that by this time, I suppose you see, both what are the objects that must move our affections, and what powers of the Soul apprehend these objects: you see also, I doubt not, what affections you must excite, and in what order it is to be done: Yet for your better assistance I will more fully direct you in the several particulars.

1. First then, you must by *cogitation* go to the Memory (which is the Magazine or Treasury of the Understanding) thence you must take forth those *heavenly doctrines*, which you intend to make the subject of your *Meditation*; for the present purpose, you may look over any promise of *eternal Life* in the *Gospel*, any *description* of the glory of the *Saints*, or the very *Articles* of the Resurrection of the Body, & the Life everlasting: some one sentence concerning those *Eternal Joyes*, may afford you *matter* for many years *Meditation*; yet it will be a point of our wisdom here, to have alwaies a stock of *matter* in our memory, that so when we should use it, we may bring forth out of our Treasury things new and old. For a good man hath a good Treasury in his *heart*, from whence he bringeth forth good things, *Luke* 6.45. and out of this abundance of his *heart* he should speak to himself as well as to others. Yea if he took things in order, and observed some Method in respect of the *matter*, and did meditate first on one *Truth* concerning *Eternity*, and then another, it would not be amiss. And if any should be barren of *Matter* through weakness of memory, they may have *Notes* or Books of this subject for their furtherance.

SECT.



## SECT. III.

§. 3. 2. WHen you have fetcht from your memory the *matter* of your *Meditation*, your next work is to present it to your *Judgment*: open there the case as fully as thou canst; set forth the *several ornaments* of the Crown, the *several dignities* belonging to the Kingdom, as they are partly laid open in the beginning of this Book: Let *judgment* deliberately view them over, and take as exact a survey as it can, Then put the question, and require a *determination*. Is there happiness in all this; or not? Is not here enough to make me blessed? Can he want any thing, who fully possesseth God? Is there any thing higher for a *creature* to attain? Thus urge thy *judgement* to pass an *upright sentence*, and compel it to subscribe to the perfection of thy Celestial happiness, and to leave this *sentence* as under its hand upon Record. If thy senses should here begin to mutter, and to put in a word for fleshly pleasure or profits; let *judgement* hear what each can say: weigh the *Arguments* of the world and flesh in one end, and the *Arguments* for the preheminence of Glory in the other end, and judg impartially which should be preferred. Try whether there be any comparison to be made; which is more excellent? which more manly? which is more satisfactory? and which more pure? which freeth most from misery? and advanceth us highest? and which dost thou think is of longer continuance? Thus let *deliberate judgment* decide it; and let not Flesh carry it by noise and by violence: And when the *sentence* is passed and recorded in thy *heart*, it will be ready at hand to be produced upon any occasion, and to silence the flesh in its *next attempt*, and to disgrace the world in its *next competition*.

Thus exercise thy *Judgement* in the *contemplation* of thy Rest; thus Magnifie and Advance the *Lord* in thy *heart*, till a holy *admiration* hath possessed thy Soul.

## SECT. IV.

§. 4. 3. BUt the great work (which you may either premise, or subjoyn to this as you please) is, To exercise thy belief of the *truth* of thy *Rest*: And that both in respect of the *truth* of the

Promiſe, and alſo the *truth* of thy own *Intereſt* and *Title*. As unbelief doth cauſe the languiſhing of all our Graces, ſo *Faith* would do much to revive and actuate them, if it were but revived and actuated it ſelf: Eſpecially our belief of the *verity* of the *Scripture*, I conceive as needful to be exerciſed & confirmed, as almoſt any point of *Faith*. But of this I have ſpoken in the *Second Part* of this Book, whither I refer thee for ſome confirming *Arguments*. Though few complain of their not believing *Scripture*, yet I conceive it to be the commoneſt part of unbelief, and the very root of *bitterneſs*, which ſpoileth our Graces. Perhaps thou haſt not a poſitive belief of the contrary, nor doſt not flatly think that *Scripture* is not the Word of God; that were to be a down-right Infidel indeed. And yet thou maiſt have but little belief that *Scripture* is Gods Word, and that both in regard of the habit, & the act. It's one thing not to believe *Scripture* to be true; and another thing, poſitively to believe it to be falſe. *Faith* may be idle, and ſuſpend its exerciſe toward the *Truth*, though it do not yet act againſt the *Truth*. It may ſtand ſtill, when it goes not out of the way: it may be aſleep, and do you little ſervice, though it do not directly fight againſt you. Beſides, a great deal of unbelief may conſiſt with a ſmall degree of *Faith*. If we did ſoundly beleeve, * That there is ſuch a Glory; that within a few daies our eyes ſhould behold it: O what paſſions would it raiſe within us! Were we throughly perſwaded, That every Word in the *Scripture* concerning the unconceivable joys of the Kingdom, and the unexpreſſible *Bleſſedneſs* of the life to come, were the very Word of *the Living God*, and ſhould certainly be performed to the ſmalleſt *tittle*; O what *aſtoniſhing apprehenſions* of that life would it breed! what amazing horror would ſeize upon our *hearts*, when we found our ſelves ſtrangers to the *conditions* of that life! and utterly ignorant of our *portion* therein! what love, what longings would it raiſe within us! O, how it would actuate every

* Tu perire Deo credis, ſi quid oculis noſtris hebetibus ſubtrahitur? Corpus omne ſive areſcit in pulverem, ſive in humorem ſolvitur, vel in cinerem comptimitur, vel in nidorem tenuatur, ſubducitur nobis; Sed Deo Elementorum cuſtodi reſervatur. Nec ullum damnum ſepultura timemus, *&c.* Vile quam in ſolatium noſtri Reſurrectionem futuram omnia natura meditetur. Sol demergit & naſcitur, aſtra labuntur & redeunt; flores occidunt & reviviſcunt; poſt ſenium arbuſta frondeſcunt; ſemina non niſi corrupta revireſcunt. Ita Corpus in Seculo ut arbores in hyberno occultant virorum ariditate mentira. Quid feſtinas ut cruda adhuc hyeme reviviſcat & redeat? Expectandum nobis etiam corporis ver eſt. *Minut. Fœlix, Octav.* p. 396.



every affection! how it would tranſport us with joy upon the leaſt aſſurance of our *Title*! If I were as verily perſwaded, that I ſhall ſhortly ſee *thoſe great things of Eternity*, promiſed in the Word, as I am, that this is a chair that I ſit in, or that this is paper that I write on; would it not put another *Spirit* within me? would it not make me forget, and deſpiſe the world? and even forget to ſleep, or to eat? And ſay (as Chriſt) *I have meat to eat, that ye know not of?* O, Sirs, you little know what a through-belief would work. Not that every one hath ſuch affections, who hath a *True Faith*: But thus would the acting and improvement of our *Faith* advance us. John 4 32.

Therefore let this be a chief part of thy buſineſs in *Meditation*. Produce the *ſtrong Arguments* for the *Truth* of *Scriptures*; plead them againſt thy unbelieving *nature*; anſwer, and ſilence all the cavils of *infidelity*: Read over the Promiſes; ſtudy all confirming *Providences*; call forth thy own recorded *experience*: Remember the *Scriptures* already fulfilled; both to the Church and *Saints* in former ages, and eminently to both in this preſent age; and thoſe that have been fulfilled particularly to thee. Get ready the cleareſt and moſt convincing *Arguments*, and keep them by thee, & frequently thus uſe them. Think it not enough, that thou waſt once convinced, though thou haſt now forgot the *Arguments* that did it; no, nor that thou haſt the *Arguments* ſtill in thy Book, or in thy Brain: This is not the acting of thy *Faith*: but preſent them to thy Underſtanding in thy *frequent meditations*, and urge them home till they force belief. Actual convincing, when it is clear and frequent, will work thoſe deep impreſſions on the *heart*, which an old neglected forgotten conviction will not. O, if you would not think it enough, that you have *Faith* in the habit, and that you did once believe, but would be daily ſetting this firſt wheel a going, Surely, all the inferiour wheels of the Affections would more eaſily move. Never expect to have Love and Joy move, when the foregoing grace of *Faith* ſtands ſtill.

And as you ſhould thus act your aſſent to the Promiſe, ſo alſo your *Acceptation*, your *Adherence*, your *Affiance*, and your *Aſſurance*: Theſe are the four ſteps of *Application* of the Promiſe to our ſelves. I have ſaid ſomewhat among the Helps, to move you to get Aſſurance: But that which I here aim at, is, That you would daily exerciſe it. Set before your *Faith*, the *Freeneſs* and

and the *Universality* of the *Promise*: Consider of Gods offer, and urging it upon all; and that he hath excepted from the *conditional Covenant* no man in the World; nor will exclude any from *Heaven*, who will accept of his offer. Study also the gracious disposition of Christ, & his readiness to entertain, and welcome all that will come: Study all the Evidences of his love, which appeared in his sufferings, in his preaching the Gospel, in his *condescention to sinners*, in his *easie conditions*, in his *exceeding patience*, and in his *urgent invitations*: Do not all these discover his readiness to save? did he ever yet manifest himself unwilling? remember also his *faithfulness* to perform his *engagements*. Study also the Evidences of his Love in thy self; look over the works of his Grace in thy Soul: If thou do not finde the degree which thou desirest, yet deny not that degree which thou findest; look after the *sincerity* more then the *quantity*. Remember what *discoveries* of thy *state* thou hast made formerly in the work of *self-examination*; how oft God hath convinced thee of the *sincerity* of thy *heart*: Remember all the former Testimonies of the *Spirit*; and all the *sweet feelings* of the Favour of God; and all the prayers that he hath heard and granted; and all the rare *preservations* and *deliverances*; and all the progress of his *Spirit* in his workings on thy Soul; and the disposals of *Providence*, conducing to thy good: The vouchsafing of means, the directing thee to them, the directing of *Ministers* to meet with thy *state*, the *restraint* of those sins that thy *nature* was most prone to. And though one of these considered alone, may be no sure evidence of his special love, (which I expect thou shouldst try by more infallible signs) yet lay them altogether, and then think with thy self, Whether all these do not testifie the good-will of the *Lord* concerning thy *Salvation*, and may not well be pleaded against thine unbelief? And whether thou maist not conclude with *Sampsons* Mother, when her husband thought they should surely die, *If the Lord were pleased to kill us, he would not have received an offering at our hands, neither would he have shewed us all these things; nor would, as at this time, have told us such things as these*, Judges 13.22,23.

SECT.



## SECT. V.

§. 5.

2. WHen thy *Meditation* hath thus proceeded about the *truth* of thy *Happiness*, the next part of the work is to meditate of its *Goodness*; That when the *Judgment* hath determined, and *Faith* hath apprehended, it may then pass on to raise the Affections.

1. The first Affection to be acted is Love; the object of it (as I have told you) is Goodness: Here then, here *Christian*, is the Soul-reviving part of thy work; Go to thy *Memory*, thy *Judgement*, and thy *Faith*; and from them produce the *excellencies* of thy *Rest*; take out a copy of the Record of the *Spirit* in *Scripture*, and another of the *sentence* registred in thy *spirit*, whereby the *transcendent glory* of the *Saints* is declared: Present these to thy affection of Love; open to it the *Cabinet* that contains the Pearl; shew it the Promise, and that which it assureth: Thou needest not look on *Heaven* through a *multiplying Glass*; open but one *Casement*, that Love may look in: Give it but a glimpse of the back parts of God, and thou wilt finde thy self presently in another World: Do but speak out, and Love can hear; do but reveal these things, and Love can see: It's the brutish love of the World that is blinde; Divine Love is exceeding quick-sighted. Let thy *Faith*, as it were, take thy *heart* by the hand, and shew it the sumptuous buildings of thy *Eternal Habitation*, and the *glorious Ornaments* of thy *Fathers house*; shew it those *Mansions* which Christ is preparing, and display before it the *Honors* of the *Kingdom*: Let *Faith* lead thy *heart* into the presence of *God*, and draw as near as possibly thou canst, and say to it, * *Behold, the Ancient of daies; the Lord Jehovah, whose name is*, I AM: This is he who made the *World* with his *Word*; this is the Cause of all Causes, the Spring of Action, the *Fountain of Life*, the first *Principle* of the *Creatures Motions*; who upholds the *Earth*, who ruleth the *Nations*, who disposeth of Events, and subdueth his foes, who governeth

* He that doubteth whether the Philosophers themselves did acknowledge these Divine Excellencies, Let him reade *Fernel. de abditis Rerum causis, cap 9.* Plato *in Epinom. Deos asse-*

*ritsisse, videre, audireque omnia; nihil ipsos fugere; quod aut sensu aut mente percipi possit: Eos omnia posse quæcunque mortales immortalesve possunt: Bonos illos, immo optimos esse. Quicquid mortale est, quicquid vivit & spirat, quicquid usquam est, cœlum, terram, maria, ab eis omnia & facta esse & possideri. Et in* Parmenide, *Nullum nisi Deum supremam habere rerum scientiam, neque illam cogitatione privandum. Et in* Epinomide, *Ego assero Deum causam omnium esse, nec aliter fieri posse, Lege etiam* Aristotel. *de Cœlo, l. 1. sum. nona.*

the

the depths of the great Waters, and boundeth the rage of her swelling Waves; who ruleth the Winds, and moveth the Orbs, and causeth the Sun to run its race, & the several *Planets* to know their courses: This is he that loved thee from Everlasting, that formed thee in the Womb, and gave thee this Soul; who brought thee forth, and shewed thee the Light, and ranked thee with the chiefest of his *earthly Creatures*; who endued thee with thy Understanding, and beautified thee with his *gifts*; who maintaineth thee with *life*, and *health*, and *comforts*; who gave thee thy *preferments*, and dignified thee with thy honors, and differenced thee from the most miserable and vilest of men: Here, O here, is an object now worthy thy love; here shouldst thou even pour out thy Soul in love; here thou maist be sure thou canst not love too much: This is the Lord that hath blest thee with his benefits, that hath spred thy Table in the sight of thine Enemies, and caused thy cup to overflow. This is he that *Angels* and *Saints* do praise, and the Host of *Heaven* must magnifie for ever.

Psal. 23. 4, 5.

Thus do thou expatiate in the Praises of God, and open his Excellencies to thine own *heart*, till thou feel the life begin to stir, and the fire in thy breast begin to kindle: As gazing upon the dusty beauty of flesh doth kindle the fire of carnal Love; so this gazing on the Glory and Goodness of the Lord will kindle this Spiritual Love in the Soul. Bruising will make the Spices odoriferous, and rubbing the Pomander will bring forth the sweetness: Act therefore thy Soul upon this delightful object; toss these *cogitations* frequently in thy *heart*, rub over all thy Affections with them, as you will do your cold hands, till they begin to warm: What though thy *heart* be rock and Flint, this often striking may bring forth the fire; but if yet thou feelest not thy love to work, lead thy *heart* further, and shew it yet more; shew it the Son of the living God, whose name is, *Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*: shew it the King of *Saints* on the Throne of his Glory, who is the first and the last, who is, and was, and is to come; who liveth, and was dead, & behold, he lives for evermore; who hath made thy peace by the bloud of his Cross, and hath prepared thee, with himself, an *Habitation of Peace*: His office is, to be the *great Peace-Maker*: his Kingdom is a Kingdom of Peace; his Gospel is the Tydings of Peace; his Voice to thee now is, the Voice of Peace:

Isai. 9. 6.

Draw



Draw near & behold him: Dost thou not hear his voice? He that called *Thomas* to come near, and to see the print of the Nails, and to put his finger into his Wounds; He it is that cals to thee, Come near, and view the Lord thy Saviour, and be not faithless, but believing: Peace be unto thee, fear not, It is I: He that calleth, Behold me, behold me, to a rebellious people that calleth not on his Name, doth call out to thee a Beleever to behold him. He that cals to them who pass by, to behold his Sorrow in the day of his Humiliation, doth call now to thee to behold his Glory in the day of his Exaltation: Look well upon him; Dost thou not know him? why, it is he that brought thee up from the pit of hell: It is he that reversed the sentence of thy Damnation, that bore the Curse which thou shouldst have born, and restored thee to the blessing that thou hadst forfeited and lost, and purchased the Advancement which thou must inherit for ever: And yet dost thou not know him! why, his Hands were pierced, his Head was pierced, his Sides were pierced, his Heart was pierced with the sting of thy sins, that by these marks thou mightest always know him; Dost thou not remember when he found thee lying in thy bloud, and took pity on thee, and dresst thy wounds, and brought thee home, & said unto thee, *Live?* Hast thou forgotten since he wounded himself to cure thy wounds, & let out his own blood to stop thy bleeding? is nor the passage to his heart yet standing open; If thou know him not by the face, the voice, the hands; if thou know him not by the tears and bloudy sweat, yet look nearer, thou maist know him by the Heart: That broken healed heart is his, that dead-revived heart is his, that soul-pitying melting heart is his: Doubtless it can be none's but his, Love and Compassion are its certain Signatures: This is He, even this is He, who would rather die then thou shouldst die, who chose thy life before his own, who pleads this bloud before his Father, and

Luk. 24. 36, 37, 38, 39.

Joh. 7. 27.

Isai. 59. 1.

Joh. 20. 19, 21, 26.

and 11. 12.

Ezek. 16. 6, 7, 8, 9.

Luke 10. 30, *&c.*

If the Love of God in us were but as the love of the world in others, it would make us wholly despise this world and forget it, as worldly love maketh men forget God: and it would be so

strong, and ardent, and rooted in a mans heart, that he would not be able voluntarily and freely to think of any thing else: He would not fear contempt, nor care for disgrace or the reproaches of persecutions, nor would he be afraid of death it self, because of this Love of God; and all the things of this world which he seeth and heareth, would bring God to his memory, and themselves would seem to him but as a dream, or a fable, and he would esteem them as nothing in respect of God and his Glory. And (to be short) in the judgement of the world he would be taken for a fool or a drunken man, because he so little careth for the things of this world:--- This is that Love of God to which we should aim to attain by this contemplative life: *Gerson de monte Contemplationis in parte operum tertia fol.* 382.

makes

makes continual interceſſion for thee; if he had not ſuffered, O what hadſt thou ſuffered? what hadſt thou been if he had not redeemed thee? whither hadſt thou gone if he had not recalled thee? there was but a ſtep between thee and Hell, when he ſtept in, and bore the ſtroak; He ſlew the Bear, and reſcued the prey, he delivered thy Soul from the roaring Lion; And is not here yet fuel enough for Love to feed on? Doth not this Load-ſtone ſnatch thy heart unto it, and almoſt draw it forth of thy breſt? Canſt thou read the hiſtory of love any further at once? Doth not thy throbbing heart here ſtop to eaſe it ſelf? and doſt thou not, as *Joſeph*, ſeek for a place to weep in? or do not the tears of thy Love bedew theſe lines? Go on then, for the field of Love is large, it will yeeld thee freſh contents for ever, & be thine eternal work to behold and love: thou needeſt not then want work for thy preſent *Meditation*. Haſt thou forgotten the time when thou waſt weeping, and he wiped the tears from thine eyes? when thou waſt bleeding, and he wiped the bloud from thy Soul? when pricking cares and fears did grieve thee, and he did refreſh thee, and draw out the Thorns? Haſt thou forgotten when thy folly did wound thy Soul, and the venemous guilt did ſeize upon thy heart? when he ſucked forth the mortal poyſon from thy Soul, though therewith he drew it into his own? I remember it's written of good *Melanchthon*, that when his child was removed from him, it pierced his heart to remember, how he once ſate weeping with the Infant on his knee, and how lovingly it wip'd away the tears from the fathers eyes; how then ſhould it pierce thy heart to think how lovingly Chriſt hath wip'd away thine! O how oft hath he found thee ſitting weeping, like *Hagar*, while thou gaveſt up thy ſtate, thy friends, thy life, yea thy Soul for loſt? and he opened to thee a Well of Conſolation, and opened thine eyes alſo that thou mighteſt ſee it. How oft hath he found thee in the poſture of *Elias*, ſitting down under the tree forlorn & ſolitary, and deſiring rather to die then to live? and he hath ſpred thee a Table of relief from Heaven, & ſent thee away refreſhed, and encouraged to his Work? How oft hath he found thee in the trouble of the ſervant of *Eliſha*, crying out, *Alas, What ſhall We do, for an Hoſt doth compaſs the City?* and he hath opened thine eyes to ſee more for thee then againſt thee, both in regard of the enemies of thy Soul & thy body? How oft hath he found thee in ſuch a paſſion as *Jonas*, in thy peeviſh

*Melanchth. Epiſt. 457. Memini cum infantula mihi lacrimas à genis detergeret ſuo induciolo, quo uno erat indutta mane. Hic geſtus penetravit in animum meum, &c.*

Gen. 21. 15, 16, 17, 18, 19.
1 Kings 19. 9.

2 Kings 6. 16, 17.



peeviſh frenzy, aweary of thy life? and he hath not anſwered paſſion with paſſion, though he might indeed have done well to be angry, but hath mildly reaſoned thee out of thy madneſs, & ſaid, *Doſt thou well to be angry*, or to repine againſt me? How oft hath he ſet thee on watching and praying, on repenting & believing, and when he hath returned, hath found thee faſt aſleep? & yet he hath not taken thee at the worſt, but in ſtead of an angry aggravation of thy fault, he hath covered it over with the mantle of love, and prevented thy over-much ſorrow with a gentle excuſe, *The Spirit is willing, but the fleſh is weak?* He might have done by thee as *Epaminondas* by his Souldier, who finding him aſleep upon the watch, ran him through with his ſword, and ſaid, *Dead I found thee, and dead I leave thee*; but he rather choſe to awake thee more gently, that his tenderneſs might admoniſh thee, and keep thee watching: How oft hath he been traduced in his Cauſe or Name, & thou haſt, like *Peter*, denied him (at leaſt by thy ſilence) whileſt he hath ſtood in ſight? yet all the revenge he hath taken hath been a heart-melting look, and a ſilent remembring thee of thy fault by his countenance. How oft hath Law and Conſcience haled thee before him, as the Phariſees did the adulterous woman, and laid thy moſt hainous crimes to thy charge? And when thou haſt expected to hear the ſentence of death, he hath ſhamed away thy Accuſers, and put them to ſilence, and taken on him he did not hear thy Indictment, and ſaid to thee, *Neither do I accuſe thee, go thy way, and ſin no more.*

Mat. 14 37.
Luk. 12. 45, 46.

Mat. 26. 41.

Luke 22. 61.

And art thou not yet tranſported and raviſhed with Love? Can thy heart be cold when thou think'ſt of this? or can it hold when thou remembreſt thoſe boundleſs compaſſions? Remembreſt thou not the time when he met thee in thy duties? when he ſmiled upon thee, and ſpake comfortably to thee? when thou didſt *ſit down under his ſhadow with great delight*, and when *his fruit was ſweet to thy taſte?* when *he brought thee to his Banquetting Houſe*, and *his Banner over thee was Love?* when *his left hand was under thy head, and with his right hand he did embrace thee?* And doſt thou not yet cry out, *Stay me, comfort me, for I am ſick of Love?* Thus Reader, I would have thee deal with thy heart; Thus hold forth the goodneſs of Chriſt to thy Affections; plead thus the caſe with thy frozen Soul, till thou ſ.y as *David* in another caſe, *My heart was hot within me, while I was muſing the fire burned*, Pſal. 39. 3.

Cant. 2. 3, 4, 5.

If

If these forementioned Arguments will not rouze up thy Love, thou hast more enough of this nature at hand: Thou hast all Christs personal Excellencies to study; thou hast all this particular mercies to thy self, both special and common; thou hast all his sweet and near relations to thee, and thou hast the happiness of thy perpetual abode with him hereafter; all these do offer themselves to thy *Meditation*, with all their several branches and adjuncts. Only follow them close to thy heart; ply the work, and let it not cool: Deal with thy heart, as Christ did with *Peter*, when he asked him thrice over, *Lovest thou me?* till he was grieved, and answers, *Lord, thou knowest that I love thee.* So say to thy Heart, Lovest thou thy Lord? and ask it the second time, and urge it the third time, Lovest thou thy Lord? till thou grieve it, and shame it out of its stupidity, and it can truly say, Thou knowest that I love him.

Joh. 21. 15, 16, 17.

And thus I have shewed you how to excite the affection of Love.

## SECT. VI.

§. 6. 2. THe next Grace or Affection to be excited, is Desire. The Object of it is Goodness considered as absent, or not yet attained. This being so necessary an Attendant of Love, and being excited much by the same fore-mentioned objective Considerations, I suppose you need the less direction to be here added; and therefore I shall touch but briefly on this. If Love be hot, I warrant you Desire will not be cold.

When thou hast thus viewed the goodness of the Lord, & considered of the pleasures that are at his right hand; then proceed on with thy *Meditation* thus; Think with thy self, Where have I been? what have I seen? O the incomprehensible astonishing Glory! O the rare transcendent Beauty! O blessed Souls that now enjoy it! that see a thousand times more clearly, what I have seen but darkly at this distance, & scarce discerned through the interposing Clouds! What a difference is there betwixt my state and theirs! I am sighing, and they are singing: I am sinning, and they are pleasing God: I have an ulcerated cancrous soul, like the loathsom bodies of *Job* or *Lazarus*; a spectacle of Pity to those



those that behold me; but they are perfect and without blemish: I am here intangled in the love of the world, when they are taken up with the Love of God: I live indeed amongst the means of Grace, and I possess the fellowship of my fellow-believers; But I have none of their immediate views of God, nor none of that fellowship which they possess; *They have none of my cares & fears: They weep not in secret: They languish not in sorrows; These tears are wiped away from their eyes: O happy, a thousand times happy souls! Alas, that I must dwell in dirty flesh, when my Brethren and companions do dwell with God! Alas, that I am lapt in earth, and tied as a mountain down to this inferior world; when they are got above the Sun, & have laid aside their lumpish bodies! Alas, that I must lie and pray and wait, and pray and wait as if my heart were in my knees; when they do nothing but Love and Praise, and Joy & Enjoy, as if their hearts were got into the very breast of Christ, and were closely conjoyned to his own heart. How far out of sight and reach, and hearing of their high enjoyments do I here live; when they feel them, and feed and live upon them! What strange thoughts have I of God? What strange conceivings? What strange affections? I am fain to superscribe my best services, as the blinde *Athenians* [To the unknown God] when they are as well acquainted with him, as men that live continually in his house; and as familiar in their holy praises, as if they were all one with him! What a little of that God, that Christ, that Spirit, that life, that love, that joy have I! and how soon doth it depart and leave me in sadder darkness! Now and then a spark doth fall upon my heart, and while I gaze upon it, it strait goes out; or rather, my cold resisting heart doth quench it! But they have their light in his light, and live continually at the spring of Joys! Here are we vexing each other with quarrels, and troubling our peace with discontents, when they are one in heart and voice, and daily sound forth their Hallelujah's to God with full delightful Harmony and consent. O what a Feast hath my Faith beheld! and O what a famine is yet in my spirit! I have seen a glimpse into the Court of God, but alas I stand but as a begger at the doors, when the souls of my companions are admitted in. O blessed souls? I may not; I dare not envie your happiness; I rather rejoyce in my brethrens prosperity, and am glad to think of the day when I shall be admitted into your fellowship: But I cannot but look

* *Facilius possumus dicere quid non sit in vita illa æterna, quam quid sit. Non est ibi mors, non est ibi luctus, non est ibi lassitudo, non est infirmitas, non est fames, nulla sitis, nulla æstus, nulla corruptio, nulla indigentia, nulla molestia, nulla tristitia: Ecce dixemus quid ibi non sit. Quid autem ibi sit vis nosse? Hæc nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus diligentibus se. Si in cor hominis non ascendit, cor hominis illuc ascendat. Cor ibi habeamus: sursum corda levemus ne putrescant in terra: quoniam placet nobis quod ibi agunt Angeli.* Augustin. l. 3. de Sym. c. 11.

look upon you as a child doth on his brother who sits in the mothers lap while himself stands by, and wish that I were so happy as to be in your place; not to displace you, but to rest there with you. Why must I stay and groan, and weep and wait? My Lord is gone; he hath left this Earth, and is entered into his Glory: my Brethren are gone; my friends are there, my house, my hope, my All is there! and must I stay behind to sojourn here? what precious Saints have left this Earth? of whom I am ready to say as *Amerbachius* when he heard of the death of *Zuingerus*, *Piget me vivere post tantum virum, cujus magna fuit doctrina, sed exigua si cum pietate conferatur*, It is irksom to me to live after such a man, whose learning was so great, and yet compared with his godliness, very small: If the Saints were all here, if Christ were here, then it were no grief for me to stay; if the Bridegroom were present, who could mourn? But when my Soul is so far distant from my God, wonder not what aileth me, if I now complain; An ignorant *Micah* will do so for his Idol, and shall not then my Soul do so for God? And yet if I had no hope of enjoying, I would go and hide my self in the deserts, and lie and howl in some obscure wilderness, and spend my daies in fruitless wishes: But seeing it is the promised Land of my Rest, and the state that I must be advanced to my self, and my Soul draws near and is almost at it; I will love and long; I will look and desire; I will breathe out blessed *Calvins* Motto, *Usquequo Domine*, How long, Lord, How long! How long, Lord, Holy and True, wilt thou suffer this Soul to pant and groan! and wilt not open and let him in, who waits and longs to be with thee?

*Melch. Adam in vita Zuingeri inter vitas Medicorum Germanorum.*

Judges 18. 24.

*Beza in tit. Calvin.*

Thus, Christian Reader, let thy *thoughts* aspire: Thus whet the desires of thy Soul by these *Meditations*; Till thy Soul long (as *Davids* for the waters of *Bethlehem*) and say, *O that one would give me to drink of the Wells of Salvation!* 2 *Sam.* 23, 15. and till thou can't say as he, *Psal.* 119. 174. *I have longed for thy Salvation, O Lord.* And as the mother and brethren of Christ, when they could not come at him because of the press, sent to him, saying, *Thy mother and brethren stand without, desiring to see thee*; send thou up the same message; tell him, thou standest here without, desiring to see him, he will own thee even in these near relations; for he hath said, *They that hear his Word and do it, are his mother and brethren.* And thus I have directed you, in the acting of your desire after your Rest.

Luk. 8. 20, 21.

SECT.



## SECT. VII.

§. 7.

3. THe next Affection to be acted, is Hope. This is of singular use to the Soul. It helpeth exceedingly to support it in sufferings; it encourageth to adventure upon the greatest difficulties; it firmly establisheth it in the most shaking Trials; and it mightily enlivens the soul in duties; and is the very spring that sets all the wheels a going: Who would Preach, if it were not in hope to prevail with poor sinners for their Conversion and Confirmation? who would pray, but for his hope to prevail with God? who would beleeve, or obey, or strive, or suffer, or do any thing for Heaven, if it were not for the hope that he hath to obtain it? Would the Mariner sail, and the Merchant adventure, if they had not hope of safety and success? Would the Husbandman plough, and sow, and take pains, if he had not hope of increase at Harvest? Would the Souldier fight, if he hoped not for victory? Sure no man doth adventure upon known impossibilities. Therefore it is, that they who pray meerly from custom, or meerly from conscience, considering it as a duty only, but looking for no great matters from God by their prayers, are generally formall and heartless therein; whereas the Christian that hath observed the wonderful success of prayer, and as verily looks for benefit by it, and thriving to his Soul in the use of it, as he looks for benefit by his labours, and thriving to his body in the use of his food, how faithfully doth he follow it? & how cheerfully go through it? O, how willingly do we Ministers study? how cheerfully do we preach? What life doth it put into our Instructions & Exhortations, when we have but hope that our labour will succeed? When we discern a people attend to the Word, and regard the Message, and hear them enquire what they shall do, as men that are willing to be ruled by God, and as men that would fain have their Souls to be saved; you would not think how it helpeth us, both in invention and expression! O who can chuse but pray heartily for, and preach heartily to such a people! As the sucking of the young one doth draw forth the milk, so will the peoples desire and obedience draw forth the Word: So that a dull people make dull Preachers, & a lively people make a lively Preacher. So great a force hath hope in all our duties. As hope

*Fides intuetur verbum rei: spes autem rem verbi; ut optime distinguit Lutherus. Fides & spes concurrunt in idem rerum sperandarum objectum: fides tamen intelligendo, assentiendo, representando, id facit; spes autem patienter earum complementum expectando, id peragit quod sui muneris est. Jacob. Grynaus in Hebr. 11. Lectio. 23. pag. 600.*

of speeding increaseth, so doth diligence in seeking encrease; besides the great conducement of it to our joy: Even the false hope of the wicked doth much support, and maintain a kinde of comfort answerable to their hope; though, it is true, their hope and joy will both die with them: How much more will the Saints hopes refresh and support them! All this I have said, to shew you the excellency and necessity of this Grace, and so to provoke you to the more constant acting of it. If your hope dieth, your duties die, your endeavors die, your joys die, and your souls die. And if your hope be not acted, but lie asleep, it is next to dead, both in likeness and preparation.

Therefore, Christian Reader, when thou art winding up thy affections to Heaven, do not forget to give one lift at thy Hope; remember to winde up this peg also. The object of Hope hath four qualifications; First, it must be Good, secondly Future, thirdly Difficult; fourthly, yet Possible. For the goodness of thy Rest, there is somewhat said before, which thou maist transfer hither as thou findest it useful; so also of the difficulty and futurity. Let faith then shew thee the truth of the Promise, and Judgement the goodness of the thing promised, and what then is wanting for the raising of thy hope? Shew thy soul from the Word, and from the Mercies, and from the Nature of God, what possibility, yea, what probability, yea, what certainty thou hast of possessing the Crown. Think thus, and reason thus with thine own heart: Why should I not confidently, and comfortably hope, when my soul is in the hands of so compassionate a Saviour? and when the Kingdom is at the disposal of so bounteous a God? Did he ever manifest any backwardness to my good? or discover the least inclination to my ruine? Hath he not sworn the contrary to me in his Word? that he delights not in the death of him that dieth, but rather that he should repent and live? Have not all his dealings with me witnessed the same? Did he not minde me of my danger, when I never feared it? and why was this, if he would not have me to escape it? Did he not mind me of my happiness, when I had no thoughts of it? and why was this, but that he would have me to enjoy it? How oft hath he drawn me to himself, and his Christ, when I have drawn backward, and would have broken from him? What restless importunity hath he used in his suit? how hath he followed me from place to place? and his

Ezek. 18.32. & 33.11.

