DE ANIMA.
Sam Lovington
1764
THE CHRISTIAN IN Compleat Armour, Or, a TREATISE OF THE Saints War against the Devil, wherein a Discovery is made of that grand enemy of God and his People, in his Policies, Power, Seat of his Empire, Wickednesse, and chief design he hath against the Saints.

A Magazin open'd FROM Whence the Christian is furnished with Spiritual Armes for the battel, help't on with his Armour, and taught the use of his Weapon, together with the happy issue of the whole Warre.

The First Part.

The third Edition.

By William Gurnall, M. A. of Emanuel Colledge, now Pastor of the Church of Christ, at Lavenham in Suffolk.

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THE
CHRISTIAN
ORDER
A
TREATISE

A
Marriage

From

The Life and政务服务 of John Bunyan, by \hspace{5pt} John Newton

[Preceding page content]

[Following page content]
To my Dearly Beloved Friends and Neighbours, 
The Inhabitants of Lavenham.

My Dear Friends,

Solomon faith, The desire of a man is his kindeness, and a poor man is better than a lyar.
Prov. 19. 22. If you be of his mind, I dare promise these Notes, (which I here devote to your service) a kind acceptance at your hands. You will finde me to be the poor man, by the mite I present you with; but the hearty desire of your eternal happiness from which it comes, will (I hope) clear me from being the lyar. I never could be so serviceable to you, as many Ministers are to their people, having been with you in much weakness; and still it is the good pleasure of God, I should be staked down to a short tedder of strength and other abilities; I have reason therefore, (that I may, though not recompence that want, yet express my deep sense thereof) to crowd the more love into the little I can do for you. And truly my heart is enlarged to you, and to God for you. If any thing makes me loth to be gone into another world, (which my dropping house bids me above many prepare for) it is not the least, to think I shall leave no more of you walking in the way to eternal life, and you who are on your way thither, in no closer Gospel-order for your mutual help and comfort in your journey: yea, while I am among you, little do

A 3 you
you think how much of your poor Ministers life lies at your mercy. If I should measure my life by the joy of it, (as indeed who doth not?) then in some uprightness I can say with Paul, I live as I see any of you stand fast in the Lord, and die as I see others stand fast in their sins, not to be moved with all the entreaties of the Gospel which have wooed you. And why (my dear friends) should not the life of your souls be much more precious in your own sight than mine? But I forbear, I would not willingly be thought, as some husbands are, to be kinder to you abroad before strangers, than I am at home.

What I present you with in this Treatise, is a dish from your own table, and so (I hope) will go down the better. You cannot despise it (though the fare be mean) except you will blame your selves who chose the Cook. I cannot be earnest with others, to bestow so much time as to read over these plain Sermons, left it should be to their losse; it were but to call them from gathering sheaves in the more fruitful labours of others, to glean a few ears, and those but thin also in mine; yet with you, my people, I may be a little bold. Physicians say, the mothers milk though not so weighty as anothers, if no noxious humour be tasted in it, because natural, is more proper for the childe than a strangers. And, I think, it would not be an error, if I should say it held in the milk which the Minister gives to his flock. A people conscientiously lying at the breasts of their own Minister, (if the milk he gives be wholesome) may expect the blessing of God for their nourishment, though it has no so much lusciousnesse to please the curious taster as some others. Well, whatever these Sermons were, some of those few spirits which you found in hearing, will be missing in the reading of them. It is as easie to paint fire with the heat, as with pen and ink to com-
commit that to paper, which occurs in preaching. There is as much difference between a Sermon in the Pulpit, and printed in a book, as between milk in the warm breast, and in a fucking bottle; yet what it losteth in the lively taste, is recompenced by the convenience of it. The book may be at hand when the Preacher cannot; and truly, that's the chief end of printing, that as the bottle and spoon is used when the mother is sick or out of the way; so the book, to quiet the Christian and stay his stomach in the absence of the Ordinance. He that readeth Sermons and good books at home to save his pains of going to hear, is a thief to his soul in a religious habit: he consults for his ease, but not for his profit; he eats cold meat when he may have hot. He hazards the losing the benefit of both by contemning of one. If the Spouse could have had her beloved at home, she needed not to have coursed the streets and waited on the publick. O what need we offer sacrilege for sacrifice, rob God of one duty to pay him another? He hath laid our work in better order, one wheel would not interfere with another, if we did more regularly. A chief part of David's Arithmetick of numbring our days, lies in that which we call division, as to cast the account of this our short life so, as to divide the little whole summe thereof into the several portions of time due for the performing of every duty in. An Instrument is not in tune, except it have all the strings, and those will not make good Musick, if the Musician hath not wisdome to cause every string to speak in its due time; The Christian is not in tune, except he takes in all the duties of his place and calling; neither will the performance of them be harmonious in God's ear, if every one be not done in its proper season. O my friends, labour not only to do the duty of your place, but that duty in its own place also.

Hear
Hear when you should hear. Know your time for cloister, and time for shop: and when your retiring hour comes, a few minutes now and then spent in taking a repetition of what formerly you heard, shall not (I hope) another day be reckoned with your lost time. The Subject of the Treatise is solemn, A War between the Saint and Satan, and that so bloody a one, that the cruellest which ever was fought by men, will be found but sport and child's play to this. Alas, what is the killing of bodies to destroying of souls? 'Tis a sad meditation indeed, to think how many thousands have been sent to the grave in a few late years among us by the sword of man; But far more astonishing to consider, how many of those may be sent to hell by the sword of God's wrath. 'Tis a spiritual war you shall read of, and that not a history of what was fought many ages past and is now over, but of what now is doing, the Tragedy is at present acting, and that not at the furthest end of the world, but what concerns thee and every one that reads it. The stage whereon this War is fought, is every man's own soul. Here is no Neuter in this War, the whole world is engaged in the quarrel, either for God against Satan, or for Satan against God. It was a great question some years past, Who are you for? The not giving a good account to which, hath cost many a life. O my dear friends, think solemnly what answer you mean to give to God and conscience, when they in a dying hour shall ask every one of you, Who art thou for? 'Tis an incomparable mercy, that you are yet where you may choose your side; It will not be ever so, may be not a day to an end. If once in another world, you must then stand to your colours; yet you may run from the Devil's quarters, and be taken into Christ's pay. The Drum beats in the Gospel for Volunteers. O, the Lord make you wil-
willing in the day of his power. I know you all would be on the surest side. O what can you be sure of, while under the devils Ensigne, but damnation? The curse of God cleaves to him & all that takes part with him. O let not the little plunder and spoil of sinful pleasures and pelf, bewitch you still to follow his Camp. What is that soldier better for his booty he gets in a fight, who before he can get off with it, is himself slain upon the place? (so many have been served in these wars, if reports be true.) 'Tis that thou must certainly look for. The piece is charg'd, and aim'd taken at thy breast, which will be thy eternal death if thou persistest. Gods threatenings will go off at last, and then where art thou? where, but in hell, where thy wedge of gold and Babylonish garment, thy wages of unrighteousnesse will do thee little stead? O Neighbours, I am loth to leave you in the way where Gods bullets flie; but I must have a word for you, my Christian friends, who have espoused Christs quarrel, and are in the field against Satan. My heart is towards you, who have thus willingly offered your selves among the Lords people to his help against the mighty. He can destroy him without you, but he takes your love as kindly as if he could not. God hath sent me (as Jesse did David) with this little present to you and the rest of my Brethren that are in his Camp. May it be but to the strengthening of your hearts and hands in fighting the Lords battels, and I shall blesse God that put it into my heart thus to visit you. O hold on, dear friends, in your Christian warfare, let none take the crown from you. Whet your courage at the throne of grace, from whence all your recruits of soul-strength come. Send faith oft up the hill of the Promise, to see and bring you the certain newes of Christs coming to you, yea, for you, and assured victory with him. Reade the exploits, which Christs Worthyes by faith have done, and
and in their Conquests read your own, for in them he spake with us, as the Prophet of Jacob. Be thankful for every victory you get, and let not the houling wildernesse, yet before you, put the song of your praises for temptations past out of tune, yet rejoice with trembling, as those who are still in your enemies countrie, and must keep by the sword what you get by the sword: Be sure you stand in close order amongst your selves; These times give us too many sad examples of such, who first fell from communion with their Brethren, and then into the devourers hand; Straglers are soon snapt; you will finde you are safest in a body. Take heed of a private spirit; let not only your particular safetie, but of the whole Army of Saints be in your eye and care, especially that company in which you march, (Congregation I mean;) that foouldier which can see an enemie in fight with his brethren, and not help them, he makes it but the more easie for the enemy to slay himself at last; Say not therefore, Am I my brothers Keeper? God would not keep him that cared not to keep his brother. Watch over one another, not to play the Critics on your brothers failings, and triumph when he halts, but to help him up if he falls, or if possible, to keep him from falling by a timely rescue, as Abijah came to Davids succour. Keep your rank and file. We see what advantage Satan hath got in these loose times, since we have learnt to fight him out of order, and the private soouldier (Christian I mean) hath taken the officers work out of his hands. Harden your selves against the scandals, which the cowardize and treachery of false brethren hath given you. He is the right soouldier that is not discouraged by those that run from, or that are slain in the battel, but still presseth on to victory, though he goes to it over the backs of others that are killed upon the place. In a word, Disintangle your hearts what you can from the love of, and distracting cares
cares for this present world. No man that warreth intangleth himself with the affairs of this life, that he may please him who hath chosen him to be a souldier, 2 Tim. 2. 4. If it behoves any to have their Will ready made, and their worldly interests set at home stay, then surely the souldier: if any souldier, than the Christian. Get but once your hearts mortified to the world, and care rolled upon God, for name, estate, and relations here, and then you are fit to march wherever Christ will lead you. The want of this hath made many run home to save their own private stake there, when they should have been in the field for Christ. And now, my Christian friends, march on, not in the confidence of your Armour, but in the power of his might, who hath promised shortly to subdue Satan under your feet. I have done, only I must crave pardon of you, for rending this part of the Treatise from the other, which neither my little strength or leisure would suffer me to grasp at once.

But this having first put forth its hand in preaching, can make no great breach upon that, though it get the start a little in printing. Let me therefore, dear friends, (if God shall make this imperfect birth any way serviceable to your faith,) humbly desire, that you would as continue to strive at the throne of grace for a blessing on my poor Ministry among you, so also lift up a prayer, that strength my be given, to bring forth what of this yet is undeliver'd. I do not send you thither where I intend not to meet you, but shall desire grace to be found faithful in striving with you, and for you, that amongst those who finde any spiritual advantage from my weak labours, you to whom they are chiefly devoted may not receive the least.

Lavenham, Jan. 1. 1655.

So prayeth your affectionate, though unworthy Minister,

WILLIAM GURNALL.
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A TREATISE
Of the whole
Armour of God

THE INTRODUCTION.

EPHESIANS 6. 10.
Finally, my Brethren, be strong in the Lord, and in the power of his might.

Paul was now in bonds, yet not so close kept as to be denied pen and paper: God (it seems) gave him some favour in the sight of his enemies: Paul was Nero's prisoner; Nero was much more Gods. And while God had work for Paul, he found him friends both in Court and Prison. Let persecutors send the Saints to prison, God can provide a Keeper for their turn.

But how doth this great Apostle spend his time in prison? not in publishing invectives against those, (though the worst of men) who had laid him in; a piece of zeal which the holy sufferers of those times were little acquainted with: Nor in politic counsels how he might winde himself out of his trouble, by fordisty flattery of, or sinful compliance with the great ones of the times.

B

Some
Be strong.

Some would have used any pick-lock to have opened a passage to their liberty, and not scrupled, (to escape they might,) whether they got out at the door or window: But this holy man was not so fond of liberty or life, as to purchase them with the least hazard to the Gospel. He knew too much of another world, to bid so high for the enjoying of this, and therefore he is at a point what his enemies can do with him, well knowing he could go to heaven whether they would or no; No, the great care which lay upon him was for the Churches of Christ: as a faithful Steward he labours to set this House of God in order before his departure. We read of no dispatches sent to Court to procure his liberty, but many to the Churches to help them to stand fast in the liberty wherewith Christ had made them free. There is no such way to be even with the devil and his instruments for all their spite against us, as by doing what good we can, wherever we become. The devil had as good have let Paul alone; for he no sooner comes into prison, but he falls a preaching, at which the gates of Satan's prison fly open, and poor sinners come forth. Happy for Onesimus that Paul was sent to Jaile; God had an errand for Paul to do to him and others, which the devil never dream't of. Nay, he doth not only preach in prison, but that he may do the devil all the mischief he can, he sends his Epistles to the Churches; that tainting his Spirit in his afflictions, and reading his faith, now ready to be offered up, they might much more be confirmed, amongst which Ephesians was not least in his thoughts, as you may perceive by his abode with them two years together, Acts 19. 10. as also by his sending for the Elders of this Church as farre as Miletus, in his last journey to Jerusalem, Acts 20. 17. to take his farewell of them, as never to see their face in this world more. And surely the sad impression which that heart-breaking departure left upon the spirits of these Elders, yea, the whole Church, (by them acquainted with this mournful newes,) might stir up Paul, now in prison, to write unto this Church, that having so much of his Spirit, yea, of the Spirit of the Gospel left in their hands to converse with, they might more patiently take the newes of his death.

In the former part of this Epistle, he soars high in the mysteries of faith. In the latter, according to his usual method, he
Be strong.

he descends to Application; where we finde him contradicting all those truths, as beams together in a powerful exhortation, the more to enkindle their hearts, and powerfully persuade them to walk worthy of their vocation, chap. 4. 1. which then is done, when the Christians life is transparent, that the grace of the Gospel shines forth in the power of holiness on every side, and from all his relations, as a candle in a Chrystal glasse, not in a dark Lanthorn, lightsome one way, and dark another: and therefore he runs over the several relations of Husband, Wife, Parents, Children, Master and Servants, and presseth the same in all these.

Now having set every one in his proper place, about his particular duty: as a wife General after he hath ranged his Army, and drawn them forth into rank and file: he makes this following speech at the head of this Ephesian Camp, all in martial phrase, as best fitting the Christians calling, which is a continued warfare with the world, and the Prince of the world. The speech it self contains two parts:

First, a short, but sweet and powerful encouragement, ver. 10.

Secondly, the other part is spent in several directions, for their managing this war the more successfully, with some motives here and there sprinkled among them. To begin with the first.

1. The word of encouragement to battle. With this he begins his speech; Finally, my brethren, be strong in the Lord: the best way indeed to prepare them for the following directions. A soule deeply posset with fear, and disspreited with strong impressions of danger, is in no posture for counsel. As we see in an Army when put to the run with some sudden alarm, and apprehensions of danger; 'tis hard rallying them into order while the scare and fear is oer; therefore the Apostle first raiseth up their spirits, Be strong in the Lord: as if he should say, perhaps some drooping soules finde their hearts faile them, while they see their enemies so strong, and they so weak; so numerous, and they so few; so well appointed, and they so naked and unarmed; so skilful and expert at armes, but they green and raw souldiers; Let not these or any other thoughts dismay you, but with undaunted courage march on, and be strong in the Lord; on whose performance lies the issue of the battle, and not on your

B 2 skill
Be strong.

skill or strength: It is not the least of a Ministers care, and skill in dividing the Word, so to press the Christians duty, as not to oppresse his Spirit with the weight of it, by laying it on the creatures own shoulders, and not on the Lords strength, as here our Apostle teacheth us.

In this verse; First, here is a familiar Compellation; My brethren.

Secondly, here is the exhortation; Be strong.

Thirdly, here is a cautionary direction annexed to the exhortation; In the Lord.

Fourthly, here is an encouraging amplification of the direction; And in the power of his might, or in his mighty power.

CHAP. I.

Of Christian Courage and Resolution, wherefore necessary, and how obtained.

VVe shall wave the Compellation, and begin with the Exhortation; Be strong, that is, be of good courage, so commonly used in Scripture-phrase; 2 Chron. 32. 7. Be strong and courageous. So, Isa. 35. 4. Say to them that are of a fearful heart, Be strong: or, unite all the powers of your soules, and muster up your whole force, you will have use of all you can make or get. From whence the Point is this.

The Christian of all men needs courage and resolution. Indeed there is nothing he doth as a Christian, or can do, but is an act of valour: A cowardly Spirit is beneath the lowest duty of a Christian: Josh. 1. 7. Be thou strong and very courageous, that thou mayest: what? stand in battle against those warlike Nations? No, But that thou mayest observe to do according to all the Law, which Moses my servant commanded thee. It requires more prowess and greatness of Spirit to obey God faithfully, than to command an Army of men, to be a Christian than to be a Captain. What seems less, than for a Christian to pray? yet this cannot be performed aright, without a Princely Spirit; As Jacob is said to behave himself like a Prince, when he did but pray: for which
he came out of the field Gods Bannarite. Indeed if you call that prayer, which a carnal person performs, nothing more poor and daftard-like. Such a one is as great a stranger to this enterprise, as the craven souldier is to the exploits of a valiant Chieftain. The Christian in prayer comes up close to God, with an humble boldnesse of faith, and takethold of him, wrestles with him, yea, will not let him go without a blessing, and all this in the face of his own sins, and divine justice, which let fly upon him from the fiery mouth of the Law; while the others boldness in prayer is but the childe, either of ignorance in his minde, or hardnesse in his heart; whereby not feeling his sinnes, and not knowing his danger, he rushes upon duty with a blinde confidence, which soon quails, when conscience awakes and gives him the alarum, that his sinnes are upon him, as the Philistines on Samson; alas, then in a fright the poor-spirited wretch throwes down his weapon, flies the presence of God with guilty Adam, and dares not look him on the face. Indeed there is no duty in a Christians whole course of walking with God, or acting for God, but is lined with many difficulties, which shoot like enemies through the hedges at the Christian, whilst he is marching toward Heaven: so that he is put to dispute every inch of ground as he goes. They are only a few noble spirited soules, (who dare take Heaven by force) that are fit for this calling. For the further proof of this Point, see some few pieces of service that every Christian engageth in.

First, the Christian is to proclame and prosecute an irreconcileable war against his bofome-sins; those sins which have layen nearest his heart, must now be trampled under his feet: So David, I have kept myself from my iniquity; Now what courage and resolution doth this require? you think Abraham was tried to purpose, when called to take his son, his son Isaac, his only son whom he loved, and offer him up with his own hands, and no other, yet what was that to this? Soul, take thy lust, thy only lust, which is the childe of thy dearest love, thy Isaac, the sin which hath caused most joy and laughter; from which thou hast promised thy self the greatest returne of pleasure or profit: as ever thou lookest to see my face with comfort, lay hands on it, and offer it up: pour out the blood of it before me, runne the sacrificing knife of mortification into the very heart of it, and
and this freely, joyfully, (for it is no pleasing sacrifice that is offered with a countenance cast down,) and all this now, before thou hast one embrace more from it. Truly this is a hard chapter, flesh and blood cannot bear this saying; our lust will not lie so patiently on the Altar, as Isaac, or as a Lamb that is brought to the slaughter, which is dumb, but will roar and shreek, yea, even shake and rend the heart with their hideous out-cryes. Who is able to express the conflicts, the wrestlings, the convulsions of Spirit the Christian feels, before he can bring his heart to this work? or who can fully set forth the Art, the Rhetorical insinuations, which such a lust will plead with for its life? one while Satan will extenuate and mince the matter, It is but a little one, O spare it, and thy soul shall live for all that: Another while he flatters the soul with the secrecy of it, Thou mayest keep me and thy credit also; I will not be seen abroad in thy company to shame thee among thy neighbours; shut me up in the most retired room thou hast in thy heart, from the hearing of others (if thou wilt,) only let me now and then have the wanton embraces of thy thoughts and affections in secret; if that cannot be granted, then Satan will seem only to desire execution may be stayed a while, as Jephta's daughter of her father; Let me alone a month or two, and then do to me according to that which hath proceeded out of thy mouth: well knowing few such reprieved lusts, but at last obtain their full pardon; yea, recover their favour with the soul. Now what resolution doth it require to break through such violence and importunity, and notwithstanding all this, to do present execution? Here the valiant Swordmen of the world, have shewed themselves meet cowards, who have come out of the field with victorious banners, and then lived, yea, died slaves to a base lust at home. As one could say of a great Romane Captain, (who as he rode in his triumphant Chariot through Rome, had his eye never off a Courtizan that walkt along the street) Behold, how this goodly Captain that conquered such potent Armies, is himself conquered by one silly woman.

Secondly, the Christian is to walk singularly, not after the world's guide. Rom. 12. 2. we are commanded not to be conformed to this world, that is, not to accommodate ourselves to the corrupt customs of the world. The Christian must not be
be of such a complying nature, to cut the coat of his Profession according to the fashion of the times, or the humour of the company he falls into, like that Courtier, who being ask't how he could keep his preferment in such changing times, which one while had a Prince for Popery, another while against Popery? answered, he was E falice,pov ex quercu ortus: he was not a flub-born oake, but bending over, that could yield to the winde: No, the Christian must stand fixt to his principles, and not change his habit, but freely shew what Country-man he is by his holy constancy in the truth. Now, what an odium, what shame, what dangers doth this singularity expose the Christian to? Some will hoot and mock him, as one in a Spanish fashion would be laugh'd at in your streets. Thus Michal flouted David. Indeed the world counts the Christian for his singularity of life the only fool; which I have thought gave the first occasion to that nick-name, whereby men commonly express a silly man or a fool: Such a one (say they) is a mere Abraham, that is, in the worlds account a fool. But why an Abraham? because Abraham did that which carnal reason (the worlds Idol) laughs at as meere folly; he left a present estate in his fathers house, to go he knew not whither, to receive an inheritance he knew not when. And truly such fools all the Saints are branded for, by the wise world. You know the man and his communication, said Jehu to his companions, asking what that mad fellow came for, who was no other than a Prophet, 2 Kings 9.11. Now this requires courage to despise the shame, which the Christian must expect to meet withal for his singularity. Shame is that which proud nature most disdaines, to avoid which many durst not confess Christ openly; many lose heaven, because they are ashamed to go in a foole's coat thither. Again, as none will mock, so others will persecute to death, meerly for this non-conformity in the Christians principles and practices to them. This was the trap laid for the three children; they must dance after Nebuchadnezzars pipe, or burne. This was the plot laid to ensnare Daniel, who walk't so unblameably, that his very enemies gave him this testimony, that he had no fault, but his singularity in his Religion, Dan. 6.5. Tis a great honour to a Christian, yea, to Religion it selfe, when all their enemies can say, is, they are precise, and will not do as we do. Now in such a case as this, when the Christian must
must turn or burne; leave praying, or become a prey to the
cruel teeth of bloody men; how many politick retreats, and
self-preserving distinctions would a cowardly unresolved heart
invent? The Christian, that hath so great opposition had need
be well lock'd into the saddle of his Profession, or else he will be
soon dismounted.

Thirdly, the Christian must keep on his way to heaven in the
midst of all the scandals that are cast upon the ways of God, by
the Apostate and soul-falls of false Professors. There were ever
such in the Church, who by their bad miscarriages in judgment
and practice, have laid a stone of offence in the way of Profes-
sion, at which weak Christians are ready to make a stand; (as
they at the bloody body of Absalom,) not knowing whether they
may venture any further in their Profession. Seeing such (whose
gifts they so much admired) lie before them, wallowing in the
blood of their slain Profession: of zealous Professors to prove,
perhaps, fiery persecutors; of strict Performers of religious du-
ties, irreligious Atheists: no more like the men they were some
yeares past, than the vale of Sodom, (now a bog and quagmire)
is, to what it was, when for fruitfulnesse compared to the garden
of the Lord. We had need have a holy resolution to bear up
against such discouragements, and not to faint: as Joshua, who
lived to see the whole Camp of Israel (a very few excepted) re-
voltling, and in their hearts turning back to Egypt, and yet with
an undaunted Spirit maintained his integrity, yea, resolved
though not a man beside would bear him company, yet he would
serve the Lord.

Fourthly, the Christian must trust in a withdrawing God,
Isa. 50. v. 10. Let him that walks in darkness, and sees no light,
trust in the Name of the Lord, and stay upon his God. This requires
a holy boldnesse of faith indeed to venture into Gods presence,
as Esther into Ahasuerus, when no smile is to be seen on his
face, no golden scepter of the promise perceived by the soul, as
held forth to embolden it to come near, than to presse in with this
noble resolution; If I perish, I perish. Nay more, to trust not
only in a withdrawing, but a killing God; not when his love is hid,
but when his wrath breaks forth: Now for a foul to make its
approaches to God by a recumbency of faith, while God seemes
to fire upon it, and shoot his frownes like envenomed arrowes
into
into it. This is hard work, and will try the Christians mettal
to purpose. Yet such a masculine spirit we finde in that poor
woman of Canaan, who takes up the bullets Christ shot at her;
and with an humble boldnese of faith fends them back again in
her prayer.

Fifthly, the believer is to persevere in his Christian course to
the end of his life, his work and his life must go off the stage
together. This addes weight to every other difficulty of the
Christians calling: We have known many who have gone into
the field, and liked the work of a fouldier for a battel or two,
but soon have had enough, and come running home again, but
few can bear it as a constant trade. Many are soon engaged in
holy duties, easily perswaded to take up a profession of Religion,
and as easily perswaded to lay it down; like the new
Moon, which shines a little in the first part of the night,
but is down before half the night be gone; lighsome Professors
in their youth, whose old age is wrap up in thick darkness of
sin and wickedness; O this persevering is a hard word! this ta-
king up the crosse daily, this praying alwayes, this watching night
and day, and never laying aside our clothes and armour, I
mean indulging our selves to remit and unbend in our holy wait-
ing on God, and walking with God; this fends many sorrow-
ful away from Christ, yet this is the Saints duty, to make Reli-
gion his every day work, without any vacation from one end of
the year to the other. These few instances are enough to shew
what need the Christian hath of resolution. The application
followes.

This gives us then a reason why there are so many Professors,
and so few Christians indeed; so many that run, and so few ob-
tain; so many go into the field against Satan, and so few come
out Conquerors; because all have a desire to be happy, but few
have courage and resolution to grapple with the difficulties, that
meet them in the way to their happiness. All Israel came joy-
fully out of Egypt under Moses his conduct, yea, and a mixed
multitude with them; but when their bellies were a little pinched
with hunger, and their greedy desires of a present Canaan defer-
ted, yea, instead of peace and plenty, war and penury, they
(like white-liver'd fouldiers) are ready to flie from their colours,
and make a dishonourable retreat into Egypt. Thus the great-
est
Be strong.

eft part of those who profess the Gospel, when they come to push of pike, to be tried what they will do, deny, endure for Christ, grow sick of their enterprise: alas, their hearts fail them, they like the waters of Bethlehem; but if they must dispute their passage with so many enemies, they will even content themselves with their own Cistern, and leave heaven to others that will venture more for it. O how many part with Christ at this cross-way! like Orpah they go a furlong or two with Christ, while he goes to take them off from their worldly hopes, and bids them prepare for hardship, and then they fairely kiss and leave him, loath indeed to lose heaven, but more loath to buy it at so dear a rate. Like some green heads, that childishly make choice of some sweet trade (such as is the Confectioners) from a liquorish tooth they have to the junkets it affords, but meeting with sour sauce of labour and toil that goes with them, they give in, and are weary of their service; the sweet bait of Religion hath drawn many to nibble at it, who are offended with the hard service it calls to; It requires another spirit than the world can give or receive to follow Christ fully.

Let this then exhort you, Christians, to labour for this holy resolution and prowess, which is so needful for your Christian profession, that without it you cannot be what you profess. The fearful are in the forefront of those that march for hell, Rev. 21. the violent and valiant are they, which take heaven by force: Cowards never wan heaven. Say not, thou hast royal blood running in thy veins, and art begotten of God, except thou canst prove thy pedigree by this heroic spirit, to dare to be holy in spite of men and devils. The Eagle tries her young ones by the Sun, Christ tries his children by their courage, that dare look on the face of death and danger for his sake, Mark 8. 34, 35. O how uncomely a sight is it: a bold sinner and a fearful Saint, one resolved to be wicked, and a Christian, wavering in his holy course; to see guilt put innocency to flight, and hell keep the field, impudently braving it with displayed banners of open profaneness; and Saints to hide their colours for shame, or run from them for fear, who should rather wrap themselves in them, and die upon the place, than thus betray the glorious Name of God, which is called upon by them to the scorn of the uncircumcised. Take heart therefore, O ye Saints, and be strong: your
your cause is good, God himself espouseth your quarrel, who hath appointed you his own Son, General of the field, called The Captain of our salvation. He shall lead you on with courage, and bring you off with honour. He lived and died for you, he will live and die with you: for mercy and tenderness to his soldiers, none like him. Trajan, 'tis said, rent his clothes to binde up his soldiers wounds; Christ poured out his blood as balm to heal his Saints wounds, tears of his flesh to binde them up. For prowess, none to compare with him: he never turn'd his head from danger: no, not when hells malice and heavens justice appeared in field against him; Knowing all that should come upon him, went forth and said, Whom seek ye? John 18. 4. For success insuperable; he never lost battel even when he lost his life: he wan the field, carrying the spoiles thereof in the triumphant Chariot of his Ascension to heaven with him: where he makes an open shew of them to the unspeakable joy of Saints and Angels. You march in the midst of gallant spirits, your fellow-soldiers, every one the Son of a Prince: Behold, some (enduring with you here below a great fight of afflictions and temptations,) take heaven by force and force: Others you may see after many assaults, repulses and rallyings of their faith and patience, got upon the walls of heaven Conquerors; from whence they do, as it were look down, and call you their fellow-brethren on earth, to march up the hill after them, crying aloud, Fall on, and the City is your own, as now it is ours; who for a few dayes conflict, are now crowned with heaven's glory, one moments enjoyment of which hath dried up all our tears, healed all our wounds, and made us forget the sharpnese of the fight, with the joy of our present victory. In a word, Christians, God and Angels are Spectators, observing how you quit your selves like children of the most High; every exploit your faith doth against sinne and Satan, causeth a shout in heaven; while you valiantly prostrate this temptation, scale that difficulty, regain the other ground you even now loast, out of your enemies hands. Your deare Saviour, (who stands by with a reverence for your relief at a pinch) his very heart leaps within him for joy, to see the proof of your love to him, and zeal for him in all your combats; and will not forget all the faithful service you have done in his wars on earth: but when thou comest out
of the field, will receive thee with the like joy, as he was enter-
ained himself at his return to heaven of his Father. Now, Chri-
tian, if thou meanest thus courageously to bear up against all
opposition, in thy march to heaven, as thou shouldst do well,
to raise thy spirit with such generous and soul-ennobling
thoughts, so in an especial manner look thy principles be well
fast, or else thy heart will be unstable, and an unstable heart is
weak as water, it cannot excel in courage. Two things are re-
quired to fix our principles.

First, an established judgment in the truth of God. He that
knows not well what or whom he fights for, may soon be per-
-suaded to change his side, or at least stand Neuter: such may
be found that go for Professours, that can hardly give an ac-
count what they hope for, or whom they hope in; yet Chri-
tians they must be thought, though they runne before they know
their errand: or if they have some principles they go upon, they
are so unsettled, that every winde blows them down, like loose
stiles from the house top. Blinde zeal is soon put to a shameful
retreat, while holy resolution, built on fast principles, lifts up
its head, like a rock in the midst of the waves. Those that know
their God, shall be strong, and do exploits, Dan. 11. 32. The An-
gei told Daniel who were the men that would stand to their
tackling, and bear up for God in that house, both of tempta-
tion and persecution, which should be brought upon them by
Antiochus; not all the Jewes, some of them should be corrupt
bafely by flatteries, others scared by threats out of their Profession,
only a few of fixed principles, who knew their God whom they
served, and were grounded in their Religion, these should be
strong, and do exploits, that is, to flatteries they should be incor-
tuptible, and to power and force unconquerable.

Secondly, a sincere aime at the right end in our Profession.
Let a man be never so knowing in the things of Christ, if his
aime be not right in his Profession, that mans principles will
hang loose, he'll not venture much or far for Christ, no more,
no further than he can save his own stake. A hypocrite may
threw some metal at hand, some courage for a spurt in conquering
some difficulties, but he'll shew himself a jade at length.
He that hath a false end in his Profession, will soon come to an
end of his Profession, when he is pinch't on that toe where his corn
is: I meane, called to deny that his naughty heart aimed at all this while, now his heart failes him, he can go no further. O take heed of this squint eye to out profit, pleasure, honour or any thing beneath Christ and heaven; for they will take away your heart, as the Prophet faith of wine and women, that is, our love, and if our love be taken away, there will be little courage left for Christ. How courageous was Jehu at first, and he tells the world it is zeal for God: but why doth his heart faile him then, before half his work be done? his heart was never right at first, that very thing that stirr'd up his zeal at first, at last quench't, and cou'd it, and that was his ambition; his desire of a Kingdom made him zealous against Ahab's house, to cut off them (who might in time justle him besides the throne) which done, and he quietly fetled, he dare not go through-such with God's work, lest he should lose what he got by provokeing the people with a thorough reformation. Like some sou'diers, when once they meet with a rich booty at the sacking of some Town, are spoil'd for fighting ever after.

CHAP. II.

Of the Saints strength, where it lies, and wherefore laid up in God.

The second Branch of the words followeth, which contain a cautionary direction. Having exhorted the Saints at Ephesus, and in them all believers to a holy resolution and courage in their warfare; lest this should be mistaken, and begirt in them an opinion of their own strength for the battle, the Apostle leads them out of themselves for this strength, even to the Lord; Be strong in the Lord. From whence observe.

That the Christian's strength lies in the Lord, not in himselfe. The strength of the General in other hostes lies in his troops; he flyes, as a great Commander once said to his sou'diers, upon their wings; if their feathers be clipt, their power broken, he is lost; but in the Army of Saints, the strength of every Saint, yea, of the whole host of Saints lies in the Lord of hostes. God can overcome.
overcome his enemies without their hands, but they cannot so much as defend themselves without his arm. It is one of God's names, The strength of Israel, 1 Sam. 15:19. He was the strength of David's heart, without him this valiant Worthy (that could, when held up in his armes, defie him that defied an whole Army) behaves himselfe strangely for feare, at a word or two that drop't from the Philistines mouth. He was the strength of his hands, He taught his fingers to fight, and so he is the strength of all his Saints in their war against sin and Satan. Some propound a question, whether there be a sin committed in the world, in which Satan hath not a part? but if the question were, whether there be any holy action performed without the special assistance of God concurring? that is resolved, John 15:5. Without me you can do nothing. Thinking strength of God, 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. We Apostles, we Saints that have habitual grace, yet this lies like water at the bottome of a Well, which will not ascend with all our pumping, till God poure in his exciting grace, and then it comes. To will is more than to think, to exert our will into action, more than both; these are of God, Phil. 2:13. It is God that worketh in you to will and to do of his good pleasure. He makes the heart new, and having made it fit for heavenly motion, setting every wheele (as it were) in its right place, then he windes it up by his actuating grace, and sets it on going, the thoughts to flirr, the will to move, and make towards the holy object presented; yet here the chariot is set, and cannot ascend the hill of action, till God puts his shoulder to the wheele, Rom. 7. To will is present with me, but how to performe that which is good I finde not. God is at the bottome of the ladder, and at the top also, the Author and Finisher, yea, helping and lifting the soule at every round, in his ascent to any holy action. Well, now the Christian is set on work, how long will he keep close to it? Alas, poor soul, no longer than he is held up by the same hand, that impowered him at first. He hath soon wrought out the strength received, and therefore to maintaine the tenure of a holy course, there must be renewing strength from heaven every moment, which David knew, and therefore when his heart was in as holy a frame as ever he felt it, and his people by their free-will-offering declared the
Be strong in the Lord.

the same: yet even then he prays, that God would keep this forever in the imagination of the thoughts of the heart of his people, and establish their hearts to him, 1 Chron. 29.18. He adores the mercy that made them willing, and then he implores his further grace to strengthen them, and tie a knot, that these precious pearls newly strung on their hearts, might not slip off. The Christian, when fullest of divine communications, is but a glasse without a foot, he cannot stand, or hold what he hath received any longer, then God holds him in his strong hand. Therefore Christ, when bound for heaven, and ready to take his leave of his children, bespeaks his Fathers care of them in his absence: Father, keep them; as if he had said, they must not be left alone, John 17. they are poor thistleffe children, that can neither stand nor go without help; they will lose the grace I have given them, and fall into those temptations which I kept them from while I was with them, if they be out of thy eye or armes but one moment; and therefore, Father, keep them.

Again, Consider the Christian, as addressing himself to any duty of Gods worship, still his strength is in the Lord; Would he pray? where will he finde materials for his prayer? alas, he knows not what to pray for, as he ought. Let him alone, and he will soon pray himself into some temptation or other, and cry for that which were cruelty in God to give; and therefore God puts words in our mouthes; Take words with you and say, Hosea 14.2. Well now he hath words put into his mouth; alas, they will freeze in his very lips, if he hath not some heart-heating affections to thaw the tap: and where shall this fire be had? not a spark to be found on his own hearth; except it be some strange fire of natural desires, which will not serve: whence then must the fire come to thaw the iceness of the heart, but from heaven? The Spirit, he must stretch himself upon the soul, (as the Prophet on the childe) and then the soul will come to some kindly warmth, and heavenly heat in his affections; the Spirit must groan, and then the soul will groane, he helps us to these sighs and groans, which turne the failes of prayer. He dissolves the heart, and then it bursts out of the heart by groanes, of the lips by heavenly Rhetorick, out of the eyes as from a floodgate with tears: yet further now the creature is enabled to wrestle with God in prayer; what will he get by all this? suppose
Be strong in the Lord.

Suppose he be weak in grace, is he able to pray himselfe strong, or corruption weak? no, this is not to be found in prayer, as an act of the creature: this drops from heaven also. In the day that I cried, thou answeredst me, and gavest me strength in my soul. David received it in duty, but had it not from his duty, but from his God. He did not pray himself strong, but God strengthened him in his prayer. Well, cast your eye once more upon the Christian, as engaging in another Ordinance of hearing the Word preach't. The soul's strength to hear the Word is from God, he opens the heart to attend, yea, he opens the understanding of the Saint to receive the Word, so as to conceive what it meant. It is like Samson's riddle which we cannot unfold without his Heifer: He opens the womb of the soul to conceive by it, as the understanding to conceive of it, that the barren soul becomes a joyful mother of children. David late for half a year under the publick Lectures of the Law, and the womb of his heart shut up, till Nathan comes and God with him, and now is the time of life, he conceives presently, yea, and brings forth in the same day, falls presently into the bitter pangs of sorrow for his sins, which went not over till he had cast them forth in that sweet Psalm 51. Why should this one word work more, than all the former, but that God now struck in with his Word, which he did not before? He is therefore said to teach his people to profit; he sits in heaven that teacheth hearts. When God's Spirit (who is the Head-maister) shall call a soul from his Usher to himselfe, and say, Soul, you have not gone the way to thrive by hearing the Word, thus, and thus conceive of such a truth, improve such a promise, presently the eyes of his understanding open, and his heart burns within him, while he speaks to him. Thus you see the truth of this Point, That the Christians strength is in the Lord. Now we shall give some demonstrations.

SECT. 1.

Reas. 1. The first Reason may be taken from the nature of the Saints and their grace, both are creatures, they and their grace also: now Inesse est deesse creature. 'Tis in the very nature of the creature,
tire, to depend on God its Maker, both for being and operation. Can you conceive an accident to be out of its subject, whiteness out of the wall, or some other subject? 'tis as impossible that the creature should be, or act without strength from God. This, to be, act in and of himself, is so incommunicable a property of the Deity, that he cannot impart it to his creature: God is, and there is none besides him: when God made the world, it is said indeed he ended his work; that is, of Creation: he made no new species and kinds of creatures more; but to this day he hath not ended his work of Providence; Hitherto my Father worketh, saith Christ, John 5. 17. that is, in preserving and empowering what he hath made with strength to be and act, and therefore he is said to hold our souls in life. Works of Art, which man makes, when finish'd may stand some time without the Workman's help, as the house, when the Carpenter that made it is dead; but God's works both of nature and grace are never off his hand, and therefore as the Father is said to work hitherto for the preservation of the works of nature, so the Son, to whom is committed the work of Redemption, he tells us he worketh also. Neither ended he his work, when he rose again, any otherways than his Father did in the work of Creation. God made an end of making, so Christ made an end of purchasing mercy, grace and glory for believers by once dying; and as God rested at the end of the Creation, so he, when he had wrought eternal Redemption, and by himself purged our sins, sate down on the right hand of the Majesty on High, Heb. 1. 3. But he ceaseth not to work by his intercession with God for us, and by his Spirit in us for God, whereby he upholds his Saints, their graces, and comforts in life, without which they would runne to ruine. Thus we see as grace is a creature, the Christian depends on God for his strength: But further,

Secondly, the Christian's grace is not onely a creature, but a weak creature, conflicting with enemies stronger than itself; and therefore cannot keep the field without an auxiliary strength from Heaven. The weakeft goes to the wall, if no succour comes in. Grace in this life is but weak, like a King in the Cradle, which gives advantage to Satan to carry on his plots more strongly, to the disturbance of this young Kings reigne in the soul, yea, he would soon make an end of the war in the ruine of
of the believers' grace, did not heaven take the Christian into protection. 'Tis true indeed, grace where ever it is, hath a principle in it selfe, that makes it desire and endeavour to preserve it selfe according to its strength, but being over-powered must perish, except assisted by God, as fire in green wood, (which deads and damps the part kindled) will in time go out except blown up, or more fire put to that little; so will grace in the heart. God brings his grace into the heart by Conquest: now as in a conquered City, though some yield and become true subjects to the Conquerour; yet others plot how they may make or work this yoke; and therefore it requires the same power to keep, as was to win it at first. The Christian hath an unregenerate part, that is discontented at this new change in the heart, and disdains as much to come under the sweet government of Christ's Scepter, as the Sodomites that Lot should judge them. What, this fellow, a Stranger, controule us? And Satan heads this mutinous rout against the Christian: so that if God should not continually re-inforce this his new-planted Colony in the heart, the very natives (I mean corruptions) that are left, would come out of their dens and holes where they lye lurking, and eat up the little grace the holiest on earth hath, it would be as bread to these devourers.

A third demonstration may be taken from the grand designe, which God propounds to himselfe in the Saints salvation; yea, in the transmigration of it from first to last: And that is twofold.

1. First, God would bring his Saints to heaven in such a way, as might be most expressive of his deare love and mercy to them.

2. Secondly, he would so express his mercy and love to them, as might rebound back to him, in the highest advance of his own glory possible: Now, how becoming this is to both, that Saints should have all their ability for every step they take in the way to heaven, will soon appear.

First, this way of communicating strength to Saints gives a double accent to God's love and mercy.

First, it distills a sweetness into all the believer hath or doth; when he findes any comfort in his bosome, any enlargement of heart in duty, any support under temptations: To consider whence
whence came all these, what friend sends them in? they come not from my own cisterne, or any creatures? O' tis my God, that hath been here, and left this sweet perfume of comfort behind him in my bosome, my God, that hath (unawares to me) fill'd my failes with the gales of his Spirit, and brought me off the flats of my own deadnesse, where I lay a ground. O' tis his sweet Spirit that held my head, stay'd my heart in such an affliction and temptation, or else I had gone away in a fainting fit of unbelief. How can this choose but indear God to a gracious soul? his succours coming so immediately from heaven, which would, be lost, if the Christian had any strength to help himselfe, (though this flock of strength came at first from God) Which, think you, speaks more love and condescend; for a Prince to give a pension to a Favourite, on which he may live by his own care, or for this Prince to take the chief care upon himselfe, and come from day to day to this mans house, and look into his Cupboard, and see what provision he hath, what expence he is at, and so constantly to provide for the man from time to time? Possibly some proud spirit, that likes to be his own man, or loves his means better than his Prince, would prefer the former, but one that is ambitious to have the heart and love of his Prince, would be ravish't with the latter. Thus God doth with his Saints, the great God comes and looks into their Cupboard, and sees how they are laid in, and sends in accordingly, as he finds them. Your heavenly Father knows you have need of these things, and you shall have them. He knows you need strength to pray, hear, suffer for him, and in ipsa hora dabitur.

Secondly, this way of Gods dealing with his Saints, addes to the fulnesse and stabillity of their strength. Were the stock in our own hands, we should soon prove broken Merchants. God knows we are but leaking vessels, when fullest, we could not hold it long; and therefore to make all sure, he sets us under the streamings forth of his strength, and a leaking vessel under a cock gets what it loseth. Thus we have our leakage supplied continually. This was the provision God made for Israel in the wildernesse; He clave the rock, and the rock followed them. They had not only a draught at present, but it ran in a stream after them; so that you hear no more of their complaints for water; This Rock was Christ. Every believer hath Christ at his back,
back, following him with strength as he goes, for every condition and trial. One flower with the root is worth many in a posie, which though sweet, yet do not grow, but wither as we wear them in our bosomes. God's strength, as the root keeps our grace lively, without which though as orient as Adams was, it would die.

The second designe God hath in his Saints happiness is, that he may so express his mercy and love to them, as may rebound back to him in the highest advance of his own glory therein, Eph. r. 4, 12. which is fully attained in this way of empowering Saints, by a strength not of their own, but of their God, his sending, as they are put to expense. Had God given his Saints a stock of grace to have set up with, and left them to the improvement of it, he had been magnified indeed, because it was more than God did owe the creature, but he had not been omniposed as now, when not onely the Christians first strength to cloe with Christ is from God, but he is beholden still to God for the exercise of that strength, in every action of his Christian course. As a childe that travels in his fathers company, all is paid for, but his father carries the purse, not himself: so the Christians shot is discharged in every condition; but he cannot say this I did, or that I suffered, but God wrought all in me and for me. The very combe of pride is cut here, no room for any self exalting thoughts. The Christian cannot say, that I am a Saint, is mercy, but being a Saint that my faith is strong, this is the childe of my own care and watchfulness. Alas, poor Christian! who kept thine eye waking, and stirr'd up thy care? was not this the off-spring of God as well as thy faith at first? No Saint shall say of Heaven when he comes there, This is Heaven which I have built by the power of my might. No, Jerusalem above is a City, whose builder and maker is God. Every grace, yea, degree of grace is a stone in that building, the topstone whereof is laid in glory, where Saints shall more plainly see, how God was not onely Founder to begin, but Benefactor also to finish the same. The glory of the work shall not be crumbled, and piece-meal'd out; some to God, and some to the creature, but all entirely paid in to God, and he acknowledged all in all.
Is the Christian's strength in the Lord, not in himself. Surely then the Christian person must needs be a poor impotent creature, void of all strength and ability of doing anything of itself towards its own salvation. If the ship launch't, rigged, and with her sails spread cannot afloat, till the wind come faire and fills them, much lesse can the timber that lies in the Carpenter's yard, Hew and frame itself into a ship. If the living tree cannot grow, except the root communicates its sap, much lesse can a dead rotten stake in the hedge, which hath no root, live of its own accord. In a word, if a Christian, that hath his spiritual life of grace, cannot exercise this life, without strength from above; then surely, one void of this new life, dead in sins and trespasses, can never be able to beget this in himselfe, or concur to the production of it. The state of unregeneracy is a state of impotency, when we were without strength, in due time Christ died for the ungodly, Rom. 5, 6. And as Christ found the lump of mankind covered with the ruins of their lapsed estate, (no more able to raise themselves from under the weight of God's wrath which lay upon them, than one buried under the rubbish of a fallen house, is to rise himself of that weight without help) so the Spirit finds sinners in as helpless a condition, as unable to repent, or believe on Christ for salvation, as they were of themselves to purchase it: Confounded therefore for ever be the language of those sons of pride, who cry up the power of nature, as if man with his own brick and straw of natural abilities were able to rear up such a building, whose top may reach heaven itself. It is not of him that willeth or runneth, but God that showeth mercy. God himself hath scattered such Babel-builders in the imaginations of their hearts, who raiseth this spiritual Temple in the foules of men, nor by might, nor by a power of their own, but by his Spirit, that so grace, grace, might be proclaimed before it for ever. And therefore if any yet in their natural estate would become wise to salvation, let them first become fools in their own eyes, and renounce their carnal wisdom, which perceives not the things of God and beg wisdom of God, who giveth and upbraideth not.
If any man would have strength to believe, let them become weak, and dye to their own, for by strength shall no man prevail, 1 Sam. 2. 9.

Secondly, doth the Christians strength ly in God, not in himselfe? this may for ever keep the Christian humble, when most enlarged in duty, most assisted in his Christian course. Remember, Christian, when thou hast thy best suit on, who made it, who paid for it: Thy grace, thy comfort is neither the work of thy own hands, nor the price of thy own desert, be not for shame proud of another's coat. That assistance will not long stay, which becomes a nurse to thy pride; thou art not Lord of that assistance thou hast. Thy Father is wise, who when he alloweth thee most for thy spiritual maintenance, even then keeps the Law in his own hands, and can soon curb thee, if thou growest wanton with his grace. Walk humbly therefore before thy God, and husband well that strength thou hast, remembering that it is borrowed strength. Nemo prodiget quad mendicat. Who will waste what he begs? or who will give that beggar that spends idly his almes? when thou hast most thou canst not be long from thy God his door. And how canst thou look him in the face for more, who hath bezel'd what thou hast received?

CHAP. III.

Of acting our faith on the Almighty Power of God.

The third Branch followeth, which contains an encouraging Amplification annexed to the exhortation in these words; And in the power of his might, where a twofold enquiry is requisite for the explication of the phrase. First, what these words import, The Power of his might? Secondly, what it is to be strong in the power of his might?

For the first, the Power of his might: It is an Hebraism, & imports nothing but his mighty power; like that phrase, Eph. 1. 6. To the praise of the glory of his grace, that is, to the praise of his glorious grace.
grace. And his mighty power imports no lesse than his Almighty
Power; sometimes the Lord is stiled mighty and strong, as Ps. 24.8.
sometimes most mighty; sometimes Almighty, no lesse is meant
in all, than Gods infinite Almighty Power.

For the second, to be strong in the mighty Power, or Power of
the Lords might, implyes these two acts of faith.

First, a settled firm perswasion, that the Lord is Almighty in
Power. Be strong in the Power of his might, that is, be strongly
rooted in your faith, concerning this one foundation-truth, that
God is Almighty.

Secondly, it implyes a further act of faith, not only to believe,
that God is Almighty, but also that this Almighty Power of
God is engaged for its defence: so as to bear up in the midst
of all trials and temptations undauntedly, leaning on the arme
of God Almighty, as if it were his own strength; for that is
the Apostles drift, as to beat us off from leaning on our own
strength, so to encourage the Christian to make use of Gods Al-
mighty Power, as freely as if it were his own; when ever as-
aulted by Satan in any kinde. As a man set upon by a thief,
flirs up all the force: and strength he hath in his whole body to
defend himselfe and offend his adversary; so the Apostle bids the
Christian be strong in the Lord, and in the Power of his might, that
is, Soul, away to thy God, whose mighty Power is all intended
and devoted by God himselfe for thy succour and defence. Go
strengthen and entrench thy selfe in it by a stedfast faith, as that
which shall be laid out to the utmost for thy good. From
whence these two Notes, I conceive, will draw out the fatnesse of
the words.

1. That it should be the Christians great care and endeavour
in all temptations and trials, to strengthen his faith on the Al-
mighty Power of God.

2. The Christians duty and care is not only to beleive, that
God is Almighty, but strongly by faith to rest on this Almighty
Power of God, as engaged for his help and succour in all his trials
and temptations.

First, it should be the Christians great care in all temptations
and trials, to strengthen his faith on the Almighty Power of
God. When God holds forth himselfe as an object of the souls
trust and confidence in any great strait or undertaking; com-
monly
And in the Power of his might.

monly this attribute of his Almighty power is presented in the promise, as the surest hold-fast for faith to lay hold on; as a Father in rugged way, gives his child his arm to lay hold by, so doth God usually reach forth his Almighty power for his Saints, to exercise their faith on: Abraham, Isaac, and Jacob, whose faith God tried above most of his Saints before or since, for not one of those great things which were promised to them, did they live to see performed in their days; and how doth God make known himself to them for their support, but by displaying this Attribute? Exodus 6.3. I appeared unto Abraham, Isaac, and Jacob, by the Name of God Almighty. This was all they had to keep house with all their days: with which they lived comfortably, and died triumphantly, bequeathing the promise to their children, not doubting (because God Almighty had promised,) of the performance. Thus, Isa. 26, where great mercies are promised to Judah, and a Song penned before-hand to be sung on that gaudy day of their salvation; yet because there was a sharp Winter of Captivity to come between the Promise, and the Spring-time of the Promise; therefore to keep their faith alive in this space, the Prophet calls them up to act their faith on God Almighty; v. 4. Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength. So, when his Saints are going into the furnace of persecution, what now doth he direct their faith to carry to prison, to stake with them but this Almighty power? 1 Pet. 4.19. Let them that suffer commit the keeping of their souls to him, as to a faithful Creator. Creatour is a name of Almighty Power, we shall now give some Reasons of the Point.

First, because it is no easy work to make use of this truth, (how plain and clear soever it now appears,) in great plunx of temptation, that God is Almighty; To vindicate this Name of God from those evil reports, which Satan and carnal Reason raise against it, requires a strong faith indeed. I confess this principle is a piece of natural divinity; That light which finds out a Deity, will evince (if followed close,) this God to be Almighty; yet in a carnal heart, it is like a rusty sword, hardly drawn out of the scabbard, and so of little or no use. Such truths are so imprisoned in natural conscience, that they seldom get a faire hearing in the sinners bosom, till God gives them a

Goal-
And in the Power of his might.

Goal-delivery, and brings them out of their house of bondage, where they are shut up in unrighteousness with a high hand of his convincing Spirit. Then, and not till then the soul will believe God is holy, merciful, Almighty; nay, some of God's peculiar people, and not the meanest for grace amongst them, have had their faith for a time set in this slough, much ado to get over those difficulties and improbabilities, which sense and Reason have objected, so as to rely on the Almighty Power of God, with a notwithstanding. Moses himself, a flarre of the first magnitude for grace, yet see how his faith blinks and twinkles, till he wades out of the temptation, Numb. ii. 21. The people among whom I am are six hundred thousand, and thou hast said, I will give them flesh that they may eat a whole month, shall the flocks and the herds be plain for them to suffice them? This holy man had lost the sight for a time of the Almighty Power of God, and now he is projecting how this should be done; as if he had said in plain terms, How can this be accomplished? for so God interprets his reasoning; v. 2. And the Lord said unto Moses, Is the Lord's hand waxed short? So Mary, John xi. 32. Lord, if thou hadst been here, my brother had not died. And her Sister Martha, v. 39. Lord, by this time he stinketh. Both gracious women, yet both betrayed the weakness of their faith, on the Almighty Power of Christ, one limiting him to place; If thou hadst been here, he had not died; as if Christ could not have saved his life absent as well as present, sent his health to him as well as brought it with him. The other to time, Now he stinketh. As if Christ had brought his Physick too late, and the grave would not deliver up its prisoner at Christ's command; and hast thou such an high opinion of thy self, Christian, that thy faith needs not thy utmost care and endeavour for further establishment on the Almighty Power of God, when thou seest such as these dash their foot against this kinde of temptation?

The second reason may be taken from the absolute necessity of this act of faith above others, to support the Christian in the house of temptation. All the Christians strength and comfort is fetched without doors, and he hath none to send of his errand but faith; This goes to heaven and knocks God up, as he in the parable, his neighbour at midnight for bread: Therefore when faith failes, and the soul hath none to go to market for supplies
supplyes, there must needs be a poore house kept in the meane
time. Now faith is never quite laid up, till the soul denies, or
at least questions the Power of God. Indeed, when the Chri-
tian disputes the Will of God, whispering within its own bo-
some, will he pardon? will he save? this may make faith go
haltingly to the throne of grace, but not knock the soul off:
seeking the face of God; even then faith on the Power of God,
will bear it company thither: If thou wilt, thou cannot make me
clean; if thou wilt, thou cannot pardon, thou cannot purge: But
when the soul concludes he cannot pardon, cannot save, this
shoots faith to the heart, so that the soul falls at the foot of Sa-
tan, not able more to resist. Now it grows listless to duty, indi-
different whether it pray or not; as one that sees the well dry,
breaks or throwes away his Pitcher.

Thirdly, because God is very tender of this flower of his
Crown, this part of his Name: Indeed we cannot spell it right
and leave out this letter; for that is Gods Name, whereby he is
known from all his creatures. Now man, may be called wise,
merciful, mighty; God only all-wise, all-merciful, Almighty;
so that when we leave out this syllable All, we nick-name God,
and call him by his creatures name, which he will not answer
to. Now the tendereness that God shews to this Prerogative of
his, appears in three particulars.

First, in the strict command he layes on his people, to give
him the glory of his power, Isa. 3. 12, 13. Fear ye not their
feare, but sanctifie the Lord of hosts him selfe: that is, in this sad
posture of your affaires, when your enemies associate, and you
seem a lost people to the eye of Reason, not able to contest with
such united Powers, which beset you on every side: Now I
charge you sanctifie me in giving me the glory of my Almighty
Power; beleeve that your God is able of himselfe, without any
other, to defend you, and destroy them.

Secondly, in his severity to his dearest children, when they
stagger in their faith, and come not off roundly (without rea-
soning and disputing the case) to relye on his Almighty Power:
Zacharias did but ask the Angel, How shall I know this, because I
am an old man, and my wife stricken in yeares; yet for bewraying
therein his unbelief, had a signe indeed given him, but such a
one as did not only strengthen his faith, but severely punish his
unbelief,
unbelief, for he was struck dumb upon the place. God loves his children should believe his Word, not dispute his power; so true is that of Luther, Deus amat currificus nonqueririis. That which gave accent to Abrahams faith, Rom. 4. 21. was that he was fully persuaded, that what God had promised, he was able to perform.

Thirdly, in the way God takes of giving his choycest mercyes, and greatest salvations to his people, wherein he lays the scene of his Providence so, that when he hath done, it may be said Almighty Power was here. And therefore God commonly puts down those means and second causes, which if they stood about his work, would blinde and hinder the full prospect thereof in effecting the same, 2 Cor. 1. 9. We received the sentence of death in our selves, that we might not trust in our selves, but in God which raiseth the dead. Christ stayed while Lazurus was dead, that he might draw the eyes of their faith more singly to look on his power, by raising his dead friend, rather than curing him being sick, which would not have carryed so full a conviction of Almightynesse with it. Yea, he suffers a contrary power many times to arise in that very juncture of time, when he intends the mercy to his people, that he may reare up the more magnificent pillar of remembrance to his own power, in the ruine of that which contests with him. Had God brought Israel out of Egypt in the time of those Kings which knew Joseph, most likely they might have had a friendly departure and an easie deliverance, but God reserves this for the reign of that proud Pharaoh, who shall cruelly oppress them, and venture his Kingdom, but he will satisfie his lust upon them. And why must this be the time? but that God would bring them forth with a stretched-out arme: The magnifying of his power was Gods great designe, Exod. 9. 16. In every deed for this cause have I raised thee up, to shew in thee my power, and that my Name may be declared throughout the earth.

Fourthly, in the prevalency which an argument that is pressed from his Almighty Power hath with God. It was the last string Moses had to his bowe, when he begg'd the life of Israel, Numb. 14. 16. The Nations which have heard the fame of thee will speak, saying, Because the Lord was not able, &c. And v. 17. Let the Power of my Lord be great; And with this he hath their pardon thrown him.
And in the power of his might.

The Application of this Point will fall in under the next, which is

CHAP. IV.

OF ACTING OUR FAITH ON THE ALMIGHTY POWER OF GOD, AS ENGAGED FOR OUR HELP.

That it is the Saints duty, and should be their care, not only to believe God Almighty, but also strongly to believe that this Almighty Power of God is theirs, (that is, engaged for their defence and help) so as to make use of it in all straits and temptations.

SECT. 1.

First, I shall prove that the Almighty Power of God is engaged for the Christians defence, with the grounds of it. Secondly, why the Christian should strongly act his faith on this.

First, the Almighty Power of God is engaged for the Saints defence; God brought Israel out of Egypt with an high hand, but did he set them down on the other side the Red-sea, to finde and force their way to Canaan, by their own policy or power? When he had opened the iron gate of their house of bondage, and brought them into the open fields, did he vanish as the Angel from Peter, when out of prison? No, as a man carries his son, so the Lord bare them in all the way they went, Dem. 1.31. This doth lively set forth the Saints march to heaven: God brings a soul out of spiritual Egypt by his converting grace, that is the day of his power, wherein he makes the soul willing to come out of Satans clutches. Now when the Saint is upon his march, all the Country riseth upon him. How shall this poor creature passe the pikes, and get safely by all his enemies borders? God himself inords him in the arme of his everlasting strength. We are kept by the Power of God through faith into salvation, 1 Pet. 1.5. The Power of God is that shoulder, on which
which Christ carries his sheep home, rejoicing all the way he
goes, Luk. 15:5. These everlasting arms of his strength are those
Eagles wings, upon which the Saints are both tenderly and se-
curely conveyed to glory, Exod. 19:4. There is a five fold tie or engagement that lies upon Gods power, to be the Saints life-
guard.

First, the near relation he hath to his Saints, they are his
own dear children, every one takes care of his own, the silly
Hen, how doth she bussle and bestir her self to gather her brood
under her wing when the Kite appears? No care like that which
Nature teacheth. How much more will God, who is the Father
of such dispositions in his creature, stir up his whole strength to
defend his children? He said, They are my people, so he became their
Saviour, Isa. 33:8. As if God had said, Shall I sit still with my
hand in my bosome, while my own people are thus misused be-
fore my face: I cannot beare it. The Mother as she sits in her
house hears one shriek, and knowes the voyce, cryes out, O
'tis my childe, away she throws all, and runnes to him. Thus
God takes the alarm of his childrens cry; I heard Ephraim be-
moaning himself, faith the Lord, his cry pierced his eare, and his
care affecteth his bowels, and his bowels call'd up his power to
the rescue of him.

Secondly, the dear love he beareth to his Saints engageth his
power. He that hath Gods heart, cannot want his arme. Love
in the creature commands all the other affections, sets all the
powers of the whole man on work; thus in God, love sets all
his other attributes on work, when God once pitch't his thoughts
of doing good to lost man, then wisdome fell on projecting the
way, Almighty Power that undertook to raise the fabrick ac-
cording to wisdomes model. All are ready to effect what God
faith he likes. Now the beleever soul is an object of Gods
choicest love, even the same, with which he loves his Son, John
17:26.

First, God loves the beleever as the birth of his everlasting
counsell, when a soul beleaves, then Gods eternal purpose and
counsell concerning him, (whom he chose in Christ before the
foundation of the world; and with whom his thoughts went so
long big,) brings forth. And how much God needs love that cre-
ture, whom he carried so long in the wombe of his eternal pur-
pole?
pole? this goodly Fabric of heaven and earth had not been built, but as a stage whereon he would in time ať what he decreed in heaven of old, concerning the saving of thee, and a few more of his Elect; and therefore according to the same rate of delight, with which God pleased and entertained himself in the thoughts of this before the world was, must he needs rejoice over the soul now believing, with love and complacency unconceivable; and God having brought his counsel thus far towards its issue, surely will raise all the power he hath, rather than be disappointed of his glory, within a few steps of home; I mean, his whole designe in the believers salvation; The Lord who hath chosen his Saints, (as Christ prays for Joseph their representative will rebuke Satan and all their enemies.

Secondly, God loves his Saints as the purchase of his Sons blood; they cost him dear, and that which is so hardly got, shall not be easily lost. He that was willing to expend his Sons blood to gain them, will not deny his power to keep them.

Thirdly, God loves the Saints for their likeness to himselfe, so that if he loves himselfe, he cannot but love himselfe appearing in them; and as he loves himselfe in them, so he defends himself in defending them. What is it in a Saint that engageth hell, but the image of God, without which the war would soon be at an end? It is the hatred the Panther hath to man that makes him fly at his picture; For thy sake we are slain all the day long: and if the quarrel be Gods, surely the Saint shall not go forth to war at his own cost.

Thirdly, the Covenant engageth Gods Almighty power,

Gen. 17. 1. I am the Almighty God, walk before me. There is a League offensive and defensive between God and his Saints, he gives it under his hand, that he will put forth the whole power of his Godhead for them, 1 Chron. 17. 24. The Lord of Hostes is the God of Israel, even a God to Israel. God doth not parcel himselfe out by retaile, but gives his Saints leave to challenge whatever a God hath as theirs, and let him whoever he is, sit in God's throne, and take away his crown, that can fasten any untruth on the Holy One; as his Name is, so is his Nature, a God keeping Covenant for ever. The Promises stand as the mountains about Jerusalem, never to be removed; the weak as well as the strong Christian is within this line of Communication. Were Saints
Saints to fight it out in open field by the strength of their own grace, then the strong were more likely to stand, and the weak to fall in battle, but both castled in the Covenant are alike safe.

Forthly, the Saints dependance on God, and expectation from God in all their straits, oblige this power for their succour; whither doth a gracious soul fly in any want or danger from sin, Satan, or his instruments, but to his God, as naturally as the Coney to her burrough; Psal. 57. 3. At what time I am afraid, faith David, I will trust in thee: He tells God he will make bold of his house to step into, when taken in any storme; and doth not question his welcome. Thus when Saul hunted him, he left a City of gates and barres to trust God in open field. Indeed all the Saints are taught the same lesson, to renounce their own strength, and rely on the power of God, their own policy, and cast themselves on the wisdom of God; their own righteousness; and expect all from the pure mercy of God in Christ, which act of faith is so pleasing to God, that such a soul shall never be ashamed, Psal. 9. 18. The expectation of the poor shall not perish.

A Heathen could say, when a bird (scared by a Hawke) flew into his bosome, I will not betray thee unto thy enemy, seeing thou comest for Sanctuary unto me. How much less will God yield up a soul unto it's enemy, when it takes Sanctuary in his Name, saying, Lord, I am hunted with such a temptation, dog'd with such a lust, either thou must pardon it, or I am damned; mortifie it, or I shall be a slave to it; take me into the bosome of thy love for Christ's sake; cast me in the armes of thy everlasting strength; it is in thy power to save me from, or give me up into the hands of my enemy; I have no confidence in myself or any other: Into thy hands I commit my cause, my life, and rely on thee; This dependance of a soul undoubtedly will awaken the Almighty Power of God, for such a ones defence: He hath sworn the greatest oath that can come out of his blessed lips, even by himself, that such as thus fly for refuge to hope in him shall have strong consolation, Heb. 6. 17. This indeed may give the Saint the greater boldnesse of faith to expect kindly entertainment, when he repairs to God for refuge, because he cannot come before he is look't for, God having set up his Name and Promises as a strong Tower, both calls his people into
these Chambers, and expect they should betake themselves thither.

Sixthly, Christ's presence and employment in heaven lays a strong engagement on God to bring his whole force and power into the field upon all occasions for his Saints defence; one special end of his journey to heaven, and abode there is, that he might (as the Saints Solicitor) be ever interceding for such supplies and succours of his Father, as their exigencies call for; and the more to assure us of the same before he went, he did (as it were) tell us, what heads he meant to go upon in his intercession, when he should come there; one of which was this, that his Father should keep his children while they were to stay in the world, from the evil thereof, John 17:15. Neither doth Christ take upon him this work of his own head, but hath the same appointment of his Father, for what he now prays in heaven, as he had for what he suffered on earth: He that ordained him a Priest to die for sinners, did not then strip him of his Priestly garments (as Aaron) but appoints him to ascend in them to heaven, where he sits a Priest for ever by God's Oath. And this office of intercession, was erected purely in mercy to believers, that they might have full content given them for the performance of all that God had promised: so that Jesus Christ lies Lieger at Court as our Embassador, to see all carried fairly between God and us according to agreement. And if Christ follows his businesse close, and be faithful in his place to believers, all is well; and doth it not behave him to be so, who intercedes for such dear relations? Suppose a King's son should get out of a besieged City, where he hath left his wife and children, (whom he loves as his own soul,) and these all ready to die by sword or famine, if supply come not the sooner, could this Prince, when arrived at his fathers house please himselfe with the delights of the Court, and forget the distresses of his family? or rather would he not come post to his father, (having their cries and groans always in his ears,) and before he eat or drink, do his errand to his father, and entreat him if ever he lov'd him, that he would send all the force of his Kingdom to raise the siege, rather than any of his dear relations should perish. Surely (Sirs) though Christ be in the top of his preference, and out of the florme in regard of his own person, yet his children
children left behind in the midst of sins, Satans, and the worlds batteries are in his heart, and shall not be forgotten a moment by him. The care he takes in our business appeared in the speedy dispatch he made of his Spirit to his Apostles supply, when he ascended, which almost as he was warme in his heart, at his Fathers right hand, he sent, to the incomparable comfort of his Apostles and us, that to this day, yea, to the end of the world do, or shall believe on him.

SECT. 2.

The second Branch of the point follows: that Saints should eye this Power of God as engaged for them, and press it home upon their soules till they silence all doubts and fears about the matter; which is the importance of this exhortation: Be strong in the Lord, and in the Power of his might; Fortifie and entrench your soules within the breast-work of this attribute of Gods mighty Power made over to you by God himself.

First, it is the end as of all Promises to be security to our faith, so of those in particular where his Almighty Power is expressly engaged, that we may count this attribute our portion, and reap the comfort it yields as freely, as one may the crop of his own field: walk before me, faith God to Abraham, I am God Almighty: set on this as thy portion, and live upon it; The Apostle, Heb. 13.6. teacheth us what use to make of promises, ver. 5. I will never leave thee nor forsake thee, there is the promise and the inference, which he teacheth us to draw by faith from this, follows, ver. 6. So we may boldly say, The Lord is my helper. We, that is, every believer may boldly say, that is, we may conclude God will help: not sneakingly, timorously, perhaps he will; but we may boldly assert it in the face of men and devils, because he that is Almighty hath said it. Now for a Christian not to strengthen his faith on this incomparably sweet attribute, but to sit down with a few weak unbeliefed hopes, when he may, yea, ought to be strong in the faith of such promises, what is it but to undervalue the blessing of such promises? as if one should promise another house and land, and bid him make them as sure to himself.
And in the Power of his might.

And in the Power of his might. selfe as the Law can binde, and he should take no care to effect this, would it not be interpreted as a sleighting of his friends kindness? Is it a small matter that God passeth over his Almighty power by promise to us, and bings us make it as sure to ourselves as we can by faith, and we neglect this, leaving the Writings of the promises unsealed on our hearts.

Secondly, our obedience and comfort are strong or weak as our faith is on this principle.

First, our obedience, that being a childe of faith partakes of its Parents strength or weaknesses; Abraham being strong in faith, what an heroick act of obedience did he perform in offering up his Son? his faith being well set on the power of God, he carries that without staggering, which would have laid a weak faith on the ground. No act of faith more strengthens for duty, than that which eyes Gods Almighty power engaged for its assistance. Go in this thy might, said God to Gideon, have not I called thee? as if he had said, Can I not, will I not carry thee through thy work? Away goes Gideon in the faith of this, and doth wonders. This brought the righteous man from the East to Gods foot, though he knew not whither he went, yet he knew with whom he went, God Almighty. But take a soul not persuaded of this, how uneven and unstable is he in his obediential course? every threat from man, if mighty, dismays him, because his faith not fixt on the Almighty, and therefore sometimes he will shift off a duty to comply with man, and betray his trust into the hands of a sorry creature, because he hath fleshly eyes to behold the power of man, but wants a spiritual eye to see God at his back, to protect him with his Almighty power; which were his eyes open to see, he would not be so routed in his thoughts at the approach of a weak creature: Should such a man as I see? said good Nehemiah, Nehem. 6. 11. He was newly come from the throne of grace, where he had called in the help of the Almighty, v. 9. O God, strengthen my hands. And truly now he will rather dye upon the place, than disparage his God with a dishonourable retreat.

Secondly, the Chriilians comfort increaseth or waines, as the aspect of his faith is to the power of God. Let the soul question that or his interest in it, and his joy gusheth out, even as blood out of a broken vein: It is true, a soul may scramble to heaven
heaven with much ado, by a faith of recumbency, relying on God as able to save, without this persuasion of its interest in God; but such a soul goes with a scant side-winde, or like a ship whose masts are laid by the board, exposed to winde and weather, if others better appointed did not tow it along with them. Many feares like waves ever and anon cover such a soul, that it is more underwater than above; whereas one that sees it selfe folded in the armes of Almighty power, O how such a soul goes mounting afore the winde, with her sailes fill’d with joy and peace! Let afflication come, storms arise, this blessed soul knows where it shall land and be welcome. The Name of God is his harbour, where he puts in as boldly, as a man steps into his own house, when taken in a shower. He heares God calling him into this and other his attributes, as Chambers taken up for him, Isa. 26. Come my people, enter into thy Chambers. God calls them his, and it were foolish modesty not to own what God gives, Isa. 45. 24. Surely shall a man say, in the Lord have I righteousnesse and strength, that is, I have righteousnesse in Gods righteousnesse, strength in his strength; so that in this respect Christ can no more say that his strength is his own, and not the believers, then the husband can say my body is my own, and not my wives. A soul persuaded of this may sing merrily with the sharpest thorne at its breaste; so David, Psal. 57. 7. My heart is fixed, my heart is fixed, I will sing and give praise. What makes him so merry in so sad a place as the Cave where now he was? he will tell you: verse 1. where you have him nestling himselfe under the shadow of Gods wings, and now well may he sing care and fear away. A soul thus provided, may lye at ease on a hard bed. Do you not think they sleep as soundly who dwell on London-bridge as they who live at White-hall or Cheap-side, knowing the waves that roare under them cannot hurt them? Even so may the Saints rest quietly over the floods of death it selfe, and feare no ill.
Is the Almighty power of God engaged for the Saints defence? surely then they will have a hard pull, (the Saints enemies I mean) who meddle with them that are so far above their match. The devil was so cunning, he would have Job out of his trench, his hedge down, before he would fall on; but so desperate are men, they will try the field with the Saints, though incircled with the Almighty Power of God. What folly were it to attempt or sit down before such a City, which cannot be blockt up so as no relief can get in; the way to heaven cannot. In the Churches straitest siege, there is a river which shall make glad this City of God, with seasonable succours from heaven. The Saints fresh-springs are all from God, and it is as feasible for sorry man to stop the water-courts of the clouds, as to dam up those streams, which invisibly glide like veins of water in the earth, from the fountain-head of his mercy into the bosom of his people: the Egyptians thought they had Israel in a trap, when they saw them march into such a nook by the sea-side; They are entangled, they are entangled; and truly so they, had been irrecoverably, had not that Almighty Power which led them on, engaged to bring them off with honour and safety; well, when they are out of this danger; behold, they are in a wilderness, where nothing is to be had for back and belly, and yet here they shall live fourty yeares, without trade or tillage, without begging or robbing of any of the Neighbour-Nations, they shall not be beholden to them for a penny in their way; what cannot Almighty Power do to provide for his people? what can it not do to protect them against the power and wrath of their enemies? Almighty Power stood between the Israelites and the Egyptians, so that (poor creatures) they could not so much as come to see their enemy: God sets up a dark cloud as a blinde before their eyes, and all the while, his eye through the cloud is looking them into disorder and confusion; And is the Almighty grown weaker now a days, or his enemies stronger, that they promise themselves better success? No, neither; but men are blinder than the Saints enemies of old, who sometimes have fled at the appearances of God among his people, crying out, Let us flee,
And in the Power of his might.

fee, for the Lord fighteth for them. Whereas there be many now a days will rather give the honour of their discomfitures to Satan himself, than acknowledge God in the business; more ready to say the devil thought against them, than God? O you that have not yet worn off the impressions which the Almighty Power of God hath at any time made upon your spirits, beware of having any thing to do with that generation of men, whoever they are. Come not near their Tabernacle, cast not thy lot in amongst them, who are enemies to the Saints of the most High, for they are men devoted to destruction. God so loves his Saints, that he makes nothing to give whole Nations for their ransom. He ript open the very wombe of Egypt, to save the life of Israel his childe, Isa. 43.3.

Secondly, this shews the dismal, deplorable condition of all you, who are yet in a Christ-leafe state, you have seen a rich Mine open’d, but not a penny of this treasure comes to your share, a truth laden with incomparable comfort, but it is bound for another coast, it belongs to the Saints into whose bosome this truth unloads all her comfort: see God shutting the door upon you, when he sets his children to feast themselves with such dainties, Esa 65.13. My servants shall eat, but ye shall be hungry; my servants shall drink, but ye shall be thirsty. God hath his set number, which he provides for; He knowes how many he hath in his family: these and no more shall sit down. One chief dish at the Saints board is the Almighty Power of God; this was set before Abraham, and stands before all his Saints, that they may eat to fulness of comfort on it; But thou shalt be hungry. He is Almighty to pardon, but he will not use it for thee an impenitent sinner; thou haft not a friend on the Bench, not an attribute in all Gods Name will speak for thee: Mercy it self will fit and vote with the rest of its fellow-attributes for thy damnation. God is able to save and help in a time of need, but upon what acquaintance is it that thou art so bold with God, as to expect his faving arm to be stretcht forth for thee? Though a man will rise at midnight to let in a childe, that cries and knocks at his door, yet he will not take so much paines for a dog, that lies howling there. This presents thy condition, sinner, sad enough, yet this is to tell thy story fairest; for that Almighty Power of God which is engaged for the believers salvation.
salvation, is as deeply obliged to bring thee to thy execution, and damnation. What greater tyhe than an oath? God himself is under an oath to be the destruction of every impenitent soul. That oath which God sware in his wrath against the unbelieving Israelites, that they should not enter into his rest, concerns every unbeliever to the end of the world. In the Name of God consider, were it but the oath of a man, or a company of men, that like those in the Acts, should sware to be the death of such a one, and thou wert the man, would it not fill thee with feare and trembling night and day, and take away the quiet of thy life, till they were made friends? What then are their pillows dust with, who can sleep so soundly without any horror or amazement, though they be told, that the Almighty God is under an oath of damming them body and soul, without timely repentance? O, bethink your selves sinners, is it wisdom, or valour to refuse terms of mercy from God's hands, whose Almighty power if rejected, will soon bring you into the hands of justice? and how fearful a thing that is, to fall into the hands of Almighty God, no tongue can express, no not they who feel the weight of it.

First, in agonies of conscience that arise from the greatness of thy sinnes, fly for refuge into the Almighty power of God. Truly Sirs, when a mans sinnes are displayed, in all their bloody colours, and spread forth in their killing aggravations, and the eye of conscience awakened to behold them through the multiplying, or magnifying glasse of a temptation, they must needs surprize the creature with horror and amazement; till the soul can say with the Prophet: for all this huge hoast, There is yet more within me than against me. One Almighty is more than many Mighty. All these mighty sinnes and devils, make not one Almighty sinne, or an Almighty devil. Oppose to all the hideous charges brought against thee by them this onely attribute. As the French Ambassadour once silenced the Spaniards pride in repeating his Masters many titles, with one
that drowned them all. God himselfe, Hos. xi. 9. when he had aggravated his peoples sinnes to the height, then to shew what a God can do, breaks out into a sweet promise: I will not execute the fierceness of mine anger, and why not? I am God, and not man. I will shew the Almightyess of my mercy. Something like our usual phrase; when a childe or a woman strikes us, I am a man, and not a childe, or woman, therefore I will not strike againe. The very considering God to be God, supposeth him Almighty to pardon as well as to avenge, and this is some relief; But then to consider it is Almighty power in bond, and Covenant to pardon, this is more; As none can binde God but himselfe, so none can break the bond himselfe makes: and are they not his own words, that he will abundantly pardon? Isa. 55. he will multiply to pardon, as if he had said, I'll drop mercy with your sinne, and spend all I have, rather than let it be said my good is overcome of your evil. It fares with the gracious soul in this case as with a Captaine, that yields his Castle upon gracious terms of having his life spared, and he safely convey'd to his house, there to be setl'd peaceably in his estate and possessions, for all which he hath the Generals hand and seal, on which he marcheth forth; but the rude souldiers assault him, and put him in feare of his life, he appeals to the General, (whose honour now is engaged for him) and is presently relieved, and his enemies punished: Thou mayest poore soul, when accused by Satan, mollested by his terrors, say; It is God that justifieth; I have his hand to it, that I should have my life given me as soon as I laid down my armes and submitted to him, which I desire to do; behold, the gates of my heart are open to let the Prince of peace in, and is not the Almighty able to performe his promise? I commit my self to him as unto a faithful Creatour.

Secondly, improve this Almighty power of God, and thy interest therein, in temptations to sin, when thou art over-powered, and flyest before the face of thy strong corruption, or fearest thou shalt one day fall by it; make bold to take hold of this attribute, and re-inforce thy selfe from it again to resist, and in resisting, to believe a timely victory over it. The Almighty God stands in sight of thee while thou art in the valley fighting, and flyest but for a call from thee when distressed in battle, and then he
he will come to thy rescue: Jehoshaphat cried, when in the
throngs of his enemies, and the Lord helped him, much more
mayest thou promise thy self his succour in thy soul-combats: 
Betake thy self to the throne of grace with that promise; Sinne
shall not have dominion over you; and before thou urgeth it (the
more to help thy faith,) comfort thy self with this, that though
this word Almighty is not exprest, yet it is implied in this and
every promise, and thou mayest without adding a title to the
Word of God read it in thy soul; sin shall not have dominion
over you, faith the Almighty God, for this and all his attributes
are the constant seale to all his promises. Now soul put the
bond in suit, fear not the recovery, 'tis debt, and so due: He is
able whom thou sueft, and so there is no fear of losing the
charge of the suit, and he that was so gracious to binde himself
when he was free, will be so faithful (being able) to perform now
he is bound: only while thou expectest the performance of the
promise, and the assistance of this Almighty Power against thy
corruptions, take heed that thou keep under the shadow of this
attribute, and condition of this promise. The shadow will not
cool except in it; what good to have the shadow, though of a
mighty rock, when we sit in the open Sun? To have Almighty
Power engaged for us, and we to throw ourselves out of the pro-
tection thereof by bold sallies into the mouth of temptation?
The Saints have been, when they run out of their trench
and hold; for like the conies, they are a weak people in them-
selves, and their strength lies in the rock of God's Almightiness,
which is their habitation.

Thirdly, Christian, improve this, when oppressed with the weight
of any duty and service, which in thy place and calling lies upon
thee. Perhaps thou findest the duty of thy calling too heavy for
thy weak shoulders, make bold by faith to lay the heaviest end
of thy burden on God's shoulder, which is thine (if a believer)
as sure as God can make it by promise. When at any time thou
art sick of thy work, and ready to think with Jonas to run from
it; encourage thy self with that of God to Gideon, whom he
call'd from the hedge to thresh the mountains, Go in this thy
might, hath not God call'd thee? fall to the work God sets thee
about, and thou engag'st his strength for thee. The way of the
Lord is strength. Run from thy work, and thou engag'st God's
strength
strength against thee, he'll send some storme or other after thee to bring home his runaway servant. How oft hath the Coward been kill'd in a ditch, or under some hedge, when the valiant souldier that stood his ground and kept his place got off with safety and honour? Art thou call'd to suffer? flinch not because thou art afraid, thou shalt never be able to bear the cross; God can lay it so even, thou shalt not feel it; though thou shouldst finde no succour till thou comest to the prison door, yea, till thou hast one foot on the ladder, or thy neck on the block, despair not. In the Mount will the Lord be seen. And in that hour he can give thee such a look of his sweet face, as shall make the blood come in the gaty face of a cruel death, and appear lovely in thy eye for his sake. He can give thee so much comfort in hand, as thou shalt acknowledge God is aforehand with thee, for all thy shame and pain thou canst endure for him; And if it should not amount to this, yet so much as will bear all thy charges thou canst be put to in the way, lies ready told in that promise, 1 Cor. 10.13. Thou shalt have it at sight, and this may satisfie a Christian; especially if he considers, though he doth not carry so much of heavens joy about him to heaven as others, yet he shall meet it as soon as he comes to his Fathers house, where it is reserved for him. In a word, Christian, relie upon thy God, and make thy daily applications to the throne of grace, for continual supplies of strength: you little think how kindly he takes it, that you will make use of him, the oftner the better, and the more you come for, the more welcome; else why would Christ have told his disciples, Hitherto ye have ask'd nothing; but to express his large heart in giving, loath to put his hand to his purse for a little, and therefore by a familiar kind of Rhetorick puts them to rise higher in asking, as Naaman when Gehazi asks one talent, entreats him to take two; such a bountiful heart thy God hath, while thou art asking a little peace and joy, he bids thee open thy mouth wide, and he'll fill it. Go and ransack thy heart, Christian, from one end to the other, finde out thy wants, acquaint thy self with all thy weaknesses, and set them before the Almighty, as the Widow her empty vessels before the Prophet, hadst thou more than thou canst bring, thou mayest have them all fill'd. God hath strength enough to give, but he hath no strength to deny, here the Almighty himselfe (with reverence
be it spoken] is weak; even a child, the weakest in grace of his family, that can but say Father, is able to overcome him; and therefore let not the weakness of thy faith encourage thee. No greater motive to the bowels of mercy to stir up Almighty power to relieve thee, than thy weakness, when pleaded in the sense of it. The pale face and thin cheeks (I hope) move more with us, than the canting language of a stout sturdy beggar. Thus that soul that comes laden in the sense of his weak faith, love, patience, the very weakness of them carries an argument along with them for succour.

CHAP. V.

Wherein is answered a grand Objection, that some disconsolate souls may raise against the former Discourse.