Spirit



Spirit incessantly solicited my heart, with winning suggestions and perswasions for my good? and would he have done all this, if he had been willing that I should perish? If my Soul were in the hands of my mortal foes, then indeed there were small hopes of my *salvation*; yea, if it were wholly in my own hands, my flesh, and my folly would betray it to *damnation*. But have I as much cause to distrust *God*, as to distrust my foes? or to distrust my self? Sure I have not. Have I not a sure Promise to build and rest on? and the *Truth of God* engaged to fulfil it? Would I not hope, if an honest man had made me a promise of any thing in his power? And shall I not hope, when I have the *Covenant* and the *Oath of God*? It's true, the glory is out of sight; we have not beheld the Mansions of the *Saints:* Who hath ascended up to discover it, and descended to tell us what he had seen? why, but the Word is neer me: Have I not *Moses*, and the *Prophets?* Christ and his Apostles? Is not the Promise of God more certain then our sight? It is not by sight, but by hope that we must be saved: and hope that is seen is not hope; for if we see it, why do we yet hope for it? but if we hope for that we see not, then do we with patience wait for it, *Rom.*8.24,25. I have been ashamed of my hope in the arm of flesh, but hope in the promise of God maketh not ashamed, *Rom.*5.5. I will say therefore in my greatest sufferings with the Church, *Lam.*3.24, *&c. The Lord is my portion, therefore will I hope in him. The Lord is good to them that wait for him, to the Soul that seeketh him. It is good that I both hope, and quietly wait for the Salvation of the Lord. It is good for a man, that he bear the yoke in his youth. I will sit alone, and keep silence, because I have born it upon me. I will put my mouth in the dust, if so be there may be hope. For the Lord will not cast off for ever; But though he cause grief, yet will he have compassion according to the multitude of his mercies.* Though I languish and die, yet will I hope; for he hath said, *The Righteous hath hope in his death, Prov.*14.32. Though I must lie down in dust and darkness, yet there *my flesh shall rest in hope, Psal.*16.9. And when my flesh hath nothing, in which it may rejoyce, yet will I keep *the rejoycing of hope firm to the end, Heb.*3.6. For he hath said, *The hope of the Righteous shall be gladness, Prov.*10.28. Indeed, if I had lived still under the *Covenant of Works*, and been put my self to the satisfying of that Justice, then there had been no

hope; But Christ hath taken down those *impossibilities*, and hath brought in a better hope, by which we may now draw nigh to God, *Heb.*7.19. Or if I had to do with a feeble *Creature*, there were small hope; for how could he raise this Body from the dust? and lift me up above the Sun? But what is this to the *Almighty Power*, who made the *Heavens* and *Earth* of nothing? Cannot that same power that raised Christ, raise me? and that hath glorified the Head, also glorifie the Members? Doubtless by the *blood* of *Christ's Covenant* will *God* send forth his prisoners from the pit, wherein is no water; therefore will I turn to this strong hold, as a prisoner of hope, *Zech.*9.11,12.

And thus you see how *Meditation* may excite your *Hope*.

## SECT. VIII.

§. 8. 4. THe next *Affection* to be acted, is *Courage* or *Boldness*; which leadeth to *Resolution*, and concludeth in *Action*. When you have thus mounted your *Love*, and *Desire*, and Hope; go on, and think further thus with your selves: And will *God* indeed dwell with men? And is there such a *glory* within the reach of *hope?* O, why do I not then lay hold upon it? where is the chearful vigour of my *spirit?* why do I not gird up the loins of my mind? and play the man for such a prize? why do I not run with speed the race before me? and set upon mine enemies on every side? and valiantly break through all resistance? why do I not take this Kingdom by force? and my fervent Soul catch at the place? do I yet sit still, and *Heaven* before me? If my Beast do but see his Provender; if my greedy Senses perceive but their delightful objects, I have much ado to stave them off: And should not my Soul be as eager for such a blessed Rest? why then do I not undauntedly fall to work? what should stop me? or what should dismay me? Is God with me, or against me in the work? will Christ stand by me, or will he not? If it were a way of sin that leads to death, then I might expect that God should resist me, and stand in my way with the drawn sword of his displeasure; or at least overtake me to my grief at last: But is he against the obeying of his own commands? is perfect good against any thing but evil? doth he bid me seek, and will he not assist me in it? doth he set me a work, and

1 Tim.6.12, 19.
1 Pet.1.13.
Hebr.12.1.
1 Cor.9.24.
Mat.11.12.



and urge me to it, and will he after all be against me in it? It cannot be. And if he be for me, who can be against me? In the work of sin, all things almost are ready to help us, and *God* only, and his servants are against us; and how ill doth that work prosper in our hands? But in my course to *Heaven*, almost all things are against me, but God is for me; and how happily still doth the work succeed? Do I set upon this work in my own strength, or rather in the strength of *Christ* my *Lord?* and cannot I do all things through him that strengtheneth me? was he ever foiled, or subdued by an enemy? He hath bin assaulted indeed; but was he ever conquered? Can they take the sheep, till they have overcome the Shepherd? why then doth my flesh lay open to me the difficulties, and urge me so much with the greatness and troubles of the work? It is Christ that must answer all these *Objections*; and what are the difficulties that can stay his power? Is any thing too hard for the *Omnipotent God?* May not *Peter* boldly walk on the Sea, if Christ do but give the word of command? and if he begin to sink, is it from the weakness of *Christ*, or the smalness of his *Faith?* The water indeed is but a sinking ground to tread on; but if Christ be by, & countenance us in it, if he be ready to reach us his hand; who would draw back for fear of danger? Is not Sea and Land alike to him? shall I be driven from my God, and from my Everlasting Rest, as the silly Birds are feared from their food, with a man of clouds, or a loud noise, when I know before there is no danger in it? How do I see men daily in these Wars, adventure upon *Armies*, and *Forts*, and *Canons*, and cast themselves upon the Instruments of death? and have not I as fair a prize before me? and as much *encouragement* to adventure as they? What do I venture? my life is the most; and in these prosperous Times, there is not one of many that ventures that: What do I venture on? are they not unarmed foes? A great hazard indeed, to venture on the hard *thoughts* of the world? or on the scorns and slanders of a wicked tongue! Sure these *Serpents teeth* are out; these Vipers are easily shaken into the fire; these Adders have no stings; These Thorns have lost their prickles: As all things below are silly *comforters*, so are they silly *toothless enemies*; Bugbears to frighten fools and children, rather then powerful dreadful foes. Do I not well deserve to be turned into Hell, if the scorns and threats of blinded men, if the fear of silly rotten Earth, can drive me thi-

Rom.8.31.

ther? do I not well deserve to be shut out of *Heaven*, if I will be frighted from it, with the Tongues of sinners? Surely my own voice must needs condemn me, and my own hand subscribe the sentence, and common Reason would say that my *damnation* were just. What if it were *Father*, or *Mother*, or *Husband*, or *Wife*, or the neerest Friend that I have in the world, (if they may be called Friends that would draw me to damnation) should I not run over all that would keep me from Christ? Will their friendship countervail the enmity of God? or be any *comfort* to my condemned Soul? shall I be yeelding, and pliable to the desires of men, and onely harden my self against the *Lord*? Let men, let Angels beseech me upon their knees, I will slight their Tears, I will scorn to stop my course to behold them, I will shut mine ears against their cries: Let them flatter, or let them frown; let them draw forth Tongues & swords against me, I am resolved to break through in the might of Christ, and to look upon them all as naked dust. If they would entice me with *preferment*, with the Kingdoms of the world; I will no more regard them, then the dung of the *Earth*. O blessed Rest! O most unvaluable *Glorious State!* who would sell thee for dreams and shadows? who would be enticed or affrighted from thee? who would not strive, and fight, and watch, and run, and that with violence, even to the last breath, so he might but have hope at last to obtain thee? Surely none but those that know thee not, and believe not thy glory. Thus you see with what kinde of *Meditations* you may excite your Courage, and raise your *Resolutions*.

## SECT. IX.

§. 9. 5. THe last Affection to be acted is Joy. This is the end of all the rest; *Love*, *Desire*, *Hope* and *Courage*, do all tend to the raising of our Joy. This is so desirable to every man by *nature*, and is so essentially necessary to the constituting of his happines, that I hope I need not say much to perswade you to any thing that would make your life delightful. Supposing you therefore already convinced, That the pleasures of the flesh are brutish and perishing, and that your solid and lasting joy must be from *Heaven*, instead of perswading, I shall proceed in directing.

Well then, by this time, if thou hast managed well the former work,



work, thou art got within the ken of thy Rest; thou believest the truth of it; thou art convinced of the excellency of it, thou art faln in love with it, thou longest after it; thou hopest for it, and thou art resolved couragiously to venture for the obtaining it: But is here any work for joy in this? we delight in the good which we do possess: It's present good that is the object of joy; but (thou wilt say) alas, I am yet without it. Well, but yet think a little further with thy self; Though the real presence do afford the choicest joy, yet the presence of its imperfect *Idea* or image in my understanding, may afford me a great deal of true delight; Is it nothing to have a deed of gift from *God?* Are his infallible *promises* no ground of joy? Is it nothing to live in daily *expectation* of entring into the *Kingdom?* Is not my assurance of being glorified one of these daies a sufficient ground for unexpressible joy? Is it not delight to the Heir of a Kingdom, to think of what he must hereafter possess, though at present he little differ from a servant? Am I not commanded *to rejoyce in hope of the glory of God? Rom.* 5.2. & 12.12. Gal.4.1.

Here then, Reader, take thy *heart* once again, as it were, by the hand, Bring it to the top of the highest Mount; if it be possible, to some *Atlas* above the clouds; shew it the *Kingdom of Christ* and the *glory* of it: say to it, *All this will thy Lord bestow upon thee, Who hast believed in him, and been a Worshipper of him:* It is the *Fathers* good pleasure to give thee this *Kingdom*; Seest thou this *astonishing glory* above thee? Why all this is thy own inheritance. This Crown is thine, these pleasures are thine, this company, this beauteous place is thine, all things are thine, because thou art Christs, and Christ is thine; when thou wast married to him, thou hadst all these with him.

Thus take thy *heart* into the *Land of Promise*; shew it the pleasant hills, and fruitful valleys; Shew it the clusters of Grapes which thou hast gathered; & by those convince it that it is a blessed Land, flowing with better then milk and honey; enter the gates of the *holy City*; walk through the streets of the *New Jerusalem*, walk about *Sion*, go round about her, tell the Towers thereof; mark well her bulwarks; consider her palaces, that thou maist tell it to thy Soul (*Psal.* 48. 12,13.) Hath it not the *Glory of God*, and is not her light like to a stone most precious? See the *twelve foundations* of her walls, and the names of the *twelve Apostles* of the

the Lamb therein; the building of the wals of it are of Jasper, and the City is of pure gold, as clear as glass; The foundation is garnished with precious stones, and the twelve gates are twelve pearls; every several gate is of one Pearl, & the street of the City is pure Gold, as it were transparent glass; There is no Temple in it, *for the Lord God Almighty, and the Lamb are the Temple of it.* It hath no need of Sun or Moon to shine in it, for the *Glory of God* doth lighten it, and the Lamb is the light thereof, & the Nations of them which are saved shall walk in the light of it. *These sayings are faithful and true; And the Lord God of the holy Prophets hath sent his Angels* (and his own Son) *to shew unto his servants the things that must shortly be done, Revel.*21.11,12,13, *&c.* to the end, and 22.6. What saist thou now to all this? This is thy Rest, O my Soul, and this must be the place of thy Everlasting habitation: *Let all the Sons of Sion then rejoyce, and the daughters of Jerusalem be glad, for great is the Lord, and greatly is he praised in the City of our God; Beautiful for situation, the Joy of the whole Earth, is Mount Sion; God is known in her palaces for a refuge, Psal.*48.11,1,2,3.

Yet proceed on: *Anima quæ amat ascendit, &c.* The Soul (saith *Austin*) that loves, ascends frequently, & runs familiarly through the streets of the *heavenly Jerusalem*, visiting the *Patriarchs* and *Prophets*, saluting the *Apostles*, admiring the Armies of *Martyrs* and *Confessors, &c.* So do thou lead on thy heart as from street to street, bring it into the Palace of the great King; lead it, as it were, from chamber to chamber; say to it, Here must I lodg, here must I live, here must I praise, here must I love, and be beloved: I must shortly be one of this Heavenly Quire, I shal then be better skilled in the musick; Among this blessed company must I take my place; my voice must join to make up the Melody, my Tears will then be wiped away, my groans are turned to another tune, my Cottage of clay will be changed to this Palace, and my prison rags to these splendid robes: my sordid nasty stinking flesh shal be put off, and such a Sun-like spiritual body put on; For the former things are done away. *Glorious things are spoken of thee, O City of God:* There it is that trouble and lamentation ceaseth, and the voice of sorrow is not heard: O when I look upon this glorious place, what a dunghil and dungeon, methinks, is *Earth!* O what a difference betwixt a man feeble, pained, groaning, dying, rotting in

Psal.87.3.



in the grave, and one of these triumphant, blessed, shining Saints? Here shall I drink of the river of pleasure, the streams whereof *make glad the City of our God.* For the *Lord* will create a *New Jerusalem* and a *New Earth*, and the former shall not be remembred, nor come into minde; we shall be glad and rejoyce for ever in that which he creates: for he will create *Jerusalem* a rejoycing, and her people a joy; And he will rejoyce in *Jerusalem*, and joy in his people: and the voice of weeping shall be no more heard in her, nor the voice of crying: there shall be no more thence an Infant of daies, nor an old man that hath not filled his days, *Isa.*65.17,18,19,20. Must *Israel* on Earth under the bondage of the Law serve the *Lord* with joyfulness and gladness of heart, because of the abundance of all things which they possess? sure then I shall serve him with joyfulness and gladness, who shall have another kinde of service, and of abundance in Glory, *Deut.* 28.47. Did the *Saints* take joyfully the spoiling of their goods, *Heb.*10.34? and shall not I take joyfully the receiving of my good, and such a full reparation of all my losses? Was it such a remarkable, celebrated day, when the Jews rested from their enemies, because it was turned to them from sorrow to joy, and from mourning into a good day? *Esth.*9.22. What a day then will that be to my Soul, whose Rest and change will be so much greater? When the wise men saw but the Star of Christ, they rejoyced with exceeding great Joy, *Mat.*2.10. But I shall shortly see the Star of *Jacob*, even himself who is the bright and morning Star, *Num.*24.17. *Rev.*22.16. If they returned from the Sepulchre with great Joy, when they had but heard that he was risen from the dead, *Mat.*28.8. What Joy then will it be to me, when I shall see him risen and reigning in his glory? and my self raised to a blessed communion with him? Then shall we have beauty for ashes indeed, and the oyl of Joy for mourning, and the garment of praise for the spirit of heaviness, *Isa.*61.3. When he hath made Sion an eternal excellency, a joy of many generations, *Isa.*60.15.

Psal.46.4.

Why do I not then arise from the dust, and lay aside my sad complaints, and cease my doleful mourning note? Why do I not trample down vain delights, and feed upon the foreseen delights of Glory? why is not my life a continual Joy? and the savor of Heaven perpetually upon my spirit? And thus, Reader, I have directed thee in Acting of thy Joy.

SECT.

## SECT. X.

§. 10. HEre also when thou findest cause, thou hast a singular advantage from thy *Meditations* of *Heaven*, for the acting of the contrary and more mixed passions; As

1. Of thy hatred and detestation of sin, which would deprive thy Soul of these immortal Joys.

2. Of thy godly and filial Fear, lest thou shouldst either abuse or hazard this mercy.

3. Of thy necessary grief, for such thy foolish abuse and hazard.

4. Of thy godly shame, which should cover thy face for the forementioned folly.

5. Of thy unfeigned *repentance* for what thou hast done against thy Joys.

6. Of thy holy *anger* or *indignation* against thy self for such miscarriage.

7. Of thy zeal and jealousie over thy *heart*, lest thou shouldst again be drawn to the like *iniquity*.

8. And of thy pity toward those, who are ignorantly walking in the contrary course, and in apparent danger of losing all this.

But I will confine my self to the former chief affections, and not meddle with these, lest I be too prolix, but leave them to thy own spiritual prudence.

I would here also have thee to understand, that I do not place any flat necessity in thy acting of all the forementioned affections in this order at one time, or in one duty: perhaps thou maist sometime feel some one of thy affections more flat then the rest, and so to have more need of exciting; or thou maist finde one stirring more then the rest, and so think it more seasonable to help it forward: or if thy time be short, thou maist work upon one affection one day, and upon another the next, as thou findest cause: All this I leave still to thy own Prudence.

And so I have done with the third part of the Direction, *viz.* What powers of the Soul are here to be acted; what affections excited; by what Objective *considerations*, and in what order.

CHAP.



# CHAP. X.

## *By what Actings of the Soul to proceed in this work of Heavenly Contemplation.*

## SECT. I.

§. 1. FOurthly; The fourth part of this *Directory* is, To shew you how and by what Acts you should advance on to the height of this work.

The first and main *Instrument* of this work, is that *Cogitation*, or *Consideration* which I before have opened, and which is to go along with us through the whole. But because meer *Cogitation*, if it be not prest home, will not so pierce and affect the *heart*, Therefore we must here proceed to a second step, which is called *Soliloquy*, which is nothing but a pleading the case with our own Souls. As in preaching to others, the bare propounding and opening of *truths* and *duties*, doth seldom finde that success as the lively *application*: so it is also in meditating and propounding *truths* to our selves. The moving *pathetical pleadings* with a sinner, will make him deeply affected with a *common Truth*, which before, though he knew it, yet it never stirr'd him: What *heart-meltings* do we see under powerful *application*, when the naked *explication* did little move them? If any where there be a *tender-hearted, affectionate people*, it is likely under such a moving, close-applying *Ministry*. Why thus must thou do in thy *Meditation* to quicken thy own *heart*: Enter into a serious debate with it: Plead with it in the most

most moving and affecting language: Urge it with the most weighty & powerful *Arguments:* This *soliloquy*, or self-*conference*, hath been the practice of the holy men of God in all Times; How doth *David* plead with his Soul against its dejections, and argue it into a holy confidence and comfort? *Psal.*42.5,11. and 43.5. *Why art thou cast down O my Soul, and why art thou so disquieted within me? Trust in God, for I shall yet give him thanks, who is the health of my countenance, and my God.* So in *Psal.*103. 1,2,&c. *Bless the Lord O my Soul, and all that is within me bless his holy Name. Bless the Lord O my Soul, and forget not all his benefits,* &c. so doth he also end the Psalm: and so doth he begin and end the 104 Psalm. So 146.1. So *Psal.*116.7. *Return unto thy Rest, O my soul, for the Lord hath dealt bountifully with thee.* The like you may see in the *Meditation* of holy men of later Times; *Austin, Bernard,* &c. So that this is no new path which I perswade you to tread, but that which the *Saints* have ever used in their *Meditation.*

Gen.49.6. Judg.5.21. Psalm 16. 2. Jer.4.19.

## SECT. II.

§. 2. THis *Soliloquy* hath its several parts, & its due method wherein it should be managed. The parts of it are according to the several affections of the Soul, and according to the several necessities thereof; according to the various *Arguments* to be used, and according to the various waies of Arguing. So that you see if I should attempt the full handling thereof, it would take up more time or room then I intend or can allow it. Onely thus much in brief. As every good Master and Father of a Family, is a good Preacher to his own Family; so every good *Christian* is a good Preacher to his own Soul. *Soliloquy* is a Preaching to ones self. Therefore the very same *Method* which a *Minister* should use in his Preaching to others, should a *Christian* use in speaking to himself. Dost thou understand the best *method* for a publick Preacher? Dost thou know the right parts and order of a Sermon? & which is the most effectual way of *application?* why then I need to lay it open no further: thou understandest the *method* and *parts* of this *Soliloquy.* Mark the most affecting heart-melting *Minister*; observe his course both for matter and manner; set him as a *pattern*



*tern* before thee for thy *imitation*; and the same way that he takes with the *hearts* of his *people*, do thou also take with thy own *heart.* Men are naturally addicted to *imitation*, especially of those whom they most affect and approve of: How near do some *Ministers* come in their Preaching to the *imitation* of others, whom they usually hear, and much reverence and value? so maist thou in this duty of preaching to thy *heart:* Art thou not ready sometime when thou heareſt a *Minister*, to remember divers things which thou thinkest might be moving and pertinent, and to wish that he would have mentioned and pressed them on the hearers? why, remember those when thou art exhorting thy self, and press them on thy own *heart* as close as thou canst.

As therefore this is accounted the most familiar *Method* in preaching, so is it for thee in meditating; *viz.* First, Explain to thy self the subject on which thou dost meditate, both the Terms and the subject Matter, study the difficulties till the doctrine is clear. Secondly, Then confirm thy *Faith* in the *Belief* of it, by the most clear convincing *Scripture-Reasons.* Thirdly, Then Apply it according to its nature and thy necessity. As in the case we are upon, That there is a Rest remaining for the people of God.

1. Explication.
2. Confirmation.
3. Application.

1. Consider of the useful *Consectaries*, or *Conclusions* that thence arise, for the clearing and confirming of thy *judgement*, which is commonly called a Use of *Information.* Here thou maist press them also by other confirming *Arguments*, and adjoyn the *confutation* of the *contrary Errors.*

1. Use of Information.

2. Proceed then to consider of the *Duties*, which do appear to be such from the *Doctrine* in hand, which is commonly called, A Use of *Instruction*, as also the reprehension of the contrary vices.

2. Use of Instruction.

3. Then proceed to question and try thy self, how thou hast valued this Glory of the *Saints?* how thou hast loved it, and how thou hast laid out thy self to obtain it? This is called, A Use of *examination.* Here thou maist also make use of discovering *Signs*, drawn from the *Nature, Properties, Effects, Adjuncts, &c.*

3. Of Examination.

4. So far as this Trial hath discovered thy neglect, & other sins against this Rest, proceed to the reprehension & censuring of thy self: chide thy *heart* for its *Omissions* and *Commissions*, and do it sharply till it feel the smart; as *Peter* preached *reproof* to his hearers, till they were pricked to the *heart*, & cried out; And as a Father or Master will chide the child till it begin to cry & be sensible of

4. Of reproof.

of the fault; so do thou in chiding thy own *heart*; This is called a Use of *Reproof*. Here also it will be very necessary, that thou bring forth all the aggravating Circumstances of the sin, that thy *heart* may feel it in its *weight* and *bitterness*; and if thy *heart* do evade or deny the sin, convince it by producing the *several Discoveries*.

5. 5. So far as thou discoverest that thou hast been faithful in the duty, turn it to *Encouragement* to thy self, and to Thanks to God, where thou maist consider of the *several aggravations* of the mercy of the *Spirits* enabling thee thereto.

6. 6. So, as it respects thy duty for the future, consider how thou maist improve this *comfortable Doctrine*, which must be by strong and effectual *perswasion* with thy *heart*. First, by way of *dehortation* from the forementioned sins. Secondly, By way of *Exhortation* to the several duties. And these are either, first, *Internal*, or secondly, *External*. First, Therefore admonish thy *heart* of its own inward neglects and contempts. Secondly, And then of the neglects and Trespasses in thy practice against this blessed state of Rest. Set home these *several Admonitions* to the quick; Take thy *heart* as to the brink of the *bottomless pit*, force it to look in, threaten thy self with the *threatnings* of the *Word*, tell it of the *torments* that it draweth upon it self; tell it what joys it is madly rejecting, force it to promise thee to do so no more, & that not with a cold and *heartless promise*, but earnestly with most *solemn asseverations* and *engagements*. Secondly, The next and last is, to drive on thy *Soul* to those *positive duties*, which are required of thee in relation to this Rest. As first, to the inward duties of thy *heart*, and there first, To be diligent in making sure of this Rest: secondly, To rejoyce in the *expectation* of it. This is called a Use of *Consolation*: It is to be furthered by first laying open the excellency of the *State*; and secondly; the *certainty* of it in it self; and thirdly, our own interest in it, by clearing and proving all these, and confuting all sadning *objections* that may be brought against them: Thirdly, So also for the provoking of *Love*, of *Hope*, and all other the *Affections* in the way, before more largely opened.

And secondly, press on thy heart also to all outward duties, that are to be performed in thy way to Rest, whether in worship or in *civil conversation*, whether publick or private, ordinary, or extraordinary; This is commonly called, A Use of *Exhortation*. Here bring in all quickening *Considerations*, either those that may drive thee



thee, or those that may draw; which work by *Fear*, or which work by *Desire*: These are commonly called *Motives*; but above all be sure that thou follow them home: Ask thy *heart* what it can say against them; Is there weight in them? or is there not? and then, what it can say against the duty; Is it necessary? is it comfortable? or is it not? when thou hast silenced thy *heart*, & brought it to a stand, then drive it further, and urge it to a *Promise*: As suppose it were to the duty of *Meditation*, which we are speaking of: Force thy self beyond these lazy purposes; resolve on the duty before thou stir: Enter into a solemn *Covenant* to be faithful; let not thy *heart* go, till it have without all halting and reservations flatly promised thee, That it will fall to the work; write down this *promise*, shew it to thy *heart* the next time it loiters; then study also the *Helps* and *Means*, the *Hinderances*, and the *Directions* that concern thy duty. And this is in brief the exercise of this *Soliloquy*, or the *Preaching of Heaven to thy own heart*.

## SECT. III.

*Object.* §. 3. But perhaps thou wilt say, Every man cannot understand this *Method*, this is for *Ministers* and learned men, every man is not able to play the Preacher. I answer thee, First, There is not that ability required to this, as is to the work of publick preaching; here thy *thoughts* may serve the turn, but there must be also the decent ornaments of language; here is needful but an honest understanding *heart*, but there must be a good *pronounciation* & a voluble *tongue*; here if thou miss of the *Method*, thou maist make up that in one piece of Application which thou hast neglected in another, but there thy failings are injurious to many, and a scandal and disgrace to the Work of *God*; thou knowest what will fit thy own *heart*, and what *Arguments* take best with thy own *Affections*, but thou art not so well acquainted with the *dispositions* of others. Secondly, I answer further, Every man is bound to be skilful in the Scriptures as well as Ministers: Kings and Magistrates, *Dent.* 17. 18, 19, 20. *Jos.* 1. 8. And the people also, *Deut.* 6. 6, 7, 8. Do thou think, if you did as is there commanded, Write it upon thy *heart*, lay them up in thy Soul, bind them upon thy hand, and between thine eies, meditate on them day & night; I say, if you did thus, would you not quickly understand as much as

this? See *Psal.*1.3. *Deut.*11.18.---6.6,7. Doth not God command thee, to teach them diligently to thy children? & to talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up? And if thou must be skilled to teach thy children, much more to teach thyself; & if thou canst talk of them to others, why not also to thine own *heart?* Certainly our unskilfulness & disability, both in a Methodical & lively teaching of our Families, & of our selves, is for the most part meerly through our own negligence, and a sin for which we have no excuse: You that learn the skill of your Trades & Sciences, might learn this also, if you were but willing and painful.

And so I have done with this particular of *Soliloquy.*

## SECT. IV.

§. 4. 2. ANother step to arise by in our *Contemplation*, is, from this speaking to our selves to speak to God: Prayer is not such a Stranger to this duty, but that ejaculatory requests may be intermixed or added, and that as a very part of the duty it self: How oft doth *David* intermix these in his Psalms, sometime pleading with his Soul, and sometime with God? and that in the same Psalm, and in the next Verses? The Apostle bids us speak to our selves in Psalms, and Hymns, and no doubt we may also speak to God in them; this keeps the Soul in mind of the *Divine Presence*; it tends also exceedingly to quicken and raise it; so that as God is the highest Object of our *Thoughts*, so our viewing of him, and our speaking to him, & pleading with him, doth more elevate the soul, and actuate the affections, then any other part of *Meditation* can do. Men that are careless of their carriage and speeches among children and Idiots, will be sober & serious with Princes or grave men: so, though while we do but plead the case with our selves, we are careless and unaffected, yet when we turn our speech to God, it may strike us with awfulness; and the *Holiness* and *Majesty* of him whom we speak to, may cause both the matter and words to pierce the deeper: *Isaac Went forth to pray*, (saith the former Translation,) *To meditate* (saith the latter;). The *Hebrew* Verb, saith *Pareus*, *in loc.* signifieth both *ad Orandum & Meditandum.* The men of God, both former and later, who have left

LXX. *Legunt ἀδολεσχῆσαι ad Ludendum, sc exercendum, sed aliene inquit* Paræus.



left their *Meditations* on Record for our view, have thus intermixed *Soliloquy* and *Prayer*; sometime speaking to their own *hearts*, and sometime turning their speech to *God*: And though this may seem an indifferent thing, yet I conceive it very sutable and necessary, and that is the highest step that we can advance to in the Work.

*Object.* But why then is it not as good take up with *Prayer* alone, and so save all this tedious work that you prescribe us?

*Answ.* 1. They are several duties, and therefore must be performed both: Secondly, We have need of one as well as the other, and therefore shall wrong our selves in the neglecting of either. Thirdly, The mixture as in Musick, doth more affect; the one helps on, and puts life into the other. Fourthly, It is not the right order to begin at the top; therefore *Meditation*, and speaking to our selves, should go before Prayer or speaking to *God*; want of this makes *Prayer* with most to have little more then the name of Prayer, and men to speak as lightly and as stupidly to the dreadful *God*, as if it were to one of their *companions*, and with far less reverence and affection, then they would speak to an Angel, if he should appear to them; yea, or to a Judge or Prince, if they were speaking for their lives: and consequently their success and answers are often like their prayers. O, speaking to the *God* of *Heaven* in prayer, is a weightier duty then most are aware of.

## SECT. V.

§. 5. THe *Ancients* had a Custom by *Apostrophe's* and *Prosopopœia's*, to speak, as it were, to *Angels* and *Saints* departed, which, as it was used by them, I take to be lawful; but what they spoke in *Rhetorical Figures*, were interpreted by the succeeding Ages, to be spoken in *strict propriety*, and *Doctrinal Conclusions* for praying to *Saints* and *Angels*, were raised from their speeches: Therefore I will omit that course, which is so little necessary, and so subject to scandalize the less-judicious Readers.

And so much for the fourth part of the *Direction*, by what steps or Acts we must advance to the height of this Work. I should clear all this by some Examples, but that I intend shall follow in the end.

# CHAP. XI.

## *Some Advantages and Helps for raising and affecting the Soul by this Meditation.*

### SECT. I.

§. 1. 1. Fetch Help from Sense.

FIfthly; The fifth part of this *Directory* is, To shew you what advantages you should take, and what Helps you should use to make your *Meditations* of *Heaven* more quickening, and to make you taste the sweetness that is therein. For that is the main Work that I drive at through all; That you may not stick in a bare Thinking, but may have the lively sense of all upon our *hearts:* And this you will finde to be the most difficult part of the work; and that its easier barely to think of *Heaven* a whole day, then to be lively and affectionate in *those thoughts* one quarter of an hour. Therefore let us yet a little further consider what may be done, to make your *thoughts* of *Heaven* to be piercing, affecting, raising *thoughts.*

Here therefore you must understand, That the meer pure work of *Faith* hath many disadvantages with us, in comparison of the work of *Sense. Faith* is imperfect, for we are renewed but in part; but *Sense* hath its strength, according to the strength of the flesh; *Faith* goes against a world of resistance, but *Sense* doth not. *Faith* is



is supernatural, and therefore prone to declining, and to languish both in the habit and exercise, further then it is still renewed and excited; but sense is natural, and therefore continueth while nature continueth. The object of Faith is far off; we must go as far as Heaven for our Joyes: [a] But the object of sense is close at hand. It is no easie matter to rejoyce at that which we never saw, nor never knew the man that did see it; and this upon a meer promise which is written in the Bible; and that when we have nothing else to rejoyce in, but all our sensible comforts do fail us: But to rejoyce in that which we see and feel, in that which we have hold of, and possession already; this is not difficult. Well then, what should be done in this case? Why sure it will be a point of our Spiritual prudence, and a singular help to the furthering of the work of Faith, to call in our [b] Sense to its assistance: If we can make us friends of these usual enemies, and make them instruments of raising us to God, which are the usual means of drawing us from God, I think we shall perform a very excellent work. Sure it is both possible and lawful, yea, and necessary too, to do something in this kind; for God would not have given us either our senses themselves, or their usual objects, if they might not have been serviceable to his own Praise, and helps to raise us up to the apprehension of higher things: And it is very considerable, how the holy Ghost doth condescend in the phrase of Scripture, in bringing things down to the reach of Sense; how he sets forth the excellencies of Spiritual things, in words that are borrowed from the objects of Sense; how he describeth the glory of the new *Jerusalem*, in expressions that might take even with flesh it self: As that the Streets and Buildings are pure Gold, that the Gates are Pearl, that a Throne doth stand in the midst of it, *&c. Revel.* 21. and 22. That we shall eat and drink with Christ at his Table in his Kingdom; that he will drink with us the fruit of the Vine new, that we shall shine as the Sun in the Firmament of our Father: These with most other descriptions of our glory are expressed, as if it were to the very flesh and sense; which though they are all improper and figurative, yet doubtless if such expressions had not been best, and to us necessary, the Holy Ghost would not have so frequently used them:

[a] *De coloribus cæcus loquelam habet, sensum autem non habet, teste* Arist. *Non secus circa illa quæ Divina & æterna sunt, se habet humanus intellectus, infirmus & cæcutiens, ut vere quantum fas est prædestinationis æternæ, & libertatis nostræ, compossibilitatem teneamus, &c.* Arriba Concil. de Grat. *li.* 1. *cap.* 30. *pag.* 188.

[b] *Quantalibet intentione se humana mens extenderit, etiamsi phantasias imaginum corporalium à cognitione compescat, si omnes circumscriptos spiritu ab oculis cordis admoveat, adhuc tamen in carne mortali posita videre gloriam Dei non valet, sicut est. Sed quicquid de illa quod in mente resplendet, similitudo, & non ipsa est.* Greg. sup. hom. 8.

them: He that will speak to mans understanding must speak in mans language, and speak that which he is capable to conceive. And doubtless as the Spirit doth speak, so we must hear; and if our necessity cause him to condescend in his expressions, it must needs cause us to be low in our conceivings. [a] Those conceivings and expressions which we have of Spirits, and things meerly Spiritual, they are commonly but second Notions, without the first; but meer names that are put into our mouths, without any true conceivings of the things which they signifie; or our conceivings which we express by those notions or terms, are meerly negative; what things are not, rather then what they are: As when we mention [Spirits] we mean they are not corporeal substances, but what they are we cannot tell, no more then we know what is *Aristotles Materia Prima.* It is one reason of Christs assuming and continuing our nature with the Godhead, that we might know him the better, when he is so much nearer to us; and might have more positive conceivings of him, and so our mindes might have familiarity with him, who before was quite beyond their reach.

But what is my scope in all this? is it that we might think heaven to be made of Gold and Pearl? or that we should [b] Picture Christ, as the Papists do, in such a shape? or that we should think Saints and Angels do indeed eat and drink? [c] No, not that we should take the Spirits figurative expressions to be meant according to strict propriety: or have fleshly conceivings of Spiritual things, so as to beleeve them to be such indeed: But this; To think that to conceive or speak of them in strict propriety, is utterly beyond our reach and capacity; and therefore we must conceive of them as we are able; and that the Spirit would not have represented them in these notions to us, but that we have no better notions to apprehend them by; and therefore that we make use of these phrases of the Spirit to quicken our apprehensions & affections, but not to pervert them; and use these low notions as a Glass, in which we must see the things themselves, though the representation be exceeding imperfect, till we come to an immediate and perfect sight; yet still concluding, that these phrases, though useful, are but borrowed and improper. The like may be said of those expressions of God in Scripture, wherein he represents himself in the imperfections of Creatures, as anger, repenting, willing what shall not come to pass; *&c.* Though these be improper, drawn from the manner of men, yet there is somewhat in God which we can see no better yet, then in this glass, and which we can no better conceive of, then in such notions, or else the Holy Ghost would have given us better. I would the judicious Reader would (on or by) well weigh also, how much this conduceth to reconcile us and the Arminians, in those ancient and like to be continuing Controversies.

*Utile tamen est ut in hujusmodi rationibus quantumcunque debilibus se mens humana exerceat, dummodo desit comprehendendi vel demonstrandi præsumptio: quia de rebus altissimis etiam parvæ & debili consideratione aliquid posse inspicere jucundissimum est.* Aquin. cont. Gentil. li. 1. cap. 8.

[a] *Æquum est meminisse, & me qui deferam & vos qui judicabitis homines esse, ut si probabilia dicentur nihil ulterius requiratis.* Plato *in Timæo. Idem in Epistola ad Dionys. monet ut eos tanquam barathrum declinet, qui de Diis tanquam de iis quæ manibus teneri & apprehendi possunt, certas exigunt demonstrationes. Et in Phædone eo nomine gravissimè reprehendit eos quod ambitiosis inter se verborum pugnis & inani demonstrationum conatu, principes se novorum & pugnantium dogmatum constituant, de rebus ipsis nihil certum, nihil stabile, nihil firmum habeant. Ipseque suam deplorat cæcitatem; qui quæ se prius perspicuè scire existimaret, ne per umbram quidem sibi unquam visa esse compererit: Et quorum aliquam esse ratus fuerat soliditatem, ea nunc omnia non secus ac inanes somniorum imagines vanescere.* [b] *Ex operibus quidem opificem hanc causam effectoremque mundi Deum nosse datur: Ex imagine autem & simulacro (ut Socratis auditor Antistines dicebat) is non agnoscitur, nullis oculis conspicuus, nullius rei similis, ut ex ulla effigie nosci possit. Atque (ut à Zenophonte Socratico Scriptum legimus) qui cuncta concussat, ipse intrepidus & inconcussus; magnus nimirum potensque esse cognoscitur: Quali autem sit facie ignoratur.* Fernelius, de abditis rerum causis, cap. 9. [c] *Est quidem & de communibus sensibus, sapere in Dei rebus, sed in testimonium Veri, non in adjutorium falsi: quod sit secundum Divinam, non contra Divinam dispositionem.* Tertullian. li. de Resurrect. Carnis cap. 3. p. 407. *Hæc omnia ab humanis in Deum qualitatibus tracta sunt, dum ad nostræ infirmitatis verba descenditur; ut quasi quibusdam nobis gradibus factis, & juxta nos positis, per ea quæ nobis vicina conspicimus, ad summa ejus ascendere quandoque valeamus.* Gregor. Moral. li. 20. cap. 24.



## SECT. II.

§. 2. 1. Draw strong suppositions from Sense.

1. GO to then: When thou setteſt thy self to meditate on the joyes above, think on them boldly as Scripture hath expressed them. Bring down thy conceivings to the reach of sense, Excellency without familiarity, doth more amaze then delight us: Both Love and Joy are promoted by familiar acquaintance: When we go about to think of God and Glory in proper conceivings without these Spectacles, we are lost, and have nothing to fix our thoughts upon: We set God and Heaven so far from us, that our thoughts are strange, and we look at them as things beyond our reach, and beyond our line, and are ready to say, That which is above is nothing to us. To conceive no more of God and

and Glory, but that we cannot conceive them; and to apprehend no more, but that they are past our apprehension; will produce no more love but this, To acknowledge that they are so far above us that we cannot love them; and no more Joy but this, That they are above our rejoycing. And therefore put Christ no further from you, then he hath put himself, least the Divine Nature be again inaccessible. Think of Christ as in our own nature glorified; think of our fellow Saints as men there perfected; think of the * City and State, as the Spirit hath expressed it, (only with the Caution and Limitations before mentioned.) Suppose thou were now beholding this City of God; and that thou hadst been companion with *John* in his Survey of its Glory; and hadst seen the Thrones, the Majesty, the Heavenly Hosts, the shining Splendor which he saw. Draw as strong suppositions as may be from thy sense for the helping of thy affections: It is lawful to suppose we did see for the present, that which God hath in Prophecies revealed, and which we must really see in more unspeakable brightness before long. Suppose therefore with thy self thou hadst been that Apostles fellow-traveller into the Celestial Kingdom, and that thou hadst seen all the Saints in their white Robes, with Palms in their hands: Suppose thou hadst heard those Songs of *Moses* and of the Lamb; or didst even now hear them praising and glorifying the Living God: If thou hadst seen these things indeed, in what a rapture wouldst thou have been? And the more seriously thou puttest this supposition to thy self, the more will the Meditation elevate thy heart. I would not have thee, as the Papists, draw them in Pictures, nor use mysterious, significant Ceremonies to represent them. This, as it is a course forbidden by God, so it would but seduce and draw down thy heart: But get the livelyest Picture of them in thy minde that possibly thou canst; meditate of them, as if thou were all the while beholding them, and as if thou were even hearing

* *Ibi jacet gratia, ibi virentibus campis terra luxurians alumno se induit gramine, & redolente pascitur flore: ibi alium nemora tolluntur in verticem, & ibi arbor densiore coma vestitur, quicquid curantibus ramis scena dejacens inumbraris. Omnia illic non frigoris nec ardoris, nec uti in autumno arma requiescat, aut ut iterum vere novo tellus fœcunda parturiat. Unius cuncta sunt temporis; unius poma feruntur ætatis; quippe cum nec mensibus suis tunc luna deserviat, nec sol per horarum momenta decurrat, aut in noctem lux fugata concedat; Habet populos quies læta, sedes tenet placidas, ubi fons scaturiens medio sinu alvei prorumpentis emergit, & rauco per intervalla circuitu, sinuosis flexibus labitur, ut in ora nascentium sibi fluminum dividatur.* Cyprian. de laude Martyr.



ing the *Hallelujahs*, while thou art thinking of them; till thou canst say, Methinks I see a glimpse of the Glory! Methinks I hear the shouts of Joy and Praise! Methinks I even stand by *Abraham* and *David*, *Peter* and *Paul*, and more of these triumphing Souls! Methinks I even see the Son of God appearing in the clouds, and the World standing at his Bar to receive their Doom; Methinks I even hear him say, *Come ye blessed of my Father!* and even see them go rejoycing into the Joy of their Lord! my very dreams of these things have deeply affected me; and should not these just suppositions affect me much more? What if I had seen with *Paul*, those unutterable things? should I not have been exalted (and that perhaps above measure) as well as he? What if I had stood in the room of *Stephen*, and seen Heaven opened, and Christ sitting at the right hand of God? Surely that one sight was worth the suffering his storm of stones. O that I might but see what he did see, though I also suffered what he did suffer! What if I had seen such a sight as *Michaiah* saw? *The Lord sitting upon his Throne, and all the Hosts of Heaven standing on his right hand and on his left:* Why these men of God did see such things; and I shall shortly see far more then ever they saw, till they were loosed from this flesh, as I must be. And thus you see how the familiar conceiving of the state of Blessedness, as the Spirit hath in a condescending language expressed it, and our strong raising of suppositions from our bodily senses, will further our Affections in this Heavenly work. 2 Chro. 18. 18.

## SECT. III.

§. 3. 2. Compare objects of Sense with objects of Faith.

2. THere is yet another way by which we may make our senses here serviceable to us; and that is, By comparing the objects of Sense with the objects of Faith; and so forcing Sense to afford us that *Medium*, from whence we may conclude the transcendent worth of Glory, By arguing from sensitive delights as from the less to the greater. And here for your further assistance I shall furnish you with some of these comparative Arguments.

And first, You must strongly argue with your hearts, from the corrupt

and Glory, but that we cannot conceive them; and to apprehend no more, but that they are past our apprehension; will produce no more love but this, To acknowledge that they are so far above us that we cannot love them; and no more Joy but this, That they are above our rejoycing. And therefore put Christ no further from you, then he hath put himself, least the Divine Nature be again inaccessible. Think of Christ as in our own nature glorified; think of our fellow Saints as men there perfected; think of the * City and State, as the Spirit hath expressed it, (only with the Caution and Limitations before mentioned.) Suppose thou were now beholding this City of God; and that thou hadst been companion with *John* in his Survey of its Glory; and hadst seen the Thrones, the Majesty, the Heavenly Hosts, the shining Splendor which he saw. Draw as strong suppositions as may be from thy sense for the helping of thy affections: It is lawful to suppose we did see for the present, that which God hath in Prophecies revealed, and which we must really see in more unspeakable brightness before long. Suppose therefore with thy self thou hadst been that Apostles fellow-traveller into the Celestial Kingdom, and that thou hadst seen all the Saints in their white Robes, with Palms in their hands: Suppose thou hadst heard those Songs of *Moses* and of the Lamb; or didst even now hear them praising and glorifying the Living God: If thou hadst seen these things indeed, in what a rapture wouldst thou have been? And the more seriously thou puttest this supposition to thy self, the more will the Meditation elevate thy heart. I would not have thee, as the Papists, draw them in Pictures, nor use mysterious, significant Ceremonies to represent them. This, as it is a course forbidden by God, so it would but seduce and draw down thy heart: But get the liveliest Picture of them in thy minde that possibly thou canst; meditate of them, as if thou were all the while beholding them, and as if thou were even hearing

* *Ibi jacet gratia, ibi virentibus campis terra luxurians alumno se induit gramine, & redolente pascitur flore: ibi alium nemora telluntur in verticem, & ibi arbor densiore coma vestitur, quicquid curantibus ramis scena dejacens inumbraris: Omnia illic non frigoris nec ardoris, nec uti in autumno arma requiescat, aut iterum vere novo tellus foecunda parturiat. Unius cuncta sunt temporis; unius poma feruntur aestatis; quippe cum nec mensibus suis sunc luna deserviat, nec sol per horarum momenta decurrat, aut in noctem lux fugata concedat; Habet populos quies laeta, sedes tenet placidas, ubi fons scaturiens medio sinu alvei prorumpentis emergit, & rauco per intervalla circuitu, sinuosis flexibus labitur, ut in ora nascentium sibi fluminum dividatur.* Cyprian. de laude Martyr.





ing the *Hallelujahs*, while thou art thinking of them; till thou canst say, Methinks I see a glimpse of the Glory! Methinks I hear the shouts of Joy and Praise! Methinks I even stand by *Abraham* and *David*, *Peter* and *Paul*, and more of these triumphing Souls! Methinks I even see the Son of God appearing in the clouds, and the World standing at his Bar to receive their Doom; Methinks I even hear him say, *Come ye blessed of my Father!* and even see them go rejoycing into the Joy of their Lord! my very dreams of these things have deeply affected me; and should not these just suppositions affect me much more? What if I had seen with *Paul*, those unutterable things? should I not have been exalted (and that perhaps above measure) as well as he? What if I had stood in the room of *Stephen*, and seen Heaven opened, and Christ sitting at the right hand of God? Surely that one sight was worth the suffering his storm of stones. O that I might but see what he did see, though I also suffered what he did suffer! What if I had seen such a sight as *Michaiah* saw? *The Lord sitting upon his Throne, and all the Hosts of Heaven standing on his right hand and on his left:* Why these men of God did see such things; and I shall shortly see far more then ever they saw, till they were loosed from this flesh, as I must be. And thus you see how the familiar conceiving of the state of Blessedness, as the Spirit hath in a condescending language expressed it, and our strong raising of suppositions from our bodily senses, will further our Affections in this Heavenly work.

2 Chro. 18. 18.

## SECT. III.

§. 3. 2. Compare objects of Sense with objects of Faith.

2. THere is yet another way by which we may make our senses here serviceable to us; and that is, By comparing the objects of Sense with the objects of Faith; and so forcing Sense to afford us that *Medium*, from whence we may conclude the transcendent worth of Glory, By arguing from sensitive delights as from the less to the greater. And here for your further assistance I shall furnish you with some of these comparative Arguments.

And first, You must strongly argue with your hearts, from the corrupt

If the men of this world, who have the Spirit of the world, are so desirous to see an earthly King, at least, in all his ornaments and glory, &c. how much more should they (desire to see Christ) into whom the drops of the quickning Spirit of the Godhead hath instilled, and whose heart he hath wounded with a Divine Love to Christ the Heavenly King? They are enchained in that Beauty and unspeakable Glory, in that incorruptible splendor, and incomprehensible Riches of the true and eternal King, Christ; with desire and longings after whom, they are wholly taken up, being wholly turned to him, and long to attain that unexpressible Blessedness, which by the Spirit they behold; for the sake of which, they esteem all the Beauty, and Ornaments, and Glory, and Riches, and Honour of Kings and Princes but as nothing: for they are wounded with the Beauty of God, and the Heavenly Life of immortality hath dropped into their Souls: Ergo do they wish for the Love of the Heavenly King, and having him alone before their eyes in all gagements, that so they may still keep that desire alone in their hearts, *Macarius Homil.* 5[2].

corrupt delights of sensual men. Think then with your selves, when you would be sensible of the Joys above; Is it such a delight to a sinner to do wickedly? and will it not be delightful indeed then to live with God? *Hath a very drunkard such delight in his cups and companions, that the very fears of damnation will not make him forsake them? Hath the bruitish whoremaster such delight in his whore, that he will part with his credit, and estate, and salvation, rather then he will part with her? Sure then there are high delights with God! If the way to Hell can afford such pleasure, what are the pleasures of the Saints in Heaven? If the covetous man hath so much pleasure in his wealth, and the ambitious man in power and titles of honour; what then have the Saints in the everlasting treasures? and what pleasure do the Heavenly honours afford, where we shall be set above principalities and powers, and be made the glorious Spouse of Christ? What pleasure do the voluptuous finde in their sensual courses? how closely will they follow their Hunting and Hawking, and other recreations from morning to night? How delightfully will they sit at their Cards and Dice, hours, and daies, and nights together? O the delight that must needs then be, in beholding the face of the Living God, and in singing forth Praises to him and the Lamb! which must be our recreation when we come to our Rest!

* *Quæ ergo nos angit vesania, vitiorum sitire absynthium, hujus mundi sequi naufragium, vitæ præsentis pati infortunium, impiæ tyrannidis ferre dominium, & non magis convolare ad Sanctorum felicitatem, ad angelorum societatem, ad solemnitatem supernæ lætitiæ, & ad jucunditatem contemplativæ vitæ, ut possimus intrare in potentias Domini, & videre superabundantes divitias bonitatis ejus?* Bernard. de præmio pat. Cælest.

SECT.



## SECT. IV.

2. COmpare also the delights above, with the lawful delights of moderated senses. Think with thy self, how sweet is food to my taste when I am hungry? especially, as *Isaac* said, that which my soul loveth? that which my temperance and appetite do incline to? What delight hath the taste in some pleasant Fruits? in some well relished meats? and in divers Junkets? O what delight then must my soul needs have in feeding upon Christ the living bread? and in eating with him at his table in his Kingdom? Was a mess of pottage so sweet to *Esau* in his hunger, that he would buy them at so dear a rate as his birth-right? How highly then should I value this never-perishing food? How pleasant is drink in the extremity of thirst? The delight of it to a man in a feaver or other drought, can scarcely be expressed: It will make the strength of *Sampson* revive: O then how delightful will it be to my soul to drink of that fountain of living water, which who so drinks shall thirst no more? So pleasant is wine and so refreshing to the spirits, that it's said to make glad the heart of man: How pleasant then will that wine of the great marriage be? even that wine which our water was turned into? that best wine which will be kept till then? How delightful are pleasant odors to our smel? How delightful is perfect Musick to the ear? how delightful are beauteous sights to the eye? such as curious pictures; sumptuous, adorned, well-contrived buildings; handsome, necessary rooms, walks, prospects; Gardens stored with variety of beauteous and odoriferous flowers; or pleasant Medows which are natural gardens? O then think every time thou seest or remembrest these, what a fragrant smel hath the precious ointment which is poured on the head of our glorified Saviour, and which must be poured on the heads of all his Saints? which will fill all the room of heaven with its odor and perfume? How delightful is the Musick of the Heavenly Host? How pleasing will be those real beauties above? and how glorious the building not made with hands? and the house that God himself doth dwell in? and the walks and prospects in the City of God? and the beauties and delights in the celestial Paradise? Think seriously what these must needs be. The like may be said of the delight of the sense of Feeling, which the Philosopher saith is the greatest of all the rest.

SECT.

§. 4. *Si homines de gaudia terreno jubilant, nos de gaudio cælesti jubilare non debemus, quod verbis vere explicare non possumus? Et quem decet ista jubilatio nisi ineffabilem Deum? Et si Deum fari non potes, & tacere non debes, quid restat nisi ut jubiles?* August. in Ps. 94. *Si consideremus quæ & quanta sunt quæ sanctis dabuntur in die judicii, quæ & quanta quæ nobis promittuntur in cælis, vilescent omnia quæ habentur in terris. Terrena namque substantia, æternæ felicitati comparata, pondus est, non substantia.* Gregor. in homil.

## SECT. V.

§. 5. *Cæleſtia horum principia Deo nota ſunt, atque ei qui Dei ſit amicus: inquit Plato in Timæo. Docti ab indoctis perinde differunt, ut a viventibus mortui: ut ſentit Ariſtoteles. Hoc intereſt inter doctum & indoctum, quod inter æquum domitum & indomitum: ut Ariſtippus. Homini docto conſtat quando ſit loquendum, quando tacendum: ut* Jac. Grynæus in Aphoriſmis. * *Ferunt magnum Melanchthonem dicere ſolitum. Non credere ſe in univerſa Germania reperiri poſſe ullum, qui unicam integram paginam in Ariſtotelis Organo rectè intelligat. Cum hæc promiſſio complebitur, quid erimus? quales erimus? Quæ bona in illo regno accepturi ſumus, qui Chriſto moriente pro nobis tale jam pignus accepimus? Qualis erit Spiritus hominis nullum omnino habens vitium, nec ſub quo jaceat, nec cui cedat, nec contra quod dimittit, pacatiſſima virtute perfectus. Rerum ibi omnium quanta? quam ſpecioſa! quam certa ſcientia! ſine errore aliquo vel labore? ubi Dei ſapientia de ipſo ſuo fonte potabitur cum ſumma felicitate ſine ulla difficultate?* Auguſt. de Civitat. li. 22. c. 24. 11. *De fælicitate inter libros commorantis.* Lege Senecam ſuaviſſime diſſerentem. Li. de brevit. vit. c. 14, 15.

3. COmpare alſo the delights above, with the delights that are found in natural knowledge: This is far beyond the delights of ſenſe; and the delights of Heaven are further beyond it. Think then, can an *Archimedes* be ſo taken up with his Mathematical invention, that the threats of death cannot take him off, but he will die in the midſt of theſe his natural contemplations? Should I not much more be taken up with the delights of Glory, and die with theſe contemplations freſh upon my ſoul? eſpecially when my death will perfect my delights; but thoſe of *Archimedes* die with him. * What a pleaſure is it to dive into the ſecrets of nature? to finde out the myſtery of Arts and Sciences? to have a clear underſtanding in Logick, Phyſick, Metaphyſicks, Muſick, Aſtronomy, Geometry, *&c?* If we make but any new diſcovery in one of theſe, or ſee a little more then we ſaw before, what ſingular pleaſure do we finde therein? Why think then what high delights there are in the knowledge of God & Chriſt his Son. If the face of humane learning be ſo beautifull, that ſenſual pleaſures are to it but baſe and bruitiſh: how beautiful then is the face of God? When we light of ſome choice and learned Book, how are we taken with it? we could reade and ſtudy it day and night; we can leave meat and drink and ſleep to reade it: what delights then are there at Gods right hand, where we ſhall know in a moment all that is to be known.

SECT.



## SECT. VI.

§. 6.

4. COmpare alſo the delights above, with the delights of morality, and of the natural affections: What delight had many ſober Heathens in the rules and Practice of Moral duties? ſo that they took him only for an honeſt man, who did well through the love of Vertue, and not only for fear of puniſhment? yea, ſo highly did they value this moral Vertue, that they thought the chief happineſs of man conſiſted in it. Why think then, what excellency there will be in that rare perfection which we ſhall be raiſed to in heaven? & in that uncreated perfection of God which we ſhall behold? what ſweetneſs is there in the exerciſe of natural Love? whether to Children, to Parents, to Yoakfellows, or to Friends? The delight which a pair of ſpecial faithful friends do finde in loving and enjoying one another, is a moſt pleaſing, ſweet delight: It ſeemed to the Philoſophers to be above the delights of Natural, of Matrimonial friendſhip; and I think it ſeemed ſo to *David* himſelf, ſo he concludes his Lamentation for him; *I am diſtreſſed for thee, my brother Jonathan, very pleaſant haſt thou been unto me, thy love to me was wonderfull, paſſing the love of women,* 2 *Sam.* 1 26. Yea, the ſoul of *Jonathan* did cleave to *David.* Even Chriſt himſelf, as it ſeemeth, had ſome of this kinde of Love, for he had one Diſciple whom he eſpecially loved, and who was wont to lean on his breſt: why think then, if the delights of cloſe & cordial friendſhip be ſo great, what delight ſhal we have in the friendſhip of the moſt High? and in our mutual amity with Jeſus Chriſt? and in the deareſt love and conſort with the Saints? Surely this will be a cloſer & ſtricter friendſhip then ever was betwixt any friends on earth; and theſe will be more lovely and deſirable friends then any that ever the Sun beheld; & both our affections to our Father, and our Saviour, but eſpecially his affection to us will be ſuch as here we never knew; as ſpirits are ſo far more powerful then Fleſh, that one Angel can deſtroy an Hoſt, ſo alſo are their affections more ſtrong and powerful, we ſhal then love a thouſand times more ſtrongly and ſweetly then now we can: and as all the Attributes & Works of God are incomprehenſible, ſo is the attribute and work of Love; He will love us many thouſand times

*Ibi Hymnidici Angelorum chori, ibi ſocietas civium ſupernorum; ibi dulcis ſolemnitas & peregrinationis hujus triſti labore redeuntium; ibi feſtivitas ſine fine, æternitas ſine labe, ſerenitas ſine nube.* Auguſt. in Johan.

times more, then we even at the perfectest are able to love him, what joy then will there be in this mutual Love?

## SECT. VII.

§. 7.

5. COmpare also the Excellencies of heaven with those glorious works of the Creation which our eies do now behold: What a deal of wisdom, and power, & goodness appeareth in and through them to a wise Observer? What a deal of the Majesty of the great Creator doth shine in the face of this fabrick of the world? surely his Works are great and admirable, sought out of them that have pleasure therein. This makes the study of natural Philosophy so pleasant, because the works of God are so excellent: What rare workmanship is in the body of a man? yea, in the body of every beast? which makes the Anatomical studies so delightful; what excellency in every Plant we see? in the beauty of Flowers? in the nature, diversity, and use of Herbs? in Fruits, in Roots, in Minerals, and what not? But especially if we look to the greater works: if we consider the whole body of this earth, and its creatures, and inhabitants; the Ocean of waters, with its motions and dimensions, the variation of the Seasons, and of the face of the earth; the entercourse of Spring and Fall, of Summer and Winter; what wonderful excellency do these contain? Why, think then in thy Meditations, if these things which are but servants to sinful man, are yet so full of mysterious worth; what then is that place where God himself doth dwell, and is prepared for the just who are perfected with Christ? When thou walkest forth in the Evening, look upon the Stars, how they glisten, and in what numbers they bespangle the Firmament: If in the day time, look up to the glorious Sun; view the wide expanded encompassing heavens, and say to thy self, What glory is in the least of yonder Stars? what a vast, what a bright resplendent body hath yonder Moon, and every Planet? O what an unconceivable glory hath the Sun? Why, all this is nothing to the glory of Heaven; yonder Sun must there be laid aside as useless, for it would not be seen for the brightness of God: I shall live above all yonder glory, yonder is but darkness to the lustre of my Fathers House, I shall be as glorious as that Sun my self; yonder is but as the wall of the Palace-yard; as the Poet saith,

Psal. 92. 4, 5.

Psal. 111. 2. Psal. 145. 6, 7, 8, 9, 10, 11, 12. and 10. 7. 22.

Psal. 136. 4, 5, 6, &c. Job 36. 24, 25, 26.

*In Civitate Dei Rex veritas, Lex Charitas, dignitas equitas, pax felicitas, vita æternitas.* Aug. de Civit. Dei.

*If*



*If in Heavens outward Court such beauty be,*
*What is the glory which the Saints do see?*

So think of the rest of the Creatures: This whole earth is but my Fathers footstool; this Thunder is nothing to his dreadful voice; these winds are nothing to the breath of his mouth: So much wisdom and power as appeareth in all these; so much, and far much more greatness and goodness, and loving delights shall I enjoy in the actual fruition of God. Surely, if the Rain which rains, and the Sun which shines on the just and unjust, be so wonderful; the Sun then which must shine on none but Saints and Angels, must needs be wonderful and ravishing in glory *.

* This month of *April* (in which Christ rose again, this Resurrection month) is the first month in the year, this rejoyceth all the Creatures, this cloatheth the naked trees; it openeth the earth: it gladdeth every living thing. This is the first month of Christians, even the time of the Resurrection, when their bodies shall be glorified, by that Light which now lies hid within them, that is, the Spirit, which then will be to them both cloathing, meat and drink, and Joy and Peace and Ornament, and eternal Life. *Macarius Homil. 5.*

## SECT. VIII.

§. 8.

6. COmpare the things which thou shalt enjoy above, with the excellency of those admirable works of Providence, which God doth exercise in the Church, and in the World. What glorious things hath the Lord wrought? & yet we shall see more glorious then these. Would it not be an astonishing sight, to see the Sea stand as a Wall on the right hand, and on the left, and the dry Land appear in the midst, and the people of *Israel* pass safely through, and *Pharaoh* and his people swallowed up? what if we should see but such a sight now? If we had seen the ten Plagues of *Ægypt*, or had seen the Rock to gush forth streams, or had seen Manna or quails rained down from Heaven, or had seen the Earth open and swallow up the wicked, or had seen their Armies slain with Hailstones, with an Angel, or by one another; Would not all these have been wondrous glorious sights? But we shall see far greater things then these. And as our sights shal be more wonderful, so also they shall be more sweet: There shall be no blood nor wrath intermingled; we shall not then cry out as *David*, *Who can stand before this Holy Lord God?* Would it not have been an astonishing sight, to have seen the Sun stand still in the Firmament? or to have seen *Ahaz* Dial go ten degrees backward? Why, we shall

shall see when there shall be no Sun to shine at all; we shall behold for ever a Sun of more incomparable brightness. Were it not a brave life, if we might still live among wonders and miracles? and all for us, and not against us? if we could have drought or rain at our prayers, as *Elias?* or if we could call down fire from Heaven to destroy our enemies? or raise the dead to life, as *Elisha?* or cure the diseased, and speak strange languages, as the Apostles? Alas, these are nothing to the wonders which we shall see and possess with God! and all those wonders of Goodness and Love! We shall possess that Pearl and power it self, through whose vertue all these works were done; we shall our selves be the subjects of more wonderful mercies then any of these. *Jonas* was raised but from a three daies burial, from the belly of the Whale in the deep Ocean; but we shall be raised from many yeers rottenness and dust; and that dust exalted to a Sun-like glory; and that glory perpetuated to all eternity. What sayest thou, Christian, Is not this the greatest of miracles or wonders? Surely, if we observe but common providences, the Motions of the Sun, the Tides of the Sea, the standing of the Earth, the warming it, the watering it with Rain as a Garden, the keeping in order a wicked confused world, with multitudes the like; they are all very admirable: But then to think of the *Sion* of God, of the Vision of the Divine Majesty, of the comely Order of the Heavenly Host; what an admirable sight must that needs be? O what rare and mighty works have we seen in *Britain* in four or five years? what changes? what subduing of enemies? what clear discoveries of an Almighty Arm? what magnifying of weakness? what casting down of strength? what wonders wrought by most improbable means? what bringing to Hell, and bringing back? what turning of tears and fears into safety and Joy? such hearing of earnest prayers, as if God could have denied us nothing that we asked? All these were wonderful heart-raising works. But O, what are these to our full deliverance? to our final conquest? to our eternal triumph? and to that great day of great things?

SECT.



## SECT. XIX.

7. COmpare also the Mercies which thou shalt have above, with those particular Providences which thou hast enjoyed thy self, and those observable Mercies which thou hast recorded through thy life. If thou be a Christian indeed, I know thou hast, if not in thy Book, yet certainly in thy Heart, a great many precious favours upon record. The very remembrance and rehearsal of them is sweet: How much more sweet was the actual enjoyment? But all these are nothing to the Mercies which are above. Look over the excellent Mercies of thy youth and Education; the mercies of thy riper yeers or age; the mercies of thy prosperity, and of thy adversity: the mercies of thy several places and relations; are they not excellent, and innumerable? Canst not thou think on the several places thou hast lived in, and remember that they have each had their several mercies? the mercies of such a place, and such a place; and all of them very rich and engaging mercies? O how sweet was it to thee, when God resolved thy last doubts? when he overcame and silenced thy fears and unbelief? when he prevented the inconveniences of thy life, which thy own counsel would have cast thee into? when he eased thy pains? when he healed thy sickness, and raised thee up as from the very grave and death? when thou prayedst, and wept, as *Hezekiah*, and saidst, *My daies are cut off, I shall go to the gates of the grave, I am deprived of the residue of my years: I said I shall not see the Lord, even the Lord in the Land of the Living, I shall behold man no more with the Inhabitants of the World. Mine age is departed and removed from me as a Shepherds Tent: I have cut off like a Weaver my life; He will cut me off with pining sickness; from day to day wilt thou make an end of me, &c. Yet did he in love to thy soul deliver it from the pit of corruption, and cast thy sins behind his back: and set thee among the living, to praise him as thou dost this day: That the fathers to the children might make known his Truth: The Lord was ready to save thee, that thou mightest sing the songs of praise to him in his house all the daies of thy life*, Isa. 38. 10. to the 20. I say, were not all these most precious mercies? Alas, these are but small things for thee in the eyes of God; he

§. 9. *Temporalis vita æternæ comparata, mors est dicenda potius quam vita. Ipse enim quotidianus defectus corruptionis, quid est aliud quam prolixitas mortis? Quæ autem lingua dicere, vel quis intellectus capere sufficit illa supernæ civitatis quanta sint gaudia? Angelorum choris interesse, cum beatissimis spiritibus gloriæ conditoris assistere; præsentem Dei vultum cernere, incircumscriptum lumen videre, nullo mortis dolore affici, incorruptionis perpetuæ munere lætari?* Greg. in Hom.

intendeth thee far greater things then these, even such as these are scarce a taste of. It was a choice mercy that God hath so notably answered thy prayers; and that thou hast been so oft and so evidently a prevailer with him: But O think then, Are all these so sweet and precious that my life would have been a perpetual misery without them? Hath his providence lifted me so high on Earth, and his merciful kindness made me great? How sweet then will the glory of his presence be? And how high will his eternal love exalt me? And how great shall I be made in Communion with his greatness? If my pilgrimage, and warfare have such mercies, what shall I finde in my home, and in my Triumph? If God will communicate so much to me while I remain a sinner; what will he bestow when I am a perfect Saint? If I have had so much in this strange Country at such a distance from him; what shall I have in Heaven in his immediate presence, where I shall ever stand about his Throne?

## SECT. X.

§. 10. 8. COmpare the comforts which thou shalt have above, with those which thou hast here received in the Ordinances. Hath not the written Word bin to thee as an open fountain; flowing with comforts day & night? when thou hast been in trouble, there thou hast met with refreshing: when thy faith hath staggered, it hath there been confirmed: What suitable Scriptures hath the Spirit set before thee? What seasonable promises have come into thy minde? so that thou maist say with *David*, If thy Word had not been my delight, I had perished in my trouble? Think then, If the Word be so full of consolations, what overflowing springs shall we find in God? If his letters are so comfortable, what are the words that flow from his blessed lips? and the beams that stream from his Glorious Face? If *Luther* would not take all the world for one leaf of the Bible, what would he take for the Joys which it revealeth? If the promise be so sweet, what is the performance? If the Testament of our Lord, and our charter for the Kingdom be so comfortable, what will be our possession of the Kingdom it self? Think further; what delights have I found also in this Word preached? when I have sit under a heavenly heart-searching



searching Teacher, how hath my heart been warmed within me! how hath he melted me, and turned my bowels! methinks I have felt my self almost in Heaven: methinks I could have been content to have sat and heard from morning to night, I could even have lived and died there: How oft have I gone to the congregation troubled in spirit, and returned home with quietness and delight? How oft have I gone doubting, concluding damnation against my own soul; and God hath sent me home with my doubts resolved, and satisfied me, and perswaded me of his love in Christ? How oft have I gone with darkness and doubtings in my judgement, and God hath opened to me such precious truths, and opened also my understanding to see them, that his light hath been exceeding comfortable to my soul? what Cordials have I met with in my saddest afflictions? what preparatives to fortifie me for the next encounter? Well then, if *Moses* face do shine so gloriously, what Glory is in the Face of God? If the very feet of the * Messengers of these tidings of Peace be beautiful, how beautiful is the face of the Prince of Peace? If the word in the mouth of a fellow-servant be so pleasant, what is the living Word himself? If this Treasure be so precious in earthen Vessels, what is that Treasure laid up in Heaven? Think with thy self, If I had heard but such a Divine Prophet as *Isaiah*, or such a perswading moving Prophet as *Jeremy*, or such a worker of Miracles as *Elijah* or *Elisha*, how delightful a hearing would this have been? If I had heard but *Peter*, or *John*, or *Paul*, I should rejoyce in it as long as I lived; but what would I give that I had heard one Sermon from the mouth of Christ himself? sure I should have felt the comfort of it in my very soul; why but, alas, all this is nothing to what we shall have * above: O blessed are the eyes that see what there is seen, and the ears that hear the things that there are heard! There shall I hear *Elias*, *Isaiah*, *Daniel*, *Peter*, *John*, (not Preaching to an obstinate people in imprisonment, in persecution, and reproach, but) triumphing in the praises of him that hath advanced them. *Austin* was wont to wish these three wishes; first, that he might have seen

* *Curæus cum Diem recordaretur quo primo Melanchthonem legentem audisset, illud recitare solebat, quod in suis initiationibus canunt Pontificii: Quem vidi, quem amavi, quem dilexi.*

* *Patriam nostram Paradisum computamus, Parentes Patriarchas habere jam cœpimus: Quid non properamus & currimus ut Patriam nostram videre, ut Parentes salutare possimus? Magnus illic nos charorum numerus expectat, parentum, fratrum, filiorum, frequens nos & copiosa turba desiderat, jam de sua immortalitate secura, & adhuc de nostra salute solicita. Ad horum conspectum & complexum venire quanta & illis & nobis in commune Lætitia est? Qualis illic cœlestium regnorum voluptas, sine timore moriendi & cum æternitate vivendi? Quan summa & perpetua fœlicitas? Illic Apostolorum gloriosus chorus; illic Prophetarum exultantium numerus; illic Martyrum innumerabilis populus, ob certaminis & passionis victoriam Coronatus; Triumphantes illic Virgines, quæ concupiscentiam carnis & corporis, continentiæ robore subegerunt: Remunerati misericordes qui alimentis & largitionibus pauperum justitiæ opera fecerunt; &c.* Cyprian de Immortalitate.

Christ in the flesh; secondly, That he might have heard *Paul* Preach; thirdly, That he might have seen *Rome* in its glory: Alas, these are small matters all to that which *Austin* now beholds; there we see not Christ in the form of a servant, but Christ in his Kingdom, in Majesty and Glory; not *Paul* preach in weakness and contempt, but *Paul* with millions more rejoycing and triumphing; not persecuting *Rome* in a fading glory, but *Jerusalem* which is above, in perfect and lasting glory.

So also think, What a joy it is to have access and acceptance in Prayer, that when any thing aileth me, I may go to God and open my case, and unbosom my soul to him as to my most faithful friend? especially knowing his sufficiency and willingness to relieve me? O but it will be a more surpassing unspeakable joy, when I shall receive all blessings without asking them; and when all my necessities and miseries are removed, and when God himself will be the portion and inheritance of my soul.