Object. But, faith some disconsolate Christian, I have prayed again and again for strength against such a corruption, and to this day my hands are weak, and these sones of Zeruiah are so strong, that I am ready to say, all the Preachers do but flatter me, that do pour their oyle of comfort upon my head, and tell me I shall at last get the Conquest of these mine enemies, and see that joyful day wherein with David, I shall sing to the Lord, for delivering me out of the hands of all mine enemies. I have prayed for strength for such a duty, and finde it come off as weakly and dead-heartedly as before. If God be with me by his mighty power to help me, why then is all this befallen me?

Answ. First, look once again, poor heart, into thy own bosom, and see whether thou findest not some strength sent into thee, which thou didst not overlook before; this may be, yea, is very ordinary in this case, when God answers our prayer not in the letter, or when the thing it selfe is sent, but it comes in at the back-door, while we are expecting it at the fore; and truly thus the friend thou art looking for, may be in thine house and thou not know it. Is not this thy case, poor soul? thou hast been praying for strength against such a lust, and now thou wouldest have God presently put forth
forth his power to knock it on the head, and lay it for dead, that
it should never stir more in thy bosom: is not this the door
thou hast stood looking for God to come in at, and no sight or
news of thy God his coming that way? thy corruption yet
flirs, it may be is more troublesome than before; now thou askest, where
is the strength promised to thy relief? let me intreat thee before
thou layest down this sad Conclusion against thy God or selfe,
see whether he hath not conveyed in some strength by another
door: Perhaps thou hast not strength to conquer it so soon as
thou desirest, but hadst he not given further praying strength a-
gainst it? Thou prayedst before, but now more earnestly, all the
powers of thy soul are up to plead with God; Before thou wait
more favourable and moderate in thy request, now thou hast a
zeal, thou canst take no denial, yea, welcome any thing in the
room of thy corruption; Would God but take thy sin and send a
crosse, thou wouldst bless him: Now, poor soul, is this no-
thing, no strength? Had not thy God re-inforced thee, thy sin
would have weakened thy spirit of prayer, and not increased it:
David began to recover himselfe, when he began to recover his
Spirit of prayer. The stronger the cry, the stronger the childe, I
warrant you. Jacob wrestled, and this is called his strength,
Hos. 12. It appeared, there was much of God in him that he
could take such hold of the Almighty, as to keep it, though God
seemed to shake him off; If thus thou art enabled, soul, to deal
with the God of heaven, no feare but thou shalt be much more
able to deal with sinne and Satan. If God hath given thee so
much strength, to wrestle with him above and against denials,
thou hast prevailed with the stronger of the two: overcome
God, and he' ll overcome the other for thee. Again, perhaps
thou hast been praying for further strength to be communicated
to thee in dutie, that thou mightest be more spiritual, vigorous,
united, sincere, and the like therein, and yet thou findest thy old
disorders hanging about thee, as if thou hadst never acquainted
God with thy aile; Well, soul, look once again into thy bosome
with an unprejudiced eye, though thou dost not finde the assist-
ing strength thou prayedst for, yet hast thou no more self-abasing
strength? perhaps the annoyance thou hast from these remain-
ing disorders in dutie, occasion thee to have a meaner opinion
of all thy duties than ever, yea, they make thee abhor thy selfe.
G 2
in the sense of these, as if thou hast so many loathsome vermin about thee. *Joh* condition on the dunghill, with all his botches and running sores on his body, appears desirable to thee, in comparison of thine, whose soul thou complainest is worse than his body. O this affects thy soul deeply, doth it not? that thou shouldst appear before the Lord with such a dead, divided heart, and do his work worst that deserves best at thy hands, and is all this nothing? Surely, Christian, thine eyes are held as much as *Hagars*, or else thou wouldst see the dreamings forth of divine grace in this frame of thy heart; surely others will think God hath done a mighty work in thy soul; What harder and more against the haire, than, to bring our proud hearts to take shame for that, whereof they naturally boast and glory? And is it nothing for thee to tread on the very neck of thy duties, and count them matter of thy humiliation and abusing, which others make the matter of their confidence and self-rejoycing? Good store of virtue hath gone from Christ, to dry this issue of pride in thy heart, which sometimes in gracious ones runs through and through their duties, that it is seen, or may be by those that have less grace than themselves.

Secondly, Christian, candidly interpret God's dealings with thee. Suppose it be as thou sayest, thou hast pleaded the promise, and waited on the means, and yet findest no strength from all these receipts, either in thy grace or comfort, now take heed of charging God foolishly, as if God were not what he promiseth, this were to give that to Satan, which he is all this while gaping for. It is more becoming the dutiful disposition of a child, when he hath not presently what he writes for to his father, to say, my father is wiser than I, his wisdom will prompt him, what and when to send to me, and his fatherly affections to me his childe, will neither suffer him to deny any thing that is good, or slip the time that is reasonable. Christian, thy heavenly Father hath gracious ends that hold his hand at present, or else thou hadst ere this heard from him.

First, God may deny further degrees of strength to put thee on the exercise of, that thou hast more carefully. As a mother doth by her childe, that is learning to go, she sets it down, and stands some distance from it, and bids it come to her, the child feels its legs weak, and cries for the mothers help, but the mother
Amidst the Power of his might.

Thus doth back on purpose, that the childeth should put forth all its strength in making after her: When a poor soul comes and prays against such a sin, God seems to step back and stand at a distance; the temptation increaseth, and no visible succour appears, on purpose that the Christian, though weak, should exercise that strength he hath. Indeed we shall finde the sense of a soul's weakness, is an especial means to excite it into a further care and diligence: One that knows his weakness, how prone he is in company to forget himself, in passion how apt he is to flie out, if there be a principle of true grace, this will excite him to be more fearful and watchful, than another that hath obtained greater strength against such great temptations. As a child that writes for money to his father, none comes presently, this makes him husband that little he hath the better, not a penny now shall be laid out idly; Thus when a Christian hath prayed against such a sin again and again, and yet findes himself weak, prone to be worsted, O how careful will this, should this make such a one of every company, of every occasion? Such a one had not need give his enemy any advantage.

Secondly, God may deny the Christian such assisting strength in duty, or mortifying strength of corruption as he desires, purely on a gracious design, that he may thereby have an advantage of expressing his love in such a way, as shall most kindly work upon the ingenuity of the soul to love God again. Perhaps (Christian) thou prystest for a mercy thou wantest, or for deliverance out of some great affliction, and in the duty thou findest not more assistance than ordinary, yea, many distractions of spirit in it, and mis-giving thoughts with unbelieving feares after it; Well, notwithstanding those defects in thy duty, yet God heares thy prayer, and sends in the mercy on purpose, that he may greaten his love in thine eye, and make it more luscious and sweet to thy taste, from his accepting thy weak services, and passing by the distempers of thy spirit. Here is lesse strength for the duty, that thou mayest have more love in the mercy, nothing will affect a gracious heart more than such a consideration. See it in David, Psal. 116. 11, 12. I said in my haff, All men are liars. What shall I rend to the Lord for all his benefits towards me? As if: David had said, notwithstanding all the comfortable messages I had from God by his Prophets concerning this matter, my own prayers
And in the Power of his might.

prayers, and those remarkable providences, which carried in them a partial answer to them, and performance of what was promised, yet I betray'd much unbelief, questioning the truth of the one, and the return of the other; and hath God notwithstanding all my infirmities fulfill'd my desire, and performed his promise? Q what shall I render unto the Lord? Thus David reads God's mercy through the spectacles of his own weaknesses and infirmity, and it appears great, whereas if a mercy should come in, as an answer to a dutie managed with such strength of faith, and height of other graces, as might free him and his dutie from usual infirmities, this might prove a snare, and occasion some self-applauding, rather than mercy-admiring thoughts in the creature.

Thirdly, God may communicate the lesse of his assisting strength, that he may shew the more of his supporting strength, in upholding weak grace: We do not wonder to see a man of strong constitution, that eats his bread heartily, and sleeps soundly, live: But for a crazie body, full of ailes and infirmities, to be so pacht and shored up by the Physicin's Art, that he stands to old age, this begets some wonder in the beholders. It may be thou art a poor trembling foul, thy faith is weak, and thy assaults from Satan strong, thy corruptions stirring and active, and thy mortifying strength little, so that in thy opinion they rather gain ground on thy grace, than give ground to it, ever and anon thou art ready to think, thou shalt be cast as a wrack upon the devils shoare: and yet to this day thy grace lives, though full of leaks; now is it not worth the stepping aside to see this strange sight? A broken ship with masts and hull rent and torn, thus rowed along by Almightie power, through an angry sea, and Armadoes of sinnes and devils, safely into its harbour. To see a poore dilling or rush-candle in the face of the boisterous winde, and not blown out; in a word, to see a weak stripling in grace held up in Gods armes, till he beats the devil craven: This God is doing in upholding thee: thou art one of those babes, out of whose mouth God is perfecting his praise, by ordaining such strength for thee, that thou a babe in grace, shalt yet foile a giant in wrath and power.

Thirdly, if after long waiting for strength from God, it be as thou complaine'st, enquire whether the το νατέχôν, that which hinders,
And in the Power of his might.

And in the Power of his might.

ders, be not found in thy self. The head is the seat of animal spirits; yet there may be such obstructions in the body, as the other members may for a time be deprived of them; till the passage be free between Christ thy head and thee, thy strength will not come, and therefore be willing to enquire.

First, hast thou come indeed to God for strength to performe duty, to mortifie corruption and the like? perhaps thou wilt say, Yes, I have waited on those Ordinances, which are the way in which he hath promised to give out strength. But is this all? thou mayest come to them, and not wait on God in them. Hast thou not carnally expected strength from them, and so put the Ordinance, as the her husband in Gods stead? Hath not the frame of thy spirit some affinity with theirs in James 4. 13. We will go into such a city, and buy, and sell, and get gaine: Hath not thy heart said, I will go and hear such a man, and get comfort, get strength? and dost thou wonder thou art weak, barren and unfruitful? Are Ordinances God, that they should make you strong or comfortable? Thou mayest heare them answer thee, poor fool; as the King to the woman in the siege of Samaria: Help, O prayer, sayest thou, or, O Minister; How can they help except the Lord help? These are but Christs servants: Christ keeps the key of his wine-cellar, they cannot so much as make you drink, when you come to their Mesters house; and therefore, poor fool; stay not short of Christ, but presse through all the crowd of Ordinances, and ask to speak with Jesus, to see Jesus, and touch him, and virtue will come forth.

Secondly, ask thy soul whether thou hast been thankful for that little strength thou hast; though thou art not of that strength in grace, to run with the foremost, and hold pace with the tallest of thy brethren, yet art thou thankful that thou hast any strength at all? though it be but to cry after them, whom thou seest out-strip thee in grace, this is worth thy thanks. All in Davids army attained not to be equal with his few worthies in prowess and honour, and yet did not cashier themselves: thou hast reason to be thankful for the meanest place in the army of Saints, the least communications of Gospel mercy and grace must not be over-lookt. As soon as ever Moses with his army was through the sea, they strike up before they flir from the bank-side, and acknowledge the wonderful appearance of Gods
Gods Power and mercy for them, though this was but one step in their way; a howling wilderness presented itself to them, and they not able to sublimate a few dayses with all their provision, for all their great victory, yet Moses, he will praise God for this handsel of mercy. This holy man knew the only way to keep credit with God, so as to have more, was to keep touch, and pay down his praise for what was received. If thou wouldest have fuller communications of divine strength, owe God in what he hath done. Art thou weak? bless God thou hast life. Dost thou through feebleness often fail in duty, and fall into temptation? Mourne in the sense of these: yet bless God, that thou dost not live in a total neglect of duty, out of a profligate contempt thereof, and that instead of falling through weakness, thou dost not lie in the mire of sin through the wickedness of thy heart. The unthankful soul may thank itself, it thrives not better.

Thirdly, art thou humble under the assistance and strength God hath given thee? pride stops the conduit; if the heart begin to swell, it is time for God to hold his hand and turne the cock, for all that is poured on such a soul runs over into self-applauding, and so is as water spilt in regard of any good it doth the creature, or any glory it brings to God. A proud heart and a lofty Mountain are never fruitful. Now beside the common ways that pride discovers itself, as by under-valuing others, and over-valuing itself, and such like, you shall observe two other symptoms of it. First, it appears in bold adventures, when a person runs into the mouth of temptation, bearing himself up on the confidence of his grace receiv'd. This was Peter's sin, by which he was drawn to engage further than became an humble faith, running into the devils quarters, and so became his prisoner for a while. The good man, when in his right temper, had thoughts low enough of himself, as when he ask't his Master, Is it I? but he that feared at one time, left he might be the traitor, at another cannot think so ill of himself, as to suspect he should be the denier of his Master. What he? No, though all the rest should for sake him, yet he would stand to his colours; Is this thy cafe, Christian? Possibly God hath given thee much of his minde, thou art skilful in the Word of life, and therefore thou dareft venture to breath in corrupt aire, as
And in the Power of his might.

as if only the weak spirits of lesse knowing Christians, exposed them to be infected with the contagion of error and heresie; Thou haft a large portion of grace, or at leaft thou thinkest so, and ventureft to go where an humble-minded Christian would fear his heels should slip under him. Truly now thou temptest God to suffer thy lock to be cut, when thou art fo bold to lay thy head in the lap of a temptation. Secondly, pride appears in the neglect of those means, whereby the Saints graces and comforts are to be fed when strongest. May be, Christian, when thou art under feares and doubts then God hath thy company; thou art oft with thy pitcher at his door, but when thou haft got any measure of peace, there goes presently some strangeness between God and thee: thy pitcher walks not as it was wont to these Wells of salvation. No wonder if thou (though rich in grace and comfort) goeft behinde-hand, seeing thou spendeft on the old stock, and driveft no trade at present to bring in more: Or if thou dost not thus neglect duty, yet may be thou dost not performe it with that humility, which formerly beautified the same: then thou prayedft in the sense of thy weakness to get strength, now thou prayest to shew thy strength, that others may admire thee. And if once (like Hezekiah) we call in Spectatours to see our treasure, and applaud us for our gifts and comfort, then it is high time for God, if he indeed love us, to send some messengers to carry these away from us, which carry our hearts from him.

Fourthly, if thy heart doth not smite thee from what hath been said, but thou haft sincerely waited on God, and yet haft not received the strength thou desirft, yet let it be thy resolution to live and die waiting on him. God doth not tell us his time of coming, and it were boldnesse to set on of our own heads. Go, faith Christ to his disciples, Luke 24. 49. Stay ye in Jerusalem, until ye be endued with Power from on High. Thus he faith to thee, stay at Jerusalem, wait on him in the means he hath appointed, till thou beest endued with further power to mortifie thy corruptions, &c. And for thy comfort know

First, thy thus persevering to wait on God, will be an evidence of strong grace in thee; the lesse encouragement thou haft to duty, the more thy faith and obedience to bear thee up
in dutie. He that can trade when times are so dead, that all his ware lies upon his hand, and yet draws not in his hand, but rather trades more and more, sure his stock is great. What, no comfort in hearing, no ease to thy spirit in praying, and yet more greedy to hear, and more frequent in prayer? O soul; great is thy faith and patience.

Secondly, assure thy selfe, when thou art at the greatest pinch strength shall come: They that wait on the Lord shall renew their strength: when the last handful of meale was dressing, then is the Prophet sent to keep the Widows house. When temptation is strong, thy little strength even spent, and thou ready to yield into the hands of thine enemies, then expect succours from heaven to enable thee to hold out under the temptation: Thus to Paul, My grace is sufficient, or power from heaven to raise the siege, and drive away the tempter; thus to Job, when Satan had him at an advantage, then God takes him off. Like a wise Moderator, when the Respondent is hard put to it by a subtile Opponent, takes him off, when he would else run him down. James 5. 11. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.

**Ephesians 6. 11.**

*Put on the whole Armour of God, that ye may be able to stand against the wiles of the devil.*

His verse is a Key to the former, wherein the Apostle had exhorted believers to encourage, and bear up their fainting spirits on the Lord, and the power of his might. Now, in these words he explains himself, and shews how he would have them do this, not presumptuously come into the field without that armour, which God hath appointed
pointed to be worn by all his soldiers, and yet with a bravado to trust in the power of God to save them. That soul is sure to fall short of home, (heaven I mean) who hath nothing but a carnal confidence on the Name of God, blowen up by the ignorance of God and himselfe: No, he that would have his confidence duly placed on the power of God, must conscientiously use the means appointed for his defence, and not rush naked into the battle, like that fanatick spirit at Munster, who would needs go forth, and chase away the whole army, then besieging that city, with no other Cannon, than a few words charged with the Name of The Lord of Hosts, (which he blasphemously made bold to use) saying, In the Name of the Lord of Hosts depart. But himselfe soon perished; to learn others wisdom by what he paid for his folly. What foolish brave language shall you hear drop from the lips of the most profligate and ignorant among us? they trust in God, hope in his mercy, defie the devil and all his works, and such like stuffe, who yet are poor naked creatures, without the least piece of God's armour upon their souls. To censure such presumption from the Saints Camp, he annexeth this Directory to his exhortation, Put on the whole Armour of God, &c. So that the words fall into these two general parts.

First, a Direction annex't to the former Exhortation, shewing how we may in a regular way come to be strong in the Lord, that is, by putting on the whole Armour of God.

Secondly, a reason or argument strengthening this Direction, that ye may be able to stand against the wiles of the devil. In the Direction observe,

First, the furniture which every one must get that would fight Christ's battles. The question here will be, what is this Armour?

First, by Armour is meant Christ; we read of, putting on the whole Armour of God.
Put on the whole Armour of God.

Lord Jesus, Rom. 13.14. where Christ is set forth under the notion of Armour. The Apostle doth not exhort them for rioting and drunkennesse, to put on sobriety and temperance; for chambering and wantonnesse, put on chastity; (as the Philosopher would have done) but bids, put on the Lord Jesus Christ; implying thus much till Christ be put on, the creature is unarmed. 'Tis not a mans morality and Philosophical virtues, that will repel a temptation, sent with a full charge from Satans cannon; though possibly it may the pistol-shot of some Jelles solicitation; so that he is the man in Armour, that is in Christ. Again, the Graces of Christ these are Armour, as the Girdle of Truth, the Breast-plate of Righteousnesse, and the rest. Hence we are bid also put on the new man, Eph. 4. 24. which is made up of all the several graces, as its parts and members. And he is the unarm'd soul, that is the regenerate soul. Not excluding those duties and means which God hath appointed the Christian to use for his defence.

The phrase thus opened; the Point is,

CHAP. I.

Sheweth the Christlesse, and gracelesse soul, to be the soul without Armour, and therein his misery.

Observe. That a person in a Christlesse, gracelesse state is naked and unarm'd, and so unfit to fight Christ's battles against sin and Satan. Or thus, a soul out of Christ is naked and destitute of all Armour to defend him against sin and Satan. God at first sent man forth in compleat Armour, being created in righteousness and true holiness; but by a wile the devil strip't him, and therefore as soon as the first sin was compleated, it is written, Gen. 3.7. They were naked, that is, poor weak creatures, at the will of Satan a subdued people, disarm'd by their proud Conquerour, and unable to make head against him. Indeed it cost Satan some dispute to make the first breach, but after that he had once the gates open'd to let him in as Conquerour into the heart of man, he playes Rev.: behold, a troop of other sins croud in after him, without any.
any stroak or strife, instead of confessing their sins, they run their head in a bush, and by their good will would not come where God is, and when they cannot flee from him, how do they prevariate before him? They peale one of another, shifting the sin rather than suing for mercy. So quickly were their hearts hardened through the deceitfulness of sin. And this is the woful condition of every son and daughter of Adam, naked he findes us, and slaves he makes us, till God by his effectual call delivers us from the power of Satan into the Kingdom of his dear Son, which will further appear, if we consider this Christ-like state in a four-fold notion.

First, it is a state of alienation from God, Ephes. 2. 12. That were without Christ, being aliens from the Common-wealth of Israel, strangers from the Covenant of Promise, &c. Such a one hath no more to do with any Covenant Promise, than he that lives at Rome hath to do with the Charter of London, which is the birth-right of its own Denisons, not Strangers. He is without God in the world, he can claim no more protection from God, than an out-law'd subject from his Prince; If any mischief befalls him, the mends is in his own hands, whereas God hath his hedge of special providence about his Saints, and the devil, though his spite be most at them, dares not come upon Gods ground to touch any of them, without particular leave. Now what a deplored condition is that, wherein a soul is left to the wide world, in the midst of legions of lusts and devils, to be rent and torn like a silly hare among a pack of hounds, and no God to call them off? Let God leave a people, though never so war-like, presently they lose their wits, cannot finde their hands; A company of children or wounded men may rise up, and chase them out of their fenced Cities, because God is not with them; which made Caleb and Joshua pacifie the mutinous Israelites at the tydings of Gyants and walled Cities, with this; They are bread forms, their defence is departed from them. How much more must that soul be as bread to Satan, that hath no defence from the Almighty; Take men of the greatest parts, natural or acquired accomplishments, who only want an union with Christ, and renewing grace from Christ: O what foole doth the devil make of them, leading them at his pleasure, some to one lust, some to another; the proudest of them all is slave to one or other, though...
it be to the ruining of body and soul for ever. Where lies the mystery, that men of such parts and wisdom, should debate themselves to such drudgery work of hell? even here, they are in a state of alienation from God, and no more able of themselves to break the devil's prison, than a slave to run from his chain.

Secondly, the Christless state is a state of ignorance, and such must needs be naked and unarm'd. He that cannot see his enemy, how can he ward off the blow he sends? One seeing Prophet leads a whole army of blinde men whether he pleafeth. The imperfect knowledge Saints have here, is Satan's advantage against them; he often takes them on the blinde side, how easily then may he with a parcel of good words carry the blinde soul out of his way, who knows not a flep of the right? Now that the Christless state is a state of ignorance, See Eph. 5. 8. Ye were sometimes darkness, but now are ye light in the Lord. Ye were darkness, not in the dark, so one that hath an eye may be. A childe of light is often in the dark, concerning some truth or promise, but then hath a spiritual eye, which the Christless person wants, and so is darkness. And this darkness cannot be enlightened, but by its union with Christ, which is express in the following phrase; But now are ye light in the Lord. As the eye of the body once put out, can never be restored by the creatures Art, so neither can the spiritual eye, lost by Adams sinne, be restored by the teaching of men or Angels. It is one of the diseases which Christ came to cure, Luke 4. 18. 'Tis true, there is a light of reason, which is imparted to every man by nature, but this light is darkness, compared with the Saints. As the night is dark to the day, even when the moon is in its full glory. This night-light of reason may save a person from some ditch or pond, great and broad sinnes, but it will never help him to escape the more secret corruptions, which the Saints sees like atomes in the beams of spiritual knowledge. There is such curious work the creature is to do, which cannot be wrought by candle-light of natural knowledge. Nay more, where the common illumination of the Spirit is superadded to this light of nature, yet that is darkness compared with the sanctifying knowledge of a renewed soul, which doth both discover spiritual truths, and warme the heart at the same time with the love of truth, having like
like the Sun a prolific and quickening vertue, which the other
wants; so that the heart lyes under such common illuminations
cold and dead. He hath no more strength to resift Satan, than
if he knew not the command; whereas the Christians knowledge,
even when taken Prisoner by a temptation, pursues and brings
back the soul, as Abraham his Nephew, out of the enemies hands;
which hints the third.

Thirdly, the Christlesse state is a state of impotency; Rom. 5.
When we were without strength, Christ came to dye for the un-
godly. What can a disarm’d people that have not sword or
gun do to shake off the yoke of a conquering enemy? Such a
power hath Satan over the soul, Luke xi. 21. He is call’d the
Strong man that keeps the soul as his Palace: If he hath no di-
frurbance from heaven, he need feare no mutiny within: he
keeps all in peace there. What the Spirit of God doth in a
Saint, that in a manner doth Satan in a sinner. The Spirit fills
the heart of his with love, joy, holy defires, feares; so Sa-
tan fills the sinners heart with pride, luft, lying: Why hath Sa-
tan filled thy heart, faith Peter? And thus fill’d with Satan (as
the drunkard with wine) he is not his own man, but Satans
slave.

Fourthly, the state of unregeneracy is a state of friendship
with sinne and Satan. If it be enmity against God, (as it is) then
friendship with Satan. Now it will be hard to make that soul
fight in earnest against his friend. Is Satan divided? will the de-
vil within fight against the devil without? Satan in the heart
shut out Satan at the door? sometimes indeed there appears a
scuffle between Satan and a carnal heart, but it is a meer cheat,
like the fighting of two fencers on a stage, you would think at
first they were in earnest, but observing how wary they are,
where they hit one another, you may soon know they do not
mean to kill: and that which puts all out of doubt, when the
prize is done, you shall see them making merry together, with
what they have got of their Spectators, which was all they
fought for; when a carnal heart makes the greatest bussle against
sin by complaining of it, or praying against it, follow him but off
the stage of duty, (where he hath gained the reputation of a Saint,
the prize he fights for) and you shall see them sit as friendly to-
gether in a corner as ever.
Put on the whole Armour of God.

First, this takes away the wonder of Satans great Conquests in the world: when you look abroad, and see his vast Empire, and what a little spot of ground contains Chrifts subjects, what heaps of precious soules lie prostrate under this foot of pride, and what a little regiment of Saints march under Chrifts banner; perhaps the strangenesse of the thing may make you ask, Is hell stronger than heaven? the armes of Satan more victorious than the Cross of Chrift? No such matter: consider but this one thing, and you will wonder that Chrift hath any to follow him, rather than that he hath so few. Satan findes the world unarm’d, when the Prince of the world comes, he findes nothing to oppose; the whole soule is in a disposition to yield at first summons; and if Conscience, Governour for God in the creature stands out a while, all the other powers, as will and affections are in a discontent, (like mutinous fouldiers in a garrifon) who never rest till they have brought over conscience to yield, or against its command fet open the City gate to the enemy, and do deliver traiterously their conscience prisoner to their lusts: But when Chrift comes to demand the fould, he meets a scornful answer: Depart from us, we desire not the knowledge of the most High. We will not have this man to reigne over us. With one consent they vote againſt him, and rife up as the Philiftines againſt Sampfon, whom they call’d the Deftroyer of the Countrey. Ye will not come unto me, faith Chrift. O how true are poor finneres to the devils truft! They will not deliver the City they hold for Satan, till fired over their heads. Pharaoh opposeth Mofes on one hand, and Israel cry out upon him on the other. Such measure hath Chrift both at Satans hand, and the finneres. That which lefse ned Alexanders Conquests, was he overcame a people buried in barbarisme, without armes or discipline of war; and that which heightened Cefars, (though not so many) he overcame a people more warlike and furnish’t. Satans victories are of poor ignorant, gracelesse soules, who have neither armes, nor hands, nor hearts to oppose; but when he assaulfs a Saint, then he fits down before a City with gates and bars, and ever rifeth with shame; unable to take the weakeft hold, to pluck the weakeft Saint out of Chrifts hand; but Chrift brings soules out of his dominion with a high hand, in spire of all the force and fury of hell, which like Pharaoh and his hoste pursue them.

Secondly,
Secondly, this gives us a reason why the devil hath so great an spite against the Gospel. Why? because this opens a magazine of arms and furniture for the soul; the Word is that Tower of David, Cant. 4. 4. built for an Armoury, wherein there hang a thousand bucklers; all the shields of mighty men. Hence the Saints have ever had their Armour, and the preaching of the Gospel unlocks it. As Gospel-light ascends, so Satan's shady Kingdom of darkness vanishes, Rev. 14. 6. there one Angel comes forth to preach the everlasting Gospel, and another Angel followes at his back, verse 8. crying Victory, Babylon is fallen, is fallen. The very first charge the Gospel gave to the Kingdom of darkness, shak't the foundations thereof, and put the legions of hell to the run. The Seventy, whom Christ sent out, bring this speedy account of their embassage; Lord, even the devils are subject unto us through thy Name: and Christ answers, I beheld Satan as lightning fall from heaven. As if he had said, 'tis no newes you tell me, I beheld Satan falling when I sent you: I knew the Gospel would make work where it came; and therefore no wonder Satan labours to disposesthe Gospel, which disposeth him; he knows that Army is near lost, whose magazine is blown up; 'Tis true indeed, under the very Gospel the devil rageth more in such swinish sinners, as are given over of God to be possest of that fiend, for rejecting of his grace; but he is cast out of others, who before the loving kindness of God to man appeared in the Gospel, were commanded by him, serving divers lusts and pleasures; But now by the light of the Gospel they see their folly, and by the grace it brings are enabled to renounce him. This, this is that which torments the foule spirit, to see himself forsaken of his old friends and servants, and this new Lord to come and take his subjects from him: and therefore he labours either by persecution to drive the Gospel away, or by policy to persuade a people to send it away from their coasts, and was he ever more likely to effect it among us? What a low esteem hath he brought the preaching of the Gospel unto? the price is fallen half in half to what it was some years past, even among those that have been counted the greatest Merchants upon the Saints Exchange. Some, that have thought it worth crossing the Seas, even to the Indies (almost as far as others fetch their gold) to enjoy the Gospel, are loath now to crosse the
Street to hear it at so cheap a rate; And some that come, (who formerly trembled at it) make it most of their errand to mock at, or quarrel with it. Nay, it is come to such a pass, that the Word is so heavy a charge to the squeamish stomacks of many Professors, that it comes up again presently, and abundance of choler with it against the Preacher, especially if it fall-soule of the sins and errours of the times, the very naming of which is enough to offend, though the Nation be sinking under the weight. What reproaches are the faithful Ministers of the Gospel laden withal? I call heaven and earth to witness, whether ever they suffered a hotter persecution of the tongue, than in this apostatizing age. A new generation of Professours are started up, that will not know, them to be the Ministers of Christ, though those before them, (as well in grace as time, more able to derive their spiritual pedigree, than themselves) have to their death owned them for their spiritual fathers. And must not the Ark needs shake, when they that carry it are thus struck at, both in their person and office? what are these men doing? alas, they know not, Father, forgive them: They are cutting off their right hand with their left; they are making themselves and the Nation naked, by despising the Gospel, and those that bring it.

Consider your deplored estate, who are wholly naked and unarmed. Can you pity the beggar at your door, (when you see such in a winter-day, shivering with naked backs, exposed to the fury of the cold) and not pity your own far more dismal soul-nakedness, by which thou liest open to heavens wrath, and hell's malice? Shall their nakedness cover them with shame, fill them with fear of perishing, which makes them with pitiful moans knock and cry for relief, (as it is reported of Russia, where their poor (through extrem necessity) have this desperate manner of begging in their streets; Give me and cut me, give me and kill me?) and cannot thou let Satan come and cut thy throat in thy bed of cloth, rather than accept of clothes to cover, yea, Armour to defend thee? (I mean Christ and his grace, which in the Gospel is rendered to you,) And do not lightly believe your own flattering hearts, if they shall tell you, you are provided of these already. I am afraid many a gaudy Professour will be found, as naked in regard of Christ, and truth of grace, as drunkards and swearers.
swearers themselves; Such there are, who content themselves
with a Christ in Profession, in gifts, and in duties, but seek not a
Christ in solid grace, and so perish; those indeed are an orna-
ment to the Christian, as the scarfe and feather to the Souldier,
but these quench not the bullet in bartel, 'tis Christ and his
grace doth that, therefore labour to be found rather than brave
Christians. Grace embellisht with gifts is the more beautiful,
but these without grace only the richer spoile for Satan.

The second Branch of the first general part of the words fol-
lowes: and that is, the quality or kinde of that Armour, the
Christian is here directed to provide. It is not any trash will serve
the turn, better none than not Armour of proof, and none such,
but Armour of God: In a twofold respect it must be of God. First,
in institution and appointment. Secondly, in constitution.

CHAP. II.

Sheweth, that the Armour we use against Satan, must
be divine in the Institution, such only as
God appoints.

First, the Christians Armour which he weares must be of
divine Institution and appointment. The Souldier comes
into the field with no armes, but what his General commands,
it is not left to every ones fancy to bring what weapons he please,
this will breed confusion. The Christian souldier is bound up
to Gods order, though the army be on earth, yet the Council
of War sits in heaven; This duty ye shall do, that means ye
shall use; and to do more or use other than God commands,
though with some seeming successse against sin; such shall surely
be call'd to account for this boldnesse. The discipline of war
among men is strict in this case. Some have suffered death by a
Council of war, even when they have beaten the enemy, because
out of their place, or beside their order. God is very precise in
this point, he will say to such as invent wayes to worship him of
their own, coyne means to mortifie corruption, obtain comfort
in their own mint; Who hath required this at your hands? this is

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truly
Put on the whole Armour of God.

truly to be righteousness overmuch, (as Solomon speaks) when we will pretend to correct God's Law, and add supplements of our own to his rule. Who will pay that man his wages that is not set on work by God? God tells Israel, the false Prophets shall do them no good, because they come not of his errand; so neither will those ways and means help, which are not of God's appointing; God's thoughts are not as men's, nor his ways as ours, which he useth to attain his ends by. If man had been to set forth the Israelitish Army, now to march out of Egypt; surely his wisdom would have directed rather to have plundered the Egyptians of their horse and arms, (as more necessary for such an expedition) than to borrow their jewels and eare-rings, but God will have them come our naked and on foot; and Moses keeps close to his order; yea, when any horses were taken in battle, because God commanded they should be houghed, they obeyed, though to their seeming disadvantage. It was God's war they waged, and therefore but reasonable they should be under his command, they encamp't and march't by his order; as the Ark moved or rested, they fought by his command, the number appointed by him, the means and weapons they should use, all prescribed by God, as in the assault of Jericho: and what is the Gospel of all this? (for surely God had an eye in that to our marching to heaven, and our fighting with these cursed spirits and lusts that stand in our way) but that we should fight lawfully, using those meanes, which we have from his mouth in his Word?

This reproveth two sorts:

First, those that fight Satan in Armour, that hath no divine Institution; as,

First, the Papist. Look into his Armoury, and hardly a piece that will be found Armour of God. They fight in the Popes Armour: his authority is the shop, wherein their weapons are forged; it were a kind of penance to your patience, to repeat all the several pieces of Armour, with which they load silly souls, too heavy indeed for the broadest shoulders among them to bear; yea, more than the wiser sort of them mean to use; their masses, mattens, vigils, pilgrimages, Lent-fasts, whippings; vows of chastity, poverty, with a world of such trash; where is a Word of God for these? who hath required these things at their
their hands? a thousand woes will one day fall upon those Impostors, who have strip't the people of the true Armour of God, and put these reeds and bulrushes in their hands. This may justify us in the sight of God and men; for our departure from them, who will force us to venture the life of our soules in such paper-armour, when God hath provided better.

Secondly, the carnal Protestant, who fights in fleshly Armour. 2 Cor. 10.3: the Apostle speaks there of warring after the flesh, that is, with weapons or means, which means carnal wisdome prompts to, and not God's commands, and so are weak. How few are clad with other in the day of battle! First, when Satan tempts to sin, if he hath not presently a peaceable entrance, yet the resistance commonly made is carnal; the strength carnal they rest on, their own, not God's; the motives carnal, as the fear of man more than of God. Where one faith, How shall I do this and sin against God? many in their hearts say, How shall I do this and anger man, displeafe my Master, provoke my Parents, and lose the good opinion of my Minister? Herod feared John, and did many things: had he fear'd God, he would have laboured to have done every thing. The like may be said of all other motives, which have their spring in the creature, not in God; they are Armour which will not out-stand hot. If thy strength lie in a creature-lock, it may be soon cut off; if in God it will hold, as his command; It is written: I cannot do it, but I must set my foot on the Law of my Maker. Or the love of Christ; I cannot come at my lust, but I must go over my bleeding Saviour, and therefore away, foule Tempter, I hate thee and thy motion. This foundation is rock, and will stand; but if it be some carnal respect that balancest thee, another more weighty may be found of the same kinde, which will cast the scales another way. She that likes not the man because of his dresse only, may soon be gained when he comes in another habit. Satan can change his suit, and then thy mouth will be stop't when thy carnal argument is taken off. Secondly, when the Word or Conscience rebuke for sin, what is the Armour that men commonly cover their guilty soules withall? truly no other than carnal. If they cannot evade the charge that these bring, then they labour to mitigate it, by extenuating the fact. 'Tis true, will they say, I did (I confesse) commit such a fault, but I was drawn in;
The woman gave me, and I did eat, was Adams fig-leaf armour; tis but once or twice, and I hope that breaks no such squares, was this such a great businesse? I know jolly Christians will do as much as this comes to; I thank God, I cannot be charged for whose or thief: This is the armour that must keep off the blow. But if Conscience will not be thus taken off, then they labour to divert their thoughts, by striking up the loud musick of carnal delights, that the noise of one may drown the other, or with Can, they will go from the presence of the Lord, and come no more at those Ordinances which make their head ake, and hinder the rest of their raving confidences. If yet the ghost haunts them, then they labour to pacifie it, with some good work or other, which they set against their bad; their almes and charity in their old age, must expiate the oppression and violence of their former dayes: as if this little frankincense were enough to airc and take away the plague of Gods curse, which is in their ill-gotten goods. Thus poore creatures catch at any sorry covering, which will not so much as hide their shame, much lefse choke the bullet of Gods wrath, when God shall fire upon them; this must he armour of Gods appointing. Adam was naked for all his fig-leaves, while God taught him to make coats of skins, covertly (as some think) shadowing out Christ the true Lambe of God, whose righteousness alone was appointed by him to cover our shame, and arme our naked souls from the sight and stroke of his justice.

Secondly, it reproves those who use the Armour of God, but not as God hath appointed, which appears in three forts.

First, when a person useth a duty appointed by God, not as Armour of defence against sinne, but as a cover for sin. Who would think him an enemy that weares Christs colours in his hat, and marcheth after Christ in the exercise of all the duties of his worship? such a one may passe all the Courts of guard, without so much as being bid stand, all take him for a friend; and yet some such there are, who are fighting against Christ all the while. The hypocrite is the man, he learnes his postures, gets the Word, hath his tongue tipp't with Scripture language, and walks in the habit of a Christian, meerly on a design to drive his trade the more closely; Like some high-way men in our dayes, who rob in the habit of soldiers, that they may be the leffe suspected;
Put on the whole Armour of God.

pested; this is desperate wickedness indeed, to take up God's arms, and use them in the devil's service; of all sinners such shall finde least mercy; false friends shall speed worse than open enemies.

Secondly, they use not the Armour of God, as God hath appointed, who put a-carnal confidence therein. We must not confide in the Armour of God, but in the God of this Armour, because all our weapons are only mighty through God, 2 Cor. 10. The Ark was the means of the Jewes safety, but carnally applauded and gloried in, hastened their overthrow; so duties and Ordinances, gifts and graces in their place, are means for the souls defence; Satan trembles as much as the Philistines at the Ark, to see a soul diligent in the use of duty, and exercise of grace; but when the creature confides in them, this is dangerous. As some, when they have prayed, think they please God for all day, though they take little heed to their steps. Others have so good an opinion of their faith, sincerity, knowledge, that you may almost make them believe they are dogs, as that they may ever be taken in such an errour or sinful practice. Others, when assisted in duty, are prone to stalk their own head with a Bene fecisti Bernarde, and so promise themselves to speed, because they have done their errand so well. What speak such passages in the hearts of men, but a carnal confidence in their armour to their ruine? Many souls (we may safely say) do not only perish praying, repenting and believing after a sort, but they perish by their praying and repenting, &c. while they carnally trust in these. As it falls out sometimes, that the soldier in battle loseth his life by means of his own Armour, it is so heavy he cannot fly with it, and so close buckled to him, that he cannot get it off, to fly for his life without it. If we believe, we must come naked to Christ for all our duties, we will not fly to Christ while confiding in them, and some are so lock't into them, that they cannot come without them, and so in a day of temptation are trampled under the feet of God's wrath, and Sathan's fury. The poor Publican throws down his arms, (that is, all confidence in himselfe) cries for quarter at the hands of mercy; God be merciful unto me a sinner, and he comes off with his life, he went away justified; but the Pharisee, ladden with his righteousness, and conceited of it, stands to it, and is lost.

Thirdly,
Thirdly, they do not use the Armour of God as such, who in
the performing of divine duties, eye not God through them,
and this makes them all weak and uneffectual. Then the Word
is mighty, when read as the Word of God; then the Gospel
preach't, powerful to convince the conscience, and revive the
drooping spirit, when heard, as the appointment of the great
God, and not the exercise of a mean creature. Now it will ap-
pear in three things, whether we eye divine appointment in the
meanes.

First, when we engage in a duty, and look not up to God
for his blessing. Didst thou eye Gods appointment in
the meanes, thou wouldest say, Soul, if there come any
good of thy present service, it must drop from heaven, for
it is Gods appointment, not mans: And I can profit whether God
will or no? or think to finde and bring away any soul-enriching
treasure from his Ordinance without his leave? had I not
bet to look up to him, by whose blessing I live more than by
my bread?

Again, Secondly, it appears we look not at Gods appoint-
ment, when we have low thoughts of the meanes. What is Jor-
dan that I should wash in it? what is this preaching that I should
attend on it, where I heare nothing but I knew before? what
these beggarly elements of water, and bread, and wine? Are
not these the reasonings of a soul that forgets who appoints these?
Didst thou remember who commands, thou wouldest not que-
tion what the command is; what though it be clay, let Christ
use it, and it shall open the eyes, though in it self more like to
put them out. Hadst thou thy eye on God, thou wouldest si-
ence thy carnal reason with this; 'Tis God sends to me such a
duty, whatsoever he faith unto me I will do it, though he should
send me (as Christ them) to draw wine out of pots fill'd with
water.

Thirdly, when a soul leaves off a duty, because he hath not
in it what he expected from it. O, faith the soul, I see it is in
vain to follow the means as I have done; still Satan foiles me,
I will even give over. Doest thou remember, soul, 'tis Gods
appointment?surely then thou wouldest persevere in the midst
of discouragements. He that bids thee pray, bids thee pray with-
out ceasing. He that bids thee hear, bids thee wait at the posts
of wisdome: thou wouldest reason thus, God hath set me on duty, and here I'd stand, till God takes me off and bids me leave praying.

CHAP. III.

Sheweth that the Armour we use for our defence against Satan, must not onely be divine by Institution, but constitution also.

Secondly, the Christians Armour must be Armour of God, in regard of its make and constitution. My meaning is, 'tis not onely God, that must appoint the weapons and armes the Christian useth for his defence: but he must also be the efficient of them, he must work all their work in them and for them. Prayer is an appointment of God, yet this is not armour of proof, except it be a Prayer of God flowing from his Spirit. Hope, that is the Helmet the Saint by command is to wear, but this hope must be Gods creature; who hath begotten us to a lively hope. Jude 20; 1 Pet. 1. 3. Faith that's another principal piece in the Christians furniture, but it must be the faith of Gods Elect. He is to take righteousness and holiness for his breast-plate: but it must be true holiness, Eph. 4. 24. Put on the new man, which after God is created, in righteousness and true holiness. Thus you see, it is not Armour as Armour, but as Armour of God, that makes the soul impregnable. That which is borne of God overcometh the world. A faith borne of God, a hope borne of God, but the spurious adulterous brood of duties and graces, being begot of mortal seed, cannot be immortal.

Must the soules Armour be of Gods make? be exhorted then to look narrowly, whether the Armour ye weare, be the workmanship of God or no. There is abundance of false ware put off now adayes: little good Armour worne by the multitude of Professours: 'tis Satans after-game he playes, if he cannot please the sinner with his naked state of prophaneness; then to put him off with something like grace, some slighty stufte, that shall neither do him good, nor Satan hurt; thus many like children, that
that cry for a knife or dagger, and are pleased as well with a bone. knife, and wooden dagger, as with the least of all? so they have some armour, it matters not what. Pray they must, but little care how it be performed: Beleeve in God? yes, they hope they are not infidels: but what it is, how they come by it, or whether it will hold in an evil day, this never was put to the question in their hearts. Thus thousands perish with a vain conceit, they are arm'd against Satan, death and judgement, when they are miserable and naked, yea, worse on it than those who are more naked, (those I mean) who have not a rag of civility, to hide their shame from the world's eye; and that in a double respect.

First, it is harder to work on such a soul savingly, because he hath a forme, though not the power, and this affords him a plea. A soul purely naked, nothing like the wedding garment on, he is speechless; the drunkard hath nothing to say for himself, when you ask him why he lives so inwinitely; you may come up to him, and get within him, and turn the very mouth of his conscience upon him, which will shoot conviction into him: But come to deal with one that prays and heares, one that is a pretender to faith and hope in God, here is a man in glittering armour, he hath his weapon in his hand, with which he will keep the Preacher, and the Word he chargeth him with at arms length: Who can say, I am not a Saint? what duty do I neglect? here's a breadth-work he lyes under, which makes him not so faire a mark either to the observation or reproof of another, his chief defect being within, where man's eye comes not. Again, 'tis harder to work on him, because he hath been tamper'd with already, and miscarried in the essay. How comes such a one to be acquainted with such duties, to make such a Profession? was it ever thus? No, the Word hath been at work upon him, his conscience hath torred him from his trade of wickedness into a forme of Profession, but taking in short of Christ, for want of a thorough change, it is harder to remove him than the other: he is like a lock whose wards have been troubled; which makes it harder to turn the Key, than if never potter'd with. 'Tis better dealing with a wilde ragged colt, never back't, than one that in breaking hath took a wrong stroak. A bone quite out of joynct than false set. In a word, such a one hath more to deny than a pro-
profane person; the one hath but his lusts, his whores, his will
and draffe; but the other hath his duties, his seeming graces.
O how hard is it to perswade such a one to light, and hold
Christ's stirrup, while he and his duties are made Christ's foot-
fool.

Secondly, such a one is deepest in condemnation. None sink
so far into hell as those that come nearest heaven, because they
fall from the greatest height. As it aggravates the torments of
damned souls in this respect above devils, they had a cord of
mercy thrown out to them, which devils had not: so by how
much God by his Spirit waits on, pleads with, and by both
gains on a soul more than others by so much such a one (if he pe-
rish) will finde hell the hotter: these add to his sinne, and the
remembrance of his sin in hell thus accented will add to his tor-
ment. None will have such a sad parting from Christ, as those
who went halfe-way with him, and then left him.

Therefore (I beseech you) look to your armour. David would
not fight in armour, he had not tried though it was a Kings;
perhaps some thought him too nice. What? is not the Kings
armour good enough for David? Thus many will say, Art thou
so curious and precise? such a great man doth thus and thus, and
hopes to come to heaven at last, and darest not thou venture
thy soul in his armour? No, Christian, follow not the example
of the greatest on earth; 'tis thy own soul thou ventur'st in bat-
tel, therefore thou canst not be too choice of thy armour.
Bring thy heart to the Word, as the only touch-stone of thy
grace and furniture; the Word (I told you) is the Tower of David,
from whence thy armour must be fetch't, if thou canst finde this
Tower-stamp on it, then 'tis of God, else not. Try it therefore
by this one Scripture-stamp. Those weapons are mighty, which
God gives his Saints to fight his battels withal, 2 Cor. 10. 4.
The weapons of our warfare are not carnal, but mighty through God.
The sword of the Spirit hath its point and edge, whereby it
makes its way into its heart and conscience, through the impe-
nitency of the one, and stupidity of the other, (wherewith Sa-
tan, as with buffer and coat of mail, armes the sinner against
God) and there cuts and flashes, kills and mortifies lust in its
own Castle, where Satan thinks himself impregnable. The Breast-
plate which is of God, doth not bend and break at every part of
K 2
temptation, but is of such a divine temperament, that it repels Satans motions with scorn on Satans teeth. Should such a one as I sin, as Nehemiah in another case? and such are all the rest. Now try whether your weapons be mighty or weak: what can you do or suffer more for God, than an hypocrite that is clad in fleshly Armour? I'll tell you what the world faith, and if you be Christians, clear your selves, and wipe off that dirt which they throw upon your glittering Armour: they say, These Professours indeed have God more in their talk than we, they are oftener in the Mount of duty than we, but when they come down into their shops, relations and worldly employments, then the best of them all is but like one of us; they can throw the Tables of Gods Commandments out of, their hands as well as we, come from a Sermon, and be as covetous and griping, as peevish and passionate as the worst; they shew as little love to Christ as others, when it is matter of cost, as to relieve a poor Saint, or maintain the Gospel, you may get more from a stranger, an enemy, than from a professing brother. O Christians, either vindicate the Name of Christ, whose Ensign you seem to march after, or throw away your seeming Armour, by which you have drawn the eyes of the world upon you. If you will not, Christ himself will cashier you, and that with shame enough ere long. Never call that Armour of God, which defends thee not against the power of Satan. Take therefore the severall Pieces of your Armour, and try them, as the souldier before he fights, will set his helmet or head-piece, as a mark at which he lets flie a brace of bullets, and as he finds them so will wear them or leave them; but be sure as thou shootest Scripture-bullets. Thou boastest of a breast-plate of righteousness, ask thy soul, Didst thou ever in thy life perform a duty to please God, and not to accommodate thy self? Thou hast prayed often against thy sinne, a great noise of these pieces have been heard coming from thee by others, as if there were some hot fight between thee and thy corruption, but canst thou indeed shew one sin that thou hast slain by all thy praying? Joseph was alive, though his coat was brought bloody to Jacob, and so may thy sin be for all thy mortified look in duty, and outcry thou makes against them. If thou wouldest thus try every piece, thy credulous heart would not so easily be cheated with Satans false ware.

But
But is all Armour that is of God thus mighty? we read of weak grace, little faith, how can this then be a trial of our Armour, whether of God or not?

I answer, the weaknesse of grace is in respect of stronger grace, but that weak grace is strong and mighty in comparison of counterfeit grace: Now I do not bid thee try the truth of thy grace by such a power as is peculiar to stronger grace, but by that power which will distinguish it from false; true grace, when weakest, is stronger than false when strongest. There is a principle of divine life in it, which the other hath not; Now life, as it gives excellency (a flea or fly by reason of its life is more excellent than the Sun in all its glory) so it gives strength. The slow motion of a living man (though so feeble that he cannot go a furlong in a day) yet coming from life, imports more strength than is in a ship, which (though it fails swiftly) hath its motion from without: Thus possibly an hypocrite may exceed the true Christian in the bulk and outside of a duty, yet because his strength is not from life, but from some wind and tide abroad that carries him, and the Christians is from an inward principle, therefore the Christians weakness is stronger than the hypocrite in his greatest enlargements. I shall name but two acts of grace when weakest, whereby the Christian exceeds the hypocrite in all his best array. You will say, then grace is at a weak stay indeed, when the Christian is persuaded to commit a sin, a great sin, such a one as possibly a carnal person would not have it said of him for a great matter, so low may the tide of grace fall, yet true grace at such an ebbe will appear of greater strength and force than the other.

First, this principle of grace will never leave till the soul weeps bitterly with Peter, that it hath offended so good a God. Speak, O ye hypocrites, can ye shew one tear that ever you shed in earnest for a wrong done to God; Possibly ye may weep to see the bed of sorrow which your sins are making for you in hell, but ye never loved God so well, as to mourn for the injury ye have done the name of God. It is a good gloss Augustine hath upon Esau's tears, 

*Heb. 12. Flevit quod perdidit, non quod vendidit.* He wept that he lost the blessing, not that he sold it. Thus we see an excellency of the Saints sorrow above the hypocrites. The Christian by his sorrow shews himself a Conquerour of that
2. The second Branch in the Saints furniture is, the entirenesse thereof, the whole Armour of God. The Christians Armour must be compleat, and that in a threefold respect.

First, he must be armed in every part cap-a-pe, soul and body, the powers of the one, and senses of the other, not any part left naked. A dart may fly in at a little hole, (like that which brought a message of death to Ahab, through the joints of his harness) and Satan is such an Archer, who can shoot at penny
Put on the whole Armour of God.

ny breadth. If all the man be armed, and only the eye left without, Satan can soon shoot his fire-balls of lust in at that loophole, which shall set the whole house on flame. Eve look’d but on the tree, and a poisonous dart struck her to the heart. If the eye be shut, and the ear be open to corrupt communication, Satan will soon wriggle in at this hole; If all the outward senses be guarded, and the heart not kept with all diligence, he will soon by his own thoughts be betrayed into Satan’s hands. Our enemies are on every side, and must our armour be, on the right hand and on the left, 2 Cor. 6. 7. The Apostle calls sinne eμαρτίαν εννείασαν, an enemy that surrounds us. If there be any part of the line unguarded or weakly provided, there Satan falls on; we see the enemy often enter the City at one side, while he is beat back on the other, for want of care to keep the whole line. Satan divides his temptations into several squadrons, one he employs to assault here, another to storme there. We read of fleshly wickedness and spiritual wickedness; while thou repellest Satan tempting thee to fleshly wickedness, he may be entering thy City at the other gate of spiritual wickedness. Perhaps thou hast kept thy integrity in the practical part of thy life; but what armour hast thou to defend thy head, thy judgement? If he surprize thee here, corrupting that with some error, then thou wilt not long hold out in thy practice. He that could not get thee to profane the Sabbath among Sensualists and Atheists, will under the disguise of such a corrupt principle as Christian liberty prevail. Thus we see what need we have of universal armour, in regard of every part.

SECT. 2.

Secondly, the Christian must be in compleat armour, in regard of the several pieces and weapons, that make up the whole Armour of God. Indeed there is a concatenation of graces, they hang together like links in a chain, stones in an arch, members in the body; prick one vein, and the blood of the whole body may run out at that sluice; neglect one duty, and no other will do us good. The Apostle Peter, in his second Epistle, chap. 1. ver. 5, 6, 7. presseth the Christian to a joint endeavour, to en-

crease
create the whole body of grace; indeed, that is health when the whole body thrives. Adde (faith he) to your faith vertue; Faith is the file-leading grace. Well, haft thou faith, adde vertue: True, faith is of a working stirring nature; without good workes it is dead or dying. Fides pinguefit operibus, Luthcr. 'Tis kept in plight and heart by a holy life, as the flesh which plaisters over the frame of mans body, though it receives its heat from the vitals within, yet helps to preserve the very life of those vitals: thus good works and gracious actions have their life from faith, yet are necessary helps to preserve the life of faith; thus we see sometimes the childe nursing the Parent that bare it, and therein performes but his duty. Thou art fruitful in good works, yet thou art not out of the devils shot, except thou addest to thy vertue knowledge. This is the candle without which faith cannot see to do its work. Art thou going to give an almes? if it be not oculata charitas, if charity hath not this eye of knowledge to direct when, how, what, and to whom thou art to give, thou mayest at once wrong God, the person thou relieveft, and thy self. Art thou humbling thy self for thy sinne? for want of knowledge in the tenour of the Gospel, Satan may play upon thy ignorance, and either persuade thee thou art not humbled enough, when, God knowes, thou art almost quacked with thy teares, and even carried down by the impetuous torrent of thy sorrow into despair, or else shewing thee thy blubber'd face, may flatter thee into a carnall confidence of thy humiliation. Perhaps thou feest the name of God dishonoured in the place where thou livest, and thy spirit is stirred within thee, (as Pauls at Athens) now if knowledge fits not in the saddle to reine and bridle in thy zeal, thou wilt be soon carried over hedge and ditch, till thou falllest into some precipice or other by thy irregular actings. Neither is knowledge enough, except thou bee't arm'd with Temperance, which he (I conceive) is that grace, whereby the Christian (as Master of his own house) do orders his affections (like servants to reason and faith;) that they do not irregularly move, or inordinately lash out into desires of, cares for, or joy in the creature-comforts of this life, without which Satan will be too hard for thee. The Historian tells us, that in one of the famous barrells between the English and French, that which lost the French the day was a shower of English
English arrows, which did so gall their horse, as put the whole Army into disorder, their horse knowing no ranks, did tread down their own men: The affections are but as the horse to the Rider, on which knowledge should be mounted, if Satan's barbed arrows light on them, so that thy desires of the creature prove unruly, and jutle with thy desires of Christ, thy care to keep thy credit or estate, put thy care to keep a good conscience to disorder, and thy carnal joy in wife and child trample down, or get before thy joy in the Lord, judge on which side victory is like to fall. Well, suppose thou marchest provided thus far in goodly array towards heaven, while thou art swimming in prosperity; must thou not also prepare for soule way and weather, I mean, an afflicted estate? Satan will line the hedges with a thousand temptations, when thou comest into the narrow lanes of adversity, where thou canst not run from this sort of temptation, as in the Champaign of prosperity: Possibly, thou that didn't escape the snare of an alluring world, mayest be dismounted by the same when it frownes; though temperance kept thee from being drunk with the sweet wines of those pleasures, yet for want of patience thou mayest be drunk with the wine of astonishment, which is in afflictions hand: therefore, faith the Apostle, to temperance, add patience; either possess thy self in patience, or else some raving devil of discontent will possess thee. An impatient soul in affliction is a bedlam in chains, yea, too like the devil in his chains, that rages against God, while he is fettered by him. Well, hast thou patience? an excellent grace indeed, but not enough; thou must be a pious man as well as patient. Therefore faith the Apostle, to patience, add godliness. There is an atheistical stupid patience, and there is a godly Christian patience: Satan numbs the conscience of the one, and no wonder he complains not that feels not; but the Spirit of Christ sweetly calmes the other, not by taking away the sense of paine, but by overcoming it with the sense of his love. Now godliness comprehends the whole worship of God, inward and outward. If thou beest never so exact in thy morals, and not a worshipper of God, then thou art an Atheist. If thou dost worship God, and that devoutly, but not by Scripture-rule, thou art an Idolater. If according to the rule, but not in Spirit and truth, then thou art an hypocrite, and so fallest into the devils mouth. Or
Put on the whole Armour of God.

if thou dost give God one piece of his worship, and denyest another, still Satan comes to his market. Prov. 28. 9. He that turneth back his ear from hearing the Law, his prayer is an abomination to the Lord. Yet (Christian) all thy Armour is not on. Thy godlinesse indeed would suffice, were thou to live in a world by thy selfe, or hadst nothing to do but immediate communion with God; But (Christian) thou must not alwayes dwell on this mount of immediate worship, and when thou descendest, thou hast many brethren and servants to thy Father, who live with thee in the same family; and thou must comport thy self becomingly, or else thy Father will be angry. Firstly, thou hast brethren, heires of the same promise with thee, therefore you must adde to godlinesse brotherly kindnesse. If Satan can set you at odds, he gives a deep wound to your godlinesse. You will hardly joynge hearts in a duty, that cannot joynge hands in love. Secondly, there are not only brethren, but servants, a multitude of profane carnal ones, who though they never had the names of sons and daughters, yet retain to Gods family, and thy heavenly Father will have thee walk blameless, yea, winningly to-thole that are without, which that thou mayest do, thou must adde to brotherly-kindnesse charity; by which grace thou shalt be willing to do good to the worst of men; when they curse thee, thou must pray for them, yea, pray for no lefse than a Christ, a heaven for them. Father, forgive them, said Christ, while they were raking in his side for his heart-blood. And truly, I am perswaded the want of this last piece of armour, hath given Satan great advantage in these our times. We are so afraid our charity should be too broad, whereas in this sense, if it be not as wide as the world, it is too strait for the command which bids us do good to all. May not we Ministers be charged with the want of this? when the straine of our preaching is solely directed to the Saints; and no pains taken in rescuing poor captivated soules, yet uncall'd, out of the devils clutches, who may hale them to hell without any disturbance, while we are comforting the Saints, and preaching their privileges; but in the mean time let the ignorant be ignorant still, and the profane profane still, for want of a compassionate charity to their soules, which would excite us to the reproving and exhorting of them, that they might also be brought in to the way
Put on the whole Armour of God.

way of life, as well as the Saints encouraged, who are walking therein. We are stewards to provide bread for the Lords house; the greatest part of our hearers cannot, must not have the childrens bread, and shall we therefore give them no portion at all? Christs charity pitied the multitude, to whom in his publike preaching he made special application, as in that famous Sermon, most part of which is spent in rowling up the sleepy consciences of the hypocritical Pharisees, by those thunderclaps of woes and curses, so often denounced against them, Mat. 23. Again, how great advantage hath Satan from the want of this charity in our families? Is it not observ'd, how little care is taken by professing Governours of such Societies, for the instructing their youth? Nay, 'tis a principle which some have drunk in, that 'tis not their duty. O where is their charity in the mean time, when they can see Satan come within their own walls, and let him drive a childe, a servant in their ignorance and profaneness to hell, and not so much as sally out upon this enemy by a word of reproof or instruction, to rescue these silly souls out of the murthers hand? We must leave them to their liberty forsooth, and that is as faire play as we can give the devil; give but corrupt nature enough of this rope, and it will soon strangle the very principles of God and Religion in their tender yeares.

SECT 3.

Thirdly, the entireness of the Saints armour may be taken not only for every part and piece of the Saints furniture, but for the compleatness and perfection of every piece. As the Christian is to endeavour after every grace, so is he to press after the advance and increase of every grace, even to perfection itself; as he is to add to his faith vertue, so he is to add faith to faith; he is ever to be compleating of his grace. It is that which is frequently prest upon believers, Mat. 5. 48. Be ye perfect, as your heavenly Father is perfect. And purifie your selves, as God is pure. Where we have an exact copy set, not as if we could equalize that purity and perfection which is in God, but to make us strive the more, when we shall see how infinitely short
short we fall of our copy, when we write the fairest hand. So
James i. 3. \textit{Let patience have its perfect work, that you may be en-
tire, wanting nothing, or wanting in nothing.} Thou who ma-
kest a hard shift to carry a little burden with thy little patience,
wouldst sink under a greater, therefore there is need that pa-
tience should be ever perfecting, lest at last we meet a burden too
heavy for our weak shoulders: Take a few reasons why the
Christian should thus be compleating of his grace.

First, because grace is subject to decayes, and therefore ever
needs compleating, as in an Army especially which often enga-
geth in battle, their armes are batter'd and broken, one man
hath his helmet bent, another his sword gap't, a third his pistol
unfix't; and therefore recruits are ever necessary. In one
temptation the Christian hath his helmet of hope beaten off his
head, in another his patience hard put to it. The Christian had
need have an Armourers shop at hand to make up his losses, and
that speedily, for Satan is most like to fall on, when the Chri-
tian is least prepared to receive his charge; \textit{Simon, Simon, Satan
hath desired to sift you;} he knew they were at that time weakly
provided, (Christ their Captain now to be taken from the head
of their troop, discontentments among themselves, striving who
should be greatest, and their recruits of stronger grace, which
the Spirit was to bring, not yet come.) Now he hath a design
to surprize them: and therefore Christ carefully to prevent him,
promiseth speedily to dispatch his Spirit for their supply, and in
the mean time sends them to \textit{Jerusalem, to stand as it were in a
body in their joint supplications, upon their guard, while he
comes to their relief, shewing us in the weakness of our graces
what to do, and whither to go for supply.}

Secondly, because Satan is compleating his skill and wrath.
'Tis not for nought that he is call'd the old Serpent, subtile by
nature, but more by experience; wrathful by nature, yet every
day more and more enraged; like a bull, the longer he is bait-
ed, the more fury he shewes. And therefore we who are to
grapple with him, now his time is so short, had need come well
appointed into the field.

Thirdly, it is the end of all God's dispensations, to compleat his
Saints in their graces and comforts. Wherefore doth he 

\text{\textit{And prune by afflictions, but to purge, that they may bring forth
more}}}
more fruit (that is fuller, and fairer?) Tribulation works patience.

"Tis God's appointment for that end: It works, that is, it increaseth the Saints patience, it engrateth indeed the wicked, but meekens the Saints. "Tis his design in the Gospel preached to carry on his Saints, from faith to faith, Rom. 1. 17. And accordingly he hath furnished his Church with instruments, and those with gifts, for the perfecting of the Saints, and for the edifying of the body of Christ, Ephes. 4. 14. Wherefore doth the Scaffold stand, and the Workman on it, if the building go not up? For us not to advance under such means, is to make void the Counsel of God: Therefore the Apostle blames the Christian Jewes, Heb. 5. 12. for their non-proficiency in the School of Christ. When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the Oracles of God.

O how few are there who endeavour thus to promote in their spiritual estate, and labour to perfect what is yet lacking in their knowledge, patience, and the rest. First, tell some of adding faith to faith, one degree of grace to another, and you shall finde they have more minde to joyne house to house, and lay field to field; their souls are athirst, ever gaping for more, but of what? not of Christ, or Heaven: It is earth, earth they never think they have enough of, till death comes and stops their mouth with a shovell-full, digg'd out of their own grave. What a tormenting life must they needs have, who are always crying for more weight, and yet cannot presses their covetous desires to death? O Sirs, the only way, (if men would believe it) to quench this thirst to the creature, were to enkindle another after Christ and Heaven. Get but a large heart vehemently thirsting after these, and the other will die alone. As the Favou'rious thirst doth when nature comes to her temper. Secondly, others labour not thus to perfect grace, because they have a conceit they are perfect already, and upon this fancy throw away praying, hearing, and all other Ordinances, as strings for those babes in grace, to be carried by, who are not arrived to their high attainments. O what foolcs does pride make men! Truly Heaven were no such desirable place, if we should be no more perfect, than thus: a sort of people that are too high for this world, and too low for another. The way by which God cures this phrensie of pride,
we have in these days seen to be something like that of Nebuchadnezzar. To give them a heart of a beast, (I mean) for a time, suffer them to fall into beastly practices, by which he shewed them how far they are from that perfection they dreamed of so vainly. Thirdly, others who have true grace, and desire the advancement of it, yet are discouraged in their endeavour for more, from too deep a sense of their present penury. Bid some such labour to get more power of corruption, more faith on, and love to God, that they may be able to do the Will of God cheerfully, and suffer it in the greatest afflictions patiently, yea, thankfully; and they will never believe, that they whose faith is so weak, love so chill, and stock so little in hand, should ever attain to any thing like such a pitch: You may as well persuade a beggar with one poor penny in his purse, that he will go and trade with that, he shall come to be Lord Major of London before he dye: But why, poor hearts, should you thus despise the day of small things? Do you not see a little grain of mustard-seed spread into a tree, and weak grace comparable to it for its growth at last as well as littleness at first? Darest thou say thou hast no grace at all? If thou hast but any, (though the least that ever any had to begin with) I dare tell thee, that he hath done more for thee in that, than he should in making that which is now so weak, as perfect as the Saints grace is now in heaven. First, he hath done more, considering it as an act of Power. There is a greater gulf between no grace & grace, than between weak grace and strong, between a Chaos and nothing, than between a Chaos and this beautiful frame of heaven and earth. The first dayes work of both Creations is the greatest. Secondly, consider it as an act of grace, it is greater mercy to give the first grace of conversion, than to crown that with glory. It is more grace and condescent in a Prince to marry a poor Damosel, than having married her to cloth her like a Prince; he was free to do the first or not, but his relation to her pleads strongly for the other. God might have chose whether he would have given thee grace or no, but having done this, thy relation to him and his Covenant also do oblige him, to add more and more till he hath fitted thee as a Bride for himselfe in glory.

CHAP.
CHAP. V.

Of the use of our spiritual Armour, or the exercise of grace.

The fourth and last branch in the Saints furniture is, the use they are to make thereof. εὔσκεπτο πᾶν παντὸς τοῦ Θεοῦ: Put on the whole Armour of God. Briefly what is this duty, put on? These being Saints, (many of them at least) he writes to, 'tis not only putting on by Conversion, what some of them might not yet have; but also, he means they should exercise what they have. It is one thing to have armour in the house, and another thing to have it buckled on: to have grace in the principle, and grace in the act; so that the instruction will be,

It is not enough to have grace, but this grace must be kept in exercise. The Christians Armour is made to be worn; no laying down, or putting off our Armour, till we have done our warfare, and finished our course. Our Armour, and our garment of flesh go off together; then indeed will be no need of watch and ward, shield or helmet. Those military duties and field-graces, (as I may call faith, hope, and the rest) they shall be honourably discharged. In heaven we shall appear, not in armour, but in robes of glory; but here they are to be worn night and day: we must walk, work, and sleep in them, or else we are not true soldiers of Christ: this Paul professeth to endeavour, Acts 24. 16. Herein do I exercise my self, to have always a conscience void of offence towards God and towards man. Here we have this holy man at his armes, training and exercising himself in his postures, like some soildier by himselfe handling his pike, and inuring himselfe before the battle. Now the Reason of this is,

SECT. I.

First, Christ commands us to have our Armour on, our grace in
in exercise, Luke 12. 35. Let your loynes be girded about, and your lights burning. Christ speaks, either in a martial phrase as to soildiers, or in a domestick as to servants; If as to soildiers, then let your loynes be girded, and your lights burning, is, that we should be ready for a march, having our Armour on, (for the belt goes over all,) and our match light, ready to give fire at the first alarm of a temptation. If as to servants, which seems more natural, then he bids us (as our Master, that is gone abroad) not through sloth or sleep put off our clothes, and put out our lights, but stand ready to open when he shall come, though at midnight. 'Tis not fit the Master should stand at the door knocking, and the servant within sleeping; indeed there is no duty the Christian hath in charge, but implies this daily exercise; Pray, but how? without ceasing: Rejoice, but when? evermore: Give thanks, for what? in every thing. The shield of faith, and helmet of hope, we must hold them to the end. The summe of all which is, that we should walk in the constant exercise of these duties and graces. Where the soildier is plac’r, there he stands, and must neither fir nor sleep, till he be brought off. When Christ comes, that soul shall only have his blessing, whom he finds so doing.

Secondly, Satan’s advantage is great when grace is not in exercise. When the devil found Christ so ready to receive his charge, and repel his temptation, he soon had enough, it is said, He departed for a season, as if in his shameful retreat he had comforted himself with hopes of surprising Christ unawares, at another season more advantageous to his designe; and we finde him coming again, in the most likely time indeed to have attained his end, had his enemy been man, and not God. Now if this bold fiend did thus watch and observe Christ from time to time, doth it not behave thee to look about thee, lest he take thy grace at one time or other napping? what he misseth now by thy watchfulness, he may gain anon by thy negligence. Indeed he hopes thou wilt be tired out with continual duty: Surely faith Satan, (when he sees the Christian up, and fervent in duty) this will not hold long. When he finds him tender of conscience, and scrupulous of occasions to sin, This is but for a while, ere long I shall have him unbend his bowe, and unbuckle his Armour, and then have at him. Satan knows what orders thou
thou keepest in thy house and clozet, and though he hath not a
key to thy heart, yet he can stand in the next room to it, and
lightly hear what is whispered there. He hunts the Christian by
the sent of his own feet, and if once he doth but smell which
way thy heart enclines, he knowes how to take the hint; if but
one door be unbolted, one work unmann’d, one grace of its car-
riage, here’s advantage enough.

Thirdly, because it is so awky a businesse, and hard a work, to
recover the activity of grace once lost, and to revive a duty in
disture: *I have put off my Coat*; faith the Spouse, Cant. 5. 3. She
had given way to a lazy distemper, was laid upon her bed of
floth, and how is it to raise her? her beloved is at the doore,
befeeching her by all the names of love, which might bring to
her remembrance the near relation between them: *My Sifter,
my Love, my Deve, open to me,* and yet the rufeth not, he tells
her, *his locks are fill’d with the drops of the night*; yet she flirs
not. What is the matter? her coat was off, and she is loath to put
it on; she had given way to her floth, and now she knows not
how to shake it off, she could have been glad to have her Belo-
ved’s company, if himself would have opened the door; and he
desired as much hers, if she would rise to let him in; and upon
these terms they part. The longer a soul hath neglected
duty, the more ado there is to get it taken up: partly through
shame, the soul having played the truant, now knows not how
to look God on the face; and partly from the difficulty of the
work, being double to what another findes, that walks in the
exercise of his grace; here is all out of order. It requires more
time and pains for him to tune his Instrument, than for another
to play the lefson. He goes to duty as to a new work, as a Schol-
lar that hath not look’t on his book some while, his lefson is
almost out of his head, whereas another that was but even now
conning it over, hath it ad unguem. Perhaps ’tis an affliction
thou art called to bear, and thy patience unexercised, little or
no thoughts thou haft had for such a time: (while thou wer
frisking in a full paflure,) and now thou kickest and flings’eft, e-
ven as a bullock unaccustomed to the yoke, Jer. 31. 18. whereas
another goes meekly and patiently under the like crosse, be-
cause he had been stirring up his patience, and flitting the yoke
to his neck. You know what a confusion there is in a Towne,

M
at some sudden alarm in the dead of the night, the enemy at
the gates, and they asleep within, O what a cry is there heard!
one wants his clothes, another his sword, a third knows not
what to do for powder; thus in a fright they run up and down,
which would not be, if the enemy did find them upon their guard;
orderly waiting for his approach; such a hubbub there is in a soul
that keeps not his armour on, this piece and that, which will be to seek
when he should use it.

Fourthly, we must keep grace in exercise in regard of others:
our fellow-soldiers. Paul had this in his eye when he was ex-
ercising himself to keep a good conscience, that he might not be
a scandal to others. The Cowardise of one may make others
run; the ignorance of one soldier that hath not skill to handle
his arms, may do mischief to his fellow-soldiers about him;
some have shot their friends for their enemies; the unwise walk-
ing of one Professor makes many others the worse. But,
say, thou dost not go so far as to become a scandal, yet thou
canst not be so helpful to thy fellow-brothers as thou shouldst;
God commanded the Renuberites and Gadites to go before their
brethren ready armed, until the land was conquered: Thus,
Christian, thou art to be helpful to thy fellow-brothers, who have
not (it may be) that settlement of peace in their spirit as thy self;
not that measure of grace or comfort; thou art to help such
weak ones, and go before them (as it were) arm’d for their de-
fence; now if thy grace be not exercised, thou art so far un-
serviceable to thy weak brother. Perhaps thou art a Master or
a Parent who hast a family under thy wing, they fare as thou
thrivest; if thy heart be in a holy frame they fare the better in
the duties thou performest, if thy heart be dead and down,
they are losers by the hand. So that as the Nurse eats the more
for the Babes sake she suckles, so shouldst thou for their sake,
who are under thy tuition, be more careful to exercise thy own
grace, and cherish it.

Sect. 2.

Ob. But (may some say) this is hard work indeed, our Armour ne-
ever off, our grace always in exercise. Did God ever mean

Religion
Religion should be such a toilsome businesse as this would make it?  

Thou speakest like one of the scolish world, and theweft thy self a meer stranger to the Christians life that speakest thus: a burden to exercise grace? why? it is no burden to exercise the acts of nature, to eat, to drink, to walk, all delightful to us in our right temper, if any of these be otherwise, nature is opprest, as if stuffed, then difficult to breath, if sick, then the meat offensive we eat; so take a Saint in his right temper, 'tis his joy to be employed in the exercise of his grace in this or that duty, Psal. 122. 1. I was glad when they said unto me, Let us go into the house of the Lord. His heart leapt at the motion. When any occasion diverts him from communion with God, though he likes it never so well, yet it is unwelcome and unpleasing to him, as you who are used to be in your shops from morning to night, how tedious is it for you to be abroad some days, though among good friends, because you are not where your work and calling lies? A Christian in duty is one in his calling, as it were in his shop where he should be; yea, where he would be, and therefore far from being tedious. Religion is burdensome to none, as to those who are infrequent in the exercise of it. Use makes heavy things light, we hardly feel the weight of our clothes, because fitted to us, and worn daily by us, whereas the same weight on our shoulder would trouble us: thus the grievousness of religious duties to carnal ones, is taken away in the Saints, partly by the fitness of them to the Saints principles, as also by their daily exercise in them. The disciples, when newly entered into the ways of Christ, could not pray much or fast long; the bottles were new, and that wine too strong, but by that time they had walkt a few yeares, they grew mighty in both; doest thou complain that heaven-way is rugged? be the oftner walking in it, and that will make it smooth.

But secondly, were this constant exercise of grace more troublesome to the flesh, (which is the only complainter) the sweet advantage that accrues by this to the Christian, will abundantly recom pense all his labour and pains.

First, the exercise of thy grace will encrease thy grace; The diligent hand makes rich. A provident man counts that lost which might have been got, not only when his money is stole out of his
his chest, but when it lies there unimproved. Such a commodity (faith the Tradesman) if I had brought with that money in my bags, would have brought me in so much gaine, which is now lost; so the Christian may say, My dawning knowledge, had I followed on to know the Lord, might have spread to broad day; I have more understanding, faith David, than all my teachers. How came he by it? he'll tell you in the next words, for thy testimonies are my meditation. He was more in the exercise of duty and grace. The best wits are not always the greatest Scholars, because their study is not suitable to their parts; neither always proves he the richest man, that sets up with the greatest stock. A little grace well-husband by daily exercise will encrease, when greater neglected shall decay.

Secondly, as exercise encreaseth, so it evidenceth grace. Would a man know whether he be lame or no, let him rise, he'll be sooner satisfied by one turn in a room, than by a long dispute, and he fit still. Wouldst thou know whether thou lov'st God? be frequent in exerting acts of love; the more the fire is blown up, the sooner 'tis seen, and so of all other graces. Sometimes the soul is questioning whether it hath any patience; any faith; till God comes and puts him into an afflicted estate, (where he must either exercise this grace or perish) and then it appears like one that thinks he cannot swim, yet being thrown into the river, then uniting all his strength; he makes a shift to swim to land, and sees what he can do. How oft have we heard Christians say, I thought I could never have endured such a pain, trusted God in such a strait; but now God hath taught me what he can do for me, what he hath wrought in me? and this thou mightest have known before, if thou wouldst have oftener stirred up and exercised thy grace.

Thirdly, exercise of grace doth invite God to communicate himself to such a soul. God sets the Christian at work, and then meets him in it. Up and be doing, and the Lord be with you. He sets a soul a reading as the Eunuch, and then joynes to his chariot of praying, and then comes the messenger from heaven, O Daniel greatly beloved. The Spouse who left her Beloved on her bed, finds him as she comes from the Sermon, Cant. 3. 4. It was but a little that I passed from them, but I found him whom my soul loved.

Sect.
This falls heavy on their heads, who are so far from exercising grace, that they walk in the exercise of their lusts, their hearts are like a glass-house, the fire is never out, the shop-windows never shut, they are always at work, hammering some wicked project or other, upon the anvil of their hearts; there are some who give scope to their lusts, what their wretched hearts will, they shall have; they cocker their lusts as some their children, deny them nothing, who (as it is recorded of David to Adonijah) do not so much as say to their souls, Why dost thou so? why art thou so proud, so covetous, so prophane? They spend their days in making provision for these guests: as at some Innes, the house never cooles, but as one guest goes out, another comes in, as one lust is served, another is calling for attendance; as some exercise grace more than others, so there are greater traders in sin, that set more a work than others, and return more wrath in a day, than others in a moneth; Happy are such (in comparison of these) who are chain'd up by God's restraint upon their outward man or inward, that they cannot drive on so furiously as these, who by health of body, power and greatnesse in place, riches and treasures in their coffers, numbnesse and dedolency in their confections, are hurried on to fill up the measure of their sins. We reade of the Assyrian, that he enlarged his heart as hell, stretching out his desires as men do their bagges that are thrak't full with money to hold more, Hab. 2. 5. Thus the adulterer, as if his body were not quick enough to execute the commands of his lust, fits it up by sending forth his amorous glances, which come home laden with adultery, blows up this fire with unchafted sonnetes and belly-cheer, proper fuel for the devils kitchin; and the malicious man, who that he may lose no time from his lust, is a tearing his neighbour in pieces as he lies on his bed, cannot sleep unless some such bloody sacrifice be offered to his ravening lust. O how may this shame the Saints: how oft is your zeal so hot, that you cannot sleep till your hearts have been in heaven, as you are on your beds, and there pacified with the sight of your dear Saviour, and some embraces of love from him?
Use 2.

It reproves those who flout and mock at the Saints, while exercising their graces. None jeer'd as the Saint in his calling. Men may work in their shops, and every one follow his calling as diligently as they please, and no wonder made of this by those that passe by in the streets; but let the Christian be seen at work for God, in the exercise of any duty or grace, and he is hooted at, despised, yea, hated. Few so bad indeed, but seem to like Religion in the notion; they can commend a sermon of holiness like a discourse of God or Christ in the Pulpit, but when these are really set before their eyes, as they sparkle in a Saints conversation, they are very contemptible and hateful to them; this living and walking holiness bites; and though they liked the Preachers Art, in painting forth the same in his discourse, yet now they run from them, and spit at them; this exercise of grace offends the prophane heart, and stirs up the enmity that lyes within: As Michael she could not but flout David to see him dancing before the Ark. He that commended the Preacher for making a learned discourse of zeal, will raife on a Saint, expressing an act of zeal in his place and calling; now grace comes too near him. A naughty heart must stand at some distance from holiness, that the beams thereof may not beat too strongly on his conscience, and so he likes it. Thus the Pharisees, the Prophets of old, these were holy men in their account, and they can lavish out their money on their Tombes, in honour of them: but Christ, (who was more worth than all of them) he is scorn'd & hated: what's the mystery of this? the reason was, the Prophets are of the stage, & Christ on. Pascitur in vivis livor, post fata quiesceir.

Use 3.

Try by this whether you have grace or no, doth thou walk in the exercise of thy grace? He that hath clothes, surely will wear them, and not be seen naked; men talk of their faith, repentance, love to God; these are precious graces, but why do they not let us see these walking abroad in their daily conversation? surely if such graces were in thy soul, they would look out sometimes at the window, and be seen abroad in this duty, and that holy action; grace is of a flattering nature, and not such a dead thing, (like an image) which you may lock up in a chest, and none shall know what God you worship; no, grace will shew it selie, it will walk with you into all places and companies, it will buy with you, and sell for you, it will have a hand in all your enterprizes,
enterprises, it will comfort you when you are sincere and faithful for God, and it will complain and chide you when you are otherwise; go to, stop its mouth, and heaven shall hear its voice, it will groan, mourn and strive, even as a living man when you would smother him. I'll as soon believe the man to be alive, that lyes peaceably as he is nail'd up in his Coffin, without strife or bulle, as that thou hast grace, and never exercise it in any act of spiritual life. What man! hast thou grace, and carried so peaceably, as a fool to the flocks, by thy lust? Why hast thou there nail'd to thy lust? if thou hast grace, come down and we will believe it, but if thou bee't such a tame slave, as to fit still under the command of lust, thou deceivest thy selfe: Hast thou grace, and shew none of it in the condition thou art plac't in? May be thou art rich; dost thou shew thy humility towards those that are beneath thee? dost thou shew a heavenly mind breathing after heaven; more than earth? It may be thy heart is puff't with thy estate, that thou looke'st on the poor as creatures of some lower species than thy self, and disdainest them, and as for heaven thou thinkest not of it. Like that wicked Prince, that said, He would lose his part in Paradise rather than in Paris. Art thou poor, why dost not exercise grace in that condition? Art thou contented, diligent? may be in stead of conteration thou repentest, canst not see a faire lace on thy rich brothers cloth, but grudgest it in stead of concurring with Providence by diligence to supply thy wants, thou art ready to break through the hedge into thy neighbours fat pature, thus serving thy own turne by a sin, rather than waiting for God's blessing on thy honest diligence; if so, be not angry we call thee by thy right name, or at least question whether we may stile thee Christian, whose carriage is so crosse to that sacred name, which is too holy to be written on a rotten post.

Be exhorted, O ye Saints of God, to walk in the exercise of grace. It is the Ministers duty with the continual breath of exhortation, and it need be, reproof, to keep this heavenly fire clean on the Saints Altar. Peter saw it necessary to have the bellowes alwayes in his hands; 2 Pet. 1. 12. I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth; (that shall not take him
him off) as long as he is in this Tabernacle, he faith he will stir them up, and be putting them in remembrance, v. 13. There is a sleepy disease we are subject to in this life; Christ though he had roused up his disciples twice, yet takes them napping the third time. Either exercise thy grace, or Satan will act thy corruption, as one bucket goes down, the other riseth; there is a body of sin within, which like a malignant party watcheth for such a time to step into the saddle, and 'tis easier to keep them down than to pull them down. Thy time is short, and thy way long, thou hadst best put on, lest thou meanest to be overtaken with night, before thou gettest within sight of thy Fathers house. How uncomfortable 'tis for a traveller in Heaven-road (above all other) to go potching in the dark, many can with aking hearts tell thee. And what hath thou here to minde like this? Are they worldly cares and pleasures? Is it wisdom to lay out so much cost on thy tenement, which thou art leaving, and forget what thou must carry with thee? Before the fruit of these be ripe which thou art now planting, thy self may be rotting in the grave. Time is short, faith the Apostle, 1 Cor. 7. 29. ηλικιάς ωστε πάλιννεων. The world is near its Port, and therefore God hath contracted the sales of mans life but a while, and there will not be a point to chuse, whether we had wives or not, riches or not, but there will be a vast difference between those that had grace, and those that had not; yea, between those that did drive a quick trade in the exercise thereof, and those that were more remiss; the one shall have an abundant entrance into glory, while the other shall suffer losse in much of his lading, which shall be cast over-board as merchandize that will bear no price in that heavenly Countrey; yea, while thou art here others shall fare the better by thy lively graces. Thy cheerfulness and activity in thy heavenly course, will help others that travel with thee; he is dull indeed that will not put on, when he sees so much metal for God in thee who leadest the way. Yea, thy grace will give a check to the sins of others, who never stand in such awe, as when grace comes forth and sits like a Ruler in the gate, to be seen of all that passe by. The Swearer knows not such Majesty is present, when the Christian is meaty-mouth'd, and so goes on and feares no colours, whose grace had it but her dagger of zeal ready, and courage to draw it forth in
a wise reproof, would make sin quit the place, and with shame run into its hole. Job 29. 8. The young men saw me and hid themselves, the Princes refrain'd talking, and laid their hand on their mouth. And doth not God deserve the best service thou canst do him in thy generation? Did he give thee grace to lay it up in a dead flock, and none to be the better? or can you say that he is wanting to you in his love and mercy? are they not ever in exercise for your good? Is the eye of providence ever shut? No, he slumbers not that keeps thee, or is it one moment off thee? No, The eye of the Lord is upon the righteous; He hath fixed it for ever, and with infinite delight pleaseth himself in the object. When was his ear shut, or his hand, either from receiving thy cries, or supplying thy wants? nay, doth not thy condition take up the thoughts of God, and are they any other than thoughts of peace, which he entertains? A few drops of this oyle will keep the wheel in motion.