What consolation also have we oft received in the Supper of the Lord? what a priviledge is it to be admitted to sit at his Table? to have his Covenant sealed to me by the outward Ordinance, and his special Love sealed by his Spirit to my heart? Why, but all the life and comfort of these, is their declaring and assuring me of the comforts hereafter; their use is, but darkly to signifie and seal those higher mercies: when I shal indeed drink with him the fruit of the vine renewed, it will then be a pleasant feast indeed. O the difference between the last Supper of Christ on earth, and the marriage Supper of the Lamb at the great day! Here he is in an upper room, accompanied with twelve poor selected men, feeding on no curious dainties, but a Paschall Lamb with sowre Herbs, and a *Judas* at his table ready to betray him: But then his room will be the Glorious Heavens; his attendants all the Host of Angels and Saints; no *Judas* nor unfurnished guest comes there; but the humble believers must sit down by him, and the Feast will be their mutual Loving and rejoycing. Yet further think with thy self thus; The communion of the Saints on earth is a most delectable mercy: What a pleasure is it to live with understanding, and heavenly Christians! Even *David* saith, they were all his delight: O then what a delightful society shall I have above? The Communion of Saints is there somewhat worth, where their understandings are fully cleared, and their affections

Psal. 16.

so



so highly advanced. If I had seen but *Job* in his sores upon the Dunghil, it would have been an excellent sight to see such a mirror of patience: what will it be then to see him in glory, praising that power which did uphold and deliver him? If I had heard but *Paul* and *Sylas* singing in the stocks, it would have been a delightful hearing, what will it be then to hear them sing praises in heaven! If I had heard *David* sing praises on his Lute and Harp, it would have been a pleasing Melody; and that which drove the evil spirit from *Saul*, would sure have driven away the dulness and sadness of my spirit, and have been to me as the Musick was to *Elishah*, that the Spirit of Christ in joy would have come upon me; why, I shall shortly hear that sweet Singer in the heavenly Chore advancing the King of Saints; and will not that be a far more melodious hearing? If I had spoke with *Paul* when he was new come down from the third Heavens, and he might have revealed to me the things which he had seen, O what would I give for an hours such conference? how far would I go to hear such a Narration? why, I must shortly see those very things my self; yea, and far more then *Paul* was then capable of seeing, and yet shall I see no more then I shall possess. If I had spoke but one hour with *Lazarus* when he was risen from the dead, and heard him describe the things which he had seen in another world (if God would permit and enable him thereto,) what a joyful discourse would that have been? How many thousands books may I reade before I could know so much as he could have told me in that hour? If God would have suffered him to tell what he had seen, the *Jews* would have more thronged to hear him then they did to see him; O but this would have been nothing to the sight it self, and to the * fruition of all that which *Lazarus* saw.

Once again, think with thy self, what a soul-raising imployment is the praising of God? especially in consort with his affectionate Saints? What if I had been in the place of those Shepherds, and seen the Angels, and heard the multitude of the heavenly Host, praising God, and saying, *Glory to God in the highest, and on earth peace, good will towards men?* Luke 2.13,14. what a glorious sight and hearing would this have been? but I shall see and hear more

* *Erit ibi Deus omnia in omnibus, & illius præsentia omnes animæ & corporis implebit appetitus; cessabuntque de cætero consummatis omnibus, ministratorii Angelicarum virtutum discursus: Et impleta ordinataque omnino civitate Dei, nec innovabitur, nec mutabitur ultra fixæ & consummatæ beatitudinis status.* Cyprian. de laude Martyr.

glorious things then this. If I had stood by Christ when he was thanking his Father, *Joh.*17. I should have thought mine ears even blessed with his voice, how much more when I shall hear him pronounce me blessed? If there were such great joy at the bringing back of the Ark, 2 *Sam.*6.15. and such great joy at the re-edifying the material Temple, *Neh.*12.43. what joy will there be in the New *Jerusalem?* why, if I could but see the Church here in Unity and Prosperity, and the undoubted Order and Discipline of [a] Christ established, and his Ordinances purely and powerfully administred, what an unspeakable joy to my soul it would be? If I could see the Congregations provided with able Teachers, and the people receiving and obeying the Gospel, and longing for Reformation, and for the Government of Christ, O what a blessed place were *England?* If I could see our Ignorance turned into Knowledge, and Error turn into soundness of Understanding, and shallow Professors into solid Believers, and Brethren living in Amity, and in the life of the Spirit, O what a fortunate Island were this? Alas, alas, what's all this to the Reformation in Heaven? and to the blessed condition which we must live in there? There is another kind of change and glory then this! What great joy had the people and *David* himself, to see them so willingly offer to the Service of the Lord? And what an excellent Psalm of Praise doth *David* thereupon compose? 1 *Chr.* 29.9,10,*&c.* When *Solomon* was anointed King in *Jerusalem*, the people rejoiced with so great joy, that the earth rent at the sound of them, 1 *Kings* 1.40. What a joyful shout will there be then at the appearing of the King of the Church? If when the foundations of the earth were fastened, and the corner stone thereof was laid, the morning stars did sing together, and all the Sons of God did shut for joy, *Job* 38.6,7. why then when our glorious world is both founded and finished, and the cornerstone appeareth to be the top-stone also, and the Holy City is adorned as the Bride of the Lamb, O Sirs, what a joyful shout will then be heard?

[a] *Ipse per se placet, & per se sufficit ad meritum, sufficit ad præmium, nec extra illum quicquam quærit, quia totum in illo invenitur quicquid desideratur. Semper licet eum adspicere, semper habere, semper in illo delectari, & illo perfrui: In illo clarificatur intellectus, & purificatur affectus, ad cognoscendam & diligendam veritatem. Et hoc est totum bonum hominis, nosse scilicet & amare creatorem suum,* Bernard. de præmio cœlesti.

SECT.



## SECT. XI.

§. 11.

9. COmpare the joy which thou shalt have in heaven, with that which the Saints of God have found in the way to it, and in the foretastes of it; when thou seest a heavenly man rejoyce, think what it is that so affects him: It is the property of fools to rejoice in toys, and to laugh at nothing; but the people of God are wiser then so, they know what it is that makes them glad: When did God ever reveal the least of himself to any of his Saints, but the joy of their hearts were answerable to the Revelation? *Paul* was so lifted up with what he saw, that he was in danger of being exalted above measure, and must have a prick in the flesh to keep him down; when *Peter* had seen but Christ in his Transfiguration, which was but a small glimpse of his glory, and had seen *Moses* and *Elias*, talking with him, what a rapture and extasie he is cast into? *Master* (saith he) *it is good for us to be here, let us here build three Tabernacles, one for Thee, and one for Moses, and one for Elias*; as if he should say, O let us not go down again to yonder persecuting rabble; let us not go down again to yonder drossie dirty world, let us not return to our mean and suffering state, is it not better that we stay here now we are here? is not here better company? and sweeter pleasures? but the Text saith, *He knew not what he said*, Mat.17.4. When *Moses* had been talking with God in the Mount, it made his Visage so shining and glorious, that the people could not endure to behold it, but he was fain to put a vail upon it: No wonder then if the face of God must be vailed, till we are come to that state where we shall be more capable of beholding him, when the vail shall be taken away, and we all beholding him with open face, shall be turned into the same Image from glory to glory. Alas, what is the back-parts which *Moses* saw from the clefts of the Rock, to that open face which we shall behold hereafter? what is the Revelation to *John* in *Patmos*, to this Revelation which we shall have in heaven? How short doth *Pauls* Vision come of the Saints Vision above with God? How small a part of the glory which we must see, was that which so transported *Peter* in the Mount? I confess these were all extraordinary foretastes, but little to the full Beatifical Vision: when *David* foresaw the Resurrection of Christ and of himself, and the pleasures which he should have for ever at

2 Cor.3.16. 17,18.

Gods right hand, how doth it make him break forth and say, *Therefore my heart was glad, and my glory rejoyceth, my flesh also shal rest in hope*, Psal. 16.9. Why think then; If the foresight can raise such ravishing joy, what will the actual possession do? How oft have we read and heard of the dying Saints, who when they had scarce strength and life enough to express them, have been as full of joy as their hearts could hold? And when their bodies have been under the extremities of their sickness, yea ready to feel the pangs of death, have yet had so much of heaven in their spirits, that their joy hath far surpassed their sorrows; and if a spark of this fire be so glorious, & that in the midst of the sea of adversity; what then is that Sun of Glory it self? O the joy that the Martyrs of Christ have felt in the midst of the scorching flames? sure they had life and sense as we, and were flesh and blood as well as we: therefore it must needs be some excellent thing that must so rejoyce their souls, while their bodies were burning: When *Bilney* can burn his finger in the Candle, and *Cranmer* can burn off his unworthy right hand: when *Bainham* can call the Papists to see a Miracle, & tell them, that he feels no more pain then in a bed of Down, and that the fire was to him as a bed of Roses: when *Farrer* can say, If I stir, believe not my Doctrine; Think then Reader, with thy self in thy Meditations, sure it must be some wonderful foretasted glory that can do all this, that can make the flames of fire ease, and that can make the King of fears so welcome; O what then must this glory it self needs be? when the very thoughts of it can bring *Paul* into such a straight, that he desired to depart and to be with Christ, as best of all; when it can make them never think themselves well till they are dead; O what a blessed Rest is this? Shall *Sanders* so delightfully embrace the Stake, & cry out, Welcom Cross; and shall not I more delightfully imbrace my blessedness, and cry, Welcome Crown? Shall blessed *Bradford* kiss the Faggot, and shall not I then kiss the Son himself? Shall the poor Martyr rejoice that she might have her foot in the same hole of the Stocks that Mr *Philpets* foot had been in before her? and shall not I rejoyce that my soul shall live in the same place of glory where Christ and his Apostles are gone before me? Shall Fire and Faggot, shall Prisons and Banishment, shall Scorns and cruel Torments be more welcome to others, then Christ and Glory shall be to me? God forbid. What thanks did *Lucius* the Martyr

*Sancti Martyres præsentem vitam non despexissent, nisi certiorem animarum vitam subsequi Scirent.* Greg. Dial. l. 4.

*Nihil eorum Sentit in nervo, quum anima est in cœlo.* Tertul. ad Martyr.

*Euseb. Hist. Eccles.* l. 14. c. 17. *Idem.* l. 11. c. 9.



Martyr give them, that they would send him to Christ from his ill masters on earth? How desirously did *Basil* wish, when his persecutors threatned his death the next day, that they might not change their resolution, lest he should miss of his expectation! What thanks then shall I give my Lord, for removing me from this loathsom prison to his Glory; and how loth should I be to be deprived thereof! When *Luther* thought he should die of an Apoplexy, it comforted him, and made him more willing, because the good Duke of *Saxony*, and before him the Apostle *John* had died of that disease; how much more should I be willing to pass the way that Christ hath passed, and come to the glory where Christ is gone? If *Luther* could thereupon say, *Feri Domine, feri clementer, ipse paratus sum, quia verbo tuo à peccatis absolutus*; Strike Lord, strike gently, I am ready, because by thy Word I am absolved from my sins; how much more cheerfully should I cry, Come Lord and advance me to this glory, and repose my weary soul in Rest!

## SECT. XII.

10. COmpare also the Glory of the Heavenly Kingdom, with the glory of the imperfect Church on earth, and with the Glory of Christ in his state of Humiliation: And you may easily conclude, If Christ under his fathers wrath, and Christ standing in the room of sinners, were so wonderful in excellencies, what then is Christ at the Fathers right hand? And if the Church under her sins and enemies, have so much beauty; something it will have at the marriage of the Lamb. How wonderfull was the Son of God in the form of a servant! When he is born, the Heavens must proclaim him by miracles: A new Star must appear in the firmament, & fetch men from remote parts of the world to worship him in a manger; The Angels and Heavenly host must declare his Nativity, and solemnize it with praising and glorifying God. When he is but a childe he must dispute with the Doctors and confute them. When he sets upon his office, his whole life is a wonder. Water turned into wine, thousands fed with five loaves & two fishes; multitudes following him to see his miracles; The lepers cleansed, the sick healed, the lame restored, the blinde receive their sight, the dead raised; if we had seen all this, should we

§. 14. *Cum Christo semper vivemus facti per ipsum filii Dei; cum ipso exultabimus semper ipsius cruore reparati. Erimus Christiani cum Christo simul glorioſi de Deo patre beati, de perpetua voluptate lætantes ſemper in conſpectu Dei & agentes Deo gratias ſemper: Neque enim poterit niſi & lætus eſſe ſemper, & gratus, qui cum morti fuiſſet obnoxius, factus eſt de immortalitate ſecurus.* Cyprian. ad Demetriad.

we not have thought it wonderful? The most desperate diseases cured with a touch, with a word speaking; the blinde eyes with a little clay and spittle, the Devil departing by Legions at his command; the windes and the seas obeying his word; are not all these wonderful? Think then, How wonderful is his Celestial Glory! If there be such cutting down of boughs, and spreading of Garments, and crying *Hosanna*, to one that comes into *Jerusalem* riding on an Ass; what will there be when he comes with his Angels in his Glory? If they that heard him preach the Gospel of the Kingdom, have their hearts turned within them, that they return and say, Never man spake like this Man: Then sure they that behold his Majesty in his Kingdom, will say, There was never glory like this glory. If when his enemies come to apprehend him, the word of his mouth doth cast them all to the ground; If when he is dying, the earth must tremble, the vail of the Temple rent, the Sun in the firmament must hide its face, and deny its light to the sinful world, & the dead bodies of the Saints arise, & the standers by be forced to acknowledge, Verily this was the Son of God: O then what a day will it be, when he will once more shake, not the Earth only, but the Heavens also, and remove the things that are shaken? When this Sun shall be taken out of the firmament, and be everlastingly darkned with the brightness of his Glory? when the dead must all arise and stand before him; & all shall acknowledg him to be the Son of God, and every tongue confess him to be Lord and King? If when he riseth again, the Grave and Death have lost their power, and the Angels of Heaven must roll away the stone, and astonish the watchmen till they are as dead men, and send the tidings to his dejected Disciples; If the bolted doors cannot keep him forth; If the Sea be as firm ground for him to walk on; if he can ascend to Heaven in the sight of his Disciples, and send the Angels to forbid them gazing after him: O what Power, and Dominion and Glory then is he now possessed of! and must we for ever possess with him! Yet think further; Are his very servants enabled to do such miracles when he is gone from them? Can a few poor fishermen and tent-makers and the like Mechanicks, cure the lame, and blinde, and sick? open their prisons? destroy the disobedient? raise the dead? and astonish their adversaries? O then what a world will that be, where every one can do greater works then these? and shall be highlier honoured



noured then by the doing of wonders? It were much to have the Devils subject to us: but more to have our names written in the book of life. If the very preaching of the Gospel be accompanied with such power, that it will pierce the heart, and discover its secrets, bring down the proud, & make the stony sinner tremble; If it can make men burn their books, sell their lands, bring in the price, & lay it down at the Preachers feet; If it can make the spirits of Princes stoop, and the Kings of the Earth resign their Crowns, and do their homage to Jesus Christ; If it can subdue Kingdoms, and convert thousands, and turn the world thus upside down; If the very mention of the Judgement and Life to come, can make the Judge on the bench to tremble, when the prisoner at the bar doth preach this Doctrine; O what then is the Glory of the Kingdom it self? What an absolute Dominion hath Christ and his Saints? And if they have this Power and Honour in the day of their abasement, and in the time appointed for their suffering and disgrace, what then will they have in their full advancement?

## SECT. XIII.

§. 13.

11, COmpare thy mercies thou shalt have above, with the mercies which Christ hath here bestowed on thy soul; and the glorious change which thou shalt have at last, with the gracious change which the Spirit hath wrought on thy heart: Compare the comforts of thy glorification, with the comforts of thy sanctification. There is not the smallest grace in thee, which is genuine and sincere, but is of greater worth then the riches of the Indies; not a hearty desire and groan after Christ, but is more to be valued, then the Kingdoms of the world: A renewed nature is the very Image of God; Scripture calleth it by the name of [Christ dwelling in us] and [the Spirit] of God abiding in us: * It is as a beam from the face of God himself; it is the Seed of God remaining in us; it is the onely inherent beauty of the rational soul: it enobleth man above all nobility; it fitteth him to understand his Makers pleasure, to do his Will, and to receive his Glory. Why think then with thy self, If this grain of Mustard seed be so precious, what is the Tree of Life in the midst of the Paradise of God? If a spark of life which will but strive against corruptions, and flame out a few desires and groans, be so much worth

* Hear a Heathen. *Inter bonos viros & Deum Amicitia est, conciliante virtute. Amicitiam dico? Immo etiâ necessitudo, & similitudo, quoniam bonus ipse tempore tantum à Deo differt discipulus ejus, æmulatorque & vera progenies, quem parens ille magnificus, virtutum non lenis exactor, sicut severi patres, durius educat.* Seneca ep. bonis erala, lib. 1. pag. [illegible]

worth: how glorious then is the Fountain and End of this life? If we be said to be like God, and to bear his Image, and to be holy as he is holy; when, alas, we are pressed down with a body of sin; Sure we shall then be much liker God, when we are perfectly holy and without blemish, & have no such thing as sin within us. Is the desire after Heaven so precious a thing? what then is the thing it self which is desired? Is the love so excellent? what then it the beloved? Is our joy in foreseeing and believing, so sweet? what will be the joy in the full possessing? O the delight that a Christian hath in the lively exercise of some of these affections! What good do's it to his very heart, when he can feelingly say, He loves his Lord? what sweetness is there in the very act of loving? yea, even those troubling Passions of Sorrow and Fear, are yet delightful, when they are rightly exercised: How glad is a poor Christian when he feeleth his heart begin to melt? and when the thoughts of sinful unkindness will dissolve it? Even this Sorrow doth yeeld him matter of Joy. O what will it then be, when we shall do nothing but know God, and love, and rejoyce, and praise; and all this in the highest perfection? what a comfort is it to my doubting soul, when I have a little assurance of the sincerity of my graces? when upon examination I can but trace the Spirit in his sanctifying works? How much more will it comfort me, to finde that this Spirit hath safely conducted me, and left me in the arms of Jesus Christ? what a change was it, that the Spirit made upon my soul, when he first turned me from darkness to light, and from the power of Satan unto God? To be taken from that horrid state of nature, wherein my self and my actions were loathsom to God, and the sentence of death was past upon me, and the Almighty took me for his utter enemy; and to be presently numbred among his Saints, and called his Friend, his Servant, his Son; and the sentence revoked which was gone forth; O what a change was this! To be taken from that state wherein I was born, and had lived delightfully so many yeers, and was rivetted in it by custom and engagements, when thousands of sins did lie upon my score; and if I had so died, I had been damned for ever; and to be justified from all these enormous crimes, and freed from all these fearful plagues, and put into the title of an Heir of Heaven; O what an astonishing change was this? Why then consider how much greater wil that glorious change then be?

Beyond



Beyond expressing; beyond conceiving! How oft, when I have thought of this change in my regeneration, have I cryed out, O blessed day! and blessed be the Lord that I ever saw it! why how then shall I cry out in Heaven, O blessed Eternity! and blessed be the Lord that brought me to it! Was the mercy of my conversion so exceeding great, that the Angels of God did rejoice to see it? Sure then the mercy of my salvation will be so great, that the same Angels will congratulate my felicity. This Grace is but a spark that is raked up in the Ashes; it is covered with flesh from the sight of the world, and covered with corruption sometime from mine own sight: But my Everlasting glory will not so be clouded, nor my light be under a bushel, but upon a hill, even upon *Sion*, the Mount of God.

## SECT. XIV.

§. 14.

12. LAstly, compare the joys which thou shalt have above, with those foretastes of it, which the Spirit hath given thee here. Judge of the Lion by the Paw, and of the Ocean of Joy, by that drop which thou hast tasted: Thou hast here thy strongest refreshing comforts, but as that man in hell would have had the water to cool him; a little upon the tip of the finger for thy tongue to taste; yet by this little thou maist conjecture at the quality of the whole. Hath not God sometime revealed himself extraordinarily to thy soul, and let a drop of glory fall upon it? Hast thou not been ready to say, O that it might be thus with my soul continually, and that I might alwaies feel what I feel sometimes! Didst thou never cry out with the Martyr after thy long and doleful expectations, He is come, he is come? Didst thou never in a lively Sermon of Heaven, nor in thy retired contemplations on that blessed State, perceive thy drooping spirits revive, and thy dejected heart to lift up the head? and the light of Hea-

*Ibi non gustabunt quam suavis sit Deus, sed implebuntur & satiabuntur dulcedine vivifica: Nihil eis deerit; nihil oberit, omne desiderium eorum Christus præsens implebit. Non senescent, non tabescent, non putrescent amplius: Perpetua sanitas, fælix æternitas, beatitudinis illius sufficientiam confirmabunt. Non erit concupiscentia in membris, non ultra ulla exurget rebellio carnis, sed totus status hominis pacificus, sine omni macula & ruga permanebit.* Cyprian de laude Martyr. *Quæcunque supra cælum sunt mentes & formæ, olympici illius habitaculi cives, si non eandem atque Deus, illi tamen dignitate & natura proximam conditionem acceperunt.* Fernel. de abdit. rerum causis, cap. 9. Ex Platone.

ven

ven to break forth to thy soul, as a morning Star, or as the dawning of the day? Didst thou never perceive thy heart in these duties, to be as the childe that *Elisha* revived? to wax warm within thee, and to recover life? Why think with thy self then, what is this earnest to the full Inheritance? Alas, all this light that so amazeth, and rejoyceth me, is but a Candle lighted from Heaven, to lead me thither through this world of darkness! If the light of a Star in the night be such, or the little glimmering at the break of the day; what then is the light of the Sun at noon-tide? If some godly men that we read of, have been overwhelmed with joy, till they have cried out, Hold Lord, stay thy hand; I can bear no more! like weak eyes that cannot endure too great a light. O what will then be my joys in Heaven, when as the object of my joy shall be the most glorious God, so my soul shall be made capable of seeing and enjoying him; and though the light be ten thousand times greater then the Sun, yet my eyes shall be able for ever to behold it?

Or if thou be one that hast not felt yet these sweet foretastes (for every believer hath not felt them) then make use of the former delights which thou hast felt, that thou maist the better discern what hereafter thou shalt feel.

And thus I have done with the fifth part of this Directory, and shewed you on what grounds to advance your Meditations, and how to get them to quicken your affections, by comparing the unseen delights of Heaven, with those smaller which you have seen, and felt in the flesh.

CHAP.



# CHAP. XII.

## *How to manage and watch over the Heart, through the whole Work.*

### SECT. I.

§. 1. Sixthly. The sixth and last part of this Directory, is, To guide you in the managing of your hearts through this work, and to shew you wherein you have need to be exceeding watchful. I have shewed before, what must be done with your hearts in your preparations to the work, and in your setting upon it: I shal now shew it you, in respect of the time & performance. Our chief work will here be to discover to you the danger, and that will direct you to the fittest remedy. Let me therefore here acquaint you before hand; That whenever you set upon this Heavenly employment, you shall find your own hearts your greatest hinderer, and they will prove false to you in one or all of these four degrees. First, They will hold off, that you will hardly get them to the work; secondly, or else they will betray you by their idleness in the work; pretending to do it, when they do it not; or thirdly, they will interrupt the work by their frequent excursions, and turning aside to every object; or fourthly, they will spoil the work by cutting it short, and be gone before you have done any good on it. Therefore I here forewarn you, as you value the unvaluable comfort of this work, that you faithfully resist these four dangerous evils, or else all that I have said hitherto is in vain.

1. Thou

1. Thou shalt finde thy heart as backward to this, I think, as to any work in the world. O what excuses will it make! what evasions it will finde out! and what delays and demurs, when it is never so much convinced! Either it will question, whether it be a duty or not; or if it be so to others, yet whether it be so to thee. It will rake up any thing like reason to plead against it; it will tell thee, That this is a work for Ministers that have nothing else to study on; or for Cloysterers or persons that have more leisure then thou hast: If thou be a Minister, it will tell thee, This is the duty of the people; it is enough for thee to meditate for the instructing of them; and let them meditate on what they have heard, as if it were thy duty only to cook their meat, and serve it up, and perhaps a little to tast the sweetness, by licking thy fingers while thou art dressing it for others; but it is they onely that must eat it, digest it, and live upon it. Indeed, the smell may a little refresh thee, but it must be digesting it, that must maintain thy strength and life. If all this will not serve, thy heart will tell thee of other business; thou hast this company stays for thee, or that business must be done: it may be it will set thee upon some other duty, and so make one duty shut out another; for it had rather go to any duty then to this. Perhaps it will tell thee, that other duties are greater, and therefore this must give place to them, because thou hast no time for both: Publick business is of more concernment; to study, to preach for the saving of souls must be preferred before these private contemplations: As if thou hadst not time to see to the saving of thy own soul, for looking after others! or thy charity to others were so great, that it draws thee to neglect thy comfort and salvation! or, as if there were any better way to fit us to be useful to others, then to make this experience of our doctrine our selves! Certainly Heaven where is the Father of Lights, is the best fire to light our candle at, and the best book for a Preacher to study; and if they would be perswaded to study that more, the Church would be provided of more heavenly lights: And when their Studies are Divine, and their Spirits divine, their preaching will then be also Divine; and they may be fitly called Divines indeed. Or, if thy heart have nothing to say against the work, then it will trifle away the time in delays; and promise this day and the next, but still keep off from the doing of the business. Or lastly, If thou wilt not be



be so baffled with excuses or delays, thy heart will give thee a flat denial, and oppose its own unwillingness to thy Reason: Thou shalt finde it come to the work, as a Bear to the stake, and draw back with all the strength it hath. I speak all this of the heart, so far as it is carnal, (which in too great a measure is in the best) for I know so far as the heart is Spiritual, it will judge this work the sweetest in the world.

Well then, what is to be done in the forementioned case? wilt thou do it, if I tell thee? Why, what wouldst thou do with a servant that were thus backward to his work? or to thy beast that should draw back when thou wouldst have him go forward? Wouldst thou not first perswade, and then chide, and then spur him, and force him on? and take no denial, nor let him alone, till thou hadst got him closely to fall to his work? Wouldst thou not say, Why, what should I do with a servant that will not work? or with an Ox or Horse that will not travel or labour? Shall I keep them to look on? Wilt thou then faithfully deal thus with thy heart? If thou be not a lazy self-deluding Hypocrite, say, I will; by the help of God, I will: Set upon thy heart roundly; perswade it to the work; take no denial; chide it for its backwardness; use violence with it; bring it to the service, willing, or not willing: Art thou master of thy flesh, or art thou a servant to it? hast thou no command of thy own thoughts? cannot thy will chuse the subject of thy Meditations, especially when thy judgement thus directeth thy will? I am sure God once gave thee mastery over thy flesh, and some power to govern thy own thoughts: Hast thou lost thy authority? art thou become a slave to thy depraved nature? Take up the authority again which God hath given thee, command thy heart; if it rebel, use violence with it; if thou be too weak, call in the Spirit of Christ to thine assistance: He is never backward to so good a work, nor will deny his help in so just a cause: God will be ready to help thee, if thou be not unwilling to help thy self. Say to him, Why Lord, thou gavest my Reason the command of my Thoughts and Affections; the authority I have received over them, is from thee, and now, behold they refuse to obey thine authority: Thou commandest me to set them to the work of heavenly Meditation, but they rebel and stubbornly refuse the duty: Wilt thou not assist me to execute that authority which thou hast given me? O

send me down thy Spirit and Power, that I may enforce thy commands, and effectually compel them to obey thy Will.

And thus doing, thou shalt see thy heart will submit; its resistance will be brought under; and its backwardness will be turned to a yeelding compliance.

## SECT. II.

§. 2. 2. When thou hast got thy heart to the work, beware lest it delude thee by a loitering formality: Lest it say, I go, and go not; lest it trifle out the time, while it should be effectually meditating. Certainly, the heart is as likely to betray thee in this, as in any one particular about the duty: When thou hast perhaps but an hours time for thy Meditation, the time will be spent before thy heart will be serious. This doing of duty, as if we did it not, doth undo as many as the flat omission of it. To rub out the hour in a bare lazy thinking of Heaven, is but to lose that hour, and delude thy self. Well, what is to be done in this case? why, do here also as you do by a loytering servant; keep thine eye alwaies upon thy heart; look not so much to the time it spendeth in the duty, as to the quantity and quality of the work that is done: You can tell by his work, whether your servant hath been painful; ask, what affections have yet been acted? how much am I yet got nearer Heaven? Verily many a mans heart must be followed as close in this duty of Meditation, as a Horse in a Mill, or an Ox at the Plough, that will go no longer then you are calling or scourging: if you cease driving but a moment, the heart will stand still; and perhaps the best hearts have much of this temper.

I would not have thee of the judgement of those, who think that while they are so backward, it is better let it alone; and that if meer love will not bring them to the duty, but there must be all this violence used to compel it, that then the service is worse then the omission: These men understand not; First, That this Argument would certainly cashier all Spiritual obedience, because the hearts of the best being but partly sanctified, will still be resisting so far as they are carnal; Secondly, Nor do they understand well the corruptness of their own natures; Thirdly, Nor that



that their sinful undispositedness will not baffle or suspend the commands of God; Fourthly, Nor one sin excuse another; Fifthly, Especially they little know the way of God to excite their Affections; and that the love which should compel them, must it self be first compelled, in the same sense as it is said to compel: Love I know is a most precious grace, and should have the chief interest in all our duties: but there be means appointed by God to procure this love; and shall I not use those means, till I can use them from love? that were to neglect the means, till I have the end. Must I not seek to procure love, till I have it already? There are means also for the increasing of love where it is begun; and means for the exciting of it where it lieth dull: And must I not use these means, till it is increased and excited? Why, this reasoning-considering-duty that we are in hand with, is the most singular means, both to stir up thy love, and to increase it; and therefore stay not from the duty, till thou feel thy love constrain thee, (that were to stay from the fire, till thou feel thy self warm) but fall upon the work, till thou art constrained to love; and then love will constrain thee to further duty.

My jealousie, lest thou shouldst miscarry by these sottish opinions, hath made me more tedious in the opening of its error. Let nothing therefore hinder thee while thou art upon the work, from plying thy heart with constant watchfulness and constraint; seeing thou hast such experience of its dulness and backwardness, let the spur be never out of its side; and when ever it slacks pace, be sure to give it a remembrance.

## SECT. III.

§. 3. 3. AS thy heart will be loitering, so will it be diverting. It will be turning aside like a careless servant, to talk with every one that passeth by: When there should be nothing in thy mind, but the work in hand, it will be thinking of thy calling, or thinking of thy afflictions, or of every bird, or tree, or place thou seest, or of any impertinency, rather then of heaven. Thy heart in this also will be like the Husband-mans Ox or Horse; if he drive not, he will not go; and if he guide not, he will not keep the furrow; and it is as good stand still, as go out of the way. Experience will tell thee, thou wilt have much ado with thy heart in this point, to keep it one hour to the work without many extravagancies and idle cogitations. The cure here is the same with that before; to use watchfulness, and violence with your own imaginations, and as soon as they step out, to chide them in. Say to thy heart, What? did I come hither to think of my business in the world? to think of places, and persons, of news, or vanity, yea, or of any thing but Heaven, be it never so good? what? Canst thou not watch one hour? wouldst thou leave this world, and dwell in Heaven with Christ for ever? and canst thou not leave it one hour out of thy thoughts, nor dwell with Christ in one hours close Meditation? Ask thy heart as *Absalom* did *Hushai*, Is this thy love to thy friend? Dost thou love Christ, and the place of thy Eternal, Blessed abode; no more then so? When *Pharaohs* Butler dreamed, That he pressed the ripe Grapes into *Pharaohs* Cup, and delivered the Cup into the Kings hand, it was a happy dream, and signified his speedy access to the Kings presence: But the dream of the Baker, That the Birds did eat out of the Basket on his head, the baked meats prepared for *Pharaoh*, had an ill *omen*, and signified his hanging, and their eating of his flesh. So when the ripened Grapes of Heavenly Meditation are pressed by thee into the Cup of Affection, & this put into the hands of Christ by delightful praises (if thou take me for skilful) this is the interpretation, That thou shalt shortly be taken from this prison where thou liest, and be set before Christ in the Court of Heaven, and there serve up to him that Cup of praise (but much fuller, and much sweeter) for ever, and for ever. But if the ravenous

Gen. 40. 10, 11, &c.



ravenous fowls of wandering thoughts, do devour the *Meditations* intended for *Heaven*, I will not say flatly it signifieth thy *death*, but this I will say, That so far as these intrude, they will be the death of that service; and if thou ordinarily admit them, That they devour the life, and the joy of thy *thoughts*; and if thou continue in such a way of duty to the end, It signifies the *death* of thy Soul, as well as of thy service. Drive away these birds of prey then from thy sacrifice, and strictly keep thy *heart* to the work thou art upon.

## SECT. IV.

§. 4. 4. LAstly, Be sure also to look to thy *heart* in this, That it cut not off the work before the time, and run not away through weariness, before it have leave. Thou shalt find it will be exceeding prone to this; like the Ox that would unyoke, or the Horse that would be unburdened, and perhaps cast off his burden, and run away. Thou mayst easily perceive this in other duties; If in secret thou set thy self to pray, is not thy *heart* urging thee still to cut it short? dost thou not frequently finde a motion to have done? art thou not ready to be up as soon almost as thou art down on thy knees? Why, so it will be also in thy *contemplations* of *Heaven*: As fast as thou getteſt up thy *heart*, it will be down again; it will be weary of the work; it will be minding thee of other business to be done; and stop thy heavenly walk, before thou art well warm. Well, what is to be done in this case also? why the same *authority* and *resolution*, which brought it to the work, and observed it in the work, must also hold it to it, till the work be done. Charge it in the Name of God to stay; do not so great a work by the halves: say to it, Why foolish *heart*! If thou beg a while, and go away before thou hast thy alms, dost thou not lose thy labour? if thou stop before thou art at the end of thy journey, is not every step of thy Travel lost? Thou camest hither to fetch a walk to *Heaven*, in hope to have a sight of the glory which thou must inherit; and wilt thou stop when thou art almost at the top of the Hill? and turn again before thou hast taken thy survey? Thou camest hither in hope to speak with God, and wilt thou go before thou hast seen him? Thou camest to

bathe thy self in the streams of *Consolation*, and to that end didst unclothe thy self of thy *Earthly thoughts*; and wilt thou put a foot in, and so be gone? Thou camest to spy out the Land of Promise; O go not back without the bunch of Grapes, which thou maist shew to thy *Brethren*, when thou comest home, for their *Confirmation* and *Encouragement*; till thou canst tell them by experience, *That it is a Land flowing with Wine and Oyl, with Milk and Honey*. Let them see that thou hast tasted of the Wine, by the gladness of thy *heart*; and that thou hast been anointed with the Oyl, by the cheerfulness of thy countenance: Let them see that thou hast tasted of the Milk of the Land, by thy feeding, and by thy milde and gentle disposition; and of the Honey, by the sweetness of thy words and conversation. The views of *Heaven* would heal thee of thy sinfulness, and of thy sadness; but thou must hold on the Plaister, that it may have time to work: This Heavenly fire would melt thy frozen *heart*, and refine it from the dross, and take away the earthy part, and leave the rest more spiritual and pure; but then thou must not be presently gone, before it have time, either to burn or warm. Stick therefore to the work, till something be done; till thy graces be acted, thy affections raised, and thy Soul refreshed with the *delights* above; or if thou canst not obtain these ends at once, ply it the closer the next time, and let it not go till thou feel the blessing. *Blessed is that servant, whom his Lord, when he comes, shall finde so doing*, Mat. 24. 46.

Psal. 104. 15.

CHAP.



# CHAP. XIII.

## *The Abstract or Sum of all, for the use of the weak.*

### SECT. I.

§. 1.

THus I have by the gracious assistance of the *Spirit*, directed you in this work of *Heavenly Contemplation*, and lined you out the best way that I know for your successful performance, and lead you into the path where you may walk with *God*. But because I would bring it down to the capacity of the meanest, and help their memories who are apt to let slip the former *particulars*, and cannot well lay together the *several branches* of this *method*, that they may reduce them to practice; I shall here contract the whole into a brief sum, and lay it all before you in a narrower compass. But still Reader, I wish thee to remember, that it is the practice of a duty, that I am directing thee in; and therefore if thou wilt not practise it, do not reade it.

The sum is this; As thou makest conscience of praying daily, so do thou of the acting of thy Graces in *Meditation*; and more

especially in meditating on the joys of *Heaven*. To this end, Set apart one hour or half hour every day, wherein thou maist lay aside all worldly *thoughts*, and with all possible seriousness and reverence, as if thou were going to speak with God himself, or to have a sight of *Christ*, or of that blessed place; so do thou withdraw thy self into some secret place, and set thy self wholly to the following work: If thou canst, take *Isaac*'s time and place, who went forth into the Field in the Evening to meditate: But if thou be a servant or poor man that cannot have that leasure; take the fitteſt time and place that thou canst, though it be when thou art private about thy labours.

When thou set'st to the work, look up toward *Heaven*, let thine eye lead thee as neer as it can; remember that there is thine Everlasting *Rest*: study its excellency, study its reality, till thy unbelief be silenced, and thy *faith* prevail: If thy *judgment* be not yet drawn to *admiration*, use those sensible *helps* and *advantages* which were even now laid down. Compare thy heavenly joys with the choiceſt on *earth*, & so rise up from *Sense to Faith*: If yet this meer *consideration* prevail not (which yet hath much force, as is before expressed,) then fall a pleading the case with thy *heart*: Preach upon this *Text* of *Heaven* to thy self; convince, inform, confute, instruct, reprove, examine, admonish, encourage and comfort thy own Soul from this Celestial Doctrine: draw forth those several *considerations* of thy *Rest*, on which thy several affections may work, especially that affection or Grace which thou intendeſt to act. If it be Love which thou wouldst act, shew it the loveliness of *Heaven*, and how suitable it is to thy *condition*: If it be Desire, consider of thy absence from this lovely object: if it be Hope, consider the *possibility* and *probability* of attaining it: if it be Courage, Consider the singular assistance and encouragements which thou maist receive from God; the weakness of the Enemy, and the necessity of prevailing: If it be Joy, consider of its excellent ravishing glory, of thy *interest* in it, and of its *certainty*, and the neerness of the time when thou must possess it. Urge these *considerations* home to thy *heart*; whet them with all possible seriousness upon each affection: If thy *heart* draw back, force it to the work; if it loiter, spur it on; if it step aside, command it in again; if it would slip away, and leave the work, use thine *authority*; keep it close to the business, till thou have obtained



tained thine end: Stir not away, if it may be, till thy Love do flame, till thy Joy be raised, or till thy Desire or other Graces be lively acted. Call in assistance also from God; mix *Ejaculations* with thy *Cogitations* and *Soliloquies*: Till having seriously pleaded the case with thy *heart*, and reverently pleaded the case with God; thou have pleaded thy self from a clod to a flame, from a forgetful sinner, to a mindful lover; from a lover of the world, to a thirster after God; from a fearful coward, to a resolved Christian; from an unfruitful sadness, to a joyful life. In a word, What will not be done one day, do it the next, till thou have pleaded thy *heart* from *Earth* to *Heaven*; from conversing below, to a walking with God; and till thou canst lay thy *heart* to rest, as in the bosom of *Christ*, in this *Meditation* of thy full and Everlasting Rest.

And this is the sum of these precedent Directions.

CHAP.

# CHAP. XIV.

## *An Example of this Heavenly Contemplation, for the help of the unskilful.*

### *There remaineth a Rest to the people of God.*

### SECT. II.

§. 2. REST! How sweet a word is this to mine ears! Methinks the sound doth turn to substance, and having entred at the ear, doth possess my brain, and thence descendeth down to my very *heart*; methinks I feel it stir and work, and that through all my parts and powers; but with a various work upon my various parts; to my wearied *senses* and languid *spirits*, it seems a quieting powerful *Opiate*; to my dulled powers it is spirit and life: to my dark eyes, it is both eye-salve, and a prospective; to my Taste it is sweetness; to mine ears it is melody; to my hands and feet it is strength and nimbleness: Methinks I feel it digest as it proceeds, and increase my native heat and moisture, and lying as a reviving cordial at my *heart*; from thence doth send forth lively *spirits*, which beat through all the pulses of my Soul. Rest! Not as the stone that rests on the *Earth*, nor as these clods of flesh shall rest in the grave; so our beast must rest as well as we; nor is it the satisfying of our fleshly lusts, nor such a rest as the carnal world desireth; no, no, we have another kinde of rest then these: Rest we shall from all our labours, which were but the way and means to Rest, but yet that is the smallest part: O blessed Rest, where we shall never rest day or night, crying, *Holy, holy, holy, Lord God of Sabbaths!* when we shall rest from sin, but not from worship! from suffering and sorrow, but not from solace! O blessed day, when I shall rest with God*! when I shall rest in the Arms and Bosom of my Lord! when I shall rest in Knowing, Loving, Rejoycing and Praising! when my perfect Soul and Body together, shall in

* *Præmium est videre Deum, vivere cum Deo, vivere de Deo, esse cum Deo, esse in Deo, qui erit omnis in omnibus; habere Deum qui est summum bonum, & ubi est summum bonum ibi est summa felicitas, summa jucunditas, vera libertas, perfecta charitas, & aterna securitas.* Bernard. de præmio cœlest.



in these perfect actings perfectly enjoy the most perfect God! when God also, who is love it self, shall perfectly love me! yea, and rest in his love to me, as I shall rest in my love to him! and rejoyce over me with joy & singing, as I shall rejoyce in him! How neer is that most blessed joyful day? it comes apace, even he that comes will come, and will not tarry: Though my Lord do seem to delay his coming, yet a little while and he will be here: What is a few hundred years when they are over? How surely will his sign appear? and how suddenly will he seize upon the careless World? Even as the Lightning that shines from East to West in a moment! He who is gone hence will even so return: Methinks I even hear the voice of his foregoers! Methinks I see him coming in the clouds, with the *attendants* of his *Angels* in Majesty and in Glory! O poor secure sinners, what will you now do? where will you hide your selves? or what shall cover you? mountains are gone, the *Earth* and *Heavens* that were are passed away; the devouring fire hath consumed all, except your selves, who must be the fuel for ever: O that you could consume as soon as the *Earth!* and melt away as did the *Heavens!* Ah, these wishes are now but vain; the Lamb himself would have been your friend, he would have loved you, and ruled you, and now have saved you; but you would not then, and now too late: Never cry, *Lord, Lord*; too late, too late man; why dost thou look about? can any save thee? whither dost thou run? can any hide thee? O wretch! that hast brought thy self to this! Now blessed *Saints* that have Beleeved and Obeyed! This is the end of *Faith* and *Patience*: This is it for which you prayed and waited; Do you now repent your sufferings and sorrows? your self denying and holy walking? Are your Tears of *Repentance* now bitter or sweet? O see how the Judg doth smile upon you! here's love in his looks; The Titles of Redeemer, Husband, Head, are written in his amiable, shining face: Hark, doth he not call you? He bids you stand here on his right hand; fear not, for there he sets his sheep: O joyful Sentence pronounced by that blessed mouth! *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:* see how our Saviour takes you by the hand, go along you must, the door is open, the Kingdom's his, & therefore yours; there's your place before his Throne; The *Father* receiveth you as the Spouse of his Son, he bids you welcome to the Crown of Glory, never so unworthy

Zeph. 3. 17.

worthy crowned you must be: this was the project of free redeeming Grace, & this was the purpose of eternal Love. O blessed Grace! O blessed Love! O the frame that my soul will then be in! O how Love & Joy will stir! but I cannot express it! I cannot conceive it.

This is that *Joy* which was procured by sorrow; this is that Crown which was procured by the Cross; my Lord did weep, that now my *tears* might be wip'd away; he did bleed that I might now rejoice; he was forsaken, that I might not now be forsaken; he did then die, that I might now live. This weeping, wounded Lord, shal I behold; this bleeding Saviour shall I see, & live in him that died for me: O free Mercy that can exalt so vile a wretch! free to me, though dear to Christ! Free Grace that hath chosen me, when thousands were forsaken! when my companions in sin must burn in Hell, and I must here rejoyce in *Rest!* here must I live with all these *Saints!* O comfortable meeting of my old *acquaintance!* with whom I prayed, and wept, and suffered; with whom I spoke of this day and place! I see the Grave could not contain you, the Sea and *Earth* must give up their dead; the same Love hath redeemed and saved you also: This is not like our *Cottages* of Clay, nor like our Prisons, or Earthly Dwellings: This voice of Joy is not like our old complainings, our groans, our sighs, our impatient moans; nor this melodious praise like our scorns and revilings, nor like the *oaths* and *curses* which we heard on *Earth:* This Body is not like the body we had, nor this Soul like the Soul we had, nor this life like the life that then we lived: we have changed our *place*, we have changed our *state*, our *clothes*, our *thoughts*, our *looks*, our *Language:* we have changed our company for the greater part, and the rest of our company is changed it self: Before a *Saint* was weak and despised, so full of pride & peevishness and other sins, that we could scarce oft-times discern their graces: But now how glorious a thing is a *Saint!* where is now their body of sin, which wearied themselves and those about them? Where are now our different *Judgements?* our reproachful *Titles?* our divided *spirits*, our exasperated passions? our strange looks? our uncharitable censures? Now we are all of one *judgement*, of one *name*, of one *heart*, of one *house*, and of one *glory*. O *sweet reconcilement!* O happy Union! which makes us first to be one with *Christ*, and then to be one among our selves! Now our differences shall be dashed in our *teeth* no more, nor the Gospel reproached



proached through our folly or scandal. O my Soul, thou shalt never more lament the sufferings of the *Saints*; never more condole the Churches ruines; never bewail thy suffering friends; nor lie wailing over their death-beds or their graves. Thou shalt never suffer thy old *temptations*, from *Satan*, the world, or thy own flesh: Thy body will no more be such a burden to thee: thy pains and sicknesses are all now cured: thou shalt be troubled with weakness and weariness no more: *Thy head is not now an aking head; nor thy heart now an aking heart: Thy hunger and thirst, and cold and sleep, thy labour and study are all gone. O what a mighty change is this! From the Dunghill to the Throne! from persecuting sinners to praising *Saints!* from a body as vile as the carrion in the *ditch*, to a body as bright as the Sun in the *Firmament!* from complainings under the Displeasure of God, to the perfect enjoyment of him in Love! from all my doubts and fears of my condition, to this possession which hath put me out of doubt! from all my fearful *thoughts of death*, to this most blessed Joyful Life! O what a blessed change is this! Farewel sin and suffering for ever: Farewell my hard and rocky *heart*, farewell my proud and unbelieving *heart*: farewell Atheistical, Idolatrous, worldly *heart*, farewell my sensual carnal *heart*; And now welcome most holy, heavenly *nature*; which as it must be employed in beholding the face of God, so is it ful of God alone, & delighted in nothing else but him. O who can question the love which he doth so sweetly taste? or doubt of that which with such joy he feeleth? Farewel repentance, confession and supplication; farewel the most of *hope* and *faith:* and welcome love and joy and praise. I shall now have my Harvest without plowing or sowing; my wine without the labor of the vintage: my joy without a Preacher or a Promise: even all from the face of God himself. That's the sight that's worth the seeing: that's the book that's worth the reading: What ever mixture is in the streams, there is nothing but pure joy in the *fountain*. Here shall I be incircled with *Eternity*, and come forth no more: here shall I live, and ever live; and praise my Lord, and ever, ever, ever praise him. My face will not wrinkle, nor my hair be gray; but this *mortal* shall have put on *immortality*, and this corruptible *incorruption*, and *death* shall be swallowed up in victory; *O Death, Where is now thy sting! O Grave, where is thy victory!* The date of my lease will no more expire,

* *Quale erit Corpus, quod omnimodo spiritui subditum, & eo sufficienter vivificatum nullis alimoniis indigebit? Non enim animale, sed spiritale erit: habens quidem carnis, sed sine ulla carnali corruptione, substantiam.* August. de Civit. l. 22. c. 24.

pire, nor shall I trouble my self with *thoughts of death*; nor lose my joys through fear of losing them. When millions of ages are past, my glory is but beginning, & when millions more are past, it is no neerer ending. Every day is all *noontide*, and every *moneth* is *May* or harvest, and every year is there a Jubilee, and every age is full manhood; and all this is one *Eternity*. O blessed *Eternity!* the glory of my glory? the perfection of my perfection!

Ah drousie, earthly, blockish *heart!* How coldly dost thou think of this reviving day? Dost thou sleep when thou thinkest of *eternal Rest?* Art thou hanging earthward, when *Heaven* is before thee? Hadst thou rather sit thee down in dirt and dung, then walk in the *Court* of the Palace of *God?* Dost thou now remember thy worldly business? Art thou looking back to the *Sodom* of thy lusts? Art thou thinking of thy delights and merry company? wretched *heart!* Is it better to be there, then above with God? is the company better? are the pleasures greater? Come away: make no excuse, make no delay, *God* commands, and I command thee, come away, gird up thy loins: ascend the *mount*; and look about thee with *seriousness* and with *Faith*. Look thou not back upon the way of the wilderness, except it be when thine eyes are dazled with the glory, or when thou wouldst compare the Kingdom with that howling desart; that thou maist more sensibly perceive the mighty difference. Fix thine eye upon the Sun it self; and look not down to *Earth* as long as thou art able to behold it; except it be to discern more easily, the *brightness* of the one, by the *darkness* of the other. * Yonder, far above yonder, is thy *Fathers* glory; yonder must thou dwell when thou leavest this *earth*; yonder must thou remove, O my soul, when thou departest from this body, and when the power of thy *Lord* hath raised it again, and joined thee to it, yonder must thou live with *God* for ever. There is the glorious *New Jerusalem*, the Gates of Pearl, the foundations of Pearl, the Streets and Pavements of transparent Gold: Seest thou that Sun which lighteth all this world? why, it must be taken down as useless there, or the glory of *Heaven* will darken it, and put it out; even thy self shall be as bright as yonder shining Sun: God will be the Sun, and Christ the Light, and in his Light shalt thou have light.

What thinkest thou, O my Soul, of this most blessed state? What! Dost thou stagger at the *Promise of God* through unbelief? though thou say nothing, or profess belief; yet thou speakest so coldly and so customarily, that I much suspect thee: I know thy *infidelity* is thy natural vice. Didst thou believe indeed, thou wouldst be more affected with it? Why, hast thou not it under the hand and seal, and Oath of *God*? Can *God* lie? or he that is the *Truth* it self, be false? Foolish wretch! What need hath God to flatter thee, or deceive thee? why should he promise thee more then he will perform? Art thou not his *Creature?* a little crumb of dust? a scrawling worm? ten thousand times more below him, then this fly or worm is below thee? wouldst thou flatter a flea, or a worm? what need hast thou of them? If they do not please thee, thou wilt crush them dead, and never accuse thy self of cruelty: Why yet they are thy *Fellow-Creatures*, made of as good metal as thy self; and thou hast no *Authority* over them, but what thou hast received: How much less need hath *God* of thee? or why should he care, if thou perish in thy folly? Cannot he govern thee without either *flattery* or *falshood?* Cannot he easily make thee obey his will? and as easily make thee suffer for thy disobedience? Wretched unbeleeving heart! Tell a fool, or tel a *Tyrant*, or tell some false and flattering man of drawing their subjects by false promises, and procuring obedience by deceitful means: But do thou not dare to charge the *Wise*, *Almighty*, *Faithful God* with this. Above all men it beseems not thee to doubt, either of this *Scripture* being his infallible Word, or of the performance of this Word to thy self. Hath not *Argument* convinced thee? may not thy own experience utterly silence thee? How oft hath this *Scripture* been verified for thy good? How many of the *Promises* have been performed to thee? hath it not

That even the Philosophers understood that there was a Heaven, see *Fernelius de abdit. rer. caus. cap* 9. And *Aristot. de Cœlo*, l. 2. c. 9. Manifestum est quod neque locus, neque vacuum, neque tempus est extra Cœlum. In omni enim loco corpus esse possibile est; Vacuum autem esse dicunt in quo non est corpus; possibile autem est esse. Tempus autem est numerus motus, motus autem sine naturali corpore non est, *&c.* Quapropter neque quæ illic sunt, nata sunt in loco esse; neque tempus ipsa facit senescere, neque ulla transmutatio ullius eorum est, quæ super extima dispositæ sunt latione, sed inalterabilia & impassibilia optimam habentia vitam, & per se sufficientissimam perseverant toto ævo, *&c.* * *Nec mireris si Deum non videas: Vento & flatibus omnia impelluntur, vibrantur, agitantur, & sub oculis tamen non venit ventus & flatus. Solem, qui videndi omnibus causa est, intueri non possumus: radiis acies submovetur; obtutus intuentis hebetatur: & si diutius inspicias omnis visus extinguitur. Qui ipsum Solis artificem, illum luminis fontem, possis sustinere; cum te ab ejus fulgoribus avertas, à fulminibus abscondas? Deum oculis carnalibus vis videre, cum ipsam animam tuam, quæ vivificaris & loqueris, nec aspicere possis, nec tueri.* Minutius Fælix Octav. fol. 393.

not quickened thee? and converted thee? hast not thou felt in it something more then humane? would God perform anothers promise? or would he so powerfully concur with a feigned word? If thou hadst seen the Miracles that *Christ* and his *Apostles* wrought, thou wouldst never sure have questioned the truth of their doctrine: why they delivered it down by such undoubted Testimony, that it may be called Divine as well as Humane. Nay, hast thou not seen its Prophecies fulfilled? hast thou not lived in an age, wherein such wonders have been wrought, that thou hast now no cloke for thy unbelief? hast thou not seen the course of *nature* changed? & works beyond the power of *nature* wrought? and all this in the fulfilling of this *Scripture?* hast thou so soon forgotten since *Nature* failed me, and strength failed me, and bloud, and spirits, and flesh, and friends, and all means did utterly fail? and how *Art* and *Reason* had sentenced me for dead? and yet how God revoked the sentence? and at the request of praying, beleeving *Saints*, did turn thee to the Promise which he verified to thee? And canst thou yet question the *truth* of this *Scripture?* hast thou seen so much to confirm thy *faith*, in the great actions of seven years past, and canst thou yet doubt? Thou hast seen signs and wonders, and art thou yet so unbelieving? O *Wretched heart!* Hath God made thee a promise of *Rest*, and wilt thou come short of it? and shut out thy self through unbelief? Thine eyes may fail thee, thy ears deceive thee, and all thy senses prove delusions, sooner then a promise of God can delude thee. Thou maist be surer of that which is written in the Word, then if thou see it with thine eyes, or feel it with thy hands. Art thou sure thou livest? or sure that this is *Earth* which thou standest on? art thou sure thine eyes do see the Sun? As sure is all this glory to the *Saints*; as sure shall I be higher then yonder *stars*, and live for ever in the Holy City, and joyfully sound forth the praise of my Redeemer; if I be not shut out by this evil heart of unbelief, causing me to depart from the living God.

And is this *Rest* so sweet, and so sure? O then, what means the careless world? Do they know what it is they so neglect? did they ever hear of it? or are they yet asleep? or are they dead? Do they know for certain that the Crown's before them, while they thus sit still, or follow trifles? undoubtedly they are quite beside themselves, to minde so much their provision in the way, & strive, and



and care, and labour for trifles, when they are hasting so fast to another world, and their eternal happiness lies at stake. Were there left one spark of *Wit* or *Reason*, they would never sell their *Rest* for toyl, nor sell their Glory for worldly vanities, nor venture *Heaven* for the pleasure of a sin. Ah poor men! That you would once consider what you hazard, and then you would scorn these *tempting baits*. O blessed for ever be that Love, that hath rescued me from this mad bewitching darkness!

Draw nearer yet then, O my Soul; bring forth thy strongest burning Love; here's matter for it to work upon; here's something truly worth thy loving. O see what *beauty* presents it self: Is it not exceeding lovely? Is not all the *beauty* in the world contracted here? Is not all other *beauty deformity* to it? Dost thou need to be perswaded now to love? Here's a *feast* for thine eyes; a *feast* for all the powers of thy Soul: Dost thou need to be entreated to feed upon it? Canst thou love a little shining *Earth?* Canst thou love a walking piece of clay? and canst thou not love *that God, that Christ, that Glory*, which is so truly and unmeasurably lovely? Thou canst love thy friend, because he loves thee: And is the love of thy Friend like the Love of *Christ?* Their weeping or bleeding for thee, doth not ease thee, nor stay the course of thy Tears or bloud: But the Tears and bloud that fell from thy Lord, have all a soveraign healing *vertue*, and are waters of Life, and Balsom to thy faintings and thy sores. O my Soul! If love deserve, and should procure love, what incomprehensible love is here before thee? Pour out all the store of thy affections here; and all is too little. O that it were more! O that it were many thousand times more! Let him be first served, that served thee first; Let him have the first-born, and strength of thy love, who parted with strength and life in love to thee: If thou hast any to spare when he hath his part, let it be imparted then to standers by. See what a Sea of Love is here before thee; cast thy self in, and swim with the arms of thy love in this Ocean of his love: Fear not lest thou shouldst be drowned, or consumed in it; Though it seem as the scalding *furnace of Lead, yet thou wilt finde it but mollifying Oyl; Though it seem a furnace of fire, and the hottest that ever was kindled upon earth, yet is it the fire of Love and not of wrath; a fire most effectual to extinguish fire; never intended to consume, but to glorifie thee: venture into it

Love acted.

*Pondus meum Amor meus: eo feror, quocunque feror. Ibi nos collocavit Voluntas bona, ut nihil velimus aliud quàm permanere illic in æternum.* 13 Confession (commonly called *Austins*)

* In which it is said S. *John* was cast, and come out anointed only.

then in thy believing *meditations*, and walk in these flames with the *Son of God*; when thou art once in, thou wilt be sorry to come forth again. O my Soul! what wantest thou here to provoke thy love? Dost thou love for excellency? why thou seest nothing below but baseness, except as they relate to thy enjoyments above. Yonder is the *Goshen*, the region of light, this is a Land of palpable darkness. Yonder twinkling *Stars*, that shining *Moon*, the radiant *Sun*, are all but as the *Lanthorns* hanged out at thy *Fathers House*, to light thee while thou walkest in the dark streets of the Earth: But little dost thou know (ah little indeed) the glory and blessed mirth that is within! Dost thou love for suitableness? why what person more suitable then *Christ*? His *Godhead*, his *Manhood*, his *fulness*, his *freeness*, his *willingness*, his *constancy*, do all proclaim him thy most suitable friend. What state more suitable to thy misery, then that of mercy? or to thy sinfulness and baseness, then that of honor & perfection? What place more suitable to thee then *Heaven*? Thou hast had a sufficient Trial of this world: Dost thou finde it agree with thy nature or desires? are these common abominations, these heavy sufferings, these unsatisfying vanities suitable to thee? or dost thou love for interest and neer relation? Why where hast thou better interest then in *Heaven*? or where hast thou neerer relation then there? Dost thou love for acquaintance and familiarity? Why though thine eyes have never seen thy *Lord*, yet he is never the further from thee: If thy son were blind, yet he would love thee his Father, though he never saw thee; Thou hast heard the voice of *Christ* to thy very heart, thou hast received his benefits; thou hast lived in his bosom, and art thou not yet acquainted with him? It is he that brought thee seasonably and safely into the world: It is he that nursed thee up in thy tender Infancy, and helped thee when thou couldst not help thy self: He taught thee to go, to speak, to reade, to understand: He taught thee to know thy self and him; he opened thee that first window whereby thou sawest into *Heaven*: Hast thou forgotten since thy *heart* was careless, and he did quicken it? and hard and stubborn, and he did soften it, and made it yeeld? when it was at peace, and he did trouble it? and whole, till he did break it? and broken, till he did heal it again? Hast thou forgotten the time, nay the many, very many times, when he found thee in secret all in tears; when he heard thy dolorous sighs & groans; and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his arms, and asked thee, Poor Soul, what doth ail thee? dost thou weep, when I have wept so much? Be of good cheer; thy wounds are saving, and not deadly, It is I that have made them, who mean thee no hurt, Though I let out thy blood, I will not let out thy life.

O methinks I remember yet his voice, and feel those embracing arms that took me up; How gently did he handle me! how carefully did he dress my wounds and bind them up! Methinks I hear him still saying to me, Poor sinner, though thou hast dealt unkindly with me, and cast me off; yet will not I do so by thee; Though thou hast set light by me and all my mercies, yet both I & All are thine; what wouldst thou have, that I can give thee? and what dost thou want that I cannot give thee? If any thing I have will pleasure thee, thou shalt have it; If any thing in *Heaven* or *Earth* will make thee happy, why it is all thine own; Wouldst thou have pardon? thou shalt have it, I freely forgive thee all the debt: wouldst thou have grace and peace, thou shalt have them both: wouldst thou have my self? why, behold, I am thine, thy *Friend*, thy *Lord*, thy *Brother*, thy *Husband*, and thy *Head*: wouldst thou have the *Father*? why I will bring thee to him; and thou shalt have him in and by me.------These were my *Lords* reviving words: These were the melting, healing, raising, quickening passages of love. After all this, when I was doubtful of his love; methinks I yet remember his overcoming and convincing *Arguments*.----Why sinner, have I done so much to testifie my Love, and yet dost thou doubt? Have I made thy beleeving it, the condition of enjoying it, and yet dost thou doubt? Have I offered thee my self and love so long, and yet dost thou question my willingness to be thine? Why what could I have done more then I have done? At what dearer rate should I tell thee that I love thee? Reade yet the story of my bitter passion, wilt thou not believe that it proceeded from love? Did I ever give thee cause to be so jealous of me? Or to think so hardly of me, as thou dost? Have I made my self in the Gospel, a Lion to thine enemies, and a Lamb to thee, and dost thou so overlook my Lamb-like nature? Have I set

Subtilius naturam Amoris contemplemur. Totam compositam & quadrantem Deo inveniemus; Nulli alicui rei aptius, nulli decentius, nulli fructuosius cohærere; immo cæteris perdite, turpiter, inæqualiter, Quid infælicius quam amator, & non Dei? Amor est quidam sui exitus; quædam à se peregrinatio, cuna quodam spontaneo interitu. Voluntaria Mors est; & quoddam sine necessitate fatum. A se abest qui amat; Etenim de se cogitat nihil; provider nihil; & cum cogitet de se, nec in se, neque secum cogitabit. Illud est arcanum ingenioſi affectus, mori cum fœnore, perire cum lucro vitæ; ſi amare ſcias, ſi ames inquam Deum, iſta eſt amandi ars. Quod reſtat ex amante, amatus eſt. *Nieremberg.* de arte Volunt. lib. 4. cap. 23, 24. pag. 287, 288.



*Voluntas ſeu Amor vivificatur amore Amoris; à quo habet ut ſit Volens ſeu libere amans, ſeu Eligens.----Et ſi rectè advertis, Amor Dei non eſt quaſi quis amet aliquod amatum aliud ab amore; ſeu ubi non coincidit amor & amatum. Deus eſt Amor: qui Deum amat, Amorem amat.* Card. Cuſanus Vol. 2. Excitat. l. 7. fol. 132. 8.

ser mine arms and heart then open to thee, and wilt thou not believe but they are shut? why, if I had been willing to let thee perish, I could have done it at a cheaper rate, what need I then have done and suffered so much? what need I follow thee with so long *patience* and *entreating?* what dost thou tell me of thy wants? have I not enough for me and thee? and why dost thou foolishly tell me of thy unworthiness, and thy sin? I had not died, if man had not sinned: if thou wert not a sinner, thou wert not for me; if thou wert worthy thy self, what shouldst thou do with my *Worthines?* Did I ever invite the *Worthy* and the *righteous?* or did I ever save or justifie such? or is there any such on *earth?* Hast thou nothing? art thou lost & miserable? art thou helpless and forlorn? dost thou believe that I am a sufficient Saviour? & wouldst thou have me? why then take me, Lo, I am thine; if thou be willing, I am willing, and neither sin nor devils shall break the match.

These, O these were the blessed words, which his *Spirit* from his Gospel spoke unto me, till he made me cast my self at his feet, yea into his arms, and to cry out, My Saviour and my Lord: Thou hast broke my *heart*, thou hast revived my *heart*, thou hast overcome, thou hast won my *heart*, take it, it is thine: If such a *heart* can please thee, take it, if it cannot, make it such as thou wouldst have it.---Thus, O my soul, maist thou remember the sweet familiarity thou hast had with *Christ*; therefore if *acquaintance* will cause affection, O then let out thy *heart* unto him; It is he that hath stood by thy bed of sickness, that hath cooled thy heats, and eased thy pains, and refreshed thy weariness, and removed thy fear; He hath been always ready, when thou hast earnestly sought him; He hath given thee the meeting in publick and in private; He hath been found of thee in the *Congregation*, in thy house, in thy chamber, in the field, in the way as thou wast walking, in thy waking nights, in thy deepest dangers. O if bounty and compassion be an attractive of Love, how unmeasurably then am I bound to love him? All the mercies that have filled up my life do tell me this, all the places that ever I did abide in; all the societies & persons that I have had to deal with, every condition of life that I have passed through, all my imployments, and all my relations, every change that hath befain me, all tell me, That the *Fountain* is *Overflowing Goodness*.---Lord, what a summe of love am I indebted to thee? and how doth my debt continually increase? how



how should I love again for so much love? But what? shall I dare to think of making thee requital? or of recompensing all thy love with mine! Will my mite requite thee for thy golden Mines? my seldom wishes for thy constant bounty? or mine which is nothing, or not mine, for thine which is infinite and thine own? shall I dare to contend in love with thee? or set my borrowed languid spark, against the Element and Sun of Love! Can I love as high, as deep, as broad, as long * as Love it self? as much as he that made me? and that made me love? that gave me all that little which I have? both the heart, the hearth where it is kindled, the bellows, the fire, the fuel, and all were his: As I cannot match thee in the works of thy Power, nor make, nor preserve, nor guide the worlds; so why should I think any more of matching thee in Love? No, Lord, I yeeld, I am unable, I am overcome; O blessed conquest! Go on victoriously, & still prevail, and triumph in thy love: The captive of Love shall proclaim thy Victory; when thou leadest me in triumph from Earth to Heaven, from death to life, from the Tribunal to the Throne; my self, and all that see it, shall acknowledg that thou hast prevailed, and all shall say, *Behold how he loved him.*----Yet let me love thee in subjection to thy Love, as thy redeemed Captive, though not thy Peer; Shall I not love at all because I cannot reach thy measure? or at least, let me heartily wish to love thee. O that I were able! O that I could feelingly say, *I love thee!* even as I feel I love my friend, and my self! Lord, that I could do it! but alas, I cannot! fain I would, but alas, I cannot. Would I not love thee, if I were but able? Though I cannot say as thy Apostle, *Thou knowest that I love thee*; yet can I say, Lord, thou knowest that I would love thee: but I speak not this to excuse my fault; it is a crime that admits of no excuse, and it is my own, it dwelleth as near me as my very heart; if my heart be my own, this sin is my own, yea and more my own then my heart is.---Lord, what shall this sinner do? the fault is my own, and yet I cannot help it; I am angry with my heart that it doth not love thee, and yet I feel it love thee never the more; I frown upon it, and yet it cares not; I threaten it, but it doth not feel: I chide it, and yet it doth not mend; I reason with it, & would fain perswade it, and yet I do not perceive it stir; I rear it up as a car-

* *Quemadmodum umbram nostram sperare non datur, quippe quæ tantum præit quantum progredimur, & æqua portione semper antecedit, neque supra caput esse potest corporis magnitudo, cum illud semper corpori superpositum sit; sic neque Deum largiendo vincere possumus. Neque enim quippiam largimur quod illius non sit, aut magnificentiam & liberalitatem antecedat; considera unde sit tibi id ipsum quod es, quod spiras, quod sapis, & id quod maximum est, quod Deum cognoscis, quod speras regnum cælorum, æqualem angelis dignitatem, puram, perfectamque gloriæ quam nunc in speculis & ænigmatibus cernis contemplationem; quod factus es filius Dei, cohæres Christi (audacter dicam) & Deus ipse.* Nazianz. *in Grat. de Pauper. amand. &c.*

kaſs upon its legs, but it neither goes nor ſtands, * I rub and chafe it in the uſe of thine Ordinances, & yet I feel it not warm within me.-----O miſerable man that I am-----unworthy Soul! is not thine eye now upon the only loving object? and art thou not beholding the raviſhing glory of the Saints? and yet doſt thou not love? and yet doſt thou not feel the fire break forth? why, art thou not a Soul? a living ſpirit? and is not thy love the choiceſt piece of thy life? Art thou not a rational Soul? and ſhouldſt not thou love according to Reaſons conduct? and doth it not tell thee, that all is dirt and dung to Chriſt? that Earth is a dungeon to the Celeſtial Glory? Art thou not a ſpirit thy ſelf? and ſhouldſt not thou love ſpiritually? even God, who is a ſpirit, & the Father of Spirits? Doth not every creature love their life? why, my Soul! art thou like to fleſh? or gold? or ſtately buildings? Art thou like to meat and drink, or clothes? Wilt thou love no higher then thy horſe or ſwine? haſt thou nothing better to love then they? what is the beauty that thou haſt ſo admired? canſt thou not even wink or think it all into darkneſs or deformity? when the night comes, it is nothing to thee, while thou haſt gazed on it it hath withered away; a Botch or Scab, the wrinkles of conſuming ſickneſs, or of age, do make it as loathſom as it was before delightful: Suppoſe but that thou ſaweſt that beautiful carkaſs lying on the Bier, or rotting in the grave, the skull dig'd up, and the bones ſcattered; where is now thy lovely object? couldſt thou ſweetly embrace it, when the Soul is gone; or take any pleaſure in it, when there is nothing left that's like thy ſelf? Ah, why then doſt thou love a skinful of dirt, and canſt love no more the heavenly Glory? What thinkeſt thou? ſhalt thou love when thou comeſt there? when thou ſeeſt? when thou doſt enjoy? when the Lord ſhall take thy carkaſs from the grave, and make thee ſhine as the Sun in glory, and when thou ſhalt everlaſtingly dwell in the bleſſed preſence? ſhalt thou then love, or ſhalt thou not? is not the place a meeting of Lovers? is not the life a ſtate of love? is it not the great marriage day of the Lamb? when he will embrace and entertain his Spouſe with love? Is not the imployment there the work of love? where the Souls with Chriſt do take their fill? O then, my ſoul, begin

* *Quamdiu præſentem vitam vivimus, tamdiu Cor noſtrum, nec Deo perfectè plenum, nec omnino ſubjectum: Unde innumera ſunt quæ extra Deum amamus, etſi Deum amantes & ſitientes. At in cœleſti patria, ſubjectio ad Deum eſt omnimoda, & talis cui nihil amplius addi queat. Omnis motus actualis Beati, in Deum fertur. Et ſicut Deus nihil novit nec amat niſi ſeipſum aut ſeipſo: ita ſanctus quia plane Deiformis, nihil novit nec amat niſi Deum aut in Deo. Deus cuilibet ſanctorum ſicut ſibi ſufficientia eſt, plenitudo eſt, omnia eſt: & omnem rationalis mentis potentialitatem adimplet. Quod non erit profectò, ſi ſanctos aliquid extra Deum videre dicas: ſi enim aliquid extra Deum amant, illud ipſum cum Deo in eorum corde hoſpitabitur. Et quomodo Deus, O homo, tibi ſufficientia, Plenitudo, Omnia eſt, ſi ita eſt?* Gibieuf, l. 2. cap. 27. ſect. 7. p. 483.



begin it here; be ſick of love now, that thou maiſt be well with love there: keep thy ſelf now in the love of God (*Jude* 21.) and let neither life nor death, nor any thing ſeparate thee from it, and thou ſhalt be kept in the fulneſs of love for ever, and nothing ſhall imbitter or abate thy pleaſure, for the Lord hath prepared a City of Love, a place for the communicating of love to his choſen, and thoſe that love his Name ſhall dwell there, *Pſal.* 69. 36.