That ye may be able to stand against the wiles of the devil.

These words present us with the reason, why the Christian soldier is to be thus compleatly arm'd, That he may be able to stand against the wiles of the devil. The strength of which argument lies in these two particulars.

First, the danger, if unarm'd, the enemy is no mean contemptible one, no less than the devil, set out as a cunning Engineer by his wiles and stratagems.

Secondly, the certainty of standing against all his wits and wiles, if we be thus arm'd, That ye may be able to stand. As no standing without Armour, so no fear of falling into the fiends hands if arm'd.
To begin with the first, the Saints enemy, the devil described by his wiles μεθοδος εις διακονη, properly the methods of Satan, τεχνη νησου, which signifies, that Art and order one observes in handling a point; we say such a one is methodical. Now because it shews inenuity and acuteness of wit so to compose a discourse, therefore it is transferr'd to express the subtilty of Satan in laying of his plots and stratagems, in his warlike preparations against the Christian. Indeed, the expert soldier hath his order as well as the Scholar, there is method in forming of an Army, as well as framing an Argument. The Note which lies before us, "The devil is a very subtile enemy. The Christian is endangered most by his policy and craft; he is call'd the Old Serpent. The serpent; subtile above other creatures, an Old Serpent above other serpents; Satan was too crafty for man in his perfection, much more now in his maimed estate, having never recovered that first crack he got in his understanding by the fall of Adam. And as man hath lost, so Satan hath gained more and more experience; he lost his wisdome indeed asfoon as he became a devil, but ever since he hath increas'd his craft; though he hath not wisdome enough to do himself good, yet subtilty enough to do others hurt. God shewes us where his strength lies, when he promiseth he will, bruise the head of the Serpent; his head crush't and he dies presently. Now in handling this Point of Satan's subtilty, we shall consider him in his two main designs, and therein shew you his wiles and policies. His first main design is to draw into sin. The second is to accuse, vex and trouble the Saint for sin. First, let us consider the devil as a tempter to sin, and there he shews his wily subtilty in three things."

1. First, in choosing the most advantageous season for tempting.

2. Secondly, in managing his temptations, laying them in such a method and forme, as shews his craft.

3. Thirdly, in pitching on his instruments for his turn, to carry on his design.
CHAP. I.

Of Satans subtilty to choose the most advantageous seasons for tempting.

First, he shews his subtilty in choosing the most proper and advantageous seasons for tempting. To every thing there is a season, Solomon faith, Ecclef. 3. 1. that is, a nick of time, which taken gives facilitate and speedy dispatch to a business; And therefore the same Wise man gives this reason why man miscarries so frequently, and is disappointed in his enterprizes, because he knows not his time, Ecclef. 9. 11. He comes when the bird is flown. A hundred soldiers at one time may turn a battle, save an army, when thousands will not do at another. Satan knows when to make his approaches, when (if at any time) he is most likely to be entertained. As Christ hath the tongue of the learned to speak a word in season of counsel and comfort, to a doubting drooping soul, so Satan shews his black Art, and hellish skill, in speaking words of seduction and temptation in season, and a word in season is a word on its wheel. I shall give you a view of his subtilty in special seasons, which he chooseth to tempt in.

The first season he takes to tempt in is, when newly converted. No sooner is this child of grace, the new creature born, but this Dragon pours a flood of temptation after it. He learnt the Egyptians but some of his own craft, when he taught them that bloody and cruel baptism, which they exercised upon the Israelitish babes, in throwing them into the river as soon as they were born. The first cry of the new creature, gives all the legions of hell an alarm; they are as much troubled at it, as Herod and Jerusalem were, when Christ was born; and now they sit in Council to take away the life of this new born King. The Apostles met with more opposition and persecution in their latter days, when endowed with larger portions of the Spirit, but with temptations from Satan in their former, when young Converts; as you may observe in the several passages recorded of them.
That ye may be able to stand

them. Satan knew grace within was but weak, and their supplies promised at the Spirits coming, not landed; and when is an enemy more like to carry the Town than in such a low condition? and therefore he tries them all. Indeed the advantages are so many, that we may wonder how the young Convert escapes with his life; knowledge weak, and so soon led into an error, especially in divided times, when many ways are held forth, one saying, Here is Christ; another, There is Christ; and the Christian ready to think every one means honestly, that comes with good words, as a little child who hath lost his way to his father's house, is prone to follow any that offer him their conduct. Experience of what he knowes little; and if Adam whose knowledge so perfect, yet was soon cheated (being assaulted before he was well warme in his new possessions, ) how much more advantage hath Satan of the new Convert? in whom he findes every grace in so great an indisposition to make resistance, both from its own weaknesse, and the strength of the contrary corruption, (which commonly in such is much unmortified,) which makes it act with more difficulty and mixture, as in a fire newly kindled where the smoak is more than the flame, or like beer newly tun'd which runs thick; so that though there appear more strength of affection in such, that it works over into a greater abundance of duty than in others, yet with more dregs of carnal passions, which Satan knows, and therefore chooseth to stir what he sees troubled already.

Secondly, when the Saint is beter with some great affliction, This is as some blind lane or solitary place, sit for this thief to call for his purse in. An expert Captain first labours to make a breach in the wall, and then falls on in storming the City. Satan first got power from God to weaken Job in his estate, children, health and other comforts he had, and now tempts him to impatience, and what not? he lets Christ fall forty dayes before he comes, and then he falls to his work; as an Army stayes till a Cattle be pinch't for provision within, and then sends a parley, never more likely to be embraced than in such a strait. A temptation comes strong when the way to relief seems to lie through the sin that Satan is wooing to; when one is poor and Satan comes, What willst thou rather than leap over the hedge and steal for thy supply? this is enough to put flesh and blood to the stand.

Thirdly,
Thirdly, when the Christian is about some notable enterprise for God's glory, then Satan will lie like a Serpent in the way, an Adder in the path, that biteth his horse-heels, so that his Rider shall fall backward. Thus he stood at Joshua's right hand to resist him. The right hand is the working hand, and his standing there implies his desire to hinder him in his enterprise. Indeed the devil was never friend to Temple-work, and therefore that work is so long a doing. What a handsome excuse doth he help the Jews unto, The time is not come: God's time was come, but not the devil's, and therefore he helps them to this poor shift, perverting the sense of Providence as if it were not time, because they were so poor, whereas they thrive no better because they went no sooner about the work, as God tells them plainly. Paul and Barnabas had a holy design in their thoughts, to go visit the brethren in every City, and strengthen their faith; the devil knew what a blow this might give to his Kingdom, their visiting might hinder him in this Circuit, and he stirs up an unhappy difference between these two holy men, who grow so hot that they part in this storme, Acts 15. 30. There were two remarkable periods of Christ's life, his Intra and Exit, his entrance into his public Ministry at his Baptisme, and his finishing it at his passion, and at both we have the devil fiercely encountering him. The more publick thy place, Christian, and the more eminent thy service for God, the more thou must look that the devil will have some more dangerous design or other against thee, and therefore if every private fouldier needs Armour against Satan's bullets of temptation, then the Commanders and Officers, who stand in the front of the Battel, much more.

Fourthly, when he hath the presence of some object to enforce his temptation. Thus he takes Eve when she is near the tree, and had it in her eye while he should make the motion, that assaulting two Ports at once, it might be the harder for her to hinder the landing of his temptation; and if Eve's eyes did so soon affect her heart with an inordinate desire, then much more now is it easier for him by the presence of the object, to excite and animate that lust which lies dormant in the heart. As Naomi sent her daughter to lie at Boaz his feet, knowing well, if he endured her there, there were hope he might take her into his bed.
That ye may be able to stand

at last; If the Christian can let the object come so near, Satan will promise himself his suit may in time be granted. Therefore it should be our care if we would not yield to the sin, not to walk by, or sit at the door of the occasion; Look not on that beauty with a wandering eye, by which thou wouldst not be taken Prisoner; parley not with that in thy thoughts, which thou meanest not to let into thy heart; conversation begets affection: some by this have been brought to marry those, whom at first they thought they could not have liked.

Fifthly, after great manifestations of God's love, then the Tempter comes. Such is the weak constitution of grace, that it can neither well bear smiles or frowns from God without a snare: As one said of our English Nation, Totam nec patriam nec libertatem nec servitutem; It cannot well bear liberty nor bondage in the height: So neither can the soul, if God smile and opens himself a little familiarly to us, then we are prone to grow high and wanton, if he frown, then we sink as much in our faith; thus the one like fair weather and warme gleams, bring up the weeds of corruption; and the other, like sharp frosts, nip and even kill the flowers of grace; the Christian is in danger on both hands, therefore Satan takes this advantage, when the Christian is flush of comfort, even as a cheater, who strikes in with some young heire, when he hath newly received his rents, and never leaves till he hath eated him of his money: thus Satan lies upon the catch, then to inveigles a Saint into one sin or other, which he knows will soon leak out his joy. Had ever any a larger testimony from Heaven than Peter, Matt. 16. 17, where Christ pronounceth him blessed, and puts a singular honour upon him, making him the Representative for all his Saints. No doubt this favour to Peter, stirred up the envious spirit the sooner to fall upon him. If Joseph's party-coloured coat made the Patriarchs to plot against him their brother, no wonder malice should prompt Satan to shew his spire, where Christ had set such a mark of love and honour; and therefore we finde him soon at Peter's elbowe, making him his instrument to temp' the Matter, who soon espied his cloven foot, and rebukes Peter with a Get thee behind me Satan. He that seem'd a Rock, even now, through Satans policy, is laid as a stone of offence for Christ to stumble at. So David, when he had received such wonderful mercies
mercies, settled in his throne with the ruin of his enemies, yea, pardoned for his bloody sin, now ready to lay down his head with peace in the dust: Satan chops in to cloud his clear evening, and tempts him to number the people; so ambitious is Satan, then chiefly to throw the Saint into the mire of sin, when his coat is cleansed.

Sixthly, at the hour of death, when the Saint is down and prostrate in his bodily strength, now, this coward falls upon him: 'tis the last cast indeed he hath for the game, now or never, overcome him now and ever; as they say of the natural serpent, *Nunquam nisi moriens productur in longum*: he never is seen at his length till dying: so this mythical serpent never strains his wits and wiles more, then when his time is thus short. The Saint is even stepping into eternity, and now he treads upon his heele, which if he cannot trip up so as to hinder his arrival in heaven, yet at least to bruise it, that he may go with more pain thither.

CHAP. II.

*Satans subtilty in managing his temptations, where several stratagems used by him to deceive the Christian, are laid down.*

The second way wherein Satan shews his tempting subtilty, is in those stratagems he useth to deceive the Christian in the act of temptation.

First, he hangs out false colours, and comes up to the Christian in the disguise of a friend, so that the gates are opened to him, and his motions received with applause, before either be discovered; therefore he is said to *transform himself into an Angel of light*, or *1 Thess. iii. 10*. Of all plots 'tis most dangerous when he appears in Samuels mantle, and hides his foul tongue with fair language. Thus in point of errors, he corrupts some in their judgments, by commending his notions for precious Gospel-truths, and like a cunning Chap-man puts off his old ware, (errors I mean that have layen long upon his hand) only thickening them a little.
after the mode of the times, and they go for new light, under
the skirt of Christian liberty; he conveys in Libertinisme, by
crying up the Spirit; he decoys and vilifies the Scripture by
magnifying faith: he labours to undermine repentance, and
blow up good works; by bewailing the corruption of the Church
in its administrations, he draws unstable souls from it, and a-
museth them, till at last they fall into a vertigo, and can see no
Church at all in being. And he prevails no less on the hearts
and lives of men by this wife, than on their judgments. Under
the notion of zeal, he kindles sometimes a dangerous flame of
passion and wrath in the heart, which like a rash fire makes the
Christians spirit boile over into unchristian desires of, and pray-
ers for revenge where he should forgive; of which we have an
instance in the disciples, Luke 9.55. where two holy men are de-
siring that fire may come down from heaven. Little did they think
from whence they had their coal, that did so heat them, till
Christ told them, Ye know not what Spirit you are of. Some-
times he pretends pity and natural affection, which in some cases
may be good counsel, and all the while he desires to promote
cowardise and sinful self-love; whereby the Christian may be
brought to fie from his colours, shirk from the truth, or de-
cline some necessary duty of his calling: this his wife Christ soon
spied, when he got Peter to be his spokesman, saying, Master,
pity thy self: who stop't his mouth with that sharp rebuke, Get
thee behind me, Satan. O what need have we to study the Scrip-
tures, our hearts and Satan's wise, that we may not bid this e-
nenemy welcome, and all the while think it's Christ that is our
guest.

A second policy he useth is to get intelligence of the Saints af-
fairs. This is one great wheel in the Politicians clock, to have
Spies in all places, by whom they are acquainted with the coun-
sels and motions of their enemies; and this gives them advan-
tage, as to disappoint their designs, so more safely to compass
their own. 'Tis no hard matter for him to play his game well, that
sees his enemies hand. David knew how the squares went at
Court, Jonathans arrowes carried him the newes, and accord-
ingly he removed his quarters, and was too hard for his great enemy
Saul. Satan is the greatest Intelligence in the world, he
makes it his business to enquire into the inclinations, thoughts,
affections
affections, purposes of the creature, that finding which humour abounds, he may apply himself accordingly, which way the stream goes, that he may open the passage of temptation, and cut the channel to the fall of the creatures affections, and not force it against the torrent of nature. Now if we consider but the piercing apprehension of the Angelical nature, how quick he is to take the sent which way the game goes by a word drop't, the cast of an eye or such a small matter (signal enough to give him the alarm) his experience in heart-anatomy, having inspected, and (as it were) dissected so many in his long practice, whereby his knowledge is much perfected, as also his great diligence to add to both these, being as close a Student as ever, considering the Saints, and studying how he may do them mischief, as we see in Job's case, whom he had so observed that he was able to give an answer ext tempore to God, what Job's state and present posture was, and what might be the most probable means of obtaining his will of him; and besides all this, the correspondence that he hath with those in and about the Christian, from whom he learns much of his state, as David by Hushai in Absalom's council; all these considered, 'tis almost impossible for the creature to stir out of the closet of his heart, but it will be known whether he inclines; some corrupt passion or other will bewray the soul to him, as they did David to Saul, who told him where he might finde him, in the wilderness of Engedi. 1 Sam. 24. 1.

Thus will these give intelligence to Satan; and say, If thou wouldst surprize such a one, he is gone that way, you shall have him in the wood of worldly employments, over head and ears in the desires and cares of this life, see where another sits under such a bower, delighting himself in this child, or that gift, endowment of mind, or the like; lay but the lime-twig there, and you shall soon have him in it. Now Satan having this intelligence, lets him alone to act his part; he sure cannot be at a loss himself, when his scholars, (the Jesuites I mean) have such agility of minde, to wreath and cast themselves into any form becoming the persons they would seduce. Is ambition the lift the heart favours? O the pleasing projects that he will put such upon! how easily having first blown them up with vaine hopes; doth he draw them into horrid sins? Thus Haman, that he may have a monopoly of his Princes favour, is hurried into that bloody
bloody plot (fatal at last to himself) against the Jews. Is
uncleanliness the lust after which the creatures eye warders?
Now he'll be the Pander, to bring him and his Minion together.
Thus he finding Amnon sick of this disease, sends Jonadab a deep-
pated fellow, to put this fine device into his head of feigning him-
self sick, whereby his siller fell into his snare.

Thirdly, in his gradual approaches to the soul. When he comes
to tempt, he is modest and asks but a little, he knows he may get
that at many times, which he should be denied if he ask't all at
once. A few are let into a City, when an army coming in a body,
would be shut out, and therefore that he may beget no suspicion he
presents may be a few general propositions, which do not disco-
very the depth of his plot; these like Scouts go before, while
his whole body lies hid as it were in some swamp at hand. Thus
he wrigled into Eves bosome, whom he doth not at first dash
bid take and eat, no, he is more mannerly than so, this would have
been so hideous, that as the fish with some sudden noise, by a
stone cast into the river, is scared from the bait, so would he
have been affrighted from holding parley with such a one: no,
he propounds a question which shall make way for this, Hath
God said? art not mistaken? could this be his meaning whose
bounty lets thee eat of the rest, to deny thee the best of all? Thus
he digs about and loosens the roots of her faith; and then the
tree falls the easier the next gust of temptation. This is a dan-
gerous policy indeed. Many have yielded to go a mile with Sa-
tan, that never intended to go two; but when once on the way,
have been allured further and further, till at last they know not
how to leave his company. Thus Satan leads poor creatures
down into the depths of sin by winding staires, that let them not
see the bottom whither they are going; First he presents an ob-
ject that occasions some thoughts, these set fire on the affections,
and these flame up into the braine, and cloud the understanding,
which being thus disabled, now Satan dares a little more declare
himselfe, and boldly solicit the creature to that it would even
now have defied. Many who at this day lye in open profane-
nesse, never thought they should have roll'd so far from their Pro-
feffion, but Satan beguiled them, poor souls, with their modest
beginnings. O Christians, give not place to Satan, no not an
inch in his first motions; he that is a beggar and a modest one
without
without doors, will command the house if let in; yield at first, and thou giv'st away thy strength to resist him in the rest; when the hem is wore, the whole garment will ravel out, if that be not mended by timely repentance.

The fourth way, wherein Satan shews his subtilty in managing his temptations, is in his reserves. A wise Captain hath ever some fresh troops at hand to fall in at a pinch, when other are worsted. Satan is seldom at a losse in this respect, when one temptation is beat back, he soon hath another to fill up the gap, and make good the line. Thus he tempts Christ to diffidence and distrust, by bidding him turne stones into bread, as if it were time now to crave for himself, being so long neglected of his Father, as to fast fourty days, and no supplyes heard of; No sooner had Christ quench't this dart with that, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, but he hath another on the string which he let flye at him, tempting him to presumption, v. 5. Then the devil takest and sets him on a pinacle, and bids, Cast thy selfe down headlong, for it is written, He shall give his Angels charge over thee, &c. As if he had said, If thou haft such confidence on God and his Word, as thou pretendest, shew it by casting thy self down, for thou haft a Word between thee and the ground, if thou darest truft God; and truly, though Christ had his answer ready, and was prepared to receive his charge on the right hand and on the left, being so compleatly arm'd that no temptation could come amisse, yet note we, Satans temptations on Christ, were like the Serpents motion on a rock, (of which Solomon speaks) that makes no impression, no dint at all, but on us they are as a Serpent on sand or dust, that leaves a print, when Prov.30.19, not in the heart, yet in the fancy, colours that which is next door to it, and so the object there is ready to slip in, if great care be not observ'd, especially when he doth thus change his hand, as when we have resist'd one way, fall on another, yea, plant his succeeding temptation upon our very resistance in the former. Now it requires some readiness in our postures, and skill at all our weapons to make our defence, like a disputant, when he is put out of his road, and hath a new question start, or argument unusual brought, now he is tried to purpose. And truly this is Satans way when he tempts the Christian to neglect of duties of
That ye may be able to stand

God's worship (from his worldly occasions, the multitude of them or necessity of following them) and this takes not, then he is on the other side, and is drawing the Christian too the neglect of his worldly calling, out of a seeming zeal to promote his other in the worship of God. Or first, he comes and labours to dead the heart in duty, but the Christian too watchful for him there, then he is putting of him up with an opinion of his enlargement in it, and ever he keeps his flight and most sublimated temptations for the last.

Fifthly, in his politick retreats you shall have an enemy vie as overcome, when it is on a design of overcoming; this was Joshua's wife, by which he catcht the men of Ai in a trap, Josh. 3. 8. We read not only of Satan's being cast out, but of the unclean spirits going out, (voluntarily) yet with a purpose to come again, and bring worse company with him, Matth. 12. 43. Satan is not always beat back by the dint and power of conquering grace, but sometimes he drawes off, and raiseth his own siege, the more handsomely to get the Christian out of his fastnesses and trenches, that he may snap him on the plains, whom he cannot come at in his works and Fortifications. Temptations send the Saint to his Castle, as the light of the dog doth the Coney to her Burrough; Now the soul walks the rounds, stands upon its guard, dares not neglect duty, because the enemy is under its very walls, shooting in his temptations continually; but when Satan seems to give the soul over, and the Christian finds he is not haunted with such motions as formerly, truly now he is prone to remit in his diligence, faile in his duty, and grow either infrequent or formal therein; As the Romanes, whose valour decayed for want of the Carthaginian troops to alarm them; let Satan tempt or not tempt, assault or retreat, keep thou in order, stand in a fighting posture, let his flight strengthen thy faith, but not weaken thy care. The Parthians do their enemies most hurt in their flight, shooting their darts as they runne, and so may Satan do thee, if thy seeming victory makes thee secure.

CHAP.
againfl the wiles of the devil.

CHAP. III.

Of Satan's subtilty, in choosing instruments fit for his turn to carry on his tempting design.

The third particular in which Satan shewes his subtilty, as a Tempter is in the choice of those instruments, whom he useth for the carrying on this his design, he as the Master-workman cuts out the temptation, and gives it the shape, but sometimes he hath his Journeymen to make it up, he knows his work may be carried on better by others, when he appears not above board himself. Indeed there is not such a suitable neeſfe between the Angelical nature and man, as there is between one man and another, and therefore he cannot make his approaches so familiarly to us, as man can do to man; and here (as in other things) he is Gods Ape; you know this very reaſon was given, why the Israelites desired God might not speak to them, but ₠Moſes, and God liked the motion; They have well said, faith God, I will raise up a Prophet from the midst of them like unto thee. Thus Satan, he useth the Miniftry of men like our selves, by which as he becomes more familiar, so he is leſſe suspected, while Moab-like, he gets another to do his errand. Now 'tis not any will serve his turne for this employment, he is very choice in his instruments he pitcheth on; 'tis not every fouldier is fit for an Ambaffage to treat with an enemy, to betray a Town and the like. Satan considers who can do his work to his greatest advantage; and in this he is unlike God, who is not at all choice in his instruments, because he needs none, and is able to do as well with one as another; but Satan's power being finite, he must patch up the defect of the Lions skin with the Foxes. Now the persons Satan aims at for his instruments are chiefly of four sorts.

First, persons of place and power. Secondly, persons of parts and policy. Thirdly, persons of holineſfe, or at leaſt reputed so. Fourthly, persons of relation and interest.

First, Satan makes choice of persons of place and power. These are either in the Common-wealth or Church, if he can
That ye may be able to stand

he will secure the throne and the Pulpit, as the two Forts that command the whole line. First, men of power in the Commonwealth, 'tis his old trick to be tampering with such. A Prince, a Ruler may stand for a thousand; therefore faith Paul to Elymas, when he would have turned the Deputy from the faith; O full of all subtilty, thou child of the devil! Acts 13, 8. As if he had said, you have learnt this of your father the devil, to haunt the Courts of Princes, winde into the favour of great ones. There is a double policy Satan hath, in gaining such to his side. First, none have such advantage to draw others to their way: corrupt the Captain, and 'tis hard if he bring not off his troop with him. When the Princes, men of renown in their tribes, stood up with Corah, presently a multitude are drawn into the conspiracy. Let Jeroboam set up idolatry, and Israel is soon in a snare; it's laid the people willingly walked after his Commandment, Hos. 5, 11. Secondly, should the sin flay at Court, and the infection go no further, yet the sin of such a one, (though a good man) may cost a whole Kingdom dear. 1 Chron. 21, 1. Satan stood up against Israel, and provoked David to number the people. He owed Israel a spire, and he pays them home in their Kings sin, which drop't in a fearful plague upon their heads. Secondly, such as are in place and office in the Church. No such way to infect the whole town, as to poison the Cistern at which they draw their water; who shall persuade Ahab that he may go to Ramoth-Gilead and fall? Satan can tell, I will be a lying spirit in the month of his Prophets, 2 Kings 22, 21. How shall the profane be hardened in their sins? Let the Preacher fowe pillows under their elbowes, and cry peace, peace, and it's done. How may the worship of God come to be neglected? Let Hophni and Phineas be but scandalous in their lives, and many both good and bad will abhor the sacrifice of the Lord.

Secondly, he employeth persons of parts and policy, if any hath more pregnancy of wit, and depth of reason than other, he is the man Satan looks upon for his service: and so far he prevails that very few of this rank are found among Christ's disciples, Not many wise: Indeed, God will not have his Kingdom, either in the heart or in the world, maintained by carnal policy, 'tis a Gospel-command that we walk in godly simplicity, finepi-

ou; though the Serpent can shrink up into his folds, and appear what
what he is not, yet it doth not become the Saints to juggle or shuffle with God or men; and truly when any of them have made use of the Serpents subtilty, it hath not followed their hand; Jacob got the blessing by a wife, but he might have had it cheaper with plain dealing. Abraham and Sarah both dissemble to Abimelech; God discovers their sin, and reproves them for it by the mouth of an Heathen. As out of State-policy joynes league with Syria, yea, pawns the vessels of the Sanctuary, and all for help, and what comes of all this? Here in thou hast done foolishly, faith God, from hence forth thou shalt have wars. Sinful policy shall not long thrive in the Saints hands well, but Satan will not out of his way, he enquires for the subtilest-pated men, a Balaam, Achitophel, Haman, Sanballat, men admired for their counsel and deep plots, these are for his turne. A wicked cause needs a smooth Oratour, bad ware a pleasing Chapman, as in particular, his instruments he useth to seduce and corrupt the minds of men are commonly subtile-pated men, such that if it were possible should deceive the very elect. This made the Apostle so jealous of the Corinthians, whom he had espoused to Christ, left as Eve by the Serpent, so their minds should be corrupted from the simplicity that is in Christ. He must be a cunning devil indeed, that can draw off the Spouses Love from her beloved, yet there is such a witchery in Satan's instruments, that many have been brought to flye on the face of those truths and ordinances, yea, Christ himself to whom they have seemed espoused formerly. Now in three particulars this sort of Satan's instruments shew their Maffets subtilty.

First, in aspersing the good name of the sincere messengers of Christ Satans old trick to raise his credit upon the ruined reputation of Christs faithful servants. Thus he taught Corah, Dathan and Abiram, to charge Moses and Aaron; ye take too much upon you, seeing all the Congregation is holy; they would make the people believe, that it was the pride of their hearts to claim a monopoly to themselves, as if none but Aaron and his fraternity were holy enough to offer incense, and by this subtile practice they seduced (for a while) in a manner, the whole Congregation to their side. So the lying Prophets (that were Satans Knights of the post to Ahab, fell foule on good Micaiah. Our Saviour himself was no better handled by the Pharisees and their Confederates, and
That ye may be able to stand

Paul the chief of the Apostles, his Ministry undermined, and his reputation blasted by false teachers, as if he had been some weak sorry Preacher, *his bodily presence is weak*, say they, *and his speech contemptible*; and is this your admired man?

Secondly, in covering their impostures and errors with choice notions and excellent truths. *Arrinus* himself, and other dangerous instruments of Satan were too wise to stuff their discourses with nothing but heterodoxe matter, precious truths dropped from them with which they sprinkled their corrupt principles, yet with such Art as should not easily be discerned. This (as one observes) our Saviour warns his disciples of, when he bids them *beware of the leaven of the Pharisees*, (that is, of their errors.) But why leaven? for the secret mixture of it with the wholesome bread; you do not make your bread all of leaven, none would then eat it, but crumble a little into a whole batch, which fowers all: thus Christ doth tell the disciples, that the Pharisees among many truths mixe their errors, and therefore it behoves them to beware, lest with the truth the error goes down also. Again, leaven is very like the dough, of the same grain with it, only differs in age and sourness; thus Christ intimates the refemblance of their errors to the truth, scraped, as it were, out of the Scriptures, but flowered with their own false glosses. This indeed makes it easy for Christ's sheep to be infected with the scab of error, because that weed which breeds the rot is so like the grace that nourisheth them.

Thirdly, their subtility appears in holding forth such principles as are indulgent to the flesh. This brings in whole shoales of silly souls into their net, the heart of man loves of life to shape a Religion according to its own humour, and is easy to believe that to be a truth, which favours its own inclination. Now there are three lufts that Satans instruments labour to gratifie in their doctrine, Carnal Reason, Pride, and fleshly Liberty.

First, Carnal Reason, this is the great Idol which the more intelligent part of the world worship, making it the very standard of their faith, and from this bitter root have sprung those Arrian and Socinian heresies. And truly he that will go no further than reason will carry him, may hold out in the plain way of the Moral Law, but when he comes to the depths of the Gospel, must either go back, or be content, that faith should help reason over.

Secondly,
Secondly, another lift that Satan cockers, is Pride. Man natur-
ally would be a god to himself, [though for clambering so high he get his fall] and whatever doctrine nourisheth a good opinion of man in his own eye, this is acceptable to him, and this hath spawned another fry of dangerous errors. The Pelagian
and semi-Pelagian, which set nature upon its own legs, and per-
swade man he can go alone to Christ, or at least with a little ex-
ternal help, of an hand to lead, or argument to excite, without
any creating work in the soul. O, we cannot conceive how glib such stuffe goes down. If one Workman should tell you
that your house is rotten, and must be pull'd down, and all new
materials prepared; and another should say no such matter,
such a beam is good, and such a sparre may stand; a little colt
will serve the turne: it were no wonder that you should listen to
him that would put you to least cost and trouble: the faithful
servants of Christ tell sinners from the Word, that man in his na-
tural state is corrupt and rotten, that nothing of the old frame
will serve, and there must needs be all new; but it comes an
Arminian, and blows up the sinners pride, and tells him he is
not so weak or wicked as the other represents him, if thou wilt
thou mayest repent and believe, or at least by exerting thy na-
tural abilities, oblige God to superadde what thou hait not.
This is the Workman that will please proud man best.

Thirdly, Satan by his instruments nourisheth that desire of
fleshly liberty, which is in man by nature, who is a son of Belial,
without yoke; and if he must wear any, that will please best,
which hath the softest lining, and pincheth the flesh least, and
therefore when the sincere teachers of the Word will not abate
of the strictnesse of the command, but preffe sincere obedience
unto it, then comes Satans instruments and say, These are hard
task-masters, who will not allow one play-day in a year to the
Christian, but tie him to continual duty, we'll shew you an eas-
er way to heaven: Come, faith the Papist, confesse but once a
year to the Priest, (pay him well for his paines) and be an o-
bedient son of the Church, and we'll dispense with all the rest.
Come, faith the Familist, the Gospel-Charter allows more liber-
ity than these legall Preachers tell you of, they bid you repent and
believe, when Christ hath done all these to your hand. What
have you left to do but to nourish the flesh? something sure is
in
in it, that Impollors finde such quick return for their ware, while Truth hangs upon the log; and is it not this? that they are content to afford heaven cheaper to their disciples, than Christ will to his. He that sells cheapest shall have most customers, though at last best will be best cheap; Truth with self-denial, a better penny-worth, than errour with all its flesh-pleasing.

Thirdly, Satan makes choice of such as have a great name for holiness; none to a live bird to draw other birds into the net. But is it possible that such should do this work for the devil? yes, such is the policy of Satan, and the frailty of the best, that the most holy men have been his instruments to seduce others. Abraham he tempts his wife to lye, Say thou art my sister. The old Prophet leads the man of God out of his way, 1 Kings 13. the holiness of the man, and the reverence of his age, 'tis like, gave authority to his counsel. O how should this make you watchful, whose long travel and great progress in the ways of God have gained you a name of eminency in the Church, what you say, do; or hold, because you are file-leading men; and others look more on you, then their way.

Fourthly, Satan chooseth such, as by relation or affection, have deep interest in the persons he would gaine. Some will kiss the child for the Nurses sake, and like the Present for the hand that brings it. 'Tis like David would not have received that from Nebal, which he took from Abigail, and thanks her. Satan sent the apple by Eve's hand to Adam. Delilah doth more with Samson, than all the Philistines bands. Job's wife brings him the poison, Curse God and dye. Some think Satan spared her life, when he slew his children and servants, (though she was also within his Commision) as the most likely instrument, by reason of her relation and his affection, to lead him into temptation. Satan employs Peter a disciple to tempt Christ, at another time his friends and kinsfolk. Some Martyrs have confess, the hardest work they met withal, was to overcome the prayers and tears of their friends and relations. Paul himself could not get off this snare without heart-breaking: What mean ye to weep, and to break my heart? Act. 21. 13.

CHAP.
CHAP. IV.

Wherein this Point of Satans subtilty, as a Tempter to sin, is briefly applied.

First, affect not sinful policy and subtilty, it makes you but like the devil. There is the wisdom of the Serpent, which is commended, and that is his perfection as a creature, in which both the literal and the mystical excel, the one in an ingenious observing nature above the beasts of the field, and the other in knowledge as an Angel above men; but as the subtilty of the one, and knowledge of the other is degenerate, and makes them more able to do mischief, the one to the bodies, the other to the souls of men, this kinde of wisdom and subtilty is to be abhorred by us: The Serpents eye (as one faith) does well only in the Doves head.

First, affect not subtilty in contriving any sin. Some are wise to do evil, Jer. 4. 22. Matters of this craft, who can as they lye on their beds, cast their wicked designes into an artificial method, shewing a kinde of devilish wit therein, as the Egyptians who dealt wisely (as they thought) with the Israelites and Jezebel, who had printed her bloody design in so faire a letter, that some might reade her Saint while she was playing the devil. This is the black Art indeed, and will make the soul black as hell that practiseth it. It is not hard for any (though a fool) to learn. Be but wicked, and the devil will help thee to be witty; Come but a while to his school, and thou mayest soon be a cunning man. No sins speak a higher attainment in wickednesse, than those which are the result of deliberate counsel and deep plottings. Creatures, as they go longer with their young, so their birth is more strong and perfect, as the Elephant above all others. The longer a sin is a forming and forging within, and the oftner the head and heart meet about it, the compleater the sin. Here are many litters of unformed sin: in one, such I mean, that are conceived and cast forth in the hurry of an extemporary passion, such sudden acts shew weaknesse, these other deep wickednesse.

Second-
Secondly, take heed of hiding sin when thou hast committed it. This is one of the devices that are in man's heart, and as much Art and cunning is shewn in this, as in any one part of the sinners trade. What a trick had the Patriarchs to blind their fathers eye with a bloody coat? Joseph's Mistress to prevent a charge from Joseph, accuseth him for what she is guilty, like the Robber who scott by crying Stop the Thief. God taught man to make coats to cover his naked body, but the devil learnt him to weave these coverings to hide the nakednesse of his soul; the more subtle thou seemest in concealing thy sin, the more egregiously thou playest the fool. None so sham'd as the liar when found out, and that thou art sure to be. Thy covering is too short to hide thee from God's eye, and what God sees, (if thou dost not put thy self to shame) he will tell all the world of hereafter however thou escapest in this life.

Thirdly, take heed of subtlety and sinful policy, in compassing that which is lawful in itself: 'Tis lawful to improve thy estate and husband it well for thy posterity, but take not the devils counsel, who will be putting thee upon some tricks in thy trade and flights in thy dealing; such may go for wife-men a while, but the Prophet reads their destiny, Jer. 17. 11. At his end he shall be a fool. 'Tis lawful to love our estate, life, liberty, but beware of sinful policy to save them. 'Tis no wisdom to shuffle with God, by denying his truth, or shifting off our duty to keep correspondence with men; he is a weak fencer that lays his soul at open guard to be stabbed and wounded with guilt, while he is lifting up his hands to save a broken head. Our fear commonly meets us at that door by which we think to run from it. He that will save his life shall lose it. As you love your peace, Christians, be plain-hearted with God and man, and keep the Kings high way; go the plain way of the command to obtain thy desire, and not leap over hedge and ditch to come a little sooner to the journeys end; such commonly either meet with some stop that makes them come back with shame, or else put to venture their necks in some desperate leap. He is sure to come safer (if not sooner) home, that is willing to go a little about to keep God company. The Historians observation is worth the Christians remembrance: Consilia callida primae speciei latet, tractatus dura, eventu trista. Livius. Crafty counsels promise fair at first,
against the wiles of the devil.

first, but prove more difficult in the managing, and in the end do pay the undertaker home with desperate sorrow.

Is Satan so subtile? O then think not to be too cunning for the devil, he'll be too hard for thee at last, fin not with thoughts of an after-repentance; it is possible thou meanest this at present: but dost thou think who sits down to play with this cheater, to draw out thy stock when thou pleasest? alas, poor wretch, he has a thousand devices to carry thee on, and engage thee deeper, till he hath not left thee any tenderneffe in thy conscience. As some have been served at play, intending only to venture a shilling or two, yet have by the secret witchery in gaming, played the very cloathes off their back before they had done; O how many have thus sinned away all their principles, yea, Profession itself, that they have not so much as this cloak left, but walk naked to their shame? Like children who got into a boat, think to play near the shore, but are unawares by a violent gust carried down to the wide sea. O how know you that dally with Satan, but that at last you may (who begin modestly) be carried down to the broad sea of prophanenesse? Some men are so subtile to over-reach, and so cruel when they get men into their hands, that a man had better beg his bread than borrow of them. Such a Merchant is Satan cunning to infinicate, and get the creature into his books, and when he hath him on the hip, no more mercy to be had at his hand, than the Lamb may expect from the ravenous Wolfe.

Study the wiles, and acquaint thy self with Satans policy. Paul takes it for granted, that every Saint doth in some measure understand them; We are not ignorant of his devices, 2 Cor. 2.11. He is but an ill fencer that knows and observes nothing of his enemies play; many particular stratagems I have laid down already, which may help a little, and for thy direction in this study of, and enquiry into Satans wiles, take this threefold counsell.

First, take God into thy counsel. Heaven over-looks hell. God at any time can tell thee, what plots are hatching there against thee. Consider Satan as he is Gods creature, so God cannot but know him. He that makes the Watch, knowes every pin in it. He formed this crooked Serpent, though not the crookednesse of this Serpent, and though Satans way in tem-
pring is as wonderful as the way of a Serpent on a rock, yet God teacheth him; yea, knowes all his thoughts together. Hee it self is naked before him, and this destroyer hath no covering. Again, consider him as Gods Prisoner, who hath him fast in chains, and so the Lord, who is his Keeper, must needs know whither his Prisoner goes, who cannot stir without his leave. Lastly, consider him as his messenger, for so he is, An evil spirit from the Lord vexed Saul, and he that gives him his errand, is able to tell thee what it is. Go then and plough with Gods heifer, improve thy interest in Christ, who knows what his Father knows, and is ready to reveal all that concerns thee to thee, Job. 15. 15. It was he who descried the devil coming against Peter and the rest of the Apostles, and faithfully revealed it to them, Luke 22. before they thought of any such matter. Through Christs hands passe all that is transtacted in heaven and hell. We live in dayes of great actions, deep counsels, and plots on all sides, and only a few that stand on the upper end of the world know these mysteries of State, all the rest know little more than Pamphlet-Inelligence: Thus it is in regard of those plots which Satan in his infernal Conclave is laying against the souls of men, they are but a few that know any thing to purpose of Satans designes against them; and those are the Saints from whom God cannot hide his own counsels of love, but sends his Spirit to reveal unto them here, what he hath prepared for them in heaven, 1 Cor. 2. 10. and therefore much lesse will he conceal any destructive plot of Satan from them.

Be intimately acquainted with thy own heart, and thou wilt the better know his design against thee, who takes his method of tempting, from the inclination and posturfe of thy heart. As a General walks about the City, andviewes it well, and then raiseth his Batteries, where he hath the greatest advantage: So doth Satan compass, and consider the Christian in every part before he tempts.

Lastly, be careful to reade the Word of God with observation. In it thou haft the History of the most remarkable battles that have been fought by the most eminent Worthies in Christs Army of Saints, with this great Warrior Satan; Here thou mayest see how Satan hath foiled them, and how they have recovered their
The second General, in which Satan appears such a subtile enemy; is in molesting the Saints peace, and disquieting the Saints spirit. As this holy Spirit work is not only to be a Sanctifier, but also a Comforter, whose fruits are righteousness and peace, so the evil spirit Satan is both a seducer unto sin, and an accuser for sin, a Tempter and a Troubler, and indeed in the same order. As the Holy Ghost is first a Sanctifier, and then a Comforter; so Satan first a Tempter, then a Troubler. Joseph's Mistress first tries to draw him to gratifie her lust, that string breaking she hath another to trounce him and charge him, and for a plea she hath his coat to cover her malice, nor is it hard for Satan to pick some hole in the Saints coat, when he walks most circumspectly. The proper seat of sin is the Will, of comfort the Conscience; Satan hath not absolute knowledge of, or power over these, (being lock't up from any other but God) and therefore what he doth, either in defiling temptations, or disquieting,
That ye may be able to stand

etering, is by wiles more than by open force, and he is not inferior in troubling, to himself in tempting. Satan hath as the Serpent, a way by himself; other beasts, their motion is direct, right on, but the Serpent goes a skue (as we say) winding and wreathing its body, that when you see a serpent creeping along, you can hardly discern which way it tends; thus Satan in his vexing temptations hath many intricate policies, turning this way and that way, the better to conceal his designe from the Saint, which will appear in these following methods.

SECT. 1.

First, he vexeth the Christian by laying his brats at the Saints door, and charging him with that, which is his own creature, and here he hath such a notable Art, that many dear Saints of God are wofully hampered and dejected, as if they were the vilest blasphemers, and veriest Atheists in the world; whereas indeed the cup is of his own putting into the sack, but so slyly conveyed into the Saints bosome, that the Christian, though amazed and frightened at the sight of them, yet being jealous of his own heart, and unacquainted with Satans tricks of this kind, cannot conceive how such motions should come there, (if not bred in, and vomited out by his own naughty heart) and so bears the blame of the sin himself, because he cannot finde the right father, mourning as one that is forlorn and cast off by God, or else (faith he) I should never have such vermine of hell creeping in my bosome, and here Satan hath his end he proposeth; for he is not so silly as to hope he should have welcome with such a horrid crew of blasphemous and atheistical thoughts in that soul, where he hath been denied when he came in an enticing way; no, but his designe is by way of revenge, because the soul will not prostitute it self to his lust otherways, therefore to haunt it and scare it with those imps of blasphemy; as he served Luther to whom he appeared, and when repulsed by him, went away and left a noisome stinch behind him in the room. Thus when the Christian hath worsted Satan in his more pleasing temptations, being madded, he belicheth forth this stinch of blasphemous motions to annoy and affright him, that from them the Christian may
may draw some sad conclusion or other; and indeed the Christians
sin lies commonly more in the conclusion, which he draws from
them (as that he is not a child of God) than in the motions them-
selves. All the counsel therefore I shall give thee in this case, is
to do with these motions, as you use to serve those vagrants and
rogues that come about the Countrey, whom, though you can-
not keep from passing through your Town, yet you look they
settle not there, but whip them and send them to their own
home: Thus give these motions the Law, in mourning for
them, resisting of them, and they shall not be your charge, (yea,
'tis like you shall seldom be troubled with such guests,) but if
once you come to entertain them, and be Satans nurse to them,
then the Law of God will cast them upon you.

SECT 2.

Secondly, another wile of Satan as a troubler, is in aggra-
vating the Saints sins, (against which he hath a notable declama-
tory faculty) not that he hates the sin, but the Saint; now in this,
his chief subtilty is so to lay his charge, that it may seem to
be the act of the holy Spirit; he knows an arrow out of Gods
quiver wounds deep; and therefore when he accuseth he comes
in Gods Name: as suppose a childe were conscious to himself
of displeasing his father, and one that owes him a spite (to trou-
ble him) should counterfeit a letter from his father, and cunningly
conveys it into the sons hand, who receives it as from
his father, wherein he chargeth him with many heavy crimes,
disowns him, and threatens he shall never come in his sight, or
have penny portion from him, the poor son (conscious to himself
of many undutiful carriages, and not knowing the plot) takes
on heavily, and can neither eat nor sleep for grief, here is a re-
al trouble begot from a false and imaginary ground: Thus Sa-
tan observes how the squares go between God and his children,
such a Saint he esteems tardy in this duty, faulty in that service, and
he knows the Christian is conscious of this, and that the Spirit
of God will also shew his distaste for these, both which prompts
Satan to draw a charge at length, raking up all the bloody ag-
gravations he can think of, and give it into the Saint as sent from

God.
God. Thus he taught Job's friends to pick up those infirmities, which drop from him in his distress, and shoot them back in his face, as if indeed they had been sent from God to declare him an hypocrite, and denounced his wrath for the same.

**Quest.** But how should we know the false accusations of Satan from the rebukes of God and his Spirit?

**Answ.** First, if they crofe any former act or work of the Spirit in thy soul, they are Satans, not the holy Spirits. Now you shall observe, Satans scope in accusing the Christian, and aggravating his sin, is to unfaith him, and persuade him he is but an hypocrite. O, faith Satan, now thou hast shewn what thou art, see what a foule spot is on thy coat, this is not the spot of a childe; whichever that was a Saint committed such a sin after such a sort? All thy comforts and confidence which thou hast bragged of, were false, I warrant you; thus you see Satan at one blow dasheth all in pieces. The whole fabric of grace which God hath been rearing up many yeares in the soul, must now at one puffe of his malicious mouth be blown down, and all the sweet comforts with which the Holy Spirit hath seal'd up Gods love, must be defaced with this one blot, which Satan draws over the faire copy of the Saints evidence. Well, soul, for thy comfort know, if ever the Spirit of God hath begun a sanctifying or comforting work, causing thee to hope in his mercy, he never is, will, or can be the messenger to bring contrary newes to thy soul, his language is not yea and nay, but Yea and Amen for ever. Indeed when the Saint plays the wanton, he can chide, yea, will chide and tell the soul roundly of its sin, as he did David by Nathan, Thou art the man, this thou hast done, and paints out his sin with such bloody colours, as made David's heart melt, as it were, into so many drops of water: but that shall not serve his turn, he tells him what a rod is steeping for him (that shall smart to purpose,) one of his own house, no other than his darling Son shall rise up against him, that he may the more fully conceive how ill God took the sin of him, a childe, a Saint, when he shall know what it is to have his beloved childe traiterously invade his Crown, and unnaturally hunt for his precious life; yet not a word all this while is heard from Nathan teaching David to unfaith himself, and call in question the work of God in his soul. No, he
againfi the wiles of the devil.

he had no such commission from God, he was sent to make him mourn for his sin, not from his sinne to question his state which God had so oft put out of doubt.

Secondly, when they asperse the riches of Gods grace, and to charge the Christian, that withal they reflect upon the good Name of God, then they are not of the Holy Spirit, but from Satan. When you finde your sins so represented and aggravated to you, as exceeding either the mercy of Gods nature, or the grace of his Covenant, Hic se aperit diabolus: this comes from that foule liar. The Holy Spirit is Christ's Spokesman to commend him to soules, and to wooe sinners to embrace the grace of the Gospel, and can such words drop from his sacred lips, as should break the match, and sink Christ's esteem in the thoughts of the creature? you may know where this was minted. When you hear one commend another for a wise or good man, and at last come in with a but that dasheth all, you will easily think he is not friend to the man, but some slie enemy that by seeming to commend, desires to disgrace the more: Thus when you finde God represented to you as merciful and gracious, but not to such a great sinner as you, to have power and strength, but not able to save thee, you may say, Avant Satan, thy speech bewrayeth thee.

SECT. 3.

Thirdly, another wile of Satan lies in cavilling at the Christian's duties and performances, by which he puts him to much toil and trouble. He is at Church as soon as thou canst be, Christian, for thy heart, yea, he stands under thy closet-window, and heares what thou sayest to God in secret, all the while studying how he may commence a suit against thee from thy duty; like those that come to Sermons to carp and catch at what the Preacher saith, that they may make him an offender for some word or other mis-placed; or like a cunning Opponent in the Schooles, while his adversary is busie in reading his position, he is studying to confute it; and truely Satan hath such an Art at this, that he is able to take our duties in pieces, and so disfigure them that they shall appear formal, though never so zealous,
That ye may be able to stand

lous, hypocritical, though enrichid with much sincerity. When thou hast done thy duty, Christian, then stands up this Sophister to ravel out thy work, there (will he say) thou playest the hypocrite, zealou, but serving thy self, here wandring, there nodding; a little further put up with pride, and what wages canst thou hope for at Gods hands, now thou hast spoil’d his work, and cut it all out into chips? Thus he makes many poor souls lead a weary life, nothing they do but he hath a slig at, that they know not whether best pray or not, heare or not; and when they have prayed and heard, whether it be to any purpose or not: Thus their souls hang in doubt, and their dayes passe in sorrow, while their enemy stands in a corner, and laughs at the cheat he hath put upon them; as one, who by putting a counterfeit spider into the dish, makes those that sit at table either out of conceit with the meat, that they dare not eat, or afraid of themselves if they have eaten, lest they should be poisoned with their meat.

But you will say, that will you have us do in this case to withstand the cavils of Satan in reference to our duties?

First, let this make thee more accurate in all thou dost: tis the very end God aims at in suffering Satan thus to watch you, that your children might be the more circumpeck, because you have one over-looks you, that will be sure to tell tales of you to God, and accuse thee to thy own self. Doth it not behove thee to write thy Copy fair, when such a Critick reads and scans it over? Doth it not concern thee to know thy heart well, to turn over the Scriptures diligently, that thou mayest know the state of thy soul-controversie in all the cases of conscience thereof, when thou hast such a subtile Opponent to reply upon thee?

Secondly, let it make thee more humble. If Satan can charge thee with so much in thy best duties, O what then can thy God do? God suffers sometimes the infirmities of his people to be known by the wicked, (who are ready to check and frump them for them) for this end, to humble his people, how much more low should these accusations of Satan, which are in a great part too true, lay us before God?

Thirdly, observe the fallacy of Satans argument, which discovered, will help thee to answer his cavil: the fallacy is double.

First,
against the wiles of the devil.

First, he will persuade thee that thy duty and thy self are hypocritical, proud, formal, &c. because something of these sins are to be found in thy duty: Now, Christian, learn to distinguish between pride in a duty, and a proud duty, hypocrisy in a person and an hypocrite, wine in a man and a man in wine. The best of Saints have the striving of such corruptions in them and in their services; these birds will light on an Abraham sacrifice, but comfort thy self with this, that if thou findest a party within thy bosome pleading for God, and entering its protest against these, thou and thy services are Evangelically perfect. God beholds these as the weaknesses of thy sickly state; here below, and pities thee, as thou wouldst do thy lame child; how odious is he to us that mocks one for natural defects, a bleary eye, or a stammering tongue? such are these in thy new nature. Observers is that in Christ's prayer against Satan, Zech. 3. 3. The Lord said unto Satan, The Lord rebuke thee, is not this a brand plucked out of the fire? As if Christ had said, Lord, wilt thou suffer this envious spirit to twit thy poor child with, and charge him for those infirmities that cleave to his imperfect state? he is but new plucked out of the fire. No wonder there are some sparks unquenched, some corruption unmortified, some disorders unreformed in his place and calling, and what Christ did for Josiah, he doth unceasingly for all his Saints, apologizing for their infirmities with his Father.

Secondly, his other fallacy is in arguing from the sin that is in our duties, to the non-acceptance of them. Will God, faith he, think'lt thou, take such broken groates at thy hand? Is he not a holy God? Now here, (Christian) learn to distinguish and answer Satan. There is a double acceptance. There is an acceptance of a thing by way of payment of a debt, and there is an acceptance of a thing offered as a token of love, and testimony of gratitude. He that will not accept of broken money, or half the summe for payment of a debt: the same man, if his friend sends him, though but a bent six pence, in token of his love, will take it kindly. 'Tis true (Christian) the debt thou owest to God must be paid in good and lawful money, but (for thy comfort) here Christ is thy Paymaster; send Satan to him, bid him bring his charge against Christ, who is ready at God's right hand to clear his accounts, and shew his discharge for the whole debt;
but now thy performances and obedience come under another
notion, (as tokens of thy love and thankfulness to God,) and
such is the gracious disposition of thy heavenly Father, that he
accepts thy mite: Love refuseth nothing that love lends. 'Tis
not the weight or worth of the gift, but the desire of a man is his
kindness.

**SECT. 4.**

A fourth word of Satan as a troubler, is to draw the Saint in-
to the depths of despair, under a specious pretence of not being
humbled enough for sinne. This we finde singled out by the A-
poffle for one of the devils fetches. *We are not ignorant (faith
he) of his devices. vozuar, his Sophistical reasoning.* Satan sets
much by this slight; no weapon oftner in his hand: where is
the Christian that hath not met him at this door? here Satan
findes the Christian easie to be wrought on, the humours being
flirt'd to his hand, while the Christian of his own accord com-
plains of the hardnesse of his heart, and is very prone to believe
any, who comply with his musling thoughts; yea, thinks every
one flatters him, that would persuade him otherwise. 'Tis eas-
er to dye that soul into black, which is of a sad colour already,
than to make such a one take the lightsome tincture of joy and
comfort.

**Quest.**

*But how shall I answer this subtle enemy, when he thus perplexeth
my spirit, with not being humbled enough for sin, &c?*

**Ans.**

I answer as to the former, labour to spy the fallacy of his argu-
ment, and his mouth is soon stopp't.

First, Satan argues thus: There ought to be a proportion be-
tween sin and sorrow. But there is no proportion between thy sins
and thy sorrow: Therefore thou art not humbled enough. What
a plausible argument is here at first blush? For the Major, that
there ought to be a proportion between sinne and sorrow, this
Satan will shew you Scripture for. *Manasseh was a great sin-
ner, and an ordinary sorrow will not serve his turne; He humbled
himself greatly before the Lord. Now (faith Satan) weigh thy
sin in the balance with thy sorrow; art thou as great a Mourner
as thou hast been a sinner? so many yeares thou hast waged
war against the Almighty, making havock of his lawes, loading
his
his patience till it groaned again, taking in the sides of Christ with thy bloody dagger (while thou didst grieve his Spirit, and reject his grace,) and dost think a little remorse (like a rolling cloud letting fall a few drops of sorrow) will now be accepted? no, thou must sleep in sorrow as thou hast sook't in sin. Now to shew you the fallacy, we must distinguish of a twofold proportion of sorrow.

First, an exact proportion of sorrow to the inherent nature and demerit of sin.

Secondly, there is a proportion to the Law and Rule of the Gospel. Now the first is not a thing feasible, because the injury done in the least sin is infinite, because done to an infinite God; and if it could be feasible, yet according to the tenor of the first Covenant it would not be acceptable; because it had no clause to give any hope for an after-game by repentance; but the other which is a Gospel-sorrow, this is indeed repentance unto life, (both given by the Spirit of the Gospel, and to be tried by the Rule of the Gospel.) This is given for thy relief. As you see sometimes in the high-way (where the waters are too deep for travellers,) you have a foot-bridge or Causey, by which they may escape the flood, and safely paff on; so that none but such as have not eyes, or are drunk, will venture to go through the waters, when they may avoid the danger. Thou art a dead man, if thou think to answer thy sin with proportionable sorrow, thou wilt soon be above thy depth, and quackle thyself with thy own teares, but never get over the least sin thou committed; go not on therefore as thou lovest thy life, but turn aside to this Gospel-path, and thou escapest the danger. O you tempted souls, when Satan faith you are not humbled enough, see where you may be relieved; I am a Roman, (faie Paul,) I appeal to Cefar. I am a Christian, (say,) I appeal to Christ's Law; and what is the Law of the Gospel concerning this? Heart-sorrow is Gospel-sorrow; They were pricked in their heart, and Peter (like an honest Christian) will not keep these bleeding Patients longer in pain with their wounds open; but presently claps on the healing plaister of the Gospel; Believe in the Lord Jesus. Now a prick to the heart is more than a wound to the conscience. The heart is the seat of life. Sin wounded there lies a dying. To do any thing from the heart makes it acceptable, Eph. 6. 6. Now 2 Cor. 5. 11.
poor soul, hadst thou fate thus long in the devils flocks, if thou hadst understood this right? doth thy heart clear or condemn thee, when in secret thou art bemoaning thy sin before God? if thy heart be false I cannot help you, no, not the Gospel it self, but if sincere, thou haft boldnesse with God.

A second argument Satan useth, is this: He whose sorrow falt short of theirs, that never truly repented, he is not humbled enough: But, soul, thy sorrow falls short of some, that never truly repented; Ergo. Well, the first Proposition is true, but how will Satan prove his minor? Thus, Ahab he took on for his sin, and went in sack-cloth. Judas he made bitter complaint. O (faith Satan) didst thou not know such a one that lay under terror of conscience, walking in a sad mournful condition so many moneths, and every one took him for the greatest Convert in the Country? and yet he at laft fell fouly, and proved an Apostate; but thou never didst feel such smart, passe so many weary nights and dayes in mourning and bitter lamentation as he hath done, therefore thou fallest short of one that fell short of repentance. And truly this is a sad humbling block to a soul in an house of temptation. Like a ship sunk in the mouth of the harbour, which is more dangerous to others than if it had perish'd in the open sea. There is lesse scandal by the sins of the wicked, who sink (as it were) in the broad sea of prophanenesse, than in those who are convinced of sin, troubled in conscience, and miscarry so near the harbour, within sight, as it were, of saving grace. Tempted souls can hardly get over these without dashing. Am I better than such a one that proved naught at laft? Now to help thee a little to finde out the fallacy of this argument, we must distinguish between the terrous that accompany sorrow, and the intrinsical nature of this grace. The firt which are accessory may be separated from the other, as the raging of the sea, which is caufed by the winde from the sea, when the winde is down. From this distinction take two Conclu"
duties and graces. Sometimes thou hearest one pray with a mov\-\ing expression (while thou canst hardly get out a few broken words in duty,) and thou art ready to accuse thy self and to admire him; as if the gift of the Key made it open the door the better; thou seest another abound with joy which thou wantest, and art ready to conclude his grace more, and thine lesse, whereas thou mayest have more real grace, only thou wantest a light to show thee where it lies. Take heed of judging by accen\-\eries, perhaps thou hast not heard so much of the raving of the chains of hell, nor in thy conscience the out-cries of the damned, to make thy flesh tremble, but hast thou not seen that in a bleeding Christ which hath made thy heart melt and mourne, yea, louth and hate thy faults more than the devil himself? Truly (Christian) 'tis strange, to hear a Patient complain of his Physician, (when he finds his Physick work effectually, to the evacuating of his distempered humours, and the restoring his health) meer\-\ly because he was not so sick as some others with the working of it; soul, thou hast more reason to be blessing God that the convictions of his Spirit wrought so kindly on thee, to effect that in thee, without those terours which have cost others so dear.

Secondly, this is so weak an argument, that contrariwise the more the terours are, the lesse the sorrow is for sin while they remain. These are indeed preparatory sometim\-es to sorrow, they go be\-\fore this grace, as aultere John before meek Jesus. But as John went down when Christ went up, his increase was John's decrease; so as truly godly sorrow goes up, these terours go down. As the winde gathers the clouds, but those clouds seldom melt into a s\-et rain, until the winde falls that gathered them: so these terours raise the clouds of our sins in our consciences, but when these sins melt into godly sorrow, this lays the forme present\-\ly; indeed, as the loud winde do blow away the raine, so these terours do keep off the soul from this Gospel-sorrow. While the creature is making an out-crie, 'tis damn'd, 'tis damn'd, it is taken up so much with the fear of hell, that sin as sin, (which is the proper object of godly sorrow) is little look't on or mourn\-\ed for. A Murderer condemned to die, is so possess'd with the fear of death, and thought of the gallowes, that there lies the slaine body (it may be) before him, un lamented by him: but
When his pardon is brought, then he can bestow his tears freely on his murdered friend; They shall look on him whom they have pierced, and mourn. Faith is the eye, this eye (beholding its sin piercing Christ, and Christ pardoning its sin) affects the heart, the heart affected sighs, these inward clouds melt and run from the eye of faith in tears: and all this is done when there is no tempest of terror upon the spirit; but a sweet serenity of love and peace: and therefore, Christian, see how Satan abuseth thee, when he would persuade thee thou art not humbled enough, because thy sorrow is not attended with these legal terrors.

**CHAP. VI.**

*A brief Application of the second Branch of the Point, viz. Of Satan's subtilty as a Troubler and Accuser for sin.*

**Use 1.** Is Satan so subtile to trouble the Saints peace? This proves them to be the children of Satan, who shew the same Art and subtilty in vexing the spirits of the Saints, as doth their infernal father: not to speak of bloody Persecutors, who are the devil's slaughter-slaves to butcher the Saints, but of those who more slyly trouble and molest the Saints peace.

First, such as take up the Saints old sins, which God hath forgiven and forgotten, (meekly to grieve their spirits and bespatter their names,) these shew their devilish malice indeed, who can take such pains to travel many years back, that they may finde a handful of dirt to throw on the Saints face. Thus Shimei twitted David, Come out thou bloody man. When you that feare God meet with such reproaches, answer them as Bezae did the Papists, who for want of other matter charged him for some wanton Poems penn'd by him in his youth, *His homunciones invident mihi gratiam Dei.* These men (said he) grudge me the pardonning mercy of God.

Secondly, such as watch for the Saints halting, and catch at every infirmity to make them odious and themselves merry.
against the wiles of the devil.

'Tis a dreadful curse such bring upon themselves, (though they little think of it,) no lesse than Amalek, the remembrance of whose name, God threatened to blot from under heaven; why, what had Amalek done to deserve this? they smote the hindermost, those that were feeble, and could not march with the rest. And was it so great a cruelty to do this? much more to smite with the edge of a mocking tongue the feeble in grace.

Thirdly, such as will father their sins upon the Saints, thus Ahab calls the Prophet the Troubler of Israel, when it was himselfe and his fathers house. What a grief was it, think you, to Moses his spirit, for the Israelites to lay the blood of those that died in the wilderness at his door? whereas (God knows) he was their constant Baile, when at any time Gods hand was up to destroy them: and this is the charge which the best of Gods servants in this crooked generation of ours lye under: We may think them (lay the profane) for all our late miseries in the Nation: we were well enough till they would reforme us. O for shame, blame not the good Phyfick that was adminiftr'd, but the corrupt body of the Nation that could not bear it.

Fourthly, such as will themselves sinne, meerly to trouble the Saints spirit, Thus Rabshakeh blasphemed, and when desired to speak in another language, he goes on the more to grieve them. Sometimes you shall have a profane wretch (knowing one to be conscionious, and cannot brook to hear the Name of God taken in vain, or the wayes of God flouted,) will on purpose fall upon such discourse as shall grate his chaffe eares, and trouble his gracious spirit, such a one strikes father and childe at one blow, think it not enough to dishonour God, except the Saint stands by to see and heare the wrong done to his heavenly Father.

Secondly, This may afford matter of admiration and thankfulness to any of you, (O ye Saints) who are not at this day under Satans hatches: Is he so subtile to disquiet, and haft thou any peace in thy conscience? To whom art thou beholden for that serenity that is on thy spirit? to none but thy God, under whose wing thou livest, to warme and safe. Is there not combustible matter enough in thy conscience for his sparks to kindle? Perhaps thou haft not committed such bloody sinnes as others: that's not the reason of thy peace, for the least is big enough to damne,
damne, much more to trouble thee. Thou hast not grossely fallen (may be) since Conversion, that's rare, (if thou beest of long standing) yet the ghosts of thy unregenerate sins might walk in thy conscience: thou hast had many testimonies of God's favour, hast thou not? who more than David? yet he at a losse sometimes learning to spell his evidences, as if he could never have read them. The sense of God's love comes and goes with the present taste. He that is in the dark (while there) sees not the more for former light. O bless God for that light which shines in at thy window; Satan is plotting to undermine thy comfort every day. This Thief sees thy pleasant fruits as they hang, and his teeth water at them, but the wall is too high for him, to clime; thy God keeps this Serpent out of thy Paradise. 'Tis not the grace of God in thee, but the favour of God, as a shield about thee, defends thee from the wicked one.

Thirdly, let Satan's subtilty to molest your peace, make thee, (O Christian) more wise and wary, thou hast not a fool to deal with, but one that hath wit enough to spill thy comfort, and spoil thy joy, if not narrowly watch't, this is the dainty bit he gapes for; 'tis not harder to keep the flies out of your Cup-boards in Summer, from tainting your provision, than Satan out of your consciences; many a sweet meal hath he robbed the Saints of, and sent them supperlesse to bed; take heed therefore that he roams not thine away also.

CHAP. VII.

Containing some Directions, tending to entrench and fortifie the Christian against the assaults and wiles of the devil, as a Troubler of the souls Peace.

Quest. How shall I stand in a defensive posture (may the Christian say) against these wiles of Satan as a Troubler?
First, if thou wouldest be guarded from him as a Troubler, take heed of him as a seducer. The haft of Satans hatchet, (with which he lies chopping at the root of the Christians comfort) is commonly made of the Christians wood: First, he tempers to sin, and then for it. Satan is but a creature, and cannot work without tools, he can indeed make much of a little, but not anything of nothing, (as we see in his assaulting of Christ, where he troubled himself to little purpose, because he came and found nothing in him. Though the devil throws the stone, yet 'tis the mud in us which royles our comforts. Twas in vaine for the Philofines to fall on Sampfon till his lock was cut: take heed therefore of yielding to his enticinf motions; these are the stumbling-block, at which he hopes thou'lt break thy fins, and brufe thy conscience, which once done, let him alone to spin out the cure. Indeed a Saints flesh heals not fo easily as others: drink not of the devils waffel, there is poyfon in the cup, his wine is a mocker, look not on it as if it sparklefs in the temptation: what thou drinkeft down with sweetness, thou wilt be sure to bring up again as gall and wormwood. Above all fins, take heed of prefumptuous ones, thou art not out of the danger of such. Sad stories we have of Saints falls, and what follows? then, Take him Jailor, faith God,) Deliver such a one unto Satan; and if a Saint be the Prisoner, and the devil the Keeper, you may gufle how he shall be used. O how he will teare and rend thy conscience! Though that dreadful Ordinance is not used (as it should be) in the Church, yet Gods Court fits, and if he excommunicate a souf from his presence, he falls presently into Satans clutches. Well, if through his subtifity thou haft been overtaken, take heed thou stayeft not in the devils quarters: shake the viper off thy hand, ply thee to thy Chyrurgeon: green wounds cure best, but if thou neglectef, and the winde get to it, thy conscience will soon felter. Ahab (we read) was wounded in battel, and was loath to yield to it, (it is faid) he was held up in his chafior, but he died for it: when a foul hath received a wound, committed a fin, Satan labours to boulfter him up with flattering hopes, holds him up, as it were, in his chariot against God;
God; what yield for this? afraid for a little scratch, and lose the spoile of thy future pleasure for this? O take heed of listening to such counsel, the sooner thou yieldest, the fairer quarter thou shalt have. Every step in this way sets thee further from thy peace. A rent garment is catch't by every naile, and the rent made wider. Renew therefore thy repentance speedily, whereby this breach may be made up, and worse prevented, which else will befall thee.

S E C T. II.

2ly, study that grand Gospel-truth of a souls Justification before God, acquaint thy self with this in all its causes; the moving cause, the free mercy of God, being justified freely by his grace, the meritorious, which is the blood of Christ; and the instrumental, faith, with all the sweet priviledges that flow from it. An effectual door once open'd to let the soul into this truth, would not only spoil the Popes market (as Gardner said) but the devils also; when Satan comes to disquiet the Christians peace, (for want of a right understanding here) he is soon worsted by his enemy: as the silly hare which might escape the dogs in some covert or burrough that is at hand, but (trusting to her heels) is by the print of her own feet and scent, which the leaves behind, followed, till at last (weary and spent) she falls into the mouth of them. In all that a Christian doth, there is a print of sinfull infirmity, and a scent by which Satan is enabled to trace, and pursue him over hedge and ditch, this grace and that duty, till the soul, not able to stand before the accusation of Satan, is ready to fall down in despair at his feet: whereas here's a hiding place, whither the enemy durst not come, the clefts of the rock, the hole of the flaires, which this truth leads unto. When Satan chargeth thee for a sinner, perhaps thou interposest thy repentance and reformation, but soon art beaten out of those works, (when thou art shewn the sinfull mixtures that are in them) whereas this truth would choke all his bullets, that thou believest on him who hath said, Not unto him that worketh, but unto him that believeth on him that justifieth the ungodly, his faith is imputed for righteousness. Get therefore into this tower of the Gospel-Covenant, and rowle this
against the wiles of the devil.

this truth, (as he that stonne on the head of Abimelech) on the head of Satan.

Sect. 3.

Thirdly, be sure (Christian) thou keepest the Plains. Take heed that Satan coop thee not up in some straits, where thou canst neither well fight, nor flie. Such a trap the Egyptians hoped they had the Israelites in, when they cried, They are entangled, they are entangled. There are three kinds of straits wherein he labours to entrap the Christians: Nice Questions, obscure Scriptures, and dark Providences.

First, he labours to puzzle him with nice and scrupulous questions, (on purpose to retard the work, and clog him in his motion) that meeting with such intricacies in his Christian course, which he cannot easily resolve, thereby he may be made, either to give over, or go on heavily: therefore we have particular charge not to trouble the weak heads of young Converts with doubtful disquisitions. Sometimes Satan will be asking the soul, Rom. 14.14, how it knows its election: and where he finds one not so fully resolved, as to dare to own the same, he frames his Argument against such a ones closing with Christ and the Promise; as if it were presumption to assume that, (which is the only portion of the Elect) before we know our selves of that number.

Now, Christian, keep the Plains and thou art safe. 'Tis plain, we are not to make Election a ground for our faith, but our faith and calling a medium or argument to prove our Election. Election indeed is first in order of divine acting. God chooseth before we believe; yet faith is first in our acting. We must believe before we can know we be elected, yea, by believing we know it. The Husbandman knowes tis Spring by the sprouting of the graffe, though he hath no Astrology to know the Position of the Heavens; thou mayest know thou art Elect, as surely by a work of grace in thee, as if thou hadst stood by Gods elbow when he writ thy name in the book of life. It had been presumption for David to have thought he should have been king, till Samuel anointed him, but then none at all; when thou believest first, and closest with Christ, then is the Spirit of God sent to anoint.
That ye may

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be able to ftand

Kingdom of Heaven this is that holy oyle
poured upon none but heires of glory
and 'tis no
preemption to reade what Gods gracious purpofe was towards
thee of old, when he prints thofe his thoughts, and makes them
legible in thy eftectual calling.; here thou doeft not go up to
heaven, and pry into Gods fecrets, but heaven comes down to
Again, he will ask the Chriftian vvhac
thee, and reveals them.
was the time of hisConverhon ; Art thou a Qhriilian (will he
fry) and doft thou not know when thou comrnencedft ? now keep
rhePlains,and content thy felf with this,that thou feeft the ftreams
of grace, tlrotgh the time of thy Conversion be like the head of
Nylwy not to be found. God oft comes betimes, before grofTe
fins have deflowered the foul, and fteales into the creatures bofome without much noife. In fuch a cafe Satan doth but ayou may know the
bufe thee when he fends thee on this errand
Sim is up, though you did not obferve when it rofe. Again
what will become of thee ( faith Satan ) if God fhould bring
thee into fuch an affliction or triaI,when'thou mult burn or turn ,
or when all thy outward eftate (hall be rent from thee,no meal in
the barrel, no money in the purfe dareft thou have ib good an
opinion of thy felf, as to think that thy faith will hold out in
fuch an houre of temptation ? If thou haft bat half an eye,
this is an- enChriftian, thou mayeft fee what Satan drives at
by the fear of future troubles he labours to
fnaring queftion
brin^thee into a negleit of thy prefent duty, and indifpofe thee
If a man hath much bualfo Vor fuch a ftate whenever it falls.
hneffe to do on the morrow, 'tis his wifdom to difcharge his
minde thereof, ( when compollng to fleep) left the thoughts
thereof break his reft, and make him the more unfit in themorning.
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cerning. future events, the lefTe ftrengdi it will finde to bear
them when the pinch comes. When therefore thou art molefted

with fuch fears, pacihe thy heart with th^fe three plain Conclusions.

Ueb. 13.

5.

Firft, every event is the product of Gods Providence, not a
fparrow, much lefle a Saint fails to the ground by poverty, Ticknetfe, perfection, &c. but the hand of God is in it.
Secondly, God hath put in caution he will never leave thee, nor
e tnat enables thee in one condition, will in anforfakSi ffyf-

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other.


other. God learns his servants their whole trade. Grace is an
universal principle. At the first moment of thy spiritual life
suffering grace was infused as well as praying grace.

Thirdly, God is wise to conceal the succours he intends in the
several changes of thy life, that so he may draw thy heart into
an entire dependance on his faithful promise. Thus to try the
metal of Abrahams faith he let him go on, till his hand was
stretched forth, and then he comes to his rescue, Christ sends his
disciples to sea, but stays behind himself, on a design to try
their faith, and show his love. Comfort thyself therefore with
this, though thou feel not thy God in the way, yet thou shalt
find him in the end.

Secondly, Satan perplexeth the tender consciences of doubting
Christians, with obscure Scriptures, whose sense lies too deep for
their weak and disaffected judgments; readily to finde out, and
with these he hampers poor souls, exceedingly, indeed as mela-
nycholy men delight in melancholy walks, so doubting souls
most frequent such places of Scripture in their musing thoughts,
that increase their doubts; how many have I known that have
looked so long on those difficult places, Heb. 6. 7, 8, Heb. i6. 26.
(which passe the understanding as a swift stream past the eye; so
that the sense is not perceived without great observation,) till
their heads have turned round, and they at last (not able to un-
tie the difficulties,) have fallen down into despairing thoughts
and words of their own condition, crying out, O they have fin-
ned against knowledge of the truth, and therefore no mercy re-
 mains for them; who if they would have refreshed their understandings
by looking off these places, (whose engraving is too curious to be long
pored on by a weak eye,) they might have found that in other Scriptures plainly express, which would have
enabled them, as through a glass, more safely to have viewed
these. Therefore, Christian keep the plains; thou mayest
be sure, his thine enemy that gives thee such stones to
break thy teeth, when thy condition calls rather for bread and
wine, such Scriptures, I mean, as are most apt to nourish thy
faith, and cheer thy drooping spirit. When thou meetest such
plain Scriptures which speak to thy case, go over where it is
fordable, and do not venture beyond thy depth. Art thou af-
feid because thou hast sinned since the knowledge of the truth,

S and
and therefore no sacrifice remains for thee? See *David* and *Peter* case, how it patterns thine, and left upon record that their recovery may be a Key in thine hand to open such places as these; mayest thou not safely conclude from these, this is not their meaning, that none can be saved that sin after knowledge? Indeed in both those places, it is neither meant of the falls of such as ever had true grace, nor of a falling away in some particular acts of sin, but of a total universal falling away from the Faith, (the doctrine of it as well as seeming practice of it.) Now if the root of the matter were ever in thee, other Scriptures will first comfort thee against those particular apostasies into which thou hast relapsed, by sweet promises inviting such to return, and Precedents of Saints, who have had peace spoken to them after such folly, and also they will satisfy thee against the other, by giving full security to thy faith, that thy little grace shall not dye, being immortal, though not in its proper essence, because but a creature, yet by Covenant, as it is a childe of Promise.

Thirdly, dark Providences. From these Satan disputes against God's love to, and grace in a soul. First, he got a commission to plunder Job of his temporal estate, and bereave him of his children, and then labours to make him question his spiritual estate and sonship: his wife would have him entertain hard thoughts of God, (saying, *Curse God and dye,*) and his friends as hard thoughts of himselfe, (as if he were an hypocrite) and both upon the same mistake, as if such an afflicted condition and a gracious estate were inconsistent. Now (Christian) keep the Plaines, and neither from this charge God foolishly for thine enemy, nor thy selfe as his, Reade the saddest Providence with the Comment of the Word, and thou canst not make such an harsh interpretation. As God can make a freight line (with a crooked stick) be righteous when he useth wicked instruments; so also gracious when he dispenseth harsh Providences. *Joseph* kept his love, when he spake roughly to his brethren. I do not wonder that the wicked think they have Gods blessing, because they are in the warme Sun: Alas, they are strangers to Gods counsels, void of his Spirit, and sensual, judging of God and his Providence, by the report their present feeling makes of them; like little children, who think every one loves them that gives them
them plums. But 'tis strange, that a Saint should be at a loss for his afflicted state, when he hath a Key to decipher God's character: Christian, hath not God secretly instructed thee by his Spirit from the Word, how to read the short-hand of his Providence? dost not thou know that the Saints' afflictions stand for blessings? —Every some whom he loves he corrects; and prosperity in a wicked state, must it not be read a curse? doth not God damn such to be rich, honourable, victorious in this world, as well as to be tormented in another world? God gives them more of these than they seem to desire sometimes, and all to bind them faster up in a deep sleep of security, as if God served Sisera, he shall have milk, though he asked but water, that the might naile him the sinner to the ground. Milk having a property (as some write) to encline to sleep.

SECT. 4.

Fourthly, be careful to keep thy old receipts which thou hast had from God for the pardon of thy sinnes. There are some gaudy days, and Jubilee-like Festivals, when God comes forth clothed with the robes of his mercy, and holds forth the Scepter of his grace more familiarly to his children than ordinary, bearing witness to their faith, sincerity, &c. and then the firmament is clear, not a cloud to be seen to darken the Christians comfort. Love and joy are the souls repast and pastime, while this feast lasts. Now when God withdrawes, and this cheer is taken off, Satan's work is how he may deface and weare off the remembrance of this testimony, which the soul so triumphs in for its spiritual standing, that he may not have it as an evidence when he shall bring about the suit again, and put the soul to produce his writings for his spiritual state, or renounce his claim. It behoves thee therefore to lay them up safely; such a testimony may serve to non-suit thy accuser many years hence; one affirmative from God's mouth for thy pardoned state, carryes more weight (though of old date) than a thousand negatives from Satan's. David's Songs of old spring in with a light to his soul in his midnight-forrowes.

But what counsel would you give me (faith the distressed soul,) who
who cannot fall on my former comforts, nor dare to vouch those evidences, which once I thought true? I find indeed there have been some treaties of old between God and my soul; some hopes I have had, but these are now so defaced and interlined with back-slicings, repentances and falls again, that now I question all my evidences, whether true or counterfeit, what should one in this case do?

**Ans.**

First, renew thy repentance, as if thou hadst never repented. Put forth fresh acts of faith, as if thou hadst never believed. This seriously done will stop Satan's mouth, with an unexpected answer. Let him object against thy former acting: as hypocritical, what can he say against thy present repenting and believing, which if true, lets thee beyond his shot. It will be harder for Satan to disprove the present workings of God's gracious Spirit, whilst the impressions thereof are fresh, than to pick an hole in thy old deeds and evidences. Acts are transient, and as wicked men look at sins committed many years since, as little or none, by reason of that breadth of time which interposeth; so the Christian upon the same account stands at great disadvantage, to take the true aspect of those acts of grace, which so long ago passed between God and him, though sometimes even these are of great use. As God can make a sinner possess the sins of his youth, as if they were newly acted to his terror in his old age; so God can present the comforts and evidences which of old the Saint received, with those very thoughts he had of them, as if they were fresh and new.

And therefore secondly; If yet he haunts thee with the fears of thy spiritual estate, ply thee to the throne of grace; and beg a new copy of thy old evidence, which thou hast lost. The Original is in the Pardon-Office in Heaven, whereof Christ is Master; if thou beest a Saint thy name is upon record in that Court; make thy moane to God, hear what news from Heaven, rather than listen to the tales which are brought by thine enemy from hell. Did such reason jessie with Satan, and pray over their fears more to God, they might sooner be resolved. Can you expect truth from a liar, and comfort from an enemy? Did he ever prophesie well of believers? Was not Job the Devil's hypocrite, whom God vouch't for a non-such in holiness, and prov'd him so at last? If he knew thou wert a Saint, would he
tell thee so? if an hy; ocrute, he would be as loath thou shouldest know it; turn thy back therefore on him, and go to thy God: fear not, but sooner or later he will give his hand again to thy Certificate. But look thou do not rashly pause a censure on thy self, because a satisfactory answer is not presently sent at thy desire; the Messenger may stay long, and bring good newes at last.

Thirdly, shun battle with thine enemy while thou art in a fitter posture; and that thou mayest draw into thy trenches, and make an honourable retreat into those fastnesses and strengths, which Christ hath provided for his sick and wounded souliers. Now there are two places of advantage into which deserted souliers may retire; the Name of God, and the absolute Promises of the Gospel; these I may call the fair Havens, which are then chiefly of use, when the storme is so great that the ship cannot live at sea. O, faith Satan, dost thou hope to see God? none but the pure in heart shall be blest with that vision. Think'st thou to have comfort that is the portion of the Mourners in spirit. Now, soul, though thou canst not stay (in the hurry of temptation) thou art the pure and the Mourners in spirit; yet then say thou believest God is able to work these in thee, yea, hath promised such a mercy to poor sinners, *tis his Covenant;* (He will give a new heart, a clean heart, a soft heart,) and here I wait, knowing, as there was nothing in the creature to move the great God to make such Promises; so there can be nothing in the creature to hinder the Almighty his performance of them, where and when he pleaseth. This act of faith, accompanied with a longing desire after that grace thou canst not yet finde, and an attendance on the means, though it will not fully satisfie all thy doubts, (may be;) yet will keep thy head above water, that thou despairest not; and such a shore thou needst in this case, or the house falls.

Fourthly, If yet Satan dogs thee, call in help, and keep not the devils counsel. The very strength of some temptations lies in the concealing of them, and the very revealing of them to some faithfull friend, (like the opening and pricking of an imposthume) gives the soul present ease: Satan knows this too well; and therefore, as some thieves, when they come to rob an house, either gagge them in it, or hold a pistol to their breast, frighting them with death, if they cry or speak:

Thus
Thus Satan that he may more freely rifle the soul of its peace and comfort, over-awes it so, that it dares not disclose his temptation. O, faith Satan, if thy brethren or friends know such a thing by thee, they'Il cast thee off, others will hoote at thee. Thus many a poor soul hath been kept long in its pangs by biting them in; thou lovest (Christian) a double help by keeping the devil secret, the counsel and prayers of thy fellow-brethren; and what an invaluable losse is this?

CHAP. VIII.

Of the Saints victory over their subtile enemy, and whence it is that creatures so overmatch't should be able to stand against Satans wiles.

The second Branch of the Apostles Argument followes, to excite them the more vigourously to their armes; and that is from the possibility, yea, certainty of standing against this subtile enemy, if thus arm'd, That ye may be able to stand against the wiles of the devil. So that this gives the Apostles argument its due temperament: for he meant not to scare them into a cowardly flight, or fullen despaire of victory, when he tells them their enemy is so subtile and politick: but to excite them to a vigorous resistance, from the asfured hope of strength to stand in battel, and victoriously after it; which two I conceive are comprehended in that phrase, standing against the wiles of Satan. Sometimes to stand implies a fighting posture; so verse 14. Sometimes a conquering posture, Job 19. 25. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. That earth which was the field, where all the bloody battels were fought betwixt him and Satan, on it shall he stand, when not an enemy shall dare to shew his head. So that taking both these in: the Observation is,

Satan with all his wits and wiles shall never vanquish a soul arm'd with true grace; nay, he that hath this armour of God on, shall vanquish him. Look into the Word, you shall not finde
a Saint, but hath been in the list with him, sifted and winnowed more or lesse by this enemy, yet at last we finde them all coming off with an honourable victory: as in David, Job, Peter, Paul, who were the hardest put to it of any upon record, and left some should attribute their victory to the strength of their inherent grace, above other of their weaker brethren, you have the glory of their victories appropriated to God, in whom the weak are as strong as the strongest. We shall give a double Reason of this truth, why the Christian who seems to be so over-match't, is yet so unconquerable.

First, the curse that lyes upon Satan and his cause. Gods curse blazs whereer it comes. The Canaanites with their neighbour-Nations were bread for Israel, though people famous for warre; and why? They were cursed Nations. The Egyptians a politick people; Let us deal wisely, (say they) yet being cursed of God; this lay like a thorne at their heart, and was at last their ruine; yea, let the Israelites themselves, (who carry the badge of Gods Covenant on their fleth) by their sins once become the people of Gods curse, and they are trampled like dirt under the Assyrians feet. This made Balak beg so hard for a curse upon Israel. Now there is an irrevokeable curse cleaves to Satan from Gen. 3. 14, 15. And the Lord said to the Serpent, Because thou hast done this, thou art cursed, &c. which place, though partly meant of the literal serpant, yet chiefly of the devil and the wicked (his spiritual serpentine brood) as appears by the enmity pronounced against the Serpents seed and the womans, which clearly holds forth the feud between Christ with his seed, against the devil and his. Now there are two things in that curse which may comfort the Saints. First, the curse prostrates Satan under their feet: Upon thy belly shalt thou go, which is no more than is elsewhere promised, that God will subdue Satan under our feet. Now this prostrate condition of Satan assures believers, that the devil shall never lift his head (that is, his wily policy) higher than the Saints heele. He may make thee limp, but not bereave thee of thy life, and this bruise which he gives thee shall be rewarded with the breaking of his own head, that is, the utter ruine of him and his cause. Secondly, his food is here limited and appointed. Satan shall not devour whom he will: The drift is his food, which seems to restrain his power to the wicked,
who are of the earth earthly, mere dust; but for those who are of a heavenly extraction, their graces are reserved for Christ's food, Cant. 7. 13. and their souls surely are not a morsel for the devils tooth.