Cant. 5. 8.

Rom. 8. 35.

Joy.

Awake then, O my drowſie Soul! who but an Owl or Mole would love this worlds uncomfortable darkneſs, when they are called forth to live in light? To ſleep under the light of Grace is unreaſonable, much more in the approach of the light of Glory: The night of thy ignorance and miſery is paſt, the day of glorious Light is at hand, this is the day-break betwixt them both: Though thou ſee not yet the Sun it ſelf appear, methinks the twi-light of a Promiſe ſhould revive thee! Come forth then, O my dull congealed ſpirits! and leave theſe earthly cels of dumpiſh ſadneſs! and hear thy Lord that bids thee rejoyce, and again rejoyce; Thou haſt lain here long enough in thy priſon of fleſh, where Satan hath been the Jaylor, and the things of this world have bin the Stocks for the feet of thy Affections, where cares have been thy Irons, and fears thy Scourge, and the bread and water of affliction thy food; where ſorrows have been thy lodging, and thy ſins and foes have made the bed, and a carnal, hard, unbelieving heart have bin the iron gates and bars that have kept thee in, that thou couldſt ſcarce have leave to look through the lattices, & ſee one glimpſe of the immortal light: The Angel of the Covenant now cals thee, and ſtrikes thee, and bids thee Ariſe and follow him: up, O my Soul, and cheerfully obey, and thy bolts & bars ſhall all fly open; do thou obey, & all will obey; follow the Lamb which way ever he leads thee: Art thou afraid becauſe thou knoweſt not whither? Can the place be worſe then where thou art? Shouldſt thou fear to follow ſuch a guide? Can the Sun lead thee to a ſtate of darkneſs? or can he miſlead thee that is the light of every man that cometh into the world? will he lead thee to death, who died to ſave thee from it? or can he do thee any hurt, who for thy ſake did ſuffer ſo much? follow him, and he will ſhew thee the Paradiſe of God, he will give thee a ſight of the New *Jeruſalem*, he will give thee a taſte of the Tree of Life: Sit no longer then by the fire of earthly common comforts, whither the cold of carnal fears & ſorrows

rows did drive thee: Thy Winter is past, and wilt thou houſe thy ſelf ſtill in earthly thoughts, and confine thy ſelf to drooping and dulneſs? Even the ſilly flies will leave their holes when the winter is over, and the Sun draws near them; the Ants will ſtir, the Fiſhes riſe, the Birds will ſing, the Earth look green, & all with joyful note will tell thee the Spring is come: Come forth then, O my drooping Soul, and lay aſide thy Winter morning robes, let it be ſeen in thy believing Joys and Praiſe, that the day is appearing, and the Spring is come; and as now thou ſeeſt thy comforts green, thou ſhalt ſhortly ſee them white and ripe for Harveſt; and then thou who art now called forth to ſee and taſte, ſhalt be called forth to reap, and gather, and take poſſeſſion. Shall I ſuſpend and delay my joys till then? Should not the joys of the Spring go before the joys of Harveſt? Is Title nothing before poſſeſſion? Is the heir in no better a ſtate then the ſlave? My Lord hath taught me to rejoyce in hope of his Glory, and to ſee it through the bars of a Priſon: and even when I am *perſecuted for righteouſneſs ſake*, When I am *reviled, and all manner of evil ſayings are ſaid againſt me falſly for his ſake*, then hath he commanded me to *rejoyce, and be exceeding glad*, becauſe of this my *great reward in Heaven*. How juſtly is an unbelieving heart poſſeſſed by ſorrow, and made a prey to cares and fears, when it ſelf doth create them, & thruſt away its offered peace and joy? I know it is the pleaſure of my bounteous Lord, that none of his family ſhould want for comfort; nor live ſuch a poor and miſerable life, nor look with ſuch a famiſhed dejected face: I know he would have my joys exceed my ſorrows; And as much as he delighteth in the humble and contrite, yet doth he more delight in the Soul as it delighteth in him: I know he taketh no pleaſure in my ſelf-procured ſadneſs; nor would he call on me to weep or mourn, but that it is the onely way to theſe delights. Would I ſpread the Table before my gueſt, and bring him forth my beſt proviſion, and bid him ſit down, and eat and welcome, if I did not unfeignedly deſire he ſhould do ſo? Hath my Lord ſpread me a Table in this Wilderneſs, and furniſhed it with the promiſes of Everlaſting Glory, and ſet before me Angels food, and broached for me the ſide of his beloved Son, that I might have a better wine then the blood of the Grape? Doth he ſo frequently and importunately invite me to ſit down, and draw forth my faith, and feed, and ſpare not? Nay, hath he furniſhed

Rom. 5. 2.

Mat. 5. 10, 11, 12.



furniſhed me to that end with reaſon, and faith, and a rejoycing diſpoſition? And yet is it poſſible that he ſhould be unwilling of my joys? Never think it, O my unbelieving Soul; nor dare to charge him with thy uncomfortable heavineſs, who offereth thee the foretaſte of the higheſt delights, that Heaven doth afford, and God beſtow. Doth he not bid thee *delight thy ſelf in the Lord?* and promiſe to give thee then *the deſires of thy heart?* Hath he not charged thee to *rejoyce evermore?* Yea to *ſing aloud, and ſhout for joy? Pſal.* 47. 1. Why ſhould I then draw back diſcouraged? My God is willing, If I were but willing. He is delighted in my delights. He would fain have it my conſtant frame, and daily buſineſs, to be near to him in my believing *Meditations*; and to live in the ſweeteſt thoughts of his goodneſs, and to be alwaies delighting my Soul in himſelf. O bleſſed work! Employment fit for the Sons of God!

Pſal. 37. 4. 1 Theſ. 5. 16. Pſal. 32. 11.

But, ah my Lord, thy feaſt is nothing to me without an appetite: Thou muſt give me a ſtomack as well as meat: Thou haſt ſet the dainties of Heaven before me, but alas, I am blind, and cannot ſee them; I am ſick, and cannot reliſh them; I am ſo benumned, that I cannot put forth a hand to take them. What is the glory of Sun and Moon to a clod of earth? Thou know'ſt I need thy ſubjective grace, as well as thine objective, and that thy works upon mine own diſtempered Soul, is not the ſmalleſt part of thy ſalvation. I therefore humbly beg this grace, that as thou haſt opened Heaven unto me in thy bleſſed Word, ſo thou wouldſt open mine eyes to ſee it, and my heart to affect it; elſe Heaven will be no Heaven to me. Awak therefore. O thou Spirit of life, and breathe upon thy graces in me; blow upon the garden of my heart, that the ſpices thereof may flow out; *Let my beloved come into his garden and eat his pleaſant fruits*, (*Cant.* 4. 16.) And take me by the hand, and lift me up from Earth thy ſelf, that I may fetch one walk in the garden of Glory, and ſee by faith what thou haſt laid up for them that love thee and wait for thee.

Away then you Soul tormenting cares and fears! Away you importune heart-vexing ſorrows! At leaſt forbear me a little while; ſtand by, and trouble not my aſpiring Soul; ſtay here below, whileſt I go up, and ſee my Reſt. The way is ſtrange to me, but not to Chriſt. There was the eternal dwelling of his glorious Deity; And thither hath he alſo brought his aſſumed glorified fleſh.

It

It was his work to purchase it; it is his work to prepare it, and to prepare me for it, and to bring me to it. The eternal God of truth hath given me his Promise, his Seal, and his Oath to assure me, that *believing in Christ I shall not perish, but have everlasting life*; Thither shall my soul be speedily removed, and my body very shortly follow. * It is not so far, but he that is every where can bring me thither, nor so difficult and unlikely, but Omnipotency can effect it. And though this unbelief may diminish my delights, and much abate my joys in the way; Yet shall it not abate the love of my Redeemer, nor make the promise of none effect. And can my tongue say, that I shall shortly and surely live with God; and yet my heart not leap within me? Can I say it believingly, and not rejoycingly? Ah Faith! how sensibly now do I perceive thy weakness? Ah Unbelief! if I had never heard or known it before, yet how sensibly now do I perceive thy malicious tyranny? But, though thou darken my light, and dull my life, and suppress my joys, yet shalt thou not be able to conquer and destroy me. There shall I, and my joys survive, when thou art dead; and though thou envy all my comforts, yet some in despight of thee, I shall even here receive; But were it not for thee, what abundance might I have? The light of Heaven would shine into my heart; and I might be as familiar there as I am on Earth.

Come away my Soul then, stop thine ears to the ignorant language of infidelity; Thou art able to answer all its Arguments; or if thou be not, yet tread them under thy feet. Come away, stand not looking on that grave, nor turning those bones, nor reading thy lesson now in the dust; Those lines will soon be wiped out: But lift up thy head and look to Heaven, and read thy Instructions in those fixed Stars: Or yet look higher then those eyes can see into that foundation which standeth sure; and see thy name in golden letters written before the foundations of the world, in the book of life of the slain Lamb. What if an Angel from Heaven should tell thee, that there is a mansion prepared for thee? that it shall certainly be thine own, and thou shalt possess it for ever? would not such a message make thee glad? And dost thou make light of the infallible Word of Promises, which were delivered by the Spirit, and by the Son himself? Suppose thou hadst seen a fiery Chariot come for thee, and fetch thee up to heaven like *Elias*? would

John 3.16.

* Multi nobis videmur, sed Deo admodum pauci sumus. Nos Gentes Nationesque distinguimus, sed Deo una domus est Mundus hic totus. Reges tantum regni sui per officia Ministrorum universa novere: Deo indiciis opus non est. Non solum in oculis ejus sed in sinu vivimus. *Minutius Fœlix, Octav. p.* 394.

2 Tim. 2. 19. Rev. 13. 8. and 18. Luke 10. 20.



would not this rejoice thee? Why, my Lord hath acquainted me, and assured me, that the Soul of a *Lazarus*, a beggar, goes not forth of its corrupted flesh, but a Convoy of Angels are ready to attend it, and bring it to the comforts in *Abrahams* bosom. Shall a drunkard be so merry among his cups? and a glutton in his delicious fare? and the proud in his bravery and dignity? and the lustfull wanton in the enjoyment of his mate? And shall not I rejoyce who must shortly be in Heaven? How glad is voluptuous youth of their play-times and Holy-days? Why, in Heaven I shall have an Everlasting Holy-day of Pleasure. Can meat and drink delight me when I hunger and thirst? Can I finde pleasure in Walks, and Gardens, and convenient dwellings? Can beauteous sights delight mine eyes? and Odours my smell? and Melody mine ears? And shal not the forethought of the Celestial Bliss delight me? My beast is glad of his fresh pasture, and his liberty, and his Rest: And shall not I? What delight have I found in my private studies, especially when they have prospered to the increase of my knowledge! Methinks I could bid the world farewel, and immure my self among my Books, and look forth no more (were it a lawful course) but (as *Hienſius* in his Library at *Leyden*) shut the doors upon me, and as in the lap of Eternity, among those divine Souls, imploy my self in sweet content, and pity the rich and great ones that know not this happiness. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed! If *Lipsius* thought when he did but reade *Seneca*, that he was even upon *Olympus* top, above mortality and humane things: What a case shall I be in when I am beholding Christ? If *Julius Scaliger* thought twelve Verses in *Lucan* better then the whole German Empire; What shall I think mine Inheritance worth? If the Mathematicks alone are so delectable, that their Students do profess, that they should think it sweet to live and die in those studies: How delectable then will my life be, when I shall fully and clearly know those things, which the most learned do now know but doubtfully and darkly? In one hour shall I see all difficulties vanish; and all my doubts in Physicks, Metaphysicks, Politicks, Medicine, &c. shall be resolved; so happy are the Students of that University. Yea all the depths in Divinity will be uncovered

As defined Habitations are distributed (by order) to Blessed spirits, so Holy Souls shall be set in Holy places; and being transported wholly from the whole, shall come to a better Condition in better places; not embracing the Divine Contemplation, as in or by a Glass; but being welcomed at the Everlasting Feast of the most Evident, truly Pure, sincere and Everlasting Contemplation of God, (with which the Souls that abound with Love can never be satiated,) and enjoying unmeasurable Joys for ever and for ever they remain

honoured, as I may say, with the Identity of the Universal Excellency. *Clemens Alexand. Stromat. l. 7. prope init.*

to

to me, and all the difficult knots untied; and the Book unsealed, and mine eyes opened. For in knowing God, I shall know all things, that are fit or good for the creature to know, There *Comenius*'s attempt is perfected; and all the sciences reduced to one. *Seneca* thought, that he that lived without books, was but buried alive: But had he known what it is to enjoy God in Glory, he would have said indeed, That to live without him, is to be buried alive in Hell.

If *Apollonius* travelled into *Æthiopia* and *Persia* to consult with the learned there: And if *Plato* and *Pythagoras* left their Country to see those wise *Ægyptian Priests*: And if (as *Hierom* saith) many travelled thousand miles to see and speak with eloquent *Livy*: And if the Queen of *Sheba* came from *Æthiopia* to hear the wisdom of *Solomon*, and see his glory; O how gladly should I leave this Country! how cheerfully should I pass from Earth to Heaven? to see the glory of that eternal Majesty: and to attain my self that height of wisdom, in comparison of which the most learned on Earth are but silly, bruitish fools and Idiots! If *Bernard* were so ravished with the delights of his Monastery (where he lived in poverty, without the common pleasures of the world) because of its green banks, and shady bowers, and herbs and trees, and vnrious objects to feed the eyes, and fragrant smels, and sweet and various tunes of Birds, together with the opportunity of devout Contemplations, that he cries out in admiration, Lord, what abundance of delights dost thou provide, even for the poor? How then should I be ravished with the Description of the Court of Heaven? where in stead of herbs, and trees, and birds, and bowers, I shall enjoy God and my Redeemer, Angels, Saints, and unexpressible pleasures? and therefore should with more admiration cry out, Lord, what delights hast thou provided for us miserable and unworthy wretches that wait for thee! If the heaven of glass which the *Persian* Emperour framed, were so glorious a piece; and the heaven of silver which the Emperour *Ferdinand* sent to the great Turk, because of their rare artificial Representations and Motions; What will the Heaven of Heavens then be? which is not formed by the Art of man, nor beautified like these childish toys; but is the matchless Palace of the great King, built by himself for the residence of his Glory, and the perpetual entertainment of his beloved Saints.



Saints. Can a poor deluded *Mahometan* rejoyce in expectation of a feigned sensual Paradise? And shall not I rejoyce in expectation of a certain Glory? If the honor of the ambitious, or the wealth of the covetous person do increase, his heart is lifted up with his estate, as a boat that riseth with the rising of the water: If they have but a little more lands or money then their neighbours, how easily may you see it in their countenance and carriage? How high do they look? how big do they speak? how stately and loftily do they demean themselves? And shall not the heavenly loftiness and height of my spirit, discover my title to this promised Land? Shall I be the adopted Son of God, and coheir with Christ of that blessed inheritance, and daily look when I am put into possession? and shall not this be seen in my joyful countenance? What if God had made me commander of the earth? What if the mountains would remove at my command? What if I could heal all diseases with a word or a touch? what if the infernal spirits were all at my command? Should I not rejoyce in such priviledges and honors as these? Yet is it my Saviours command, not to rejoyce that the devils are subject to us: but in this to rejoyce, that our names are written in heaven.

*Du Bartas* in the second day of the first week.

Th' Empyreal Palace, where th' eternal Treasures
Of *Nectar* flow; where everlasting pleasures
Are heaped up, where an immortal May.
In blissful beauties flourisheth for aye:
Where life still lives: where God his Sizes holds
Environ'd round with Seraphins, and Souls
Bought with his precious blood, whose glorious flight
Yerst mounted earth above the heavens bright.

I cannot here enjoy my parents, or my near & beloved friends without some delight: especially when I did too freely let out my affection to my friend, how sweet was that very exercise of my love! O what will it then be to live in the perpetual love of God? For brethren here to live together in Unity, how good and pleasant a thing is it? To see a family live in love: husband, wife, parents, children, servants, doing all in love to one another; To see a town live together in love, without any envyings, brawlings, heart-burnings or contentions, scorns, law-suits, factions or divisions; but every man loving his neighbour as himself, and thinking they can never do too much for one another, but striving to go beyond each other in love; O how happy and delectable a sight is this? O sweetest bands (saith *Seneca*) which binde so happily, that those that are so bound, do love their binders, and desire still to be bound more closely, and even reduced into one! O then, what a blessed

*Boeth.* l. 2. Met. 8. *O felix hominum genus! Si vestros animos amor, Quo cœlum regitur regat.*

blessed society will be the Family of Heaven? and those peaceable Inhabitants of the New *Jerusalem*? where is no division, nor dissimilitude, nor differing Judgements, nor disaffection, nor strangeness, nor deceitful friendship; never an angry thought or look, never a cutting unkind expression, but all are one in Christ, who is one with the Father, and live in the love of Love himself? *Cato* could say, That the soul of a lover dwelleth in the person whom he loveth; and therefore we say, The soul is not more where it liveth and enliveneth, then where it loveth. How neer then will my soul be closed to God, and how sweet must that conjunction be, when I shall so heartily, strongly, and unceasantly love him? As the Bee lies sucking and satiating her self with the sweetness of the Flower; or rather as the childe lies sucking the Mothers breast, inclosed in her arms, and sitting in her lap; even so shall my loving soul be still feeding on the sweetness of the God of Love. Ah wretched, fleshly, unbelieving heart! that can think of such a day, and work, and life as this, with so low and dull and feeble joys! But my enjoying Joys will be more lively.

*Eras. Apotheg. Anima est ubi amat, non ubi animat.*

Which *Gibieuf* expoundeth thus: *Quandoquidem id ipsum quod Amat est ei Actus & anima; id autem quod animat subjicitur ei, ut actui Potentia: Major verò est dependentia potentiæ sive subjecti ab actu, quam contra Actus à Subjecto & Potentiâ.* Gibieuf. l. 2. *de Libertate Dei*, c. 26. §. 8. p. 475.

How delectable is it to me to behold and study these inferiour works of God! to read those Anatomical Lectures of *Du Bartus* upon this great dissected body! what a beautiful fabrick is this great house which here we dwell in! The floor so dreast with various Herbs, and flowers, and Trees, and watered with Springs and Rivers, and seas! the roof so wide expanded! so admirably adorned! such astonishing workmanship in every part! The studies of an hundred Ages more (if the world should last so long) would not discover the mysteries of divine skill, which are to be found in the narrow compass of our bodies. What Anatomist is not amazed in his Search and Observations? What wonders then do Sun, and Moon, and Stars, and Orbs, and Seas, and Winds, and Fire, and Air, and Earth, *&c.* afford us! And hath God prepared such a house for our silly sinful corruptible flesh! and for a soul imprisoned! and doth he bestow so many millions of wonderful rarities, even upon his enemies! O then what a dwelling must that needs be, which he prepareth for pure, refined, spiritual, glorified ones! and which he will bestow only upon his dearly beloved children, whom he hath chosen out, to make his mercy on them glorified and admired! As far as our perfected glorified bodies will excell this frail and corruptible flesh, so far will the glory of the



the New *Jerusalem* exceed all the present glory of the creatures. The change upon our Mansion, will be proportionable to the change upon our selves. Arise then, O my soul, by these steps, in thy Contemplation! and let thy thoughts of that glory (were it possible) as far in sweetness exceed thy thoughts of the excellencies below: Fear not to go out of this body, & this world, when thou must make so happy a change as this; but say, as *Zuingerus* when he was dying [* I am glad, and even leap for joy, that at last the time is come wherein that, even that mighty Jehovah, whose Majesty in my search of Nature I have admired, whose goodness I have adored, whom in faith I have desired, whom I have sighed for, will now shew himself to me face to face.] And let that be the unfained sense of thy heart, which *Camerarius* left in his Will should be written on his Monument; *Vita mihi mors est, mors mihi vita nova est*; Life is to me a death, Death is to me a new Life.

* *Gaudeo ego atque adeo exulto, jam tandem illuxisse tempus, quo ille, ille præpoteus Jehova cujus Majestatem in naturæ indagatione miratus sum, veneratus quoque bonitatem, quem fide desideravi, quem suspiravi, & facie jam se mihi ad faciem visendum exhibebit.* Melchior Adam in vitis Germanorum medicorum. pag. 416.

Moreover, how wonderful and excellent are the works of Providence even in this life? to see the great God to engage himself, and set awork his Attributes for the safety and advancement of a few humble, despicable, praying persons! O what a joyful time will it then be, when so much Love and Mercy, and Wisdom, and Power, and Truth shall be manifested and glorified in the Saints glorification?

How delightful is it to my soul, to review the working of Providence for my self? and to read over the Records and Catalogues of those special mercies wherewith my life hath been adorned and sweetned? How oft have my prayers been heard, and my tears regarded, and my groaning troubled soul relieved? and my Lord hath bid me, Be of good cheer? He hath helped me when in respect of means I was uncurable: He hath helped me when I was helpless: In the midst of my supplications hath he eased and revived me: He hath taken me up from my knees, and from the dust where I have lain in sorrow and despair; even the cries which have been occasioned by distrust, hath he regarded; what a support are these experiences to my fearful unbelieving heart? These clear Testimonies of my Fathers Love, do put life into my afflicted drooping spirit.

O then; what a blessed day will that be, when I shall have all mercy, perfection of mercy, nothing but mercy, & fully enjoy the Lord of mercy himself! When I shall stand on the shore, and look back

back upon the raging Seas which I have safely passed! when I shal in sate and full possession of glory, look back upon all my pains and troubles, and fears and tears, and upon all the mercies which I here received; & then shal behold the glory enjoyed there, which was the End of all this! O what a blessed view will that be! O glorious prospect which I shall have on the celestial Mount *Zion!* Is it possible that there should be any defect of joy? or my heart not raised, when I am so raised? If one drop of lively faith were mixed with these considerations, O what work they would make in my brest! and what a Heaven-ravished heart should I carry within me! Fain would I believe; *Lord, help my unbelief.*

Yet further, consider, O my soul, How sweet have the very Ordinances been unto thee? What raptures hast thou had in prayer and under heavenly Sermons? What gladness in daies of thanksgiving, after eminent deliverances to the Church or to thy self? What delight do I finde in the sweet society of the Saints? To be among my humble faithful neighbours and friends? To joyn with them in the frequent worship of God? To see their growth and stability and soundness of understanding? To see those daily added to the Church which shall be saved? O then what delight shall I have to see the perfected Church in Heaven? and to joyn with these and all the Saints in another kind of worship then we can here conceive of? How sweet is it to joyn in the high praises of God in the solemn Assemblies? How glad have I been to go up to the house of God? Especially after long restraint by sickness, when I have been as *Hezekiah* released, and re-admitted to joyn with the people of God, and to set forth the praises of my great deliverer? How sweet is my work in preaching the Gospel, and inviting sinners to the Marriage feast of the Lamb? and opening to them the treasures of free Grace? Especially when God blesseth my endeavours with plenteous success, and giveth me to see the fruit of my labours: even this alone hath been a greater joy to my heart, then if I had been made the Lord of all the riches on earth.

O how can my heart then conceive that joy, which I shal have in my admittance into the celestial Temple, and into the heavenly Host, that shall do nothing but praise the Lord for ever: When we shall say to Christ, *Here am I, and the children thou hast given me*; and when Christ shall present us all to his Father, and all are gather-



gathered, and the Body compleated! If the very Word of God were sweeter to *Job* then his necessary food; and to *Jeremy*, was the very joy and rejoycing of his heart; and to *David*, was sweeter then the Hony and Hony-comb; so that he crieth out, *O how I love thy Law! it is my meditation continually: and if thy Law had not been my delight, I had perished in my troubles.* O then how blessed a day will that be, when we fully enjoy the Lord of this Word! and shall need these written precepts and promises no more! but shall in stead of these love-letters, enjoy our beloved; and in stead of these promises, have the happiness in possession; and read no book but the face of the glorious God! How far would I go to see one of those blessed Angels, which appeared to *Abraham*, to *Lot*, to *John*, &c. Or to speak with *Henoch* or *Elias*, or any Saint, who had lived with God? especially if he would resolve all my doubts, and describe to me the celestial habitations? How much more desirable must it needs be to live with these blessed Saints and Angels, and to see and possess as well as they? It is written of *Erastus*, that he was so desirous to learn, that it would be sweet to him even to die, so he might but be resolved of those doubtful questions wherein he could not satisfie himself. How sweet then should it be to me to die, that I may not only be resolved of all my doubts, but also know what I never before did think of, and enjoy what before I never knew? It was a happy dwelling that the twelve Apostles had with Christ; to be alwaies in his company, and see his face, and hear him open to them the mysteries of the Kingdom: But it will be another kinde of happiness to dwell with him in Glory. It was a rare priviledge of *Thomas* to put his fingers into his wounds to confirm his faith, and of *John* to be called the Disciple whom *Jesus* loved, on whose breast at supper he was wont to lean. But it will be another kind of priviledge which I shall enjoy when I shall see him in his glory, and not in his wounds; and shall enjoy a fuller sence of his Love then *John* then did; and shall have the most hearty entertainment that Heaven affordeth. If they that heard Christ speak on earth, were astonished at his Wisdom and answers; and wondred at the gracious Words which proceeded from his mouth: How shall I be affected then to behold him in his Majesty?

Rowse up thy self yet, O my soul, and consider; Can the fore-

Job 23.12. Jer.15.16. Psal.119.97. Psal.119.92. 70.77, &c.

*Discendi adeo fuit cupidus, ut mori fuerit ipsi suave, modò ex dubiis quæstionibus in quibus sibi ipse satisfacere non poterat, se posset expedire.* Melch. Adam. in vita Erasti. *Debent velle addiscere etiam qui alterum, in sepulchro pedem habent: inquit Salvius Julian.* I. C.

Luk.3.43.

sight of this glory make others embrace the stake, and kiss the fagot, and welcome the cross, and refuse deliverance. And can it not make thee chearful under lesser sufferings? Can it sweeten the flames to them? and can it not sweeten thy life, or thy sickness, or natural death? If a glimpse could make *Moses* his face to shine, and *Peter* on the mount so transported, and *Paul* so exalted, and *John* so rapt up in the spirit? Why should it not somewhat revive me with delight? Doubtless it would, if my thoughts were more believing: Is it not the same Heaven which they and I must live in? Is not their God, their Christ, their Crown and mine the same? Nay how many a weak woman, or poor despised Christian have I seen, mean in parts, but rich in faith, who could rejoyce and triumph in hope of this inheritance? And shall I look upon it with so dim an eye? So dull a heart? So dejected a countenance? some small foretasts also I have had my self (though indeed small and seldome, thorow mine unbelief) and how much more delightful have they bin, then ever was any of these earthly things? The full enjoyment then will sure be sweet. Remember then this bunch of Grapes which thou hast tasted of: and by them conjecture the fruitfulness of the Land of Promise. A Grape in a wilderness cannot be like the plentiful Vintage.

If thy first glance so powerful be,
A mirth but opened and sealed up again:
What wonders shall we feel when we shall see,
Thy full ey'd Love!
When thou shalt look us out of pain,
And one aspect of thine spend in delight,
More then a thousand Sun's disburse in light
In Heav'n above.
*Herberts Poems*, The Glance.

Consider also, O my soul, What a beauty is there in the imperfect Graces of the spirit here? so great that they are called the Image of God: and can any created excellency have a more honorable title? Alas how small a part are these of what we shall enjoy in our perfect state? O how precious a mercy should I esteem it, if God would but take off my bodily infirmities, and restore me to any comfortable measure of health & strength, that I might be able with chearfulness to go through his work? How precious a mercy then will it be, to have all my corruptions quite removed, and my soul perfected; and my body also raised to so high a state, as I now can neither desire nor conceive? Surely as health of body, so health of soul doth carry an unexpressible sweetness along with it. Were there no reward besides, yet every gracious act is a reward and comfort. Never had I the least stirring

Col. 3. 10.



stirring of Loving God, but I felt a heavenly sweetness accompanying it: even the very act of loving was unexpressibly sweet. What a happy life should I here live, could I but love as much as I would? and as oft, and as long as I would? Could I be all love, and alwaies loving! O my soul, what wouldst thou give for such a life! O had I such true and clear apprehensions of God, and such a true understanding of his words as I desire; Could I but trust him as fully in all my streights: Could I have that life which I would have in every duty; Could I make God my constant desire and delight; I would not then envy the world their honors or pleasures; nor change my happiness with a *Cæsar* or *Alexander*. O my soul, what a blessed state wilt thou shortly be in, when thou shalt have far more of these then thou canst now desire? and shalt exercise all thy perfected graces upon God in presence and open sight, and not in the dark, and at a distance, as now!

And as there is so much worth in one gracious soul, so much more in a gracious society, and most of all in the whole body of Christ on earth: If there be any true beauty on earth, where should it be so likely as in the Spouse of Christ? It is her that he adorneth with his Jewels; and feasteth at his table; and keepeth for her alwaies an open house and heart: he revealeth to her his secrets, & maintaineth constant converse with her: he is her constant guardian, and in every deluge incloseth her in his Ark: He saith to her, Thou art all beautiful, my beloved! And is his Spouse, while black, so comely? Is the afflicted, sinning, weeping, lamenting, persecuted Church, so excellent? O what then will be the Church, when it is fully gathered and glorified? When it is ascended from the valley of tears to Mount Sion? When it shall sin no more, nor weep, nor groan, nor suffer any more? The Stars, or the smallest candle are not darkned so much by the brightness of the Sun, as the excellencies of the first Temple will be by the celestial Temple. The glory of the old *Jerusalem* wil be darkness and deformity to the glory of the new. It is said in *Ezra* 3. 12. that when the foundations of the second Temple were laid, many of the ancient men, who had seen

*Du Bartas* in the seventh day of the first week. *p.* 187.

With cloudy cares th'one's muffled up some whiles
The others face is full of pleasing smiles:
For never grief, nor fear of any fit
Of the least care, shall dare come near to it:
'Tis the grand Jubilee, the feast of feasts,
Sabbaoth of Sabbaoths, endless Rest of Rests:
Which with the Prophets and Apostles zealous,
The constant Martyrs, and our Christian fellows,
Gods faithful servants, and his chosen sheep,
In Heav'n we hope within short time to keep.

the first house did weep, *i. e.* because the second did come so far short of it: what cause then shall we have to shout for joy, when we shall see how glorious the heavenly Temple is, and remember the meanness of the Church on earth?

But alas, what a loss am I at in the midst of my contemplations! I thought my heart had all this while followed after, but I see it doth not; And shall I let my Understanding go on alone? or my tongue run on without Affections? what life is in empty thoughts and words? Neither God nor I finde pleasure in them.

Rather let me run back again, and look, and finde, and chide this lazy loitering heart, that turneth off from such a pleasant work as this: Where hast thou been, unworthy heart, while I was opening to thee the everlasting Treasures? Didst thou sleep? or wast thou minding something else? or dost thou think that all this is but a Dream or Fable? or as uncertain as the predictions of a presumptuous Astrologer? Or hast thou lost thy life and rejoycing power? Art thou not ashamed to complain so much of an uncomfortable life, & to murmure at God for filling thee with sorrows, when he offereth thee in vain the delights of Angels, and when thou treadest under foot these transcendent pleasures? Thou wilfully pinest away in grief, and art ready to charge thy Father with unkindness for making thee onely a vessel of displeasure, a sink of sadness, a skin full of groans, a snow-ball of tears, a channel for the waters of affliction to run in, the fuel of fears, and the carcass which cares do consume and prey upon, when in the mean time thou mightest live a life of Joy; Hadst thou now but followed me close, and believingly applied thy self to that which I have spoken, and drunk in but half the comfort that those words hold forth, it would have made thee revive and leap for joy, and forget thy sorrows and diseases and pains of the flesh: but seeing thou judgest thy self unworthy of comfort, it is just that comfort should be taken from thee.

Lord, what's the matter that this work doth go on so heavily? Did I think my heart had been so backward to rejoyce? If it had been to mourn, and fear, and despair, it were no wonder: I have been lifting at this stone, and it will not stir: I have been pouring *Aqua vitæ* into the mouth of the dead: I hope, Lord, by that time it comes to heaven, this heart by thy Spirit will be quickned and moulded, or else even those Joys will scarce rejoyce me.

But



But besides my darkness, deadness, and unbelief, I perceive there is something else that forbids my full desired Joys: This is not the time and place where so much is given: The time is our Winter, and not our Harvest; The place is called the Valley of tears; there must be great difference betwixt the Way and the End, the Work and Wages, the small foretasts and full fruition.

But Lord, Though thou hast reserved our Joys for Heaven, yet hast thou not so suspended our desires! They are most suitable and seasonable in this present life; therefore, O help me to desire till I may possess, and let me long when I cannot as I would rejoyce: There is love in desire, as well as in delight; and if I be not empty of Love, I know I shall not long be empty of Delight.---- *Desire.*

Rowse up thy self once more then, O my soul, and try and exercise thy spiritual Appetite; though thou art ignorant and unbelieving, yet art thou reasonable, and therefore must needs desire a Happiness and Rest: Nor canst thou sure be so unreasonable as to dream of attaining it here on earth: Thou knowest to thy sorrow that thou art not yet at thy Rest, and thy own feeling doth convince thee of thy present Unhappiness; and dost thou know that thou art restless, and yet art willing to continue so? Art thou neither happy in Deed, nor in Desire? Art thou neither well, nor wouldest be well? when my flesh is pained, & languisheth under consuming sickness, how heartily and frequently do I cry out, O when shall I be eased of this pain? when shall my decaying strength be recovered? Ther's no dissembling nor formality in these Desires and Groans. How then should I long for my finall full recovery? There is no sickness, nor pain, nor weeping, nor complaints. O when shall I arrive at that safe and quiet Harbor, where is none of these storms, and waves, & dangers? when I shall never more have a weary, restless night or day! Then shall not my life be such a medley or mixture of hope and fear, of joy and sorrow, as now it is; nor shal Flesh and Spirit be combating within me, nor my soul be still as a pitched Field, or a Stage of contention, where Faith and Unbelief, Affiance and Distrust, Humility and Pride, do maintain a continual distracting conflict: then shall I not live a dying life for fear of dying, nor my life be made uncomfortable with the fears of losing it. O when shall I be past these soul-tormenting fears, and cares, and griefs, and passions!

[a] *Herberts* Poems, Dotage.

False glozing pleasures: Casks of happiness:
Foolish night fires: Womens, and Childrens wishes:
Chases in Arras: Guilded Emptiness:
Embroider'd Lies: Nothing between two dishes;
These are the Pleasures here.
True earnest Sorrows: Rooted Miseries:
Anguish in grain: Vexations ripe and blown:
Sure-footed Griefs: Solid Calamities:
Plain Demonstrations, evident and clear,
Fetching their proof even from the very bone:
These are the Sorrows here.
But, O the folly of distracted men,
Who Griefs in earnest, Joys in just pursue!
Preferring like brute Beasts, a loathsom den
Before a Court; even that above so clear,
Where are no Sorrows, but delights more true
Then miseries are here.