The second reason is taken from the wisdom of God; who as he undertakes the ordering of the Christians way to heaven, Psal. 37. 24. so especially this business of Satan's temptations. We finde Christ was not led of the evil spirit into the wilderness to be tempted, but of the Holy Spirit, Matt. 4. Satan tempts not when he will, but when God pleaseth: and the same Holy Spirit which led Christ into the field, brought him off with victory. And therefore we finde him marching in the Power of the Spirit (after he had repulsed Satan) into Gal. 3. Luke 4. 14. When Satan tempts a Saint, he is but Gods messenger, 2 Cor. 12. 7. There was given to me a thorn in the flesh, the Messenger of Satan to buffet me. So our Translation. But rather, as Besa, who will have it in casu rei, the Messenger Satan, implying that he was sent of God to Paul; And indeed the errand he came about was too good and gracious to be his own; Let I should be exalted above measure; The devil never meant to do Paul such a good office; but God sends him to Paul, as David sent Uriah with letters to Joab, neither knew the contents of their message. The devil and his instruments both are Gods instruments, therefore the wicked are called his sword, his axe: now let God alone to wield the one and handle the other. He is but a bungler that hurts and hackles his own legs, with his own axe; which God should do, if his children should be the worse for Satan's temptations. Let the devil choose his way, God is for him at every weapon. If he'll try it by force of armes, and assault the Saints by persecution, as the Lord of Hostes, he will oppose him. If by policy and subtlety, he is ready there also. The devil and his whole counsel are but fools to God. Nay, their wisdom, foolishnesse. Cunning and Art commend every thing but sinne. The more artificial the watch, the picture, &c. the better; but the more wit and Art in sin, the worse, because it is employed against an All-wise God, that cannot be out-witted, and therefore will in the end but pay the workmen in greater damnation. The foolishnesse of God is wiser than men, yea, than the wisdom of men, and devils, that is, the means and instruments which God opposeth
poseth Satan withal. What weaker than a Sermon? who siller than the Saints in the account of the wise world? yet God is wiser in a weak Sermon, than Satan in his deep plots (wherein the State heads of a whole Conclave of profound Cardinals are knock't together;) wiser in his simple ones, than Satan in his A-
chirophels and Sanballats; and truly God chooseth on purpose to defeat the policies of hell and earth by these, that he may put such to greater shame, I Cor. 2.1. How is the great Scholar ashamed to be baffled by a plain Countrey-mans argument? thus God calls forth Job to wrestle with Satan and his Seconds, (for such his three friends shewed themselves in taking the devils part,) and sure he is not able to hold up the cudgels against the fencing-Master who is beaten by one of the Scholars. God fits laughing, while hell and earth fit plotting, Psal. 2.4. He disappointeth the devices of the crafty, he breaketh their studied thoughts and plots, as the words import, Job 5.12. in one moment pulling down the labours of many years policy. Indeed as great men keep wilde beasts for game and sport, (as the fox, the boare, &c.) so doth God Satan and his instruments, to manifest his wisdome in the taking of them. It is observed, that the very hunting of some beasts affords not only pleasure to the Hunter, but also more sweetnesse to the Eater. Indeed God by displaying of his wisdome in the pursuit of the Saints enemies doth superadde a sweeter relish to their deliverances at last. He brake the heads of Leviathan in pieces, and gave him to be meat to his people. After he had hunted Pharaoh out of all his formes and burrowes, now he breaks the very braines of all his plots, and serves him up to his people, with the garnishment of his wisdom and power about.
CHAP. IX.

An account is given, how the All-wise God doth outwit the devil in his tempting of Saints to sin, wherein are laid down the ends Satan propounds, and how he is prevented in them all, with the gracious issue that God puts to these his temptations.

Quest. But how doth God defeat Satan, and out-wit his wiles in tempting his Saints?

Ans. This God doth by accomplishing his own gracious ends for the good and comfort of his people out of those temptations from which Satan designs their ruine, this is the noblest kind of Conquest, to beat back the devil's weapon to the wounding of his own head, yea, to cut it off with the devil's own sword; thus God lets the devil to catch the devil, and lays, as it were, his own counsels under Satan's wings, and makes him hatch them. Thus the Patriarchs help to fulfill Joseph's dream, while they are thinking to rid their hands of him. To instance in a few particulars.

SECT. I.

First, Satan by his temptations aims at the defiling of the Christians conscience, and disfiguring that beautiful face of God's image, which is engraven with holiness in the Christians bosom; he is an unclean spirit himself, and would have them such, that he might glory in their shame; but God out-wits him, for he turneth the temptations of Satan to sin, to the purging them from sinne; they are the black soap with which God washeth his Saints white.

First, God useth the temptations of Satan to one sin, as a preventive against another; so Paul's thorn in the flesh to prevent his pride. God sends Satan to assault Paul on that side where he is strong, that
that in the mean time he may fortifie him where he is weak. Thus Satan is befored, as sometimes we see an army sitting down before a town, where it wafts its strength to no purpose, and in the mean time gives the enemy an advantage to recruit; and all this by the counsel of some Huskai, that is a secret friend to the contrary side: God, who is the Saints true friend, sits in the devils Council, and over-rules proceedings there to the Saints advantage; He suffereth the devil to annoy the Christian with temptations to blasphemy, atheism, and by these, together with the troubles of spirit they produce; the soul is driven to duty, is humbled in the sense of these horrid apparitions, in its imagination, and secured from abundance of formality and pride, which otherwise God saw invading him. As in a family, some business falls out, which keeps the Master up later than ordinary, and by this the thief, who that night intended to rob him, is disappointed; had not such a soul had his spirit of prayer and diligence kept awake by those afflicting temptations, it is likely Satan might have come as a seducer, and taken him napping in security.

Secondly, God purgeth out the very sin Satan tempteth, even by his tempting. Peter never had such a conquest over his self-confidence, never such an establishment of his faith, as after his foule fall in the High Priests hall. He that was so well persuaded of himselfe before, as to say, Though all were offended with Christ, yet would not he, how modest and humble was he in a few dayes become, when he durst not say he loved Christ more than his fellow-brethren, to whom before he had preferred himself? what an undaunted Confessor of Christ and his Gospel doth he prove before Councils and Rulers, who even now was daunt out of countenance by a silly maid, and all this the product of Satan's temptation sanctified unto him. Indeed a Saint hath a discovery by his fall, what is the prevailing corruption in him, so that the temptation doth but fill the humour, which the soul having found out, hath the greater advantage to evacuate, by applying those means, and using those ingredients which do purge that malady. cum deletis. Now the soul sure will call all out against this destroyer? Paul had not took such pains to buffet his body, had he not found Satan knocking at that door.

Thirdly,
Thirdly, God useth these temptations for the advancing of the whole work of grace in the heart. One spot occasions the whole garment to be washed. David overcome with one sin, renewes his repentance for all, Psal. 51. A good husband when he seeth it raine in at one place, sends for the Workman to look over all the house. This indeed differenceth a sincere heart from an hypocrite, whose repentance is partial, soft in one plot, and hard in another. Judas cries out of his treason, but not a word of his thievish and hypocrite. The hole was no wider in his conscience then where the bullet went in, whereas true sorrow for one, breaks the heart into shivers for others also.

SECT. 2.

Secondly, Satan by tempting one Saint hath a mischievous design against others, either by encouraging them to sin by the example of such a one, or discouraging them in their holy course by the scandal he hath given; but God here befooles him.

First, making the miscarriages of such a reasonable caveat to others to look to their standing. Doest thou see a meek Moses provok't to anger, what watch and ward haft thou need keep over thy unruly heart? though loud winds do some hurt by blowing down here a loose tyle, and there a turret, (which was falling before,) yet the common good surmounts the private damage of some few; these being as a broom in Gods hand to sweep and cleanse the aire: so though some (that are wicked) are by Gods righteous judgment for the same hardened into further abominations by the Saints falls, yet the good which sincere soules receive by having their formality and security in a further degree purged doth abundantly countervaile the other, who are but sent a little fatter, whither they were going before.

Secondly, God makes his Saints falls an argument for comfort to distressed consciences. This hath been, and is as a feather, (when the passage seems so hop't, that no comfort can be got down otherwise) to drop a little hope into the soul; to keep the creature alive from falling into utter despair; some have been revived
against the wiles of the devil.

revived with this, when next door to hell in their own fears. 

David's sin was great, yet found mercy; Peter fell foully, yet now in heaven. Why estimate thou here, O my soul, under the hatch- 
es of despair? Up and call upon thy God for mercy, who hath 
pardoned the same to others.

Thirdly, God hath a design in suffering Satan to trounce some of his Saints by temptation, to train them up into a fitness: to 
succour their fellow-brethren in the like condition: he sends 
them hither to school, (where they are under Satan's ferular and 
lath) that his cruel hand over them may make them study the 
Word and their own hearts, by which they get experience of 
Satan's policies till at last they commence Matters in this Art of 
comforting tempted souls. It is an Art by it self, to speak a 
word in season to the weary soul: 'tis not serving out an App-

prenticehip to humane Arts will furnish a man for this: great 

Doctors have proved very Dunces here, knowing no more how 
to handle a wounded conscience than a Rustick the Chyrurgi-
ons instrument in dissecting the body when an Anatomy-Le-
cure is to be read. 'Tis not the knowledge of the Scripture 
(though a man were as well acquainted with it, as the Apothé-
cary with his pots and glasses in his shop, able to go directly to 
any promise on a sudden;) will suffice. No, not grace it self, 
except exercised with these buffetings and soul-conflicts. Christ 
himself we find trained up in this School, Isa. 50. 4. He make-
eth mine ear to hear as the learned. Even as the Tutour calls 
up his Pupill to read to him; and what is the Lecture which 
is read to Christ, that he may have the tongue of the learned to 
speak a word in season to the weary soul? see, verse 5. The 
Lord hath opened mine ear, and I was not rebellious, neither turned 
I away my back, I gave my back to the smiters, &c. His sufferings 
(which were all along mingled with temptations;) were the Le-
cure from which Christ came out so learned, to resolve and com-
fort distressed souls: So that the devil had better have let Christ 
alone, yea, and his Saints also, who do him bit the greater 
diservice in comforting others; none will handle poor souls 
so gently as those, who remember the smart of their own heart-
sorrows; none so skilful in applying the comforts of the Word 
to wounded consciences, as those who have layen bleeding 
themselves; such know the symptoms of soul troubles, and feel 
T. 3 others.
others pains in their own bosomes, which some that know the Scriptures, (for lack of experience) do not, and therefore are like a novice Physician, who perhaps can tell you every plant in the Herbal, yet wanting the practick part, when a Patient comes, knowes not well how to make use of his skill: The Saints experiences help them to a soveraign treacle made of the Scorpion's own flesh, (which they through Christ have slain,) and that hath a vertue above all other to expel the venom of Satans temptations from the heart.

S E C T. 3.

Thirdly, Satan in tempting the Saint to sin, labours to make a breach between God and the soul. He hates both, and therefore labours to divide these dear friends. If I can (thinks he,) get such a one to sin, God will be angry, and when angry he'll whip his child souland, this will be some sport, and when God is correcting the Saint, he'll be questioning the love of God to him, and cooles in his love to God; so though I should not keep him from heaven at last, yet he shall have little joy thither in the way. In this case God and the soul will be like man and wife fallen out; who neither of them look kindly one upon another. Now see how God befooles Satan in both these.

First, God useth his Saints temptations, as his method by which he advances the communications of his love unto them. The devil thought he had got the goal, when he got Adam to eate the forbidden fruit, he thought now he had man in the same predicament with himself, as unlikely ever to see the face of God, as those Apo职ate spirits; but (alas !) this was by God intended to usher in that great Gospel-plot of saving man by Christ, who (asfoon as this Prologue of mans fall is done) is brought upon the stage in that grand Promise of the Gospel made to Adam, and at Gods command undertakes the charge of recovering lost man out of Satans clutches, and re-instates him in his primitive glory, with an accessse of more than ever man had at first, so that the meanest lilly in Chriis field, exceeds Adam in all his native Royalty. And as Satan sped in his first tempta-

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tion, so he is full on the losing hind: what got he by all his paines upon Job, but to let that holy man know at last how dearly God loved him? When he soiled Peter so shamefully, do we not find Christ owning Peter with as much love as ever? Peter must be the only Disciple, to whom by name the joyful newes of his resurrection is sent: Go tell my Disciples and Peter. As it Christ had said, Be sure let his sad heart be comforted with this newes, that he may know I am friends with him for all his late cowardise.

But doth not this seem to countenance sin, and make Christians heedlefe, whether they fall into temptation or no? If God do thus shew his love to his Saints after their falls and foiles, why should we be so very of sin, which ends so well at last?

Two things will prevent the danger of such an inference.

First, we must distinguish between a soules being soiled through his own insinuity, and his enemies subtlety and power over-matching him; and another, who through a false heart doth voluntarily prostrate himself to the lust of Satan; though a General will shew little pity to a soilder that should traiterously throw down his arms, and run to the enemy, yet if another in fighting receives a wound and be wounded, it will be no dishonour for him to express his pity and love, no; thought he should send him out of the field in his own coach, lay him in his own bed, and appoint him his own chirurgeon. God doth not encourage wickednesse in his Saints, but pityes weaknesse. Even when the Saints fall into a sin, in its nature presumptuous, they do not commit it so presumptuously as others; there is a part true to God in their bosomes, though over-voted. Moses spake unadvisedly, but the devil had his instruments to provoke him, quite against the good mans temper. David numbers the people, but see how the devil doggd, and hunted him, till at last he got the better, 1 Chron. 21. 1. S. tan stood up and provoked David to number Israel. How bravely did Job repel Saturns darts? no wonder if in such a shower some one should get between the joynts of his armour. And for Peter, we know (good man) with what a loyal heart, yea, zealous he went into the field, though when the enemy appear'd his heart fail'd him.

Secondly, consider but the way how God communicateth his love.
love after his Saints falls, not in sinning, or for sinning, but in mourning and humbling their souls for their sins. Indeed did God smile on them, while acting sinfully, this might strengthen their sin, as wine in a fever would the disease; but when the fit is off, the venom of the disease spent, and breathed out in a kindly humiliation, now the creature lies low. God's wine of comfort is a cordial to the drooping spirit, not fuel for sin. When David was led in temptation first, he must be clad in sack-cloth and mourning, and then God takes it off, and puts on the garment of joy and praise, 1 Chron. 21. 10, 15. Job, though he express so much courage and patience, yet (bewraying some infirmities after he was bated long by so many fireh dogs, men and devils) he must cry peccavi, and abhor himself in dust and ashes before God will take him into his arms, Job 42. 6. and the same way God takes with all his children. Now to his Saints in such a posture, God may with safety to his honour and their good give a larger draught of his love than ordinary; their fears and sorrow which their sin hath cost them, will serve in stead of water to dash this strong wine of joy, and take away its headiness, that it neither rise up into pride, nor occasion them to reel backward into Apoftasie.

But why doth God now communicate his love?

First, from his own pitiful nature; You have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy. God loves not to take in bleeding wounds, he knowes a mourning soul is subject to be discouraged. A frown or an angry look from God, whom the Saint so dearly loves, must needs go near the heart, therefore God declares himself at hand to revive such, Isa. 57. 15. and he gives the reason, verse 16. For I will not contend for ever, neither will I be always wroth, for the spirit should faile before me. Whose spirit is there meant? not of the presumptuous sinner; he goes on, and never blinks; but of the contrite and humble ones. As the father observes the disposition of his children, one commits a fault and goes on rebelliously, despising his fathers anger, another (when offending him) lays it to heart, refuseth to eat, gets into some corner to lament the displeasure of his father; the father sees it, and his bowels yerne towards him. Indeed should he not put his childe out of feare by discovering his
against the wiles of the devil.

his love, the spirit of such a one would faile; 'tis not possible there should be a long breach between such a father and such a son, the one relenting over his sin, the other over his mourning home.

Secondly, God doth thus to pour the greater shame upon Satan, who is the great make-bate between God and the soul. How is the man ashamed that hath stirr'd up variance between husband and wife, father and son, to see the breach made up, and all set themselves against him? It went ill on Christ's side, when Herod and Pilate were made friends, and can it go well with Satan to see all well between God and his children? If Esther be in favour, Haman her enemy shall have his face covered. Indeed, this covers Satan's face with shame, to see a poor Saint even now his prisoner, whom he had leave to rob and plunder, tempt and disquiet, now sitting in the Sun-shine of God's love, while he like a ravening Lion takes on for the loss of his prey.

Secondly, Satan's aim is to weaken the Saints' faith on God, and cool his love to God, but besoof'd in both; for, first God turns their temptations, yea, their falls, to the further establishment of their faith, which (like the tree) stands stronger for its shaking, or like the Gyant Anteus, who in his wrestling with Hercules is feign'd to get strength by every fall to the ground. False faith indeed once foil'd, seldom comes on again; but true faith riseth and fights more valiantly, as we see in Peter and other Scripture-examples. Temptation to faith is as fire to gold, 1 Pet. 1. 7. The fire doth not only discover which is true gold, but makes the true gold more pure; it comes out may be lesse in bulk and weight, (because sever'd from that foil and dross which embaiff'd it) but more in value and worth. When Satan is bound up, and the Christian walks under the shine of divine favour, and encouragement of divine assistance; his faith may appear great, if compared with another under the withdrawals of God, and buffetings of Satan, but this is not equal judging; as it to try who is biggest of two men, we should measure one naked, and the other over his clothes; or in comparing two pieces of gold, weigh one with the dross and dirt it contracts in the pure, with the other purged from these in the fire; faith before temptation hath much heterogeneal stuffe that cleaves
to it, and goes for faith; but when temptation comes, these are
discovered. Now the Christian feels corruption stir, which lay
as dead before, now a cloud comes between the soul and the
sweet face of God, (the sense of which latter, and the little
sense of the other bore up his faith before) but these bladders
prick't, he comes now to learn the true stroke in this heaven-
ly Art of swimming on the promise, having nothing else to bear
him up but that; and a little of this carryes more of the precious
nature of faith in it, than all the other; yea, is (like Gideon's
handful of men) stronger, when all these accessories to faith
are sent away, than when they were present; and here is all the
devil gets: in stead of destroying his faith which he aimes at,
he is the occasion of the refining of it, and thereby adding to its
strength.

Secondly, the love of tempted Saints is enkindled to Christ
by their temptations, and foiles in their temptations. Possibly
in the fit there may seem a damp upon their love, as when water
is first sprinkled upon the fire, but when the Conflict is a little
over, and the Christian comes to himselfe, his love to Christ will
break out like a vehement flame; First, the shame and sorrow
which a gracious soul must needs feel in his bosome for his
sinneful miscarriage, while under the temptation, will provoke
him to expresse his love to Christ above others; as is sweetly set
forth in the Spouse, who when the cold fit of her disstemper was
off, and the temptation over, besirs her to purpose, her lazy
sicknesse is turned to love-sicknesse: she findes it as hard now
to fit, as she did before to rise: she can reft in no place out of
her Beloved's sight, but runs and asks every one she meets for
him; and whence came all this vehemency of her zeal? all
occasioned by her undutifull carriage to her husband: she part-
ed so unkindly with him, that (bethinking what she had done)
away she goes to make her peace. If sins committed in unrege-
necy have fuch a force upon a gracious soul, that the thought
of them, though pardoned, will still break and melt the heart
into sorrow, (as we see in Magdalen) and prick on to shew zeal
for God above others, (as in Paul) how much more will the
sins of a Saint, who after sweet acquaintance with Jesus Christ,
lifts up the heel against that bosome where he hath layen, af-
fect, yea, dissolve the heart as into fo many drops of water,
and that sorrow provoke him to serve God at a higher rate than others? No child so dutiful in all the family, as he who is return'd from his rebellion. Again secondly, as his own shame, to the experience which such a one hath of Christ's love above others will encrease his love. Christ's love is fuel to ours. Ex iisdem nutrimur quibus constamus; as it gives its being, so it affords growth: It is both Mother and Nurse to our love. The more Christ puts forth his love, the more heat our love gets, and next to Christ's dying love, none greater than his succouring love in temptation. The Mother never hath such advantage to shew her affection to her childe, as when in distress, sick, poor or imprisoned; so neither hath Christ to his children as when tempted, yea, worsted by temptation. When his children lye in Satan's prison, bleeding under the wounds of their consciences, this is the season he takes to give an experiment of his tender heart in pitying, his faithfulness in praying for them, his mindfulness in lending succour to them, yea, his dear love in visiting them by his comforting Spirit. Now when the soul hath got off some great temptation, and reads the whole history thereof together, (wherein he finds what his own weakness was to resist Satan, nay, his unfaithfulness in complying with Satan, which might have provok't Christ to leave him to the fury of Satan) now to see both his folly pardoned, and ruin graciously prevented, and that by no other hand, but Christ's coming into his rescue. (as Abishai to David, when that gyant thought to have slaine him.) This must needs exceedingly endear Christ to the soul. At the reading of such records the Christian cannot but enquire, (as Ahashuerus concerning Mordecai, who by discovering a treason had saved the King's life,) what honour hath been done to his sweet Saviour for all this. And thus Jesus Christ, whom Satan thought to bring out of the soul's favour, and liking, comes in the end to sit higher and furer in the Saints affections than ever.
That ye may be able to stand.

CHAP. X.

A brief Application of the Point in two Branches.

This affords a reason why God suffers his dear children to fall into temptation, because he is able to out-shoot Satan in his own bowe, and in the thing wherein he thinks to out-wit the Christian to be above him. God will not only be admired by his Saints in glory for his love in their salvation, but for his wisdom in the way to it. The love of God in saving them will be the sweet draught at the marriage-feast, and the rare wisdom of God in effecting this, as the curious workmanship with which the cup shall be enamelled. Now wisdom appears most in untwining knots, and wading through difficulties. The more crosse words there are in a business, the more wisdom to stir a key to the lock, to make choice of such means as shall meet with the several turnings in the same. On purpose therefore doth God suffer such temptations to intervene, that his wisdom may be the more admired in opening all these, and leading his Saints that way to glory, by which Satan thought to have brought them to hell. The Israelites are bid remember all the way that God led them in the wilderness for forty years, Deut. 8. 2.

The History of these warres (Christian) will be pleasant to read in heaven, though bloody to fight on earth. Moses and Elias, talk't with Christ on Tabor, (an Embleme of the sweet communion which shall passe between Christ and his Saints in glory,) and what was their talk, Luke 9. 30. but of his death and sufferings? It seems a discourse of our sufferings and temptations, are not too low a subject for that blissful state. Indeed this left out, would make a blemish in the faire face of Heavens glory. Could the damned forget the way they went into hell, how oft the Spirit of God was wooing, and how far they were overcome by the conviction of it; in a word, how many turns and returns there were in their journey forward and backward, what possibilities, yea, probabilities they had for heaven, when on earth; were but some hand so kind as to blot these tormenting
against the wiles of the devil.

ing passages out of their memories, it would ease them wonder-
fully. So were it possible glorified Saints could forget the way,
wherein they went to glory, and the several dangers that in-
terven'd from Satan, and their own back-siding hearts, they
and their God too would be losers by it, I mean in regard of
his manifestative glory. What is the glory wherein God ap-
pears at Zion's deliverance? those royal garments of salvation,
that make him so admired of men and Angels? but the celebra-
tion of all his attributes, according to what every one hath
done towards their salvation. Now wisdom being that which
the creature chiefly glories in, (and chooseth by Satan for his first
bait, who made Eve believe she should be like God in know-
ledge and wisdom) therefore God, to give Satan the more
shameful fall, gives him leave to use his wits and wiles in tempt-
ing and troubling his children, in which lyes his great advan-
tage over the Saints, that so the way to his own Throne (where
his wisdom shall at last, as well as his mercy fit in all its Roy-
alty) may be paved with the sculls (as I may so-speak) of
devils.

Secondly, this gives a strong cordial to our fainting faith, in the
behalf of the Church of Christ. If all the devils wits and wiles
will not serve him to overcome one single soldiier in Christ's
Camp, much lesse shall he ever ruine the whole Army. These
are dajes of great confusions in the Christian world, and the
chief seare of a gracious heart is for the Ark, left that should fall
into the enemyes hand, (and when this Palladium is taken, the
City of God (his Church,) be trod under the feet of pride,) I
confesse Satan seems to get ground daily; he hath strangely
wrigled into the bosomes and principles of many, who by the
fame of their Profession and zeal, had obtained in the opinion
of others to be reckoned among the chief of Christ's Worthies in
their generation. He hath sadly corrupted the truths of Christ;
brought a dis-esteem on Ordinances, (that by this, and as a judg-
ment for this, the wombe of the Gospel is become in a great
measure barren, and her children which hang upon her breasts,
thrive not in love and holinesse as of old, when the milk was not
so much, nor that so spiritual), he hath had advantage by the di-
visions of the godly, to harden those that are wicked into a fur-
ther disdain of Religion, and by the bloody wars of late yeares,
to boile up the wrath of the Popish and profane curse to a higher
pitch of rage and fury against Christ's little remnant than ever:
so that if ever God should suffer the sword to fall into their
hand, they are disciplin'd and fitted to play the bloody butch-
ers on Christ's sheep above their fore-fathers, (neither are they
so creft-fallen, but that they can hope for such a day, yea, take
up some of those joyes upon truft afore-hand to solace them-
selves, while the rest follow;) And now (Christian) may be their
confidence, together with the distracted state of Christ's affaires
in the world, may discompose thy spirit, concerning the issue of
these rolling Providences that are over our heads, but be still, poor
heart, and know that the contest is not between the Church and
Satan, but between Christ and him. These are the two Cham-
pions. Stand now, O ye. Army of Saints, still by faith, to see the
All-wife God wrestle with a subtle devil. If you live not to
see the period of these great confusions, yet generations after
you shall behold the Almighty finite off this Goliath's head with
his own sword, and take this cunning hunter in the toile of his own
policies, that faith which ascribes greatness and wisdom to God,
will shrink up Satan's subtilty into a nigrum nihil, a thing of no-
thing. Incrædulem timent diabolum, quasi leonem, quis fide forte despi-
cium quasi vermiculum. Bern. Unbelief feares Satan as a lion;
faith treads on him as a worme. Behold therefore thy God at
work, and promise thy selfe that what he is about, will be an ex-
cellent piece. None can drive him from his work. The Pilot
is beaten from the helme, and can do little in a storme, but lets
the ship go a drift. The Architect cannot work, when night
drawes the curtain, yea, is driven off the Scaffold with a storme
of raine, such Workmen are the wisest Counsellours and mighti-
est Princes on earth. A pinch may come, when it is as vaine to
say, Help O King, as, Help O beggar; mans wisdom may be le-
vell'd with folly, but God is never interrupted. All the plots of
hell and commotions on earth, have not so much as shak't Gods
hand, to spoile one letter or line that he hath been drawing. The
mysteriousnesse of his Providence may hang a curtain before his
work, that we cannot see what he is doing, but then when dark-
nesse is about him, righteounness is the seat of his Throne for ever:
O, where's our faith (Sirs!) let God be wise, and all men and
devils fools. What though thou seeft a Babel more likely to go
up
up, then a Babylon to be pull'd down, yet believe God is making his secret approaches, and will clap his ladders on a sudden to the walls thereof: Suppose truth were Prisoner with Joseph, and errour the Courtier, to have its head lift up by the favour of the times, yet doest not remember that the way to truths preference lies through the prison? yea, what though the Church were like Jonah in the Whales belly, swallowed up to the eye of reason by the fury of men, yet doest not remember the Whale had not power to digest the Prophet? O be not too quick to bury the Church before she be dead. Stay while Christ tryes his skill before you give it over: bring Christ by your prayers to its grave, to speak a Resurrection-word. Admirable hath the Saints faith been in such straits: as Josephs, who pawn'd his bones that God would visit his brethren, willing them to lay him where he believ'd they should be brought; Jeremiah purchaseth a field of his Uncle, and payes down the money for it, and this when the Caldean army quartered about Jerusalem, ready to take the City, and carry him with the rest into Babylon: And all this by Gods appointment, Jer. 22. 6, 7, 8. that he might shew the Jews by this, how undoubtedly he (in that sad juncture of time) did believe the performance of the Promise for their returne out of captivity: Indeed God counts himself exceedingly disparaged in the thoughts of his people, (though at the lowest ebb of his Churches affairs) if his naked word, and the single bond of his Promise will not be taken as sufficient security to their faith for its deliverance.

VERSE 12.

For we wrestle not against flesh and blood, but against Principalityes and Powers, against the Rulers of the darknesse of this world, against spiritual wickednesse in high places.

His words are coupled to the Precedent with that causal particle For, which either referres to the two foregoing verses,
and then they are a further reason, pressing the necessity of Christian fortitude in the tenth verse, and furniture in the eleventh: or else to the last words of the eleventh verse, where the Apostle having discover'd the Saints grand enemy to be Satan, and described him in one of his attributes, his wily subtlety, he in this further displays him in his proper colours, not to weaken the Saints hands, but waken their care, that seeing their enemy marching up in a full body, they might stand in better order to receive his charge. Whereby we may observe the Apostle's simplicity and plain dealing; he doth not undervalue the strength of the enemy, and represent him inconsiderable, as Captains use to keep their soldiers together, by slighting the power of their adversary; no, he tells them the worst at first. If Satan had been to set out his own power, he could have challeng'd no more than is here granted him. See here the difference between Christ dealing with his followers, and Satan with his. Satan dares not let sinners know who that God is they fight against; this were enough to breed a mutiny in the devils camp. Silly souls they are drawn into the field by a false report of God and his wayes, and are kept there together with lies and faire tales, but Christ is not afraid to shew his Saints their enemy in all his Power and Principality, the Weakness of God being stronger than the powers of hell.

CHAP. I.

Sheweth, the Christians life here to be a continual wrestling with sin and Satan, and the paucity of those who are true Wrestlers, as also how the true Wrestlers should manage their combate.

The words contain a lively description of a bloody and lasting war between the Christian and his implacable enemy; in which we may observe; First, the Christians state in this life, set out by this word wrestling.

Secondly, the Assailants that appear in armes against the Christian, who are described; First, Negatively, Not flesh and blood.
blood: Or rather comparatively, not chiefly flesh and blood. Secondly, positively, but against Principalities, Powers, &c.

Sect. 1.

First, for the first, the wrestling or conflicting state of a Christian in this life, is rendered observable here by a threesfold circumstance.

First, the kind of combate which the Christians state is here set out by, ἐν μιᾷ τάξει, which though it be used sometimes for a wrestling of sport and recreation, yet here to set out the sharpneffe of the Christians encounter; there are two things in wrestling that render it a sharper combate than others. First, wrestling is not properly fighting against a multitude, but when one enemy singles out another, and enters the List with him, each exerting their whole force and strength against one another, as David and Goliab, when the whole Armies stood as it were in a ring to behold the bloody issue of that Duel. Now this is more fierce than to fight in an army, where though the battle be sharp and long, the Souldier is not always engaged, but falls off when he hath discharged, and takes breath a while: yea, possibly may escape without hurt or stroak, because there the enemies aim is not at this or that man, but at the whole heap, but in wrestling one cannot escape so, he being the particular object of the enemies fury, must needs be shaked and tried to purpose. Indeed the word πάλη signifies such a strife, as makes the body shake again, quia corpus πάλεσαι. Satan hath not only a general malice against the Army of Saints, but a spite against thee John, thee Jacob: he'll single thee out for his enemy. We finde Jacob, when alone, a man wrestled with him. As God delights to have private communion with his single Saints, so the devil to try it hand to hand with the Christian, when he gets him alone. As we lose much comfort, when we do not apply the Promise and Providence of God to our particular persons and conditions, God loves me, pardons me, takes care of me: the water at the Town-conduit doth me no good, if I want a pipe to empty it into my cistern; so it obstructs our care and watchfulnesse, when we conceive of Satans wrath and fury,
fury, as bent in general against the Saints, and not against me in particular. O how careful would a soul be in duty, if as going to Church or Closet he had such a serious meditation as this, Now Satan is at my heels to hinder me in my work, if my God help me not!

Secondly, 'tis a close combate. Armies fight at some distance. Wrestlers grapple hand to hand. An arrow shot from afar may be seen and shunn'd, but when the enemy hath hold of one there is no declining, but either he must resist manfully, or fall shamefully at his enemy's foot. Satan comes close up, and gets within the Christian, takes his hold of his very flesh and corrupt nature, and by this shakes him.

Secondly, the universality of the combate. We wrestle ἵνα πάλιν, which comprehends all, on purpose you may perceive the Apostle changeth the pronoun ὅμως in the former verse, into ἵνα in this, that he may include himself as well as them; as if he had said, the quarrel is with every Saint. Satan neither fears to assaunt the Minister, nor despiseth to wrestle with the meanest Saint in the Congregation; great and small, Minister and people, all must wrestle: Not one part of Christ's Army in the field, and the other at ease in their quarters, where no enemy comes; here are enemies enough to engage all at once.

Thirdly, the permanency or duration of this combate, and that lies in the tense ἵνα ἵνα πάλιν. Not, our wrestling was at first Conversion, but now over, and we past the pikes; not, we shall wrestle when sickness comes, and death comes, but our wrestling is; the enemy is ever in sight of us, yea, in fight with us, there is an evil of every day's temptation, which (like Paul's bonds) abides us whereever we become. So that these particulars summ'd up will amount to this Point:

SECT. 2.

Doct. The Christians life is a continual wrestling. He is as Jeremiah said of himselfe, borne a man of strife, or what the Prophet to Asa may be said to every Christian; From hence thou shalt have wars, from thy spiritual birth to thy natural death, from the hour when thou first diddest set thy face to heaven, till thou shalt
shall set thy foot in heaven. *Israel* march out of *Egypt* was in Gospel-sense our taking the field against sinne and *Satan*, and when had they peace? nor till they lodged their colours in Canaan. *No condition* wherein the Christian is here below is quiet. Is it prosperity or adversity, here is work for both hands to keep pride and security down in the one, faith and patience up in the other: no place which the Christian can call privileged ground. *Lot in Sodom* wrestled with the wicked inhabitants thereof, his righteous soul being vexed with their unclean conversation. And how fares he at Zoar? do not his own daughters bring a spark of *Sodom* fire into his own bed, whereby he is inflamed with lust? Some have thought if they were but in such a family, under such a Ministry, out of such occasions: O then they should never be tempted as now they are; I confess change of aire is a great help to weak nature, and these forenamed as vantage-ground against *Satan*; but thinkst thou to flye from *Satan's presence* thus? No, though thou shouldst take the wings of the morning he would flye after thee, there may make him change his method in tempting, but not lay down his designe; so long as his old friend is alive within, he will be knocking at thy door without. *No* duty can be performed without wrestling; *The Christian* needs his sword as much as his trowel. He wrestles with a body of flesh; this to the Christian in duty is as the beast to the traveller, he cannot go his journey without it, and much ado to go with it. If the flesh be kept high and lusty, then 'tis wanton and will not obey; if low, then it's weak and soon tires: Thus the Christian rides but little ground, because he must go his weak bodyes pace. He wrestles with a body of sin as well as of flesh, this mutters and murmures when the soul is taking up any duty. Sometimes it keeps the Christian from duty, so that he cannot do what he would. As *Paul* said, *I would have come once and again, but Satan hindered me.* I would have prayed may the Christian lay at such a time, and meditated on the Word I heard, the mercies I received at another, but this enemy hindered. 'Tis true indeed, grace sways the Scepter in such a soul, yet as Schoolboyes taking their time when their Master is abroad do shut him out, and for a while lord it in mifrule, though they are whipt for it afterwards: thus the unregenerate part takes advantage when grace is not on its watch to disturb its government.
and shut it out from duty, though this at last makes the soul more severe in mortifying, yet it costs some scuffle before it can recover its Throne, and when it cannot shut from duty, yet then is the Christian wofully yoke't with it in duty; it cannot do what it doth as it would; many a letter in its copy doth this enemy spoil, while he jogs him with impertinent thoughts; when the Christian is praying, then Satan and the flesh are a praying; he cries, and they louder, to put him out, or drown his cry. Thus we see the Christian is affail'd on every side by his enemy; and how can it be other, when the seeds of war are laid deep in the natures of both, which can never be rooted up till the devil cease to be a devil, sin to be sin, and the Saint to be a Saint? Though wolves may snarl at one another; yet soon are quiet again, because the quarrel is not in their nature; but the Wolfe and the Lamb can never be made friends. Sin will lust against grace, and grace draw upon sin whenever they meet.

SECT. III.

First, this may reprove such as wrestle, but against whom? against God, not against sin and Satan. These are bold men indeed, who dare try a fall with the Almighty; yet such there are, and a Wo pronounced against them, Isa. 45. 9. Wo unto him that striveth with his Maker. 'Tis easy to tell which of these will be worsted. What can he do, but break his shins that dasheth them against a rock? A goodly battle there is like to be, when thorns contest with fire, and stubble with flame. But where live those Giants, that dare enter the List with the great God? what are their names that we may know them, and brand them for creatures above all other unworthy to live? Take heed, O thou who askest, that the wretched man whom thou seemest so to defile, be not found in thy own clothes itself. Judas was the Traitor, though he would not answer to his name, but put it off, with a Master, is it I? and so mayest thou be the fighter against God. The heart is deceitful. Even holy David, for all his anger was so hot against the rich man, that took away the poor mans Ewe. Lamb, that he bound it with an oath, the man should not live who.
who had done it, yet proves at last to be himself the man, as
the Prophet told him, 2 Sam. 12.

Now there are two ways wherein men wrestle against God.
First, when they wrestle against his Spirit. Secondly, when they
wrestle against his Providence.

First, when they wrestle against his Spirit. We read of the
Spirit striving with the creature, Gen. 6. 3. My Spirit shall not
always strive with man. Where the striving is not in anger and
wrath to destroy them, (that God could do without any flir or
scuffle) but a loving strife and contest with man. The old world
was running with such a carrier headlong into their ruin, he
sends his Spirit to interpose, and by his counsels and reproofs to
offer, as it were, to stop them and reclaim them. As if one seeing
another ready to offer violence on himself, should strive to get the
knife out of his hand, with which he would do the mischief.
Or one that hath a purse of gold in his hand to give, should
follow another by all manner of entreaties, striving with him to
accept and take it. Such a kind of strife is this of the Spirits
with men. They are the lusts of men, (those bloody instruments
of death, with which sinners are mischieving themselves) that
the holy Spirit strives by his sweet counsels and entreaties to
get out of our hands. They are Christ's, his grace and eternal
life he strives to make us accept at the hands of God's mercy;
and for repulsing the Spirit thus striving with them, sinners are
justly counted fighters against God: To stiff-necked, and uncir-
cumcised in heart and ears, ye do always resist the Holy Ghost.

Now there is a twofold striving of the Spirit, and so of our
wrestling against it. First, the Spirit strives in his messengers with
sinners. They coming on his errand, and not their own, he
voucheth the faithful counsels, reproofs and exhortations which
they give as his own act. Noah, that Preacher of righteousness,
what he said to the old world, is call'd, the Preaching of the Spirit,
1 Pet. 3. 19. The pains that Moses, Aaron and other servants
of God took in instructing Israel, is call'd the instruction of the
Spirit, Nehem. 9. 20. So that when the Word, which God's Mi-

nisters bring in his Name, is rejected, the faithful counsels they
give are thrown at sinners' heels and made light of; then do
they strive with the Spirit, and wrestle against Christ as really,
as if he visibly in his own Person had been in the Pulpit, and

preached
preached the same Sermon to them. When God comes to reck-
on with sinners, it will prove so; then God will rub up your me-
ories, and minde you of his striving with you, and your un-
kinde resifting him. They, whether they will heare, or whether they
will forbear, shall know they had a Prophet among them. Now men
soon forget whom and what they hear; ask them what was pass
upon their conscience in such a Sermon, they have forgot; what
were the precious truths laid out in another, and they are lost:
and well were it for them if their memories were no better in an-
other world: it would ease their torments more than a little. But
then they shall know they had a Prophet among them, and
what a price they had with him in their hands, though it was in
fooles keeping. They shall know what he was, and what he
said, though a thousand years past, as fresh as if it were done but
last night. The more zealous and compassionate, the more
painful and powerful he was in his place, the greater shall their
sin be found, to break from such holy violence offered to do
them good. Surely God will have something for the sweat, yea,
lives of his servants which were wore out in striving with such
rebellious ones. May be yet, sinners, your firmament is clear, no
cloud to be seen that portends a storme; but know (as you use
to say) winter does not rot in the clouds, you shall have it at
last: every threatening which your faithful Ministers have de-
nounced against you out of the Word, God is bound to make
good. He confirmeth the word of his servant, and performeth the
counsel of his messengers, and that in judgement against sinners,
confirming the threatenings, as well as in mercy performing the
promises, which they declare as the portion of his children.
But it will be time enough to ask such on a sick-bed, or a dying
houre, whether the words of the Lord delivered by their
faithful Preachers have not taken hold of them. Some have con-
fessed with horror they have, as the Jewes, Zech. 1. 6. Like as
the Lord of hosts thought to do unto us, so hath he dealt with us.
Secondly, the Spirit strives with men more immediately, when he
makes his inward approaches to the consciences of men, deba-
ting in their own bosomes the case with them; one while he shews
them their sins in their bloody colours, and whether they will
surely bring them, if not look't to timely, which he doth so con-
vincingly, that the creature smells sometimes the very fire and
brimstone
brimstone about him, and is at present in a temporary hell; another while he falls a parling and treating with them, making gracious overtures to the sinner, if he will return at his reproof, presents the grace of the Gospel, and opens a door of hope for his recovery, yea, falls a wooing and beseeching of him to throw down his rebellious arms, and come to Christ for life, whose heart is in a present disposition to receive and embrace the first motion the returning sinner makes for mercy. Now when the Spirit of God follows the sinner from place to place, and time to time, suggesting such motions, and renewing his old suit, and the creature shall fly out of the Spirit's hands thus striving with him, as far from renouncing his lusts, or taking any liking to Christ as ever: This is to resist the Spirit to his face, and it carries so much malignity in it, that (even where it hath not been final) poor humbled souls have been so over-set with the horror of it, that they could not for a long time be persuaded, but that it was the unpardonable sin. Take heed therefore sinners, how you use the Spirit when he comes, knocking at the door of your hearts: Open at his knock, and he will be your guest, you shall have his sweet company; repulse him, and you have not a Promise he'll knock again. And if once he leave striving with thee, unhappy man, thou art lost for ever; thou liest like a ship cast up by the waves upon some high rock, where the tide never comes to fetch it off. Thou mayest come to the Word, converse with other Ordinances, but in vain. 'Tis the Spirit in them, which is both tyde and winde, to set the soul afloat, and carry it on, or else it lies like a ship on dry ground which fits not.

Secondly, we wrestle against God when we wrestle with his Providence, and that two ways; First, when we are discontented with his providential disposition of us. God's caring for us doth not please us so, but that we are objecting against his dealings towards us, at least muttering something with the soul in our hearts, which God hears as lightly as man our words. God counts then we begin to quarrel with him, when we do not acquiesce in, and say Amen to his Providence whatever it is. He calls it a contending with the Almighty, Job 40.1. yea, a reproving of God. And he is a bold man sure that dare finds fault with God, and article against heaven. God challengeth him, who—
whenever he is that doth this, to answer it at his peril. He that reproveth God, let him answer it, v. 2. of the chapter fore-mentioned. It was high time for Job to have done, when he hears what a sense God puts upon those unwary words, which drop't from him in the anguish of his spirit, and paroxysme of his sufferings; contend with the Almighty? reprove God? Good man, how blank he is, and cries out, I am vile, what shall I answer thee? I will lay my hand upon my mouth. Let God but pardon what is past, and he shall hear such language no more. O Sirs, take heed of this wrestling above all other. Contention is uncomfortable, with whomsoever it is we fall out. Neighbours or friends, wife or husband, children or servants: but worst of all with God. If God cannot please thee, but thy heart riseth against him, what hopes are there of thy pleasing him, who will take nothing kindly from that man who is angry with him? And how can love to God be preserved in a discontented heart, that is always muttering against him? Love cannot think any evil of God, nor endure to hear any speak evil of him, but it must take God's part, as Jonathan David's, when Saul spake basely of him, and when it cannot be heard, will like him arise and be gone. When afflicted, love can allow thee to groan, but not to grumble. If thou wilt ease thy incumbered spirit into God's bosom by prayer, and humbly wrestle with God on thy knees, love is for thee, and will help thee to the best arguments thou canst use to God: But if thou wilt vent thy disordered passions, and shew a mutinous spirit against God, this stabs it to the heart.

Secondly, we wrestle against Providence, when uncorrectible under the various dispensations of God towards us. Providence has a voice, if we had an ear; mercies should draw, afflictions drive; now when neither fair means nor foul do us good, but we are impenitent under both; this is to wrestle against God with both hands. Either of these have their peculiar aggravations. One is against love, and so dis-ingenious; the other is against the smart of his rod, and therein we flight his anger, and are cruel to ourselves in kicking against the pricks. Mercy should make us ashamed, wrath afraid to sin. He that is not ashamed, has not the spirit of a man. He that is not afraid when smitten, is worse than the beast, who stands in awe of whip and spur. Sometimes mercy (especially these outward mercies, which
have a pleasing relish to the carnal part in a Christian) hath prov'd a snare to the best of men, but then affliction ueth to recover them; but when affliction makes men worse, and they harden themselves against God, to sin more and more while the rod is on them, what is like to reclaim them? few are made better by prosperity, whom afflictions make worse. He that will sin, though he goes in pain, will much more if that once be gone. But take heed of thus contending with God. There is nothing got by scuffling with God, but blows, or worse. If he say he will afflict thee no more, 'tis even the worst he can say; 'tis as much as if he should say he'll be in thy debt till another world, and there pay thee altogether. But if he means thee mercy, thou shalt hear from him in some sharper affliction than ever. He hath wedges that can rive thee, and st Thu a more knotty piece than thou art.

Are there yet the treasures of wickedness, and the scant measure that is abominable? (faith God to Israel) what uncorrigible,

though the Lord's voice crieth unto the city, bidding you hear the rod, and him that hath appointed it? See what course God resolves on, v. 17. Therefore will I make thee sick in smiting of thee. As if he had said, my other Physick I see was too weak, it did not work or turn your stomach, but I will prepare a potion that shall make you sick at heart.

Secondly, it reproves those who seem to wrestle against sin, but not according to the Word of Command that Christ gives. There is a Law in wrestling which must be observed, 2 Tim. 2. 5. If a man also strive for Masteries, yet is he not crowned except he strive lawfully. He alludes to the Romane games, to which there were Judges appointed to see that no foul play were offer'd contrary to the Law for wrestling; the prize being deni'd to such, though they did spoil their adversary, which the Apostle improves to make the Christian careful in his war, as being under a stricter Law and Discipline, that requires not only valour to fight, but obedience to fight, by order, and according to the Word of Command: Now few do this that go for great Wrestlers.

First, some while they wrestle against one sin, embrace another; and in this case 'tis not the person wrestles against sin, but one sin wrestles with another, and 'tis no wonder to see thieves fall out when they come to divide the spoil; Lusts are divers, Y Tit.
Tit. 3. 3. and 'tis hard to please many Masters, especially when their commands are so contrary; when pride bids lay on in bravery, lavish out in entertainment; covetousness bids lay up, when malice bids revenge; carnal policy, conceal thy wrath, though not forgive. When lust sends to his whores, hypocrisy pulls him back for shame of the world. Now is he God's Champion that resists one sin at the command of another, it may be a worse.

Secondly, some wrestle, but they are preft into the field, not Volunteers, their lavish fear scares them at present from their lust; so that the Combate is rather betwixt their Conscience and Will, than them and their lust. Give me such a sinner faith Will; No, faith conscience, it will scall'd, and throwes it away. A man may love the wine though he is loath to have his lips burnt. Hypocrites themselves are afraid to burne. In such Combates the Will at last prevails, either by bribing the understanding to present the lust it desires in a more pleasing dress, (that conscience may not be scared with such hideous apparitions of wrath) or by pacifying conscience with some promise of repentance for the future, or by forbearing some sin for the present, which it can best spare; thereby to gain the reputation of something like a reformation; Or if all this will not do, then (prompted by the fury of its lust) the Will proclaims open war against conscience, sinning in the face of it, like some wilde horse, (impatient of the spur which pricks him, and bridle that curbs him) gets the bit between his teeth, and runs with full speed, till at last he caufeth himself of his Rider; and then where he sees fattest pasture, no hedge or ditch can withhold him, till in the end you finde him, starving in some pound for his trespass. Thus many sin at such rate, that conscience can no longer hold the reines, nor fit the saddle, but is thrown down and laid for dead; and then the wretches range where their lusts can have the fullest meal; till at last they pay for their stolen pleasures most dearly, when conscience comes to it selfe, pursues them, and takes them more surely by the throat than ever, never to let them go till it brings them before God's Tribunal.

Thirdly, others wrestle with sin; but they do not hate it, and therefore they are favourable to it, and seek not the life of sin as their deadly enemy; these wrestle in jest, and not in earnest; the wounds;
For we wrestle.

wounds they give sin one day, are healed by the next. Let men resolve never so strongly against sin, yet it will creep again into their favour, till the love of sin be quenched in the heart, and this fire will never dye of itself, the love of Christ must quench the love of sin, as Jerome excellently, Unus amor extinguit alium. This heavenly fire will indeed put out that flame of hell, which he illustrates by Ahabsherus his carriage to Vashti his Queen, who in the first Chapter makes a decree in all haste, that she comes no more before him; but when his passion is a little down, chap. 2, v. 1. he begins to relent towards her, which his Counsel perceiving, presently seek out for a beautiful Virgin, on whom the King might place his love, and take into his royal bed, which done, we hear no more of Vashti, then and not till then will the souls decree stand against sin, when the soul hath taken Christ into his bosome.

SEC T. 4.

Secondly, to the Saints, seeing your life is a continual wrestling here on earth, 'tis your wisdom to study how you may best manage the combate with your worst enemy, which that you may do, take these few directions.

First, look thou goest not into the field without thy Second; my meaning is, engage God by prayer to stand at thy back; God is in a league offensive and defensive with thee, but he looks to be called. Did the Ephraimites take it ill, that Gideon called not them into the field, and may not God much more? as if thou meantest to steal a victory before he should know it. Thou hast more valour than Moses, who would not stir without God, no, though he sent an Angel for his Lieutenant. Thou art wiser than Jacob, who to overcome Esau, now marching up, turns from him, and falls upon God; he knew if he could wrestle with God, he might trust God to deal with his brother. Engage God and the back-door is shut, no enemy can come behind thee, yea, thine enemy shall fall before thee. God turne the counsel of Achitophel into foolishness, faith David, heaven faith Amen to his prayer, and the wretch hangs himself.
Secondly, be very careful of giving thine enemy hand-hold. Wrestlers strive to fasten upon some part or other, which gives them advantage more easily to throw their adversary; to prevent which, they used: First, to lay aside their garments. Secondly, to anoint their bodies. For the first, Christian, labour to put off the old man which is most personal, that corruption, which David calls his own iniquity, Psalm 18. 23. This is the skirt which Satan layes hold of, observe what it is, and mortifie it daily, then Satan will retreat with shame, when he sees the head of that enemy upon the wall, which should have betrayed thee into his hands. Secondly, the Romane wrestlers used to anoint their bodies, so do thou, bathe thy soul with the frequent meditation of Christ's love. Satan will finde little welcome, where Christ's love dwells, love will kindle love, and that will be as a wall of fire to keep off Satan, it will make thee disdain the offer of a sin, and as oyl supple thy joynts, and make agile to offend thy enemy. Think how Christ wrestled in thy quarrel, sin, hell and wrath had all come full mouth upon thee, had not he coped with them in the way. And canst thou finde in thy heart to requite his love, by betraying his glory into the hands of sin, by cowardise or treachery: say not thou lovest him, so long as thou canst lay those sins in thy bosom, which pluck't his heart out of his bosom. It were strange if a child should keep, and delight to use no other knife, but that wherewith his father was stabb'd.

Thirdly, improve the advantage thou gettest at any time wisely. Sometimes the Christian hath his enemy on the hip, yea, on the ground, can set his foot on the very neck of his pride, and throw away his unbelief, as a thing absurd and unreasonable; now (as a wise wrestler) fall with all thy weight upon thine enemy; though man think it foul play to strike when his adversary is down, yet do not thou so complement with sin, as to let it breath or rise. Take heed thou beest not charged of God, as once Ahab, for letting go this enemy now in thy hands, whom God hath appointed to destruction. Learn a little wisedome of the Serpents brood, who when they had Christ under their foot, never thought they had him sure enough; no, not when dead, and therefore both seal and watch his grave. Thus do thou to hinder the Resurrection of thy sin, seal it down with stronger purposes,
purposes, solemn covenants, and watch it by a wakeful circum-
spect walking.

This is ground of consolation to the weak Christian, who dis-
putes against the truth of his grace, from the inward conflicts
and fightings he hath with his lusts, and is ready to say (like
Gideon, in regard of outward enemies) If God be with me, why
is all this befallen me? why do I find such stragglings in me, pro-
voke me to sin, pulling me back from that which is good?
Why doest ask? The answer is soon given, because thou art a
Wrestler, not a Conqueror. Thou mistak'st the state of a
Christian in this life: when one is made a Christian, he is not
presently call'd to triumph over his slain enemies, but carried
into the field to meet and fight them. The state of grace is the
commencement of a war against sin, not the ending of it; rather
than thou shalt not have an enemy to wrestle with, God him-
self will come in a disguise into the field, and appear to be thine-
emy. Thus when Jacob was alone, a man wrestled with him
until breaking of the day; and therefore set thy heart at rest if
this be thy scruple: Thy soul may rather take comfort in this,
that thou art a wrestler; This struggling within thee, is upon the
right ground, and to the right end, doth evidence, there are
two Nations within thee, two contrary natures, the one from
earth earthly, and the other from heaven heavenly; yea, for
thy further comfort know, though thy corrupt nature be the
elder, yet it shall serve the younger.

O how should this make thee (Christian) long to be gone home;
where there is none of this stir and struggle! This strange, that
every hour seems not a day, and every day a year, till death sounds
thy joyful retreat, and calls thee off the field, where the bullets
are so thick, and thou art fighting for thy life with thy deadly en-
nemies, to come to Court, where not swords, but palmes are
seen in the Saints hands; not drums, but harps; not groanes of
bleeding soldiers and wounded confessions, but sweet and re-
freshing music heard of Triumphing Victors caroling the praise:
of God and the Lamb, through whom they have overcome.
Well, Christians, while you are below, comfort your selves with
these things; There is a place of Rest remains, for the people of
God: You do not bat the a'yr, but wrestle for a Heaven that is
yonder above these clouds; you have your worl first, the best
For we wrestle.

will follow. You wrestle but to win a Crown, and win to wear it, yea wear never to lose it, which once on none shall take off, or put you to the hazard of battle more. Here we overcome to fight again, the battle of one temptation may be over, but the war remains. What peace can we have, as long as devils can come abroad out of their holes, or anything of sinful nature remains in our selves unmortified? which will even fight upon its knees, and strike with one arm while the other is cut off; but when death comes, the last stroke is struck; this good Physician will perfectly cure thee of thy spiritual blindness and lameness, (as the Martyr told his fellow at the stake bloody Bonner would do their bodies.) What is it, Christian, which takes away the joy of thy life, but the wrestlings and combats which this bosome-enemy puts thee to? Is not this the Peninnah, that vexing and disturbing thy spirit, hath kept thee off many a sweet meale, thou mightest have had in communion with God and his Saints? or if thou hast come, hath made thee cover the Altar of God with thy tears and groans? and will it not be a happy hand that cuts the knot, and sets thee loose from thy deadness, hypocrisy, pride, and what not, wherewith thou wast youk't? Tis life which is thy loss; and death which is thy gaine. Be but willing to endure the rending of this vaile of thy flesh, and thou art where thou would'st be, out of the reach of sin, at rest in the bosome of thy God. And why should a short evil of pain affright thee more, than the deliverance from a continual torment of sins evil ravish thee? Some you know have chose to be cut, rather than to be ground daily with the stone, and yet, may be, their pain comes again, and canst thou not quietly think of dying, to be delivered from the torment of these sins, never to return more? And yet that is not the half that death doth for thee: Peace is sweet after war, ease after pain; but what tongue can express what joy, what glory must fill the creature at the first sight of God, and that blessed company? none but one that dwells there can tell. Did we know more of that blissful state, we Ministers would finde it as hard a work to persuade Christians to be willing to live here so long, as now it is to persuade them to be willing to dye so soon.
For we wrestle.

CHAP. II.

Wherein is shewed what is meant by flesh and blood, how the Christian doth not, and how he doth wrestle against the same.

SECT. 1.

Now followes the description of the Saints' enemies, with whom he is to wrestle;

First, described Negatively, Not with flesh and blood.

Secondly, Positively, But against Principalities and Powers, &c.

First, for the Negative part of the Description; we are not to take it for a pure negation, as if we had no conflict with flesh and blood, but wholly and solely to engage against Satan; but by way of comparison, not only with flesh and blood, and in some sense not chiefly. It is usual in Scripture such manner of phrase, Luke 14.12. Call not thy friends to dinner, but the poore; that is, not only those, so as to neglect the poor. Now what is meant here by flesh and blood? there is a double interpretation of the words.

First, by flesh and blood may be meant our own bosome-corruptions; that sin which is in our corrupt nature so oft called flesh in the Scripture; The flesh lusteth against the Spirit, and sometimes flesh and blood, as Math. 16.17. Flesh and blood hath not revealed this, that is, this Confession thou hast made comes from above? thy fleshly corrupt minde could never have found out this supernatural truth, thy sinful Will would never have embraced it. So, 1 Cor. 15.20. Flesh and blood cannot inherit the Kingdom of God, that is, sinful mortal flesh, as it's expounded in the words following. So, Gal. 1.21. I consulted not with flesh and blood, that is, carnal reason. Now this bosome-enemy may be called flesh, partly from its derivation, and partly from its operation; from its derivation, because its derived
and propagated to us by natural generation; thus Adam is said

to have a son, in his own likeness, sinful as he was, as well as mor-
tal and miserable: yea, the holiest Saint on earth having flesh
in him, derives this corrupt and sinful nature to his childe, as
the circumcised Jew begat an uncircumcised childe; and the
wheat cleans'd and smear'd (being sown) comes up with a husk.

John 3. 6. That which is born of the flesh is flesh.

Secondly, its call'd flesh from the operations of this corrupt na-
ture, which are fleshly and carnal; The reasonings of the cor-
rupt minde fleshly, therefore called the carnal mind, uncapable
indeed of the things of God, which it neither doth nor can per-
ceive: As the Sun doth obfignare superiora dum revelat inferior-
a; hide the Heavens which are above it from us, while it re-
veales things beneath; so carnal reason leaves the creature in
the dark concerning spiritual truths, when it is most able to
conceive and discourse of creature-excellencies, and carnal in-
terests here below. What a childish question, for so wise a
man did Nicodemus put to Christ? though Christ did help him
did wrap his speech in a carnal phrase. If fleshly reason can-
not understand spiritual truths when thus accommodated, and
the notions of the Gospel translated into its own language,
what skill is it like to have of them, if put to read them in their
original tongue? I mean, if this garment of carnal expression
were taken off, and spiritual truths in their naked hue presented
to its view. The motions of the natural will are carnal, and
therefore, Rom. 8. 5. They that are after the flesh, are said to
mind the things of the flesh. All its desires, delights, cares, fears,
are in and of carnal things; it favours spiritual food no more
than an Angel fleshly. Omnis vita gustu ducitur: What we can-
not relish we will hardly make our daily food. Every creature
bath its proper diet, the Lion eats not graffe, nor the horse
flesh; what is food to the carnal heart, is poison to the gracious;
and that which is pleasing to the gracious, is distasteful to the
carnal. Now according to this Interpretation the sense of the
Apostle is not, as if the Christian had no comate with his cor-
rupt nature, (for in another place it's said, the spirit lusts against
the flesh; and the flesh against the spirit, and this enemy is cal-
cled acquaet eunepfragata, the sin that besets the Christian round)
but to aggravate his conflict with this enemy by the access of a

Heb. 12. 1.
forreign power, Satan who strikes in with this domestick ene-
my. As if while a King is fighting with his own mutinous sub-
jects, some out-landish troops should joyn with them, now he
may be said not to fight with his subjects, but with a forrein pow-
ner. The Christian wrestles not with his naked corruption, but
with Satan in them; were there no devil, yet we should have
our hands full in resisting the corruptions of our own hearts, but
the accesse of this enemy makes the battel more terrible, because
he heads them who is a Captain so skilful and experienced. Our
sin is the Engine, Satan is the Engineer; lift the bait, Satan the
Angler: when a Soul is enticed by his own lust, he is said to
be tempted, James 1.14. because both Satan and our own lust
concur to the compleating the sin.

First, let this make thee, Christian, ply the work of mortifi-
cation close; it is no policy to let thy lusts have arms, who are
sure to rise and declare against thee when thine enemy comes.
Abish his Nobles did but wisely, in that they would not trust
David in their army, when to fight against Israel, lest in the
battel he should be an adversary to them; And darest thou go
to duty, or engage in any action, where Satan will appear against
thee, and not endeavour to make sure of thy pride, unbelief,
&c. that they joyn not with thine enemy?

Secondly, are Satan and thy own flesh against thee, not single
corruption, but edged with his policy, and backed by his pow-
er? see then what need thou haft of more help than thy owne
grace; take heed of grappling with him in the strength of thy
naked grace; here thou haft two to one against thee, Satan was
too hard for Adam, though he went so well appointed into the
field, because left to himself, much more easily will he foile
thee; cling therefore about thy God for strength, get him with
thee, and then though a worm, thou shalt be able to deal with
this Serpent.

SECT. II.

Secondly, flesh and blood is interpreted as a periphrasis of
man. We wrestle not with flesh and blood, that is, not with
man, who is here described by that part which chiefly distin-
handle me, a Spirit hath not flesh. Now according to this Interpretation observe;

First, how meanly the Spirit of God speaks of man.

Secondly, where he layes the Stress of the Saints battel, not in resisting flesh and blood, but Principalities and Powers; where the Apostle excludes not our combate with man, for the war is against the Serpent and his seed. As wide as the world is, it cannot peaceably hold the Saints and wicked together; but his intent is to shew, what a complicated enemy (mans wrath and Satans interwoven together) we have to deal with.

First, for the first, how meanly doth the Spirit of God speak of man, calling him flesh and blood? Man hath a Heaven-borne soul, which makes him a kin to Angels, yea, to the God of them who is the Father of Spirits; but this is passed by in silence, as if God would not own that which is tainted with sinne, and not the creature God at first made it, or because the soul, though of such noble extraction, yet being so immerit in sensuality, deserves no other name than flesh, which part of man levels him with the beast, and is here intended to express the weakness and frailty of mans nature. 'Tis the phrase which the Holy Ghost expresteth the weakness and impotency of a creature by, Isa. 31. 3. They are men, and their horses are flesh; that is, weak; as on the contrary, when he would set out the power and strength of a thing, he opposeth it to flesh, 2 Cor. 10. 3. Our weapons are not carnal, but mighty; and so in the text, not flesh and blood, but Powers. As if he should say, Had you no other to feare but a weak forry-man, it were not worth the providing armes or ammunition; but you have enemies that neither are flesh, nor are resitfull with flesh; so that here we see what a weak creature man is, not only weaker than Angels, as they are Spirit, and he flesh, but in some sense beneath the beasts, as the flesh of man is fraileer than the flesh of beasts, therefore the Spirit of God compares man to the grass, which soon witters, Isa. 40. 6. and his goodliness to the flower of the field. Yea, he is called vanity, Psal. 62. 9. (Men of low degree are vanity, and men of high degree are a lye, both alike vain; only the rich and the great man, his vanity is covered with honour, wealth, &c. which are here called a lye, because they are not what they seem, and so worse than plain vanity, which is known to be so, and deceives not.

First,
First, Is man but frail flesh? let this humble thee, O man, in all thy excellency, flesh is but one remove from filth and corruption: thy soul is the salt that keeps thee sweet, or else thou wouldst stink above ground. Is it thy beauty thou pridest in? flesh is grasse, but beauty is the vanity of this vanity. This goodliness is like the flower, which lasts not so long as the grasse, appears in its month, and is gone, yea, like the beauty of the flower, which fades while the flower stands. How soon will times plough make furrowes in thy face, yea, one fit of an Ague, so change thy countenance, as shall make thy doting lovers afraid to look on thee? Is it strength? alas, it is an arme of flesh, which withers oft in the stretching forth; ere long thy blood which is now warme, will freeze in thy veins; thy Spring crown’d with May-buds, will tread on December’s heel; thy marrow dry in thy bones, thy sinews shrink, thy legs bow under the weight of thy body, thy eye-strings crack, thy tongue not able to call for help; yea, thy heart with thy flesh shall faile; and now thou, who art such a giant, take a turne if thou canst in thy chamber, yea, raise but thy head from thy pillow if thou art able, or call back thy breath, which is making haste to be gone out of thy nostrils, never to return more; and darest thou glory in that which so soon may be prostrate?

Is it wisedome? the same grave that covers thy body, shall bury all that, (the wisedome of thy flesh I mean) all thy thoughts shall perish, and goodly plots come to nothing. Indeed, if a Christian, thy thoughts as such shall ascend with thee, not one holy breathing of thy soul lost. Is it thy blood and birth? whoever thou art, thou art base borne till borne againe, the same blood runs in thy veins, with the beggar in the street, 

Is there any resemblance in these things? All Nations there we finde made of the same blood, in two things all are alike, we come in and go out of the world alike; as one is not made of finer earth, so not resolved into purer dust.

Secondly, Is man flesh? trust not in man; Cursed be he that makes flesh his arme. Not the mighty man; robes may hide and garnish, they cannot change flesh, Psal. 146. Put not your trust in princes; alas, they cannot keep their crowns on their own heads, their heads on their own shoulders, and lookest thou for that which they cannot give themselves? Not in 

wife
Not with flesh and blood.

wise men, whose designs recoil oft upon themselves, that they cannot perform their enterprise.----Amphora exoptat insitum currente rota curae urceos exit. Mans carnal wisdom intends one thing, but God turns the wheel, and brings forth another. Trufť not in holy men, they have flesh, and to their judgement not infallible; yet, their way sometimes doubtful. His mistake may lead thee aside, and though he returns, thou mayest go on and perish. Trust not in any man, in all men, no not in thy self, thou art flesh. He is a fool ( saith the Wise man ) that trusts his heart. Not in the best thou art or doest, the garment of thy righteousness is spotted with the flesh; all is counted by Saint Paul, confidence in the flesh, besides our rejoicing in Christ, Phil. 3. 3.

Thirdly, fear not man, he is but flesh. This was Davids resolve, Ps. 56. 4. I will not fear what flesh can do unto me; thou need'st not, thou ought'st not to fear. Thou need'st not. What, not such a great man; not such a number of men, who have the keys of all the prisons at their girdle, who can kill or save alive, no, not these, only look they be thy enemies for Righteousness sake. Take heed thou makest not the least childe thine enemy, by offering wrong to him, God will right the wicked even upon the Saint. If he offends, he shall finde no shelter under Gods wing for his sin. This made Jerome complain that the Christians sins made the armes of those barbarous Nations which invaded Christendome victorious: Nostris peccatis fortes sunt barbari. But if mans wrath findes thee in Gods way, and his fury take fire at thy holinesse, thou needest not fear, though thy life be the prey he hunts for. Flesh can only wound flesh, he may kill thee, but not hurt thee, why shouldest thou fear to be tript of that which thou hast resign'd already to Christ? 'tis the first lesson thou learnest, if a Christian, to deny thy self, take up thy cross, and follow thy Master; so that the enemy comes too late; thou hast no life to lose, because thou hast given it already to Christ, nor can man take away that without Gods leave; all thou hast is ensured; and though God hath not promised thee immunity from suffering in this kind, yet he hath undertaken to bear the losse, yea, to pay thee a hundred fold, and thou shalt not stay for it till another world. Again; thou ought'st not to fear flesh. Our Saviour, Matt. 16. thrice in the compass of fix.
six verses, commands us not to fear man; if thy heart quails at him, how wilt thou behave thy self in the List against Satan, whose little finger is heavier than mans loynes? The Romanes had arma prelusoria; weapons rebated or cudgels, which they were tried at before they came to the sharp. If thou canst not bear a bruise in thy flesh from mans cudgel and blunt weapon, what wilt thou do when thou shalt have Satans sword in thy side? God counts himself reproached when his children fear a sorry man: therefore we are bid, Sanctifie the Lord, and not to fear their fear. Now if thou wouldst not fear man who is but flesh; Labour,

First, to mortifie thy own flesh. Flesh only fears flesh: when the soul degenerates into carnal desires and delights, no wonder he falls into carnal fears. Have a care, Christian, thou bring'st not thy self into bondage: perhaps thy heart feeds on the applause of men, this will make thee afraid to be evil spoken of, as those who shuffled with Christ, John 12. 42, owning him in private when they durst not confess him openly, for they loved the praise of men; David faith, the mouth of the wicked is an open Sepulchre; and in this grave hath many a Saints name been buried; but if this fleshly desire were mortified, thou wouldn't not pulse to be judg'd by man, and so of all carnal affections. Some meat you observe is aguish; if thou settest thy heart on any thing that is carnal, wife, childe, estate, &c. there will incline thee to a base fear of man, who may be Gods messenger to afflict thee in these.

Secondly, set faith against flesh. Faith fixeth the heart, and a fixed heart is not readily afraid. Physitians tell us we are never so subject to receive infection as when the spirits are low, and therefore the antidotes they give are all cordials: When the spirit is low through unbelief, every threatening from man makes sad impression. Let thy faith take but a deep draught of the Promises, and thy courage will rise.

Fourthly, comfort thy self, Christian, with this, that as thou art flesh, so thy heavenly Father knows it, and considers thee for it.

First, in point of affliction, Psalm 102. 14. He knoweth our frame, he remembereth that we are but dust. Not like some unskilful Emperick, who hath but one receipt for all, strong or weak.
weak, young or old, but as a wise Physician considers his Patient, and then writes his bill: men and devils are but Gods Apothecaries, they make not our Physick, but give what God prescribes. Balaam loved Balak's fee well enough, but could not go an hairs breadth beyond Gods Commission. Indeed God is not so choice with the wicked, Isa. 27. 7. Hath he smitten him, as he smote those that smote him? In a Saint's cup the poison of the affliction is corrected, not so in the wickeds, and therefore what is medicine to the one, is ruine to the other.

Secondly, in duty, he knows you are but flesh, and therefore pityes and accepts thy weak service, yea, he makes apologies for thee; The Spirit is willing, faith Christ, but the flesh is weak.

Thirdly, in temptations; he considers thou art flesh, and proportions the temptation to so weak a nature: 'tis call'd πεναςιος αὐτοκρίνος, such a temptation as is common to man, a moderate temptation (as in the margin) fitted for so fraile a creature. Whenever the Christian begins to faint under the weight of it, God makes as much haste to his succour, as a tender mother would to her swooning childe; therefore he is said to be nigh, to revive such, left their spirits should faile.

S E C T. 3.

The second thing follows: The conjunction of the Saints enemies; We have not to do with naked man, but with man led on by Satan; not with flesh and blood, but Principalities and Powers acting in them. There are two sorts of men the Christian wrestles with, good men and bad, Satan strikes in with both.

First, the Christian wrestles with good men. Many a sharp conflict there hath been betwixt Saint and Saint, scuffling in the dark through misunderstanding of the truth, and each other: Abraham and Lot at strife, Aaron and Miriam juffed with Moses for the wall, till God interposed and ended the quarrel by his immediate stroke on Miriam. The Apostles even in the presence of their Master, were at high words, contesting who should be greatest. Now in these Civil wars among Saints, Satan is the great
great kindle-coale, though little seen, because, like Ahab, he
fights in a disguise, playing first on one side, and then on the o-
ther, aggravating every petty injury, and thereupon provoking
to wrath and revenge: therefore the Apostle dehorting from
anger, with this argument, *Give no place to the devil*; as if he
had said, Fall not out among your selves, except you long for the
devils company, who is the true soulier of fortune (as the com-
mon phrase is) living by his sword, and therefore hastes thither
where there is any hope of war. Gregory compares the Saints in
their sad differences to two cocks, which Satan the Master of the
pit sets on fighting, in hope, when kill'd to sup with them at
night. Solomon faith, Prov. 18.6. *The mouth of the conten-
tious man calls for strokes.* Indeed we by our mutual strifes give
the devil a haftae to beat us with; he cannot well work without
fire, and therefore blows up these coales of contention, which
he useth as his forge, to heat our spirits into wrath, and then we
are malleable, easily hammer'd as he pleafeth. Contention
puts the soul into disorder, and *inter arma silent leges.* The Law
of grace acts not freely, when the Spirit is in a commotion;
Meek Moses provok't, speaks unadvisedly. Me thinks this (if
nothing else will) should found a retreat to our unhappy dif-
terences, that this Joab hath a hand in them, he sets this evil spi-
rit betwixt brethren, and what folly is it for us to bite and de-
voure one another to make hell sport? we are prone to mistake
our heate for zeal, whereas commonly in strifes between Saints,
it is a fire-ship sent in by Satan to break their unity and order;
wherein while they stand they are an Armado invincible, and
Satan knows he hath no other way but this to shatter them:
when the Christians language which should be one, begins
to be confounded, they are then neare scattering; 'tis time
for God to part his Children, when they cannot live in peace
together.

Secondly, the Christian wrestles with wicked men. *Because
you are not of the world, faith Christ, the world hates you.* The
Saints nature and life are Antipodes to the world, fire and wa-
ter, heaven and hell, may as soon be reconciled as they with it.
The Heretick is his enemy for truths sake, the prophane for ho-
liness, to both the Christian is an abomination, as the *Isr elite
to the Egyptian;* hence come wars, the fire of persecution never
goes out in the hearts of the wicked, who say in their hearts as they once with their lips, Christian ad leones. Now in all the Saints wars with the wicked, Satan is Commander in chief, 'tis their fathers work they do, his lusts they fulfill. The Sabeans plunder'd Job, but went on Satan's errand. The Heretick broach-eth corrupt doctrine, perverts the faith of many, but in that the Minister of Satan, 2 Cor. II. 15. they have their call, their wiles and wages from him. Persecutors, their work ascribed to hell; is it a persecution of the tongue? 'tis hell sets it on fire; is it of the hand? all they are but the devils instruments, Rev. 2. 10. The devil shall cast some of you into prison.

Use 1.

First, do you see any driving furiously against the truths or servants of Christ; O pity them as the most miserable wretches in the world, fear not their power, admire not their parts, they are men posseffed of, and acted by the devil, they are his drudges and slaughter-slaves, as a Martyr call'd them. Augustine in his Epistle to Lycinus, one of excellent parts, but wicked, who once was his Scholar, speaks thus pathetically to him: O how I could weep and mourn over thee, to see such a sparkling wit prostituted to the devils service! If thou hadst found a golden Chalice, thou would'st have given it to the Church, but God hath given thee a golden head, parts and wit, and in this propinias teip-sum Diabolol, thou drinkest thy self to the devil. When you see men of power or parts, using them against God that gave them, weep over them; better they had lived and died, the one slaves, the other fools, than do the devil such service with them.

Use 2.

Secondly, O ye Saints, when reproached and persecuted, look further than man, spend not your wrath upon him; alas, they are but instruments in the devils hand; save your displeasure for Satan who is thy chief enemy, these may be won to Christ's side, and so become thy friends at last. Now and then we see some running away from the devils colours, and washing the wounds with their tears, which they have made by their cruelty. 'Tis a notable passage in Anselme, who compares the heretick and persecutor to the horse, and the devil to the Rider. Now, faith he, in battel, when the enemy comes riding up, the valiant soldier, Non irascitur equo, sed equiti, & quantum posset agit in e-quitem percutiat, equum possident; sic contra malos homines agen-dum, non contra illos, sed illum qui illos instigat, ut dum Diabolus vincitur,
verseur, infælices quos ille possider liberentur: He is angry not with the horse but horseman, he labours to kill the man that he may possesse the horse for his use: Thus must we do with the wicked, we are not to bend our wrath against them, but Satan that rides them, and spurs them on, labouring by prayer for them as Christ did on the Crosse, to dismount the devil, that so these miserable souls hackneyed by him may be delivered from him. 'Tis more honour to take one soul alive out of the devils clutches, than to leave many slain upon the field. Erasimius faith of Augustine, that he begg'd the lives of those hereticks, at the hands of the Emperours Officers, who had been bloody persecutors of the Orthodox; Cupiebat, faith he, amicus medicus superesse, quos arte sua sanaret: Like a kind Phyfitian he desired their life, that if possible he might work a cure on them, and make them found in the faith.

CHAP. II.

Wherein is shewn, what a Principality Satan hath, how he came to be such a Prince, and how we may know whether we be under him as our Prince, or not.

VERSE 12.

But against Principalities and Powers, &c.

SECT. I.

The Apostle having shewn what the Saints enemies are not, flesh and blood, frail men, who cannot come but they are seen, who may be resisted with mans power, or escape by flight; now he describes them positively, against Principalities, against Powers, &c. Some think the Apostle by these divers names and titles, intends to set forth the distinct orders, where-
by the devils are one subordinate to another, so they make the
Devil, verse 11, to be the Head or Monarch, and these, verse
12. so many inferior orders; as among men there are Princes,
Dukes, Earls, &c. under an Emperor. That there is an or-
der among the devils cannot be denied. The Scripture speaks
of a Prince of devils, Matt. 9. and of the Devil and his An-
gels, who with him fell from their first station, called his Angels
as it's probably conceived, because one above the rest (as the head
of the faction) drew with him multitudes of others into his par-
ty, who with him sinned and fell. But that there should be so
many distinct orders among them, as there are several branches
in this description, is not probable; too weak a notion to be the
foundation of a Pulpit-discourse, therefore we shall take them
as meant of the devil collectively. We wrestle not with flesh
and blood, but devils, who are Principalities, Powers, &c. and
not distributively, to make Principalities one rank, Powers anoth-
er; for some of these branches cannot be meant of distinct or-
ders, but promiscuously of all as spiritual wickednesses; it being
not proper to one to be spirits or wicked, but common to all.

First, then the devil or whole pack of them are here described
by their Government in this world, Principalities.

Secondly, by their strength and puissance, called Pow-
 ers.

Thirdly, by their nature in its substance and degeneracy, Spiritu-
al wickednesses.

Fourthly, in their Kingdome or proper Territories, Rulers of
the darkness of this world.

Fifthly, by the ground of the war, In heavenly places, or about
heavenly things.

First, of the first, Principalities; the abstract for the
concrete, that is, such as have a Principality; So, Titus 3. 1. we
are bid to be subject to Principalities and Powers, that is, Princes
and Rulers, so the vulgar reads it. We wrestle against Princes;
which some will have to expresse the eminency of their nature a-
bove mans, that as the state and spirit of Princes is more raised
than others, great men have great spirits, as Zeba and Zalmunna
to Gideon, asking who they were they flew at Tabor; As thou
art, (say they) so were they, each one resembled the children of a
King, that is, for Majesty and Presence befitting a Princely
race;
race; so they think, the eminent nature of Angels here to be intended, who are as far above the highest Prince, as he above the basest peasant; but because they are described by their nature in the fourth branch, I shall subscribe to their judgement, who take this for their Principality of Government, which the devil exercised in this lower world; and the Note shall be,

That Satan is a great Prince, Christ himselfe stiles him the Prince of the world, John 14. Princes have their thrones where they sit in state; Satan hath his, Rev. 2. 13. Thou dwellest where Satan hath his throne; and that such a one as no earthly Prince may compare; few Kings are enthroned in the hearts of their subjects, they rule their bodies, and command their purses, but how oft in a day are they pull'd out of their thrones by the wishes of their discontented subjects: But Satan hath the heart of all his subjects. Princes have their homage and peculiar honour done to them; Satan is served upon the knee of his subjects, the wicked are said to worship the devil, Rev. 13. 4. No Prince expects such worship as he, no less than religious worship will serve him, 2 Chron. 11. 15. Jeroboam there is said to ordain Priests for devils, and therefore he is called not only the Prince, but the god of this world, because he hath the worship of a god given him. Princes such as are absolute have a Legislative Power, nay, their own will is their law, as at this day in Turkey, where their Laws are writ in no other Tables, than in the proud Sultans breast; thus Satan gives law to the poor sinner, who is bound and must obey, though the Law be writ with his own blood, and the creature hath nothing but damnation for fulfilling the devils lust; 'tis call'd a Law of sin, Rom. 8. 2. because it comes with authority; Princes have their Ministers of state, whom they employ for the safety and enlargement of their Territories: So Satan his, 2 Cor. 11. 15. who propagates his cursed designes, therefore we read of doctrine of devils. Princes have their Arcana Imperii, which none knows but a few Favourites in whom they confide: thus the devil hath his mysteries of iniquity, and depths of Satan we read of, which all his subjects know not of, Rev. 2. 24. these are imparted to a few Favourites, such as Elymas, whom Paul calls full of all subtility, and childe of the devil; such, whose consciences are so debauched, that they scruple not the most horrid sins, these are his white boys. I have read of
a people in America, that love meat best when 'tis rotten and flinks. The devil is of their diet, the more corrupt and rotten the creature is in sin, the better he pleaseth his tooth; some are more the children of the devil than others. Christ had his beloved Disciple; and Satan those that lie in his very bosom, and know what is in his heart. In a word, Princes have their Peltigalia, their tribute and custome; so Satan his. Indeed he doth not so much share with the sinner in all, but is owner of all he hath, so that the devil is the Merchant, and the sinner but the Broker to trade for him, who at last puts all his gains into the devils purse: time, firength, parts, yea, conscience and all spent to keep him in his throne.

SECT. 2.

But how comes Satan to this Principality?
Not lawfully, though he can shew a fair claim. As,

First, he obtained it by Conquest, as he won his Crown; so he wears it by power and policy. But conquest is a crack't title. A thief is not the honester, because able to force the traveller to deliver his purse; and a thief on the Throne is no better than a private one on the road, or Pyrate in a Pinnace, as he boldly told Alexander. Neither doth that prove good with process of time, which was evil at first: Satan indeed hath kept possession long, but a thief will be so as long as he keeps his stolen goods; He stole the heart of Adam from God at first, and doth no better to this day. Christ's Conquest is good, because the ground of the war righteous, to recover what was his own, which Satan cannot say of the meanest creature, 'Tis my own.

Secondly, Satan may lay claim to his Principality by Election; 'Tis true he came in by a wise, but now he is a Prince Elec't, by the unanimous voice of corrupt nature; Ye are of your father the devil, faith Christ, and his lusts ye will do. But this also hath a flaw in it, for man by law of Creation is God's subject, and cannot give away God's right; by sin he losteth his right in God, as a Protestant; but God loseth not his right as a Sovereign. Sin disabled man to keep God's Law, but it doth not enfranchise or dis-oblige him that he need not keep it.

Thirdly,
Thirdly, Satan may claim a deed of gift from God himself, as he was bold to do to Christ himself upon this ground, persuading him to worship him as the Prince of the world, Luke 4. 5, 6. He shewed unto him all the Kingdoms of the world, saying, All this will I give thee, for that is delivered unto me, and to whomsoever I will I give it. Where there was a truth, though he spake more than the truth, (as he cannot speak truth, but to gain credit to some lie at the end of it.) God indeed hath delivered in a sense this world to him, but not in his sense to do what he will with it, nor by any approbatory act given him a Patent to vouch him his Vice-Roy, not Satan by the grace of God, but by the permission of God Prince of the world.

But why doth God permit this Apostate creature to exercise such a Principality over the world?

First, as a righteous act of vengeance on man; for revolution from the sweet Government of his rightful Lord and Maker; This is the way that God punisheth rebellion; Because ye would not serve me with gladness in the abundance of all things, therefore ye shall serve your enemies in hunger, &c. Satan is a King given in Gods wrath. (hams curse is mans punishment, a Servant of servants. The devil is Gods slave, man the devils. Sin hath set the devil on the creatures back, and now he hurries him without mercy, (as he did the swine) till he be choak't with flames, if mercy interpose not.

Secondly, God permits this his Principality, in order to the glorifying of his Name in the recovery of his Elect from the power of this great Potentate. What a glorious Name will God have when he hath finished this war, wherein at first he found all possessed by this enemy, and not a man of all the sons of Adam to offer himself as a Voluntier in this service, till made willing by the day of his Power? this, this will gain God a name above every name, not only of creatures, but of those by which himself was known to his creature. The workmanship of heaven and earth gave him the Name of Creator, Providence of Preserver, but this of Saviour, wherein he doth both the former, preserve his creature which else had been lost, and create a new creature, I mean the Babe of Grace, which, though God, shall be able to beat the devil out of the field, who was able to drive Adam (though created in his full stature) out of Paradise, and
may not all the other works of God empty themselves as rivers into this sea, losing their names, or rather swelling into one of Redemption? Had not Satan taken Gods Elect prisoners, they would not have gone to heaven with such acclamations of triumph. There are three expressions of a great joy in Scripture; the joy of a woman after her travel; the joy of harvest, and the joy of him that divideth the spoil: the exultation of all these is wrought upon a sad ground, many a paine and tears it costs the travelling woman, many a fear the husbandman, perils and wounds the soldier, before they come at their joy, but at last are paid for all, the remembrance of their past sorrows feeding their present joyes. Had Christ come and entered into affinity with our nature, and return'd peaceably to heaven with his Spouse, finding no resistance; though this would have been admirable love, and that would have afforded the joy of marriage, yet this way of carrying his Saints to heaven will greaten the joy, as it addes to the nuptial song, the triumph of a Conquerour, who hath rescued his Bride out of the hands of Satan, as he was leading her to the chambers of hell.