When shall I be out of this frail, this corruptible, ruinous body! This soul-contradicting, ensnaring, deceiving flesh? [a] When shall I be out of this vain, vexatious World! Whose pleasures are meer deluding dreams and shadows; whose miseries are real, numerous, and uncessant? How long shall I see the Church of Christ lie trodden under the feet of persecutors? or else as a ship in the hands of foolish guides (though the supream Master doth moderate all for the best.) Alas, that I must stand by and see the Church and Cause of Christ, like a Football in the midst of a crowd of Boys, tost about in contention from one to another; every one running, and sweating with foolish violence, and labouring the downfall of all that are in his way, & all to get it into his own power, that he may have the managing of the work himself, and may drive it before him, which way he pleaseth; and when all is done, the best usage it may expect from them, is, But to be spurned about in the dirt, till they have driven it on to the Goal of their private interests, or deluded fancies! There is none of this disorder in the Heavenly *Jerusalem*; there shall I finde a Government without imperfection, and obedience without the least unwillingness, or rebellion; even a harmonious consent of perfected Spirits, in obeying and praising their everlasting King. O how much better is it to be Door-keeper there, and the least in that Kingdom, then to be [b] the Conqueror or Commander of this tumultuous world? there wil our Lord govern all immediatly by himself, and not put the Reins in the hands of such ignorant Riders [c] nor govern by such foolish & sinful deputies, as the best of the sons of men now are. Dost thou so mourn for these inferiour disorders, O my soul? and yet wouldst thou not be out of it? How long hast thou desired to be a Member of a more perfect, reformed Church? and to joyn with more holy, humble, sincere souls, in the purest and most Heavenly worship? Why, dost thou not

[b] Antigonus *cum audiret se à vetulâ propter opes & dignitatem beatum prædicari, Mea Matercula, inquit, si nosses quantis malis hic panniculus (viz. Diadema) sit refertus, ne in sterquilino quidem jacentem tolleres.*

[c] *Lætissima forma Reipublicæ est, cui ad summam libertatem nihil deest, nisi peccandi licentia.* Seneca de Clement. l. 1. c. 1.



not see that on Earth thy desires flie from thee? Art thou not as a child that thinketh to travel to the Sun, when he seeth it rising or setting, as it were close to the Earth; but as he travelleth toward it, it seems to go from him; and when he hath long wearied himself, it is as far off as ever; for the thing he seeketh, is in another world. Even such hath been thy labour in seeking for so holy, so pure, so peaceable a Society, as might afford thee a contented settlement here. Those that have gone as far as *America* for satisfaction, have confessed themselves unsatisfied still. When wars, and the calamities attending them, have been over, I have said, Return now my soul unto thy Rest: But how restless a condition hath next succeeded? When God had given me the enjoyment of Peace, and Friends, and Liberty of the Gospel, and had sealed me even as my own heart desired; I have been ready to say, Soul take thy ease and rest: But how quickly hath Providence called me Fool? and taught me to call my state by another name? When did I ever begin to congratulate my flesh its felicity, but God did quickly turn my tune? and made almost the same breath to end in groaning which did begin his laughter? I have thought oft-times in the folly of my prosperity [Now I will have one sweet draught of Solace and Content,] but God hath dropped in the Gall, while the Cup was at my mouth. We are still weary of the present condition, and desire a change; and when we have it, it doth not answer our expectation: but our discontent and restlesness is still unchanged. In time of peace, we thought that war would deliver us from out disquietments; and when we saw the Iron red-hot, we catched it inconsiderately, thinking that it was Gold; till it burned us to the very bone, and so stuck to our fingers, that we scarce know yet whether we are rid of it, or not. In this our misery, we long for peace; and so long were we strangers to it, that we had forgot its name, and begun to call it REST or HEAVEN: But as soon as we are again grown acquainted with it, we shall better bethink us, and perceive our mistake. O why am I then no more weary of this weariness? and why do I so forget my resting place? Up then, O my soul, in thy most raised and fervent desires! Stay not till this Flesh can desire with thee; its Appetite hath a lower and baser object. Thy Appetite is not sensitive, but rational; distinct from its; and therefore look not

Reade Bp *Hals* Souls Farewel to Earth.

Psal. 116.

Jer. 50, 6.

that Sense should apprehend thy blessed object, and tell thee what and when to desire. Believing Reason in the Glass of Scripture may discern enough to raise the flame: And though Sense apprehend not that which must draw thy desires, yet that which may drive them it doth easily apprehend. It can tell thee, that thy present life is filled with distress and sorrows, though it cannot tell thee what is in the world to come. Thou needst not Scripture to tell thee, nor Faith to discern, that thy head aketh, and thy stomack is sick, thy bowels griped, and thy heart grieved; and some of these, or such like, are thy daily case. Thy friends about thee are grieved to see thy griefs, & to hear thy dolorous groans and lamentations; and yet art thou loth to leave this woful life? is this a state to be preferred before the Celestial glory? or is it better to be thus miserable from Christ, then to be happy with him? or canst thou possibly be so unbelieving, as to doubt whether that life be any better then this? O my soul! doth not the dulness of thy desires after Rest, accuse thee of most detestable ingratitude and folly? Must thy Lord procure thee a Rest at so dear a rate, and dost thou no more value it? Must he purchase thy Rest by a life of labor and sorrow, and by the pangs of a bitter, cursed death? and when all is done, hadst thou rather be here without it? Must he go before to prepare so glorious a Mansion for such a wretch, and art thou now loth to go and possess it? must his bloud, and care and pains be lost? O unthankful, unworthy Soul! Shall the Lord of glory be willing of thy company, and art thou unwilling of his? are they fit to dwell with God, that had rather stay from him? Must he crown thee, and glorifie thee against thy will? or must he yet deal more roughly with thy darling flesh, & leave thee never a corner in thy ruinous cottage for to cover thee, but fire thee out of all, before thou wilt away? Must every sense be an inlet to thy sorrows? and every friend become thy scourge? and *Jobs* Messengers be thy daily intelligencers? and bring thee the Curranto's of thy multiplied calamities, before that Heaven will seem more desirable then this Earth? Must every joint be the seat of Pain? and every Member deny thee a room to rest in? and thy groans be indited from

The things of this world do nothing delight me, nor any temporal Kingdom. It is better for me to die in Jesus Christ, then to reign in the ends of the earth. For I desire after the Lord, the son of the true God, and the Father of Jesus Christ. Him I seek, and him that died and rose for us. Spare me, Brethren, hinder me not from life; For Jesus is the life of the Faithful; Do not wish me to Die; For Life without Christ, is Death. Being resolved to be Gods, I may not please the world. Suffer me to behold the pure light. When I come thither I shall be a man of God. Let me alone that I may be an imitator of the suffering of my God. He that would have him in himself, let him know what I would have, and suffer with me, as knowing what is in me, saith *Ignatius in Epist. ad Roman. edit. Asserii pag. 87.*



from the very heart, and bones, before thou wilt be willing to leave this flesh? Must thy heavy burdens be bound upon thy back? and thy so intolerable Paroxysms become incessant? and thy intermittent aguish woes be turned into continual burning feavers? Yea, must Earth become a very Hell to thee, before thou wilt be willing to be with God? O impudent soul, if thou be not ashamed of this! what is loathing, if this be love? Look about thee, O my soul; behold the most lovely Creature, or the most desirable State; and tell me, Where wouldst thou be, if not with God? Poverty is a burden, and riches a snare: Sickness is little pleasing to thee, and usually health is little safe; the one is full of sorrow, and the other of sin. The frowning World doth bruise thy heel; and the smiling World doth sting thee to the heart: When it seemeth ugly, it causeth loathing; when beauteous, it is thy bane; when thy condition is bitter, thou wouldst fain spit it out; and when delightful, it is but sugered misery, and deceit: The sweetest poyson doth often bring the surest death. [a] So much as the world is loved and delighted in, so much it hurteth & endangereth the lover; and if it may not be loved, why should it be desired? If thou be applauded, it proves the most contagious breath; and how ready are the sails of Pride to receive such winds? so that it frequently addeth to thy sin, but not one cubit to the stature of thy worth: And if thou be vilified, slandered, or unkindly used, methinks this should not entice thy love! Never didst thou sit by the fire of prosperity & applause, but thou hadst with it the smoke that drew water from thy eyes; never hadst thou the Rose without the pricks; and the sweetness hath been expired, and the beauty faded, before the scars which thou hadst in gathering it, were healed. Is it not as good be without the honey, as to have it with so many smarting stings? The highest delight thou hast found in any thing below, hath been in thy successful labors, and thy godly friends: And have these indeed been so sweet, as that thou shouldst be so loth to leave them? if they seem better to thee,

[a] *Quibus argenti & auri maximum pondus, & pecuniarum ingenium vel extructi aggeres, vel defossæ strues; hos etiam inter divitias suas trepidos cogitationis incertæ solicitudo discrutiat, ne prædo vastet, ne percussor infestet, ne inimica cujusq; locupletioris invidia calumniosis litibus inquietet. Non cibus securo, somnusve contingit; suspirat ille in convivio, bibat licet gemma; & cum epulis marcidum corpus torus mollior alto sua condiderit, vigilat in pluma. Nec intelligit miser sibi speciosa esse supplicia, auro se alligatum teneri, & possideri magis quam possidere divitias atq; opes. O detestabilis cæcitas mentium! Et cupiditatis insanæ profundi caligo! Cum exonerare se posset, & levare ponderibus, pergit magis fortunis ingentibus incubare, pergat pœnalibus cumulis pertinaciter adhærere!* Cyprian. Epist. 1. *ad Donat.* pag. 5.

thee, then a life with God, it is time for God to take them from thee! Thy studies hath been sweet, and have they not been also bitter? My minde hath been pleased, but my body pained; and the wearinesse of the flesh, hath quickly abated the pleasures of the Spirit. When by painful studies I have not discovered the truth, it hath bin but a tedious way to a grievous end; discontent and trouble purchased by toilsom wearying labors; And if I have found out the truth (by Divine assistance) I have found but an exposed naked Orphan, that hath cost me much to take in & cloath, and keep; which (though of noble birth, yea, a Divine off-spring, and amiable in mine eyes, and worthy I confess of better entertainment, yet) from men that know not its descent, hath drawn upon me their envy, and furious opposition; and hath brought the blinded *Sodomites* (with whom I lived at some peace before) to crowd [b] about me, and assault my doors, that I might prostitute my heavenly Guests to their pleasure, & again expose them, whom I had so gladly and lately entertained; yea, the very Tribes of *Israel* have been gathered against me, thinking that the Altar which I built for the interest of [c] Truth, and Unity, and Peace, had been erected to the Introduction of Error and Idolatry; And so the increase of Knowledge, hath bin the increase of Sorrow. My heart indeed is ravished with the beauty of naked Truth; and I am ready to cry out [I have found it] or, as *Aquinas*, [*Conclusum est contra*, &c.] But when I have found it, I know not what to do with it. If I confine it to my own brest, and keep it secret to my self, it is as a consuming fire, shut up in my heart and bones. I am as the Lepers without *Samaria*, or as those that were forbiden to tell any man of the works of Christ, I am weary of forbearing, I cannot stay. If I reveal it to the [d] world, I can expect but an unwelcome entertainment, and an ungrateful return; For they have taken up their standing in religious knowledge already, as if they were at *Hercules* Pillars, and had no further to go, nor any more to learn; [e] They dare be no wiser then they are already, nor receive any more of Truth, then they have already received, lest thereby they should accuse their Ancestors and Teachers, of Ignorance and Imperfection, and themselves should seem to be mutable and unconstant, and to hold their opinions in Religion with reserves. The most precious Truth not apprehended, doth seem to be Error, and fantastick novelty: Every man that readeth what I write, will not be at the pains of those tedious studies to finde out the truth, as I have been; but think it should meet their eyes in the very reading. If the meer writing of Truth, with its clearest Evidence, were all that were necessary to the apprehension of it by others, then the lowest Scholar in the School might be quickly as good as the highest. So that if I did see more then others, to reveal it to the lazy prejudiced world, would but make my friends turn enemies, or look upon me with a strange and jealous eye. And yet truth is so dear a friend it self (and he that sent it much more dear) that whatever I suffer I dare not stifle, or conceal it. O what then are these bitter-sweet studies and discoveries, to the everlasting views of the face of the God of Truth? [f] The light that here I have, is but a knowing in part; and yet it costeth me so dear, that in a temptation I am almost ready to prefer the quiet silent night, before such a rough tempestuous day. But there I shall have Light and Rest together, and the quietness of the night without its darkness. I can never now have the Lightning without the Thunder, which maketh it seem more dreadful then delightful. And shouldst thou be loth then, O my soul, to leave this for the Eternal perfect Light? and to change thy Candle, for the glorious Sun? and to change thy Studies and Preaching and Praying, for the Harmonious Praises and fruition of the Blessed God?

Nor will thy loss be greater in the change of thy company, then of thine imployment. [g] Thy friends here have been indeed thy delight: And have they not been also thy vexation, and thy grief? They are gracious; and are they not also sinful? they are kinde and loving; and are they not also peevish, froward, and soon displeased

[b] *Memini quid* Buchol-cerus *de* Melanchone *convitiis tacerato discere solebat: Quidam sunt* Anathema *secundum dici, quidam secundum esse: Malem ego cum* Philippo Anathema *secundum dici, quam cum illo secundum esse.* Josh. 22. Eccl. 1. 18. Jer. 20. 9.

[c] *Nostram opinionem cum dico, non alligo me ad unum aliquem è proceribus. Est & mihi censendi jus. Itaque aliquem sequar; aliquem jubebo sententiam dividere. Fortasse & post omnes citatus, nihil improbabo ex his quæ priores decreverint; & dicam; Hoc amplius sentio.* Seneca de vita beata, cap. 3.

[d] *Nihil modo quietis aut securitatis invenire possumus, dum adhuc in nobis ipsis ingemiscimus, gravati adoptionem expectantes; Cum autem mortale hoc induerit immortalitatem, tunc nulla erit diabolicæ fraudis impugnatio, nullum hæreticæ pravitatis dogma, nulla infidelis populi impietas; omnibus ita pacatis & compositis, ut in tabernaculis justorum sola audiatur vox exultationis & salutis.* Greg. in 7. Psal. pœnitent.

[e] *Docibilis ille est, qui est ad discendi patientiam lenis & mitis. Oportet enim Episcopum non tantum docere, sed & discere. Quia & ille melius docet, qui quotidie crescit, & proficit discendo meliora.* I would God would humble Ministers to learn this excellent lesson. It is in *Cyprians Epist. 74. ad Pomp.* that famous Destructory of the Romane usurpation, and of unwritten Traditions.

[f] *Et ego indignor, quia non novi Justitiam Dei? Si homo sum, non indigner: excedam hominem si possum, & forte attingam; sed etsi attigero, homini non dicam; Excedat & ipse, & attingat mecum.* Augustin. Serm. 20. de Verb. Apost. cap. 3. *Nullus enim suavior animo cibus est quam Cognitio veritatis: ut Lactantius Justitut.* lib. 1. cap. 1.

[g] *Amabile est præcesse Civibus; sed placere difficile. Multum enim & inter cognitos, semper dura constantia est.* Symmachus lib. 10. Epist. 16. Theodosio.

displeased? they are humble; but withal, alas, how proud! they will scarce endure to hear plainly of their disgraceful faults; they cannot bear undervaluing, or disrespect; they itch after the good thoughts, and applause of others; they love those best, that highliest esteem them: The missing of a curtesie, a supposed slighting or disrespect; the contradicting of their words or humors, a difference in opinion, yea, the turning of a straw, will quickly shew thee the pride, and the uncertainty of thy friend. Their graces are sweet to thee, & their gifts are helpful; but are not their corruptions bitter, and their imperfections hurtful? Though at a distance they seem to thee most Holy and Innocent; yet when they come nearer thee, and thou hast throughly tried them, alas, what silly, frail, and [b] froward pieces are the best of men! Then the knowledg which thou didst admire, appeareth clouded with ignorance; and the vertues that so shined as a Glow-worm in the night, are scarcely to be found when thou seekest them by day-light. When temptations are strong, how quickly do they yeeld? what wounds have they given to Religion by their shameful fals? Those that have been famous for their Holiness, have been as infamous for their notorious hainous wickedness; those that have been thy dearest bosome friends, that have prayed and conferred with thee, and helped thee toward Heaven, and by their fervor, forwardness, and heavenly lives, have shamed thy coldness, & earthliness, and dulness; whom thou hast singled out, as the choicest, from a world of professors; whom thou madest the daily companions and delights of thy life; are not some of them faln to Drunkenness, and some to Whoredom, some to Pride, Perfidiousness and Rebellion, and some to the most damnable Heresies and Divisions? And hath thy very heart received such wounds from thy friends [i]? and yet art thou so loth to go from them to thy God? Thy friends that are weak, are little useful or comfortable to thee: and those that are strong are the abler to hurt thee; and the best, if not heedfully used, will prove the worst. The better & keener

[b] *Vetus dictum est, A laeso iram quaeri & Aeque & ab esurienti, & sitiente, & ab omni homine quem aliqua res urit. Nam ut ulcera ad levem tactum, deinde etiam ad suspicionem tactus condolescunt: ita animus affectus, minimis offenditur: adeo ut quosdam salutatio, epistola, oratio & interrogatio ad litem evocent.* Nunquam sine querela aegra tanguntur. (How true have I proved this when I have dealt plainly and faithfully with the most seemingly-humbled.) *Seneca de Ira, li. 3. c. 10. p. (mihi) 440.*

[i] *Offendet te superbus contemptu, dives contumelia, petulans injuria, lividus maligniatate, pugnax contentione, ventosus & mendax vanitate. Non feres à suspicioso timeri; à pertinace vinci; à delicato fastidiri. Elige simplices, faciles, moderatos, qui iram tuam non evocent, sed ferant. Magis adhuc proderunt submissi, & humani & dulces; non tamen usq; in adulationem.* Seneca li. 3. de Ira, cap. 8. p. 438.



keener thy knife is, the sooner and deeper will it cut thy fingers, if thou take not heed. Yea, the very number of thy friends is a burden and trouble to thee: every one supposeth he hath some interest in thee, yea the interest of a friend, which is not a little: and how insufficient art thou to satisfie all their expectations, when it is much if thou canst answer the expectations of one? If thou were divided among so many, as each could have but little of thee, so thy self and God (who should have most) will have none. And almost every one that hath not more of thee then thou canst spare for all, [k] is ready to censure thee as unfriendly, and a neglecter of the duty or respects which thou owest them: And should st thou please them all, the gain will not be great; nor art thou sure that they will again please thee.

[k] *Ingratitudinem cave tanquam Maximum Crimen, ne admittas: Ignosce tanquam levissimo, si admissum est. Hæc est enim injuriæ summa; Beneficium perdidisti? salvum est tibi ex illo quod est optimum, Dedisti.* Seneca de Benefic. l. 1. c. 10. p. 386.

Awake then, O my drowsie soul, and look above this world of sorrows! Hast thou born the yoke of afflictions from thy youth, and so long felt the smarting rod, and yet canst no better understand its meaning? Is not every stroke to drive thee hence? and is not the voice of the rod like that to *Elijah*, What dost thou here? Up and away. Dost thou forget that sure prediction of thy Lord, *In the World ye shall have trouble; but in me ye shall have peace?* The first thou hast found true by long experience: and of the later thou hast had a small foretaste; but the perfect peace is yet before, which till it be enjoyed cannot be clearly understood.

Ah my dear Lord, I feel thy meaning; its written in my flesh; its engraven in my bones: My heart thou aimest at; thy rod doth drive, thy silken cord of love doth draw; and all to bring it to thy self: And is that all, Lord? is that the worst? Can such a heart be worth thy having? Make it so Lord, and then it is thine; Take it to thy self, and then take me. I can but reach it toward thee, and not unto thee: I am too low; and it is too dull; This clod hath life to stir, but not to rise, Legs it hath, but wings it wanteth. As the feeble childe to the tender mother, it looketh up to thee, and stretcheth out the hands, and fain would have thee take it up. Though I cannot so freely say [My heart is with thee, my soul longeth after thee] yet can I say, long for such a longing heart. The twins are yet a striving in my bowels: The spirit is willing, the flesh is weak; the spirit longs, the flesh is loth. The flesh is unwilling to lie rotting in the earth; The soul desires to be

be with thee. My spirit crieth, Let thy Kingdom come, or else let me come unto thy Kingdom; but the flesh is afraid least thou shouldest hear my prayer; and take me at my word. What frequent contradictions dost thou find in my requests, because there is such contradiction in my self? My prayers plead against my prayers; and one part begs a denial to the other. No wonder if thou give me such a dying life, when I know not whether to ask for life or death. With the same breath do I beg for a reprival and removal: And the same groan doth utter my desires and my fears. My soul would go, my flesh would stay. My soul would fain be out, my flesh would have thee hold the door. O blessed be thy Grace that makes advantage of my corruptions, even to contradict and kill themselves. For I fear my fears, and sorrow for my sorrows, and groan under my fleshly groans: I loath my lothness, and I long for greater longings; And while my soul is thus tormented with fears and cares, and with the tedious means for attaining my desires, it addeth so much to the burden of my troubles, that my wearines thereby is much increased, which makes me groan to be at Rest. Indeed, Lord, my soul it self also is in a straight, and what to chuse I know not well; but yet thou knowest what to give: To depart and be with thee, is Best; but yet to be in the flesh seems needful. Thou knowest I am not weary of thy work; but of sorrow and sin I must needs be weary: I am willing to stay while thou wilt here employ me, and to dispatch the work which thou hast put into my hands, till these strange thoughts of thee be somewhat more familiar, and thou hast raised me into some degree of acquaintance with my self; But I beseech thee, stay no longer when this is done. Stay not till sin shall get advantage, and my soul grow earthly by dwelling on this earth, and my desires and delights in thee grow dead; But while I must be here, let me be still amending and ascending, make me still better, and take me at the best. I dare not be so impatient of living, as to importune thee to cut off my time, and urge thee to snatch me hence unready; because I know my everlasting state doth so much depend on the improvement of this life. Nor yet would I stay when my work is done; and remain here sinning when my brethren are triumphing: I am drowning in tears while they swim in joys; I am weeping, while they are singing; I am under thy feet, while they are in thy bosome: Thy foot-steps



steps bruise & break this worm, while those Stars do shine in the Firmament of glory: Thy frowns do kill me, while they are quickned by thy smiles: They are ever living, and I am daily dying; Their joys are raised by the knowledge of their endlesness, my griefs are enlarged by still expecting more; while they possess but one continual pleasure, I bear the successive assaults of fresh calamities; One billow fals in the neck of another, and when I am rising up from under one, another comes & strikes me down. Yet I am thy childe as well as they; Christ is my head as wel as theirs: why is there then so great a distance? How differently dost thou use us when thou art Father to us all? They sit at thy Table, while I must stand without the doors. But I acknowledge the equity of thy waies: Though we all are children, yet I am the Prodigal; and therefore meeter in this remote country to feed on husks, while they are alwaies with thee and possess thy glory. Though we all are members, yet not the same: they are the tongue and fitter to praise thee; They are the hands and fitter for thy service; I am the feet, and therefore meeter to tread on earth, and move in dirt; but unfit to stand so near the head as they. They were once themselves in my condition; and I shall shortly be in theirs. They were of the lowest form, before they came to the highest; They suffered before they reigned; They came out of great tribulation, who now are standing before thy Throne: And shall not I be content to come to the Crown as they did? and to drink of their cup, before I sit with them in the Kingdom? The blessed souls of *David*, *Paul*, *Austin*, *Calvin*, *Perkins*, *Bayne*, *Parker*, *Ames*, *Bradshaw*, *Dod*, *Preston*, *Stoughton*, *Sibbes*, with all the spirits of the just made perfect, were once on earth as I am now, as far from the sight of thy face and glory; as deep in sorrows; as weak and sick and full of pains as I; Their souls were longer imprisoned in corruptible flesh: I shall go but the way that they all did go before me: Their house of clay did fall to dust, and so must mine. The world they are now in, was as strange to them before they were there, as it is to me. [1] And

[1] It befals us bigger children as you see it oft befals our Children; Those whom they love, and are accustomed to, and play with, yet they are afraid of if they see them disguised. We must remove the vizard, not from persons onely, but also from things, that we may see them bare-faced. Tell not me of swords and fire, and a company of Tormentors raging about thee. Take away the vizard of that pomp, which covers it and frighteth fools; and all is but Death; which my servant lately despised. *Seneca Epist. 24. ad Lucil. p. 568.*

am

am I better then all these precious souls? I am contented therefore, O my Lord, to stay thy time, and go thy way, so thou wilt exalt me also in thy season, and take me into thy barn when thou seest me ripe. In the mean time, I may desire, though I am not to repine; I may look over the hedge, though I may not break over; I may believe and Wish, though not make any sinful haste, I am content to wait, but not to lose thee; And when thou seest me too contented with thine absence, and satisfying and pleasing my self here below; O quicken up then my dull desires, and blow up the dying spark of love: And leave me not till I am able unfeignedly to cry out, *As the Hart panteth after the brooks, and the dry land thirsteth for the Water streams, so thirsteth my soul after thee O God; When shall I come and appear before the living God? Till my daily conversation be with thee in Heaven, and from thence I may longingly expect my Saviour: Till my affections are set on things above, where Christ is reigning, and my life is hid: Till I can walk by Faith and not by sight; willing rather to be absent from the body and present with the Lord.* What interest hath this empty world in me? and what is there in it that may seem so lovely, as to entice my desires and delight from thee, or make me loth to come away? when I look about me with a deliberate undeceived eye; methinks this world's a howling wilderness, and most of the inhabitants are untamed hideous monsters. All its beauty I can wink into blackness, and all its mirth I can think into sadness; I can drown all its pleasures in a few penitent tears, and the wind of a sigh will scatter them away. When I look on them without the spectacles of flesh, I call them nothing, as being vanity, or worse then nothing, as vexation. O let not this flesh so seduce my soul, as to make it prefer this weary life before the Joys that are about thy Throne! And though death of it self be unwelcome to Nature, yet let thy Grace make thy Glory appear to me so desirable, that the King of Terrors may be the Messenger of my Joy; [m] O let not my soul be ejected by violence, and dispossessed of its Habitation against its will, but draw it forth to thy Self by the secret power of thy love, as the Sun-shine in the Spring draws forth the

Psal. 42. 1, 2.
Phil. 3. 19, 20, 21.
2 Cor. 5. 1, 6, 7, 8.
Col. 3. 1, 2, 3, 4.

Not that we may not here
Taste of the cheer:
But as birds drink and then lift up the head,
So must we sip, and think
Of better drink
We may attain to after we are dead.
*Herbert* in Temple.

[m] *Nihil est finitus, nihil indignius, quam ad præmia cœlestia, non obsequio voluntatis accurrere, sed necessitatis vinculo invitus trahi.* Gomarus *in Oration. Funebri pro Junio.*



the creatures from their Winter Cels; meet it half-way, and entice it to thee, as the Loadstone doth the Iron, and as the greater flame doth attract the less: Dispel therefore the Clouds that hide from me thy Love, or remove the Scales that hinder mine Eyes from beholding Thee: for onely the Beams that stream from thy Face, and the fore-sight or taste of thy great Salvation can make a soul unfeignedly to say, *Now let thy servant depart in peace*; [a] Reading and Hearing will not serve: my Meat is not sweet to my Ear or to my Eye; it must be a taste or feeling that must entice away my soul: Though arguing is the means to bend my will, yet if thou bring not the matter to my hand, and by the influence of thy Spirit make it not effectual, I shall never reason my soul to be willing to depart. In the Winter, when its cold and dirty without, I am loth to leave my Chamber and fire; but in the Summer, when all is warm and green, I am loth to be so confined; shew me but the Summer-fruits and pleasures of thy Paradise, and I shall freely quit my earthly Cell. Some pleasure I have in my books, my friends, and in thine Ordinances; till thou hast given me a taste of something more sweet, my soul will be loth to part with these: The Traveller will hold his Cloak the faster when the winds do bluster, and the storms assault him; but when the Sun shines hot, he will cast it off as a burthen; so will my soul, when thou frowneſt, or art strange, be lother to leave this garment of flesh, but thy smiles would make me leave it as my prison; But it is not thy ordinary discoveries that will here suffice; as the work is greater, so must be thy help. [b] O turn these fears into strong desires, and this lothness to die, into longings after thee! while I must be absent from thee, let my soul as heartily groan under thine absence, as my pained body doth under its want of health: And let not those groans be counterfeit or constrained, but let them come from a longing, loving heart, unfeignedly judging it best to depart and be with Christ: And if I have any more time to spend on earth, let me live as without the world in thee, as I have sometime lived as without thee in the world. O suffer me not to spend in strangeness to thee another day of this my Pilgrimage! while I have a thought to think, let me not forget thee; while I have a tongue to move, let me mention thee with delight; while I have a breath to breathe, let it be after thee, and for thee; while I have a knee to bend, let it bow daily at thy Footstool:

[a] *Accipe, quod sentitur, antequã discitur, nec per moras temporum longâ agnitione colligitur; sed compendio gratiæ maturantis hauritur, ut* Cypr. *Epist. 1. ad Donat. p. 2.*

[b] *Mortalitas ista, ut Judæis, Gentilibus & Christi hostibus pestis est, ita Dei servis salutaris excessus est.* Junius *moriens.*

and when by sickneſſe thou confineſt me to my Couch, do thou make my Bed, and number my pains, and put all my Tears into thy Bottle. And as when my ſpirit groaned for my ſins, the fleſh would not ſecond it, but deſired that which my ſpirit did abhor; ſo now, when my fleſh doth groan under its pains, let not my ſpirit ſecond it, but ſuffer the fleſh to groan alone, and let me deſire that day which my fleſh abhorreth, that my Friends may not with ſo much ſorrow wait for the departure of my Soul, as my Soul with joy ſhall wait for its own departure; and then let me die the death of the Righteous, and let my laſt end be as his, even a removal to that Glory that ſhall never end; Send forth thy Convoy of Angels for my departing Soul, and let them bring it among the perfected ſpirits of the Juſt, and let me follow my dear Friends that have died in Chriſt before me; and when my Friends are weeping over my Grave, let my Spirit be repoſed with thee in Reſt; and when my Corps ſhall lie there rotting in the dark, let my Soul be in the Inheritance of the Saints in Light; And O thou that numbereſt the very hairs of my head, do thou number all the daies that my body lies in the duſt; and thou that writeſt all my members in thy Book, do thou keep an account of all my ſcattered bones; and haſten, O my Saviour, the time of thy return; ſend forth thine Angels, and let that dreadfull, joyfull Trumpet ſound; delay not, leſt the living give up their hopes; delay not, leſt earth ſhould grow like hell, and leſt thy Church by diviſion be crumbled all to duſt, and diſſolved by being reſolved into individual Unites; Delay not, leſt thine enemies get advantage of thy Flock, and leſt Pride and Hypocriſie, and Senſuality, and Unbelief ſhould prevail againſt thy little Remnant, and ſhare among them thy whole Inheritance, and when thou comeſt thou finde not Faith on the Earth. Delay not, leſt the Grave ſhould boaſt of Victory; and having learned Rebellion of its Gueſt, ſhould plead preſcription, and refuſe to deliver thee up thy due; O haſten that great Reſurrection Day! when thy command ſhall go forth, and none ſhall diſobey; when the Sea and Earth ſhall yield up their Hoſtages, and all that ſlept in the Graves ſhall awake, and the dead in Chriſt ſhall firſt ariſe; when the ſeed that thou ſowedſt corruptible, ſhall come forth incorruptible; and Graves that received but rottenneſſe, and retained but duſt, ſhall return thee glorious Starres and Suns; Therefore dare I lay down my carkaſs



carkaſs in the duſt, entruſting it not to a Grave but to Thee: and therefore my fleſh ſhall reſt in Hope, till thou raiſe it to the poſſeſſion of the *Everlaſting REST*. Return, O Lord, how long? O let thy Kingdom come! Thy deſolate Bride ſaith, *Come*; for thy Spirit within her ſaith, *Come*, who teacheth her thus to pray with groanings after thee, which cannot be expreſſed: The whole Creation ſaith, *Come*, waiting to be delivered from the bondage of corruption, into the glorious liberty of the Sons of God: Thy ſelf hath ſaid, *Surely I come*; *Amen, Even ſo come LORD JESUS*.

# The Concluſion.

THus, Reader, I have given thee my beſt advice, for the attaining and maintaining a heavenly Converſation. The manner is imperfect, and too much mine own; but for the main matter, I dare ſay, I received it from God. From him I deliver it thee, and his charge I lay upon thee, That thou entertain and practiſe it. If thou canſt not do it methodically and fully, yet do it as thou canſt; only, be ſure thou do it ſeriouſly and frequently: If thou wilt believe a man that hath made ſome ſmall Trial of it, thou ſhalt finde, it will make thee another man, and elevate thy ſoul, and clear thine underſtaning, and poliſh thy converſation, and leave a pleaſant ſavour upon thy heart; ſo that thy own experience will make thee confeſs, That one hour thus ſpent will more effectually revive thee, then many in bare externall duties; and a day in theſe contemplations will afford thee truer content, then all the glory and riches of the Earth. Be acquainted with this work, and thou wilt be (in ſome remote ſort) acquainted with God: Thy joys will be ſpiritual, and prevalent, and laſting, according to the nature of their bleſſed Object; thou wilt have comfort in life, and comfort in death; When thou haſt neither wealth nor health, nor the pleaſure of this world, yet wilt thou have comfort: Comfort without the preſence, or help of any Friend, without a Miniſter, without a Book, when all means are denied thee, or

*Ecce ut ſine exemplo eſt in hominibus perfecta Juſtitia: & tamen impoſſibilis non eſt. Fieret enim ſi tanta voluntas adhiberetur, quanta ſufficit tantæ rei. Eſſet autem tanta, ſi & nihil eorum quæ pertinent ad Juſtitiam nos lateret. Et ea ſic delectarent animum, ut quicquid aliud, voluptas, ſive dolor impedit. Delectatio illa ſuperaret.* Aug. *de ſpir. & lit. cap.* 34, 35.

taken from thee, yet maist thou have vigorous, real Comfort. Thy Graces will be mighty, and active, and victorious; and the daily joy which is thus fetcht from Heaven, will be thy strength. [a] Thou wilt be as one that standeth on the top of an exceeding high Mountain; he looks down on the world as if it were quite below him: How small do the Fields, and Woods, and Countreys seem to him? Cities and Towns seem but little spots. Thus despicably wilt thou look on all things here below. The greatest Princes will seem below thee but as Grashoppers; and the busie, contentious, covetous world, but as a heap of Ants. Mens threatnings will be no terrour to thee; nor the honours of this world, any strong enticement: Temptations will be more harmless, as having lost their strength; and Afflictions less grievous, as having lost their sting; and every Mercy will be better known and relished.

Reader, it is, under God, in thine own choice now, whether thou wilt live this blessed life or not; and whether all this pains which I have taken for thee, shall prosper or be lost. If it be lost through thy lazines, (which God forbid) be it known to thee, thou wilt prove the greatest loser thy self. If thou value not this Heavenly Angelical life, how canst thou say that thou valuest Heaven? And if thou value it not, no wonder if thou be shut out. The power of Godliness lieth in the actings of the soul: Take heed that thou stick not in the vain deluding form. O man! What hast thou to minde, but God and Heaven? Art thou not almost out of this world already? Dost thou not look every day, when one disease or other will let out thy soul? Doth not the Bier stand ready to carry thee to the Grave? and the Worms wait to feed upon thy face and heart? What if thy Pulse must beat a few strokes more? And what if thou have a few more breaths to fetch, before thou breathe out thy last? And what if thou have a few more nights to sleep, before thou sleep in the dust? Alas, what will this be, when it is gone? And is it not almost gone already? Very shortly thou wilt see thy glass run out, and say thy self, My life is done! my time is gone! its past recalling! there's nothing now, but Heaven or Hell before me!