**Sect. 3.**

Is Satan such a great Prince? try whose subject thou art. His Empire is large, only a few privileged, who are translated into the Kingdom of Gods dear Son; even in Christs own territories, (visible Church I mean) where his name is profest, and the Scepter of his Gospel held forth, there Satan hath his subjects. As Christ had his Saints in Neros Court; so the devil his servants in the outward Court of his visible Church. Thou must therefore have something more to exempt thee from his Government, than living within the pale, and giving an outward conformity to the Ordinances of Christ, Satan will yield to this, and be no longer: As a King lets his Merchants trade to, yea, live in a foreign Kingdom, and while they are there learn the language, and observe the customs of the place; this breaks not their allegiance, nor all that thy loyalty to Satan. When a Statute was made in Queen Elizabeths reign, that all should come to Church, the Papists sent to Rome to know the Popes pleasure, he return'd
But to bring the trial to an issue, know thou belongest to one of these, and but to one, Christ and Satan divide the whole world; Christ will bear no equal, and Satan no Superior, and therefore hold in with both thou canst not. Now if thou say'st Christ be thy Prince, answer to these Interrogatories.

First, how came he into the Throne? Satan had once the quiet possession of thy heart: thou wast by birth as the rest of thy neighbours, Satans vassal, yea, hast oft vouch't him in the course of thy life to be thy Liege Lord, how then comes this great change? Satan surely would not of his own accord resign his Crown and Sceptre to Christ; and for thy self thou wert neither willing to renounce, nor able to resist his power: this then must only be the fruits of Christ's victorious arms, whom God hath exalted to be a Prince and a Saviour, Acts 5. 31. Speak therefore, hath Christ come to thee, as once Abraham to Lot, when prisoner to Kederlaomer, rescuing thee out of Satans hands, as he was leading thee in chains of lust to hell? Didst thou ever hear a voice from heaven in the Ministry of the Word, calling out to thee, as once to Saul, so as to lay thee at God's foot, and make thee face about for heaven, to strike thee blinde in thine own apprehension, who before hadst a good opinion of thy state, to tame and meeken thee; so as now thou art willing to be led by the hand of a childe after Christ? Did ever Christ come to thee, as the Angel to Peter in prison, rowling thee up, and not only causing the chains of darknesse and sluehidty to fall off thy minde and conscience, but make thee obedient also, that the iron gate of thy will hath opened to Christ before he left thee? then thou hast something to say for thy freedome: But if in all this I be a Barbarian, and the language I speak be strange, thou knowest no such work to have passed upon thy spirit, then thou art yet in thy old prison; can there be a change of Government in a Nation by a Conquerour that invades it, and the subjects nor hear of this? one King unthroned, and another crowned in thy soul, and thou hear no scuffle all this while? The regenerating Spirit is compared to the minde, John 3. 8.
3. 8. His first attempts on the soul may be so secret, that the creature knows not whence they come, or whither they tend; but before he hath done, the sound will be heard throughout the soul, so as it cannot but see a great change in it selfe, and say, I that was blinde, now I see; I that was as hard as ice, now relenting for sin; now my heart gives, I can melt and mourn for it. I that was well enough without a Christ, yea, did wonder what others saw in him, to make such a do for him, now have changed my note with the Daughters of Jerusalem; and for what, is your Beloved (as I scornfully have ask't) I have learn't to ask where he is, that I might seek him with you. 

O soul! canst thou say 'tis thus with thee, thou mayest know who has been here; no lesser than Christ, who by his victorious Spirit hath translated thee from Satans power into his own sweet Kingdom.

Secondly, whose law doest thou freely subject thy selfe unto? the lawes of these Princes are as contrary as their natures; the one a law of sinne, Rom. 8. 2. the other a law of holinesse, Rom. 7. 12. and therefore if sinne hath not so far bereav'd thee of thy wits, as not to know sinne from holinesse, thou mayest, (except resolve to cheat thy own soul) soon be resolved; confess therefore and give glory to God, to which of these laws doth thy soul set its seal? When Satan sends out his Proclamation, and bids Sinner go, set thy foot upon such a command of God; observe what is thy behaviour, doest thou yield thy selfe, as Paul phraseth it, Rom. 6. 16. "transgress, a metaphor from Princes servants or others, who are said to transgress to present themselves before their Lord, as ready and at hand to do their pleasure, by which the Apostle elegantly describes the forwardnesse of the sinners heart to come to Satans foot, when knock or call; Now doth thy soul go out thus to meet thy lust, (as Aaron his brother) glad to see its face in an occasion? thou art not brought over to sin with much ado, but thou likest the command; Transgresse at Gilgal, (saith God) this liketh you well, Hos. 4. 5. As a Courtier, who doth not only obey, but thank his Prince that he'll employ him. Needst thou be long in resolving whose thou art? did ever any question, whether those were Jeroboams subjects, who willingly followed his command? Hos. 5. 11. Alas, for thee, thou art under the power of Satan, tyed by a chaine stronger than brasse or iron; thou lovest thy lust. A Saint may be
be for a time under a force, sold under sin, as the Apostle bemoans, and therefore glad when deliverance comes, but thou sellest thy self to work iniquity. If Christ should come to take thee from thy lusts, thou wouldst whine after them, as Micah after his gods.

Thirdly, to whom goest thou for protection? as it belongs to the Prince to protect his subjects, so Princes expect their subjects should trust them with their safety; the very bramble bids, Judg. 9. 15. If in truth ye anoint me King, then put your trust under my shadow. Now who hath thy confidence? Darest thou trust God with thy soul, and the affairs of it in well-doing? Good subjects follow their calling, commit State-matters to the wisdom of their Prince and his Council; when wrong'd, they appeal to their Prince in his Laws for right; and when they do offend their Prince, they submit to the penalty of the Law; and bear his displeasure patiently, till humbling themselves they recover his favour, and do not in a discontent fall to open rebellion. Thus a gracious soul follows his Christian calling, committing himself to God as a faithful Creator, to be ordered by his wise Providence. If he meets with violence from any, he scorns to beg aid of the devil to help him, or be his own Judge to right himself: No, he acquiesceth in the counsel and comfort the Word of God gives him. If himself offends, and so comes under the lash of Gods correcting hand, he doth not then take up rebellious arms against God, and refuse to receive correction, but faith, why should a living man complain? a man for the punishment of his sin: whereas a naughty heart dares not venture his estate, life, credit, or any thing he hath with God in well-doing, he thinks he shall be undone presently, if he sits still under the shadow of Gods promise for protection; and therefore he runs from God as from under an old house that would fall on his head, and lays the weight of his confidence in wicked policy, making lyes his refuge; like Israel, he trusts in perverse sence, when God tells him, In returning and rest he shall be saved, in quietness and confidence shall be his strength: he hath not faith to take Gods Word for his security in ways of obedience. And when God comes to afflict him for any disloyal carriage, in stead of accepting the punishment for his sin, and so to own him for his Sovereign Lord, that may righteously punish the faults.
faults of his disobedient subjects, his heart is fill'd with rage against God, and in stead of waiting quietly and humbly, (like a good subject) till God upon his repentance receives him into his favour, his wretched heart (presenting God as an enemy to him) will not suffer any such gracious and amiable thought of God to dwell in his bosome, but bids him look for no good at his hand. This evil is of the Lord, why should I wait on the Lord any longer? whereas a gracious heart is most encouraged to wait from this very consideration that drives the other away; Because 'tis the Lord afflicts, Mich. 7. 6.

Fourthly, whom doest thou sympathize with? he is thy Prince, whose victoryes and losses thou layest to heart, whether in thy own bosome, or abroad in the world. What faith thy soul, when God hedgeth up thy way, and keeps thee from that sin which Satan hath been soliciting for? If on Christ's side thou wilt rejoice when thou art delivered out of a temptation, though it be by falling into an affliction; as David said of Abigail, so wilt thou here: Blessed be the Ordinance, blessed be the Providence which kept me from sinning against my God; but if otherwise thou wilt harbour a secret grudge against the Word which stood in thy way, and be discontented, thy designe took not. A naughty heart (like Amnon) pines while his lust hath vent. Again, what music do the achievements of Christ in the world make in thy eare? when thou hearest the Gospel thrives, the blinde see, the lame walk, the poor gospellized, doth thy spirit rejoice in that hour? If a Saint, thou wilt, as God is thy Father, rejoice, thou hast more brethren borne; as he is thy Prince, that the multitude of his subjects increase; so when thou seest the plots of Christ's enemies discovered, powers defeated, cant thou go forth with the Saints to meet King Jesus, and ring him out of the field with praises? or do thy bells ring backward; and such newes make thee hate like Haman, mourning to thine house, there to empty thy spirit sivolne with rancour against his Saints and truth? or if thy policy can matter thy passion, so far as to make faire weather in thy countenance, and suffer thee to joynr with the people of God in their acclamations of joy, yet then art thou a close mourner within, and liker the work no better than Haman's office in holding Mordecai's stirrup, who had rather have held the ladder; this speaks thee a certain enemy
enemy to Christ, how handsomely soever thou mayest carry it before men.

Secondly, bless God, O ye Saints, who upon the former trial can say, you are translated into the Kingdom of Christ, and so delivered from the tyranny of this usurper: There are few but have some one gaudy day in a year which they solemnize; some keep their birth-day, others their marriage; some their manumission from a cruel service, others their deliverance from some imminent danger; here is a mercy where all these meet. You may call it, as Adam did his wife, Chavah, the mother of all the living; every mercy riseth up, and calls this blessed; this is thy birth-day, thou wert before, but beganst to live, when Christ began to live in thee, the father of the Prodigal dated his sonnes life from his returne; This my sonne was dead, and is alive. It is thy marriage-day; I have married you to one husband, even Christ Jesus, said Paul to the Corinthians. Perhaps thou hast enjoyed this thy husbands sweet company many a day, and had a numerous off-spring of joyes and comforts by thy fellowship with him, the thought of which cannot but endeare him to thee, and make the day of thy espousals delightful to thy memory; 'Tis thy manumission, then were the Indentures cancell'd, wherein thou wert bound to sinne and Satan; when the Sonne made thee free, thou becamest free indeed: Thou canst not say thou wert borne free, for thy father was a slave, nor that thou boughtest thy freedome with a summe; By grace ye are saved. Heaven is setled on thee in the promise, and thou not at charge so much as for the writings drawing. All is done at Christ his cost, with whom God indented, and to whom he gave the promise of eternal life before the world began, as a free estate to settle upon every believing soul in the day they should come to Christ, and receive him for their Prince and Saviour: so that from the house thou diest come under Christ's shadow, all the sweet fruit that grows on this tree of life is thine; with Christ all that both worlds have falls to thee: All is yours, because you are Christ's. O Christian, look upon thy self new, and bless thy God to see what a change there is made in thy state, since that black and dismal time, when thou wert slave to the Prince of darkness; how couldst thou, like thy old Scullions work again? or think of returning to thy house of bondage? now thou knowest the pri-
vileges of Chrift's Kingdomes. Great Princes, who from base-
nessie and beggary have ascended to Kingdomes and Empires,
( to add to the joy of their present honour ) have 'delighted' to
speak of their base birth; to go and see the mean cottages
where they were first entertained, and had their birth and breed-
ing, and the like. And 'tis not unuseful for the Christian to look
in at the grate, to see the smoaky hole where once he lay, to view
the chains wherewith he was laden, and so to compare Chrift's
Court, and the devils prison; the felicity of the one, and the hor-
ror of the other together. But when we do our best to afect our
hearts with this mercy by all the inhancing aggravations we can
find out. Alas, how little a portion of it shall we know here? this is
a minima excellens, which cannot be fully seen, unleffe it be by a
glorified eye; how can it be fully known by us, where it cannot
be fully enjoyed? thou art translated into the Kingdom of
Chrift, but thou art a great way from his Court. That is kept in
heaven, and that the Chriftian knows, but as we far countryes
which we never saw, only by map, or some rarityes that are sent
us as a taste of what growes there in abundance.

Thirdly, this ( Chriftian ) calls for thy loyalty and faithful ser-
tice to Chrift, who hath saved thee from Satans bondage. Say,
O ye Saints, to Chrift, as they to Gideon, Come thou and rule
over us, for thou hast delivered us from the hand, not of Midian,
but of Satan. Who so able to defend thee from his wrath, as he
who broke his power? who like to rule thee so tenderly, as he
that could not brook another's tyranny over thee? In a word, who
hath right to thee besides him, who ventur'd his life to redeem
thee? that being delivered from all thine enemies, thou mayest serve
him without fear in holinesse all the dayes of thy life. And were it
not pity that Chrift should take all this pains to lift up thy head
from Satans house of bondage, and give thee a place among thole
in his own house, who are admitted to minister unto him, ( which
is the highest honour the nature of men or Angels is capable of, )
and that thou shouldst after all this be found to have a hand
in any treasonable practice against thy dear Saviour? Surely
Chrift may think he hath deserved better at your hands, if at none
besides. Where shall a Prince safely dwell, if not in the midst of
his own Courtiers; and those fuch who were all taken from chains
and prifons to be thus prefer'd, the more to oblige them in his
ser-
service? Let devils and devillish men do their own work, but
let not thy hand (O Christian) be upon thy dear Saviour. But
this is too little to bid thee not play the traitor. If thou hast any
loyal blood running in thy veins, thy own heart will smite thee
when thou rendest the least skirt of his holy Law; thou canst as
well carry burning coales in thy bosome, as hide any treason
there against thy dear Sovereign. No, 'tis some noble enterprise
I would have thee think upon, how thou mayest advance the
Name of Christ higher in thy heart, and world too as much as in
thee lies. O how kindly did God take it, that David (when peace-
ably set in his throne) was calling about, not how he might en-
tertain himself with those pleasures, which usually cost and
debauch the Court of Princes in times of peace, but how he
might shew his zeal for God, in building a house for his wor-
ship, that had reared a throne for him, 2 Sam. 7. And is there
nothing (Christian) thou canst think on, wherein thou mayest
eminently be instrumental for God in thy generation? He is
not a good subject that is all for what he can get of his Prince, but
never thinks what service he may do for him. Nor he the true
Christian, whose thoughts dwell more on his own happiness
than the honour of his God. If subjects might choose what life
stands best for their own enjoyment, all would desire to live at
Court with their Prince: But because the Princes honour is
more to be valued than this: therefore noble spirits (to do their
Prince service) can deny themselves the delicacies of a Court,
to jeopard thir lives in the field, and thank their Prince too for
the honour of their employment. Blessed Paul upon these terms
was willing to have his day of corination in glory prorogued,
and he to stay as companion with his brethren in tribulation here,
for the furtherance of the Gospel. This indeed makes it operare
premia visere, worth the while to live, that we have by it a faire
opportunity, (if hearts to husband it) in which we may give a
proof of our real gratitude to our God, for his redeeming love in
rescuing us out of the power of the Prince of darkness, and tran-
sluting us into the Kingdom of his dear Sonne. And therefore
(Christian) lose no time, but what thou meanest to do for God,
do it quickly: Art thou a Magistrate? now it will be soon seen
on whose side thou art; if indeed thou hast renounced allegiance
to Satan, and taken Christ for thy Prince, declare thy self an e-

Bb 3 enemy
nem to all that bear the name of Satan, and march under his colours. Study well thy commission, and when thou understandest the duty of thy place, fall to work zealously for God. Thou hast thy Prince's sword put into thy hand, be sure thou use it, and take heed how thou usest it; that when call'd to deliver it up, and thy account also, it may not be found rusty in the sheath through sloth and cowardice, besmeared with the blood of violence, nor bent and gap't with partiality and injustice. Art thou a Minister of the Gospel? thy employment is high, an Ambassador, and that not from some petty Prince, but the great God to his rebellious subjects. A calling so honourable, that the Son of God disdained not to come in extraordinary from heaven to perform it, call'd therefore the messenger of the Covenant; yea, he had to this day stay'd on earth in person about it, had he not been call'd to reside as our Ambassador and Advocate in heaven with the Father: and therefore in his bodily absence he hath intrusted thee and a few more to carry on the Treaty with sinners, which when on earth himself began. And what can you do more acceptable to him, than to be faithful in it, as a business on which he hath set his heart so much? As ever you would see his sweet face with joy, (you that are his Ambassadors) attend to your work, and labour to bring this Treaty of Peace to a blessed issue between God and those you are sent to. And then if sinners will not come off, and seal the Articles of the Gospel, you shall (as Abraham said to his servant) be cleare of your oath. Though Israel be not gathered, yet you shall be glorious in the eyes of the Lord. And let not the private Christian say he is a dry tree, and can do nothing for Christ his Prince, because he may not beat the Magistrates fruit or Ministers. Though thou hast not a commission to punish the sinners of others with the sword of justice, yet thou mayest shew thy zeal, in mortifying thy own with the sword of the Spirit, and mourn for theirs also: though thou mayest not condemn them on the bench, yet thou mayest, yea, oughtest by the power of a holy life to convince and judge them. Such a Judge Lot was to the Sodomites. Though thou art not sent to preach and baptize, yet thou may'st be wonderful helpful to them who are. The Christians prayers when Magistrates and Ministers sword also. O pray, Christian, and pray again, that Christ's Territories may be enlarged; never go to heare
heare the Word; but pray, Thy Kingdom come. Loving Princes
take great content in the acclamations and good wills of their
subiects as they passe by. *A vivat rex*, Long live the King, com-
ing from a loyal breath, though poor, is more worth than a
subsidy from those who deny their hearts while they part with
their money. Thou servest a Prince (Christian) who knows
what all his subiects think of him, and he counts it his honour,
not to have a multitude feinly submit to him, but to have a peo-
ple that love him and cordially like his government, who if they
were to chuse their King, and make their own laws they should
live under every day, would desire no other than himselfe, nor any
other lawes than what they have already from his mouth. It was
no doubt great content to *David*, that he had the hearts of his
people so, as whatever the King did, pleased them all. And sure-
ly God took it as well, that what he did pleased David; for in-
deed David was as content under the rule and disporse of God
as the people were under his; witness the calmness of his
Spirit in the greatest affliction that ever befell him, 2 *Sam. 15. 26.
Behold, here am I, let him do to me as seemeth good unto
him. Loyal soul! he had rather live in exile with the good Will
of God, than have his throne, if God will not say 'tis good for
him.

CHAP. IV.

Of the great power Satan hath not only over the elementary
and sensitive part of the world, but intellectual also, the
souls of men.

SECT. 1.

This is the Second Branch of the Description, wherein Sa-
tan is set forth by his might and power. This gives weight
to the former, were he a Prince, and not able to raise a force
that might dread the Saints, the swelling name of Prince were
contemplible; but he hath power answerable to his dignity, which in five particulars will appear.

First, in his names; Secondly, his nature; Thirdly, his number; Fourthly, his order any unity; Lastly, the mighty works that are attributed to him.

First, for the first, he hath names of great power, called the strong man, Luke 11. 21. so strong that he keeps his house in peace in defiance of all the sons of Adam, none one earth being able to cope with this giant: Christ must come from Heaven to destroy him and his works, or the field is lost. He is call’d the roaring lion, which beast commands the whole forest; If he roareth, all tremble, yea, in such a manner, as Pliny relates, that he goes amongst them, and they stand exanimated while he chooseth his prey without resistance; such a lion is Satan, who leads sinners captive at his will, 2 Tim. 3. 26. He takes them alive, as the word is, as the Fowler the bird, which with a little scrap is enticed into the net; or as the Conquerour his cowardly enemy, who has no heart to fight, but yields without contest. Such cowards the Devil finds sinners, he no sooner appears in a motion, but they yield; They are but a very few noble spirits, and those are the children of the most High God, who dare valiantly oppose him, and in striving against sin resist to blood. He is call’d the great red dragon, who with his tail, wicked men his instruments, sweeps down the third part of the stars of Heaven. The Prince of the power of the air, because as a Prince can muster his subjects, and draw them into the field for his service, so the devil can raise the posse caelestii. In a word, he is call’d the God of this world, 2 Cor. 4. 4. because sinners give him a God-like worship, fear him as the Saints do God himself.

Secondly, the devil’s nature shewes his power: ’Tis Angelical. Bless the Lord, ye his Angels, that excel in strength, Psal. 103. 20. Strength is put for Angels, Psal. 78. 25. They did eat Angels’ food, Heb. the food of the mighty. In two things the power of Angelical nature will appear; In its Superiority, and in its Spirituality.

First, its Superiority, Angels are the top of the Creation; man himself made a little lower than the Angels. Now in the works of Creation, the Superior hath a power over the Inferior;
ferior; the beasts over the grave and herb, man over the beasts, and Angels over man.

Secondly, the Spiritualitie of their nature. The weakness of man is from his flesh: his soul made for great enterprises, but weighed down with a lump of flesh, is forced to rowe with a strength suitable to its weaker Partner; but now the devils being Angels have no such incumbrance, no Sumes from a fleshly part to cloud their understanding, which is clear and piercing; no clog at their heele to retard their motion, which for swiftnes is set out by the winde and flame of fire. Yea, being spiritual they cannot be resisted with carnal force, fire and sword hurt not them. The Angel which appear'd to Manoah, went up in the fire that consumed the sacrifice, though such hath been the doage, and is at this day of superstitious ones, that they think to charme the devil with their carnal exorcismes; hence the Romish Reliques, Crofe, holy water, yea, and among the Jewes themselves in corrupter times, who thought by their phylacteries and Circumcihon, to scare away the devil, which made some of them expound that, Cant. 3. 8. of Circumcihon, Every man hath his sword on his thigh, because of feare in the night. By sword on the thigh, they expound Circumcihon, which they will vainly have given as a charme against evil spirits that affright them in the night. But alas, the devil cares for none of these, no, not for an Ordinance of God, when by fleshly confidence we make it a spell: he hath been often bound with these fetters and chaines, (as is said of him in the Gospel) and the chaines have been plucked asunder by him, neither could any man thus tame him. He esteemeth the Leviathan, iron as straw, and brass as rotten wood. It must be a stronger than the strong, man must binde him, and none stronger but God the Father of spirits. The devil lost indeed by his fall much of his power, in relation to that holy and happy estate in which he was created, but not his natural abilities, he is an Angel still, and hath an Angels power.

Thirdly, the number of devils addes to their power. What lighter than the sand? yet number makes it weighty? what creature lesse than lice? yet what plague greater to the Egyptians? how formidable then must devils be, who are both for nature so mighty, and for number such a multitude? there are devils
devils enough to beleaguer the whole earth; not a place under heaven where Satan hath not his troops; not a person without some of these cursed spirits haunting and watching him wherever he goes; yea, for some special service he can send a legion to keep garrison in one single person, as, Mark, 5. and if so many can be spared to attend one, to what a number would the multiplier-rolle of Satan's whole army amount if known? And now tell me, if we are not like to finde our march difficult to heaven, (if ever we mean to go thither) that are to passe through the very quarters of this multitude, who are scattered over the face of all the earth. When armies are disbanded and the roads full of debauch'd soldiers, wandering up and down, it's dangerous travelling: we hear then of murders and robberies from all quarters: These powers of hell are that party of Angels, who, for their mutiny and disobedience were castier'd heaven, and thrust out of that glorious hoft, and ever since they have stragled here below, endeavouring to do mischief to the children of men, especially travelling in heavens road.

Fourthly, their unity and order makes their number formidable. We cannot say there is love among them, that heavenly fire cannot live in a devils bosome, yet there is unity and order as to this, they are all agreed in their designe against God and man: so their unity and consent is knit together by the ligaments, not of love, but of hatred and policy; Hatred against God and his children which they are filled with; and policy, which tells them, that if they agree, not in their designe, their Kingdome cannot stand. And how true they are to this wicked brotherhood, our Saviour gives a faire testimony when he saith, Satan fights not against Satan. Did you ever hear of any mutiny in the devils army? or that any of those Apostate Angels did freely yield up one soul to Christ? They are many, and yet but one spirit of wickedness, in them all. My name, said the devils, (not our name,) is legion. The devil is called the Leviathan, Isa. 27. 1. The Lord with his strong sword shall punish Leviathan, from their cleaving together of which compact or joyned together, used for the whale, Job 4. whose strength lyes in his scales, which are so knit, that he is, as it were, covered with armour. Thus these cursed spirits do accord in their machinations, and labour to bring their instruments into
into the same league with them, not contented with their bare obedience, but where they can obtain it do require an express oath of their servants, to be true to them, as in witches.

Fifthly, the mighty works that are attributed to these evil spirits in Scripture declare their power, and these either respect the elementary, sensible, or intellectual part of the world. The Elementary, what dreadful effects this Prince of the power of the air is able to produce on that, see in the Word; he cannot indeed make the least breath of air, drop of water, or spark of fire, but he can, if let loose, (as Reverend Master, Carlyle, on Job i.) go to God's store-house, and make use of these in such a sort, as no man can stand before him; he can hurl the sea into such a commotion, that the depths shall boil like a pot, and disturb the air into storms and tempests, as if heaven and earth would meet. Job's children were buried in the ruins of their house by a puff of his mouth, yea, he can go to God's magazine, (as the former Author, Isaac) and let off the great ordinance of heaven, causing such dreadful thunder and lightning, as shall not only affright, but do real execution, and that in a more dreadful way than in the ordinary course of nature. If man's Art can so sublimate nature, as we see in the invention of powder, that hath such a strange force, much more able is he to draw forth its power. Again, over the sensitive world his power is great, not only the beasts, as in the herd of swine, hurried by him into the deep; but over the bodies of men also, as in Job, whose fore-boiles were not the breakings out of a distempered nature, but the print of Satan's fangs on his flesh, doing that suddenly, which in nature would have required more time to gather and ripen; and the demoniacs in the Gospel grievously vexed and tormented by him. But this the devil counts small game, his great spite is at the souls of men, which I call the Intellectual world, his cruelty to the body is for the souls fake. As Christ's pity to the bodies of men, (when on earth) healing their diseases, was in a subserviency to the good of their souls, bribing them with those mercies suitable to their carnal desires, that they might more willingly receive mercies for their souls, from that hand which was so kind to their bodies, as we give children something that pleaseth them, to persuade them to do something that pleaseth them not, go to school, learn their book; so the devil...
who is cruel, as Christ is meek, and withethgood neither to body nor soul, yet shewes his cruelty to the body, but on a design against the soul, knowing well, that the soul is soon discomfited by the perturbation of the other, the soul cannot but lightly heare, (and so have its peace and rest, broken by the groanes and complaints of the body) under whose very roof it dwells; and then it is not strange, if as for want of sleep the tongue talk idly, so the soul should break out into some sinful carriage, which is the bottom of the devils plot on a Saint. And as for other poor silly souls, he gaines little leffe than a God-like fear and dread of them by that power he puts forth (through divine permission) in limiting their goods, beasts and bodyes, as among the Indians at this day. Yea, there are many among our selves plainly shew what a throne Satan hath in their hearts upon this account, such who, as if there were not a God in Israel, go for help and cure to his Doctours, wizards I mean. And truely had Satan no other way to work his will on the souls of men, but by this vantage he takes from the body, yet considering the degeneracy of mans state, how low his soul is sunk beneath its primitive extraction, how the body which was a lightsome house is now become a prison to it, that which was its servant is now become its Master; it is no wonder he is able to do so much. But besides this, he hath as a spirit a nearer way of access to the soul, and as a superior spirit, yet moreover man a lower creature. And above all, having got within the soul by mans fall, he hath now far more power than before; so that where he meets not resistance from God he carries all before him: As in the wicked, whom he hath so at his devotion, that he is (in a sense) said to do that in them, which God doth in the Saints. God works effectually in them, Gal. 2. 8. 1 Thes. 2. 13. Satan worketh effectually in the children of disobedience, Eph. 2. 2. ἐνεργοῦντος, the same word with the former places, he is in a manner effectu- cious with them, as the holy Spirit with the other. His delusions . from 2 Thes. 2. 11. They return not re infeclad. The Spirit enlightens, he blindes the mindes of those that believe not; 2 Cor. 4. 4. The Spirit fills the Saints, Ephes. 5. 18. Ver hath Satan filled thy heart, saith Peter to Ananias; Acts 5. 3. The Spirit fills with knowledge, and the fruits of righteousness; Satan fills with envy and all unrighteousnesse. The holy Spirit fills
fills with comfort; Sat'an the wicked, with terours: As in Saul vexed by an evil spirit; and Judas, into whom 'tis said he entered, and when he had satisfied his lust upon him, (as Amnon on Tamar) shuts the door of mercy upon him, and makes him that was even now Traitor to his Master, Hangman to himselfe. And though Saints be not the proper subjects of his power, yet they are the chief objects of his wrath, his foot stands on the wicked's back, but he wretthes with these, and when God steps aside, he is far above their match: He hath sent the strongest among them home, trembling and crying to their God, with the blood running about their consciences. He is mighty, both as a tempter to and for sinne, knowing the estate of the Christians affairs so well, and able to throw his fire-balls so far into the inward senses, (whether they be of lust or horror) and to blow up these with such unwearied solicitations, that if they at first meet not with some suitable dispositions in the Christian, at which (as from loose cornes of powder) they may take fire, (which is most ordinary) yet in time he may bring over the creature by the length of the siege, and continued volleys of such motions, to listen to a parley with them, if not a yielding to them. Thus many times he even wearies out the soul with importunity.

**SECT. 2.**

First; let this (O man) make the plumes of thy pride fall, who ever thou art, that gloriest in thy power; hadst thou more than thou or any of the sons of Adam ever had, yet what were all that to the power of these Angels? Is it the strength of thy body thou gloriest in? Alas, what is the strength of frail flesh, to the force of their spiritual nature? thou art no more to these than a childe to a gunt, a worme to a man: who could tear up the mountains, and hurle the world into a confusion, if God would but suffer them. Is it the strength of thy parts above others? dost thou not see what fools he makes of the wisest among men? winding them about as a Sophister would do an Idiot, make them believe light is dark, bitter is sweet, and sweet bitter; were not the strength of his parts admirable, could he make a rational creature as man is, so absurdly throw away his
scarlet, and embrace dung: I mean, part with God and the glo-
tious happiness he hath in him, in hope to mend himself, by em-
bracing sin? yet this he did when man had his best wits about
him in innocency. Is it the power of place, and dignity got by
warlike achievement? Grant thou were able to subdue Na-
tions, and give laws to the whole world, yet even then without
grace from above thou wouldst be his slave. And he himself
for all this his power is a cursed spirit, the most miserable of all
Gods creatures, and the more because he hath so much power to
do mischief; had the devil lost all his Angelical abilities, when
he fell, he had gained by his losse. Therefore tremble (O man) at
any power thou hast, except thou usest it for God. Art strong
in body? who hath thy strength? God, or thy lusts? Some are
strong to drink, strong to sin, Thy hands shall therefore be strong-
er, Isa. 28. 22. Hast thou power by thy place to do God and
his Church service, but no heart to lay it out for them, but ra-
ther against them? thou and the devil shall be tried at the same
bar, it seems thou meanest to go to hell for something, thou wilt
carry thy full lading thither. No greater plague can befall a
man than power without grace. Such great ones in the world,
while here, make a brave show, like chief Commanders and field-
Officers at the head of their Regiments, the common soldierys are
poor creatures to them; but when the Army is beaten, and all
taken prisoners, then they fling off their scarfe and feather, and
would be glad to passe for the meanest in the army. Happy
would devils be, Princes and great ones in the world be, if then
they could appear in the habit of some poor sneaks to receive their
sentence as such, but then their titles, and dignity, and riches shall
be read, not for their honour, but further shame and dam-
nation.

Secondly, it shewes the folly of those that think it is such an
easie matter to get heaven. If the devil be so mighty, and hea-
vens way so full of them, then sure it will cost hot water before
we display our banners upon the walls of that new Jerusalem.
Yet it is plain many think otherwise by the provision they make
for their march. If you should see a man walking forth with-
out a cloak, or with a very thin one, you will say, Surely he fears
no foule weather, or one riding a long journey alone and with-
out armes, you will conclude he expects no thieves on the road.
All
All (if you ask them) will tell you they are on their way to heaven, but how few care for the company of the Saints, as if they needed not their fellowship in their journey? Most go naked, without so much as any thing like armour, have not enough to gain the name of Professors at large; others, it may be, will shew you some vainly slight hopes on the mercy of God, without any Scripture-bottom for the same, and with these content themselves, which will like a wry unfound pistol flye in their own face, when they come to use it, and is it any wrong, to say these make nothing of getting heaven? Surely these men, (many of whom thrive so well in the world,) never got their estates with so little care, as they think to get heaven. Ask them why they follow their trade so close, they will tell you estates are not got by sleeping, families are not provided for, with the hands in the pocket, they meet with many rooks and cheaters in their dealing, who should they not look to themselves, would soon undo them; and are there none, that thou needest fear will put a cheat on thy soul, and bereave thee, of thy crown of glory if they can? thou art blinder than the Prophets servant, if thou seest not more devils encompassing thee than he saw men about Samaria. Thy worldly trade they will not hinder, nay, may be help thee to sinful tricks in that to hinder thee in this: but if once thou resolvedst to seek out for Christ and his grace, they will oppose thee to thy face; they are under an oath, as Pauls enemies were, to take away the life of thy soul if they can; desperate creatures themselves, who know their doom, is irrecoverable, and sell their own lives they will as dear as they can. Now what folly is it to betray thy soul into their hands, when Christ stands by to be thy convoy? out of him thou art a lost creature, thou canst not defend thyself alone against Satan, nor with Satan against God. Close with Christ, and thou art delivered from one of thy enemies, and him the most formidable, God I mean: yea, he is become thy friend, who will stick close to thee in thy conflict with the other.

Thirdly, to the Saints; be not ye dismayed at this report which the Scripture makes of Satan's power. Let them fear him who fear not God. What are these mountaines of power and pride before thee, O Christian, who servest a God, that can make a worme though a mountaine? the greatest hurt he can do thee, is

\[Use 3.\]
by nourishing this false fear of him in thy bosom: It is observed (Bernard faith) of some beasts in the forest, Plennique superant leonem ferientem, quae non sustinunt rugientem: Though they are too hard for the Lion in fight, yet tremble when he roares. Thus the Christian, when he comes to the pinch indeed, is able through Christ to trample Satan under his feet, yet before the conflict hands trembling at the thought of him. Labour therefore to get a right understanding of Satan's power, and then this Lion will not appear so fierce, as you paint him in your melancholy fancy. Three considerations will relieve you, when at any time you are beset with the fears of his power.

First, it is a derived power; he hath it not in himself, but by patent from another, and that no other but God: All powers are of him, whether on earth or in hell. This truth subscribed in faith would first secure thee (Christian) that Satan's power shall never hurt thee. Would thy Father give him a sword to mischief thee his childe? I have created the Smith (faith God) that bloweth the coales, I have created the master to destroy, and therefore assures them, that no weapon formed against them shall prosper, Isa. 54. 16, &c. If God provides his enemies arms, they shall (I warrant you) be such as will do them little service. When Pilate thought to scare Christ with what he could do towards the savor or taking away of his life, he replies, that he could do nothing except it were given from above, John 19. 10. as if he had said, Do your worst, I know who seal'd your commission.

Secondly, this considered, would meeken and quiet the soul, when troubled by Satan within, or his instruments without; 'Tis Satan buffets, than persecutes me, but God who gives them both power. The Lord (faith David) bids him curse. The Lord (faith Job) hath given, and the Lord hath taken. This kept the Kings peace in both their bosomes. O Christian, look not on the Jayler that whips thee, may be he is cruel, but read the warrant, who wrote that, and at the bottom thou shalt finde thy Fathers hand.

Secondly, Satan's power is limited, and that two waies; he cannot do what he will, and he shall not do what he can.

First, he cannot do what he will. His desires are boundlesse, they walk not only to and fro here below, but in heaven it self, where he
he is pulling down his once fellow-Angels, knocking down the carved-work of that glorious Temple, as with axes and hammers, yea, unthroneing God, and setting himself in his place; this foole faith in his heart, There is no God; but he cannot do this, nor many other things which his canker'd malice stirres him up to wish; he is but a creature, and so hath the length of his Tedder to which he is tied and cannot exceed; and if God be safe then thou also, for thy life is hid with Christ in God; 

**If I live (faith Christ), you shall live also.** You are engraven on the table of his heart, if he plucks one way, he must the other also. 

_Again_ as he cannot hurt the being of God, so he cannot pry into the bosoms of God. He knows not mans, much lesse the thoughts of God. The Astrologers nor their Master could bring back Nebuchadnezzars dream. As men have their closets for their own privacy, where none can enter in but with their Key; so God keeps the heart as his withdrawing room, shut to all besides himselfe, and therefore when he takes upon him to foretell events; if God teach him not his lesson, nor second causes help him, he is beside his book; so to save his credit, delivers them dubiously, that his text may beare a gloss suitable to the effect whatever it is. And when he is bold to tell the state of a person, there is no weight to be laid on his judgement. 

Job was an hypocrite in his mouth, but God proved him a liar. Again, thirdly, he cannot hinder those purposes and counsels of God he knows. He knew Christ was to come in the flesh and did his work, but could not hinder his landing, though there were many devices in his heart, yet the counsel of the Lord concerning him did stand, yea, was delivered by the midwifery of Satan suggesting, and his instruments executing his lust as they thought; but fulfilling Gods counsel against themselves. 

**Fourthly, he cannot ravish thy will,** Diabolus non est iessor virtutum, sed inventor. He cannot command thee to sin against thy will; he can motum agere, make the soul go faster, that is, on its way, as the winde carries the tide with more twisstelle, but he cannot turn the flame of the heart contrary to its own course and tendency.

Secondly, Satans power is so limited, that he shall not do what he can. God lets out so much of his wrath as shall praise him, and be as a stream to set his purpose of love to his Saints on work, and then lets down the flood-gate by restraining the residue thereof; God ever takes him off before he can finish his work on
a Saint. He can (if God suffers him) rob the Christian of much of his joy, and disturb his peace by his cunning insinuations, but he is under command; he stands like a dog by the Table while the Saints sit at this sweet feast of comfort, but dares not stir to roam off their cheer, his Master eye is on him. The want of this consideration looth God his praise, and our comfort, God having locked up our comfort in the performance of our duty. Did the Christian consider what Satan's power is, and who damns it up; This would always be a Song of praise in his mouth. Hath Satan power to rob and burn, kill and slay, torment the body, distress the mind; whom may I thank that I am in any of these out of his hands? doth Satan love one better than Job? or am I out of sight, or beside his walk? is his courage cool'd, or his wrath appeas'd, that I escape so well? no, none of these, his wrath is not against one, but all the Saints; his eye is on thee, and his arm can reach thee; his spirit is not cow'd, nor his stomack flay'd with those millions he hath devoured, but keen as ever; yea, sharper, because now he sees God ready to take away, and the end of the world drawing on so fast. 'Tis thy God alone whom thou art beholden to for all this, his eye keepeth thee; when Satan finds the good man asleep, then he finds out good God awake; therefore thou art not consumed, because he changeth not. Did his eye flumber or wander one moment, there would need no other flood to drown thee, yea, the whole world, than what would come out of this dragon's mouth.

Thirdly, Satan's power is ministerial, appointed by God for the service and benefit of the Saints: 'Tis true (as its fain of the proud Assyrian, he weaneth not, neither doth his heart think so; but it is in his heart to destroy those he tempts: but no matter what he thinks: as Luther comforted himself, when told what had passed at the Diet at Nuremburg against the Protestants, that it was decreed one way there, but otherwise in heaven; so for the Saints comfort, the thoughts which God thinks to them are peace, while Satan is ruine to their graces, and destruction to their souls; and his counsel shall stand in spite of the devil. The very minutus which God makes, when he commits any of his Saints to the devil's prison, runs thus, Deliver such one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. 5. 5. So that tempted Saints may say,
Again, if we had not perished in our own thinking. This Leviathan, while he thinks to swallow them up, is but sent of God, (as the whale to Jonah) to waft them safe to land. Some of them of understanding shall fall to try them, and to purge them, and to make them white, Dan. iii. 35. This God intends when he lets his children fall into temptation, as we do with our linen, the spots they get at our feasts are taken out by washing, rubbing and laying them out to bleech. The Saints' spots are most got in peace, plenty and prosperity, and they never recover their whitenesse to such a degree as when they come from under Satans scouring. We do too little, not to feare Satan, we should comfort our felves with the usefulness and subferviency of his temptations to our good. All things are yours, who are Christs. He that hath given life to be yours, hath given death also. He that hath given heaven for your inheritance, Paul and Cephas, his Ministers and Ordinances to help you thither; hath given the world with all the afflictions of it, yea, the Prince of it too, with all his wrath and power in order to the same end. This indeed is love and wisdom in a riddle, but you who have the Spirit of Christ can unfold it.

CHAP. V.

Of the time when, the place where, and the subjects whom Satan rules.

Against the Rulers of the darkness of this world.

These words contain the third Branch in the Description of our great enemy the devil; and they hold forth the proper seat of his Empire, with a threefold boundary; he is not Lord over all, that is, the incommunicable title of God, but a Ruler of the darkness of this world, where the time, place, and subjects of his Empire are hinted.
Against the Rulers of the

1. The time when this Prince hath his rule, *In this world*, that is, now, not hereafter.
2. The place where he rules, *In this world*, that is, here below, not in heaven.
3. The subjects or persons whom he rules, not all in this lower-world neither; and they are wrapt up in these words: *The darkness of this world*. First, of the first boundary.

**SECT. 1.**

The time when he rules: so this word (world) may be taken in the text for that little spot of time, which (like an inconsiderable parenthesis) is clapt in on either side with vast eternity; call'd sometimes the present world. On this stage of time this mock-King acts the part of a Prince, but when Christ comes to take down this scaffold at the end of this world, then he shall be degraded, his crown taken off, his sword broke over his head; and he hit off with scorne and shame; yea, of a Prince become a close prisoner in hell; no more then shall he infect the Saints, no nor rule the wicked: but he with them, and they with him, shall lie under the immediate execution of God's wrath, for this very end Christ hath his Patent and Commission, which he will not give up, till he shall have put down all rule, then and not till then will he deliver up his Oeconomical Kingdom to his Father, when he shall have put down all rule; for he must reign till he hath put all enemies under his feet. Satan is cast already, his doom is past upon him, as *Adam* was upon his first sin, but full execution is stayed till the end of the world. The devil knows it, it is an Article in his Creed, which made him trembling ask Christ why he came to torment him before his time.

*Ilse. I.* First, this brings ill newes to the wicked. Your Prince cannot long sit in his throne, sinners at present have a merry time of it, if it would hold; they rejoice, while Christ's Disciples weep and mourne; they ruffle in their silkes, while the Saint goes in his rags. Princes are not more careful to oblige their Courtiers with pensions and preferments, than the devil is to gratifie his followers. He hath his rewards also; *All this will*
will I give thee; Am not I able to promote thee, faith Balah to Balaam? O 'tis strange, (and yet not strange, considering the degeneracy of mans nature) to see how Satan carries sinners after him with this golden hook. Let him but present such a bait as honour, pelfe or pleasure, and their hearts skip after it, as a dog would at a cruet ; he makes them sinne for a morsel of bread: O the naughty heart of man loves the wages of unrighteousnesse, (which the devil promiseth) so dearly, that it feares not the dreadful wages which the great God threatens. As sometimes you shall see a Spaniel so greedy of a bone, that he'll leap into the very river for it, if you throw it thither, and by that time he comes with much ado thither, 'tis sunk, and he gets nothing but a mouth-full of water for his pains: Thus sinners will after their desired pleasures, honours and profits, swimming through the very threatenings of the Word to them, and sometimes they lose even what they gaped for here. Thus God kept Balaam, (as Balak told him ) from honour, Numb. 24. 11. But however they speed here, they are sure to lose themselves eternally without repentance. They that are resolved they will have these things, are the men that fall into the devils snare, and are led into those foolish and hurtful lufts, which will drown them in destruction and perdition, 1 Tim. 6. 9. O poor sinners! were it not wisdom before you truck with the devil, to enquire what title he can give you to these goodly vanities? will he settle them as a free estate upon you? can he secure your bargain, and keep you from suits of law? or is he able to put two lives into the purchase, that when you dye, you may not be left destitute in another world? Alas, poor wretches! you shall ere long see what a cheat he hath put on you, from whom you are like to have nought but Caveat emptor, Let the buyer look to that? yea, this great Prince that is so brag, to tell what he will give you, must down himselfe; and a sad Prince must needs make a sad Court; O what howling will there then be of Satan and his vassals together! O bat, faith the sinner, the pleasures and honours sinne and Satan offer are present, and that which Christ promiseth we must stay for: This indeed is that which takes most. Demas, faith Paul, forsook me, having loved this present world, 2 Tim. 4. 10. 'Tis present indeed (sinners,) for you cannot say it will be yours the next moment; your present felicity is going, and the Saints (though future,) is coming never to
go; and who for a gulp of pottage, and sensual enjoyments at present, would part with a reversion of such a kingdom? except thou art of his minde, who thought he had nothing, but what he had swallowed down his throat.

\[Hae habeo quae ed, quale exaturata libido\]

—Haufit.

which Cicero could say, was more fit to be writ on an oxes grave than a mans. Vile wretch, that thinkest 'tis not better to deale with God for time, than the devil for ready pay. Tertullian wonders at the folly of the Romans ambition, who would endure all manner of hardship in field and fight, for no other thing but to obtain at last the honour to be Consul, which he calls \textit{unius anni voluticum gaudium}, a joy that flies away at the yeares end. But O what desperate madness is it of sinners then, not to endure a little hardship here, but entaile on themselves the eternal wrath of God hereafter, for the short feast, and running banquet their lusts entertain them here withal: which often is not \textit{gaudium unius horae}, a joy that lasts an houre.

\[\text{Use 2.}\]

Secondly, let this encourage thee, O Christian, in thy conflict with Satan, the skirmish may be sharp, but it cannot be long. Let him tempt thee, and his wicked instruments trounce thee, 'tis but a little while, and thou shalt be rid of both their evil neighbourhoods. The cloud while it drops is rolling over thy head, and then comes faire weather, an eternal Sunshine of glory. Canst thou not watch with Christ one hour or two? keep the field a few dayes? if yield, thou art undone for ever; persevere but while the battel is over, and thine enemy shall never rally more; bid faith look through the key-hole of the promise, and tell thee what it sees there laid up for him that overcomes: bid it listen and tell thee whether it cannot hear the shout of those crowned Saints, as of those that are dividing the spoile, and receiving the reward of all their services and sufferings here on earth: and doest thou, stand on the other side, afraid to wet thy foot with those sufferings and temptations, which like a little plash of water, run between thee and glory?
Secondly, the devils Empire is confined to place as well as time: he is the Ruler of this lower world, not of the heavenly. The highest the devil can go is the aire, call’d the Prince thereof, as being the utmost matches of his Empire, he hath nothing to do with the upper world. Heaven fears no devil, and therefore its gates stand always open; never durst this fiend look into that holy place since he was first expell’d, but rangeth to and fro here below as a vagabond creature, excommunicated the presence of God, doing what mischief he can to Saints in their way to heaven; but is not this matter of great joy, that Satan hath no power there, where the Saints’ happinesse lyes? What hast thou (Christian) which thou needest value that is not there? Thy Christ is there, and if thou lovest him, thy heart also, which lives in the bosome of its beloved. Thy friends, and kindred in Christ are there, or expected; with whom thou shalt have a merry meeting in thy Fathers house, notwithstanding the snare on Tabor, the plots of Satan which lie in the way. O friends get a title to that Kingdome, and you are above the flight of this Kite. This made Job a happy man indeed, who when the devil had plundered him to his skin, and worried him almost out of that too, could then vouch Christ in the face of death and devils to be his Redeemer, whom he should with those eyes, that now stood full with brinish teares, behold, and that for himselfe as his own portion. It is sad with him indeed, who is robbed of all he is worth at once, but this can never be said of a Saint. The devil took away Job’s purse, (as I may say) which put him into some straights, but he had a God in heaven that put him into stock again. Some spending money thou hast at present in thy purse, in the activity of thy faith, the evidence of thy son-ship, and comfort flowing from the same, enlargement in duty and the like, which Satan may for a time disturb, yea, deprive thee of, but he cannot come to the rolling, to blot thy name out of the book of life; he cannot null thy faith, make void thy relation, dry up thy comfort in the spring, though dam up the stream; nor hinder thee a happy issue of thy whole war with sinne, though worst thee in a private skirmish; these all
are kept in heaven, among God's own Crown-Jewels, who is said to keep us by his **power through faith unto salvation**.

**SECT. 3.**

The third boundary of the devil's Principalitv is in regard of his subjects, and they are described here to be the **darkness of this world**, that is, such who are in darkness. This word is used sometimes to express the desolate condition of a creature in some great distress, *Isa. 50*. *He that walks in darkness, and sees no light*; sometimes to express the nature of all sin; so, *Eph. 5.*. Sin is called the work of darkness; sometimes the particular sin of ignorance; often set out by the darkness of the night, blindness of the eye, all these I conceive may be meant, but chiefly the latter; for though Satan makes a foule stir in the soul, that is, in the dark of sorrow, whether it be from outward crosses or inward deserts; yet if the creature be not in the darkness of sin at the same time, though he may disturb his peace as an enemy, yet cannot be said to rule as a Prince. Sin only sets Satan in the throne; so that I shall take the words in the two latter Interpretations.

First, for the darkness of sin in general.

Secondly, for the darkness of ignorance in special; and the sense will be, that the devil's rule is over those that are in a state of sin and ignorance, not over those who are sinful or ignorant, so he would take hold of Saints as well as others; but over those who are in a state of sin, which is set out by the abstract, *Ruler of the darkness*, the more to express the fulness of the sin and ignorance that possessteth Satan's slaves; and the Notes will be two.

First, Every soul in a state of sin is under the rule of Satan.

Secondly, Ignorance above other sins enslaves a soul to Satan, and therefore all sins are set out by that which chiefly expresseth this, viz. darkness.

Every soul in a state of sin is under the rule of Satan; under which point these two things must be enquired.

First, the reason why sin is set out by darkness.

Secondly, how every one in such a state appears to be under the devil's rule. For the first,
First, sin may be called darkness, because the spring and common cause of sin in man is darkness. The external cause Satan, who is the great promoter of it, he is a cursed spirit held in chains of darkness. The internal is the blindness and darkness of the soul: we may say when any one sins, he doth he knowes not what, as Christ said of his murthenerers. Did the creature know the true worth of the soul, (which he now falls for a song,) the glorious amiable nature of God and his holy ways, the matchless love of God in Christ, the poisonfull nature of sin, and all these not by a sudden beam darted into the window at a Sermon, and gone again, like a flash of lightning, but by an abiding light; this would spoile the Devils market, and poor creatures would not readily take this toad into their bosomes; sin goes in a disguise, and so is welcome.

Secondly, it is darkness, because it brings darkness into the soul, and that naturally and judicially.

First, Naturally. There is a noxious quality in sin offensive to the understanding, which is to the soul what the eye and palate are to the body; it discerns of things, and distinguishes true from false, as the eye white from black: it tryeth words as the mouth tasteth meats. Now as there are some things bad for the sight, and others bad for the palate vitiating it, so that it shall not know sweet from bitter; so here sin befors the creature, and makes it injudicious, that he who could see such a practice absurd and base in others before, when once he hath drunk of this enchanting cup himself, (as one that hath fordone his understanding) is mad of it himself, not able now to see the evil of it, or use his reason against it. Thus Saul before he had debauch'd his conscience, thinks the Witch worthy of death; but after he had trodden his conscience hard with other foul sins, goes to ask counsel of one himself.

Again, sin brings darkness judicially; such have been threatened, whose ears God hath been trying to open and instruct, and have run out of God's school into the devils, by rebelling against light, that they shall die without knowledge, Job 36. 10, 11. What should the candle burn wast, when the creature hath more minde to play than work?

Thirdly, Sinne runs into darkness. Impostors bring in their damnable Heresies privily, like those who fell bad ware, loath to come
come to the Market, where the Standard tries all; but put it off in secret: so in moral wickedness, sinners like beasts go out in the night for their prey, loath to be seen, afraid to come where they should be found out. Nothing more terrible to sinners than light of truth, John 3. 19. Because their deeds are evil. Eelix was so netted with what Paul spake, that he could not sit out the Sermon, but flies away in haste, and adjourns the hearing of Paul till a convenient season, but he never could finde one. The Sun is not more troublesome in hot Countreys, than truth is to those who sit under the powerful preaching of it; and therefore as those seldom come abroad in the heat of the day, and when they must, have their devices over their heads to skreen them from the Sun; so sinners shun as much as may be the preaching of the Word; but if they must go to keep in with their relations, or for other carnal advantages, they, if possible, will keep off the power of truth, either by sleeping the Sermon away, or prating it away with any foolish imagination which Satan sends to beare them company and chat with them at such a time: or by choosing such a coole Preacher to sit under, whose toothlesse discourse shall rather flatter than trouble, rather tickle their fancy than prick their consciences; and then their fore eyes can look upon the light. Florescentem amant veritatem qui non redarguentem: they dare handle and look on the sword with delight when in a rich scabbard, who would run away to see it drawn.

Fourthly, Sin is darkness for its uncomfortablenesse, and that in a threefold respect.

First, Darkness is uncomfortable, as it shuts out of all employment. What could the Egyptians do under the plague of darkness but sit still? and this to an active spirit is trouble enough. Thus in a state of sinne man is an unserviceable creature, he can do his God no service acceptably, spoiles every thing he takes in hand, like one running up and down in a shop when windows shut, doth nothing right. It may be writ on the grave of every sinner, who lives and dyes in that state, Here Iyes the man, that never did God an hours work in all his life.

Secondly, Darkness is uncomfortable in point of enjoyment; be there never such rare pictures in the roome, if dark, who the better? A soul in a state of sinne may possess much, but enjoyes nothing; this is a sore evil, and little thought of. One thought of
of its state of enmity to God, would drop bitterness into every cup; all he hath smells of hell-fire, and a man at a rich feast would enjoy it sure but little, if he smell fire, ready to burn his house and himself in it.

Thirdly, Darkness fills with terrors, feares in the night are most dreadful; a state of sin is a state of fear. Men that owe much, have no quiet, but when they are a sleep, and not then neither; the cares and feares of the day sink so deep, as makes their rest troublesome and unquiet in the night. The wicked hath no peace, but when his conscience sleeps, and that sleeps but brokenly, awaking often with sick fits of terror: when he hath most prosperity, he is feared like a flock of birds in a corn-field at every piece going off. He eats in fear, and drinks in fear; when afflicted, he expects worse behind, and knows not what this cloud may spread to, and where it may lay him; whether in hell or not he knows not, and therefore trembles (as one in the dark) not knowing but his next sleep may be into the pit.

Fifthly, Sinne leads to utter darkness; utter darkness is darkness to the utmost. Sin in its full height, and wrath in its full heat together; both universal, both eternal. Here's some mixture, peace and trouble, paine and ease; sin and thoughts of repenting, sin and hopes of pardon; there the fire of wrath shall burn without slacking, and sin run parallel with torment; hell-birds are no changelings; their torment makes them sin, and their sin feeds their torment, both unquenchable, one being fuel to another.

Secondly, let us see how it appears, that such as are under a state of sin, are under the rule of Satan. Sinners are call'd the children of the devil, 1 John 3.10. and who rules the child but the Father? they are slaves; who rules the slave but the Master? they are the very mansion-house of the devil; where hath a man command, but in his own house? I will go to my house, Mat. 12.44. As if the devil had said, I have walk't among the Saints of God, to and fro, knocking at this door and that, and none will bid me welcome, I can finde no rest; well I know where I may be bold; I'll even go to my own house, and there I am sure to rule the rote without controul; and when he comes, he finds it empty, swept and garnished; that is, all ready for his entertainment. Servants make the house trim and handsome against
against their Master come home, especially when he brings guests with him, as where the devil brings seven more. Look to the sinner, there is nothing he is or hath, but the devil hath dominion over it: He rules the whole man, their minds blinding them. All the sinners apprehension of things are shaped by Satan: he looks on sinne with the devils spectacles: he reads the Word with the devils comment: he sees nothing in its native colours, but is under a continual delusion. The very wisdom of a wicked man is said to be devillish, James 3. 15. 

His work (faith Christ) ye will do. You are resolved on your way, the devil hath got your hearts, and him you will obey: and therefore when Christ comes to recover his throne, he finds the soul in an uproar, as Ephesus at Paul's Sermon, crying him down, and Diana up. We will not have this man reign over us, what is the Almighty that we should serve him? He rules over all their members, they are call'd weapons of unrighteousness, all at the devils service; as all the arms of a Kingdom, to defend the Prince against any that shall invade. The head to plot, the hand to act, the feet swift to carry the body up and down about his service; He rules over all be hath. Let God come in a poor member, and beseech him to lend him a penny, or bestow a mortel to refresh his craving bowels; and the covetous wretch his hand of charity is withered, that he cannot stretch it forth; but let Satan call, and his purse flies open and heart also. Nabat that could not spare a few fragments for David and his followers, this churl could make a feast like a Prince, to satiate his own lust of glutony and drunkenesse. He commands their time, when God calls to duty, to pray, to hear, no time all the week to be spared for that; but if the sinner hears there is a merry meeting, a knot of good fellows at the Ale-house; all is thrown aside to wait on his Lord and Master; calling left at six and sevens, yea, wife and children crying, (may be starving) while the wretch is pouring out their very blood, (in wafting their livelihood) at the foot of his lust. The sinner is in the bond of iniquity, and being bound he must obey. He is said to go after his lust, as the fool to the stocks, Prov. 7. 22.
7. 22. The pinion'd malefactors can as soon untie his own arms and legs, and so run from his Keeper, as he from his lusts. They are servants, and their members instruments of sin: even as the Workman takes up his ax and it resists not: so doth Satan dispose of them, except God saith nay.

See here the deplored condition of every one in a state of sin. He is under the rule of Satan, and government of hell. What tongue can utter, what heart can conceive the misery of this state? It was a dismal day which Christ foretold, *Matt. 24.* When the abomination of desolation should be seen, standing in the Holy place; then (saith Christ) let him that is in Judea flee into the mountains. But what was that to this? They were but men, though abominable; these devils. They did but stand in the material Temple, and defile and deface that: but these display their banners in the souls of men, pollute that throne, which is more glorious than the material heaven itself, made for God alone to sit in. They exercised their cruelties at furthest on the bodies of men, killing and torturing them: here the precious souls of men are destroyed. When David would curse to purpose the enemies of God, he prays, that Satan may be at their right hand. 'Tis strange sinners should no more tremble at this, who should see but their swine, or a beast bewitch't and possesse of the devil run headlong into the sea, would cry out as half undone: and is not one soul more worth than all these? What a plague is it to have Satan possesse thy heart and spirit, hurrying thee in the fury of thy lusts to perdition? O poor man? what a sad change hast thou made? Thou who wouldst not sit under the meek and peaceful Government of God thy rightful Lord, art paid for thy rebellion against him, in the cruelty of this Tyrant who writes all his Laws in the blood of his subjects, and why will you sit any longer, (O sinners) under the shadow of this Bramble, from whom you can expect nothing but eternal fire, to come at last and devour you? Behold, Christ is in the field, sent of God to recover his right, and your liberty. His royal Standard is pitch't in the Gospel, and Proclamation made, that if any poor sinners, weary of the Devils Government, and heavy laden with the miserable chains of his spiritual bondage, (so as these irons of his sins enter into his very soul to afflict it with the sense of them,) shall thus come, and repair to Christ: he shall have protection
testion from God's justice, the devils wrath, and sins dominion; In a word, he shall have rest, and that glorious. Usually when a people have been ground with the oppression of some bloody Tyrant, they are apt enough to long for a change, and to listen to any overture that gives them hope of liberty, though reached by the hand of a stranger, who may prove as bad as the other, yet bondage is so grievous, that people desire to change, (as sick men their beds) though they finde little case thereby. Why then should deliverance be unwelcome to you, sinners? Deliverance brought not by a stranger whom you need fear, what his designe is upon you; but your near Kinsman in blood, who cannot mean you ill, but he must first hate his own flesh; and whoever did that? To be sure not he, who though he took part of our flesh, that he might have the right of being our Redeemer: yet would have no kindred with us in the sinfulnesse of our nature. And 'tis sin that makes us cruel, yea, to our own flesh. What can you expect from him but pure mercy, who is himself pure? They are the mercies of the wicked which are cruel. Believe it (Sirs) Christ counts it his honour, that he is a King of willing people, and not of slaves. He comes to make you free, not to bring you into bondage; to make you Kings, not vassals. None give Christ an evil word, but those who never were his subjects. Enquire but of those who have tried both Satans service and Christs; they are best able to resolve you what they are. You see when a soul comes over from Satans quarters unto Christ, and has but once the experience of that sweetnesse which is in his service, there is no getting him back to his old drudgery, as they say of those, who come out of the North, (which is cold and poor) they like the warme South so well, they fellone or never go back more. What more dreadful to a gracious soul than to be delivered into the hands of Satan? or fall under the power of his lusts? It would choose rather to leap into a burning furnace, than be commanded by them. This is the great request a childe of God makes, that he would rather whip him in his house, than turne him out of it to become a prey to Satan. O sinners, did you know (which you cannot till you come over to Christ and embrace him as your Lord and Saviour) what the privileges of Christs servants are, and what gentle usage Saints have at Christs hands, you would say those were the only happy men in the
the world, which stand continually before him. His lawss are writ, not with his subjects blood (as Satans are) but with his own. All his commands are acts of grace; 'tis a favour to be employed about them. To you 'tis given to believe, yea, to suffer. Such an honour the Saints efeem it to do any thing he commands, that they count God rewards them for one piece of service, if he enables them for another. This I had, (faith David) because I kept thy Precepts, Psal. 119. 56. what was the great reward he got? see, ver. 55. I have remembred thy Name, O Lord, in the night, and kept thy Law; then followes, This I had: He got more strength and skill to keep the Law for the future, by his obedience past, and was he not well paid (think you) for his pains? There's fruit even in holinesse, the Christiian hath in hand, which he eats while he is at work, that may stay his stomack until the full reward comes, which is eternal life, Rom. 6. 22. Jesus Christ is a Prince that loves to see his people thrive, and grow rich under his Government. This is he whom sinners are so afraid of, that when he sets open their prison, and bids them come forth, they choose rather to bore their eares to the devils post, than enjoy this blessed liberty. It is no wonder that some of the Saints have (indeed) when tortured, not accepted deliverance, that they might obtain a better resurrection. But what a riddle is this, that forlorn souls bound with the chaines of their lufts, and the irresistible decree of God for their damnation, (if they believe not on the Lord Jesus,) shou'd, as they are driving to execution, refuse deliverance? This may set heaven and earth on wondering. Surely, dying in their sins, they cannot hope for a better resurrection than they have a death. I am afraid rather, that they do not firmly believe they shall have any resurrection; and then no wonder they make so light of Christ's offer, who think themselves safe, when once earth in this burrow of the grave. But let sinners know, 'tis not the grave can hold them, when the day of Assize comes, and the Judge calls for the prisoners to the bar. The grave was never intended to be a Sanctuary to defend sinners from the hand of justice, but a close prison, to secure them against the day of trial, that they may be forth-coming. Then sinners shall be digg'd out of their burroughs, and dragg'd out of their holes to answer their contempt of Christ and his grace. O how will you
you be astonished to see him become your Judge, whom you now refuse to be your King? to hear that Gospel witnesseth against you for your damnation, which at the same time shall acquit others for their salvation? what think you to do, sinners, in that day? wilt thou cry and shriame for mercy at Christ's hands? Alas, when the sentence is past, thy face will immediately be covered: condemned prisoners are not allowed to speak: tears then are unprofitable, when no place left for repentance, either in Christ's heart or thine own. Or meanest thou to apply thy self to thy old Lord, in whose service thou hast undone thy soul, and cry to him, as she to Ahab, Help, O King: Alas, thine eye shall see him in the same condemnation with thy self. Hadst thou not better now renounce the devil's rule, whilst thou mayest be received into Christ's Government? pour out thy tears and cries now for mercy and grace when they are to be had, than to save them for another world to no purpose?

But possibly, thou wilt say, How may I that am a home-borne slave to sin, yea, who have lived so many years under his cursed rule, get out of his dominion and power, and be translated into the Kingdom of Christ?

The difficulty of this great work lies not in prevailing with Christ, to receive thee for his subject, who refuseth none that in truth of heart desire to come under his shadow. It doth not stand with his designe to reject any such. Do Physicians use to chide their Patients away? Lawyers their Clients? or Generals discourage those who fall off from the enemy, and come to their side? surely no. When David was in the field, 'tis said, 1 Sam. 22. 2. Every one that was in distress, in debt, or in discontent gathered themselves to him, and he became a Captain over them. And so will Christ be to every one that is truly discontented with Satan's Government, and upon an inward dislike thereof repairs to him. But the maine businesse will be to take thee off from thy engagements to thy lufts and Satan, till which be done, Christ will not own thee as a subject, but look on thee as a Spy. It fares with sinners as with servants. There may be fallings out between them and their Masters, and high words passe between them, that you would think they would take up their pack and be gone in all haste: but the fray is done over, and by next morning all is forgot, and the servants are as hard at their work as ever.
O how oft are sinners taking their leave of their lusts, and giving warning to their old Mafles, they will repent and reform, and what not? but in a few days they have repented of their repentance; and deformed their reformings, which shews they were drunk with some passion, when they thought or spake this; and no wonder they reverse all when they come to their true temper. Now because Satan has many policies, by which he useth to keep his hold of sinners; I shall discover some of them, which if thou canst withstand, it will be no hard matter to bring thee out of his power and rule.

First, Satan doth his utmost, that sinners may not have any serious thoughts of the miserable state they are in, while under his rule; or hear any thing from others, which might the least unsettle their minds from his service; Consideration (he knowes) is the first step to repentance: He that doth not consider his wayes what they are, and whither they lead him, is not like to change them in haste. 

Israel: first, not, while Moses came, and had some discourse with them about their wofull slavery, and the gracious thoughts of God towards them; and then they begin to desire to be gone. Pharaoh soon bethought him what consequence might follow upon this, and cunningly labours to prevent by doubling their task: Ye are idle, ye are idle, therefore ye say, Let us go, and do sacrifice to the Lord. Go therefore and work, Exod. 5:17, 18. As if he had said, Have you so much spare time to think of gadding into the wildernes, and have you your seditious Conventicles, (Moses and you) to lay your plots together? If he break the knot, give them more work, scatter them all over the land to gather straw, that they may not meet to entice one another's hearts from my service. Thus Satan is very jealous of the sinner, afraid every Christian that speaks to him, or Ordinance he hears should inveigle him. By his good-will he should come at neither, no, nor have a thought of heaven or hell from one end of the week to the other, and that he may have as few as may be, he keeps him full handed with work. The sinner grinds, and he is filling the hopper, that the Mill may not stand still. He is with the sinner as soone as he wakes, and fills his wretched heart with some wicked thoughts, which as a morning draught may keep him from the infection of any favour of good, that may be breathed on him by others in
the day-time. All the day long he watcheth him, as the Master would do his man, that he feares will run away. And at night
he like a careful Jayler locks him up again in his chamber with
more bolts and setters upon him, not suffering him to sleep as he
lies on his bed, until he hath done some mischief. Ah, poor wretch!
was ever a slave so lookt to? as long as the devil can keep thee
thus, thou art his own sure enough. The Prodigal came to himself,
before he came to his Father. He considered with himself what
a starving condition he was in, his huskes were poor meat,
and yet he had not enough of them neither, and how easily he
might mend his commons, if he had but grace to go home, and
humble himself to his Father. Now, and not till now he goes:
Resolve thus poor sinner to sit down and consider what thy state
is, and what it might be, if thou wouldest but change the bond-
dage of Satan for the sweet Government of Jesus Christ. First,
ask thy soul, whether the devil can, after thou haft borne out thy miserable life here in his drudg'ry, prefer thee to a happy state
in the other world, or so much as secure thee from a state of tor-
ment and wo? If he cannot, whether there be not one Jesus
Christ, who is able and willing to do it? and if so, whether it be
not bloody cruelty to thy precious soul, to stay any longer un-
der the shadow of this bramble, when thou mayest make so
blessed a change? A few of these thoughts abidingly laid home
to thy soul, (may God striking in with them) shake the foun-
dations of the devils prison, and make thee haste as fast from him,
as one out of a house on fire about his eares.

2ly. Satan hath his instruments to oppose the messengers and o-
verties, which God sends by them to bring the sinner out of Satan's rule. When Moses comes to deliver Israel out of the
Egyptian bondage, up start Jannes and Jambres to resist him.
When Paul preacheth to the Deputy, the devil hath his Chaplain
at Court to hinder him: Elimas, one that was full of all subtilty
and mischief. Some or other (to be sure) he will finde, when
God is parlying with a sinner, and persuading him to come over
to Christ, that shall labour to clog the work. Either carnal
friends, these he sends to plead his cause, or old companions in
wickednesse, these better them, one while labouring to jeer him
out of his new way, or if that take not, by turning their old
love into bitter wrath against him for playing the Apostle, and
and leaving him so. Or if yet he will not be loft in his way, then he hath his daubing Preachers, (still like Job’s messengers the last the world) who with their soul-flattering, or rather murdering doctrine shall go about to heal his wound slightly. Now as ever you desire to get out of Satans bondage, have a care of all these, harden thy selfe against the entreaties of carnal friends and relations. Resolve, that if thy children should hang about thy knees to keep thee from Christ, thou wilt throw them away. If thy father and mother should lie prostrate at thy foot, rather than not go to Christ, to go over their very backs to him. Never can we part with their love upon such advantageous terms as these. And for thy brethren in iniquity, I hope thou dost not mean to stay while thou hast their good will, then even ask the devils also. Heaven is but little worth if thou hast not a heart to despise a little shame, and beare a few frumps from profane Ishmaels for thy hopes of it. Let them spit on thy face, Christ will wipe it off; let them laugh so thou winnest. If they follow not thy example before they dye, the shame will be their own; God himself shall spit it on their face before men and Angels, and then kick them into hell. And lastly, scape but the snare of those flatterers, who use their tongues only to lick sinners consciences whole with their placenta’s soothing doctrine, and thou art faire for a Christ; ask not counsel of them, they may go about to give you eafe, but all those stitches with which they sewe up thy wounds, must be ripp’t open, or thou diest for it.

Thirdly, Satan labours to while off the sinner with delays. Floating, flitting thoughts of repenting he feares not, he can give sinners leave to talk what they will do; so he can beg time, and by his Art keep such thoughts from coming to a head, and ripening into a present resolution, few are in hell but thought of repenting; but Satan so handled the matter, that they could never pitch upon the time in earnest when to do it. If ever thou meanest to get out of his clutches, flye out of his doors, and run for thy life, where-ever this warning finds thee lay not, though in the midst of thy joyes, with which thy lusts entertain thee. As the paper which came to Brentius, (from that Senator his dear friend) took him at supper with his wife and children, and bade him flee cito, cito, citi, citissime; which he did, leaving his dear company
company and sweete heart, so do thou or else thou mayest repent thy stay when 'tis too late. A vision charged the wise men to go back another way, and not so much as see Herod, though he had charged them otherwise. O go not back, drunkard, to thy good fellows, adulterer to thy Queanes; covetous wretch, to thy envy and unlawful gaine; turne another way, and gratifie not the devil a moment. The command faith, now repent; the Imperative hath no future tense. God faith, To day while it is to day: The Devil faith To morrow; which wilt thou obey, God or him? Thou sayest, thou meanest at last to do it, then why not now? Wilt thou stand with God for a day or two, huckle with him for a penny? Heaven is not such a hard pennyworth, but thou mayest come up to his terms: And which is the morrow thou meanest? thou haft but a day in thy life for ought thou knowest, where then canst thou finde a morrow for repentance? but shouldst thou have as many dayes to come as Methuselah lived, yet know, sin is hereditary, and such sort of diseases grow more upon us with our years. Tis with long accustomed sinners, as with those who have fater long under a Government, they rather like to be as they are, (though but ill on it) than think of a change, or like those who in a journey have gone out of their way all the day, will rather take any new way, over hedge and ditch, than think of going so far back to be set right.

Fourthly, Satan labours to comprimise the business, and bring it to a composition between him and Christ: when conscience will not be pacified, then Satan for quiets sake will yield to something, as Pharaoh with Moses: after much ado he is willing they should go, Exod. 8. 28. And Pharaoh said, I will let you go, that you may sacrifice to the Lord your God in the wilderness. But then comes in his caution, only you shall not go very farre away. Thus Satan will yield the sinner may pray, and hear the Word, and make a goodly Profession, so he doth not go very farre, but that he may have him again at night. If God hath the mattris, he looks for the vigil, and thus he is content the day should be divided. Doth conscience presse a reformation and change of the sinners course, rather than faille, he'll grant that also: yet as Pharaoh when he yielded they should go, he meant their little ones should stay behind as a pledge for those that went, Exod. 10. 14.
So Satan must have some one sinne that must be spared; and no matter though it be a little one. Now if ever you would get out of the devils rule, make no composition with him. Christ will be King or no King. Not a house must be left behind, or anything which may make an errand for thee afterwards to return. Take therefore thy everlasting farewell of every sin, as to the sincere and first purpose of thy heart, or thou dost nothing. Paul joynes his faith and his purpose together, 2 Tim. 3. 10. not the one without the other. At the promulgation of the Law in Sinai, God did, as it were, give Israel the oath of Allegiance to him; then he told them what law he would rule them by, and they gave their consent: this was the espousal which God puts them in mind of, Jerem. 2. in which they were solemnly married together, as King and subjects. Now mark, before God would do this, he will have them out of Egypt. They could not obey his Laws, and Pharaoh's idolatrous customs also; and therefore he will have them out, before he solemnly espouseth them to be a Nation peculiarly his. Thou must be a widow before Christ marry thee, he will not lie by the side of another's wife. O that it were come to this! then the match would be made betweene Christ and thee. Let me ask thee, poor soul, haft thou seriously considered who Christ is; and what his sweet Government is? and couldst thou finde in thy heart (out of an inward abhorrence of Sin and Satan, and a liking to Christ) to renounce Sin and Satan, and choose Christ for thy Lord? Dost thy soul say as Rebecca, I will go, if I could tell how to get to him. But alas, I am here a poore prisoner, I cannot shake off my fetters, and set my self at liberty to come unto Christ. Well, poor soul, cant thou groome heartily under thy bondage? then for thy comfort know, thy deliverance is at the door; he that heard the cry of Israel in Egypt, will hear thine also, yea, come and save thee out of the hands of thy lusts. He will not, as some, who entangle thy affections by making love to thee, and then give over the suit, and come at thee no more. If Christ has won thy heart, he'll be true to thee, and be at all the cost to bring thee out of thy prison-house also; yea, take the pains to come for thee himselfe, and bring with him these wedding-garments in which he will carry
carry thee from thy prison to his Fathers house with joy; where thou shalt live not only as a subject under his Law, but as a Bride in the bosom of his love, and what can be added to thy happi-
ness more? when thy Prince is thy husband, and that such a Prince to whom all other are vassals, even the Prince of the world himself; and yet so gracious, that his Majesty hinders not his familiar converse with thee, a poor creature, but adds to the condescence thereof, therefore God chooseth to mixe names of greatnesse and relation together; the one to sweeten the o-
ther: Thy Maker is thy husband, thy Redeemer the Holy One of Israel. The God of the whole earth shall be be called, Isa. 54. 5. And to usher in those promisses with titles of greatest dread and terror to the creature, that hold forth the greatest condescen-
sions of love; How can God fwoop lower than to come and dwell with a poor humble soul? which is more, than if he had said such a one should dwell with him; for a beggar to live at Court is not so much as the King to dwell with him in this cottage. Yet this promise is usher'd in with the most magnificent titles; Thus faith the high and lofty One, that inhabits eternity, whose Name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, Isa. 57. 15. and why such ti-
tles? but to take away the feares, which his Saints are prone to take up from them. Will the high and lofty One, (faith the humble soul) look on me a poor worme? will the holy God come near such an unclean creature, (faith the contrite one?) Isaiah himself cried he was undone at the sight of God, and this attribute proclaim'd before him. Isa. 6. Now God prefixeth thefe, that the creature may know his Majesty and holinesse, which seems so terrible to us, are no prejudice to his love; yea, so gracious a Prince, as thy husband, that he delights rather his Saints should call him by names of love, than state. Thou shalt call me Ishi, and shalt no more call me Baali, Hos. 2. 16. That is, my husband, not my Lord.

SECT. 4.

The second point follows: Ignorance: above other sinnes enslaves a soul to Satan, a knowing man may be his slave, but
an ignorant one can be no other. Knowledge doth not make the heart good, but it is impossible that without knowledge it should be good. There are some sins which an ignorant person cannot commit, there are more which he cannot but commit: Knowledge is the Key, Luke 11. 52. Christ the door, John 15. Christ opens Heaven, Knowledge opens Christ. In three particulars the Point will appear more fully.

First, ignorance opens a door for sin to enter.

Secondly, as ignorance lets sin in, so it locks it up in the soul, and the soul in it.

Thirdly, as it locks it up, so it shuts all means of help out.

First, ignorance opens the door for Satan to enter in with his troops of lufts; where the watch is blinde, the City is soon taken: an ignorant man sins, and like drunken Lot, he knowes not when the tempter comes, nor when he goes: he is like a man that walks in his sleep, knows not where he is, nor what he does. Father, forgive them, (faith Christ) they know not what they do. The Apostle, 1 Corinth. 15. having reproved the sensuality of some, verse 32. who made the consideration of death, by which others are awed from sinne, a provocative to sin, Let us eat and drink, for to morrow we shall die, he gives an account of this absurd reasoning: All have not the knowledge of God. An ignorant person is a man in shape, and a beast in heart. There is no knowledge in the land, faith the Prophet, Hosea 4. 2. and see what a regiment follows this blinde Captain, swearing, lying, killing, stealing, and what not? We reade, 2 Tim. 3. 5. of some laden with sins; here are trees full of bitter fruit, and what dung shall we find at the root, that makes them so fruitfull but ignorance? silly women, and such who never come to the knowledge of the truth.

Secondly, ignorance as it lets sin in, so it locks it up, and the soul in it, such a one lies in Satans inner dungeon, where no light of conviction comes, darkness inclines to sleep, a blinde minde and a drowse conscience go together. When the storme arose, the mariners who were awake fell a praying to their God; but the sleeper feares nothing. Ignorance lays the soul asleep under the hatches of stupidity. God hath planted in the beast a natural feare of that which threatens hurt to it. Go to thrust a beast into a pit, and it hangs back, nature shews its abhorrence.

Man
Man being of a nobler nature, and subject to more dangers, God hath set a double guard on him, as a natural fear of danger, so a natural shame that covers the face at the doing of any unworthy action. Now an ignorant man hath flight from both these: his Keepers: he sins and blusheth not, because he knows not his guilt: he wants that Magistrate within, which should put him to shame; neither is he afraid, because he knows not his danger; and therefore he plays with his sin; as the child with the waves, that by and by will swallow him up. Conscience is God's alarm to call the sinner up; it doth not always ring in his ear that hath knowledge, being usually set by God to go off at some special hour; when God is speaking in an Ordinance, or striking in a Providence; but in an ignorant soul, this is silent. The Clock cannot go when the weights are taken off; Conscience is only a witnese to what it knows.

Thirdly, ignorance shuts out the means of recovery. Friends and Ministers, yea, Christ himself stands without, and cannot help the creature, as such threatenings and promises, all of none; he fears not the one, he desires not the other, because he knows neither: Heaven-way cannot be found in the dark, and therefore the first thing God doth, is to spring in with a light, and let the creature know where he is, and what the way is to get out of his prison-house, without which all attempts to escape are in vain. There is some shimmering light in all, Non ductur pura tenebra, I think, is good Divinity as well as Philosophy: and this night-light may discover many sins, produce inward prickings of conscience for them, yea, stir up the creature to step aside, rather than drown in such broad waters. There are some sins so cruel and costly, that the most prostrate soul may in time be weary of their service for low ends: but what will all this come to, if the creature be not acquainted with Christ the true way to God, faith and repentance the only way to Christ? such a one after all this buffer, in stead of making an escape from Satan, will run full into his mouth another way. There are some ways, which at first seem right to the traveller; yet winde about so insensibly, that when a man hath gone far, and thinks himself near home, he is carried back to the place from whence he set forth. This will befall every soul ignorant of Christ, and the way of life through him; after may yeares travel,
travel, as they think, towards heaven by their good meanings, blinde devotions and reformation, when they shall expect to be within sight of heaven, they shall finde themselves even where they were at first, as very slaves to Satan as ever.

This speaks to you that are Parents, see what need you have of instructing your children, and training them up betimes in the nurture and admonition of the Lord. Till these chains of darknesse be knockt off their minds, there is no possibility of getting them out of the devils prison; he hath no such tame slave as the ignorant soul: such a one goes before Satan (as the silly sheep before the butcher) and knows not who he is, nor whither he carries him; and can you see the Devil driving your children to the thambles, and not labour to rescue them out of his hands? Bloody parents you are, that can thus harden your bowels against your own flesh. Now the more to provoke you to your duty, take these considerations.

1. Your relation obligeth you to take care of their precious souls. 'Tis the soul is the child rather than the body: and therefore in Scripture put for the whole man. Abraham and Lot went forth with all the souls they had gotten in Haran, Gen. 12. so all the souls that came with Jacob into Egypt, that is, all the persons. The body is but the sheath; and if one should leave his sword with you to be kept safely for him, would you throw away the blade, and onely preserve the scabbard? And yet parents do commonly judge of their care and love to their children by their providing for the outward man, by their breeding, that teaching them how to live like men (as they say) when they are dead and gone, and comport themselves to their civil pace and rank in the world. These things indeed are commendable, but is not the most weighty businesse of all forgotten in the meaner time, while no endeavour is used that they may live as Christians, and know how to carry themselves in duty to God and man as such? and can they do this without the knowledge of the holy rule they are to walk by? I am sure David knew no means effectual without this, and therefore propounds the question, Wherein shall a young man cleanse his way? and he resolves it in the next words, By taking head thereto according to thy Word, Psal. 119.9. And how shall they
compare their way and the Word together, if not instucted? our children are not borne with Bibles in their heads or hearts. And who ought to be the instuctor, if not the Parent? yea, who will do it with such natural affection? As I have heard sometimes a mother say in other respects, Who can take such pains with my childe, and be so careful as my selfe that am its Mother? Bloody parents then they are who acquaint not their children with God or his Word; what do they but put them under a necessity of perishing, if God stir not up some to shew more mercy than themselves to them. Is it any wonder to hear that ship to be sunk, or dasht upon the rock, which was put to sea without card or compasse? no more is it, they should ingulph themselves in sin and perdition, that are thrust forth into the world (which is a sea of temptation) without the knowledge of God or their duty to him. In the fear of God think of it parents: your children have souls, and these God set you to watch over; It will be a poor account at the last day, if you can only say, Lord, here are my children. I bred them compleat Gentlemen, left them rich and wealthy. The rust of that silver you left them will witness your folly and sin, that you would do so much for that which rusts, and nothing for the enriching their mindes with the knowledge of God, which would have endured for ever; happy if you had left them lesse money and more knowledge.

2. Consider it hath ever been the Saints practice to instruct and teach their children the way of God, David we finde dropping instruction into his son Solomon, 1 Chron. 28. 9. Know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde. Though a King, he did not put it off to his Chaplins, but whetted it on him with his own lips. Neither was his Queen Bathsheba forgetful of her duty, her gracious counsel is upon record, Prov. 31. and that she may do it with the more seriuonsesse and solemnity, we finde her stirring up her motherly bowels, to let her son see, that she fetched her words deep, even from her heart. What my somes! and what the some of my womb! and what the some of my vows? Ver. 2. Indeed that counsel is most like to go to the heart, which comes from thence. Parents know not what impression such making expressions of their love mingled with their instructions leave
leave on their children. God bids, draw forth our souls to the hungry, that is more than draw our purse, which may be done, and the heart hard and churlish. Thus we should draw forth our souls with our instructions. What need I tell of Timothy's Mother and Grandmother who acquainted him with the Scripture from his youth? And truely I think, that man calls in question his own Saintship, that takes no care to acquaint his childe with God, and the way that leads to him. I have known some, that though prophane themselves, have been very solicitous, their children should have good education; but never knew I a Saint that was regardlesse whether his childe knew God or not.

3. It is an act of great unrighteousnesse not to instruct our children. We read of some that hold the truth in unrighteousnesse: among others those Parents do it, that lock up the knowledge of these saving truths from their children, which God hath imparted to themselves. There is a double unrighteousnesse in it.

First, they are unrighteous to their children, who may lay as much claime to their care of instructing them, as to their labour and industry in laying up a temporal estate for them. If he should do unrighteously with his childe, that should not endeavour to provide for his outward maintenance, or having gathered an estate, should lock it up, and deny his childe necessaries, then much more he that lives in ignorance of God, whereby he renders himself incapable of providing for his childe's soul; but most of all, he that having gather'd a flock of knowledge, yet hides it from his childe.

Secondly, they are unrighteous to God.

First, in that they keep that talent in their own hands which was given to be paid out to their children. When God reveal'd himselfe to Abraham, he had respect to Abraham's children, and therefore we finde God promissing himself this at Abraham's hands, upon which he imparts his minde to him concerning his purpose of destroying Sodom; Shall I hide from Abraham (faith God) that thing which I do? I know that he will command his children, and his household after him, and they shall keep the way of the Lord, Gen. 18. 17, 19. The Church began at first in a family, and was preserv'd by the godly care of Parents in instructing their children and household in the truths of God.
whereby the knowledge of God was transmitted from generation to generation; and though now the Church is not confined to such strict limits, yet every private family is as a little nursery to the Church; if the nursery be not carefully planted, the Orchard will soon decay. O could you be willing, Christians, that your children when you are laid in the dust, should be turned into the degenerate plant of a strange vine; and prove a generation that do not know God? Atheisme needs not be planted, you do enough to make your children such, if you do not endeavour to plant Religion in their minds. The very neglect of the Gardner to sow and dress his garden, gives advantage enough to the weeds to come up. This is the difference between Religion and Atheisme, Religion doth not grow without planting, but will die even where it is planted without watering. Atheisme, irreligion, and profaneness are weeds will grow without setting, but they will not die without plucking up, all care and means little enough to sub them up. And therefore you that are Parents, and do not teach your children, deal the more unrighteously with God, because you neglect the best season in their whole life for planting in them the knowledge of God, and plucking up the contrary weeds of Atheisme and irreligion. Young weeds come up with most ease, simple ignorance in youth becomes wilful ignorance, yea, impudence in age, you will not instruct them when young, and they will scorn their Ministers should they when they are old.

Secondly, you deal unrighteously with God, that train not up your children in the knowledge of God, because your children, if you be Christian Parents are God's children; they stand in a federal relation to him, which the children of others do not; and shall God's children be nurtured with the Devils education? Ignorance is that which he blindes the minds of the children of disobedience withal. Shall God's children have no better breeding? The children of a Jew God made account were borne to him; *Thy sons and daughters whom thou hast born to me*, Ezek.16.20. God had by the Covenant which he made with that people, married them unto himself, and therefore as the wife bears her children to her husband, (they are his children,) so God calls the children of the Jews his, and com-
complains of it as an horrible wickedness in them, that they should not bring them up as his: but offer them up to Molech, They have slain my children, (faith God) v. 21. And are not the children of a Christian his children as well as the Jews were? hath God recall'd or altered the first Covenant, and cut off the entaile; and darest thou slay not only thy children, but the Lords also? and is not ignorance that bloody knife that doth it? My people are destroyed for lack of knowledge, Hosea 4. 6. Do you not tremble to offer them not to Molech, but the Devil, whom before you had given up to God, when you brought them to that solemn Ordinance of Baptisme, and their desired before God and man that they might become Covenant-servants to the Lord? and hast thou bound them to him, and never teach them; either who their Lord and Master is, or what their duty is as his servants? of thy own mouth God will condemn thee.

Fourthly, consider you who are Parents, that by not instructing your children, you entitle your selves to all the sins they shall commit to their death. We may sin by a proxy, and make another's fault our own. Thou hast (faith God by Nathan to David concerning Uriah,) slaine him with the sword of the children of Ammon, 2 Sam. 12. 9. So thou mayest pierce Christ, and slay him over and over with the bloody sword of thy wicked children. If thou beest not the more careful to train them up in the fear of God: There might be something said for that Heathen, who when the Scholar abused him, fell upon the Master and struck him. Indeed 'tis possible he might be in the most fault. When the childe breaks the Sabbath, it is his sin; but more the fathers, if he never taught him what the command of God was. And if the Parent be accessory to the sin of the childe, it will be hard for him to escape a Partnership, yea, a Precedency in the punishment. O what a sad greeting will such have of their children at the great day? will they not then accuse you to be the murderers of their precious soules, and lay their blood at your door, cursing you to your face that taught them no better? But grant, that by the interposition of thy timely repentance, thou securest thy soule from the judgment of that day; yet God can scourge thee here for the neglect of thy duty to them. How oft do we see children become heavy cros-
s to such Parents? It is just that they should not know their duty to thee, who did not teach them their duty to God; or if thou shouldst not live so long to see this, yet sure thou canst not but go in sorrow to thy grave, to leave children behind thee that are on their way to hell. Some think, that Lot lingering so long in Sodom, was his loathness to leave his sons in law behind him, to perish in the flames. No doubt (good man) it was very grievous to him, and this might make him stay pleading with them, till the Angel pull’d him away. And certainly nothing makes holy Parents more loath to be gone out of this Sodomitical world, than a desire to see their children out of the reach of that fire, (before they go,) that God will rain upon the heads of sinners. You know not how soon the messenger may come to pluck you hence; do your best while you are among them to win them home to God.

To the Ministers of the Gospel. Let this stir up your bowels of compassion towards those many ignorant souls in your respective Congregations, who know not the right hand from the left. This, this is the great destroyer of the Country, which Ministers should come forth against with all their care and strength. More are swept to hell with this plague of spiritual darkness than any other. Where the light of knowledge and conviction is, there commonly is a sense and pain that accompanies the sinner when he doeth evil, which forceth some now and then to enquire for a Physician, and come in the distress of their spirits to their Minister or others for counsel, but the ignorant soul feels no such smart; if the Minister stay till he sends for him to instruct him, he may sooner hear the bell go for him, than any messenger come for him; you must seek them out, and not expect that they will come to you. These are a sort of people that are afraid more of their remedy, than their disease, and study more to hide their ignorance, than how they may have it cured, which should make us pity them the more, because they can pity themselves so little. I confess, it is no small unhappiness to some of us, who have to do with a multitude, that we have neither time nor strength to make our addresses to every particular person in our Congregations, and attend on them as their needs require, and yet cannot well satisfie our consciences otherwise. But let us look to it, that though we cannot
cannot do to the height of what we would; we be not found wanting in what we may. Let not the difficulty of our Province make us like some, who when they see they have more work upon their hands than they can well dispatch, grow sick of it, and sit down out of a lazy despondency, and do just nothing. He that hath a great house running to ruine, and but a small purse; 'tis better for him to repair now a little, and then a little than let all fall down, because he cannot do it all at once. Many Ministers may complain of their Predecessours, that they left them their people more out of repair than their houses, and this makes the work great indeed. As the Jewes, who were to revive the stones out of the heaps of rubbish, before they could build the wall, yet it went up, because the people had a mind to work, Nehem. 4. O if once our hearts were but fill'd with zeal for God, and compassion to our peoples souls, we would up and be doing, though we could but lay a brick a day, and God would be with us. May be you who finde a people rude and foolishly ignorant, like stones in the quarry, and trees unfell'd, shall not bring the work to such perfection in your dayes as you desire; yet as David did for Solomon, thou mayest by thy pains in teaching and instructing them, prepare materials for another who shall rear the Temple. Its very ordinary for one Minister to enter into the labours of another; to reap those by a work of Conversion, in whom a former Minister hath cast the seed of knowledge and conviction: And when God comes to reckon with his Workmen, the Plough-man and Sower shall have his penny, as well as the Harvest-man and Reaper. Of its a blest thing to be (as Job saith he was,) eyes to the blinde, much more to blinde souls; such are the Ministers. God himself calls Pastours after his own heart, that feed his people with knowledge and understanding, Jer. 3. 15. But wo to those that are accersary to their peoples ignorance. Now a Minister may be accersary to the ignorance of his people.

First, by his own ignorance, Knowledge is so fundamental to the work and calling of a Minister, that he cannot be one without it. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me: seeing thou hast forgotten the Law of thy God, I will also forget thy children, Hos. 4. 6. The want of knowledge in a Minister is such a defect,
as cannot be supplied by anything else; be he never so meek, patient, bountiful, unblameable, if he hath not skill to divide the Word aright, he is not cut out for a Minister. Every thing is good, as its good for the end it is appointed to; a knife, though it had a haft of diamonds, yet if it will not cut its no knife. A bell, if not found, is no bell. The great work of a Minister is to teach others, his lips are to preserve knowledge, he should be as conversant in the things of God, as others in their particular trades. Ministers are called Lights; if the light then be darkness, how great is the darkness of that people like to be? I know these stars in Christ's hands are not all of the same magnitude; there is a greater glory of gifts and graces shines in some than others; yet so much light is necessary to every Minister as was in the star the wise men saw at Christ's birth, to be able out of the Word to direct sinners the safe and true way to Christ and salvation. O firs, it is a sad way of getting a living by killing of men, as some SKILLFULL Physicians do; but much more to get a temporal livelihood by ruining souls, through our ignorance. He is a cruel man to the poor Passengers, who will undertake to be Pilot, when he never so much as learn't his Compass.

Secondly, by his negligence. It's all one if the Nurse hath no milk in her breasts, or having, draws it not forth to her child. There is a wo to the Idol-Shepherd, Zech. xi. such as have mouths, but speak not; lips, but not to feed the people with knowledge. It shall be the peoples sin, if they feed not when bread is before them, but wo to us if we give them not meat in due season. O firs, what shall we say to our Lord that trusts us, if those abilities which he hath given us as market-money to buy bread for our people, be found wrapt up in a napkin of sloth? if that time wherein we should have been teaching and instructing them, shall appear to be wasted in our pleasures, or employed about our carnal profits. That servant shall have but a sad welcome of his Master when he comes home, that shall be found out of the way with the Key, and the family starving in the mean time for want of provision.

Thirdly, by his unedifying preaching, when he preacheth unedifying doctrine, which doth not perfect the understanding, but corrupt it. Better he did leave them in simple ignorance, than...
colours their mindes with a false die; or when that he preacheth
is frothy and flashy, no more fit to feed their soules, than husks
the Prodigals belly, which when they know they are little the
wiser for their soules good. Or when his discourses are so high
flown, that the poor people stand gazing, as those who have left
the sight of their Preacher, and at the end of the Sermon can-
not tell what he would have. Or those who preach only truths,
that are for the higher forme of Professours, who have their
senses well exercised, excellent may be for the building up three
or four eminent Saints in the Congregation; but, in the mean
time, the weak ones in the family, (who should indeed chiefly
be thought on, because least able to guide themselves, or care
for themselves) these are forgotten. He sure is an unwise build-
er, that makes a scaffold as high as Paul's steeple, when his work
is at the bottom, and he is to lay the foundation, whereas the
Scaffold should rise as the building goes up. So Paul advan-
ceth in his doctrine, as his hearers do in knowledge; Hebr.
6. 1. Therefore leaving the principles of the doctrine of Christ,
let us go on unto perfection. Let us. It is well indeed when the
people can keep pace with the Preacher. To preach truths and
notions above the hearers capacity, is like a Nurse, that should
go to feed the childe with a spoon too big to go into its mouth.
We may by such preaching please ourselves, and some of higher
attainments, but what shall poor ignorant ones do in the mean
time. He is the faithful steward that considers both. The
Preacher is (as Paul doth in himself) a debtor both to the Greek
and to the Barbarian, to the wise and to the unwise, Rom. 1. 14.
to prepare truths suitable to the degree of his hearers. Let the
wife have their portion, but let them be patient to see the weak-
er in the family served also.

Fourthly, a Minister may be accessory to the ignorance of his
people, when through the scandal of his life he prejudiceth his
doctrine, as a Cook, who by his nastinesse makes others afraid to
eat what comes out of his foul fingers; Or when through his su-
percilious carriage, his poor people dare not come to him. He that
will do any good in the Ministers calling, must be as careful as the
Fisher, that he doth nothing to scare soules away from him, but
all to allure and invite, that they may be toll'd within the com-
passe of his net.

Hh Is
Is the ignorant soul such a slave to Satan? Let this stirre you up that are ignorant of your seats of sloth, whereon like the blinde Egyptians you sit in darknesse, speedily come out of this darknesse, or resolve to go down to utter darknesse. The covering of Hamans face did tell him, that he should not stay in the Kings presence. If thou livest in ignorance, it shews thou art in Gods black bill; he puts this cover before their eyes in wrath, whom he means to turne off into hell, 2 Cor. 4. If our Gospel be hid, it is to those that perish. In one place sinners are threatened, they shall dye without knowledge; in another place, they shall dye in their sinnes, John 8. He indeed that dies without knowledge, dies in his sinnes: and what more fearful doome can the great God passe upon a creature than this? better dye in a prison, dye in a ditch, than dye in ones sinnes. If thou dye in thy sinnes, thou shalt rise in thy sinnes: as thou fallest asleep in the dust, so thou awakest in the morning of the resurrection; if an ignorant Christlie wretch, as such thou shalt be arraigned and judged, That God whom now sinners bid depart from them, will then be worth their acquaintance (themselves being Judges;) but alas! then he will throw their own words in their teeth, and bid them depart from him, he desires not the knowledge of them. O sinners, you shall see at last, God can better be without your company in heaven, than you could without his knowledge on earth: Yet, yea tis day, draw your curtains, and behold Christ shining upon your face with Gospel-light; hear wisdome crying in the streets, and Christ piping under your window in the voice of his Spirit and Messengers, How long will ye simple ones love simplicity, and fools hate knowledge? Turne you at my reproof; behold, I will pour out my Spirit unto you, and make known my words unto you. What can you say (sinners) for your sottish ignorance? Where is your cloak for this sinne? the time hath been when the Word of the Lord was precious, and there was no open vision, not a Bible to be found in town or Countrie; when the tree of knowledge was forbidden fruit, and none might taste thereof without licence from the Pope; happy he that could get a leaf or two of the Testament into a corner, afraid to tell the wife of his bosome. O how sweet were these waters, when they were forced to steal them? but you have the Word, or may in your houses; you have those that open them every Sab-
bath in their Assemblies, many of you at least have the offers of your Ministers to take any paines with you in private, passionate-
ly beseeching you, to pity your souls, and receive instruction: yea, 'tis the lamentation they generally take up, you will not come unto them that you may receive light. How long may a poor Minister sit in his study, before any of the ignorant sort will come upon such an errand? Lawyers have their Clients, and Physicians their Patients: these are sought after, and call'd up at midnight for counsel: but alas! the soul, which is more worth than raiment and body too, that is neglected, and the Minister seldom thought on, till both these be sent away. Perhaps when the Physicin gives them over for dead, then we must come and close up those eyes with comfort, which were never opened to see Christ in his truth, or be counted cruel, because he will not sprinkle them with this holy water, and anoint them for the Kingdom of Heaven, though they know not a step of the way which leads to it. Ah, poor wretches! what comfort would you have us speak to those, to whom God himself speaks terror? Is heaven ours to give to whom we please? or is it in our power to alter the laws of the most High, and save those whom he condemns? Do you not remember the curse that is to fall upon his head, that maketh the blinde to wander out of the way? Deut. 27.18. what curse then would be our portion, if we should confirm such blinde souls, that are quite out of the way to heaven, encouraging you to go on and expect to reach heaven at last, when God knows your feet stand in those paths that lead to eternal death? No, 'tis written, we cannot, and God will not reverse it; you may read your very names among those damned souls which Christ comes in flaming fire to take vengeance on, who the Apostle tells us are such, that know not God, and obey not the Gospel of our Lord Jesus Christ, 2 Thes. 1.8. And therefore in the feare of God, let this provoke you, of what age or sexe, rank or condition soever in the world, to labour for the saving knowledge of God in Christ, whom to know is life eternal. Are you young? Enquire after God betimes, while your parts are fresh, and memory strong, before the throng of worldly cares divert you, or lusts of youth debauch you. The feet of those lusts which have buried milli-
ons of others in perdiction, stand ready to carry you the same way,
way, if preventing grace come not and deliver you out of their hands, by seasoning your mindes with the knowledge of God. This morning draught may prevent thy being infected with the ill favours thou mayest receive from the corrupt examples of others. Nay, how long thy slay may be in the world thou knowest not, see whether thou canst not finde graves of thy length in the burial place; and if thou shouldst dye ignorant of God and his Law, what would then become of thee? The small bush and the old logs, young sinners, and those that are withered with age meet and burn together. Or if thou shouldst stay a while longer here, may be because thou wilt not learn now, God will not teach thee then: Or if thou shouldst in thy old age get acquaintance with God, yet 'tis said to be sowing thy seed, when thou shouldst be reaping thy sheaves, learning to know God, when thou mightest be comforting thy self from the old acquaintance thou hast enjoyed with him. Are you old and ignorant? Alas, poor creatures! your life in the socket, and this candle of the Lord not set up and lighted in your understanding? your body bowing to the dust, and nature rolling the passing bell, as it were, and you (like one going into the dark) knew not whither death will lead you or leave you. 'Tis like the infirmities of age, make you with your bones were even laid at rest in the grave: but if you should dye in this condition, your poor souls would even with they were here again with their old burdens on their back; aches and diseases of old age are grievous, but damned souls would thank God, if he would bestow them with such a heaven, as to lie in these paines to escape the torments of the other: Obethink you before you go hence; the latter time you have, the more diligence you must use to gain knowledge; we need not be earneft, (one would think) to bid the poor prisoner learn his book, that cannot read, when he knows he shall be hang'd if he read not his neck-verse. 'Tis not indeed the bare knowing the truths of the Gospel, saves; but the grosse ignorance of them to be sure will damn souls. Are you poor? It is not your poverty is your sin or misery, but your ignorance where the true treasure lies. Were you Gods poor, rich in knowledge and faith, you were happy, Eccles. 4. 13. Poorer is a poor and wise childe, than a foolish King, who will no more be admonist; yea, so happy, that did the Princes of the world.
world understand themselves aright, they would wish themselves in your clothes, how ragged soever they are, rather than be in their own robes; there are better making for you in heaven which you shall put on, when theirs shall be pull’d off to their shame: It will not then trouble you that you were, while in the world, poor; but it will torment them that they were so rich and great, and so poor to God and beegarily in their souls.

Are you rich? Labour for the knowledge of the most High. Solomon had more of the worlds treasure than a thousand of you have, and yet we finde him hard at prayer, tugging with God for knowledge, 1 Chron. 110. All these outward enjoyments are but vagine bonorum, as afflictions are vagine malorum. I am afraid many men think themselves priviledged by their worldly greatnesse from this duty, as if God were bound to save them, because rich. Alas, Sirs, there are not so many of you like to come there. I must confesse, it would make one tremble to think what a small number those among the great ones that shall be saved, are summ’d up into. Not many great, not many rich; Why so few saved? Because so few have saving knowledge. O the Atheisme, the ignorance, the fottish barbarisme that is to be found even in those that the world applaud, and even worship because of their lands and citates, who yet are not able to give any account of their faith? A poor leather-coat Christian will shame and catechize a hundred of them. If heaven were to be purchased with house and lands, then these would carry it away from the poor Disciples of Jesus Christ, they have their hundreds and thousands lye by them for a purchase alwayes, but this money is not currant in heavens Exchange. This is life external, to know thee, and Jesus Christ, whom thou hast sent.

But how may an ignorant-soul attain to knowledge?

First, Be deeply affected with the ignorance. Some are blind, as Laodicea, and know it not. Rev. 3.17. As ignorance blinds the minde, so pride is a blinde before their ignorance, that they know it not. These have such a high opinion of themselves, that they take it ill any should suspect them as such; these of all men are most out of the way to knowledge, they are too good to learn of man as they think, and too bad to be taught of God. The gate into Christs School is low, and these cannot stoop: The Master himself is so humble and lowly, that he will not reach.
teach a proud Scholar. Therefore first become a fool in thy own eye. A wiser man than thyself hath confessed as much, Prov. 30. 2, 3. I am more brutish than any man, and have not the understanding of a man, I neither learned wisdom, nor have the knowledge of the Holy. When thou art come to thy self to own and blush at the brutish ignorance of thy minde, thou art fit to be admitted into Christ's School. If they be ashamed, then shew them the patterne of the house, Ezek. 43. 10.

Secondly, be faithful with that little knowledge thou hast. Art thou convinced this is a sinne, and that is a dutie? Follow the light close, you know not what this little may grow to; We use to set up our children with a little stock at first, and as they use it, so we adde. The Kingdome of God comes of small beginnings. God complains of Israel, they were brutish in their knowledge, Jer. 10. 14. he doth not say brutish in their ignorance, had they sinned because they did not know better, this would have excused à tante, but they did that which was brutish and unreasonable, as their worshipping graven images notwithstanding they knew to the contrary. That man shall not excel in knowledge who prostitutes it to sinne, Job 36. 12. If they obey not, they shall perish by the sword, and shall dye without knowledge. A candle pent up close in a dark lanthorn, swailes out a pace: and so doth light shut up in the conscience, and not suffered to come forth in the conversation. Those Heathens that are charged for holding the truth in unrighteousnesse, Rom. 1. 18. the next news you hear of them is, that they became vain in their imaginations, and their foolish heart was darkned, ver. 21.

Thirdly, ply the throne of grace. Bene orasse est bene studiose; he is the best student in divinity, that studies most upon his knees. Knowledge is a divine gift, all light is from heaven. God is the Father of light, and prayer puts the soul under the pupillage of God. If any one lack wisdome, let him aske it of God. This is more than naked knowledge, wisdom how to use it. Study may make one a great Scholar in the Scriptures, but prayer makes a wise Christian, as it obtains sanctified knowledge, without which it is no perfect gift, but sögy oögy, a gift and no gift. Pray then with an humble boldnesse, God gives it to all that ask, and that ask candidly, liberally;
liberally; not like proud man who will rather put one to shame who is weak for his ignorance; than take the pains to teach him. Thy petition is very pleasing to God. Remember how Solomon sped upon the like occasion, and promise thy selfe the same successe. Christ's School is a free School; he denies none that come to him, so they will submit to the orders of the School; and though all have not an answer in the same degree of knowledge (it is not needful that all should be Solomons in knowledge, except all were to be Solomons in place) yet the meanest disciple that Christ sends forth shall be furnished with saving knowledge, enough to fit him for his admittance into heavens Academy. Thou shalt guide me with thy counsell, and after bring me to glory.

Fourthly, thou must bestow some time for thy diligent search after truth. Truth lies deep, and must be digged for. Since man was turned out of Paradise he can do nothing without labour, except sinne (this follows his hand indeed) but this treasure of knowledge calls for Spade and Mattock. We are bid search the Scripture, and Dan. 12. 4. Many shall runne to and fro, and knowledge shall be increased; a Metaphor from Merchants, who bestirre themselves to get an estate, runne to and fro, first in one land, then in another, where-ever they hear of any thing to be got, thither they post, though to the ends of the earth: Thus must the soul runne from one duty to another, one while read, and anon meditate of what he hath read, then pray over his meditations, and ask counsel after all. What is the meaning of this, and how understand you that? Non schola Epicuri fecit magnos viros sed contubernium. There is more light got sometimes by a short conference with the Preacher, than by his whole Sermon. Be sure thou compasse all the means for knowledge within the walk of thy endeavour. In this thy search for knowledge observe three things.

First, the end thou proposest that it be pure and holy, not meer-ly to know, as some do, who labour for knowledge, as many for estates, and when they have got it look on their notions, as they on their bags of money, but have not a heart to use their knowledge for their own or others good; this is a sore evil. Speculative knowledge like Rachel is faire, but barren. Not to be known and admired by others for thy stature in knowledge.
ledge above thy Brethren, verily it is too base an end to aime at in seeking knowledge, especially such as is the knowledge of God and Christ. To see a Heathen study for knowledge in Philosophy, and then carry all his labour to this market, and think himself rewarded with obtaining the name for a wise man, is though base, yet more tolerable: but for one that knows God, and what it is to enjoy him, for such a one to content himselfe with a blast or two of sorry mans vain breath, this is folly with a wittnesse, look thou flyest higher in the end than so. Labour for knowledge that thou mayest fear God whom thou knowest, thus David, Psal. 119. 33. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. The Word of God is called a light unto our feet, not to our tongues meerly to talk of, but feet to walk by; Endeavour for it, not that thou may'st spread thy own name, but celebrate God. As David promiseth, when he understands the precepts of God, then he will talk of his wondrous works, he will trumpet the fame of them, and thereby awaken others to enquire after God.

Secondly, when thy end is right set, then thou must be constant in thy endeavour after it. The mysteries of Christ are not learnt in a day. Then shall we know, if we follow on to know the Lord, Hos. 6. 3. Some are in a good mood (may be) and they will look into the Bible, and read a Chapter or two, and away they go for a week, and never practice it more; like some boys if at School one day, truant all the week after: is it any wonder such thrive not in knowledge? It is a good speech of Bernard, Tantum distat studium a lectione, quantum amicitia ab hospitio; socialis affectio a fortuita salutatione. The study of the Word, and the reading of it differs as much, as the friendship of such who every day converse lovingly together, doth from the acquaintance one hath with a stranger at an Inne, or whom he salutes as he paffeth by in the street. If you will get knowledge indeed, you must not only salute the Word now and then, but walk with it, and enter into daily converse with it. The three men (who were indeed Angels) that stood by Abraham, as he sate at his Tent-door, were reserved, and strange, till Abraham invited them into his Tent, and entertain'd them friendly; and then Christ who was one among them (as appears by the Name Jehovah given him in several verses, and also by what
what he promised he would do for. 

Sarah, ver. 10. not what God would do, which if a created Angel he would) begins to discover himself to Abraham, and reveals his secrets to him. That soul above others shall be acquainted with the secrets of God in his Word, that doth not slightly read the Word, and as it were complement with it, at his tent-doore, but desires more intimacy with it, and therefore entertaines it within his soul by frequent meditating of it. David compares the Word for sweetness to the honey and the honey-combe. Indeed it is so full, that at first reading some sweetness will now and then drop from it, but he that doth not prejudice it by meditation, leaves the most behind.

Thirdly, Be sure thou takest the right order and method. Arts and Sciences have their rudiments, and also their more abstract and deep notions; and sure the right end to begin at is first to learn the principles: he (we say) is not like to make a good Scholar in the University, that never was good Grammar-Scholar. And they cannot be solid Christians, that are not instructed in the grounds of Christianity. The want of this is the cause why many are so un instructed. First, of this way and then of that, blown like glasses into any shape, as false Teachers please to breath. Alas, they have no center to draw their lines from; think it no disgrace you who have runne into error, and lost your selves in the labyrinths of deep points (which now are the great discourse of the weakest professors) to be set back to learn the first principles of the Oracles of God better; too many are as tertiullian faith in another case, pudoris magis memores quam salutis, more tender of their reputation, than their salvation, who are more ashamed to be thought ignorant, than careful to have it cured.

Fifthly, If thou wouldst attain to divine knowledge, wait on the Ministry of the Word. As for those who neglect this, and come not where the Word is Preacht, they do like one that should turne his back on the Sunne that he may see it; if thou wouldst know God, come where he hath appointed thee to learn. Indeed, where the means is not, God hath extraordinary ways, as a Father if no School in Town, will teach his childe at home, but if there be a publick School, thither he sends him: God maketh manifest (faith Paul) the favour of his knowledge by
Against the Rulers of the

us in every place, 2 Cor. 2. 14. Let men talk of the Spirit what they pleasure. He will at last be found a quencher of the Spirit, that is, a despiser of Prophecy; they both stand close together, 1 Thes. 5. 19, 20. Quench not the Spirit, Despise not Prophecying. But it is not enough to sit under the means; Woful experience teach us this, there are some no Sun will rai, they keep their old complexion under the most shining and burning light of the Word preached, as ignorant and prophane as those that never saw Gospel-day; and therefore if thou wilt receive any spiritual advantage by the Word, take heed how thou hearest.

First, Look thou beest a wakeful hearer. Is it any wonder he should go away from the Sermon no wiser than he came, that sleeps the greatest part of it away, or heares betwixt sleeping and waking? It must be in a dream sure, if God reveals any thing of his mind to him. So indeed God did to the Fathers of old, but it was not as they prophaneely slept under an Ordinance. O take heed of such irreverence. He that comseth himselfe to sleep (as some do) at such a time, or he that is not humbled for it, and that deeply; both of them betray a base and low esteeme they have of the Ordinance. Surely thou thinkest but meanly of what is delivered, if it will not keep thee awake, yea, of God himselfe, whose message it is. See how thou art reproved by the awful carriage of a Heathen, and that a King. Ehud did but say to Eglon, I have a message from God unto thee, And he arose out of his seat, Judges 3. 20. And thou clapest down on thy seat to sleep? O how dares thou put such an affront upon the great God? How oft did you fall asleep at dinner, or telling your money? And is not the Word of God worth more than these? I should wonder if such Sermon-sleepers do dream of any thing but hell-fire. 'Tis dangerous you know to fall asleep with a candle burning by our side; some have been so burnt in their beds; but more dangerous to sleep while the candle of the Word is shining so near us. What if you should sink down dead like Eutychus? here is no Paul to raise you as he had; and that you shall not, where is your security?

Secondly, Thou must be an attentive hearer. He that is awake, but wanders with his eye or heart, what doth he but sleep with his eyes open? It were as good the servants should be asleep in his bed, as when up, not to minde his Masters businesse. When
When God intends a soul good by the Word, he draws such a one to listen and hearken heedfully to what is delivered; as we see in Lydia, who (tis said) attended unto the things which were spoken of Paul. And thofe, Luke 19. 48. The people were attentive to heare him. They did hang on him as you shall see Bees on some sweet flower, or as young birds on the bills of their dammes as they feed them; that is, the soul which shall get light and life by the Word. *Heare ye children, and attend to know understanding, Prov. 4. 1.* Labour therefore in hearing the Word to fixe thy quicksilver-minde, and set thy felfe to heare, as tis said &hophat did to pray; and that thou mayest, before thou goest, get thy heart into some deep sense of thy spiritual wants, especially of thy ignorance of the things of God, and thy deplored condition by reason of it; till the heart be toucht, the minde will not be fixt. Therefore you may observe, tis said, God open'd the heart of Lydia, that she attended, Acts 16. 14. The Minde goes of the Will errand; we spend our thoughts upon what our hearts propose. If the heart hath no sense of its ignorance, or no desires after God, no wonder such a one listeth not what the Preacher faith; his heart sends his minde another way. *They sit before thee as my people (faith God) but their heart goth after their covetousnesse; They do not come out of such an intent or desire to heare for any good to their souls, then they would apply themselves wholly to the work; no, it is their covetousnesse hath their hearts; and therefore as some idle servant, when he hath waited on his Master; brought him to his pew, then he goes out to his good fellows at the Alehouse, and comes no more till Sermon be almost done: so do the thoughts of most when they go to the Ordinance, they flipp out in the street, marker or shop, you may finde them any where; but about the duty before them, and all because these have their hearts more than God and his Word.*

Thirdly, Thou must be a retentive hearer, without this the work will ever be to begin again. Truths to a forgetful hearer are as a scale set on water, the impression lasts no longer than the scale is on; the Sermon once done, and all is undone; be therefore very careful to fallen what thou hearest on thy memory; which that thou mayest do,

First, receive the truth in the love of it. An affectionate hearer
hearer will not be a forgetful hearer. Love helps the memory; Can a woman forget her child, or a maide her ornaments, or a bride her attire? No, they love them too well: Were the truths of God thus precious to thee, thou wouldest with David, think of them day and night. Even when the Christian through weaknesses of memory cannot remember the very words he hears, to repeat them; yea, then he keeps the power and favour of them in his spirit; as when sugar is dissolved in wine, you cannot see it, but you may taste it; when meat is eaten and digested, it is not to be found as it was received, but the man is cheared and strengthened by it, more able to walk and work than before, by which you may know it is not lost: so you may taste the truths the Christian heard in his spirit, see them in his life. Perhaps if you ask him what the particulars were, the Minister had about faith, mortification, repentance, and the like, he cannot tell you; yet this you may finde, his heart is more broken for sin, more enabled to rely on the promises, and now weaned from the world. As that good woman answered one, that coming from Sermon, ask't her what she remembred of the Sermon? said, she could not at present recall much, but she heard that which should make her reforme some things as soon as she came home.

Secondly, meditate on what thou hearest; by this David got more widsome than his teachers. Observe what truth, what Scripture is cleared to thee in the Sermon more than before, take some time in secret to converse with it, and make it thereby familiar to thy understanding. Meditation to the Sermon, is what the harrow is to the seed, it covers those truths, which else might have been pickt or washt away. I am afraid there are many proofs turned down at a Sermon, that are hardly turned up, and lookt on any more, when the Sermon is done; and if so, you make others believe you are great traders for your souls, than you are indeed; as if one should come to a shop and lay by a great deal of rich ware, and when he hath done, goes away, and never calls for it. O take heed of such doings. The hypocrite cheats himself worst at last.

Thirdly, discharge thy memory of what is sinful. We wipe our table-book, and deface what is there scribbled, before we can write new. There is such a contrariety betwixt the truths of
of God and all that is frothy and sinful, that one puts out the others if you would retain the one, you must let the other go.

CHAP. VI.

Of the Spirituality of the devils nature, and their extreme wickedness.

Against spiritual wickednesse.

These words are the fourth Branch in the Description, Spiritual wickednesse, and our contest or combat with them as such express by the adversative particle [Against] in the Greek, ἀνάπρος τὸν πνεύματος τού ποιησίας word for word; Against the Spirituals of wickednesse, which is, say some, against wicked spirits; that is, true, but not all. I conceive with many interpreters, not only the spiritual nature of the devil, and the wickednesse thereof to be intended, but also, yea, chiefly the nature and kind of those sins, which these wicked spirits do most usually and vigorously provoke the Saints unto, and they are the spirituals of wickednesse, not those grosse fleshly sinnes, which the herd of beastly sinners like swine wallow in; but sinne spiritualized, and this, because it is not πνεύματα, but πνευματικά, not spirits, but spirituals. The words present us with these three doctrinal Conclusions.

First, the devils are spirits.
Secondly, the devils are spirits extremely wicked.
Thirdly, these wicked spirits do chiefly annoy the Saints with, and provoke them to spiritual wickednesse. First, of the first.

SECT. i.

First, they are spirits. Spirit is a word of various acception in Scripture. Amongst other used often to set forth the essence and nature of Angels good and evil, both which are called spirits.
rits. The Holy Angels, Heb. i. 14. Are they not all ministring spirits? The evil: There came forth a spirit and stood before the Lord, and said, I will persuade him, 1 Kings 22. 21. that spirit was a devil. How oft is the devil call'd the unclean spirit, foule spirit, lying spirit, &c. Sin did not alter their substance, for then, as one faith well, that nature and substance which transgress could not be punish't.

First, the devil is a spirit, that is, his essence is immaterial and simple, not compounded (as corporal beings are) of matter and forme: Handle and see me (faith Christ to his disciples, that thought they had seen a spirit) a spirit hath not flesh and bones, as ye see me have, Luk. 24. 39. If they were not thus immaterial, how could they enter into bodyes and possesse them, as the Scripture tells us they have, even a legion into one man? Luke 8. 30. one body cannot thus enter into another.

Secondly, the devils are spiritual substances, not qualities, or evil motions, arising from us, as some have absurdly conceived. So the Sadduces, and others following them deny any such being, as Angel good or evil; but this is so fond a conceit, that we must both forfeit our reason, and deny the Scriptures to maintain it, where we finde their creation related, Col. i. 18. the fall of some from their first estate, Jude 6. and the standing of others called the Elect Angels; The happinesse of the one, who behold Gods face; and their employment, are sent out to attend on the Saints as servants on their Masters heirs, Heb. i. The misery of the other, reserved in chains of darkness unto the judgement of the great day; and their present work, which is to do mischief to the souls and bodies of men, as far as they are permitted; all which shew their substantence plain enough. But so immaterial is sorry man in flesh, that he will not easily beleev what he sees not with his fleshy eyes; upon the same account we may deny the being of God himself, because invisible.

Thirdly, they are entire spiritual substances, which have every one proper existence: and thus they are distinguish't from the souls of men, which are made to subsist in a humane body; and together with it to make one perfect man; so that the soul, though when separated from the body, it doth exist, yet hath a tendency to union with its body again.

Fourthly,
Fourthly, they are, though entire spiritual substances, yet finite, being but creatures. God only is the uncreated, infinite, and absolutely simple Spirit; yea Father of all other spirits.

Now from this spiritual nature of the devil, we may further see what a dreadful enemy we have to grapple with.

First, as spirits they are of vast intellectual abilities. Sorry man, while in this dark prison of the body, hath not light enough to know what Angelical perfections are; that they excel in knowledge all other creatures we know, because as Spirits they come nearest by Creation to the Nature of God that made them; the heavens are not lift higher from the earth, than Angels by knowledge from man, while on earth. Man by Art hath learnt to take the height of the stars of heaven, but where is he that can tell how far in knowledge Angels exceed man? 'Tis true, they have lost much of that knowledge they had, even all their knowledge as holy Angels, what now they know of God hath lost its favour, and they have no power to use it for their own good. What 

Secondly, as Spirits they are invisible, and their reproaches also. They come and you see not your enemy. Indeed this makes him so little feared by the ignorant world, whereas it is his greatest advantage if rightly weighed. O if men have an apparition of the devil, or heare a noise in the night, they cry, The devil, the devil, and are ready to run out of their wits for feare; but they carry him in their hearts, and walk all the day long in his company, and feare him not. When thy proud heart is clambering up to the pinnacle of honour in thy ambitious thoughts, who sets thee there but the devil? When thy adulterous heart is big with all manner of uncleanness and filthiness, who but Satan hath been there, begetting these brats on thy whorish Spirit? When thou art raging in thy passion, throwing
throwing burning coals of wrath and fury about with thy inflamed tongue, where was it set on fire but of hell? When thou art hurried like the swine into the precipice, and even choak’d with thy own drunken vomit, who but the devil rides thee?

Thirdly, as spirits they are immortal. Of other enemies you may hear news at last that they are dead which fought thy life, as the Angel told Joseph of Herod. Persecuting men walk a turne or two upon the stage, and are call’d off by death, and there is an end of all their plots; but devils die not, they will hunt thee to thy grave, and when thou diest they will meet thee in another world, to accuse and torment thee there also.

Fourthly, they are unwearied in their motions. When the fight is over among men; the Conquerour must sit down and breathe, and so loseth the chasse, because not able to pursue it in time. Yea, some have given over their Empires, as glutted with the blood of men, and weary of the work; when they cannot have their will as they desired: Thus Dioclesian, because he saw he did but move a meadow, that grew the thicker for the cutting down (as Tertullian speaks of the Christians martyred) he throws away his Sceptre in a Pet. (hark the fifth did the like (some say) upon the same reason, because he could not root out the Lutherans. But the devils spirit is never cowed, nor he weary of doing mischief, though he hath never stood still since first he began his walk to and fro the world. O what would become of us if a God were not at our back, who is infinitely more the devils odds than he ours.

S E C T. 2.

Secondly, they are wicked spirits; wicked in the abstract, as in the Text, and call’d by way of eminency in sin, The wicked one, Mat.13:19. As God is called the holy one, because none holy as the Lord. So, the devil the wicked one, because he is a none such in sinne. In a few particulars let us endeavour to take the height of the devils sinne, and the rather that we may judge of the degrees of sins, and sinners, among the sons of men, the neerer
neerer God in holinesse, the more holy; the liker the devil, the more wicked.

First, these Apostate Angels are the inventors of sinne; the first that founded the Trumpet of rebellion against their Maker, and led the dance to all that sinne which since hath filled the world. Now what tongue can accent this sinne to its full for such a noble creature whom God hath set on the top as it were of all the Creation nearest to himself, from whom God had kept nothing but his own Royal Diadem, for this Peer and Favourite of the Court without any cause or solicitation from any other, to make this bold and blasphemous attempt to snatch at God's own Crown, this paints the devil blacker than the thoughts of men and Angels can conceive. He is called the father of lies, as those who found out any Art, are called the father of it. Jubal the father of all such as handle the harp, and organ; he invented Musick; and this is a dreadful aggravation, because they sinned without a Tempter. And though man is not in such a degree capable of this aggravation, yet some men sinne after the very similitude of the devils transgression in this respect, who as Saint Paul, Rom. i. 26. titles them, are inventers of evil things. Indeed sinne is an old trade, found out to our hand; but as in other trades and arts, some famous men arise, who add to the inventions of others, and make trades and arts (as it were) new; so there ever are some infamous in their generation, that make old sinnes new by superadding to the wickednesse of others. Uncleanenesse is an old sinne from the beginning, but the Sodomites will be filthy in a new way, and therefore it carries their name to this day. Some invent new errors, others new cathes, such as are of their own coyning, hot out of the mint, they scorne to swear after the old fashion. Others new devices of persecuting, as Julian had a way by himself different from all before him; and to the end of the world every age will exceed other in the degrees of sinning Ishmael and the mockers of the old world, were but children and bunglers to the scoffers and cruel-mockers of the last time. Well take heed of shewing thy wit in inventing new sinnes, lest thou stirre up God to invent new punishments. Is not destruction to the wicked, and a strange punishment to the workers of iniquity? Job 31. 3. Sodome sinned after a new mode, and God destroyes them after a new
way, sends hell from above upon them. Some have invented new opinions, Monstrous errors, and God hath suited their monstrous errors with births as monstrous of their own body.

Secondly, they were not only the inventors of sinne, but are still the chief tempters to, and promoters of sinne in the world, therefore call'd a perverted, the tempter; and sinne called the work of the devil, whoever commits it; as the house goes by the name of the Master-workman, though he useth his servants hands to build it. O take heed of soliciting others to sinne: thou takeft the devils office (as I may say) out of his hand: let him do it himselfe if he will; make not thy selfe so like him. To tempt another is worse than to sin thy selfe. It speaks sinne to be of great growth in that man, that doth it knowingly and willingly. Herbs and flowers shed not their seed till ripe, creatures propagate not, till of stature and age. What do those, that tempt others, but diffuse their wicked opinions and practices, and as it were raise up seed to the devil; thereby to keep up the name of their infernal Father in the world? this shews sin is mighty in them indeed. Many a man though so cruel to his own soul as to be drunk or sweare, yet will not like this in a childe or servant: what are they then but devils incarnate, who teach their children the devils Catechisme, to sweare and lye, drink and drab? If you meet such, be not afraid to call them (as Paul did Elymas, when he would have perverted the Deputy) children of the devil, full of all subtilty and mischief, and enemies of all righteousness. O do you not know what you do, when you tempt? I'll tell you, you do that, which you cannot undo by your own repentance; thou poisonest one with error, initiatest another in the devils School, (Alehouse I mean) but afterwards may be thou seest thy mistake, and recantest thy error, thy folly, and givest over thy drunken trade; art thou sure now to rectifie and convert them with thy selfe? alas poor creatures! this is out of thy power, they may be will say as he (though he did it upon a better account) that was solicited to turne back to popery by him, who had before perverted him to renounce the same, You have given me one turne, but shall not give me another. And what a grief to thy spirit will it be, to see these going to hell, on thy errand, and
and thou not able to call them back? thou mayest cry out as
Lamech, I have slain a man to my wounding, and a young man to
my hurt. Nay, when thou art asleep in thy grave, he whom thou
seduced, it may have drawn in others, and thy name may be quoted
to commend the opinion and practice to others, by which (as it
is said, though in another sense, Abel being dead, yet spake) thou
mayest, though dead, sin in those that are alive, generation after
generation. A little spark kindled by the error of one, hath cost
the pains of many ages to quench it, and when thought to be out,
hath broke forth again.

Thirdly, They are not barely wicked, but maliciously wicked.
The Devil hath his name ὅμπολος, to denote his spiritful
nature, his desire to vex and mischief others. When he draws
souls to sin, it is not because he tastes any sweetnesse, or finds
any profit therein; he hath too much light to have any joy or
peace in sin: he knows his doome, and trembles at the thought of
it, and yet his spiritful nature makes him vehemently desire and
unceffantly endeavour the damnation of souls. As you shall see
a mad dogge run after a flock of sheep, kill one, then another, and
when dead, not able to eat of their flesh, but kills to kill: so
Satan is carried out with a boundlesse rage against man, especially
the Saints, he would not, if he could, leave one of Christ's
flock alive; such is the height of his malice against God whom
he hates with a perfect hatred, and because he cannot reach him
with a direct blow, therefore he strikes him at second hand
through his Saints; that wicked arm which reacheth not to God,
is extended against these excellent on the earth, well knowing
the life of God is in a manner bound up in theirs. God cannot
outlive his honour, and his honour speeds as his mercy is ex-
alte& or depressed; this being the attribute God means to ho-
nour in their salvation so highly, and therefore maligned above
the rest by Satan. And this is the worst that can be said of these
wicked spirits, that they maliciously spite God, and in God the
glory of his mercy.

First, this may help us to conceive more fully what the des-
perate wickednesse of man's nature is, which is so hard to be
known, because it can never be seen at once, it being a foun-
tain whose immensity consists not in the streame of actual
sin (that is visible, and may seem little) but in the spring that
unceasingly feeds this, but here is a glass that will give us the
shape of our hearts truly like themselves. See thou the mon-
strous pitch and height of wickedness that is in the devil; all
this there is in the heart of every man, there is no lesser wick-
edness potentially in the lowest sinner on earth, than in the
devils themselves, and that one day thou whoever thou art wilt
see the purpose, if God prevent thee not by his renewing grace,
thou art not yet fledg'd, thy wings are not grown to make
thine a flying Dragon, but thou art of the same blood, the seed
of this serpent is in thee, and the devil begets a child like him-
sel; thou yet hast in a soul not so proper for the ripening
of sin, which will not come to its fullness till transplanted un-
to hell. Thou who art here so maidenly and modest, as to blush
at some sinners out of shame; and so bear the anger of others out
of fear: when there thou shalt see thy case as desperate as the
devil doth his, then thou wilt spit out thy blasphemies with
which thy nature is laden, with the same malice that he
doeth. The Indians have a conceit that when they die, they shall
be transform'd into the deformed likeness of the devil, there-
fore in their language they have the same word for a dead man
and the devil; sin makes the wicked like him before they come.
there, but indeed they will come to their countenance more
fully there, when those flames shall wash off that paint, which
here hides their complexion. The Saints in heaven shall be like
the Angels in their alacrity, love and constancy to serve God;
and the damned like the devils in sin as well as punishment.
This one consideration might be of excellent use to unbotto ne a
sinner, and abase him so as never to have high thought of himself.
It is easy to run down a person whose life is wicked, and convince
him of the evil of his actions, and make him confess what he
doeth is evil; but here is the thicker we lose him in, he will say, 'tis
true, I am overseen, I do what I should not, God forgive me: but
my heart is good. Thy heart good, sinner? and so is the devil's; his
nature is wicked and thine as bad as his. These pimples in thy face
shew the heat of thy corrupt nature within, and without Gospel-
physick, the blood of Christ applied to thee, thou wilt die a Leper;
one but Christ can give thee a new heart, till which thou wilt ev-
ey day grow worse and worse. Sin is an hereditary disease that
increaseth with age. A young sinner will be an old devil.

Again,
Against spiritual wickedness.

Again, it would be of use to the Saints, especially those in whom God by his timely call foretall'd the devil's market; as sometimes the Spirit of God takes sin in its quarters before it comes into the field, in the sinnes of youth: now such a one finding not those daring sinnes committed by him that others have been left unto, may possibly not be affected so with his own sinne or God's mercy. O let such a one behold here the wickedness of his heart in this glasse of the devil's nature, and he will see him self as a great debtor to the mercy of God as Manasses, or the worst of sinners, as in pardoning, so in preventing the same cursed nature with theiris, before it gave fire on God with those bloody sinnes which they committed. That thou didst not act such outrageous sinnes, thou art beholden to God's gracious surprise, and not the goodness of thy nature which hath the devil's stamp on it, for which God might have cruft thee, as we do the brood of Serpents before they sting, knowing what they will do in time. Who will say that Faux suffered unjustly, because the Parliament was not blown up? it was enough that the Materials for that Massacre were provided, and he taken there with match and fire about him ready to lay the traine; and canst thou say when God first took hold on thee, that thou hadst not those weapons of rebellion about thee, a nature fully charged with enmity against God, which in time would have made its own report of what for present lay like unfired powder silent in thy bosome; O Christian, think of this, and be humbled for thy villainous nature, and say, Blested be God that sent his Spirit and grace so timely to stay thy hand, (as Abigail to David) while thy nature meditated nothing but Warre against God and his Lawes.

Again. Thirdly, are the devils so wickedly malicious against God himself? O Sirs, take the right notion of sinne, and you will hate it. The reason why we are so easily persuaded to sin is, because we understand not the botome of his designe in drawing a creature to sinne. It is with men in sinning as it is with Armies in fighting; Captaines beat their Drummes for Voluntiers, and promise all that lift pay and plunder, and this makes them come trawling in: but few consider what the ground of the War is; against whom, or for what. Satan enticeth to
Againft spirifual wickednaff. 

finne, and give golden promises what they hall have in his service with which fily fouls are won: but how few ask their fouls, Whom do I finne againft? what is the devils defigne in drawing me to finne? Shall I tell thee? doft thou think 'tis thy pleasure, or profit he desires in thy finning? alas, he means nothing leffe, he hath greater plots in his head than fo. He hath by his Apostafie proclaimed warre againft God, and he brings thee by finning to espoufe his quarrel, and to jeopard the life of thy foul in defence of his pride and luft; which that he may do, he cares no more for the damnation of thy foul, than the great Turk doth to fee a company of his slaves cut off for the carrying on of his designe in a fiefge: And dareft thou venture to go into the field upon his quarrel againft God? O Earth, tremble thou at the presence of the Lord. This bloody Joab fets thee, where never any came off alive. O stand not where Gods bullets fly, throw down thy armes, or thou art a dead man. Whatever others do, O ye Saints, abhorre the thoughts of finning willingly, which when you do, you help the devil againft God, and what more unnatural than for a childe to be feen in armes againft his father?

CHAP. VII.

Of Satans plot to defile the Christians spirit with heart-finnes.

The second point follows.

Dof. 2. That these wicked spirits do chirfily annoy the Saints with and provoke them to spiritual finnes. Sinners may be called spiritual upon a double account; either from the subjeft wherein they are acted, or from the object about which they are converfant.

First, in regard of the subject; when the spirit or heart is the stage whereon sin is acted, this is a spiritual finne; such are all impure thoughts, vile affections and desires; though the object be fleshly luft, yet are spiritual finnes, because they are purely
purely acts of the soul and spirit, and break not forth unto the outward man.

Secondly, in regard of the object, when that is spiritual and not carnal, such as are idolatry, error, spiritual pride, unbelief, &c. both which Paul calls the filthiness of the spirit, and distinguisheth them from filthiness of the flesh, 2 Cor. 7.

SECT. i.

First, of the first, Satan labours what he can to provoke the Christian to heart-sinnes, to stirre up and somet ime these inward motions of sinne in the Christians bosome; hence it is he can go about no duty but these (his Impes I may call them) haunt him, one motion or other darts in to interrupt him, as Paul tells us of him selfe, When he would do good, evil was present with him; if a Christian should turne back, whenever these crosse the way of him, he should never go on his journey to heaven. It is the chief game the devil hath left to play against the children of God; now his field-army is broken, and his commanding power taken away which he had over them, to come out of these his holds where he lyes sculking, and fall upon their rear with these suggestions. He knows his credit now is not so great with the soul, as when it was his slave; then no drudgery work, was so base that it would not do at his command, but now the soul is out of his bondage, and he must not think to command anothers servant as his own: No, all he can do is to watch the fittest season (when the Christian least suspects) and then to present some sinful motion handsomely dress up to the eye of the soul, that the Christian may (before he is aware) take this brat up and handle it in his thoughts, till at last he makes it his own by embracing it; and this he knowes will defile the soul, and may be this boy sent in at the window may open the door to let in a greater thief; or if he should not so prevaile, yet the guilt of these heart-sinnes, yea their very neighbour-hood will be a sad vexation to a gracious heart, whose nature is so pure that it abhors all filthiness, (so that to be haunted with such motions is, as if a living man should be chained.)
chain'd to a stinking carcase, that wherever he goes he must
draw that after him) and whose love is so dear to Christ that it
cannot bear the company of those thoughts without amazement
and horror, which are so contrary and abusive to his beloved.
This makes Satan so desirous to be ever raking in the unregen-
erate part, that as a dunghill dirt'd, it may offend them both with
the noisome stenches which arise from it.

**SECT. 2.**

*Use 1.*

First, let this be for trial of thy spiritual state. What enter-
tainment finds Satan when he comes with these spirituals of
wickedness, and solicites thee to dwell on them? Canst thou
dispense with the filthiness of thy spirit, so thy hands be clean?
or dost thou wrestle against these heart-sinnes as well as others?
I do not ask whether such guests come within thy door, for the
worst of sinnes may be found in the motions of them, not only
passing by the door of a Christian, but looking in also, as holy
motions may be found stirring in the bosome of wicked men:
but I ask thee whether thou canst finde in thy heart to lodge
these guests and bid them welcome. 'Tis like thou wouldst not
be seen to walk in the street with such company, not lead a whore
by the hand through the Town, not violently break open thy
neighbours house to murder or rob him: but canst thou not
under thy own roofe, in the withdrawing room of thy soul let
thy thoughts hold up an unclean lust, while thy heart commits
speculative folly with it? Canst thou not draw thy neighbour
into thy den, and there rend him limb from limb by thy malice,
and thy heart not so much as cry murder, murder? In a word
canst thou hide any one sinne in the vance roofe of thy heart,
there to save the life of it when enquired after by the Word and
Spirit, as Rahab hid the spies, and sent the King of Jericho's mes-
fengers to pursue them, as if they had been gone? Perhaps thou
canst say, the adulterer, the murthrerer is not here, thou hast sent
these sinnes away long ago, and all this while thou hidest them
the love of thy soul; know it or thou shalt another day know
it to thy cost, thou art stark naught. If there were a spark of
the
the life of God or the love of Christ in thy bosom, though thou couldst not hinder such motions in thy soul, yet thou wouldst not conceal them, much lesse nourish them in thy bosom; when over-powered by them thou wouldst call in help from heaven against these destroyers of thy soul.

Secondly, shew your loyalty, O ye Saints, to God by a vigorous resistance of, and wrestling against these spirituals of wickedness. First, Consider, Christian, heart-sinnes are sins as well as any; The thought of foolishnesse is sinne, Prov. 24. 9. Mercury is poison in the water distill'd, as well as in the grolle body. Uncleannesse, Covetousnesse, Murder, are such in the heart as well as in the outward; every point of hell, is hell. Secondly, consider thy spirit is the seat of the Holy Spirit. He takes up the whole heart for his lodging, and 'tis time for him to be gone when he sees his house let over his head. Defile not thy spirit, till thou art weary of his company. Thirdly, Consider, there may be more wickedness in a sin of the heart, than of the hand and outward man; for the aggravation of these is taken from the behaviour of the heart in the act. The more of the heart and spirit is let out, the more malignity is let in to any sinful act. To back-slide in heart, is more than to back-slide; 'tis the comfort of a poor soul when tempted and troubled for his relapses, that though his foot slides back, yet his heart turns not back, but faceth Heaven and Christ at the same time; so to err in the heart, is worse than to have an error in the head; therefore God aggravates Israel's sinne with this, They do always err in their hearts. Their hearts runne them upon the errour, they liked Idolatry, and so were soon made to believe what pleased them best. As on the contrary, the more of the heart and spirit is in any holy service, the more real goodness there is in it, though it fall short of others in the outward expression. The Widows two mites surpassed all the rest, Christ himself being Judge; so in sinne, though the internal acts of sinne in thoughts and affections seem light upon mans' balance if compared with outward acts, yet these may be so circumstanciated that they may exceed the other in Gods account; Peter layes the accent of Magus his sinne on the wicked thought, which his words betrayed to be in his heart, Pray God, if perhaps the thought of thy heart may be forgiven, Acts 8. 22. Sauls sinne in slaying Agag, and slaying the
the best of the sheep and oxen, which he was commanded to destroy, was materially a farre lesse sin than David's adultery and murder, yet it is made equal with a greater than both, even witchcraft it selfe, 1 Sam. 15. 23. and whence receiv'd his sin such a dye, but from the wickednesse of his heart, that was worse than David's when deepest in the temptation? Fourthly, if Satan get into thy spirit and defile it, O how hard wilt thou finde it to stay there? thou hast already fipt of his broth, and now art more likely to be overcome at last to sit down and make thy full meale of that, which by tasting hath vitiated thy palate already. It were strange if while thou art musing, and thy heart hot with the thoughts of lust, the fire should not break forth at thy lips, or worse.

But what help have we against this sort of Satan's temptations?

I suppose thee a Christian, that makeft this question; and if thou dost it in the plainness of thy heart it proves thee one. Who besides will, or can desire in earnest to be eased of these guest? even when a carnal heart prays for deliverance from them, he would be loath his prayer should be heard. Not yet Lord, the heart of such a one cries, as Austin confessed of himself. Sin is as truly the offspring of the soul as children are of our bodies, and it finds as much favour in our eyes, yea more, for the sinner can slay a son to save a sin alive, Micah 6. 7. and of all sines none are more made on than these heart-sins.

First, because they are the first-born of the sinful heart, and the chiefest strength of the soul is laid out upon them.

Secondly, because the heart hath more scope in them than in outward acts. The proud man is flaked down oft to a short rate, and cannot ruffle it in the world, and appear to others in that pomp he would; but within his own bosome he can set up a rage, and in his own foolish heart present himself as great a Prince as he pleaseth. The malicious can kill in his desires as many in a few minutes, as the Angel smote in a night of Sennacherib's host. Nero thus could slay all Rome on the block at once.

Thirdly, these sins slay with the soul when the other leave it; when the sinner hath cripted his body with drunkenness and
and filthinesse, and proves milesemeritus, cannot follow the devils camp any longer in those ways, then those cursed lufts will entertain the sinner with stories of his old pranks and pleasures. In a word, these inward lufts of the heart have nothing but the conscience of a Deity to quell them. Other sins put the sinner to shame before men, and as some that believed on Christ, durst not confess open because they loved the praise of men, so there are sinners who are kept from vouching their lufts openly, for the same tendernesst to their reputation; but here is no feare of that, if they can but forget that heaven sees them, or persuade themselves there is no danger from thence; the coast then is clear, they may be as wicked as they please. These make inward sins so hugg’d and embraced. If thou therefore canst finde thy heart set against these, I may venture to call thee a Christian, and for thy help against them,

First, be earnest with God in prayer to move and order thy heart in its thoughts and desires. If the tongue be such an unruly thing that few can tame; O what is the heart where such a multitude of thoughts are flying forth as thick as bees from the hive, and sparks from the furnace! It is not in man, not in the holiest on earth to do this without divine assistance. Therefore we finde David so often crying out in this respect to order his steps in his Word, to unite his heart to his seare, to encline his heart to his testimonies. As a servant, when the childe he tends is troublesome, and will not be ruled by him, calls out to the father to come to him, who no sooner speaks but all is whist with him; No doubt holy David found his heart beyond his skill or power, that makes him so oft do its errand to God. Indeed God hath promised thus much to his children, to order their steps for them, Psal. 37. 22. only he looks they should bring their hearts to him for that end. Commit thy work to the Lord, and thy thoughts shall be established, Prov. 16. 3. or ordered. Art thou setting thy face towards an Ordinance, where thou art sure to meet Satan, who will be disturbing thee with worldly thoughts, and may be worse? Let God know from thy mouth whither thou art going, and what thy feares are; never doth the soul march in so goodly order, as when it puts itself under the conduct of God.

Secondly,
Againſt Spiritual wickednesse.

2. Secondly, set a strong guard about thy outward senses: these are Satans landing places, especially the eye and the eare. Take heed what thou importest at these; vaine discourse seldom pattern without leaving some tincture upon the heart, as unwholesome aire inclines to putrefaætion things sweet in themselves: so unfavourie discourse to corrupt the minde that is pure; look thou breathest therefore in a clear aire. And for thy eye, let it not wander, wanton objects cause wanton thoughts. Job knew his eye and his thoughts were like to go together, and therefore to secure one, he covenants with the other, Job 31. 1.

Thirdly, often reflect upon thy self in a day, and observe what company is with thy heart. A careful Master will ever and anon be looking into his work-house, and see what his servants are doing, and a wise Christian should do the same. We may know by the noıle in the school, the Master is not there: much of the mi-rule in our bosoms ariseth from the neglect of visiting our hearts. Now when thou art parling with thy soul, make this threelfold enquire.

First, whether that which thy heart is thinking on be good or evil. If evil and wicked, such as are proud, unclean, deceitful thoughts, shew thy abhorrency of them, and chide thy soul sharply for so much as holding conference with them, of which nought can come, but dishonour to God, and mischief to thy own soul, and stirre up thy heart to mourne for the evil neigbour-hood of them, and by this thou shalt give a testimony of thy faithfulness to God. When David mourn'd for Abner, all Israel 'tis said understood that day, that it was not of the King to slay Abner: Thy mourning for them will shew these thoughts are not so much of thee, as of Satan.

Secondly, if they be not broadly wicked, enquire whether they be not empty, frothy, vaine imaginations, that have no subserviency to the glory of God, thy own good or others; and if so, leave not till thou hast made thyself apprehensive of Satans designe on thee in them; though such are not for thy purpose, yet they are for his, they serve his turn to keep thee from better. All the water is lost that runses beside the Mill, and all thy thoughts are waste which help thee not to do Gods work, withal in thy general or particular calling. The Bee will not sit on a flower.
flower where no honey can be suckt, neither should the Christian. Why stittest thou here idle (thou shouldst say to thy soul) when thou hast so much to do for God and thy soul, and so little time to dispatch it in?

Thirdly, if thou findest they are good for matter thy heart is busied about, then enquire whether they be good for time and manner, which being wanting they degenerate,

First, for the reason; that is good fruit which is brought forth in its season. Christ liked the work his mother would have put him upon as well herself, John 2, but his time was not come. Good thoughts and meditations misplaced, are like some interpretations of Scripture, good truths, but bad expositions; they fit not the place they are drawn from, nor these the time. To pray when we should hear, or be musing on the Sermon when we should pray, this is to rob God one way to pay him another.

Secondly, carefully observe the manner. Thy heart may meditate a good matter, and spoil it in the doing. Thou art may be musing of thy sinnes, and affecting thy heart into a sense of them, but so, that while thou art stirring up thy sorrow thou weakenest thy faith on the promise, that is thy sinne. He is a bad Chyrurgion, that in opening a veine goes so deep that he cuts an artery, and lames the arme, if not kills the man. Or thou art thinking of thy family and providing for that, this thou oughtest to do and were worse than an infidel if thou neglectest, but may be these thoughts are so distracting and distrustful as if there were no promise, no providence to relieve thee. God takes this ill, because it reflects upon his care of thee; O how near doth our duty here stand to our sinne! So much care is necessary ballast to the soul, a little more sinks it under the waves of unbelief; like some things very wholesome, but one degree more of hot or cold would make them poyson.

CHAP.
CHAP. VIII.

How Satan labours to corrupt the Christian's mind with error.

The second sort of spiritual sinnnes are such as are not only acted in the spirit, but are conversant about spiritual objects proper to the soul's nature that is a spirit, and not laid out in carnall passions of fleshly lusts, in which the soul acts but as a Pander for the body, and partakes of their delights only by way of sympathy; for as the soul feels the bodies pains no other way than by sympathy so neither doth it share in the pleasures of the flesh by any proper taste it hath of them, but only from its near neighbourhood with the body doth sympathize with its joy; but in spiritual wickednesses that corrupt the minde, here the soul moves in its own sphere, with a delight proper to it selfe; and there are no leffe of these than the other. There is hardly a fleshly lust, but hath some spiritual sin analogical to it, as they say; there is no species of creatures on the land but may be pattern'd in the sea: Thus the heart of man can produce spiritual sinnnes answerin' carnall lusts; for whoredom and uncleanness of the flesh, there is idolatry call'd in Scripture spiritual adultery, from which the seat of Antichrift is call'd spiritual Sodom; for sensual drunkenness, there is a drunkenness of the minde intoxicating the judgment with errour, a drunkenness of the heart in cares and feares; for carnall pride in beauty, riches, honour, there is a spiritual pride of gifts, graces, &c. Now Satan in an especial manner affults the Christian with such as these; it would require a larger discourse than I can allow to run over the several kindes of them; I shall of many pick out two or three. As first, Satan labours to corrupt the minde with erroneous principles; he was at work at the very first plantation of the Gospel, sowing his darnel, as soon almost as Christ his wheate, which sprung up in pernicious errours, even in the Apoftles times, which made them take the weeding-hook into their hands, and in all their Epiftles labour to countermine Satan in this design. Now Satan
Satan hath a threefold design in this his endeavour to corrupt the mindes of men, especially Professours, with errour.

SECT. 1.

First, he doth this in despite to God, against whom he cannot vent his malice at a higher rate than by corrupting his truth, which God hath so highly honoured, 

Psal. 138. 2. Thou hast magnified thy Word above all thy Name. Every creature bears the Name of God, but in his Word and truth therein contained this writ at length, and therefore he is more choice of this, than of all his other works; he cares not much what becomes of the world, and all in it, so he keeps his Word, and saves his truth. Ere long we shall see the world on a light flame, the heavens and earth shall passe away, but the Word of the Lord endures for ever. When God will, he can make more such worlds as this is, but he cannot make another truth, and therefore he will not lose one iota thereof. Satan knowing this, sets all his wits on work to deface this truth, and disfigure it by unsound doctrine. The Word is the glass in which we see God, and seeing him are changed into his likeness by his Spirit. If this glass be crackt, then our conceptions we have of God will mis-represent him unto us, whereas the Word in its native clearness sets him out in all his glory unto our eye.

Secondly, he endeavours to draw into this spiritual sin of error, as the most subtil and effectual means to weaken, if not destroy the power of godliness in them. The Apostle joynes the Spirit of power and a sound minde together, 2 Tim. 1. 7. Indeed the power of holiness in practice depends much on the soundness of judgement. Godliness is the childe of truth, and it must be nurt, if we will have it thrive with no other milk than of its own mother. Therefore we are exhorted to defire the sincere milk of the Word, that we may grow, 1 Pet. 2. 2. δοκοντ υιονα. if this milk be but a little dash't with errour, it is not so nutritive. All errour, how innocent soever any may seem, (like the Ivy) draws away the strength of the souls love from holiness. Hosea tells us, Whoredom and wine take away the heart; now errour is spiritual adultery. Paul speaks of his espousing them to
to Christ; when a person receives an errour, he takes a stranger into Christ's bed, and it is the nature of adulterous love to take away the wives heart from her true husband, that she delights not in his company so much as of her adulterous lover: and do we not see it at this day fulfill'd? do not many shew more zeal in contending for one errour, than for many truths; how strangely are the hearts of many taken off from the ways of God, their love cool'd to the Ordinances and Messengers of Christ, and all this occasioned by some corrupt principle got into their bosomes, which controuls Christ and his truth, as Hagar and her son did Sarah and her child. Indeed Christ will never enjoy true conjugal love from the soul, till like Abraham he turns these out of doors. Errour is not so innocent a thing, as many think it; it is as unwholesome food to the body, that poisons the spirits and forfeits the whole body, which feldome passes away and not break out into fores. As the knowledge of Christ carries a soul above the pollution of the world, so errour entangles and betrays it to those lufts, whose hands it had escaped.

Thirdly, Satan in drawing a soul into this spiritual sin hath a designe to disturb the peace of the Church, which is rent and shattered when this fire-ship comes among them. I hear (saith Paul) there are divisions among you, and I partly believe it, for there must be heresies, 1 Cor.11, 18, 19. implying that divisions are the natural issue of heresie. Errour cannot well agree with errour, except it be against the truth, then indeed (like Pilate and Herod) they are easily made friends, but when truth seems to be overcome, and the battle is over with that, then they fall out among themselves, and therefore it is no wonder if it be so troublesome a neighbour to truth. O Sirs, what a sweet silence and peace was there among Christians a dozen years ago; methinks the looking back to those blest days in this respect, (though they had also another way their troubles, yet not so uncomfortable, because that hence united, this scatters the Saints spirits) is joyous to remember in what unity and love Christians walk't, that the Persecuters of those times might have said, as their Predecessours did of the Saints in primitive times, So how they love one another; but now alas they may jeer and say, See how they that loved so dearly are ready to pluck one another's throats out.

SECT.
SECT. 2.

The application of this shall be only in a word of exhortation to all, especially you who bear the name of Christ by a more eminent profession of him. O beware of this soul-infection, this leprosy of the head. I hope you do not think it needlesse, for 'tis the disease of the times. This plague is begun, yea, spreads apace; not a flock, a congregation hardly that hath not this scab among them. Paul was a preacher the best of us all may write after, and he preseth this home upon the Saints, yea, in the constant course of his preaching it made a piece of his Sermon, Acts 20. 30, 31. he sets us Preachers also on this work: Take heed to yourselves, and to all the flock; for I know this, that after my departure shall grievous wolves enter; also of your own selves shall men arise speaking perverse things: therefore watch. And then he presents his own example, that he hardly made a sermon for several years, but this was part of it to warn every one night and day with tears. We need not prophesy what Impostors may come upon the stage, when we go off: There are too many at present above board of this gang, drawing disciples after them. And if it be our duty to warn you of them, surely 'tis yours to watch, left you by any of them be led into temptation this hour thereof, wherein Satan is let loose in so great a measure to deceive the Nation. May you not as easily be sowered with this leaven, as the disciples whom Christ bids beware? Are you privileged above those famous Churches of Galatia and Corinth, many of which were bewitched with false teachers, and in a manner turned to another Gospel? Is Satan grown Orthodox, or have his instruments left their cunning, who hunt for souls? In a word, is there not a sympathy between thy corrupt heart and error? Hast thou not a disposition, which like the former of the earth, makes it natural for these weeds to grow in thy soil? Seest thou not many prostrated by this enemy, who set upon the mountain of their faith, and thought it should never have been removed, surely they would have took it ill to have been told you are the men and women that will decry Sabbaths, which now ye count holy; you will turn Pelagians, who now defile the name; you will despise Pro-
phecy itself, who now seem so much to honour the Prophets; you will throw family-duties out of doors, who dare not now go out of doors, till you have prayed there. Yet these, and more than these are come to passe, and doth it not behave thee (Christian) to take heed left thou fallest also? and that thou mayest not,

1. First, make it thy chief care to get a through change of thy heart. If once the root of the matter be in thee, and thou beest bottom’d by a lively faith on Christ, thou art then safe, I do not say wholly free from all error, but this I am sure, free from ingulphing thy soul in damning error. They went out from us, (faith Saint John) but they were not of us, for if they had been of us they would no doubt have continued with us. 1 John 2. 19. As if he had said, they had some outward Profession, and common work of the Spirit with us, which they have either lost or carried over to the devils quarters, but they never had the unction of the sanctifying Spirit. By this ver. 20. he distinguisheth them, and comforts the sincere ones, who possibly might fear their own fall by their departure: But ye have an unction from the Holy One, and ye know all things. 'Tis one thing to know a truth, and another thing to know it by unction. An hypocrite may do the former, the Saint only the latter. It is this unction which gives the soul the favour of the knowledge of Christ? those are the fit prey for Impostors, who are enlightened, but not enlivened. O it's good to have the heart establish't with grace, this as an anchor will keep us from being set a drift, and carried about with divers and strange doctrines, as the Apostle teacheth us, Heb. 13. 9.

2. Secondly, ply the work of mortification: Crucifie the flesh daily. Heresie though a spiritual sinne, yet by the Apostle reckon’d among the deeds of the flesh, Gal. 5. 20. because it is occasioned by fleshly motives, and nourisht by carnal food and fuel. Never any turn’d Heretick, but flesh was at the bottome, either they served their belly, or a lust of pride; 'twas the way to Court, or secur’d their estates, and saved their lives, as sometimes the reward of truth is fire and fagot; some pad or other is in the straw when least seen, and therefore it's no wonder that heresies should end in the flesh, which in a manner forrang from it. The rheume in the head ascends in fumes from the stomack, and
and returnes thither, or unto the lungs which at last fret and ulcerate: Carnal affections first send up their fumes to the understanding, clouding that, yea, bribing it to receive such and such principles for truths, which embraced, fall down into the life corrupting that with the ulcer of profaneness. So that, Christian, if once thou canst take off thy engagements to the flesh, and become a free-man, so as not to give thy vote to gratifie thy carnal fears or hopes, thou wilt then be a sure friend to truth.

Thirdly, waite conscionably on the Ministry of the Word. Satan commonly stops the eare from hearing sound Doctrine, before he opens it to embrace corrupt. This is the method of souls apostatizing from truth, 2 Tim. 4:3, 4. They shall turn their eares from the truth, and shall be turned unto fables. Satan like a cunning thief draws the soul out of the road into some lane or corner, and there robs him of the truth. By rejecting of one Ordinance we deprive ourselves of the blessing of all other: say not that thou prayest to be led into truth, he will not hear thy prayer if thou turnest thine eare from hearing the law. He that loves his childe when he sees him play the truant, will whip him to school: If God loves a soul, he will bring him back to the Word with shame and sorrow.

Fourthly, When thou hearest any unusual Doctrine, though never so pleasing, make not up the match hastily with it: have some better testimony of it before you open your heart to it. The Apostle indeed bids us entertain strangers, for some have entertained Angels unawares, Heb. 13:3, but he would not have us carried about with strange Doctrine, ver. 9. by this I am sure some have entertained devils. I confess, 'tis not enough to reject a doctrine, because strange to us, but ground we have to wait and enquire. Paul marvelled that the Galatians were so soon removed from him, who had called them unto the grace of Christ, unto another Gospel; they might sure have stayed till they had acquainted Paul with it, and asked his judgement; what, no sooner an Impostour come into the countrey and open his pack, but buy all his ware at first sight? O friends, were it not more wisdom to pray such new notions over and over again, to search the Word and our hearts by it, yea, not to trust our own hearts, but call in counsel from others. If your
Againff spiritual wickednesse.

Minister have not so much credit with you, yet the most holy, humble and establish't Christians you can finde. Error is like fish, which must be eaten new, or it will stink. When those dangerous errors sprung up first in New England, O. how unsettled were many of the Churches? what an outis was made, as if some Mine of gold had been discovered; but in a while, when those errors came to their complexion, and it was perceived whither they were bound, to destroy Churches, Ordinances, and Power of Godliness: then such as feared God, who had slept aside, returned back with shame and sorrow.

CHAP. IX.

Of Pride of Gifts, and how Satan tempteth the Christian thereto.

The second spiritual wickedness which Satan provokes unto, especially the Saint, is spiritual pride. This was the sin made him of a blessed Angel a cursed Devil, and as it was his personal sinne, so he chiefly labours to derive it to the sons of men: and so far prevailed on our first Parents, that ever since this sinne hath and doth claim a kind of regency in the heart, making use both of bad and good to draw her Chariot. First, of evil; Pride enters into the labours of other sins, they do but work to make her brave, as subjects to uphold the state and grandure of their Prince: Thus you shall see some drudge, and droile, cheat, cozen, oppress, and what mean they? O 'tis to get an estate to maintain their pride. Others fawn and flatter, lie, dissemble, and for what? to help pride up some mount of honour. Again, it maketh use of that which is good, it can work with Gods own tools, his Ordinances, by which the holy Spirit advanceth his Kingdom of grace in the hearts of his Saints. These often are prostituted to pride. A man may be very zealous in prayer, and painful in preaching, and all the while pride is the Master whom he serves, though in Gods livery. It can take Sanctuary in the holiest actions, and hide itself under the skirt of virtue itself. Thus while a man is exercising his charity, pride may be
be the Idol in secret for which helavisheth out his gold so free-
ly. It is hard starving this sin, because there is nothing almost
but it can live on; nothing so base that a proud heart will not
be lift up with, and nothing so sacred but it will profane, even
dare to drink in the bowles of the Sanctuary, nay, rather than
starve it will feed on the carcasses of other sinnes; Dificile valde
vitiatur peccatum, quod ex victorië victiorum nascitur. This mis-
nion pride will stir up the soul to refist, yea, in a manner kill
some sins, that she may boastingly shew the head of them, and
blow the creature up with the conceit of himself above others;
as the Pharisee who through pride bragged that he was not as
the Publicane; so that pride, if not look't to, will have to do
every where, and hath a large sphere it moves in. Nothing in-
deed (without divine assistance) the creature hath or doth, but
will soon become a prey to this devourer; but I am not to handle
it in its latitude. Pride is either conversant about carnal objects,
as pride of beauty, strength, riches and such like, or about spir-
Itual; the latter we shall speak a little to. I confesse for the
former, possibly a Saint may be catched in them, no sinne to be
slighted, yet not so commonly, for ordinarily pride is of those
perfections which are suitable, if not proper to the state and
calling we are in: thus the Musician, he is proud of the skill he
hath in his Art, by which he excells others of his rank. The
Scholar, though he can play perhaps as well, yet is not proud of
that, but looks on it as beneath him; no, he is proud of his
learning and choice notions, and so of others. Now the life
of a Christian as a Christian, is superior to the life of man as a
man; and therefore doth not value himself by these which are
beneath him, but in higher and more raised perfections, which
suit a Christians calling. As a natural man is proud of perfec-
tions suitable to his natural estate, as honour, beauty; so the
Christian is prone chiefly, to be puffed up with perfections suit-
able to his life; I shall name three: pride of Gifts, pride of
Grace, pride of Priviledges; these are the things which Satan
chiefly labours to entangle him in.
SECT. I.

First, Pride of Gifts. By Gifts I mean those supernatural abilities, with which the Spirit of God doth enrich and endow the mindes of men, for edification of the body of Christ; of which gifts the Apostle tells us there is great diversity, and all from the same Spirit, 1 Cor. 12.4. There is not greater variety of colours, and qualities in plants and flowers, with which the earth like a carpet of needle-work is variegated for the delight and service of man, than there is of gifts in the mindes of men, natural and spiritual to render them useful to one another, both in civil societies and Christian fellowship. The Christian as well as man is intended to be a sociable creature, and for the better managing this spiritual Common-wealth among Christians; God doth wisely and graciously provide and impart gifts, suitable to the place every one stands in to his brethren, as the vessels are larger or lesse in the body natural, according to their place therein. Now Satan labours what he can to taint these gifts, and fly-blow them with pride in the Christian, that so he may spoile the Christians trade and commerce, which is mutually maintained by the gifts and graces of one another. Pride of gifts hinders the Christians trade, at least thriving by their commerce two ways.

First, pride of gifts is the cause why we do so little good with them to others.

Secondly, why we receive so little good from the gifts of others.

First, pride of gifts hinders the doing of good by them to others, and that upon a threefold account.

First, pride diverts a man from aiming at that end; so far as pride prevails the man prays, preaches, &c. rather to be thought good by others, than to do good to others; rather to enthrone himself than Christ, in the opinions and hearts of his hearers. Pride carries the man aloft, to be admired for the height of his parts and notions, and will not suffer him to stoop so low as to speak of plain truths, or if he does, not plainly; he must have some fine lace, though on a plain stuffe, such a one may tickle the ear.
eare, but very unlikely to do real good to the souls: alas, it is not that he attends.

Secondly, if this painted Jezabel of pride be perceived to look out at the window in any exercise, whether of preaching, prayer, or conference, it doth beget a disdain in the spirits of those that heare such a one both good and bad. 'Tis a sin very odious to a gracious heart, and oft-times makes the stomack go against the food; though good, through their abhorrency of that pride they see in the instrument. It is indeed their weaknesse, but what to them that by their pride lead them into temptation! nay, those that are bad and may be in the same kinde, like not that in another which they favour in themselves, and so prejudiced, return as bad as they went.

Thirdly, pride of gifts robs us of God's blessing in the use of them. The humble man may have Satan at his right hand to oppose him, but be sure the proud man shall finde God himself there to resist him, whenever he goes about any duty. God proclaims so much, and would have the proud man know whenever he meets him he will oppose him; he resists the proud. Great gifts are beautiful as Rachel, but pride makes them also barren like her. Either we must lay selfe aside, or God will lay us aside.

Secondly, pride of gifts hinders the receiving of good from others. Pride fills the soul, and a full soul will take nothing from God, much lesse from man to do it good. Such a one is very dainty; It is not every Sermon, though wholesome food, nor every prayer, though favoury, will go down, he must have a choice dish, he thinks he hath better than this of his own, and is such a one like to get good? And truely we may see it, that as the plain Plowman that can eate of any homely food, if wholesome; hath more health, and is able to do more work in a day, than many enjoy or can donate in their whole life, that are nice, squeamish, and courtly in their fare; so the humble Christian that can feed on plain truths, and Ordinances which have not so much of the Art of man to commend them to their palate, enjoy more of God, and can do more for God, than the nicer sort of Professours, who are all to be served in a lordly dish of rare gifts. The Church of Corinth was famous for gifts above all their Churches, 1 Cor. 1 but not in grace; none so charged for weakness.
weakness in that, i Cor. 3.2. he calls them carnal, babes in Christ, so weak, as not able to digest man's meat; I have fed you, faith Paul, with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Why? what is the matter? the reason lies, verse 3. Ye are carnal, there is among you envy and strife, ver. 4. One faith, I am of Paul, another, I am of Apollos. Pride makes them take parts, and make sides, one for this Preacher, another for that, as they fancied one to excel another. And this is not the way to thrive. Pride destroys love, and love wanting edification is lost. The Devil hath made foul work in the Church by this Engine. Zanchy tells of one in Geneva, who being desired to go hear Vitruv, that preach't at the same time with Calvin, answered his friend, If Paul were to preach, reliet Paulo Calvinum audirem: I would leave Paul himself to hear Calvin, and will pride in the gifts of another so far transport, even to the borders of blasphemy? what work then will pride make, when the gifts are a man's own?

S E C T. 2.

Doth Satan thus stir up Saints to this spiritual pride of gifts? first, here is a word to you that have mean gifts, yet truth of grace, be content with thy condition. Perhaps when thou hearest others, how enlargedly they pray, how able to discourse of the truths of God, and the like, thou art ready to go into a corner, and mourn to think how weak thy memory, how dull thy apprehension, how straitened thy spirit, hardly able (though in secret) to utter and express thy mind to God in prayer. O thou art ready to think those the happy men and women, and almost murmur at thy condition; well, canst thou not say, though I have not words I hope I have faith, I cannot dispute for the truth, but I am willing to suffer for it; I cannot remember a Sermon, but I never hear the Word, but I hate sin and love Christ more than ever: Lord, thou knowest I love thee? Truly (Christian) thou hast the better part; thou little think'st what a mercy may be wrapt up even in the meannes of thy gifts, or what temptations their gifts expose them to, which God for, ought I know may in mercy deny thee. Joseph's Coat made him finer, than
than his brethren; but this caused all his trouble, this set the Archers a shooting their Arrows into his side; thus great gifts lift a Saint up a little higher in the eyes of men, but it occasions many temptations which thou meetest not with, that art kept low, what with envy from their brethren, malice from Satan, and pride in their own hearts; I dare say, none finde so hard a work to go to heaven as such, much ado to bear up against those waves and windes, while thou creepst along the shore under the winde to heaven. It is with such as with some great Lord of little estate, a meaner man oft hath money in his purse, when he hath none, and can lend his Lordship some at a need: great gifts and parts are titles of honour among men, but many such may come and borrow grace and comfort of a mean gifted brother; possibly the Preacher of his poor neighbour. O poor Christian, do not murmur or envy them, but rather pity and pray for them, they need it more than others his gifts are thine; thy grace is for thy self; thou art like a Merchant that hath his Factour goes to Sea, but he hath his Adventure without hazard brought home. Thou joynest with him in prayer, haft the help of his gifts, but not the temptation of his pride.

Secondly, doth Satan labour thus to draw to pride of gifts? this speaks a word to you to whom God hath given more gifts than ordinary, beware of pride, that is now your snare. Satan is at work, it possible he will turn your Artillery against your self; thy safety lies in thy humility, if this lock be cut the legions of hell are on thee. Remember whom thou wrestlest with, spiritual wickednesse, and their play is to lift up, that they may give the former fall: Now the more to stir up thy heart against it, I shall add some soul-humbling considerations.

First, consider these spiritual gifts are not thy own, and wilt thou be proud of an others bounty? Is not God the Founder, and can he not soon be the Confounder of thy gifts? thou that art proud of thy gourd, what wilt thou be when it is gone? Surely then thou wilt be peevish and angry; and truly thou takest the course to be strip't of them. Gifts come on other terms than grace God gives grace as a free-hold, it hath the promise of this and another world, but gifts come on liking; though a father will not cast off his childe, yet he may take away his fine coat and ornaments, if proud of them.
Secondly, gifts are not meekly for thy self. As the light of the Sun is ministerial, it shines not for it self: so all thy gifts are for others; Gifts for the edifying of the body. Suppose a man should leave a chest of money in your hands to be distributed to others, what folly is it in this man to put this into his own Inventory, and applaud himself that he hath so much money? Poor soul, thou art but God's Executor, and by that time thou hast paid all the Legacies, thou wilt see little left for thee to brag and boast of.

Thirdly, know (Christian) thou shalt be accountable for these talents; now with what face can a proud soul look on God? Suppose one left an Executor to pay Legacies, and this man should pay them not as Legacies of another, but gifts of his own. Christ at his ascension gave gifts, that his children should receive, thou hast some in thy hand; now a proud soul gives out all, not as the Legacy of Christ, but as his own, he assumes all to himself. O how abominable is this to entitle our selves to Christ's honour!

Fourthly, thy gifts commend thee not to God. Man may be taken with thy expression and notion in prayer: but these are all pared off when thy prayer comes before God; O woman, (faith Christ) great is thy faith! not compt and flourishing thy language. It were good after our duties, to sort the Ingredients of which they are made up what grace contributed, and what gifts, and what pride, and when all the heterogeneous stuffe is sever'd, you shall see in what a little compass the actions of grace in our duties will lye.

Fifthly, consider, while thou art priding in thy gifts, thou art dwindling and withering in thy grace. Such are like cornet that runs up much into straw, whose eare commonly is but light and thin. Grace is too much neglected, where gifts are too highly prized; we are commanded to be clothed with humility. Our garments cover the shame of our bodies, humility the beauty of the soul; and as a tender body cannot live without cloathing, so neither can grace without this cloathing of humility. It kills the Spirit of praise, when thou shouldst bless God thou art applauding thy self. It destroys Christian love, and stabs our fellowship with the Saints to the heart: A proud man hath not room enough to walk in company, because the gifts of others he
he thinks stand in his way. Pride doth temper the palate, that it can relish nothing that is drawn from another's vessel.

Sixthly, it is the fore-runner of some great sin, or some great affliction. God will not suffer such a weed as pride to grow in his garden, without taking some course or other to root it up; maybe he will let thee fall into some great sin, and that shall bring thee home with shame. God useth sometimes a thorn in the flesh, to prick the bladder of pride in the Spirit; or at least some great affliction; the very end whereof is to hide pride from man. As you do with your hot-metall'd horses, ride them over plowed lands to tame them, and then you can sit safely on their back. If God's honour be in danger through thy pride, then expect a rod, and most likely the affliction shall be in that, which will be most grievous to thee, in the thing thou art proud of. Hezekiah boasted of his treasure, God sends the Chaldeans to plunder him. Jonah fond of his gourd, and that is smitten: and if thy spirit be blown up with pride of gifts, thou art in danger of having them blasted, at least in the opinion of others, whose breath of applause (possibly) was a means to overtop thy unballasted spirit.