[a] Suppose thy self a while taken up into the high top of a steep mountain and thence behold the face of all things that are done below thee! and being there free thy self from the blusterings of the raging world, dost cast thy eyes on all abroad. Thou wouldst then pity the world, and remember thy self, and be more thankfull to God, and exceeding glad that thou hadst escaped it. Behold thence the high ways stopt with Robbers; the Seas beset with Pirats; and Warres all abroad in horrid bloodshed of Armies: The world is drencht in the Blood of one another; and Murder, which is a Crime when single men commit it, is called valour, or a vertue when it is publickly performed. They escape the punishment of their wickedness, not by Innocency, but by the Greatness and Might of their cruelty. *Cyprian.* Epist. 1. *ad Donat. Lege ultra.*



O where then should thy heart be now, but in Heaven? Didst thou but know what a dreadful thing it is, to have a strange and doubtful thought of Heaven when a man lies dying, it would sure rouze thee up. And what other thoughts, but strange, can that man have, that never thought seriously of Heaven, till then? Every mans first thoughts are strange about all things: Familiarity and acquaintance comes not in a moment, but is the consequent of Custome, and frequent Converse. And strangeness naturally raiseth dread, as familiarity doth delight. What else makes a Fish or a wilde Beast flee from a man, when domestick creatures take pleasure in his company? So wilt thou flee from God (if thou knewest how) who should be thy onely happiness, if thou do not get this strangeness removed in thy life time. And is it not pity that a Childe should be so strange to his own Father, as to fear nothing more then to go into his presence? and to think himself best when he is furthest from him? and to flee from his face, as a wilde Creature will do from the face of a man? Alas, how little do many godly ones differ from the world, either in their comforts, or willingness to die? and all because they live so strange to the Place and Fountain of their comforts. Besides, a little verbal, or other outside duties, or talking of Controversies and Doctrines of Religion, or forbearing the practice of many sins, how little do the most of the Religious differ from other men, when God hath prepared so vast a difference hereafter! If a word of Heaven fall in now and then in their conference, alas, how slightly is it, and customary, and heartless? And if their Prayers or Preaching have heavenly expressions, they usually are fetcht from their meer invention, or memory, or Books, and not from the experience, or feeling of their hearts. O what a life might men live, if they were but willing and diligent! God would have our joys to be farre more then our sorrowes; yea he would have us to have no sorrow, but what tendeth to joy; and no more then our sins have made necessary for our good. How much do these Christians wrong God and themselves, that either make their thoughts of God the in-let of their sorrows, or let these offered joyes lie by, as neglected or forgotten? Some there be that say, It is not worth so much time and trouble, to think of the greatness of the joyes above; so we can make sure they are ours, we know they are great.

great. But as these men obey not the Command of God, which requireth them to have their Conversation in Heaven, and to set their Affections on things above; so do they wilfully make their own lives miserable, by refusing the delights that God hath set before them. And yet if this were all, it were a smaller matter; if it were but the loss of their comforts, I would not say so much: But see what abundance of other mischiefs do follow the absence of these heavenly Delights.

[a] First, It will damp, if not destroy, our very love to God; so deeply as we apprehend his bounty, and exceeding love to us, and his purpose to make us eternally happy, so much will it raise our love: Love to God, and delight in him, are still conjunct. They that conceive of God, as one that desireth their blood and damnation, cannot heartily love him.

Secondly, It will make us have seldom and unpleasing thoughts of God; for our thoughts will follow our love and delight. Did we more delight in God then in any thing below, our thoughts would as freely run after him, as now they run from him.

Thirdly, And it will make men to have as seldom and unpleasing speech of God; For who will care for talking of that which he hath no delight in? What makes men still talking of worldliness or wickedness, but that these are more pleasant to them then God?

[b] Fourthly, It will make men have no delight in the service of God, when they have no delight in God, nor any sweet thoughts of Heaven, which is the end of their services. No wonder if such Christians complain, That they are still backward to Duty; that they have no delight in Praier, in Sacraments, or in Scripture it self: If thou couldst once delight in God, thou wouldst easily delight in duty; especially, that which bringeth thee into the nearest converse with him: But till then, no wonder if thou be weary of all; (further then some external excellency may give thee a carnal delight.) Doth not this cause many Christians to go on so heavily in secret duties? like the Ox in the Furrow, that will go no longer then he is driven, and is glad when he is unyoked?

Fifthly, Yea, it much endangereth the perverting of mens judgements, concerning the ways of God, and means of Grace, when they have no delight in God and heaven. Though it be said, *Perit*

[a] *Quis nesciat, non esse in hominis potestate quid sciat? nec esse consequens, ut quod Appetendum cognitum fuerit, Appetatur, nisi tantum Delectet, quantum Diligendum est. Hoc autem sanitas est animæ.* Augustin. de spir. & lit. c. 34, 35.

[b] *Tunc Bonum concupisci incipit cum dulcescere cœperit: quando autem timore pœnæ, non amore justitiæ fit bonum, nondùm benè fit bonùm; nec fit in corde, quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. Ergo benedictio dulcedinis est gratia Dei, qua fit in nobis, ut nos delectet, & cupiamus, hoc est, amemus, quod præcipit nobis.* Augustin. l. 2. ad Bonif. c. 9.



*Perit omne judicium cum res transit in affectum*, That judgement perisheth, when things pass into Affection; yet that is but when Affection leadeth the judgement, and not when it followeth. Affection holdeth its object faster then bare judgement doth. The Soul will not much care for that Truth, which is not accompanied with suitable goodness; and it will more easily be drawn to believe that to be false, which it doth not delightfully apprehend to be good; which doubtless is no small cause of the ungodlies prejudice against the waies of God, and of many formal mens dislike of extemporate Praiers, and of a strict observation of the Lords-day: Had they a true delight in God and heavenly things, it would rectifie their judgements better then all the arguments in the world. Lose this delight once, and you will begin to quarrel with the Ordinances and Waies of God, and to be more offended at the Preachers imperfections, then profited by the Doctrine.

[c] Sixthly, And it is the want of these Heavenly Delights in God, that makes men so entertain the delights of the flesh: This is the cause of most mens voluptuousness and flesh-pleasing. The Soul will not rest without some kinde of delights: If it had nothing to delight in, either in hand, or in hope, it would be in a kinde of hell on Earth, vexing it self with continual sorrow and despair. If a Dog have lost his Master, he will follow some-body else. Men must have their sweet Cups or delicious Fare, or gay Apparel, or Cards, or Dice, or fleshly Lusts, to make up their want of delight in God: (How well these will serve in stead of God, our fleshly youths will be better able to tell me, when we meet at Judgement.) If men were acquainted with this Heavenly Life, there would need no Laws against Sabbath-breaking and riotousness; nor would men need to go for mirth to an Ale-house or a Tavern: They would have a far sweeter pastime and recreation nearer hand.

Seventhly also, This want of heavenly Delights will leave men under the power of every Affliction; they will have nothing to comfort them, and ease them in their sufferings, but the empty, uneffectual pleasures of the flesh; and when that is gone, where then is their delight?

[c] *Ab hac necessitate servitutis ille liberat, qui non solum dat præcepta per Legem, verumetiam donat per Spiritum charitatem, cujus delectatione vincatur delectatio peccati: alioquin perseverat invicta, & servum suum tentat.* Augustin. oper. imperf. l. 1. c. 109

*Ex fide Justus vivit: justeque vivit in quantum non cedit malæ concupiscentiæ vincente Delectatione justitiæ.* Aug. Enchirid. c. 118.

Eighthly, Also it will make men fearful, and unwilling to die: For who would go to a God, or a place that he hath no delight in? Or who would leave his pleasure here, except it were to go to better? O if the people of God would learn once this Heavenly Life, and take up their Delights in God, whilest they live, they would not tremble, and be disconsolate at the tidings of death.

Ninthly, Yea, this want of Heavenly Delight, doth lay men open to the power of every Temptation: A little thing will tice a man from that which he hath no pleasure in.

Tenthly, Yea, it is a dangerous preparative to total Apostasie. A man will hardly long hold on in a way that he hath no delight in; nor use the means, if he have no delight in the end: But as a Beast, if you drive him a way that he would not go, will be turning out at every gap. If you be religious in your actions, and be come over to God in your outward Conversation, and not in your delight, you will shortly be gone, if your trial be strong. How many young people have we known, who by good education, or the perswasion of Friends, or for fear of Hell, have been a while kept up among Prayers, and Sermons, and good company, as a Bird in a Cage; when, if they durst, they had rather have been in an Alehouse, or at their sports; and at last, they have broke loose, when their restraint was taken off, and have forsaken the way that they never took pleasure in? You see then, that it is not a matter of indifferency, whether you entertain these Heavenly Delights, or not; nor is the loss of your present comfort all the inconvenience that follows the neglect.

And now, Christian Friends, I have here lined you out a Heavenly Precious Work; would you but do it, it would make you men indeed: To delight in God, is the work of Angels, and the contrary is the work of devils. If God would perswade you now to make conscience of this duty, and help you in it by the blessed influence of his Spirit, you would not change your lives with the greatest Prince on the earth. But I am afraid, if I may judge of your hearts by the backwardness of my own, that it will prove a hard thing to perswade you to the work, and that much of this my



my labour will be lost. Pardon my jealousie; it is raised upon too many and sad experiments. What say you? Do you resolve on this heavenly course or no? Will you let go all your sinful fleshly pleasures, and daily seek after these higher delights? I pray thee Reader, here shut the Book, and consider of it, and resolve on the duty before thou go further.——Let thy Family perceive, let thy Neighbors perceive, let thy Conscience perceive, yea, let God perceive it, that thou art a man that hast thy daily Conversation in Heaven. God hath now offered to be thy daily delight: thy neglect is thy refusal. What? Refuse delight? and such a Delight? If I had propounded you only a course of Melancholy, and Fear, and Sorrow, you might better have demur'd on it. Take heed what thou dost: Refuse this, and refuse all: Thou must have Heavenly Delights, or none that are lasting. God is willing that thou shouldst daily walk with him, and fetch in Consolations from the Everlasting Fountain; if thou be unwilling, even bear thy loss; And one of these daies, when thou liest dying, then seek for comfort where thou canst get it, and make what shift for contentment thou canst; Then see whether thy fleshly Delights will stick to thee, or give thee the slip; and then Conscience, in despight of thee, shall make thee remember, That thou wast once perswaded to a way for more excellent pleasures, that would have followed thee through death, and have lasted thee to Everlasting. What man will go in rags that may be cloathed with the best? or feed on pulse, that may feed of the best? or accompany with the vilest, that may be a companion to the best? and admitted into the presence, and favour of the greatest? And shall we delight so much in our cloathing of flesh? and feed so much on the vain pleasures of Earth? and accompany so much with sin and sinners, when Heaven is set open, as it were, to our daily view, and God doth offer us daily admittance into his presence? O how is the unseen God neglected! and the unseen Glory forgotten, and made light of? and all because they are unseen! And for want of that Faith, which is the Substance of things hoped for, and the Evidence of things that are not seen? Heb. 11. 1.

But for you, sincere Believers, whose hearts God hath weaned from all things here below, I hope you will value this Heavenly Life, and fetch one walk daily in the New *Jerusalem*! I know God

God is your Love, and your Desire; and I know you would fain be more acquainted with your Saviour; and I know it is your grief, that your hearts are not more near him, and that they do no more feelingly and passionately love him, and delight in him. As ever you would have all this mended, and enjoy your desires, O try this Life of Meditation on your Everlasting Rest! Here is the Mount *Ararat*, where the fluctuated Ark of your Souls must Rest. O let the World see by your heavenly Lives, That Religion lieth in something more then Opinions and Disputes, and a task of outward Duties; Let men see in you, what a Life they must aim at. If ever a Christian be like himself, and answerable to his Principles and Profession, it is when he is most serious, and lively in this Duty, when, as *Moses* before he died, went up into Mount *Nebo*, to take a survey of the Land of *Canaan*; so the Christian doth ascend this Mount of Contemplation, and take a survey by Faith, of his Rest. He looks upon the glorious delectable Mansions, and saith, Glorious things are deservedly spoken of thee, O thou City of God: He heareth, as it were, the melody of the heavenly Chore, and beholdeth the excellent imploiment of those Spirits, and saith, Blessed are the people that are in such a case; yea, blessed are they that have the Lord for their God; He next looketh to the glorified Inhabitants of that Region, and saith, Happy art thou, O the *Israel* of God, a people saved by the Lord, the Shield of thy strength, the Sword of thine Excellency. When he looketh upon the Lord himself, who is their Glory, he is ready with the rest, to fall down and worship him that liveth for ever, and say, *Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; Thou art worthy, O Lord, to receive Glory, and Honour, and Power.* When he looks on the glorified Saviour of the Saints, he is ready to say, *Amen*, to that new Song, *Blessing, Honour, Glory, and Power be to him that sitteth on the Throne, and to the Lamb for ever and ever; For he hath redeemed us out of every Nation by his blood, and made us Kings and Priests to God.* When he looketh back on the Wilderness of this World, he blesseth the believing, patient, despised Saints; he pitieth the ignorant, obstinate, miserable World; and for himself, he saith as *Peter*, *It is good to be here*; or as *David*, *It is good for me to draw near to God*; For all those that are farre from him, shall perish.

Thus



Thus as *Daniel* in his Captivity did three times a day open his window toward *Jerusalem*, though farre out of sight, when he went to God in his Devotions; so may the believing Soul in this captivity to the flesh, look towards *Jerusalem* which is above: and as *Paul* was to the *Colossians*, so may he be with the Glorified Spirits, Absent in the flesh, but present in Spirit, joying in beholding their (Heavenly) Order. And as Divine *Bucholcer* in his last Sermon, before his death, did so sweetly descant upon those comfortable words, *Joh.* 3. 16. [*Whosoever believeth in him shall not perish, but have everlasting Life.*] that he raised and ravished the hearts of his (otherwise sad) hearers: So may the Meditating Believer do (through the Spirits assistance) by his own heart. And as the pretty Lark doth sing most sweetly, and never cease her pleasant Ditty, while she hovereth aloft, as if she were there gazing into the glory of the Sun, but is suddenly silenced when she falleth to the Earth: So is the frame of the Soul, most Delectable and Divine, while it keepeth in the views of God by Contemplation: But alas, we make there too short a stay, but down again we fall, and lay by our musick. Col. 2. 5.

But, O thou, the Merciful Father of Spirits, the Attractive of Love, and Ocean of Delights, draw up these drossie hearts unto thy self, and keep them there, till they are spiritualized and refined; and second these thy Servants weak Endeavours, and perswade those that read these lines, to the practice of this Delightful, Heavenly Work. And, O suffer not the Soul of thy most unworthy Servant to be a stranger to those Joyes which he unfoldeth to thy people, or to be seldom in that way, which he hath here lined out to others; But, O keep me while I tarry on this Earth, in daily serious Breathings after thee, and in a Believing, Affectionate Walking with thee: And when thou comest, O let me be found so doing; not hiding my Talent, nor serving my Flesh, nor yet asleep with my Lamp unfurnished; but waiting and longing for my Lords return. That those who shall read these Heavenly Directions, may not reade only the fruit of my Studies, and the product of my fancy; but the breathings of my active Hope and Love: That if my heart were open to their view, they might there reade the same most deeply engraven, with a Beam from the Face of the Sonne of God; and not finde Vanity, or

Lust,

Luſt, or Pride within, where the words of Life appear without; That ſo theſe lines may not witneſs againſt me; but proceeding from the heart of the Writer, may be effectual through thy Grace upon the heart of the Reader; and ſo be the ſavour of Life to both. *Amen.*

*Glory be to God in the higheſt;*
*On Earth Peace;*
*Good-will towards Men.*

*FINIS.*

MVSEVM
BRITAN
NICVM

# BROUGHTON

In the Concluſion of His

# Concent of Scripture:

## Concerning the *New-Jeruſalem*, and the Everlaſting Sabbatiſm meant in my Text,

as begun here, and perfected in Heaven.

THE Company of faithful Souls called to the bleſſed Marriage of the Lamb, are a *Jeruſalem* from Heaven, *Apoc.* 3. and 21. *Heb.* 12. Though ſuch glorious things are ſpoken concerning this City of God, the Perfection whereof cannot be ſeen in this Vale of Tears; yet here God wipeth all tears from our eyes, and each bleſſing is here begun: The Name of this City much

much helpeth *Jew* and *Gentile*, to see the state of Peace: for this is called *Jerusalem*, and that in *Canaan* hath Christ destroyed: This Name should clearly have taught both the *Hebrews* not to look and pray daily for to return to *Canaan*, and Pseudo-Catholicks not to fight for special Holiness there: We live in this by Faith, and not by Eye-sight; and by Hope we behold the Perfection: Of this City Salvation is a Wall, goodly as Jasper, clear as Crystal; the Foundations are in Number twelve; of twelve precious Stones, such as *Aaron* wore on his Brest, all the Work of the Lambs twelve Apostles: The Gates are twelve, each of Pearl, upon which are the Names of the twelve Tribes of *Israel*, of whose Faith all must be which enter in: Twelve Angels are Conductors from East, West, North and South, even the Stars of the Churches: The City is square: of Burgesses setled for all turns. Here God sitteth on a Throne like Jasper and Ruby, Comfortable and Just: The Lamb is the Temple, that a third Temple should not be looked for to be built: Thrones twice twelve are for all the Christians born of *Israels* twelve, or taught by the Apostles, who for Dignity are Seniors, for Infinity are termed but four and twenty, in regard of so many Tribes and Apostles. Here the Majesty is Honourable, as at the Delivery of the Law, from whose Throne, Thunder, Voices, and Lightnings do proceed: Here Oyl of Grace is never wanting, but burning with seven Lamps, the spirits of * *Messias*, of Wit and Wisdom, of Counsel and Courage, of Knowledge and Understanding, and of the Fear due to the Eternal: Here the Valiant, Patient, Witty and Speedy, with sharp Sight, are winged as those Seraphims that waited on Christ, when ten Calamities, and utter Destruction was told for the low *Jerusalem*: They

* *Talmud. in Sanedrim*, Cha. Chelec. fol. 73. b.



They of this City are not as *Israel* after the flesh, which would not see, for all the Wonders that our Lord did; but these Redeemed with his precious Bloud, are full of Eyes, lightned by Lamps, the Glory of *Jehovah*, and behold Christ through all the Prophets, a Performer of our Faith, Sealed of God, Sealer of all Vision, Opener of Seals for the Stories of the Church. Here is the true Light where the Saved walk, hither Kingdoms bring their Glory, hither the blessed Nations carry their Jewels; This is a Kingdom uncorrupted, which shall not be given to a strange and unclean People; they must be written in the Book of the Lamb, and chosen of Eternity, Sanctified of God, which here are Citizens; Through this there gusheth a Stream better then the four in *Eden*, a Stream of lively Waters by Belief in Christ, as those Waters flowing from *Lebanon*: Here is that Tree of Life in the midst of the Paradise of God, with Leaves to Heal the Nations that will be cured, while it is said to Day, with twelve Fruits to give Food continually to such as feed also upon the hidden *Manna*, who after Death receive the Crown of Justice and Life, the Morning-Star, white Cloathing, and the white Stone, wherein a Name is written equal to all the Law, *Deut.* 17. 2. The first Seat of the first *Adam* in the first Paradise was glorious; this is better; and as *Moses* began with the Terrestrial, so the holy Word endeth in the Celestial; that to Wheels full of Eyes may the Writ of Truth be compared: The full Concent and Melody of Prophets and Apostles, how their Harps are tuned on Mount *Sion*, it will fully appear in the full Sight of Peace, when our Bodies are made conformable to Christ his glorious Body in the World to come, and our Eyes shall see the Lord in that *Sion*. For that Coming, *O thou whom my Soul loveth, be like to the Roe upon the Mountains.* Amen.

John 6. Dan. 9. 24. Apoc. 6.

Isa. 60. Apoc. 21.

Isa. 35. 8. Hag. 2. 8.

Dan. 2. 44.

Ephes. 1. 4. Ephes. 2. 19.

Joh. 7. 38. Cant. 4. 15.

Apoc. 2. Psal. 95. 7.

2 Tim. 4. 8. Apoc. 2.

Apoc. 3.

Phil. 3. 21.

Cant. 1. & 5.

Amen. *Even ſo come Lord Jeſus.* Then we ſhall in Perfect Holineſs Worſhip thee, to whom the Angels alway give holy Worſhip, ſaying, *Praiſe, and Glory, and Wiſdom, and Thanks, and Honour, and Power and Might be unto our God for evermore.* Amen.

# A POEM OF Maſter *G. HERBERT*; In His Temple.

## *HOME.*

COme Lord, my head doth burn, my heart is ſick,
While thou doſt ever, ever ſtay,
Thy long deferrings wound me to the quick;
My ſpirit gaſpeth night and day.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

How canſt thou ſtay, conſidering the pace
The blood did make which thou didſt waſte?
When I behold it trickling down thy face,
I never ſaw thing make ſuch haſte.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

When man was loſt, thy pity look't about,
To ſee what help in th'earth or skie:
But there was none; at leaſt no help without;
The help did in thy boſome lie.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

There lay thy Son: and muſt he leave that neſt,
That hive of ſweetneſs, to remove
Thraldom from thoſe, who would not at a feaſt
Leave one poor apple for thy love?
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

He did, he came. O my Redeemer dear,
After all this canſt thou be ſtrange?
So many years baptiz'd, and not appear?
As if thy Love could fail or change.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

Yet if thou ſtayeſt ſtill, why muſt I ſtay?
My God, what is this world to me?
This world of wo? Hence, all ye clouds, away,
Away; I muſt get up and ſee.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

What is this weary world? This meat and drink,
That chain's us by the teeth ſo faſt?
What is this woman-kinde, which I can wink
Into a blackneſs and diſtaſte?
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

With one ſmall ſigh thou gav'ſt me th'other day,
I blaſted all the joys about me;
And ſcouling on them as they pin'd away,
Now come again, ſaid I, and flout me.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

Nothing



Nothing but drought and dearth, but buſh and brake
Which way ſo ere I look, I ſee:
Some may dream merrily; but when they wake
They dreſs themſelves, and come to thee.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

We talk of Harveſts: there are nó ſuch things,
But when we leave our Corn and Hay:
There is no fruitfull year, but that which brings
The laſt and lov'd, though dreadfull day.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

O loſe this frame; this knot of man unty,
That my free ſoul may uſe her wing,
Which now is pinion'd with mortality
As an entangled, hamper'd thing.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

What have I left that I ſhould ſtay and grone?
The moſt of me to Heaven's fled:
My thoughts and joys are all packt up and gone,
And for their old acquaintance pleade.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

Come deareſt Lord; paſs not this holy ſeaſon;
My fleſh and bones and joynts do pray;
And even my verſe, when by the rhyme and reaſon
The word is, Stay, ſay's ever, Come.
*O ſhew thy ſelf to me,*
*Or take me up to thee.*

## Questions Discussed.


*Whether heaven be promised to a determinate number of persons*, p.4
*Whether there be a certainty of the salvation of Gods people*, 5
*Whether it be lawful for a Christian to make salvation the end of his Duties, or Whether it be legal and mercenary*, 9,10,11
*What the Nature of spiritual life is*, 16
*Whether Christ hath so done all for Believers, that they need do nothing*, 20
*Whether external senses shall be continued in glory*, 31,32
*Whether conditions required in us derogate from the freenesse of Gods grace*, 89
*Whether we shall know our friends in heaven*, 100
*Whether it is possible that a Saint may die by his own hands*, 111
*Whether God in Predestination looked upon man as not fallen*, 152
*Whether an outward Call be necessary to Salvation, and what that Call is*, 155,156
*Whether Regeneration is one act or divers*, 157,158,163
*Whether Sanctification go before Justification*, 158,159
*Whether the Word works physically or onely morally in regeneration*, 159,160
*Whether Baptism be a means of regeneration*, 161,162
*Whether Conviction be a common work*, 170
*Whether Faith or Repentance be first wrought*, 175,176
*Whether the Souls departed enjoy their Rest before the Resurrection*, 298,to 304
*Whether a man is immediately to believe his Justification*, par.3.145
*Whether infallible Knowledge of a mans sincerity be properly a certainty of Faith*, par.3.196
*Whether the Will necessarily follows the last dictate of the understanding*, par.3. 219
*Whether the sincerity of saving grace lies barely in the nature of grace, or in the degree. Or Whether there be a gradual only, or a specifical difference between a true Christian and an hypocrite*, par.3. 222,to 250
*Whether it be lawful to Work comfort out of the Scriptures, or Whether a man is only to expect comfort immediately from God*, par.4.60,61
*Why dying men are Wiser then at other times*, par.4. 65


AN

## AN ALPHABETICAL TABLE.


A

*Brotherly Admonition* how to be performed, p.3,271,to 286. Hinderances to the practices thereof, p.3. 293,to 303. Motives to it, p.303,to 313. This duty belongs to all, but to some more especially, p.3,313,to 319, 343. Directions in this duty, p.274.
*Afflictions* not in heaven, 142,143,144
*Afflictions* why befall the Saints, p.3. 250,251.
Comforts in, and benefits of *Affliction*, p.3.252,to 263. par.4 p.75,to 80.
Several kindes of *Afflictions* considered and satisfied, p.3.263,to 268.
*Antinomians* confuted in their description of faith, p.3.41,145.
*Apparitions* of devils, p.270,to 274.
*Assurance*, par.3.p.140,to 145. may be obtained, p.146,147. yet not perfect *Assurance*, par.3,107,198. Hinderances of *Assurance*, 153,to 168.
*Authority* of Scriptures to be preached by Ministers, 193,to 200.
Authors that prove the Divine *Authority* of the Scripture, 284.

B

*Backbiting*, p.3.270.
*Body* not to be neglected nor yet pampered, p.4.143.
*Burdensome* Duty not in Heaven, p.145

C

*Canonical* Books, 285.
*Carnal* mirth and contentment not in hell, par.3. 55,to 58.
*Certainty* of Salvation, p.5.
*Certainty* of evidence and adherence, par.3.144,&c.
*Christs* glorious appearance, 49,to 54.
*Church-membership* to be denied to none but convicted Hereticks or scandalous ones, p.4.104,105.
*Communion* with Saints and Angels in glory, 97,to 102. *part* 4.87,88.
*Company* of wicked men to be avoided, p.4.104,106,107,108.
*Conviction*, 163. of what God convinceth a man, from p.165,to 172.
*Coronation* of the Saints, 70,71.
*Covenant* between God and his people, 178,179.
*Courage*, p.4.202,to 204.

D

*Death* not to be feared by Saints, *part* 4. p.22,to 49.
*Deceit* of a mans self caused by what, *part* 3.153,to 155. It is easie, 171. common, 172. dangerous, 173.
*Desire* of Heaven, p.4.196,to 199.
*Despair* of one kinde necessary, *part* 3. 47,to 51.
There is a *Devil* proved, 268, to 279.
*Disputes*, and the disputers of the times, p.108,109,110.
*Divisions* and *Dissentions* not in Heaven, 131,to 138.
*Doubts* not in Heaven, 121.
*Doubts* in Christians whence they are caused and how removed, *part* 3.155. to 170.

E

*Earthly-mindedness*, par.4.p.101,102 103.
*Enjoyment* of God, what it is, p.27,28.
*Eternity* of Heavens happiness, p.146, 147,148,149.

F

Justifying *Faith*, what it is, *pag.* 177.
*Faith* may be without assurance, *part* 3. 201.
True *Faith* may be in a wicked man, *p.*3. 232,to 235.
*Fears* not in heaven, 121.
*Flesh* shall not seduce Saints in heaven.
Heaven a *Free gift*, 88,to 95.
*Free-will* in what sense it is in fallen man, *par.*3.*p.*31.
*Fundamentals* of religion, *par.*4.364,to 368.

G

*God* little known of men, *p.*26,27.
*Grace* taken four wayes, *par.* 3.*p.* 223,to 225.
*Grace* whether properly in the understanding, *par.*3.227.

H

*Happiness* of heaven proved to be most excellent, 74, to 83.
*Hatred* of sin as sin may be in a wicked man, *par.*3.231.
*Heavenly-mindedness* or a heavenly life, Motives to it, *par.*4.49,to 97. Item 298,299,300. Hinderances of it removed *par.*4.98,to 125. Item 243,to 251. Helps to it, 125,to 145.
*Heavenly contemplation*, what it is, *par.*4. 145,to 155. the time for it, 155,to 179. place for it, 171,172,173. preparations for it, 173,to 177. how it is to be prosecuted, and what faculties and affections are to be acted in it, 184,to 209. by what acts it is promoted, 209,to 216. advantages or helps in it, 216,to 243.
*Hope*, *p.*4.199,to 202.
*Hypocrites* of two sorts, *par.*3.*p.*92,93, 94.

I

Immediateness of the Saints joys in heaven from God, *p.*102,to 106.
*Independency*, par.3.*p.*333,334.
*Indispositedness* to duty no plea for the neglect of it, *par.*4.*p.*246,247.
Christian *Joy*, par.4 204,to 208. *par.* 4.*p.*235,236,241.
*Joy* in heaven, 43,44.
General *Judgement* terrible to the wicked, *p.*63,64 65. *Joyous* to the godly, *p.*66,to 70.

K

*Knowledge* is perfected in heaven, ignorance and error being removed, *p.*118,119,120.
*Knowledge* of God in glory, 34,35,36.
*Knowledge* of friends in glory. 100.
*Knowledge* in the damned aggravating their misery, *par.*3.15,16.

L

*Love* of God in heaven. *p.*39,40,41, 42,84,85.
*Love* to God may be in a wicked man, yea a true love, *par.* 3. p.233, 236, 237,244.
*Love* to Gods people as such may be in wicked men, *par.*3. 237,to 240.
*Love* to God is to be acted in heavenly contemplation, *par.*4.191,to 196.

M

*Meditation*, par.4.147. or consideration the benefit of it, *par.*4. 179,to 203.
*Memory* in heaven of all things done or suffered on earth. *p.*37,38.
Many *Ministers* should be in one Congregation, *par.*3.357.
*Ministers* Duty is to prefer salvation of souls before gain, 92. or credit, *par.* 3.319.
*Ministers* ought to preach with life and affections, *par.*3.*p.*98,99.
*Ministry* not to be invaded without a Call, *par.*3.*p.*269.
Maintenance of the *Ministry*, par.3.*p.* 286,287.
Contempt of the *Ministry*, par.3.292.
*Ministers* are to watch over the flock, *par.*3.*p.*320,321. to reprove faithfully, *p.*322. yet discreetly, *p.*323, *&c.* to be unblameable in conversation, 326,to 331. to study after unity and peace, 331,to 342. not too rigidly to bind others to their opinion, *p.*335,to 339,&c.
*Ministerial* authority, *p.*256,357.
*Miracles* prove the Divine Authority of the Scripture, *p.*215,to 243.
*Misery* of the damned in hell, *par.*3.*p.* 3,to 82.

N

*Necessity* of Scripture, *p.* 267,280, 281.

O

Comfort in *Ordinances*, par.4. *p.* 230,&c.

P

*Parents* duty to instruct their children, *par.*3.*p.*343,to 368. where are the Motives to it, objections answered, means how.
*Peculiarity* of heavens happiness, 95,96
False *Peace*, par.3.51,to 55.
*People* of God two-fold, *p.*3.
*People* of God described, *p.*154. and the parts of the description prosecuted from thence to 180.
*Persecutions* not in heaven, *p.*128,129. 130.
*Possession* of men by the devil, *p.*274, to 277.
*Praising* of God an excellent duty, *par.* 4.*p.*137,to 140.
*Presumption*, par.3. p.40,41,42. and vain hope, 43,44,45,46,47.
*Pride* described, *par.*4 *p.*112,113,114.
*Private* meetings of Christians, *par.*3. 290,291.
*Providences* of God for the Church glorious, *p.*250,to 267. *par.*4.*p.*227.
Particular *Providences*, par.4.*p.*229
Heaven the *Purchase* of Christ. *p.*84, to 88.

R

*Regeneration* necessary, *p.*161.
*Rest*, what it is, *p.*6,7,8,12.
*Rest*, what it presupposeth, *p.*14,15,16, 17,18,19,20,21,22.
*Rest*, what it containeth, *p.*23,to 149.
*Rest* remains for Gods people, proved by six arguments, *p* 186,to 192. but for none else, 286,287.
*Rest*, not to be enjoyed here, *p.*289,to 299. *par.*4.*p.*7,to 22.
*Resurrection* of the Saints to glory proved and opened. *p.*55,to 62.

S

*Scriptures* not the device of devils or men, *p.*243,to 249.
*Seasonableness* of heavens Rest, 106,to 112.
*Self-examination* what, *par* 3. 138, to 141. the hinderances of it, 148, to 153, Motives to it, from *p.* 171, to 180. Directions in it, 183,to 189. the object of it, 199,to 205.
*Sensibility* in the heart accompanies true conviction, 164.
*Separation* from a Church for the mixture of wicked men, unwarrantable, *par.*4.*p.*104,105.
*Sin* not in heaven, *p.*117,120,121.
*Sin* against the holy Ghost, what it is, *p.*236.
*Sin* a great hinderance to heavenly life, *par.*4.*p.*99,100.
*Sincerity* or unmixedness of heavens happi-

happinels, *pag.* 116.
*Sincerity*, the Marks of it, *par.* 3. *p.* 189, to 194. are but few; *part* 3 *p.* 198.
*Singularity* of Saints vindicated, 97.
*Singing* of the Psalms of *David*, par. 4. p. 138.
*Soliloquy*, part 4. p. 210, to 213.
*Spiritual Sloth* to be avoided, *par.* 4. p. 116, to 121.
*Sutableneſs* of the Reſt of Heaven to Saints natures, *p.* 112, 113. to their deſires, 114. to their neceſſities, 115.
Marks of *Sincerity*, par. 3. p. 206, to 210, &c.
Some common Marks of *Sincerity* confuted; *par.* 3. from *p.* 237, to 241.
*Sympathizing* with Saints in their ſufferings not in heaven, 138, 139, 140, 141.

T

*Teachers* how far to be obeyed and believed, *p.* 240.
*Temptations*, p. 269.
*Temptations* not in heaven, *p.* 123.
*Terrors* of God not in heaven, *p.* 122.
*Teſtimony* of the Spirit, what it is, and whether that be the only evidence of Scripture authority, *p.* 194, 195.
Humane *Teſtimony* how it may be certain, 219. to 223. how it may be uſefull and neceſſary in matters of faith, *p.* 234, 235, 238. to 243.
*Torments* of hell, *par.* 3. *p.* 59. to 73.

U

*Uncertainty* of ſalvation a generall and dangerous diſtemper, *par.* 3. *p.* 132. to 138.
*Union* with God of what kind it is, *p.* 31
*Univerſality* of heavens happineſs, from *p.* 117. to 146.
*Unſeaſonable* urging of duty is from Satan, *par.* 4. *p.* 170.

W

*Willfullneſſe* the ground of mens damnation, *p.* 288.
*Witches*, their compact with the devil, *p.* 277, 278.
*World* ſhall not allure Saints in glory, *p.* 125, 126, 127.

MVSEVM BRITANNICVM

FINIS.