** Sect. 3.**

**But how would you direct us against this?**

Arguments you have had before; I shall only therefore point to two or three doors, where your enemy comes forth upon you, and surely the very light thereof, if thou beest loyal to Christ, will flir thee up to fall upon it.

First, pride discovers itself in dwelling upon the thoughts of our gifts, with a secret kindle of content to see our own face, till at last we fall in love with it. We read of some whose eyes are full of the adulteress, and cannot cease from sinne; a proud heart is full of himself, his own abilities cast their shadow before him; they are in his eye wherever he goes, the great subject and theme of his thoughts is what he is, and what he hath above others, applauding himself as Bernard confesseth, that (when he would think he had little leisure for such thoughts) even in preaching.
Against spiritual wickednesse.

Preaching, pride would be whispering in his ear. Bene fecisti Bernard, O well done Bernard. Now have a care (Christian) of chatting with such company. Runne from such thoughts as from a Beare. If the devil can get thee to stand on this pinnacle, while he presents thee with the glory of thy spiritual attainments and endowments for thee to gaze on them, thy weak head will soon turn round in pride; and therefore labour to keep the sense of thy own infirmities lively in thy soule to divert the temptation. As those who are subject to some kinde of fits, carry about them things proper for the disease, that when the fit is coming, (which oft is occasioned with a sweet perfume,) they may use them for their help. Sweet scents are not more dangerous for them, than any thing that may applaud thee is to thy soule: Have a care therefore not onely of wearing such thoughts in thy own bosome but also of sitting by others, that bring the sweet sent of thy perfections to thee by their flattery.

Secondly, this kinde of pride appears in a forwardnesse to expose it self to view. Davids brethren were mistaken in him indeed, but of the pride and naughtinesse of the heart breaks out at this door. Chrits carnal friends bid Christ shew himselfe; pride loves to climbe up, not as Zaccheus, to see Christ, but to be seen himself. The fool (Solomon tells us) hath no delight in understanding, but that his heart may discover it self, Prov. 18.2. Pride would be some body, and therefore comes abroad to court the multitude, whereas humility delights in privacie; as the leaves do cover and shade the fruits, that some hand must gently lift up them before they can see the fruit: so should humility and a holy modesty conceal the perfections of the soule, till a hand of Providence by some call invites them out. There is a pride in naked gifts as well as in naked breasts and backs: humility is a necessary veile to all other graces; and therefore first, Christian, look whenever thou comest forth to publike duty, that thou haft a call; it is obedience to be ready to answer, when God calls thee forth, but it's pride to run before God speaks. Secondly, when call'd earnestly implore divine strength against this enemy: shun not a duty for feare of pride, thou mayest shew it in the very seeming to escape it, but go in the strength of God against it: there is more hope of overcoming it by obedience than disobedience.

Thirdly,
Thirdly, in envying the gifts of others, when they seeme to
blinde our owne, that they are not so faire a prospect as we de-
rire. This is a weed may grow too ranke in a good foile. Aaron
and Miriam could not bear Moses his honour, Numb. 12. 1.
that was the businesse, though they pick a quarrel with him a-
bout his wife; (because an Ethiopian) as appears plainly, verse 2.
Hath the Lord indeed spoken only by Moses? hath he not spoken also
by us? They thought as Moses went away with too much of the ho-
nor, and did repine that God should use him more than them-
selves. And 'tis observable, that the Longing for flesh broke out
among the mixt multitude and baser sort of people, Numb. 11.
4, 5. but this of pride and envie took fire in the bosomes of the
most eminent for place and Piety. 0 what need then have we,
poor creatures, to watch our hearts when we see such precious
servants of God led into temptation? The spirit that dwellleth in
us lusteth to envie, James 4. 5. Our corrupt nature is ever
putting on to this sin. 'Tis hard to keep our hearts and this
sin asunder, as it is to hinder two lovers from meeting together:
Thatch is not more ready to be fired with very flash of lightening,
than the heart to be kindled at the shining forth of any excelling
gift or grace in another. It was one of the first windows that cor-
rupt nature lookt out at, a sin that shed the the first blood; Cains
envy hatcht Abels murder. Now if ever thou meanest to get the
mastery of this sin;

First, call in help from heaven. No sooner hath the Apostle
set forth, how big and teeming full the heart of man is with en-
vie, but he shews where a fountain of grace is infinitely exceeding
that of lust; The spirit within us lusteth to envie, but he giveth
more grace, v. 5. And therefore fit not down tamely under this
sin, it is not unconquerable. God can give thee more grace than
thou hast sin, more humility than thou hast pride. Be but so hum-
ble as cordially to beg his grace, and thou shalt not be so proud, as
wickedly to envy his gifts or grace in others.

Secondly, make this sin as black and ugly as thou canst pos-
sibly to thy thought, that when it is presented to thee thou mayest
abor it the more. Indeed there needs no more than its own
face, (wouldst thou look wishly on it,) to make thee out of love
with it. For first, this envying of others gifts, casts great contempt
upon God, and that more wayes than one.
First, when thou enviest the gifts of thy brethren, thou takest upon thee to teach God, what he shall give, and to whom; as if the great God should take counsel or ask leave of thee before he dispenses his gifts, and darest thou stand to thy own envious thoughts with this interpretation? Such a one thou findest Christ himself give, _Matt. 20. 15._ Is it not lawful for me to do what I will with my own? as if Christ had said, what hath any to do to cavil at my disposition of what is not theirs but mine to give?

Secondly, thou malignest the goodness of God. It troubles thee, it seems, that God hath a heart to do good to any besides thy selfe: thy eye is evil because his is good. Wouldst not thou have God be good? you had as good speak out and say, you would not have him God, he can afmoone cease to be God as to be good.

Thirdly, thou art an enemy to the glory of God, as thou defacest that which should set it forth. Every gift is a ray of divine excellency; and as all the beams declare the glory of the Sunne, so all the gifts God imparts declare the glory of God: Now envy labours to deface and fully the representations of God; it hath ever something to disparage the excellency of another withal. God showed _Miriam_ her sin by her punishment, she went to bespatter _Moses_ , that shone so eminently with the gifts and graces of God, and God spits in her face, _Numb. 12._ yea, fills her all over with a noisome scab. Doest thou cordially with well to the honour of God? why then hangest thou thy head, and doest not rather rejoice to see him glorified by the gifts of others? Could a _Heathen_ take it so well, when himself was passed by, and others chosen to places of honour and government, that he said, he was glad his City could finde so many more worthy than himself? and shall a Christian repine that any are found fit to honour God besides himself?

Secondly, thou wrongest thy brother, as thou sinnest against the law of love, which obligeth thee to rejoice in his good as thy own, yea, to prefer him in honour before thy selfe. Thou canst not love and envy the same person; envy is as contrary to love, as the heat of the fire in the body is to the kind heart of nature. _Charity envieth not,_ 1 _Corinth 13._ How can it when it lives, where it loves? and when thou ceasest to love, thou beginnest to hate and kill him, and dost not thou tremble.
to be found a murderer at last?

Thirdly, thou consultest worst of all for thy self. **God is out of thy reach, what thou spittest against heaven, thou art sure to have fall on thy own face at last, and thy brother whom thou enviest, God stands bound to defend him against thy envy, because he is maligned for what he hath of God in him. Thus did God plead *Jos:ph* cause against his envious brethren, and *David* against wicked *Saul*. Thy selfe only hath real hurt.

'First, thou deprivest thy self of what thou mightest reap from the gifts of others. That old saying is true, *Tolle invidiam, mea tua sunt*, & *tu mea*: What thou hast is mine, and what I have thine; when envy is gone. Whereas now, like the leach, (which they say draws out the worst blood) thou suckest nothing, but what swells thy mind with discontent, and is after vomited out in strife and contention. O what a sad thing is it, that one should go from a precious Sermon, a sweet prayer, and bring nothing away but a grudge against the instrument God used, as we see in the Pharisees and others at Christ's preaching.

Secondly, thou robbest thy self of the joy of thy life; *He that is cruel troubles his own flesh*, Prov. 11. 17. The envious man doth it to purpose, he sticks the honour and esteem of others as thorns in his own heart, he cannot think of them without pain and anguish, and he must needs pine that is ever in pain.

Thirdly, thou throwest thy self into the mouth of temptation, thou needest give the Devil no greater advantage; it is a flock any sin almost will grow upon. What will not the Patriarchs do, to rid their hands of *Joseph* whom they envied? that very pride which made them disdain the thought of bowing to his sheaf, made them stoop far lower, even to desime themselves as low as hell, and be the devils instruments to fell their dear brother into slavery, which might have been worse to him, (if God had not provided otherwise,) than if they had slain him on the place. What an impotent minde and cruel did *Saul* shew against *David*, when once envy had envenomed his heart? from that day which he heard *David* preferred in the womens Songs above himself, he could never get that sound out of his head, but did ever after devote this innocent man to death in his thoughts,
thoughts, who had done him no other wrong, but in being an instrument to keep the crown on his head, by the hazard of his own life with Goliath. O it is a bloody sin. It is the wombe wherein a whole litter of other sins are formed. Rom. i. 29. full of envy, murder, debate, deceit, malignity, &c. and therefore except you be resolved to bid the Devil welcome, and his whole train, resist him in this, that comes before to take up quarters for the rest.

CHAP. X.

Of Pride of Grace.

Secondly, pride of grace. This is another way Satan assaults the Christian. 'Tis true, grace cannot be proud, yet 'tis possible a Saint may be proud of his grace, there is nothing the Christian hath or doth, but this worme of pride will breed in it. The world we live in is corruptible, and all here is subject to putrifie, as things kept in a safty muggish room, subject them to mould. It is not the nature of grace, but the salt of the Covenant keeps and preserves the purity of it; in heaven indeed we shall be safe. But how can a Saint be said to be proud of his grace? Then a soul is proud of his grace, when he trusts in his grace. Trust and confidence is an incommunicable flower of God a Crown as Sovereign Lord, even among men it goes along with royalty. Set up a King, and as such he expects you should give him this, as the undoubted Prerogative of his place, and therefore to seek protection from any other, is (as it were) to set up another King, Judges 19. 15. If indeed you axo in me King over you, then come and put your trust under my shadow; therefore when a soul puts his trust in any thing beside God, he sets up a Prince, a King, an Idol, to which he gives Gods glory away. Now it doth not make the sin lefse, that it is the grace of God we crown, than if it were a lust we crowned. 'Tis Idolatry to worship a holy Angel as well as a cursed Devil, to make our grace a god, as well as our belly our god, nay rather it addes to it, because that is now used to rob him of his glory, which
which should have brought him in the greatest revenue of glory; certainly the more treasure you put into your servants hands, the greater wrong to you for him to run away with it. I doubt not but David could have borne it better to have seen a Philistine drive him from his throne than a sonne, an Absalom. But how can or may a Saint be said to trust in his grace?

First, by trusting to the strength of his grace. Secondly, by trusting on the worth of his grace. Indeed a professed trust in grace, I conceive, cannot stand with grace: but there is an oblique kind of trust, or that which by interpretation may favour of it. Satan is fled in his assaults.

SECT. 1.

First, of the first, to trust in the strength of grace is to be proud of grace. This is opposed to that poverty of spirit so commended by our Saviour, Matt. 5. by which a man lives in the continual sense of his spiritual beggary and nothingness, and so hath his recourse to Christ, as the poor to the rich mans door, knowing he hath nothing at home to maintain him. Such a one was Paul, not able to do any thing of himself; he is not ashamed to let the world know that Christ carries his purse for him. Our sufficiency is of God, yea, after many years trading, this holy man sees nothing he hath got, Phil. 3. 13. I count not my self to have apprehended: he is still pressing forward; ask him how he lives, he'll tell you who keeps house for him; I live, yet not I, Gal. 2. 20. as ask a beggar where he hath his meat, clothes, &c. he'll say, I thank my good Master: Now Satan chiefly labours to puffe the soul up with an over-weening conceit of his own ability, as the readiest means to bring him into his snare; Satan knows 'tis Gods method to give his children into his hands, when once they grow proud and self-confident: Hezekiah was left to a temptation, 2 Chron. 32. 31. to try him. Why? God had tried him to purpose a little before in an affliction; what needs this? O Hezekiah's heart was lift up after his affliction. It was time for God to let the tempter alone a little to foil him; probably now Hezekiah had high thoughts of his grace;
In some extracts, the author uses the word "faith" to emphasize the importance of spiritual matters. The context suggests a discussion of faith and its role in overcoming weakness and pride.

For example, the author writes: "faith, thou art well grown up; nay, 'tis well if it goes not further to a despising of Ordinances, except they have some more courtly fare than ordinary: such a paffe were the Corinthians come to," which implies a critical view of the Corinthians' behavior in contrast to the proper application of faith.

These extracts highlight the importance of faith in guiding one's actions and decisions, especially in the face of weakness and pride.
cent on the particle now; now ye are rich, as if he had said, I knew the time, if Paul had been come to town, and newes spread abroad in the City that Paul was to preach, you would have flockt to hear him, and blessed God for the season, but then you were poor and empty; now ye are full, you have got to a higher attainment; Paul is a plain fellow now, he may carry his cheere to a hungry people if he will, we are well apaid. And when once the heart is come to this, 'tis easy to judge what will follow.

Secondly, this trusting to the strength of grace will make the soul bold and venturous. The humble Christian is the wary Christian, he knows his weaknesse, and this makes him afraid. I have a weak head, faith he, I may be soon disputed into an errour and heresie, and therefore I dare not come where such fluffe is broach't, lest my weak head should be intoxicated: the confident man he'll tip of every cup, he feares none; no, he is stabl'n in the truth, a whole ream of hereticks shall not draw him aside. I have a vain light heart, faith the humble soul; I dare not come among wicked debauch't company, lest I should at last bring the naughty man home with me: but one trusting to the strength of his grace, dares venture into the devils quarters. Thus Peter into the rout of Christ's enemyes, and how he came off you know; there his faith had been flain on the place, had not Christ founded a retreat, by the seasonable look of love he gave him. Indeed I have read of some bragging Philosophers, who did not think it enough to be temperate, except they had the object for intemperance present; and therefore they would go into Taverns and Whore-houses, as if they meant to beat the devil on his own ground; but the Christian knows an enemy nearer than so, which they were ignorant of; and that he need not go over his own threshold to challenge the devil. He hath lust in his bosome that will be hard enough for him all his dayes, without giving it the vantage ground. Christian, I know no sin, but thou mayest be left to commit it, except one. It was a bold speech of him, and yet a good man (as I have heard,) If Clapham dye of the plague, say Clapham had no faith, and this made him boldly go among the infected. If a Christian, thou shalt not dye of spiritual plagues, yet such may have the plague-fores of grosse sins running on them for a time, and is not this sad e-
nough? therefore walk humbly with thy God.

Thirdly, this high conceit of the strength of thy grace will
make thee cruel and churlish to thy weak brethren in their in-
firmities, a sin that least becomes a Saint, Gal. 6.1. If anyone be
overtaken, you that be spiritual, restore such a one with meek-
ness; but how shall a soul get such a meek spirit? It follows,
considering thy self, lest thou also be tempted. What makes men
hard to the poor? they think they shall never be so themselves.
Why are many so hard in their censures, but because they trust
too much to their grace, as if they could never fall? O you are
in the body, and the body of sin in you, therefore fear. Ber-
nard used to say, when he heard any scandalous sin of a Profes-
sion; Hodie illi, cras mibi. He fell to day, I may stumble to
morrow.

SECT. 2.

The second way a soul may be proud of his grace, is by rely-
ing on it for his acceptance with God. The Scripture calls inhe-
rent grace our own righteousness, (though God indeed be the ef-
ficient of it) and opposeth it to the righteousness of Christ,
which alone is called the Righteousness of God, Rom. 10. 1.
Now to rest on any grace inherent, is to exalt our own righte-
ousness above the righteousness of God; and what pride will
this amount to? If this were so, then a Saint when he comes to
heaven might say, This is Heaven which I have built, my grace
hath purchased; and thus the God of Heaven should become
tenant to his creature in Heaven. No, God hath cast the order
of our salvation into another method, of grace, but not of grace
in us, but grace to us. Inherent grace hath its place and office
to accompany salvation, Heb. 6. 9. but not procure it. This is Christ's
work, not graces. When Israel waited on the Lord at Mount
Sinai, they had their bounds, not a man must come up besides
Moses to treat with God, no, not touch the Mount lest they die:
thus all the graces of the Spirit wait on God, but none come
up to challenge my acceptance of God besides faith, which is
a grace that presents the soul not in its own garments. But you
will
will say, what needs all this? where is the man that trusts in his grace? Alas, where is the Christian that doth fully stand clear, and freely come off his own righteousness? he is a rare Pilot indeed, that can steer his faith in so direct a course, as not now and then to knock upon this duty, and run on ground upon that grace. Abraham went in to Hagar; and the children of Abrahams faith are not perfectly dead to the law, and may be found sometimes in Hagars arms, witness the flux and reflux of our faith, according to the various aspect of our obedience: when this seems full, then our faith is at a spring-tide, and covers all the mountains of our fears; but let it seem to wain in any service or duty, then the Jordan of our faith flies back, and leaves the soul naked. The devils spight is at Christ, and therefore since he could not hinder his landing, which he endeavoured all he could, nor work his will on his person when he was come; he goes now in a more refined way to darken the glory of his sufferings, and the sufficiency of his righteousness, by blending ours with his; this doctrine of Justification by faith, hath had more works and batteries made against it, than any other in the Scripture. Indeed many other errors were but his fly approaches to get nearer to under-mine this; and lastly, when he cannot hide this truth, (which now shines in the Church like the Sun in its strength) then he labours to hinder the practical improvement of it, that we (if he can help it) shall not live up to our own principles, making us at the same time, that in our judgement we profess acceptance only through Christ, in our practice confute our selves. Now there is a double pride in the soul he makes use of for this end, the one I may call a mannerly pride, the other a self-applauding pride.

First, a mannerly pride, which comes forth in the habit and guise of humility, and that discovers it selfe, either at the souls first coming to Christ, and keeps him from closing with the promise, or afterward in the daily course of a Christians walking with God, which keeps him from comfortable living on Christ.

First, when a poor soul is flaved off the promise by the sense of his own unworthiness and great unrighteousness; tell him of a pardon, alas, he is so wrapt up with the thoughts of his own vilenesse, that you cannot fallen it upon him. What, will God e-
ver take such a toad as he is into his bosome, discount so many great abominations at once, and receive him into his favour, that hath been so long in rebellious armes against him? he cannot believe it, no, though he hears what Christ hath done and suffered for sinne, he refuseth to be comforted. Little doth the soul think what a bitter root such thoughts spring from, thou thinkst thou dost well thus to declaim against thy self, and aggravate thy sinnes; indeed thou canst not paint them black enough, or entertain too low and base thoughts of thy self for them: But what wrong hath God and Christ done thee, that thou shouldest so unworthy reflect upon the mercy of the one, and merit of the other? Mayest thou not do this, and be tender of the good Name of God, also? Is there no way to shew thy sense of thy sin, except thou asperse thy Saviour? Canst thou not charge thy self, but thou must condemn God, and put Christ and his blood to shame before Satan, who triumphs more in this than all thy other sinnes? In a word, though thou like a wretch hast undone thy self, and damned thy soul by thy sinnes, yet art thou not willing God should have the glory of pardoning them, and Christ the honour of procuring the same? or art thou like him in the Gospel, Luke 16. 5. who could not dig, and to beg was ashamed. Thou canst not earne heaven by thy own righ
teousness, and is thy spirit so stout that thou wilt not beg it for Christs sake, yea, take it at Gods hands, who in the Gospel comes a begging to thee, and beseecheth thee to be reconciled to him? Ah soul, who would ever have thought there could have lien such pride under such a modest veile? and yet none like it. Tis horrible pride for a beggar to starve, rather than take an alme at a rich mans hands: a malefactor rather to choose his halter than a pardon from his gracious Princes hand: but here is one infinitely surpassing both; a soul pining and perishing in sin, and yet rejecting the mercy of God, and the helping hand of Christ to save him. Though Abigail did not think her self worthy to be Davids wife, yet she thought David was worthy of her, and therefore she humbly accepted his offer, and makes haste to go with the messengers: That's the sweet frame of heart indeed, to lie low in the sense of your own vileneffe, yet to believe; to renounce all conceit of worthinesse in our selves, yet not therefore to renounce all hope of mercy, but the more speedily
Against spiritual wickednesse.

speedily to make haste to Christ that woos us. All the pride and unmannerslineffe lies in making Christ stay for us, who bids his messengers invite poor sinners to come and tell them all things are ready. But may be thou wilt say still, it is not pride that keeps thee off, but thou canst not believe that ever God will entertain such as thou art. Truly, thou mendest the matter but little with this, either thou keepest some lust in thy heart, which thou wilt not part with to obtain the benefit of the promise, and then thou art a notorious hypocrite, who under such an out-cry for thy sins, canst drive a secret trade with hell at the same time; or if not so, thou dost discover the more pride in that thou darest stand out, when thou hast nothing to oppose against the many plaine and clear promises of the Gospel, but thy peremptory unbelief. God bids the wicked forsake his ways, and turn to him; and he will abundantly pardon him; but thou sayest thou canst not believe this for thy own self. Now who speaks the truth? One of you two must be the liar, either thou must take it with shame to thy self, for what thou hast said against God and his promise, (and that is thy best course,) or thou must proudly, yea, blasphemously call it upon God, as every unbeliever doth, 1 John 5.10. Nay, thou makest him forsworn for God, to give poor sinners the greater security in flying for refuge to Christ, who is that hopeful before them, Heb. 6. 17, 18. hath sworn they should have strong consolation: O beatus quorum causa Deus jurat! O miserum sine juranti credimus. Tertul. de pænit. O happy we, for whose sake God puts himself under an oath; but O miserable we, who will not believe God, no, not when he swears!

Secondly, when the soul hath shot the great gulf, and got into a state of peace and life by closing with Christ, yet this mannerly pride Satan makes use of in the Christians daily course of duty and obedience, to disturb him and hinder his peace and comfort. O how uncheerfully, yea, joylessly do many precious souls passe their dayes! If you enquire what is the cause, you shall finde all their joy runs out at the crannies of their imperfect duties and weak graces; they cannot pray as they would, and walk as they desire with evennesse and constancy; they see how short they fall of the holy rule in the Word, and the patterne which others more eminent in grace do set before them, and this though:
though it doth not make them throw the Promises away, and yet it begets many sad fears and suspicions, yea, makes them sit at the feast Christ hath provided, and not know whether they may eat or not. In a word, as it robs them of their joy, so Christ of that glory which he should receive from their rejoicing in him. I do not say, (Christian) thou oughtest not to mourn for those defects thou findest in thy graces and duties, nay, thou couldst not approve thy self to be sincere, if thou didst not. A gracious heart, seeing how far short his renewed state (for the present) falls of mans primitive holiness by Creation, cannot but weep and mourn, (as the Jews to behold the second Temple;) yet (Christian even while the tears are in thy eyes for thy imperfect graces, (for a soul rifeith with his grave-clothes on) thou shouldest rejoice, yea, triumph over all these thy defects by faith in Christ, in whom thou art compleat, Col. 1. 10. while imperfect in thy selfe, Christ's presence in the second Temple, (which the first had not) made it (though comparatively mean) more glorious than the first, Hag. 2. 9. how much more doth his presence in this spiritual Temple of a gracious heart, imputing his righteousness to cover all its uncomeliness, make the foul glorious above man at first? This is a garment for which (as Christ faith of the lillie) we neither spin nor toile; yet Adam in all his created royalty was not so clad, as the weakest believer is with this on his soul. Now, Christian, consider well what thou dost, while thou sittest languishing under the sense of thy own weaknesses, and refusest to rejoice in Christ, and live comfortably on the sweet priviledges thou art interested in by thy marriage to him. Doest thou not bewray some of this spiritual pride working in thee? O, if thou couldst pray without wandering, walk without limping, believe without wavering, then thou couldst rejoice and walk cheerfully. It seems, foul, thou stayest to bring the ground of thy comfort with thee, and not to receive it purely from Christ. O how much better were it if thou wouldst say with David: Though my house, my heart, be not so with God, yet he hath made with me a Covenant ordered in all things and sure; and this is all my desire, all my confidence; Christ I oppose to all my sins, Christ to all wants, he is my all in all, and all above all. Indeed all those complaints of our wants and weaknesses,
nesses, so far as they withdraw our hearts from relying cheerfully on Christ, they are but the language of pride hankering after the Covenant of Works. 'Tis hard to forget our mother-tongue, which is so natural to us, labour therefore to be sensible of it, how grievous it is to the Spirit of Christ. What would a husband say, if his wife instead of expressing her love to him, and delight in him, should day and night do nothing but weep, and cry to think of her former husband that is dead? The Law (as a Covenant) and Christ are compared to two husbands, Rom. 7.4. Ye are become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead. Now thy sorrow for the defect of thy own righteousness, when it hinders thy rejoicing in Christ, is but a whining after thy other husband, and this Christ cannot but take unkindly, that thou art not as well pleased to lie in the bosom of Christ, and have thy happiness from him as with your old husband the Law.

Secondly, a self-applauding pride, when the heart is secretly lift up, so as to promise it self acceptance at God's hands, for any duty or act of obedience it performes, and doth not when most assited go out of his own actings, to lay the weight of his expectation entirely upon Christ; every such glance of the soul's eye is adulterous, yea, idolatrous. If thy heart, Christian, at any time be secretly enticed, (as Job faith of another kind of idolatry) or thy mouth doth kiss thy hand, that is, dote so far on thy own duties or righteousness, as to give them this inward worship of thy confidence and trust, this is a great iniquity indeed; for in this thou deniest the God that is above, who hath determined thy faith to another object. Thou comest to open heaven-gate with the old key, when God hath set on a new lock. Dost thou not acknowledge that thy first entrance into thy justified state was of pure mercy? thou wilt justified freely by his grace, through the redemption that is in Jesus Christ, Rom. 7.24. And whom art thou beholden to, now thou art reconciled for thy further acceptance in every duty or holy action? to thy duty, thy obedience, thy self, or Christ? The same Apostle will tell you, Rom. 5.2. By whom we have access by faith into this grace wherein we stand. If Christ should not lead thee in and all thou dost, thou art sure to finde

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the door shut upon thee: there is no more place for desert now thou art gracious, than when thou wert graceless: Rom. 1. 17. The righteousness of God is revealed from faith to faith, for the just shall live by faith. We are not only made alive by Christ, but we live by Christ; faith sucks in continual pardoning, assisting, comforting mercy from him, as the lungs suck in the aire. Heaven-way is paved with grace and mercy to the end.

Be exhorted above all, to watch against this play of Satan, beware thou restest not in thy own righteousness; thou standest under a tottering wall, the very cracks thou seeft in thy graces and duties, when best, bid thee stand off, except thou wouldst have them fall on thy head; the greatest stop to heaven, is out of our own doors, over our own threshold. It hath cost many a man his life when his house on fire, a grippeness to have some of the stuffing, which venturing among the flames to preserve, they have perished themselves; more have lost their souls by thinking to carry some of their own stuffing with them to heaven. Such a good work or duty, while they, like lingring Lot, have been loath to leave in point of confidence, have themselves perished. O Sirs, come out, come out, leave what is your own in the fire, flie to Christ naked, he hath cloathing for you better than your own: poor to Christ, and he hath gold, not like thine, which will consume and be found drossily in the fire, but such as harf in the fiery trial past in God's righteous judgment for pure and full weight; you cannot be found in two places at once; choose whether you will be found in your own righteousness, or in Christ. Those who have had more to shew than thy selfe, have thrown away all, and gone a begging to Christ. Reade Pauls Inventory, Phil. 3. what he had, what he did, yet all dross and losse: give him Christ, and take the rest who will. So Job, as holy a man as trod on earth, (God himself being witness;) yet faith, Though I were perfect, yet would I not know my own soul, I would despise my life. He had acknowledged his imperfection before, now he makes a supposition, (indeed quod non est supponendum:) If I were perfect, yet would I not know my own soul; I would not entertain any such thoughts as should puffe me up into such a confidence of my holinesse, as to make it my plea with God, like to our common phrase; We say, Such a one hath excellent parts, but he knows it, that is, he is proud of it. Take
Take heed of knowing thy own grace in this sense, thou canst not give a greater wound both to thy grace and comfort than by thus priding thy self in it.

S E C T. 3.

First, thy grace cannot thrive so long as thou thus restest on it. A legal spirit is no friend to grace, nay, a bitter enemy against it, as appeared by the Pharifees in Christ's time. Grace comes not by the Law, but by Christ; thou mayest stand long enough by it, before thou gettest any life of grace into thy soule, or further life into thy grace. If thou wouldst have this, thou must set thy self under Christ's wings by faith; from his Spirit in the Gospel alone, comes this kindly natural heat to hatch thy soul to the life of holinesse, and increase what thou hast, and thou canst not come under Christ's wings, till thou comest from under the shadow of the other, by renouncing all expectation from thy own works and services. You know Reuben's curse, that he should not excel, because he went up into his fathers bed; when other tribes encreased, he stood at a little number. By trusting in thy own works thou doest worse by Christ, and shalt thou excel in grace? Perhaps some of you have been long Professours, and yet come to little growth in love to God, humility, heavenly-mindedness, mortification, and 'tis worth the digging to see what lies at the root of your Profession, whether there be not a legal principle that hath too much acted you. Have you not thought to carry all with God from your duties and services, and too much laid up your hopes in your own actings? Alas, this is as much dead earth, which must be thrown out, and Gospel-principles laid in the room thereof; try but this course, and see whether the spring of thy grace will not come on apace. David gives an account how he came to stand and flourish, when some that were rich and mighty, on a sudden withered and came to nothing. Lo, (faith he) this is the man that made not God his strength, but trusted in the abundance of his riches. But I am like a green olive-tree in the House of God; I trust in the mercy of God for ever and ever, Psal. 52. 7, 8. While others trust in the riches of their own righteousness and services, and make not Christ their
their strength, do thou renounce all, and trust in the mercy of God in Christ, and thou shalt be like a green olive when they fade and wither.

Secondly, Christian, you will not thrive in true comfort so long as you rest in any inherent work of grace, and do not stand clear of your own actings and righteousness. Gospel-comfort springs from a Gospel-root, which is Christ, Phil. 2: 3. We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Now a soul that rests on any holiness in himself; he grafts his comfort upon himself, not Christ; he sucks his own breast, not Christ's; and so makes Christ a dry nurse: and what comfort can grow on that dry tree? The Spirit is our Comforter as well as our Teacher and Counsellor. Now as the Spirit when he teacheth comes not with any new or strange truth, but takes of Christ's own; (what he findes in the Word) fo where he comforteth, he takes of Christ's own, his righteousness, not our own: Christ is the matter and ground of his comfort: all cordials are but Christ distill'd, and made up in several promises: his actings, not ours; his suffering, not ours; his holiness, not ours; he doth not say, Soul, rejoice, thou art holy; but, Soul, triumph, Christ is righteous, and is the Lord thy righteousness; Not, Soul, thou prayest sweetly, fear not; but thou hast an Advocate with the Father, Christ the righteous; so that the first step to the receiving of comfort from the Spirit, is to send away all Comforters of our own. As in learning of the Spirit, he that will be taught by him, must first become a fool, (that is, no way lean to his own understanding,) so he that would be comforted, must first be emptied of all self-supports, must not lean to his own comforts. As a Physician first bids his Patient cast off all others he hath tampered with: he asks what Physick he hath had from them, takes off their plasters, and throws away their Physick, and goes about the work de novo: So the Spirit, when he comes to comfort a poor soul; First, perswades the soul to send away all its old Physicians. O, faith the soul, I have been in the hand of such a duty, such a course of obedience, and have thought sure now I shall be well, and have comfort now I do this duty, set upon such a holy course. Well, faith the Spirit, if you will have me do any thing, these must all be dismiss
dismiss'd in point of confidence. Now, and not till now, is the soul a subject fit to receive the Spirits comforts. And therefore, friends, as you love your inward peace, beware what vessel you draw your comfort from. Grace is finite, and so cannot afford much. 'Tis leaking, and so cannot hold long; thou drinkest in a riven dish, that hast thy comfort from thy grace. 'Tis mixt, and so weak; and weak grace cannot give strong consolation, and such thou needest, especially in strong conflicts; Nay lastly, thy comfort which thou drawest from it is stollen, thou dost not come honestly by it, and stollen comforts will not thrive with thee. Oh, what folly is it for the child to play the thief for that which he may have freely and more fully from his Father, who gives and reproacheth not? that comfort which thou wouldst filch out of thy own righteousness and duties; behold, it is laid up for thee in Christ, from whose fulness thou mayest carry as much as thy faith can hold, and none to check thee, yea, the more thou improvest Christ for thy comfort, the more heartily welcome; we are bid to open our mouth wide, and he will fill it.

CHAP. XI.

The third kind of spiritual Pride, viz. Pride of Privileges.

The third kind of pride, (spiritual pride I mean) is pride of Privileges, with which these wicked spirits labour to blow up the Christian; to name three;

First, when God calls a person to some eminent place, or useth him to do some special piece of service.

Secondly, when God honours a Saint to suffer for his truth or cause.

Thirdly, when God flows in with more than ordinary manifestations of his love, and fills the soul with joy and comfort. These are privileges not equally dispensed to all, and therefore where they are, Satan takes the advantage of assaulting such with pride.
First, when God calls a person to some eminent place, or useth him to do some special piece of service: Indeed it requires a great measure of grace to keep the heart low, when the man stands high. The Apostle speaking how a Minister of the Gospel should be qualified, 1 Tim. 3. 6. faith, he must not be a Novice, or a young Convert, lest he should be lift up with pride, and fall into the condemnation of the devil; as if he had said, this calling is honourable; if he be not well ballasted with humility, a little gust from Satan will topple him into this sin; The Seventy that Christ first sent out to preach the Gospel, and prevailed so miraculously over Satan, even these while they trod on the Serpents head, he turn'd again, and had like to have hung them with pride, which our Saviour perceived, when they return'd in triumph, and told what great miracles they had wrought, and therefore he takes them off that glorying, lest it should degenerate into vain glory, and bids them not rejoice that devils were subject to them, but rather that their names were writ in Heaven. As if he had said, It is not the honour of your calling, and success of your Ministry will save you; there shall be some cast to the devils, who shall then say, Lord, Lord, in thy Name we have cast out devils; and therefore value not your selves by that, but rather evidence to your souls that ye are of mine elect ones, which will stand you more in stead at the great day than all this.

A secon Privilege is, when God honours a person to suffer for his truth, this is a great Privilege. Unto you it is given not only to believe, but to suffer for his sake. God doth not use to give worthless gifts to his saints, there is some preciousness in it which a carnal eye cannot see. Faith you will say, is a great gift, but perseverance greater, without which faith would be little worth, and perseverance in suffering this above both honourable; This made John Cavelisse, our English Martyr, (who though he dyed not at the stake, yet in prison for Christ,) say, Such
an honour 'tis, as Angels are not permitted to have, therefore
God forgive me mine unthankfulnesse. Now when Satan can-
not scare a soul from prison, yet then he will labour to puffe him
up in prison; when he cannot make him pity himself, then he
will flatter him till he prides in himselfe; Affliction from God ex-
poseth to impatience, for God to pride; and therefore (Christians)
labour to fortifie your selves against this temptation of Satan,
how soon you may be called to suffering work you know not,
such clouds oft are not long arising. Now to keep thy heart hum-
ble when thou art honoured to suffer for the truth; Consider,
First, though thou dost not deserve those sufferings at mans
hand, (thou canst and mayest in that regard glory in thy inno-
cency, thou sufferest not as an evil doer) yet thou canst not but
confesse it is a just affliction from God in regard of sin in thee,
and this methinks should keep thee humble; the same sufferings
may be Martyrdom in regard of man, and yet a fatherly cha-
ting for sin in regard of God: none suffered without sinne but
Christ, and therefore none may glory in them but he; Christ
in his own, we in his; God forbid that I should glory save in the
Cross of Christ, Gal. 6. This kept Mr. Bradford humble in
his sufferings for the truth, none more rejoiced in them and
blessed God for them, yet none more humble under them than
he; and what kept him in this humble frame? read his godly let-
ters, and you shall finde almost in all how he bemoans his sins,
and the sins of the Protestants under the reign of King Edward:
It was time (faith he) for God to put his rod into the Papsis hands, we
were grown so proud, forma', ungrateful, yea, to loath and despis-
the means of grace, when we enjoyed the liberty thereof, and therefore
God hath brought the wheels of perfection on us. As he lookt at
the honour to make him thankful, so to sinne to keep him
humble:

Secondly, consider who bears thee up, and carries thee through
thy sufferings for Christ: Is it thy grace or his that is sufficient
for such a work? thy spirit or Christi, by which thou speakest,
when call'd to bear witness to his truth? how comes it to passe
thou art a sufferer, and not a persecutour; a confessour, and not
a denier; yea, betrayer of Christ and his Gospel? This thou ow-
est for to God; he is not beholden to thee, that thou wilt part
with estate, credit, or life it self for his sake. If thou hadst
a thousand lives, thou wouldest owe them all to him: but thou art beholden to God exceedingly, that he will call for these in this way, which has such an honour and reward attending it. He might have suffered thee to live in thy lusts, and at last to suffer the losse of all these for them. O how many dye at the Gallowes as Martyrs in the devil's cause for felonies, rapes and murders! Or he might withdraw his grace, and leave thee to thy own cowardise and unbelief, and then thou wouldest soon shew thy self in thy colours. The stoutest Champions for Christ, have been taught how weak they are, if Christ steps aside. Some that have given great testimony of their faith and resolution in Christ's cause, even to come so near dying for his Name, as to give themselves to be bound to the stake, and fire to be kindled upon them, yet then their hearts have failed, as that holy man Mr. Benbridge in our English Martyrrol, who thrust the faggots from him, and cried out, I recant, I recant. Yet this man, when re-forc'd in his faith, and indured with power from above, was able within the space of a week after that sad foile, to dye at the stake cheerfully; Qui pro nobis mortem semel vicit, semper in nobis vincit: He that once overcame death for us, 'tis he, that always overcame death in us. And who should be thy Song, but he that is thy strength? applaud not thy self, but blest him. 'Tis one of God's Names, he is call'd the glory of his people's strength, Psal. 89. 17. The more thou gloriest in God that gives thee strength to suffer for him, the less thou wilt boast of thy self: A thankful heart and a proud cannot dwell together in one bosom.

Thirdly, consider what a foule blot pride gives to all thy sufferings, where it is not bewailed and resifted, it alters the case. The old saying is, that 'tis not the punishment, but the cause makes the Martyr; we may safely say further, it is not barely the cause, but the sincere frame of the heart in suffering for a good cause, that makes a man a Martyr in God's sight. Though thou shouldst give thy body to be burnt, if thou hast not an humble heart of a sufferer for Christ, thou turnest Merchant for thy selfe. Thou deniest but one self to set up another, runnest the hazard of thy estate and life to gain some applause, may be, and reare up a monument to thy honour in the opinions of men; thou dost no more in this case than a fouldier, who for a name of valour will venture
venture into the mouth of death and danger, only thou shewest thy pride under a religious disguise, but that helps it not, but makes it the worse. If thou wilt in thy sufferings be a sacrifice acceptable to God, thou must not only be ready to offer up thy life for his truth, but sacrifice thy pride also, or else thou mayest tumble out of one fire into another, suffer here from man, as a seeming champion for the Gospel, and in another world from God, for robbing him of his glory in thy sufferings.

SECT. 3.

A third privilege is, when God flowes in with more than ordinary manifestations of his love, then the Christian is in danger of having his heart secretly lift up in pride. Indeed the genuine and natural effect, which such discoveries of divine love have on a gracious soul, is to humble it. The sight of mercy encreaseth the sense of sin, and that sense dissolves the soul kindly into sorrow, as we see in Magdalen. The heart which possibly was hard and frozen in the shade, will give and thaw in the Sun-shine of love, and so long all pride is hid from the creatures eye. Then (saith God) Ezek. 36. 31. ye shall remember your ways, and your doings that were not good, and shall loath your selves in your own sight, &c. And when shall this be, but when God would save them from all their uncleanneſs, as appears? ver. 25; yet notwithstanding this, there remain such dregs of corruption unpurged out of the best, that Satan findes it not impossible, to make the manifestations of Gods love an occasion of pride to the Christian: and truely God lets us see our proneness to this sin in the short stay he makes, when he comes with any greater discoveries of his love. The Comforter (tis true) abides for ever in the Saints bosome; but his joyes they come, and are gone again quickly. They are as exceedings, with which he feals the believer, but the cloth is soon drawn; and why so, but because we cannot bear them for our every day food? A short interview of heaven, and a vision of love now and then upon the mount of an ordinance or affliction, cheers the spirit of drooping Christians, who, might they have leave to build Tabernacles there, and dwell under a constant shine of such manifestations, would
would be prone to forget themselves, and think they were Lords of their own comforts. If holy Paul was in danger of falling into this distemper of pride from his short rapture, to prevent which, God saw it needful to let him blood with a thorne in the flesh, would not our blood much more grow too rank, and we too crank and wanton: if we should feed long on such lascivious food? And therefore, if ever (Christian) thou hadst need to watch, then is the time when comforts abound, and God dandles thee most on the knee of his love, when his face shines with clearest manifestations, left this sin of pride (as a thief in the candle) should waite out thy joy. To prevent which thou shouldst do well; First, to look that thou measurest not thy grace by thy comfort, left so thou beest led into a false opinion, that thy grace is strong, because thy comforts are so. Satan will be ready to help forward such thoughts as a fit medium to lift thee up, and slacken thy care in duty for the future. Such discoveries do indeed bear witness to the truth of thy grace, but not to the degree and measure of it; the weak child may be, yea, is ofter in the lap than the strong. Secondly, do not so much applaud thy self in thy present comfort, as labour to improve it for the glory of God. Up and eat, saith the Angel to the Prophet, because the journey is too great for thee. The manifestations of Gods love are to fit us for our work. It is one thing to rejoice in the light of our comfort, and another to go forth in the power of the Spirit comforting us (as Gyanes refreshed with this wine) to run our race of duty and obedience with more strength and alacrity. He shews his pride, that spends his time in telling his money meekly to see how rich he is; but he is wisdom, that lays out his money and trades with it. The boaster of his comforts will lose what he hath, when he that improves his comforts in a fuller trade of duty shall add, more to what he hath. Thirdly, remember thou dependest on God for the continuance of thy comfort. They are not the smiles thou hadst yesterday can make thee joyous to day, any more than the bread thou didst then eat can make thee strong without more; thou needest new discoveries for new comforts: let God hide his face, and thou wilt soon lose the light, and forget the taste of what thou even now hadst. It is beyond our skill or power to preserve those impressions of joy, and comfortable apprehensions
hensions of Godsfavour on our spirits, which sometimes we finde; as God's presence brings those, so when he goes he carrieth them away with him, as the setting Sunne doth the day. We would laugh heartily at him, who when the Sun shines in at his window, should think of shutting that to imprison the Sun-beams in his Chamber; and dost thou not shew as much folly, who thinkest because thou now hast comfort, thou therefore shalt never be in darkness of spirit more? Thebelievers comforts is like Israels Manna: 'tis not like our ordinary bread and provision; we buy at market, and lock up in our Cupboards where we can go to it when we will; no, it is rained as that was from heaven. Indeed God provided for them after this sort to humble them, Deut. 8. 16. *Who fed thee in the wilderness with Manna, which thy fathers knew not, that he might humble thee.* It was not because such mean food, that God is said to humble them; for it was delicious food; therefore called Angels food, Psal. 78. 25. Such as if Angels did eate, might serve them. But the manner of the dispensing it, from hand to mouth, every day their portion and no more, so that God kept the key of their Cupboard, they stood to his immediate allowance; and thus God communicates our spiritual comforts for the same end to humble us. So much for this second sort of spiritual wickednesse.

I had thought to have instanced in some other, as hypocritisie, unbeliefe, mortality; but possibly the subject being general, what I have already said may be thought but a digression, and that too long.

I shall therefore conclude this branch of spiritual wickednesse, in a word to those who are yet in a natural and unsanctified state, which is to fill them up from what I have said (concerning Satans assaulting believers with such temptations;) to consider seriously, how that Satans chief designe against them also lies in the same sinnes. These are the wickedneses he labours to ingulph you in above all others. If ever you perish, it will be by the hand of these sins. 'Tis your feared conscience, blind mind, and dedolent impenitent heart, will be your undoing if you miscarry finally. Other sins, the devil knowes, are preparatory to these, and therefore he draws thee into them to bring thee into these. Two ways they prepare a way to spiritual sins; First, as
they naturally dispose the sinner to them; ’tis the nature of sin to blinde the minde, stupifie the conscience, harden the heart, as is implied, Heb. 3. 13. Let your heart be hardned through the deceitfulwesse of sin. As the feet of Travellers beat the high way hard, so does walking in carnal grosse sins the heart; they benumbe the conscience, so that in time the sinner loses his feeling, and can carry his lusts in his heart, (as Bedlams their pins in their very flesh) without pain and remorse. Secondly, as they do provoke God by a judicairy act to give them up to these sins, Lam. 3. 65. Give them obstinacy of heart, (so ’tis in the margin) thy curse unto them; and when the devil hath got sinners at this passe, then he hath them under lock and key. They are the fore-runners of damnation; if God leave thy heart hard and unbroken up, ’tis a sad signe he means not to sowe the seed of grace there. O sinners pray, (as he did request Peter for him) that none of these things may come upon you; which that they may not, take heed thou rejectest not the offers he makes to soften thee. Gods hardening is a consequent of, and a punishment for our hardening our own hearts. ’Tis most true what Prosper faith, Poteft homo invitus amittere temporalia, non nisi volens amittere spiritualia: A man may lose temporals against his will, but not spirituals; God will harden none, damne none against their will.

CHAP. XII.

Sheweth what the Prize is, which beleevers wrestle against these Principalities Powers, and Spiritual wickednesse for,

In High Places.

SECT. 1.

These words containe the last Branch in the description of our grand enemy, which have in them some ambiguity, the
Adjective being only express in the Original; εν τοις ουσιοις, that is, in heavenlies; the phrase being defective, our Translators read it in high or heavenly places, as if the Apostle intended to set out the advantage of place, which this our enemy, by being above us hath of us. Indeed this way most Interpreters go; yet some both ancient and modern read the words not in heavenly places, but in heavenly things, interpreting the Apostles mind to set out the matter about which, or prize which we wrestle with Principalities and Powers, to be heavenly things. "Εν τοις ουσιοις, (faith Oecumenius) is as much as if the Apostle had said, Ἱμανεν ἑπερι μικραν πυνον, αλλα διὰ τον εν τοις ουσιοις πραγματευον. We wrestle not for small and trivial things, but for heavenly, yea, for heaven it self, and our Adoption, as he goes on. The same way Chrysostome carries it, in coelestibus, id est, pro coelestibus Dei. And after him Musculus, and other modern Writers. The reasons which are given for this Interpretation are weighty.

First, the word elsewhere Indefinitely set down, is taken for things, not places, Heb. 8. 5. nay, one observes this word to be used almost twenty times in the New Testament, and never for any aërial place, but always for things truly heavenly and spiritual; the word indeed properly signifies supercelestial, and if applied to places, would signify that where the devil never came since his fall.

Lastly, there seems no great argument to render Satan formidable by his being above us in place; 'tis some advantage indeed to men, to gain the hill, or be above their enemy in some place of strength, but none at all to spirits; but now take it of things, and then it addes weight to all the other branches of the description. We wrestle with Principalities and Powers, and Spiritual wickedness, and against all these, not for such toyes and trifles as the earth affords, which are inconsiderable whether to keep or lose; but for such as heaven holds forth, such an enemy, and such a prize makes it matter of our greatest care, how to manage the combate. The word thus opened, the note will be this:
In High Places, Or, (continued)

SECT. 2.

The chief prize for which we wrestle against Satan is heavenly. Or thus, Satan's main design is to spoil and plunder the Christian of all that is heavenly. Indeed all the Christian hath, or desires, as a Christian is heavenly; the world is extrinsic, both to his being and happiness; it is a stranger to the Christian, and intermeddles not with his joy nor grief. Heap all the riches and honours of the world upon a man, they will not make him a Christian; heap them on a Christian, they will not make him a better Christian. Again, take them all away, let every bird have his feather, when stript and naked he will still be a Christian, and may be a better Christian. It was a notable speech of Erasmus, if spoken in earnest, and his wit were not too quick for his conscience; Nihil magis ambio opes & dignitates, quan cumbris equus graves sarcinas: He said he desired wealth and honour no more than a feeble horse doth a heavy cloak-bag. And I think every Christian in his right temper would be of his mind. Satan should do the Saint little hurt, if he did bend his forces only or chiefly against his outward enjoyments; alas, the Christian doth not value them, or himself by them: this were as if one should think to hurt a man by beating of his clothes when he hath put them off. So far as the Spirit of grace prevails in the heart of a Saint, he hath put off the world in the desire of it, and joy in it; so that these blows are not much felt: and therefore they are his heavenly treasures, which are the booty Satan waits for.

SECT. 3.

First, the Christians nature is heavenly, born from above; As Christ is the Lord from heaven, so all his offspring are heavenly and holy: now Satan's design is to degrade and deflower this; 'tis the precious life of this new creature that he hunts for; he hath lost that beauty of holiness which once shone gloriously on his Angelical nature; and now like a true Apostate he endeavours to ruine that in the Christian which he hath lost him-
himself. The seeds of this war are sown in the Christians nature; you are holy, that he cannot endure; Miles ferifacis, was Caesar's speech, when to fight with the Roman Citizens, he bade his soldiers strike at their face, these Citizens (said he) love their beauty, marre that and marre all. The soul is the face whereon God's image is stamp'd: holiness is the beauty of this face, which makes us indeed like God, this Satan knows God loves, and the Saint is chary of; and therefore he labours to wound and disfigure this, that he may at once glory in the Christians shame, and pour contempt upon God in breaking his image; and is it not worth engaging limbe and life in battle against this enemy, who would rob us of that which makes us like God himself? Have you forgot the bloody Articles of peace that Nahash offered to the men of Jabesh-Gilead? no peace to be had, except they would let him thrust out their right eyes, and lay it for a reproach upon all Israel, which how it was entertained read, 1 Sam. 11. 6. The face is not so deformed that hath lost its eye, as the soul is that looth its holinesse; and no peace to be expected at Satans hands except he may deprive us of this: Methinks at the thought of this, the Spirit of the Lord should come upon the Christian, and his anger should be kindled much more against this cursed spirit, than Sauls and the men of Israels was against Nahash.

Secondly, the Christians trade is heavenly; the merchandize he deals for is of the growth of that heavenly Countrey, Phil. 3. 20. Our conversation is in heaven. Every mans conversation is suitable to his calling; he whose trade lies in the earth minds earthly things; and he whose trade is heavenly follows that close. Every man minds his own business, the Apostle tells us. You may possibly finde a Tradesman out of his shop now and then, but he is as a fish out of the water, never in his element till he be in his calling again. Thus when the Christian is about the world, and the worldling about heavenly matters, both are men out of their way, not right girt, till they get into their employment again. Now this heavenly trade is that which Satan doth in an especial manner labour to stop. Could the Christian enjoy but a free trade with heaven a few years without molestation, he would soon grow a rich man, too rich indeed for earth; but what with toles sustained by the hands of this Py-
rate Satan, and also the wrong he receives by the treachery of some in his own bosome, (that like an unfaithful servant hold correspondence with this robber) he is kept but low in this life, and much of his gaines are lost. Now the Christians heavenly trade lies either within doors, or abroad; he can be free in neither, Satan is at his heels in both.

First, within doors. This I may call his home-trade which is spent in secret between God and his own soul; here the Christian drives an unknown trade: he is at heaven and home again, richly laden in his thoughts with heavenly meditations before the world knows where he hath been. Every creature he sees is a text for his heart to raise some spiritual matter and observations from: Every Sermon he heares corrects him out work to make up and enlarge upon when he gets alone. Every Providence is as windes to his sailes, and sets his heart a moving in some heavenly affection or other, suitable to the occasion. One while he is wrap’t up with joy in the consideration of mercy, another while melted into godly sorrow from the sense of his sins. Sometimes exalting God in his praises, anon abasing himself before God for his own vileneffe. One while he is at the breast of the Covenant, milking out the consolations of the Promises; at another time working his heart into a holy awe and fear of the threatenings. Thus the Christian walks aloft, while the base worldling is licking the dust below. One of these heavenly pearls which the Christian trades for, is more worth than the worldling gets with all his sweat and travel in his whole life. The Christians feet stand where other mens heads are; he treads on the Moon, and is clothed with the Sun; he looks down on earthly men (as one from a high hill doth upon those that live in some fenne or moore) and sees them buried in a fog of carnal pleasures and profits, while he breathes in a pure heavenly aire, but yet not so high as to be free from all storms and tempests; many a sad girt he hath from sinne and Satan without. What else mean those sad complaints and groans, which come from the children of God, that their hearts are so dead and dull, their thoughts so roving and unfixt in duty, yea, many times so wicked and filthy, that they dare hardly tell what they are, for feare of staining their own lips, and offending the ears of others by naming them? Surely, the
the Christian findes it in his heart to will and desire he could meditate, pray, heare, and live after another sort than this, doth he not? yes, I durst be his surety he doth. But so long as there is a devil tempts, and we continue within his walk, it will be thus more or lesse, as fast as we labour to clear the spring of our hearts, he will be labouring to royle or stop it again; so that we have two works to do at once, to performe a duty, and watch him that opposeth us, trowel and sword both in our hands. They had need work hard indeed, who have others continually endeavouring to pull down, as they are labouring to rear up the building.

Secondly, that part of the Christian trade, which lies abroad, is heavenly also. Take a Christian in his relations, calling, neighbourhood, he is a heavenly trader in all; the great business of his life is to be doing or receiving some good; that company is not for him that will neither give nor take this. What should a Merchant be where there is no buying nor selling? Every one labours (as his calling is) to seat himself where trade is quickest, and he is likeliest to have most takings. The Christian (where he may choose) takes such in relations near to himselfe, (husband, wife, servants) as may suite with his heavenly trade, and not such as will be a pull-back to him; he falls in with the holiest persons as his dearest acquaintance: if there be a Saint in the town where he lives, he'll finde him out, and this shall be the man he will comfort with; and in his conversation with these and all else, his chief work is for heaven, his heavenly principle within inclines him to it. Now, this alarms hell. What not contented to go to heaven himselfe, but by his holy example, gracious speeches, sweet counsels, seasonable reproofs, will he be trading with others, and labour to carry them along with him also? This brings the Lyon fell and mad out of his den; such to be sure shall finde the devil in their way to oppose them. I would have come, (saith Paul) 'but Satan hindered me. He that will vouch God, and let it appear by the tenure of his conversation that he trades for him, shall have enemys enough if the devil can help him to such.

Thirdly, the Christians hopes are all heavenly, he lets not upon any thing the world hath to give him. Indeed he would think himself the most miserable man of all others, if there were all
In High places, Or,

he could make of his Religion. No, 'tis heaven and eternal life that he expects; and though he be so poor as not to be able to make a Will of a groat, yet he counts himself a greater heir, than if he were child to the greatest Prince on earth. This inheritance he sees by faith, and can rejoice in the hope of the glory which it will bring him. The masquer and cheating glory of the great ones of this world, moves him not to envy their fanciful pomp, but when on the dunghill himselfe, he can forget his own present sorrows to pity them in all their bravery, knowing that within a few dayes the cross will be off his back, and the crowns off their heads together; their portion will be spent when he shall be to receive all his. These things entertain him with such joy that they will not suffer him to acknowledge hismelfe miserable, when others think him and the devil tells him, he is such. This, this torments the very soul of the devil, to see the Christian under faile for heaven, fill'd with the sweet hope of his joyful entertainment when he comes there, and therefore he raiseth what storms and tempests he can, either to hinder his arrival in that blessed Port, (which he most desires, and doth not wholly despair of) or at least to make it a troublesome winter-voyage, (such as Paul was, in which they suffered so much loss,) and this indeed very often he obtains in such a degree, that by his violent impetuous temptations beating long upon the Christian, he makes him throw over much precious lading of his joys and comforts; yea, sometimes he brings the soul through streifs of temptation to think of quitting the ship, while for the present all hope of being saved seems to be taken away. Thus you see what we wrestle with devils for. We come to Application.

S E C T. 4.

This is a word of reproof to foure sorts of persons.

First, to those that are so far from wrestling against Satan for this heavenly prize, that they resist the offer of it. Instead of taking heaven by force, they keep it off by force. How long hath the Lord been crying in our streets, Repent, for the Kingdom of heaven is at hand? how long have Gospel-offers rung in our ears?
and yet to this day many devil-deluded souls furiously drive on towards hell, and will not be perswaded back, who refuse to be called the children of God, and choose rather the devils bondage than the glorious liberty with which Christ would make them free, esteeming the pleasures of sin for a season greater treasures than the riches of heaven. 'Tis storied of Cato (who was Cæsar's bitter enemy) that when he saw Cæsar prevail, rather than fall into his hand and stand to his mercy, he laid violent hands on himself, which Cæsar hearing of, passionately broke out into these words, O Cato, oporti didi mihi salutem tuum? O Cato, why didst thou envy me the honour of saving thy life? And do not many walk as if they grudged Christ the honour of saving their souls? what other account can you give sinners of rejecting his grace? Are not heaven and happiness things desirous, and to be preferr'd before sin and misery? Why then do you not embrace them? or are they the worse, because they come swimming to you in the blood of Christ? oh how ill must Christ take it to be thus used, when he comes on such a gracious ambaflage? may he not say to thee as once he did to those officers sent to attach him, Do you come out against me as a thief with swords and staves? If he be a thief, 'tis only in this, that he would steal your sins from you, and leave heaven in the room: O, for the love of God think what you do, 'tis eternal life you put away from you, in doing of which, you judge your selves unworthy of it, Acts 13.46.

Secondly, it reproves those who are Satans instruments, to rob souls of what is heavenly. Among thieves there are some ye call Setters, who enquire where a booty is to be had, which when they have found, and know such a one travels with a charge about him, then they employ some other to rob him, and are themselves not seen in the business. The devil is the grand Setter, he observes the Christian how he walks, what place and company he frequents, what grace or heavenly treasure he carries in his bosome; which when he hath done, he hath his instruments for the purpose to execute his designe. Thus he considered the admirable graces of Job, and calls about how he might best rob him of his heavenly treasure: and who but his wife and friends must do this for him? (well knowing that his tale would receive credit from their mouths.) O
friends, ask your consciences, whether you have not done the devil some service of this kinde in your dayes. Possibly you have a childe or servant who once lookt heaven-ward, but your browbeating of them scared them back, and now (may be) they are as carnal as you would have them: or possibly thy wife before acquainted with thee, as full of life in the wayes of God, but since the hath been transplanted into thy cold soile, what by thy frothy speeches and unflavoury conversation, at best thy worldliness and formality, she is now both decayed in her graces, and a loser in her comforts. O man, what an enditement will be brought against thee for this at Gods bar? you would come off better, were it for robbing qne of his money and jewels, then of his graces and comforts.

Thirdly, it reproves the woful negligence most shew in labouring for this heavenly prize. None but would be glad their souls might be saved at last; but where is the man or woman that makes it appear by their vigourous endeavour that they mean in earnest? what warlike preparation do they make against Satan, (who lyes between them and home)? where are their armes, where their skill to use them, their resolution to stand to them, and conscionable care to exercise themselves daily in the use of them? Alas, this is a rarity indeed, not to be found in every house, where the Profession of Religion is hang'd out at the door; if woudling and wishing will bring them to heaven, then they may come thither; but as for this wrestling and fighting, this making Religion our businesse, they are as far from these as at last they are like to be from heaven. They are of his minde in Tully, who in a Summersday, as he lay lazing himself on the grass, would say, O utinam hoc effet laborare! O that this were to work, that I could lye here and do my daylabour! Thus many melt and waste their lives in sloth, and say in their hearts, O that this were the way to heaven! but will use no means to furnish themselves with grace for such an enterprise; I have read of a great Prince in Germany, invaded by a more potent enemy than himself, yet from his friends and Allies, (who flockt in to his help) he soon had a goody Army, but had no money (as he said) to pay them, but the truth is, he was loth to part with it, for which some in discontent went away, others did not vigorously attend his businesse, and so he was soon
soon beaten out of his Kingdom; and his coffers (when his Palace was rifled) were found thrack*t with treasure. Thus he was ruined, as some sick men die, because unwilling to be at cost to pay the Physician. It will add to the misery of damned souls, when they shall have leisure enough to consider what they have loft in losing God, to remember what means, offers and talents they once had, towards the obtaining of everlasting life, but had not a heart to use them.

Fourthly, it reproves those who make a great busle and noise in Religion, who are forward in Profession, very busle to meddle with the strictest duties, as if heaven had monopolized their whole hearts; but like the Eagle, when they tower highest, their prey is below, where their eye is also. Such a generation there ever was and will be, that mingle themselves with the Saints of God, who pretend heaven, and have their outward garb faced and fringed (as it were) with heavenly speeches and duties, while their hearts are lined with hypocrisy, whereby they deceive others, and most of all themselves; such may be the worlds Saints, but devils in Christ's account. Have not I chosen twelve, one of you is a devil? And truly of all devils none so bad as the professing devil, the preaching, praying devil. O Sirs, be plain-hearted; Religion is as tender as your eye, it will not be jested with; Remember the vengeance which fell on Belshazzar, while he caroused in the bowies of the Sanctuary. Religion and the duties of it are consecrated things, not made for thee to drink thy lufts out of. God hath remarkably appeared in discovering and confounding such as have prostituted sacred things to worldly ends. Jezebel faiths and prays the better, to devour Naboth's vineyard, but was devoured by it. Absalom was as sick till he had ravish't his fathers Crown, as his brother Amnon till he had done the like to his sister, and to hide his treason he puts on a religious cloak, and therefore begs leave to go and pay his vow in Hebron, when he had another game in chase, and did he not fall by the hand of his hypocrisy? of all men their judgment is indors't with most speed, who silver over worldly or wicked enterprizes with heavenly semblances; of this gang were those, 2 Pet. 2. 3. concerning whom the Apostle faith, Their damnation slumbers not; and those, Ezek. 14. 7, 8. to whom God faith, I the Lord will answer his prayers by myself, and
and I will set my face against that man, and will make him a sign, and a Proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord.

Secondly, try whether they be heavenly things or earthly thou chiefly pursuest; certainly friends, we need not be so ignorant of our foul's state and affairs, did we oftener converse with our thoughts, and observe the haunts of our hearts; we soon can tell what dish pleaseth our palate best: and may you not tell whether heaven or earth be the most savoury meat to your souls? and if you should ask how you might know whether heaven be the prize you chiefly desire, I would put you only upon this double trial.

First, art thou uniforme in thy pursuit? Doest thou contend for heaven, and that which leads to heaven also? Earthly things God is pleased to retaile; all have some, none have all; but in heavenly treasure he will not break the whole piece, and cut it into remnants. If thou wilt have heaven, thou must have Christ; if Christ, thou must like his service as well as his sacrifice; no holinesse, no happinesse. If God would cut off so much as would serve men's turns, he might have customers enough. Balaam himself likes one end of the piece, he would dye like a righteous man, though live like a wizzard as he was; no, God will not deal with such pedling Merchants; that man alone is for God, and God for him, who will come roundly up to Gods offer, and take all off his hands. One fitly compares holinesse and happinesse to those two sisters, Leah and Rachel. Happinesse like Rachel seems the fairer, (even a carnal heart may fall in love with that,) but holinesse like Leah is the elder and beautiful also, though in this life it appears with some disadvantage, her eyes being bleard with tears of repentance, and her face furrowed with the works of mortification; but this is the Law of that heavenly Country, that the younger Sister must not be bestowed before the elder. We cannot enjoy fair Rachel, Heaven and Happinesse, except first we embrace tender-eyed Leah, Holinesse with all her severe duties of repentance and mortification. Now Sirs, how like you this method? Art thou content to marry Christ and his grace, and then (serving an hard Apprenticeship in temptations both of prosperity and adversity, enduring the heat of the one, and the cold of the other) to wait
in Heavenly things.

wait till at last the other be given into thy bosom?

Secondly, if indeed heaven and heavenly things be the prize thou wrestlest for, thou wilt discover a heavenly deportment of heart, even in earthly things; wherever you meet a Christian, he is going to Heaven; Heaven is at the bottome of his lowest actions. Now observe thy heart in three particulars; In getting, in using, and in keeping earthly things, whether it be after a heavenly manner.

First, In getting earthly things. If Heaven be thy chief prize, then thou wilt be ruled by a heavenly Law in the gathering of these. Take a carnal wretch, and what his heart is set on, he will have, though it be by hook or crook. A lye fits Gehazi's mouth well enough, so he may fill his pockets by it. Jezabel dares mock God, and murder an innocent man for an acre or two of ground. Absalom regained caus'd what will he not do? God's fence is too low to keep a graceless heart in bounds, when the game is before him; but a soul that hath heaven in its eye is ruled by heaven's Law: he dares not step out of heaven's road to take up a Crown, as we see in David's carriage towards Saul. Indeed in so doing he should crosse himself in his own grand design, which is the glory of God, and the happiness of his own soul in enjoying of him; upon these very terms the servants of God have refused to be rich and great in the world, when either of these lay at stake; Moses threw his Court-preferment at his heels, refusing to be call'd the son of Pharaoh's daughter. Abraham scorn'd to be made rich by the King of Sodom, Gen. 14. 22. that he might avoid the suspicion of covetousness and self-seeking; it shall not be said another day that he came to enrich himself with the spoil, more than to rescue his kinmen. Nehemiah would not take the taxe and tribute to maintaine his estate, when he knew they were a poor peeled people, because of the fear of the Lord. Doest thou walk by this rule? wouldst thou gather no more estate or honour than thou mayest have with God's leave, and will stand with thy hopes of heaven?

Secondly, doest thou discover a heavenly Spirit in using these things?

First, the Saint improves his earthly things for an heavenly end; where layest thou up thy treasure? doest thou bestow it on thy voluptuous paunch, thy hawks and thy hounds, or lockest thou
And the Kitchin there shall waite on the shop:
But in the worship of God, 'tis enough to make him sick of the
Sermon,
Sermon, and angry with the Preacher, if he be kept beyond his houre; here the Sermon must give place to the Kitchin: so the man for his pleasures and carnal pastime, he tells no clock at his sports, and knows not how the day goes; when night comes, he is angry that it takes him off; but at any heavenly work, O how is the man punisht? time now hath got leaden heels he thinks; all he does at a Sermon is to tell the clock, and see how the glasse runs: if men were not willing to deceive themselves, surely they might know which way their heart goes by the swift motion, or the hard tugging and slow pace it stirs, as well as they know in a boat, whether they row against the tyde, or with it.

Thirdly, the Christian useth these things with a holy fear, left earth should rob heaven, and his outward enjoyments prejudice his heavenly interest; he eats in fear, works in fear, rejoiceth in his abundance with fear: as Job sanctified his children by offering a sacrifice, out of a fear left they had sinned; so the Christian is continually sanctifying his earthly enjoyments by prayer, that so he may be delivered from the snare of them.

Thirdly, the Christian is heavenly, in his keeping of earthly things. The same heavenly Law which he went by in getting, he observes in holding them. As he dares not say he will be rich and honourable in the world, but if God will; so neither that he will hold what he hath; he only keeps them while his heavenly Father calls for them that at first gave them: If God will continue them to him, and entail them on his posterity too, he blesteth God, and so he desires to do also when he takes them away. Indeed Gods meaning in the great things of this world, which sometimes he throwes upon the Saints, is chiefly to give them the greater advantage of expressing their love to him, in denying them for his sake. God never intendent by that strange Providence, in bringing Moses to Pharaoh's Court, to settle him there in worldly pomp and grandure, (a carnal heart indeed would have expounded Providence, and interpreted it as a fair occasion put into his hands by God to have advanced himself into the throne, (which some say he might in time have done,) but as an opportunity to make his faith and self-denial more eminently conspicuous in throwing all these at his heels, for which

he
he hath so honourable a remembrance among the Lords Wor-
thies, \textit{Heb. 11. 24, 25}. And truly a gracious soul reckons he
cannot make so much of his worldly interests any other way, as
by offering them up for Christ's sake; however that Traitor
thought \textit{Mary's ointment} might have been carried to a better
market, yet no doubt that good woman her selfe was only trou-
bled that she had not one more precious to pour on her dear Sa-
vours head. This makes the Christian ever to hold the sacrificing
knife at the throat of his worldly enjoyments, ready to offer
them up when God calls; over-board they shall go, rather than
hazard a wrack to faith or a good conscience; he sought them in
the last place, and therefore he will part with them in the first.
\textit{Naught} will hazard the Kings anger, (which at first cost him his
life,) rather than sell an acre or two of land which was his birth-
right. The Christian will expose all he hath in this world to
preserve his hopes for another: \textit{Jacob} in his march towards \textit{Es-
sau}, sent his servants with his flocks before, and came himself with
his wives behinde; if he can save any thing from his brothers
rage, it shall be what he loves best; If the Christian can save
any thing, it shall be his soul, his interest in Christ and Heaven,
and then no matter if the rest go, even then he can say, not as
\textit{Esau} to \textit{Jacob}, I have \textit{a} great deal, but as \textit{Jacob} to him, \textit{I}
have all, all I want, all I desire, as \textit{David} expresseth it, \textit{This
is all my salvation, and all my desire}, \textit{2 Sam. 23. 5}. Now try,
whether thy heart be tuned to this note; does heaven give law to
thy earthly enjoyments? wouldst thou not keep thy honour,
estate, no, not life it selfe to prejudice thy heavenly nature and
hopes? which wouldst thou choose, if thou couldst not keep
both, a whole skin, or a sound conscience? It was a strange an-
swer, if true, which the Historian faith \textit{Henry the fifth} gave to
his Father, who had usurped the crown, and now dying sent for
this his son, to whom he said, \textit{Fair son}, take the crown; (which
flood on his pillow by his head) but God knows how I came by it:
to whom he answered, I care not how you came by it; now I have
it, I will keep it as long as my sword can defend it. He that keeps
earth by wrong, cannot expect heaven by right.

\textbf{CHAP.}
CHAP. XIII.

An Exhortation to the pursuit of heaven and heavenly things.

Thirdly, Is it heaven and all that is heavenly that Satan seeks to hinder us of? Let this provoke us the more earnestly to contend for them. Had we to do with an enemy that came only to plunder us of earthly trifles, would honours, estates, and what this world affords us stay his stroke, it might suffer a debate (in a soul that hath hopes of heaven,) whether it were worth fighting to keep this lumber: but Christ and heaven, these sure are too precious to part withal upon any terms. Ask the Kingdom for him also, said Solomon to Bath-sheba, when she begg'd Abishag for Adonijah. What can the devil leave thee worth if he deprive thee of these? and yet I confess I have heard of one, that wished God would let him alone, and not take him from what he had here: Vile Brute! the voice of a swine and not a man, that could choose to wallow in the dung and ordure of his carnal pleasures, and with himself forever shut up with his swill in the hogs coat of this dung-hill earth, rather than leave these to dwell in Heavens Palace, and be admitted to no meaner pleasures, than what God himself with his Saints enjoy. It were even just if God gave such brutes as these a swine's face to their swinish hearts: But alas, how few then should we meet that would have the countenance of a man? the greatest part of the world (even all that are carnal and worldly,) being of the same minde, though not so impudent as that wretch, to speak what they think. The lives of men tell plain enough that they say in their hearts, it is good being here, that they wish they could build Tabernacles on earth for all the mansions that are prepared in heaven. The transgression of the wicked said in Davids heart, that the fear of God was not before them, Psal. 36. 1. and may not the world lienne of a muck-worm say in the heart of any rational man, that heaven and heavenly excellencyes are not before their eyes or thoughts? O what a
deep silence is there concerning these in the conversations of men! Heaven is such a stranger to the most, that very few are heard to enquire the way thither, or so much as ask the question in earnest, what they shall do to be saved. The most expresse no more desires of attaining heaven, than those blessed souls now in heaven do of coming again to dwell on earth; as, their heads are full of other projects, they are either as Israel, scatter'd over the face of the earth to gather straw, or busied in picking that straw they have gathered, labouring to get the world, or pleasing themselves with what they have got. So that it is no more than, needs to use some arguments to call men off the world, to the pursuit of heaven, and what is heavenly.

First, for earthly things, it is not necessary that thou hast them; that is necessary which cannot be supplied per vicarium, with somewhat besides it selfe. Now there is no such earthly enjoyment, but may be so supplied, as to make its room more desirable than its company. In Heaven there shall be light and no Sun, a rich feast and yet no meat, glorious robes and yet no cloathes, there shall want nothing, and yet none of this worldly glory be found there; yea, even while we are here, they may be recompenced; thou mayest be under infirmities of body, and yet better than if thou hadst health: The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity, Isa. 33.34. Thou mayest misile of worldly honour, and obtain with those Worthies of Christ, Heb. 11, a good report by faith, and that is a name better than of the great ones of the earth: thou mayest be poor in the world, and yet rich in grace; and Godliness with content is great gaine. In a word, if thou partest with thy temporal life, and findest an eternal, what doest thou lose by the change? but heaven and heavenly things are such as cannot be recompenced with any other. Thou hast a heavenly soul in thy bosome, lose that, and where canst thou have another? There is but one heaven, misile that, and where can you take up your lodging but in hell? One Christ that can lead you thither, reject him, and there remains no more sacrifice for sinne. O that men would think on these things! Go dinner to the world, and see what it can afford you in lieu of these; may be it will offer to entertain you with its pleasures and delights;
ights; O poor reward for the losse of Christ and heaven! Is this all thou canst get? doth Satan rob thee of heaven and happiness, and only give thee this posie to smell on as thou art going to thy execution? will these quench hell-fire, or so much as cool those flames thou art falling into? who but those that have foredone their understanding, would take these toys and new nothings for Christ and heaven? while Satan is pleasing your fancies with these rattles and babies, his hand is in your treasure, robbing you of that which is only necessary; 'Tis more necessary to be saved than to be; better not to be than to have a being in hell.

Secondly, earthly things are such, as it is a great uncertainty, whether with all our labour we can have them or not. The world, though so many thousand years old, hath not learnt the Merchant such a method of trading, as that from it he may infallibly conclude he shall at last get an estate by his trade: nor the Courtier such rules of comporting himself to the humour of his Prince, as to assure him he shall rise. They are but few that carry away the prize in the worlds lottery, the greater number have only their labour for their paines, and a sorrowful remembrance left them of their egregious folly, to be led such a wilde goose chase after that which hath deceived them at last. But now for heaven and the things of heaven, there is such a clear and certain rule laid down, that if he will but take the counsel of the Word, we can neither mistake the way, nor in that way misery of the end. As many as walk by this rule, peace be upon them, and the whole Israel of God. There are some indeed who run, and yet obtain not this prize, that seek & find not; knock and find the door shut upon them; but it is, because they do it either not in the right manner, or in the right season. Some would have heaven, but if God save them, he must save their sins also, for they do not mean to part with them; and how heaven can hold God and such company together judge you; As they come in at one door, Christ and all those holy spirits with him would run out at the other. Ungrateful wretches, that will not come to this glorious feast, unless they may bring that with them, which would disturb the joy of that blissful state, and offend all the guests that sit at the Table with them, yea, drive God out of his own mansion-house. A second fort would have heaven, but like him in _Ruth chap. 4._
v. 2. 3, 4. who had a minde to his Kinsman Elimelechs land, and would have paid for the purchase, but he liked not to have it by marrying Ruth, and so miffed of it: Some seem very forward to have heaven and salvation, if their own righteousness could procure the same, (all the good they do, and duties they performe, they lay up for this purchase) but at last perish, because they close not with Christ, and take not heaven in his right. A third sort are content to have it by Christ, but their desires are so impotent and little, that they put them upon no vigorous use of means to obtain him, and so (like the sluggard) they starve, because they will not pull their hands out of their bosome of cloth to reach their food that is before them: for the world they have mettal enough, and too much, they trudge far and near for that, and when they have run themselves out of breath, can stand and pant after the dust of the earth, as the Prophet phraseth it, Amos 2. 7. But for Christ and obtaining interest in him, O how key-cold are they! there is a kinde of cramp invades all the powers of their souls when they should pray, hear, examine their hearts, draw out their affections in huntings and thirstings after his grace and Spirit. 'Tis strange to see how they even now went full foop to the world, are suddenly becalm'd, not a breath of winde flirring to any purpose in their souls after these things, and is't any wonder that Christ and Heaven should be denied to them that have no more mind to them? Lastly, some have zeal enough to have Christ and Heaven, but it is when the Master of the house is risen, and hath shut to the door, and truly then they may stand long enough rapping, before any come to let them in. There is no Gospel preached in another world; but as for thee poor soul, who art persuaded to renounce thy lusts, throw away the conceit of thy own righteousness, that thou mayest run with more speed to Christ, and art so possisf with the excellency of Christ, thy own present need of him, and salvation by him, that thou pantest after him more than life itself; In Gods Name go on and speed, be of good comfort, he calls thee by name to come unto him, that thou mayest have rest for thy soul. There is an office in the Word where thou mayest have thy soul and its eternal happiness ensured to thee: Those that come to him, as he will himself in no wise cast away, so not suffer any other to pluck them.
them away. *This day (faith Christ to Zaccheus) salvation is come to thy house,* Luk 19. 9. Salvation comes to thee, (poor soul) that openest thy heart to receive Christ, thou hast eternal life already, as sure as if thou wert a glorified Saint, now walking in that heavenly City. O Sirs, if there were a free trade proclaimed to the Indies, enough gold for all that went, and a certainty of making a safe voyage, who would stay at home? But alas, this can never be had: all this, and infinitely more, may be said for heaven; and yet how few leave their uncertain hopes of the world to trade for it? what account can be given for this, but the desperate atheism of men's hearts? they are not yet fully persuaded whether the Scripture speaks true or not, whether they may rely upon the discovery that God makes in his word of this new-found land, and those mines of spiritual treasure there to be had as certain. God open the eyes of the unbelieving world; (as he did the Prophets servants,) that they may see these things to be realities and not fictions; this faith only that gives a being to these things in our hearts. By faith Moses saw him that was invisible.

Thirdly, earthly things when we have them, we are not sure of them; like birds, they hop up and down, now on this hedge, and anon upon that, none can call them his own: rich to day, and poor to morrow: In health when we lye down, and arrested with pangs of death before midnight: Joyful Parents, one while solacing our selves with the hopes of our budding posterity, and may be ere long knocks one of Job's messengers at our door to tell us they are all dead; now in honour, but who knows whether we shall not live to see that buried in scorn and reproach? The Scripture compares the multitude of people to waters; the great ones of the world sit upon these waters; as the ship floats upon the waves, so do their honours upon the breath and favour of the multitude; and how long is he like to sit that is carried upon a wave? one while they are mounted up to heaven, (as David speaks of the ship) and then down again they fall into the deep. *We have ten parts in the King,* (say the men of Israel,) 2 Sam. 19. 43. and in the very next verse, Sheba doth but sound a trumpet of sedition, saying, *We have no part in David, no inheritance in the son of Jesse,* and the winde is in another corner presently: for it's said, *Every man of Israel went*
went up from after David, and followed Sheba. Thus was David cryed up and down, and that almost in the same breath. Unhappy man he, that hath no sooner portion than what this variable world will afford him! The time of mourning for the departure of all earthly enjoyments is at hand, we shall see them as Eglon's servants did their Lord, fallen down dead before us, and weep because they are not. What folly then is it to dandle this vain world in our affections, whose joy like the child's laughter on the mothers knee, is sure to end in a cry at last, and neglect heaven and heavenly things which endure for ever? O remember Dives stirring up his pillow, and composing himself to rest, how he was call'd up with the tydings of death, before he was warme in this bed of ease, and laid with sorrow on another, which God had made for him in flames, from whence we hear him roaring in the anguish of his conscience. O soul, couldst thou get but an interest in the heavenly things we are speaking of, thee would not thus slip from under thee; heaven is a Kingdom that cannot be shaken, Christ an abiding portion, his graces and comforts sure waters that fail not, but spring up unto eternal life. The quales that were food for the Israelites lust, soon ceased; but the Rock that was drink to their faith followed them; this Rock is Christ: make sure of him, and he will make sure of thee, he'll follow thee to thy sick-bed, and lie in thy bosome, chearing thy heart with his sweet comforts, when worldly joyes lie cold upon thee, (as David's cloathes on him) and no warmth of comfort to be got from them. When thy outward senses are lock't up, that thou canst neither see the face of thy dear friends, nor hear the counsel and comfort they would give thee, then he will come (though these doors be shut) and say, Peace be to thee my dear child; fear not death or devils, I stay to receive thy last breath, and have here my Angels waiting, that as soon as thy soul is breathed out of thy body, they may carry and lay it in my bosome of love, where I will nourish thee with those eternal joyes that my blood hath purchased, and my love prepared for thee.

Fourthly, earthly things are empty and unsatisfying. We may have too much; but never enough of them, they oft breed loathing, but never content, and indeed how should they, being so
disproportionate to the vast desires of these immortal spirits that dwell in our bosoms? A spirit hath not flesh and bones, neither can it be fed with such, and what hath the world, but a few bones covered over with some fleshly delights to give it? The lesser is blessed of the greater, not the greater of the lesser. These things therefore being so far inferior to the nature of man, he must look higher if he will be blessed, even to God himself who is the Father of spirits. God intended these things for our use, not enjoyment; and what folly is it to think we can squeeze that from them, which God never put in them? They are breaths, that moderately drawn, yield good milk, sweet refreshing, but wring them too hard, and you will suck nothing but winde or blood from them. We lose what they have, by expecting to finde what they have not; none find lesser sweetnesse and more dissatisfaction in these things, than those who strive most to please themselves with them. The cream of the creature floats a top, and he that is not content to fleet it, but thinks by drinking a deeper draught to finde yet more, goes further to speed worse, being sure by the disappointment he shall meet to pierce himself through with many sorrows. But all these feares might happily be escaped, if thou wouldest turn thy back on the creature, and face about for heaven: labour to get Christ, and through him hopes of heaven, and thou takest the right road to content, thou shalt see it before thee, and enjoy the prospect of it as thou goest, yea, finde that every step thou drawest nearer and nearer to it; O what a sweet change wouldest thou finde? As a sick man coming out of an impure unwholesome climate, where he never was well, when he gets into fresh aire or his native soile: so wilt thou finde a cheering of thy spirits, and reviving thy soul with unspeakable content and peace. Having once cloed with Christ, first the guilt of all thy sinnes is gone, and this spoil'd all thy mirth before; all your dancing of a childe, when some pin pricks it will not make it quieter, or merry; well, now that pin is taken out which robbed thee of the joy of thy life. Secondly, thy nature is renewed and sanctified; and when is a man at ease, if not when he is in health? and what is holinesse, but the creature restored to his right temper, in which God created him? Thirdly, thou becomest a childe of God, and that cannot but please thee well (I hope) to
be son or daughter to so great a King. Fourthly, thou hast a
right to heaven's glory, whither thou shalt ere long be conduct-
ed to take and hold possession of that thy inheritance for ever,
and who can tell what that is? Nicephorus tells us of one Ay-
barus, a great man, that (hearing so much of Christ's fame, by
reason of the miracles he wrought,) sent a Painter to take his
picture, and that the Painter when he came was not able to do it,
because of that radiance of divine splendor which sat on
Christ's face. Whether this be true or no, I leave it; but to be
sure, there is such a brightness on the face of Christ glorified,
and that happiness which in heaven Saints shall have with him,
as forbids us that dwell in mortal flesh to conceive of it aright;
much more to express; 'tis best going thither to be informed,
and then we shall confess we on earth heard not half of what
we there fine, yea, that our present conceptions are no more
like to that vision of glory we shall there have, than the Sunne
in the Painters table, is to the Sun itself in the Heavens. And
if all this be so, why then do you spend money for that which
is not bread, and your labour for that which satisfies not, yea,
for that which keeps you from that which can satisfy? Earth-
ly things are like some trash, which do not only not nourish,
but take away the appetite from that which would. Heaven
and heavenly things are not relished by a soule vitiated with
these. Manna, though for deliciousnesse called Angels food,yet
but light bread to an Egyptian palate. But these spiritual things
depend not on thy opinion, O man, whoever thou art (as
earthly things in a great measure do) that the value of them
should rise or fall as the worlds Exchange doth, and as vain man
is pleased to rate them; think gold dirt, and it is so; for all
the royal stamp on it. Count the swelling titles of worldly
honour (that proud dust so brags in) vanity, and they are such:
but have base thoughts of Christ, and he is not the worse;
light heaven as much as you will, it will be heaven still, and
when thou comest so far to thy wits with the Prodigal, as to
know which is best fare, husks or bread; where's best living, a-
mong hogs in the field, or in thy Fathers house, than thou wilt
know how to judge of these heavenly things better; till then go
and make the best market thou canst of the world, but look not
to finde this pearle of price, true satisfaction to thy soul in any of
the
the creatures shpss; and were it not better to take it when thou mayest have it, then after thou hast wearied thy selfe in vaine in following the creature, to come back with shame, and may be misle of it here also, because thou wouldst not have it when it was offered?

**VERSE 13.**

Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

The Apostle in these words re-assumes his former Exhortation mentioned, verse 11. and presseth it with a new force, from that more particular discovery which he gives of the enemy, verse 12. where like a faithfull Scout he makes a full report of Satur great power and malice, and also discloseth what a dangerous design he hath upon the Saints, no lesse than to despoil them of all that is heavenly: from all which he gives them a second alarm, and bids them Arme, arme, Wherefore take unto you, &c. In the words consider,

First, the exhortation with the inference, Wherefore take unto you the whole Armour of God.

Secondly, the argument with which he urgeth the exhortation, and that is double.

First, That ye may be able to withstand in the evil day.

Secondly, having done all to stand; that is, both able to fight, and able to conquer. As for the first general, the Exhortation, we shall wave it as to the substance of it, being the same with what we have handled, v. 11. only there are two observables which we shall lightly touch. The one from the repetition of the very same exhortation so soon, one verse only interposed.
Wherefore take unto you.

The other from the verbe the Apostle useth here, which being not the same with ver. 11. affords a different note. There it is, ἐνεργεῖται, here, διδάσκαλον.

CHAP. I.

The reason why the Apostle renews the same Exhortation, as also what truths Ministers are often to preach to their people.

First of the first, the repetition of the same exhortation, and that in so short a space. Sure it was not for want of matter, but rather out of abundance of zeal, that he harps the second time on the same string. Indeed he is the better Workman, who drives one nail home with reiterated blowes, than he which covets to enter many, but fastens none. Such Preachers are not likely to reach the conscience, who hop from one truth to another, but dwell on none. Every hearer is not so quick as the Preacher, to take a notion as 'tis first darted forth, neither can many carry away so much of that Sermon, which is made up all of varieties, (where a point is no sooner named, but presently pulls back its hand, and another makes a breach and comes forth, before the first hath been opened and hammered upon the conscience by a powerful application.) As where the discourse is homogeneal, and some one necessary truth is cleared, insisted on, and urged home with blow upon blow; here the whole matter of the discourse is a kinne, and one part remembered brings the memory acquainted with the other; whereas in the former, one puts out the other in a weak memory. Short hints and away may please a Scholar, but not so profitable for others, the one more fit for the Schooles, but the other for the Pulpit.

Were I to buy a garment in a shop, I should like him better, that lays one good piece or two before me that are for my turn, (which I may fully peruse) than him who takes down all his shop, and heaps piece upon piece, (merely to shew his store) till at last for variety I can look withly on none, they lie so one upon another.

Again,
Again, as it is profitable thus to insist on truths, so 'tis not unbecoming a Minister to preach the same truths again and again; Paul here goes over and over the same exhortation, v. 11. v. 13. and elsewhere tells us, this is not grievous to him, but to them it is safe, to hear the same things over and over, Phil. 3. 1.

There are three sorts of Truths must in our Ministry be preached oft.

First, Fundamental Truths, or, as we call them, catechist-points, that contain truths necessary to be known and believed. The weight of the whole building lies on these ground-cells, more than on superstructural truths. In a Kingdom there are some staple-commodities and trades, without which the Common-weale could not subsist, as wool, corne, &c. in our Country, and these ought to be encouraged above others, (which though they be an ornament to the Nation, yea, add to the riches of it, yet are not so necessary to the subsistence of it). Thus here; there is an excellent use of our other Ministerial labours, as they tend to beautifie and adorne; yea, enrich the Christian with the knowledge of spiritual mysteries; but that which is chiefly to be regarded is the constant faithful opening of those main truths of the Gospel. These are the Land-marks, and shew us the bounds of truth; and as it is in Townes that butt one upon another; if the inhabitants do not sometimes perambulate, and walk the bounds, (to shew the youth what they are) when the old studs are gone, the next generation may lose all their priviledges by their encroaching neighbours, because not able to tell what is their own. There is no fundamental truth, but hath some evil neighbour, (hereby I mean,) butting on it; and the very reason why a spirit of errour hath so encroach't of late yeares upon truth, is, because we have not walk't the bounds with our people in acquainting them with, and establishing their judgments on these fundamental points, so frequently and carefully as is requisite. And people are much in the fault, because they cast so much contempt upon this work, that they count a Sermon on such points next to lost; and only child's meat.

Secondly, those truths are oft to be preach't, which Ministers observe to be most undermined by Satan or his instruments in the judgments and lives of their people. The Preacher must read and study.
Wherefore take unto you

study his people as diligently as any book in his study; and as he finds them, dispense like a faithful steward unto them. Paul takes notice that the Galatians had been in ill handling by false Apostles, who had even bewitch’d them back to the Law in that great point of Justification, and see how he beats upon that point. Our people complain, we are so much, so oft reproving the same error or sin, and the fault is their own, because they will not leave it; who will blame the dog for continuing to bark, when the thief is all the while in the yard? Alas, alas, it is not once or twice rowing against sin will do it. When people think the Minister shews his lazinesse, because he preacheth the same things, he may then be exercising his patience, in continuing to exhort and reprove those who oppose, waiting, if at last God will give them repentance to the acknowledging of the truth. We are bid to lift up our voice like a trumpet, and would you have us cease while the battel lasts, or found a retreat when it should be a battel?

Thirdly, truths of daily use and practice. These are like bread and salt, whatever else is on, these must be on the board every meale. Saint Peter was of this minde, 2 Pet.1. 12. I will not be negligent to put you always in remembrance of these things, though ye know them. He had (you may see) been speaking of such graces and duties, that they could not passe a day without the exercise of them, and therefore will be ever their Monitor, to stir up their pure mindes about them. All is not well, when a man is weary of his ordinary food, and nothing will go down but rarities; the stomack is sickly, when a man delights rather to pick some fallet, than eat of solid meat; and how far this dainty age is gone in this spiritual disease, I think few are so far come to themselves, as yet to consider and lament. O Sirs, be not weary as in doing, so not in hearing those favoury truths preach’t you have daily use of, because you know them, and have heard them often; faith and repentance will be good doctrine to preach and heare to the end of the world; you may as well quarrel with God, because he hath made but one heaven, and one way to it, as with the Preacher for preaching these over and over; if thy heart were humble, and thy palate spiritual, old truths would be new to thee every time thou hearest them. In heaven the Saints draw all their wine of joy, (as I may so say at one tap)
The whole Armour of God.

tap) and shall to all eternity, and yet it never tastes flat. God is that one object their souls are filled with, and never weary of; and can any thing of God and his love be wearable to thee in the hearing here? I am not all this while an Advocate for any Loyterer in our Lords vine-yard; for any slothful servant in the work of the Gospel, who wraps up his talent in idleness, or buries it in the earth, (where (may be) he is digging and playing the worldling all the week, and then hath nothing to set before his people on the Lords day, but one or two old mouldy loaves, which were kneaded many years before.) This is not the good Steward; here is the old, but where are the new things which he should bring out of his treasure? If the Minifter labours not to encrease his flock, he is the worst thief in the Parish. It is wicked for a man trusted with the improving of Orphanes estates, to let them ly dead by him: much more for a Minifter not to improve his gifts, (which I may call the town-stock given for the good of the souls of both rich and poor;) if that Preacher was wise, Eccles. 12. 9. who still taught the people knowledge, that is, was ever going on, endeavouring to build them higher in knowledge, and that he might, did give good heed, and sought out, and set in order many Proverbs; then surely he will be proved a foolish Preacher at last, that wastes his time in sloth, or spends more of it in studying how to adde to his estate out of his peoples, then how to adde to their gifts and graces, by a conscionable endeavour to encrease his own.

CHAP. II.
The best of Saints subject to decline in their graces, and why we are to endeavour a recovery of decays in grace.

The second observable in the exhortation is taken from the verbe which the Apostle useth, ἀπαλάλλαγμα, which signifies not onely to take, but to take again, or recover a thing which we have lost, or re-assume a thing which for the present we have left...
left. Now the Apostle writing to the Saints at Ephesus, who (at least many of them) were not now to put on this Armour by a Conversion, (or the first work of faith, which no doubt had already past upon many among them) he in regard of them and believers to the end of the world hath a further meaning, i.e. that they would put on more close where this armour hangs loose, and they would recover where they have let fall any duty, or decayed in any grace. So that the Note is,

That the Christian should have an especial care to repair his broken Armour, to recover his decaying graces. This Armour may be battered; I might shew sad examples in the several pieces. Was not Jacob's girdle of truth and sincerity unbuckled, when he used that sinful policy to get the blessing? he was not the plain man then, but the subplantor; but he had as good have stayed God's time: he was paid home in his own kind. He puts a cheat on his father, and did not Laban put a cheat on him, giving Leah for Rachel? What say you to David's breast-plate of righteousness in the matter of Uriah? was it not shot through, and that holy man fearfully wounded, who lay almost a yeare (for ought we reade of him,) before he came to himself, so far as to be thoroughly sensible of his sin, till Nathan a faithful Surgeon was sent to search the wound, and clear it of that dead flesh, which had grown over it? And Jonah, (otherwise a holy Prophet) when God would send him on an errand to Nineveh, he hath his shoes to seek, I mean that preparation and readiness with which his mind should have been shod, to have gone at the first call. Good Hezekiah we finde how near his helmet of hope was of being beaten off his head, who tells us himself what his thoughts were in the day of his distress, that he should not see the Lord in the land of the living, expecting that God would never let go his hold, till like a Lion he had broke his bones, and at last made an end of him. Even Abraham himself, famous for faith, yet had his fits of unbelief and distrustful qualms coming over his valiant heart; now in this case the Christians care should be to get his armour speedily repaired. A battered helmet is next to no helmet in point of present use; grace in a decay, is like a man pull'd off his legs by sickness; if some means be not used to recover it, little service will be done by it, or comfort received from it. Therefore Christ gives this Church of Ephesus


**the whole Armour of God.**

**phelus** (to whom Paul wrote this Epistle) this counsel, To remem-
ber from whence she was fallen, to repent and do her first works. How
many does a declining Christian wrong at once?

First, he wrongs God, and that in a high degree, because
God reckons upon more honour to be paid him in by his Saints
grace, than by all other talents which his creatures have to trade
with in the world. He can in some sense better bear the open
fins of the world, than the decayes of his Saints graces; They by
abusing their talents rob him but of his oyle, flaxe and wool: but the Christian by the other, bereaves him of the glory which
should be paid him from his faith, zeal, patience, self-denial, sincer-
ity and the rest. Suppose a Master should trust one servant
with his money, and another with his child to be look't to; would
he not be more displeased to see his dear childe hurt, or almost
kill'd by the negligence of the one, than his money stolen by the
carelesnesse of the other? Grace is the new creature, the birth of
the Spirit; when this comes to any harme by the Christians care-
lesse walking, it must needs go nearer the heart of God, than the
wrong he hath from the world, who are trusted with nothing like
this.

Secondly, he that declines in grace, and labours not to repair
it, he wrongs his brethren who have a share in one another's
grace; he wrongs his whole body that seeks not cure for a wound
in any member. We are bid to love one another, *epist. of John 5. ver.*
but how shall we shew our love to one another? the very next
words will direct us. *And this is love that we walk after his Com-
mandments.* Indeed we shew little love to our brethren by sinning,
whereby we are sure either to enslave them or grieve them; and
how to let grace go down, and sin not go up, is a riddle to any that
know what they both are.

Thirdly, the Christian wrongs himself in not endeavouring to
repair his broken Armour, and recover his declining grace. By
this he loses the evidence of his inheritance, at least so blots it, that
it cannot be so clearly perceived by him. A declining Christian
must needs be a doubting Christian; because the common sym-
ptome of an hypocrite, is, to wear and waste like a facket in the
ground, (which rots, while true grace like the tree grows.) Is
not this the knot which the devil poseth many poor souls withal,

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and finds them work for many years to counte you? If thou wert a Christian, thou wouldest grow. Right Saints go from strength to strength, and thou goest from strength to weakness. They go up the hill to Zion; every Ordinance and Providence is a step that bears them nearer heaven; but thou goest down the hill, and art further from thy salvation than when thou didst first believe (as thou thoughtest;) and dost it stand with thy wisdom, Christian, to put a staffe into the devils hand, an argument into his mouth, to dispute against thy salvation with? If you held an estate by the life of a child, which upon the death of it should all go away from you, that child I warrant you should be well look’t unto; his head should not ake, but you would post to the Physician for counsel; I pray what is your evidence for that glorious estate you hope for? Is it not Christ within you? Is not this new creature (which may well be call’d Christ for its likeness to him) the young heir of heavens glory? and when that is sick or weak, is it not time to use all means for its recovery? while thus, thou canst neither live nor dye comfortably. Not live; a man in a consumption has little joy of his life; he neither finds sweetness in his meat, nor delight in his work, as a healthful man doth. O how sweet is the promise to faith when active and vigorous? how easie the yoke of the Command to the Christian, when his conscience is not gall’d with guilt, nor his strength enfeebled by temptation? but the Christian in a declining condition, he tastes not the promise; every command is grievous, and every duty burdensome to him: he goes in pain like one whose foot is out of joint, though the way be never so pleasant. And he is as unfit to dye as he is to live; such a one can like no more to hear the news of death, than a tenant that wants his rent doth to hear of the quarter-day. This made David beg time of God; Spare me a little, that I may recover my strength.

Having shewen you why the Christian should endeavour to recover his declining graces, it will be very requisite to give a word of counsel to the Christian:

First, to direct him how to judge of the declining state of grace, that he may not passe a false judgement upon himself therein:

Secondly,
Secondly, to direct him when he findes grace to be in a declination, how he may recover it.

CHAP. III.

A cautionary direction from what we may not, as also from what we may judge our graces to be in a declination.

First of the first, How may a Christian judge whether grace be declining in him or no?  
First, I shall resolve this negatively, and shew by what he is not to judge his grace to decline.  
Secondly, positively, by what he may certainly conclude a decay of grace.

First, negatively, and that in several particulars.

First, Christian, do not judge grace to be fallen weaker, because thy sense of corruption is grown stronger: This oft lies at the bottom of poor souls complaints in this case. Other never felt pride, hypocrisy and other corruptions so haunt them as now; none knows how they are vexed with these, and the like besides themselves. Now let me ask thee, who makest this sad moane, whether thou dost not think these corruptions were in thee before thou didst thus feel them? how oft hast thou prayed as formally, and not been troubled? how oft hast thou flood chatting with the same lusts, and thy soul hath not been laid low before the Lord with such abasement of thyself as now? deal faithfully between God and thy soul, and tell not a lie for God by bearing false witness against thyself. If it be thus, thou hast rather a comfortable signe of grace growing than decaying. Sin cannot be on the getting hand, if the sense of sin grow quick; this is the concomitant of a thriving soul; none so full of complaints of their own hearts as such; the least sin goes now to their very souls, which makes them think viler of themselves than ever: but it is not the encrease of sin in them, but the advance of their love to Christ makes them judge so: when the Sun shines with some power, and the year gets up, we observe,

though
Wherefore take unto you

though we may have frosts and snow, yet they do not lie long, but are soon dissolved by the Sun. 

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O 'tis a sweet signe that the love of Christ shines with a force upon thy soul, that no corruptions can lie long in thy bosome, but they melt into sorrow and bitter complaints. That is the decaying soul where sinne lies bound up and frozen, little sense of, or sorrow for it appears.

Secondly, Take heed thou thinkest not grace decayes, because thy comfort withdrawes. The influence of the Sun comes where the light of it is not to be found, yea, is mighty, as appears in those Mines of gold and silver, which are concocted by the same. And so may the actings of grace be vigorous in thee, when least under the shines of his countenance. Did ever faith triumph more than in our Saviour, crying, My God, my God! here faith was at its meridian, when it was midnight in respect of joy. Possibly thou comest from an Ordinance, and bringest not home with thee those sheaves of comfort thou usedst to do, and therefore concludest grace acted not in thee as formerly. Truly if thou hast nothing else to go by, thou mayest wrong the grace of God in thee exceedingly; because thy comfort is extrinsecal to thy duty, a boon which God may give or not; yea, doth give to the weak, and deny to the strong. The Traveller may go as fast, and ride as much ground, when the Sun doth not shine, as when it doth; though (indeed he goes not so merrily on his journey) nay, sometimes he makes the more haste, the warm Sun makes him sometime to lie down & luyter, but when dark and cold he puts on with more speed. Some graces thrive best (like some flowers) in the shade, such as humility, dependence on God, &c.

Thirdly, take heed thou dost not mistake, and think thy grace decayes, when may be 'tis only thy temptations increase, and not thy grace decrease. If you should hear a man say, because he cannot to day run so fast, when a hundred weight is on his back, as he could yesterday without any such a burden, that therefore he was grown weaker, you would soon tell him, where his mistake lies. Temptation lies not in the same heaviness alway upon the Christians shoulder; observe therefore whether Satan is not more than ordinary let loose to assault thee, whether thy temptations come not with more force and violence than ever; possibly, though thou dost not with the same facili-
lity overcome these, as thou haft done lefle, yet grace, may a&
stronger in confiding with the greater, than in overcoming the
lefle. The fame ship, that when lightly ballasted, and favoured
with the winde goes mounting, at another time deeply laden,
and going againft winde and tide, may move with a flow pace,
and yet they in the ship take more pains to make it fail thus, than
they did when it went faster.

Secondly, positively, how thou mayeft conclude that grace is
declining; and that in a threefold respect.

First, in reference to temptations to sin.

Secondly, in reference to the duties of God's worship.

Thirdly, the frame of thy heart in worldly employments.

First, in reference to sin, and that is threefold.

First, when thou art not so wakeful to discover the encroach-
ings of sin upon thee as formerly; at one time we finde David's
heart smote him, when he but rent the skirt of Saul's garment:
at another time when his eye glanced on Bathsheba, he takes
no such notice of the snare Satan had him in, and so is led from
one sin to another, which plainly shewed that grace in him was
heavy-eyed, and his heart not in so holy a frame as it had been.
If an enemy comes up to the gates, and the sentinel not so
much as give an alarm to the City of his approach, it shewes he
is off his guard, either fallen asleep, or worse: If grace were a-
wake, and thy conscience had not contracted some hardnesse, it
would do its office.

Secondly, when a temptation to sin is discovered, and thou
findest thy heart shut up that thou dost not pray against it, or
not with that zeal and holy indignation, as formerly upon such
occasions; it is a bad signe, that luft hath got an advantage of
thy grace, that thou canst not readily betake thy selfe to thy
armes. Thy affections are bribed, and this makes thee so cold
a Suitour at the Throne of Grace, for help against thine e-

Thirdly, when the arguments prevailing most with thee to
resift temptations to sin, or to mourn for sin committed, are
more carnal and lefle Evangelical then formerly: may be thou
rememberest when thy love to Christ would have spit fire on the
face of Satan temptinge thee to such a sin; but now that holy
fire is so abated, that if there were not some other carnal motives
Wherefore take unto you
to make the vote full, it would hazard to be carried for it, rather than against it; and so in mourning for a sin there is possibly now some frivolish arguments, (like an onion in the eye) which makes thee weep, rather than pure ingenuity arising from love to God whom thou hast offended; this speaks a sad decay; and the more mixture there is of such carnal arguments, either in the resenting of, or mourning for sin, the greater the declination of grace is. David's natural heat was much decayed, when he needed so many cloathes to be laid on him, and he yet feel so little heat; the time was he would have sweat with fewer. I am afraid, many their love to Christ will be found (in these declining times) to have lost so much of its youthful vigour, that what would formerly have put them into a holy fury, and burning zeal against some sins, (such as Sabbath-breaking, pride of apparel, neglect of family-duties, &c.) hath now much ado to keep any heat at all in them against the same.

Secondly, in point of duties of worship:

1. If thy heart doth not prompt thee with that forwardness and readiness as formerly, to hold communion with God in any duty; possibly thou knowest the time when thy heart echoed back to the motions of God's Spirit, bidding thee, Seek his face; Thy face, Lord, will I seek; yea, thou didst long as much till a Sabbath or Sermon-reason came, as the carnal wretch doth till it be gone; but now thy pulse doth not beat so quick a march to the Ordinances publick or secret; nature cannot but decay, if appetite to food go away; a craving soul is the thriving soul, such a child that will not let his mother rest, but is frequently crying for the breast.

Secondly, when thou declinest in thy care to performe duties in a spiritual sort, and to preserve the sense of those more inward failings, which in duty none but thy self can check thee of. It is not frequency in duty, but spirituality in duty, causeth thriving, and therefore neglect in this point soon brings grace into a consumptive posture. Possibly, soul, the time was thou were not satisfied with praying, but thou didst watch thy heart triply, (as a man would every piece in a summ of money he pays, lest he should wrong his friend with any bratte or uncurrent coin) thou wouldest have God not only have duty, but duty stamp't with that zeal which makes it currant, have that zeal and sincerity
rity which makes it Gospel-weight; but now thou art more careless and formal; O look to it (poor soul) thou wilt, if thou continue thus careless, melt in thy spiritual estate apace. Such dealings will spoil thy trade with heaven. **God will not take off these light duties at thy hands.**

Thirdly, when a Christian gets little spiritual nourishment from communion with God, to what it hath done: The time hath been (it may be) thou couldst shew what came of thy praying, hearing and fasting; but now the case is altered. There is a double strength communion with God imparts to a soul in a healthful disposition; strength to faith, and strength for our obediential walking; dost thou hear and pray, and get no more strength to hold by a promise, no more power over, or brokeness of heart under thy usual corruptions? what? come down the Mount and break the Tables of God's Law, as soon as thou art off the place? as deep in thy passion, as uneven in thy course as before? there is a sure decay of that inward heat which should and would (if in its right temper) suck some nourishment from these.

Thirdly, by thy behaviour in thy worldly employments. First when thy worldly occasions do not leave thee in so free and spiritual a disposition, to return into the presence of God as formerly; may be thou couldst have come from thy shop and family-employments to thy closet, and finde that they have kept thee in frame, yea, may be delivered thee up in a better frame for those duties; but now 'tis otherwise; thou canst not so shake them off; but they cleave to thy spirit, and give an earthly favour to thy praying and hearing; thou hast reason to bewail it; when nature decayes, men go more slopping, and 'tis a sign some such decay is in thee, that thou canst not as thou wert, lift up thy heart from earthly to spiritual duties. They were intended as helps against temptation, and therefore when they prove snares to us, there is a diltemper on us. If we waxe worse after sleep, the body is not right, because the nature of sleep is to refresh; if exercise indisposeth for work, the reason is in our bodies: So here.

Secondly, when thy diligence in thy particular calling is more selfish; possibly thou hast wrought in thy shop, and set close at thy study, in obedience to the command chiefly; thy carnal intere...
Wherefore take unto you yon cerefts have swayed but little with thee, but now thou tradest more for thy self, and leffe for God. O have a care of this.

Thirdly, when thou canst not bear the disappointment of thy carnal ends in thy particular calling, as thou hast done; thou workeft and gettest little of the world, thou preacheft and art not much esteemed, and thou knowest not well how to brook these. The time was thou couldst retire thy self into God, and make up all thou didst want elsewhere in him; but now thou art not so well satisfied with thy estate, rank and condition; thy heart is fingering for more of these than God allowes thee; this shews declining; children are harder to be pleased, and old men, (whose decay of nature makes them more froward, and in a manner children the second time) than others; labour therefore to recover thy decaying grace, and as this lock grows, so thy strength with it will, to acquiesce in the disposition of God's Providence.

CHAP. IV.

A word of Counsel for the recovery of declining grace.

We come now to give a few directions to the Christian, how to recover decaying grace.

Enquire faithfully into the cause of thy declining. The Christians Armour decays two ways; either by violent battery, when the Christian is overcome by temptations to sin; or else by neglecting to forbiff and scoure it with the use of those means which are as oile, to keep it clean and bright. Now enquire, which of these have been the cause of thy decay. It is like both concur.

First, if thy grace be weakened by any blow, given it by any sin committed by thee; there then lies a threefold duty upon thee towards the recovery of it.

First, thou art to renew thy repentance. It is Christ's counsel, Rev. 2. 5. to Ephesians, Repent, and do thy first works; where it is not only commanded as a duty, but prescribed as a meanes for
for her recovery; as if he had said, Repent, that thou mayest do thy first works. Lo, Hosea 14. 2. The Lord sets back-sliding Israel about this work, bidding her take words, and turn to the Lord; and, v. 4. he then tells her he'll take her in hand to recover her of her sins, I will heal their back-slidings: a repenting soul is under promise of healing; and therefore (Christian) go and search thy heart, as thou wouldest do thy house, if some thief or murderer lay hid in it, to cut thy throat in the night; and when thou hast found the sin that has done thee the mischief, then labour to fill thy heart with shame for it, and indignation against it, and so go big with sorrow, and cast it forth before the Lord in a heart-breaking confession; better thou do this, than Satan do thy errand to God for thee.

Secondly, when thou hast renewed thy repentance, forget not, delay not then to renew thy faith on the promise for pardon. Repentance that is like purging physic to evacuate the peccant humour; but if faith come not presently with its restorative, the poor creature will never get heart, or recover his strength. A soul may die of a flux of sorrow as well as of sin; faith hath an incarnating virtue, as they say of some strengthening meats; it feeds upon the promise, and that is perfect, converting (or rather restoring) the soul, Psal. 19. 7. Though thou were pined to skin and bones, all thy strength wasted, yet faith would soon recruit thee, and enable every grace to perform its office cheerfully. Faith sucks peace from the promise, call'd peace in believing; from peace flowes joy, Being justified by faith we have peace with God, Rom. 5. 1. and, v. 2. We rejoice in the hope of glory; and joy affords strength: The joy of the Lord is our strength.

Thirdly, back both these with a daily endeavour to mortifie those lusts which most prevail over thy grace. Weeds cannot thrive, and the flowers also; when grace doth not act vigorously and freely, conclude it is oppressed with some contrary lust, which weighs down its spirits, and makes them lumpish; even as superfluous humours do load the natural spirits in our bodies, that we have little joy to feel or go about any business till they be evacuated; and therefore ply this work close; it is not a dayes work or two in the year, (like Physick at spring and fall) nothing more vain, than to make a busle, as the Papists do at their Lent; or as some unfound Professours among our selves, X x who
who seem to betir themselves before a Sacrament or day of Fasting, with a great noise of zeal, and then let those very lusts live peaceably in them all the year after. No, this is child-play to do and undo; thou must mortifie daily thy lusts by the Spirit, Rom. 8. 13. Follow but this work conscientiously in thy Christian course, making it thy endeavour, (as constantly as the labouring man goes out every day to work in the field where his calling lies) to watch thy heart, and use all means for the discovery of sin, and as it breaks forth to be humbled for it, and be chopping at the root of it with this axe of mortification; and thou shalt see by the blessing of God what a change for the better there will be in the constitution of thy grace; thou who art now so poor, so pale, that thou art afraid to see thy own face long in the glass of thy own conscience, shalt then reflect with joy upon thy own conscience, and dare to converse with thy self without those surprizals of horror and fear, which before did appale thee; thy grace, though it shall not be thy rejoicing, yet it will be thy evidence for Christ, in whom it is: and lead thee in with boldness to lay claim to him, while the loose Christian, whose grace is overgrown with lusts (for want of this weeding hook) shall stand trembling at the door, questioning ther his grace be true or no; and from that doubt of his welcome.

Secondly, if upon enquiry thou findest that thy Armour decays, rather for want of scouring, than by any blow from sin presumptuously committed, (as that is most common and ordinary, lust will soon spoil the best Armour, and negligence give grace its bane, as well as grosse sins) then apply thy self to the use of those means which God hath appointed for the strengthening grace; if the fire goes out by taking off the wood, what way to preserve it but by laying it on again?

First, I shall send thee to the Word of God, be more frequently conversant with it. David tells us, where he renewed his spiritual life, and got his soul fo oft into a heavenly heat, when grace in him began to chill. The Word (he tells us) quickened him. This was the Sunny-bank he sate under. The Word draws forth the Christians grace, by presenting every one with an object suitable to act upon, this is of great power to rouse them up; as the coming in of a friend, makes us (though flee-
the whole Armour of God.

pybefore) shake off all droustiness to enjoy his company. Affections they are actuated when their object is before them; if we love a person, this is excited by sight of him, or anything that minds us of him; if we hate one, our blood riseth much more against him when before us. Now the Word brings the Christian's graces and their object together. Here love may delight her self with the beholding Christ, who is set out to life there in all his love and loveliness; here the Christian may see his sins in a glass that will not flatter him; and can there any godly sorrow be in the heart, any hatred of sin, and not come forth, while the man is reading what they cost Christ for him!

Secondly, from the Word go to meditation; this is as belothes to the fire; that grace which lies choak't and eaten up for want of exercise, will by this be cleared and break forth; while thou art muffing this fire will burn, and thy heart grow hot within thee, according to the nature of the subject thy thoughts dwell upon: resolve therefore (Christian) to enclose some time from all worldly Suits, wherein thou mayest every day (if possible) at least take a view of the most remarkable occurrences that have past between God and thee: First, ask thy soul what takings it hath had that day, what mercies heaven hath sent into thee, and do not when thou hast askt the question, (like Pilate) go out; but stay till thy soul has made report of Gods gracious dealings to thee: and (if thou beest wise to observe, and faithful to relate them) thy conscience must tell thee, that the cock was never turn'd, the breast of mercy never put up all the day; yea, while thou art viewing these fresh mercies, telling over this new coyne, hot out of the Mint of God's bounty, ancient mercies they will come crowding in upon thee, and call for a place in thy thoughts, and tell thee what God hath done for thee months and years ago, (and indeed old debts should not be paid last) give them (Christian) all a hearing one time or another, and thou shalt see how they will work upon thy ingenuous spirit. It is with the Christian in this case, as with some Merchants servant that keeps his Masters cash: he tells his Master he hath a great summe of his by him, and desires he would discharge him of it, and see how his accounts stand, but he can never finde him at leisure. There is a great Treasure of mercy alwayes in the Christians hands, and conscience is oft calling

Xx2
Wherefore take unto you the Christian to take the account, and see what God has done for him, but seldom it is, he can finde time to tell his mercies over; and is it any wonder that such should go behind hand in their spiritual estate, who take no more notice what the gracious dealings of God are with them? how can he be thankful that seldom thinks what he receives? or patient when God afflicts, that wants one of the most powerful Arguments to pacifie a mutinous spirit in trouble, and that is taken from the abundant good we receive at the hands of the Lord as well as a little evil? how can such a souls love flame to God, that is kept at such a distance from the mercies of God, which are fuel to it? and the like might be said of all the other graces. Secondly, reflect upon thy self, and below a few serious thoughts upon thy own behaviour, what it hath been, towards God and man all along the day. Ask thy soul, as Elizes his servant, Whence comest thou, O my soul? where hast thou been? what hast thou done for God this day, and how? and when thou goest about this, look that thou neither beeft taken off from a through search, (as Jacob was by Rachels specious excuse) nor to be found to cocker thy self, (as Eli his sons) when thou shalt upon enquiry take thy heart tardy in any point of thy duty; take heed what thou doest, for thou judgest for God, who receives the wrong by thy sinne, and therefore will do himself justice if thou wilt not.

Thirdly, from meditation go to prayer; indeed a soul in meditation is on his way to prayer; that duty leads the Christian to this, and this brings help to that; when the Christian has done his utmost by meditation to excite his graces, and chase his spirit into some divine heat, he knows all this is but to lay the wood in order. The fire must come from above to kindle, and this must be fetch't by prayer. They say, stars have greatest influences when they are in conjunction with the Sunne; then sure the graces of a Saint should never work, more powerfully than in prayer, for then he is in the nearest conjunction and communion with God. That Ordinance which hath such power with God, must needs have a mighty influence on our selves. It will not let God rest, but raiseth him up to his peoples succour, and is it any wonder if it be a means to rouze up and excite the Christians grace? how oft do we see a dark cloud upon Davids spirit at the beginning of his prayer, which
by that time he is a little warm in his work, begins to clear up, and
before he ends, breaks forth into high actings of faith and accla-
mations of praise; Only here (Christian) take heed of formal pray-
ing; this is as baneful to grace, as not praying. A plainer, though
proper and of sovereign virtue, yet if it be laid on cold may do
more hurt than good.

Fourthly, to all the former joyne fellowship and commu-
nion with the Saints thou livest amongst. No wonder to hear
a house is robb’d that stands far from neighbours; he that
walks in communion of Saints, he travels in company, he
dwells in a City where one house keeps up another, to which
Jerusalem is compared. ’Tis observable concerning the house
in whose ruines Job’s children were entombed, that a winde
came from the Wilderness and smote the four corners of it;
it seems it stood alone; the devil knowes what he does in hin-
dering this great Ordinance of communion of Saints; in doing
this, he hinders the progress of grace, yea, brings that which
Christians have, into a declining wasting state. The Apo-
istle couples those two duties close together, to hold fast our Pro-
feffion, and to consider one another, and provoke unto love and
to good works, Heb. 10. 23, 24. Indeed it is a dangerous step to Apo-
stasy, to forfake the communion of Saints; hence ’tis said of
Demos, he hath left us, and embraced the present world. O what
mischief has Satan done us in these few late years, in this one
particular? what is become of this communion of Saints? where
are there two or three to be found that can agree to walk toge-
ther, those that could formerly suffer together, cannot sit toge-
ther at their Fathers table, can hardly pray one with or one for an-
other; the breath of one Christian is strange to another that once
lay in his bosome; —— This is a lamentation, and shall be for a
lamentation.
CHAP. V.

The words opened, and what is meant by the evil day.

That ye may be able to withstand in the evil day, and having done, &c.

We come to the Argument with which the Apostle urgeth the Exhortation, and that is double.

The first hath respect to the house of battle, that ye may be able to withstand in the evil day.

The second to the happy issue of the war, which will crown the Christian thus arm’d, and that is certain victory, and having done all to stand.

First of the first, That ye may be able to withstand in the evil day; But what is this evil day? Some take this evil day to comprehend the whole life of a Christian here below in this vale of tears; and then the Argument runs thus: Take to your selves the whole Armour of God, that ye may be able to persevere to the end of your life, which you will finde, as it were, one continued day of trouble and trial. Thus Jacob draws a black line over his whole life, Few and evil have the days of my life been, Gen. 47. What day shines so fair that over-casts not before night, nay, in which the Christian meets not with some shower or other, enough to deserve the name of an evil day? Every day hath its portion, yea, proportion; Sufficient is the evil of the day. We need not borrow and take up forrows upon use of the morrow, to make up our present load; as we read of daily bread, so of a daily crosse, Luke 9. 24. which we are bid to take, not to make, (we need not make crosses for our selves, as we are prone to do) God in his Providence will provide one for us; and we are bid to take it up, but we hear nothing of laying it down, till crosse and we lie down together; our troubles and our lives are coetaneous, live and die together; here when joy comes, sorrow is at its heel; staffe and rod go togeth'er.
in the evil day.

gether. Job himself, (whose prosperity the devil so grudged, and set forth in all his bravery and pomp, Job. i. 10. as if his Sun had no shadow,) hear what account this good man gives of this his most flourishing time, chap. 3. 25. I was not in safety, neither had I rest, neither was I quiet. There were some troubles that broke his rest, when his bed was (to thinking) as soft as heart could wish, even now this good man tosses and tumbles from one side to the other, and is not quiet. If one should have come to Job and blessed him with his happy condition, and said, Surely, Job, thou couldest be content with what thou hast for thy portion, if thou mightest have all this settled on thee and thy heirs after thee; he would have said, as once Luther, that God should not put him off with these. Such is the Saints state in this bottom, that their very life here, and all the pompous entertainments of it, they are their cross, because they detain them from their Crown. We need nothing to make our life an evil day more than our absence from our chief good; which cannot be recompensed by the world, nor enjoyed with it. Only this goodness there is in this evil, that it is short; our life is but an evil day, it will not last long; and sure it was mercy, that God hath abridged so much of the term of mans life in these last dayes, wherein so much of Christ and Heaven are discovered, that it would have put the Saints patience hard to it, to have known so much of the upper worlds glory, and then be kept so long from it, as the Fathers in the first age were. O comfort one another (Christians) with this; though your life be evil with troubles, yet 'tis short; a few steps, and you are out of the rain. There is great difference between a Saint in regard of the evils he meets with, and the wicked; as two Travellers riding contrary ways, (both taken in the rain and wet) but one rides from the rain, and so is soon out of the showre; but the other rides into the rainy corner; the further he goes, the worse he is. The Saint he meets with troubles as well as the wicked, but he is soon out of the showre; when death comes, he has fair weather; but the wicked, the further he goes the worse; what he meets with here, is but a few drops, the great storme is the last. The pouring out of Gods wrath shall be in hell, where all the deeps of honour are opened, both from above of Gods righteous fury, and from beneath of their own accusing and tormenting consciences. Secondly,
Secondly, others take the phrase in a more restrained sense, to denote those particular seasons of our life, wherein more especially we meet with affections and sufferings. Beza reads it tempore adverso, in the time of our adversity. Though our whole life be evil, if compared with heavens blissful state, our clearest day, night to that glorious morning; yet one part of our life compared with another, may be called good, and the other evil: we have our vicissitudes here. The Providences of God to his Saints here, while on this low bottome of earth, are mixt and particoloured, as was signified by the speckled horses in Zechariah's vision; Red and white, peace and war, joy and sorrow checker our days. Earth is a middle place betwixt heaven and hell, and so is our state here; it partakes of both: we go up hill and down till we get to our journeys end, yea, we find the deepest slough nearest our fathers house. Death, I mean, into which all the other troubles of our life fall, as streams into some great River, and with which they all end, and are swallowed up. This being the comprehensive evil, I conceive to be meant here, being made remarkable by a double article £v τῇ ἡμέρᾳ ὑδωροῦς, that day, that evil day, not excluding those other days of tribulation which intervene; these are but so many petty deaths, every one snatching away a piece of our lives with them, or like Pages sent before to usher in this King of terrors that comes behind.

The phrase being opened; let us consider the strength of this first Argument, with which the Apostle reinforceth his Exhortation, of taking to ourselves the whole Armour of God, and that consists in three weighty circumstances.

1. First, the nature and quality of this day of affliction, it is an evil day.

2. Secondly, the unavoidable necessity of this evil day of affliction, implied in the form of speech, that you may withstand in the evil day. He shuts out all hope of escaping, as if he had said, you have no way but to withstand, please not yourselves with thoughts of shunning battle; the evil day must come, be you arm'd or not arm'd.

3. Thirdly, the necessity of this Armour, to withstand. As we cannot run from it, so not bear up before it, and oppose the force which will be made against us, except clad with Armour. These would
CHAP. VI.

Sheweth that the day of affliction is evil, and in what respects, as also unavoidable, and why to be prepared for.

It behoves every one to arm and prepare himself for the evil day of affliction and death, which unavoidably he must conflict with. The point hath three branches.

First, the day of affliction and death is an evil day.

Secondly, this evil day is unavoidable.

Thirdly, it behoves every one to provide for this evil day.

First of the first branch, the day of affliction, especially death is an evil day. Here we must shew how affliction is evil, and how not.

First, it is not morally or intrinsically evil; If it were evil in this sense, First, God could not be the Author of it; his nature is so pure, that no such evil can come from him, any more than the Sunnes light can make night. But this evil of affliction he voucheth for his own act, Against this family do I devise an evil, Micah 3. 2. yea more, he impropriates it so to himself, as that he will not have us think any can do us evil beside himself. 'Tis the Prerogative he glories in, that there is no evil in the City, but it is of his doing, Amos 3. 6. And well it is for the Saints that their croses are all made in heaven, they would not else be so fitted to their backs as they are. But for the evil of sin, he disownes it with a strict charge, that we lay not this brat which is begotten by Satan upon our impure hearts, at his door; Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil; neither tempteth he any man, James 1. 13.

Secondly, if affliction were intrinsically evil, it could in no
That ye may be able to stand.

no respect be the object of our desire, which sometimes it is and may be. We are to choose affliction rather than sin, yea, the greatest affliction before the least sin. Moses chose affliction with the people of God, rather than the pleasures of sin for a season. We are bid rejoice when we fall into divers temptations, that is, afflictions.

But in what respects then may the day of affliction be called evil?

First, as it is grievous to sense, in Scripture, evil is oft put as contrary to joy and comfort: We looked for peace, and behold no good. A merry heart is called a good heart, a sad spirit an evil spirit, because nature hath an abhorrency to all that opposeth its joy, and this every affliction doth more or lesse. No affliction, while present is joyous, but grievous; it hath like Physick, an unpleasing farewell to the sense. Therefore Solomon, speaking of the evil dayes of sickness, expresseth them to be so distasteful to nature, that we shall say, we have no pleasure in them. They take away the joy of our life. Natural joy is a true flower of the Sun of prosperity, it opens and shuts with it. 'Tis true indeed, the Saints never have more joy than in their affliction, but this comes in upon another score; they have a good God that lends it in, or else they would be as sadly on it as others. 'Tis no more natural for comfort to spring from afflictions, than for grapes to grow on thornes, or Manna in the wilderness. The Israelites might have looked long enough for such bread, if heaven had not miraculously rained it down. God chooseth this season to make the omnipotency of his love the more conspicuous. As Elijah to add to the miracle, first causeth water in abundance to be poured upon the wood and sacrifice, so much as to fill the trench, and then brings fire from heaven by his prayer, to lick it up: Thus God poures out the flood of affliction upon his children, and then kindles that inward joy in their bosomes which licks up all their sorrow, yea, he makes the very waters of affliction they float on, add a further sweetnesse to the musick of their spiritual joy; but still it is God that is good, and affliction that is evil.

Secondly, the day of affliction is an evil day, as it is an unwelcome remembrance of what sinful evils have passed in our lives. It revives the memory of old sins, which it may be, were buried
buried many years ago in the grave of forgetfulness. The night of affliction is the time when such ghosts use to walk in mens consciences; and as the darkness of the night addes to the horror of any fearful object, so doth the state of affliction (which is it selfe uncomfortable) add to the terror of our sinnes then remembred. Never did the Patriarchs sin look so ghastly on them, as when it recoil'd upon them in their distresse, Gen. 42. 21. The sinner then hath more real apprehensions of wrath than at another time; affliction approximates judgement, yea, it is interpreted by him, as a Pursuivant sent to call him presently before God, and therefore must needs begt a woeful confusion and contervation in his spirit. O that men would think of this, how they could bear the sight of their sins, and a Rehearsal Sermon of all their wayes in that day! That is the blessed man indeed, who can with the Prophet then look on them, and triumph over them. This indeed is a dark parable, as he calls it, few can skill of it, as Ps. 49, 45. I will open my dark saying upon the harp; wherefore should I fear in the day of evil, when the iniquity of my heels compasseth me about?

Thirdly, the day of affliction makes discovery of much evil to be in the heart, which was not seen before. Affliction shakes and royles the creature; if any sediment be at the bottome it will appear then. Sometimes it discovers the heart to be quite naught, that before had some seeming good; these suds wash off the hypocrites paint. Natura vexta prodeit seipsam. When corrupt nature is vex't it shews it self, and some afflictions do that to purpose. We reade of such as are offended when persecution comes; they fall quite out with their Profession, because it puts them to such colt and trouble; others in their distresse that curse their God, Isa. 8. 21. It is impossible for a naughty heart to think well of an afflicting God. The hireling, if his Master takes up a staffe to beat him, throws down his work and runs away; and doth a falle heart serve God. Yea, even where the person is gracious, corruption is oft found to be stronger, and grace weaker than they were thought to be. Peter, who set out so valiantly at first to walk on the sea, the winde doth but rise and he begins to sink; now he sees there was more unbelief in his heart than he before suspected. Sharp afflictions are to the soul as a driving raine to the house; we know that there are
That ye may be able to stand

such crannies and holes in the house, till we see it drop down here and there. Thus we perceive not how unmortified this corruption, not how weak that grace is, till we are thus search, and made more fully to know what is in our hearts by such trials. This is the reason why none have such humble thoughts of themselves, and such pitiful and forbearing thoughts towards others in their infirmities; as those who are most acquainted with afflictions; they meet with so many foiles in their conflicts, as make them carry a low fail in respect of their own grace, and a tender respect to their brethren, more ready to pity than censure them in their weaknesses.

Fourthly, this is the season when the evil one Satan comes to tempt. What we finde call’d the time of tribulation, Matth. 13. 22. we finde in the same parable, Luke 8. 13. call’d the time of temptation. Indeed they both meet; seldom doth God afflict us, but Satan addeth temptation to our wilderness; This is your house (faith Christ) and the power of darkness, Luke 25. 53. Christ’s sufferings from man, and temptation from the devil came together. Esau, who hated his brother for the blessing, said in his heart, The days of mourning for my father are at hand, then will I kill my brother, Gen. 27. 41. Times of affliction are the days of mourning, those Satan waits for to do us a mischief in.

Fifthly and lastly, the day of affliction hath oft an evil event and issue, and in this respect proves an evil day indeed. All is well (we say) that ends well; the product of afflictions on the Christian is good; the rod with which they are corrected, yields the peaceable fruits of righteousness, and therefore they can call their afflictions good; that is a good instrument that lets out only the bad blood. It is good for me that I was afflicted, saith David. I have read of a holy woman, who used to compare her afflictions to her children; they both put her to great pain in the bearing; but as she knew not which of her children to have been without (for all the trouble in the bringing forth) so neither which of her afflictions she could have missed, notwithstanding the sorrow they put her to in the enduring. But to the wicked the issue is sic; first in regard of sin, they leave them worse, more impenitent, hardened in sin, and outrageous in their wicked practices. Every plague on Egypt added to the plague of hardness on Pharaohs
Pharaoh's heart: he that for some while could beg prayers of Moses for himself, at last comes to that passe, that he threatens to kill him if he come at him any more. O what a prodigious height do we see many come to in sin after some great sickness or other judgement! Children do not more shoot up in their bodily stature after an ague, than they in their lusts after afflictions. O how greedy and ravenous are they after their prey, when they once get off their clog and chain from their heels! when Physick works not kindly, it doth not only leave the disease uncured, but the poison of the Physick stays in the body also. Many appear thus poisoned by their afflictions, by the breaking out of their lusts afterward. Secondly, in regard of sorrow, every affliction on a wicked person produceth another, and that a greater than it selfe. The greatest wedge comes the last, which shall rive him fit for the fire; the sinner is whipt from affliction to affliction, as the vagrant from Constable to Constable till at last he comes to hell, his proper place and settled abode, where all sorrows will meet in one that is endless.

The second branch of the point follows. This evil day is unavoidable. We may as well stop the chariot of the Sun, when positing to night, and chase away the shades of the evening, as escape this house of darkness that is coming upon us all. None hath power over the Spirit to retain it, neither hath he power in the day of death, and there is no discharge in that war, Eccles. 8. 8. Among men 'tis possible to get off, when prest for the wars, by pleading privilege of yeares, estate, weakness of body, protection from the Prince, and the like, or if all these fail, possibly the sending another in our room, or a bribe given in the hand may serve the turn. But in this war the preffe is so strict, that there is no dispensation; David could willingly have gone for his son, we hear him crying, Would God I had died for thee, O Absalom, my son, my son; but he will not be taken, that young gallant must go himself. We must in our own person come into the field, and look death in the face. Some indeed we finde so fond as to promise themselves immunity from this day, as if they had an enduing office in their breast. They say they have made a Covenant with death, and with hell they are at an agreement, when the overflowing scourge shall passe through it shall not come unto them. And now (like debtors that have fed the Serjeant) they walk abroad...
abroad boldly and fear no arrest. But God tells them as fast as they bind he will loose: *Your Covenant with death shall be diss
annulled, and your agreement with hell shall not stand*; and how should it if God will not set his seal to it? There is a divine Law for this evil day, which came in force upon Adams first sin; that laid the fatal knife to the throat of mankind, which hath opened a sluice to let out his heart-blood ever since. God to pre
vent all escape hath sown the seeds of death in our very con
stitution and nature, so that we can affoon run from our selves, as run from death. We need no fellar to come with a hand of violence, and heu us down; there is in the tree a worme which grows out of its own substance that will destroy it; so in us, those infirmities of nature that will bring us down to the dust. Our death was bred when our life was first conceived; and as a breeding woman cannot hinder the hour of her tra
vel, (that follows in nature upon the other) so neither can man hinder the bringing forth of death with which his life is big. All the pains and aches man feels in his life are but so many sin
gultus morientis natura, groans of dying nature; they tell him his dissolution is at hand. Beest thou a Prince sitting in all thy state and pomp, death dare enter thy Palace, and come through all thy guards, to deliver the fatal message it hath from God to thee, yea, runs its dagger to thy heart; were thou compassed with a Colledge of Doctors consulting thy health, Art and Na
ture both must deliver thee up when that comes. Even when thy strength is firmest, and thou eatest thy bread with a merry heart, that very food which nourisheth thy life, gives thee withal an earnest of death, as it leaves those dregs in thee which will in time procure the same. O how unavoidable must this evil day of death be, when that very staffe knocks us down to the grave at last, which our life leans on, and is preserved by! God owes a debt both to the first Adam and second; to the first he owes the wages of his sin: to the second, the reward of his sufferings. The place for full payment of both is the other world, so that except death comes to convey man thither, the wicked who are the posterity of the first Adam, will misse of that full pay for their sins, which the threatening makes due debt, and engageth God to perform; The godly also who are the seed of Christ, these should not receive the whole purchase of his blood,
blood, which he would never have shed but upon the credit of that promise of eternal life, which God gave him for them before the world began; This is the reason why God hath made this day so sure; in it he dischargeth both bonds.

The third branch of the point follows, That it behoves ever\-\-y one to prepare, and effectually to provide for this evil day, which so unavoidably impends us. And that upon a twofold account; First, in point of duty. Secondly, in point of wis\-\-dome.

First, in point of duty. First, it is upon our allegiance to the great God, that we provide and arme ourselves against this day. Suppose a subject were trusted with one of his Princes castles, and this man should hear that a puissant enemy was coming to lay siege to this castle, yet takes no care to lay in arms and provision for his defence, and so 'tis lost, how could such a one be clear'd of treason? doth he not basely betray the place, and with it his Princes honour into the enemies hand? Our souls are this castle which we are every one to keep for God. We have certain intelligence that Satan hath a design upon them, and the time when he intends to come with all his powers of dark\-\-nese, to be that evil day. Now as we would be found true to our trust, we are obliged to stand upon our defence, and store ourselves with what may enable us to make a vigorous resi\-\-stance.

Secondly, we are obliged to provide for that day, as a suitable return for, and improvement of the opportunityes and means which God affords us for this very end. We cannot without shameful ingratitude to God, make waste of those helps God gives us in order to this great work. Every one would cry out upon him that should basely spend that money upon riot in prison, which was sent him to procure his deliverance out of prison; And do we not blush to bel ow those talents upon our lus and Satan, which God graciously indulgeth to deliver us from them, and his rage in a dying hour? what have we Bib\-\-les for, Ministers and preaching for, if we mean not to fur\-\-nish our selves by them with armour for the evil day? In a word, what is the intent of God in lengthening out our dayes, and continuing us some while here in the land of the living? was it that we might have time to revel or rather revel out upon the plea--
pleasure of this vain world? Doth he give us our precious time to be employed in catching such butterflies as these earthly honours and riches are? It cannot be. Masters do not use (if wife) to let their servants about such work as will not pay for the candle they burn in doing it. And truly nothing lesse than the glorifying of God, and saving our souls at last can be worth the precious time we spend here. The great God hath a greater end than most think in this dispensation: If we would judge aright, we should take his own interpretation of his actions; and the Apostle Peter bids us, count that the long-suffering of the Lord is salvation, 2 Pet. 3. 15. which place he quotes out of Paul, (as the sense, though not in the same forme of words) which in Rom. 2. 4. are these; Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance? From both places we are taught what is the minde of God, and the language he speaks to us in by every moments patience, and inch of time that is granted to us. It is a space given for repentance. God sees (as we are) death and judgment could bring no good news to us, we are in no case to welcome the evil day, and therefore mercy stands up to welcome the poor creature in God's bosome, and begs a little time more may be added to its life, that by this indulgence it may be provoked to repent before he be called to the bar. Thus we come by every day that is continually super-added to our time on earth. And doth not this lay a strong obligation on us to lay out every point of this time, unto the same end his begged for.

Secondly, in point of wisdom, the wisdom of a man appears most eminently in two things.

First, in the matter of his choice and chief care.

Secondly, in a due timing of this his choice and care.

First, a wise man makes choice of that for the subject of his chief care and endeavour, which is of greatest importance and consequence to him; fools and children only are intent about toys and trifles. They are as busie and earnest in making of a house of dirt or cards, as Solomon was in making of his Temple. Those poor babies are as adequate to their foolish apprehensions, as great enterprizes are to wise men. Now such is the importance of the evil day, especially that of death, that it proves a man a fool,
fool, or wise, as he comports himself to it. The end specifies every action, and gives it the name of good or evil, of wise or foolish. The evil day of death is as the end of our days, so to be the end of all the actions of our life. Such will our life be found at last, as it hath been in order to this one day. If the several items of our life (counsels and projects that we have pursued) when they shall then be called up, will amount to a blessed death, then we shall appear to be wise men indeed; but if after all our goodly plots and policies for other things, we be unprovided for that hour, we must be content to die fools at last; And no such fool as the dying fool. The Christian goes for the fool (in the world's account) while he lives; but when death comes, the wise world will then confess they miscall'd him, and shall take it to themselves: We fools counted his life to be madness, and his end to be without honour. But how is he now numbered among the children of God, and his lot is among the Saints? therefore have we erred from the way of truth, Wisd. 5.4,5. The place is Apocryphal, but sinners will finde the matter of it Canonical. 'Tis true indeed, Saints are out-witted by the world in the things of the world, and no marvel; neither doth it impeach their wisdom any more, than it doth a Scholars to be excelled by the Cobler in his mean trade. Nature, where it intends higher excellencies, is more careless in those things that are inferior, as we see in man, who (being made to excel the beasts in a rational soul) is himself excelled by some beast or other in all his senses. Thus the Christian may well be surpass'd in matters of worldly commerce, because he hath a nobler object in his eye, that makes him converse with the things of the world in a kind of non-attendance; he is not much careful in these matters; if he can die well at last, and be justified for a wise man at the day of the resurrection, all is well; he thinks it is not manners, to be unwilling to stay so long for the clearing of his wisdom, as God can wait for the vindicating of his own glorious Nature, which will not appear in its glory till that day, when he will convince the ungodly of their hard thoughts and speeches of him. Then they shall, till then they will not be convinced.

Secondly, a wise man labours duly to time his care and endeavour for the attaining of what he proposeth. 'Tis the fool that comes when the market is done; as the evil day is of great con-
cernment in respect of its event, so the placing of our care for it in the right season is of chief importance, and that sure must be before it comes. There are more doors than one, at which the messenger may enter that brings evil tidings to us, and at which he will knock we know not; we know not where we shall be arrested, whether at bed or board, whether at home or in the field, whether among our friends that will counsel and comfort us, or among our enemies that will add weight to our sorrow by their cruelty. We know not when, whether by day or night, (many of us) not, whether in the morning, noon, or evening of our age. As he calls to work at all times of the day, so he doth to bed; may be while thou art praying or preaching, and it would be sad to go away profaning them and the Name of God in them; possibly when thou art about worse work, death may strike thy quaffing cup out of thy hand, while thou art sitting in the Alehouse with thy jovial mates, or meet thee as thou art reeling home, and make some ditch thy grave, that as thou livedit like a beast, so thou shouldest dye like a beast. In a word, we know not the kinde of evil God will use as the instrument to stab us; whether some bloody hand of violence shall do it, or a disease out of our bowels and bodyes; whether some acute disease, or some lingering sickness; whether such a sickness as shall lay the man while the body is alive, (I mean take the head and deprive us of our reason) or not; whether such nonsome troubles as shall make our friends afraid to let us breath on them, or themselves look on us; whether they shall be afflictions aggravated with Satan's temptations, and the terrors of our own affrighted consciences or not; who knows where, when, or what the evil day shall be? therefore doth God conceal these, that we should provide for all. Cesar would never let his scouldiers know, when or whither he meant to march. The knowing of these would torment us with distracting fear, the not knowing them should awaken us to a providing care. It is an ill time to call the ship, when at sea, tumbling up and down in a storme. This should have been look't to, when on her fea in the harbour. And as bad it is to begin to trim a soul for heaven, when tossing upon a sick bed. Things that are done in a hurry are seldom done well; A man call'd out of his bed at midnight with a dismal fire on his house-top, cannot stand
in the evil day.

stand to dress himself in order as at another time; but runs
down with one stocking half on may be, and the other not on at
all. Those poor creatures I am afraid go in as ill a dress into an-
other world, who begin to provide for it, when on a dying bed
conscience calls them up with a cry of hell-fire in their bosoms:
But (alas!) they must go, though they have not time to put their
armour on. And so they are put to repent at leisure in hell, of
their shuffling up a repentance in haste here. We come to the Ap-
lication of the point.

**CHAP. VII.**

The Application of the Point.

First, it reproves those that are so far from providing for the
evil day, that they will not suffer any thoughts of that day to
stay with them, they are as unwilling to be led into a discourse
of this subject, as a child is to be carried into the dark, and there
left. It is a death to them to think of death, or that which
leads to it. As some foolishly think, they must needs dye present-
ly when they have made their Will, so these think they hasten that
frowndful day by musing on it. The meditation of it is no more
welcome to them, than the company of Moses was to Pharaoh.
Therefore they say to it as he to Moses, Get thee from me, and
let me see thy face no more; the fear of it makes them to butcher
and make away all those thoughts which conscience stirs up
concerning it. And at last they get such a mastery of their con-
sciences, that they arrive to a kinde of Atheisme; it is as rare to
have them think or speak of such matters, as to see a flye busie in
Winter. Nothing now but what is frolick and jocund is enter-
tained by them. If any such thoughts come as prophesie mirth
and carnal content, these (as right with their hearts) are taken
up into the charriot to sit with them; but all other are command-
ed to go behinde. Alas, poor-spirited wretches! something
might be said for you, if this evil day of death and judgement
were such entia rationis, as had no foundation or being but what
our fancies give them, (such troubles there are in the world,

which
which have all their evil from our thoughts; when we are disqui
ered with the scorns and reproaches of men, did we but not
think of them they were nothing) but thy banishing the thoughts
of this evil day from thy mind, will be a poor short relief. Thou
canst neither hinder its coming, nor take away its sting when it
comes by the slitting it. Thou art like a Passenger in a ship,
sleep or wake, thou art going thy voyage. Thou dost but like
that silly bird, who puts her head into a reed, and then thinks
she is safe from the Fowler because she sees him not. Thou art
a faire mark for Gods vengeance, he sees thee, and is taking his
aim at thee, when thou feest not him; yea, thou puttest thy self
under an inevitable necessity of perishing, by not thinking of this
day. The first step to our safety, is consideration of our
danger.

It reproves those, who if they think of the evil day, yet it is
so far off, that it is to little purpose. They will be sure to set it
at such a distance from them, as shall take away the force of the
meditation, that it shall not strike them down in the deep sense
and fear of it. That cannon, which if we stood at the mouth of
it would shatter limb from limb, will not so much as scare them
that get out of its reach. The further we put the evil day, the
weaker impression it makes on us. 'Tis true (say sinners) it can-
not be help't, we owe a debt to nature, it must be paid; sickness
will come, and death follow on that, and judgement brings up
the reare of both. But (alas !) they look not for these gifts yet;
they prophesy of these things a great while hence to come. Ma-
ny a faire day they hope will intervene. Thus men are very kind
to themselves. First, they wish it may be long before it comes,
and then because they would have it so, they are bold to promise
themselves it shall be so; and when once they have made this pro-
mise, no wonder if they then live after the rate of their vain hopes,
putting off the stating of their accounts, till the winter-evening
of old age, when they shall not have such allurement to gad a-
broad from the pleasures of this life. O then they will do great
matters to fit them for the evil day. Bold man! who gave thee
leave to cut out such large thongs of that time which is not thing
but Gods? Who makes the Lease, the Tenant or the Landlord?
or doest thou forget thou farmest thy life, and art not an Owe-
er? This is the device of Satan, to make you delay, whereas a
present expectation of the evil day, would not let you be still unprepared. O why do you let your souls from their work, make them idle and rest from their burdens, by telling them of long life, while death chop in upon you unawares? O what shame will your whorish hearts be put to, (that now say your husband is gone afar off, you may fill your selves with loves) if he should come before he is look’d for, and find you in bed with lusts? And let me tell you, sudden destruction is threatened, especially to such secure ones. Reade (Matth. 24, 48, 50, 51. where tis denounced against that sort of sinners, who please themselves with their Lords delaying his coming, that the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. Indeed God must go out of his ordinary road of dealing with sinners, if such escape a sudden ruine. One is bold to challenge any to shew a President in Scripture of any that are branded for security, that some remarkable yea sudden judgement did not surprise. Sodom, how soon after a Sun-shine morning did the heavens thicken, and bury them in a few hours, (by a storme of fire) in their own ashes? Carelesse Laish cut off before they almost think of it. Agag, when he saw the clouds of his fears break, and faire weather was in his countenance, they return immediately upon him, and shut him up in death; he is presently hewn in pieces. Amalek slaughtered by David before the triumph of their late victory was cold. Nebuchadnezzar strutting himself in his Palace with this bravado in his mouth, Is not this great Babylon that I have built? and before he can get the words out of his throat, there is another voice falling from heaven, saying, O King, to thee be it spoken, thy Kingdom is departed from thee: and the same hour it was fulfill’d, and he sent to graze with the beasts. Dives blessing himself for many years, and within a few hours the pillow is pluck’d from under his head, and you heare no more of him, till out of hell he roare; yea, a whole world, (few persons excepted) drowned, and they not know till the day the flood came, (Mat. 24, 29. and swept them all away: And who art thou, O man, that profest thy self an exemption, when Kings, Cityes; a whole world have been ruined after this sort?

This reproves those, who indeed think oft of this evil day, (much against their will,) by reason of an awakened conscience.
That ye may be able to stand

that is ever pinching of them, and preaching on Pauls text (before Felix) to them, till it makes them tremble as he did; yet such is the power of lust in their hearts, that it makes them spur on, notwithstanding all the rebukes conscience gives them, and affrighting thoughts they have of the evil day; yet they continue in their old trade of sin desperately. These wretches are the objects of our faddest pity. The secure sinner (that has broke prison from his conscience,) is like a strong-brain’d drunkard, he swallows down his sin, (as the other doth his drink,) with pleasure; and is not stirr’d at all; but here is a man that is stomack-sick, (as I may so say) his conscience is oft disgorging his sweet draughts, and yet he will sinne, though with pain and anguish. O consider (poor wretches) what you do, instead of arming your selves against the evil day, you arm the evil day against your selves; you are sticking the bed with pins and needles, on which you must ere long be laid; you are throwing billets into that fiery furnace, wherein at last you shall be cast, and all this in spite of your consciences, which yet God mercifully sets in your way, that the prickings of them may be as a hedge of thornes; to keep thee from the pursuit of thy lusts. Know therefore, if thou wilt go on, that as thy conscience takes from the pleasure of thy sin at present, so it will add to the horror of thy torment hereafter.

It reproves those, who though they are not so violent and outrageous in sin, to make them think above ground in the nostrils of others, yet rest in an unarmed condition; they do not flee to Christ for covering and shelter against this day of storms, and tempest, and the reason is, they have a lie in their right hand, they feed on ashes, and a deceived heart carries them aside from seeking after Christ. It would make one tremble to see how confident many are with their false hopes and self-confidence, daring to come up (as Corah with his Censers, as undauntedly as Moses himself) even to the mouth of the grave, till on a sudden they are swallowed up with destruction, and sent to be undeceived in hell, who would not be beaten from their refuges of lies here; whoever thou art, O man, and whatever thou hast to glory in, were it the most Saint-like conversation that ever any lived on earth, yet if this be thy shelter against the evil day, thou wilt perish. No salvation when that flood comes but Christ; yea, being
being in Christ, hanging on the out-side of the Ark by a specious profession, will not save; Methinks I see how those of the old world ran for their lives, some to this hill, and others to that high tree, and how the waves pursued them, till at last they were swept into the devouring flood. Such will your end be, that turn any other way for help than to Christ; yet the Ark waits on you, yea, comes up close to your gate to take you in. *Noah did not put forth his hand more willingly to take in the Dove, than Christ doth to receive those who fly to him for refuge. O reject not your own mercies for lying vanity.*

Let it put thee upon the enquiry (whoever thou art,) whether thou beest in a posture of defence for this evil day. Ask thy soul soberly and solemnly, Art thou provided for this day, this evil day? how couldst thou part with what that will take away, and welcome what it will certainly bring? Death comes with a voider to carry away all thy carnal enjoyments, and to bring thee up a reckoning for them. O canst thou take thy leave of the one, and with peace and confidence read the other? will it not affright thee to have thy health and strength turn'd into faintness and feebleness, thy sweet nights of rest, into waking eyes, and restless toings up and down; thy voice that has so often chanted to the viol, to be now acquainted to no other tune but sighs and groans. O how canst thou look upon thy sweet and dear relations with thoughts of removing from them? yea, behold the instrument, as it were, whetting that shall give the fatal groak to fever soul and body? think that thou wert now half dead in thy members, that are most remote from the fountain of life, and death to have but a few moments journey, before it arrive to thy heart, and go beat thy last breath out of thy body. Possibly the inevitable necessity of these do make thee to harden thy self against them; this might indeed in some Heathen, that is not resolv'd whether there be another world or no, help a little to blunt the edge of that terror which otherwise would cut deeper into his amazed heart. But if thou believes another world, and that judgment which stands at deaths back, ready to allot thee thy unchangeable state in bliss or misery; surely thou canst not relieve thy awakened conscience with such a poor cordial. O therefore think what answer thou meanest to give unto the great God, at thy appearing before him,
him, when he shall ask thee, what thou canst say, why the sentence of eternal damnation should not then be pronounced against thee. Truly we deal unfaithfully with our own souls, if we bring not our thoughts to this issue. If now you should ask how you should provide against the evil day, so that you may stand before that dreadful bar, and live so in the mean time, that you might not be under a slavish bondage, through the fearful expectation of it; Take it in a few directions.

First, if ever you would have a blessed issue of this evil day, so as to stand in judgment before the great God, rest not till thou hast got into a Covenant-relation with Christ. Dying Davids living comfort was drawn from the Covenant God had made with him; this was all his desire, and all his salvation; how canst thou put thy head into the other world without horror, if thou hast not solid ground that Christ will own thee for his? Heaven hath its proper heires, and so hath hell. The heires of heaven are such as are in Covenant with God. The foundation of it was laid in a Covenant, and all the mansions there are prepared for a people in Covenant with him; Gather my Saints together that have made a Covenant with me. But how mayest thou get into this Covenant-relation? First, break thy Covenant with sin. Thou art by nature a Covenant-servant to sin and Satan; may be thou hast not expressly in words and formally as Witches seal'd this Covenant, yet virtually as thou hast done the work of Satan, and been at the command of thy lusts, accepting the reward of unrighteousnesse, (the pleasure and carnal advantages they have paid thee in for the same) therein thou hast declared thy self to be so. Now if ever thou wilt be taken into Covenant with God, break this; a Covenant with hell and heaven cannot stand together.

Secondly, betroth thy self to Christ. The Covenant of grace is the joynture which God settles only upon Christ's Spouse. Rebecca had not the Jewels and costly rayment till she was promised to become Isaaks wife, Gen. 24. 53. All the Promises are Tea and Amen in Christ. If once thou receivest Christ, with him thou receivest them. He that owes the tree hath right to all the fruit that is on it. Now that thou mayest not huddle up a marriage between Christ and thee, so as to be disown'd of Christ,
Christ, and it prove a nullity at last; it behoves thee to look to it, that there be found in thee what Christ expects in every soul that he espouseth. First therefore consider whether thou canst heartily love the person of Christ. Look wisely on him again and again as he is set forth in all his spiritual excellencies; are they such as thy heart can close with? doth his holy nature and all those heavenly graces with which he is beautified, render him desireable to thee? or couldst thou like him better if he were not so precise and exactly holy? yea, is thy heart so inflamed with a desire of him, that thou canst love him with a conjugal love? A woman may love one as a friend, whom she cannot love so as to make him her husband. A friendly love may stand with a love of some other equal to it, yea, superior; But a conjugal love is such as will bear neither: canst thou finde in thy heart to forfake all other, and cleave to Christ? doest thy heart speak thee ready, and present thee willing to go with thy sweet Jesus, though he carry thee from father and fathers house? Is thy confidence such of his power to protect thee from all thy enemies, sin, wrath and hell, that thou canst resolutely put the life of thy soul into his hands, to be saved by the sole virtue of his blood, and strength of his omnipotent arm; and of his care to provide for thee for this life and the other, that thou canst acquiesce in what he promiseth to do for thee? In a word, if thou haft Christ, thou must not only love him, but for his sake, all thy new Kindred, which by thy marriage to him thou shalt be allied unto. How canst thou fadge to call the Saints thy brethren? canst thou love them heartily, and forget all the old grudges thou haft had against them? some of them thou wilt finde poor and persecuted, yet Christ is not ashamed to call them brethren, neither must thou. If thou findest thy heart now in such a disposition as suits these Interrogatories, I dare not deny the banes, yea, I dare not but pronounce Christ and thee Husband and Wife. Go, poor soul, (if I may call so glorious a Bride poor,) Go and comfort thy self with the expectation of thy Bridegrooms coming for thee, and when the evil day approaches, and death it self draws nigh, look not now with terror upon it, but rather revive with old Jacob, to see the chariot which shall carry thee over unto the embraces of thy husband, whom thou hearest to be in so great Honour and Majesty.
jefty in heaven, as may assure thee he is able to make thee welcome when thou comest there. Amongst the all things which are ours by being CHRISTIANS, the APOSTLE forgets not to name this to be one, Death is ours. And well he did so, or else we should never have looked upon it as a gift, but rather as a judgment. Now soul, thou art out of any danger of hurt that the evil day can do thee. Yet there remains something for thee to do, that thou mayest walk in the comfortable expectation of the evil day. We see that gracious persons may for want of a holy care fall into such discontents, as may put a thing into their thoughts of the evil day. David, that at one time would not fear to walk in the valley of the shadow of death, is so affrighted at another time when he is led towards it, that he cries, Spare me, O Lord; that I may recover my strength, before I go hence, Psal. 39. The childe, though he loves his father, may do that which may make him afraid to go home. Now, CHRISTIAN, if thou wouldst live in a comfortable expectation of the evil day;

First, labour to die to this life, and the enjoyments of it every day more and more. Death is not so strong to him, whose natural strength has been wasted by long pining sickness, as it is to him that lies but a few days, and has strength of nature to make great resistance. Truly thus it is here; that CHRISTIAN, whose love to this life and the contents of it, hath been for many years consuming and dying, will with more facility part with them, than he whose love is stronger to them. All CHRISTIANS are not mortified in the same degree to the world. Paul tells us he died daily. He was ever feeding more and more of his heart out of the world, so that by that time he came to dye, all his affections were pack'd up and gone, which made him the more ready to follow, σπέρμα, I am ready to be offered up, 2 Tim. 4.6. If it be but a tooth to pull out, the fatter it stands, the more pain we have to draw it. O loosen the roots of thy affections from the world, and the tree will fall more easily.

Secondly, be careful to approve thy self with diligence and faithfulness to GOD in thy place and calling. The clearer thou standest in thy own thoughts concerning the uprightness of thy heart in the tenure of thy CHRISTIAN course, the more composure thou wilt have when the evil day comes. I beseech thee
O Lord (faith good Hezekiah at the point of death as he thought) remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. This cannot be our confidence, but it will be a better companion than a scolding conscience; if the blood be bad, the spirits will be tainted also; the more our life has been corrupted with hypocrisie and unfaithfulness, the weaker our faith will be in a dying house. There is great difference between two children that come home at night; one from the field, where he hath been diligent and faithful about his fathers work, and another that hath played the Truant a great part of the day; the former comes in confidently to stand before his father, the other sneaks to bed, and is afraid his father should see him, or ask where he hath been. O Sirs, look to your walking. These have been trying times as ever came to England. It has required more care and courage to keep sincerity than formerly. And that is the reason why it is so rare to finde Christians (especially those whose place and calling hath been more in the winde of temptation,) go off the stage at death with such a Plundie of inward peace in their bosom.

Thirdly, familiarize the thoughts of the evil day to thy soul; Handle this serpent, often walk daily in the serious meditations of it, do not run from them because they are unpleasing to flesh; that is the way to increase the terror of it. Do with your souls, when thy of, and feared with the thoughts of affliction or death, as you use to do with your beast, that is given to bogle and start as you ride on him. When he flies back and starts at a thing, you do not yield to his fear and go back, that will make him worse another time, but you ride him up close to that which he is afraid of, and in time you break him of that quality. The evil day is not such a fearful thing to thee that art a Christian, as thou shouldst start for it. Bring up thy heart close to it. Shew thy soul what Christ hath done to take the sting out of it; what the sweet promises are, that are given on purpose to overcome the fear of it, and what thy hopes are thou shalt get by it. These will satisfy and compose thy Spirit, whereas the shunning the thoughts of it will but increase thy fear, and bring thee more into bondage to it.

A a a 2

CHAP.
CHAP. VIII.

The second Argument with which the Exhortation is pressed, drawn from the assured victory which shall crown the soul's conflict, if in this Armour, where several Points, couched in the Argument, are briefly handled.

We come now to the second Argument the Apostle useth, further to press the exhortation; and that is taken from the glorious victory, which hovers over the heads of believers while in the fight, and shall surely crown them in the end; this is held forth in these words, *And having done all, to stand.* The phrase is short, but full.

SECT. 1.

First observe, Heaven is not won with good words and a fair Profession; *Having done all.* The doing Christian is the man that shall stand, when the empty boaster of his faith shall fall. The great talkers of Religion are oft the least doers. His Religion is in vain, whose Profession brings not letters testimonial from a holy life. Sacrifice without obedience is Sackcledge. Such rob God of that which he makes most account of. A great Captain once smote one of his soldiers for railing at his enemy, saying, that he called him not to raile on him, but to fight against him and kill him. 'Tis not crying out upon the Devil, and declaring against sin in prayer or discourse, but fighting and mortifying it that God looks chiefly upon; such a one else doth but beat the air; there are no marks to be seen on his flesh and unmortified lusts that he hath fought. *Paul* was in earnest, he left a witness upon his body, made black and blew with stroaks of mortification. It was not a little vapouring in sight of the Philistines that got *David* his wife, but shedding their blood:
And having done all to stand.

blood: And is it so small a matter to be son to the King of Hea-
ven, that thou thinkest to obtain it, without giving a real
proof of thy zeal for God, and hatred to sin? Not a forgetful
hearer, but a doer of the work; this man (faith the Apostle) shall
be blessed in his deeds. James i. 25. Mark, not by his deed,
but in his deed; he shall meet blessedness in that way of obedi-
ence he walks in. The empty Professour disappoints others, who
seeing his leaves, expect fruit, but find none; and at last he disapp-
points himself; he thinks to reach heaven, but shall miss of it.
Tertullian speaks of some that think, Satis Deum habere, si corde &
animo suspiciatur, licet alim minus fiat: God hath enough (they
think) if he be feared and reverenced in their hearts, though in
their actions they shew it not so much: and therefore they can
sin, and believe in God, and fear him never the worse: This
(faith he) is to play the Adulterer, and yet be chaste; to prepare
poison for one's father, and yet be dutiful; but let such know,
(faith the same father) that if they can sin and believe, God
will pardon them with a contradiction also; he'll forgive them,
but they shall be turn'd into hell for all that. As ever you would
stand at last, look you be found doing the work your Lord hath left
you to make up, and trust not to lying words, as the Prophet
speaks, Jer. 7.

SECT. 2.

Secondly, Observe, that such is the mercy of God in Christ
to his children, that he accepts their weak endeavours, (joynd
with sincerity and perseverance in his service;) as if they were
full obedience, and therefore they are here said to have done
all. O who would not serve such a Lord! you hear servants
sometimes complain of their Masters to be so rigid and strict,
that they can never please them, no, not when they do their
utmost: But this cannot be charged upon God. Be but so
faithful as to do thy best, and God is so gracious that he will
pardon thy want. David knew this Gospel-indulgence, when
he said, Then shall I not be ashamed when I have respect to all thy
Commandments, Psa. 119.6. But when my eye is to all thy
Commandments. The Traveller hath his eye on or towards the
place
place he is going, though he be yet short of it; there he would be, and is putting on all he can to reach it; so stands the Saints heart to all the commands of God, he presseth on to come nearer and nearer to full obedience; such a soul shall never be put to shame. But woe to those that cover their cloth with the name of infirmity, yea, that spend their zeal and strength in the pursuit of the world or their lusts, and then think to make all up when charged therewith; that is their infirmity, & they can serve God no better. These do by God as those two did by their Prince, (Francis the first of France) who cut off their right hand one for another, and then made it an excuse they were lame, and so could not serve in his Galleys, for which they were sent to the Gallowes. Thus many will be found at last to have disabled themselves, by refusing that help the Spirit hath offered to them, yea, wasted what they had given them, and so shall be rewarded for hypocrites as they are. God knows how to distinguish between the sincerity of a Saint in the midst of his infirmities, and the shifts of a false heart. But we will wave these, and briefly speak to four points which lie clear in the words.

First, here is the necessity of perseverance. Having done all.

Secondly, here is the necessity of divine Armour, to persevere till we have done all. Wherefore else bids he them take this Armour for this end, if they could do it without?

Thirdly, here is the certainty of persevering and overcoming at last, if clad with this Armour; else it were small encouragement to bid them take that Armour which would not surely defend them.

Fourthly, here is the blessed result of the Saints perseverance, propounded as that which will abundantly recompence all their pain and patience in the war; having done all to stand. From these follow four distinct points.

First, he that will be Christ's soldier must persevere.

Secondly, there can be no perseverance without true grace in the heart.

Thirdly, where true grace is, that soul shall persevere.

Fourthly, to stand at the end of this war, will abundantly recompence all our hazard and hardship endured in the war.
And having done all to stand.

SECT. 3.

He that will be Christ's soldier, must persevere to the end of his life in this war against Satan. This Having done all, comes in after our conflict with death: That ye may be able to withstand in the evil day; then follows, And having done all. We have not done all till that pitch't battle be fought. The last enemy is death. The word &c. imports as much as to finish a business, and bring a matter to a full issue; so, Phil. 2.12 where we translate it well, Work out your salvation: that is, perfect it; be not Christians by halves, but go through with it; the through Christian is the true Christian. Not he that takes the field, but he that keeps the field; not he that sets out, but he that holds out in this holy War, deserves the name of a Saint. There is not such a thing in this sense belonging to Christianity as an honourable retreat; not such a word of command in all Christ's military Discipline, as fall back and lay down your armes; No, you must fall on, and stand to your armes, till call'd off by death.

First, we are under a Covenant and Oath to do this. Formerly soldiery used to take an oath not to flinch from their colours, but faithfully to cleave to their Leaders; this they called Sacramentum militare, a military oath. Such an oath lies upon every Christian. It is so essential to the being of a Saint, that they are described by this, Psal. 5. Gather my Saints together, those that have made a Covenant with me. We are not Christians, till we have subscribed this Covenant, and that without any reservation. When we take upon us the Profession of Christ's Name, we lift our selves in his muster-roll, and by it do promise, that we will live and dye with him in opposition to all his enemies. Every Nation will walk in the Name of his God, and we will walk in the Name of our God; and what is it to walk in the Name of our God, but to fight under the banner of his Gospel, wherein his Name is displayed, by giving an eternal defiance to sin and Satan? If a Captain had not such a tye on his soldiers, he might have them to seek when the day of battle comes: therefore Christ tells us upon what terms he will enroll
enroll us among his disciples: If any man will be my disciple, let him deny himself, and take up his cross, and follow me. He will not entertain us, till we resign up our selves freely to his dispose, that there may be no disputing with his commands afterwards, but as one under his authority, go and come at his word.

2. Secondly, perseverance is necessary, because our enemy perseveres to oppose us. There is no truce in the devil's heart, no cessation of arms in our enemies' camp. If an enemy continue to assault a city, and they within cease to resist, it is easy to tell what will follow: The Prophet that was sent to Bethel did his errand well, withstood Jeroboam's temptation, but in his way home was drawn aside by the old Prophet, and at last slain by a Lion. Thus many fly from one temptation, but not persevering are vanquished by another; those that at one time escape his sword, at another time are slain by it. Joash was hopeful when young, but it lasted not long. Yea, many precious servants of God, not making such vigorous resistance in their last days as in their first, have fallen foully, as we see in Solomon, Aza, and others. Indeed it is hard when a line is drawn to a great length, to keep it so freight that it slacken not; and to hold a thing long in our hand, and not to have a numbness grow in our fingers so as to remit of our strength; therefore we are bid so often to hold fast the profession of our faith; but when we see an enemy gaping to catch us when we fall, me thinks this should quicken us the more to it.

3. Thirdly, because the promise of life and glory is settled upon the persevering soul, the crown stands at the Goal, he hath it that comes to the end of the race. To him that overcomes will I give, not in prædio, but in bello, not in a particular skirmish, but in the whole war. Ye have need of patience, that after ye have done the whole will of God, ye might receive the promise. Heb. 10. 36. There is a remarkable accent on that henceforth, which Paul mentions, 2 Tim. 4. 7, 8. I have fought a good fight, henceforth is laid up for me a crown of righteousness. Why, was it not laid up before? yes, but having persevered and come near the Goal, being within sight of home, ready to dye, he takes now firmer hold of the promise. Indeed in this sense it is, that a gracious soul is nearer its salvation after every victory than it was before.
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fore, because he approacheth nearer to the end of his race, which Rom. 13:10, is the time promised for the receiving of the promised salvation. Then and not till then the Garland drops upon his head.

Here we may take up a sad lamentation, in respect of the many Apostle Professors of our dayes. Never was this spiritual falling sickness more ripe. O how many are sick of it at present, and not a few fallen asleep by it? These times of war and confusion have not made so many broken Merchants as broken Professors; where is the Congregation that cannot shew some who have out-lived their Profession? not unlike the silk-worm, which (they say) after all her spinning, works her selfe out of her bottome, and becomes at last a common flye. Are there not many, whose forwardnesse in Religion we have flood gazing on with admiration, as the disciples on the Temple, ready to say one to another, as they to Christ, See what manner of stones these are? what polished gifts and shining graces are here? and now not one stone left upon another. O did you ever think, that they who went in so goodly array towards heaven in communion with you, would after that face about, and run over to the devils side, turn Blasphemers, Worldlings and Atheists, as some have done? O what a sad change is here! It had been better for them not to have known the way of righteousness; than after they have known it, to turn from the holy Commandment delivered unto them, 2 Pet. 2:21. Better never to have walked a step towards heaven, than to put such a scorn and reproach upon the ways of God. Comparationem: videat ergo qui utrumque cognoverit, & judicato prouincia: esse in harem esse in se vixisse esse malum: Tertul. de Pænit. Such a one who hath known both what a service Satans is, and what Gods is, then to revolt from God to the devil, seems to have compared one with the other, and as the result of his mature thoughts, to pronounce the devils which he chooseth better than Gods which he leaveth. And how is it possible that any can sin upon a higher guilt, and go to hell under a greater load of wrath? These are they which God loathes. He that hates putting away, disdains much more to be himself thus put away. If any man draw back, my soul shall have no pleasure in him, Heb. 10:31. The Apollate is said to tread upon the Son of God, Heb. 10:29, as if he were
no better than the dirt under his feet. Well, he shall have treading for treading, God himself will set his foot upon him, Psal. 119. 118. Thou hast troden down all that erre from thy statues, and who (think you) will be weary soonest? he that is under foot beares the weight of the whole man upon him. To be under the foot of God, is to lye under the whole weight of God's wrath. O pity and pray for such forlorn souls, they are objects of the one, and subjects of the other; though they are fallen low, yet not into hell; now and then we see an Emychus raised, that hath fallen from such a height. And you that stand, take heed lest you fall.

S E C T. 4.

Secondly, A soul void of divine armour cannot persever. What this divine armour is I have shewn, and the Apostle here doth in the several pieces of it. The sanctifying graces of God's Spirit are this Armour. One that hath not these wrought in him, will never hold out to passe all the stages of this Christian race, to fight all the battels that are to be fought before victory is to be had. Common gifts of the Spirit, such as illumination, conviction, sudden pangs and flushing heats of affection may carry out the creature for a while with a goodly appearance of zeal for God, and forwardness in Profession; but the strength these afford is soon spent. John's hearers mentioned, John 5. 35. got some light and heat by sitting under his burning Ministrv, but how long did it last? Ye were willing to rejoice for a season. They were very beautiful colours that were drawn on them, but not laid in oyle, and therefore soon wash't off again. The foolish Virgins made as great a blaze with their lamps, and did expect as good a day when Christ should come, as the wise Virgins; but (alas!) their lamps are out before he appeared, and as good never a whit as never the better. The stony ground more forward than the best soile; the seed comes up immediately, as if a crop should soon have been reap't, but a few nipping frosts turn its hue, and the day of harvest proves a day of desperate sorrow. All these instances, and many more in Scripture do evince, that nothing short of solid grace, and a principle of divine life
in the soul will perseverance. How forward soever Formalists and lightly Professors are, to promise themselves hopes of reaching heaven, they will finde it too long a step for their short-breathed souls to attain. The reasons are,

First, such want a principle of divine life to draw strength from Christ to persevere' them in their course. That by which the gracious soul itself perseveres is the continual supply it receives from Christ; as the arm and foot is kept alive in the body by those vital spirits which they receive from the heart; I live, (faith Paul) yet not I, but Christ in me; that is, I live but at Christ's cost; he holds as my soul, so my grace in life: Now the carnal person wanting this union, must needs waste and consume in time. He hath no root to stand on. A carcasse when once it begins to rot, never recovers, but every day grows worse till it runs all into putrefaction; no salve or plaister will do it good: but where there is a principle of life, there when a member is wounded, nature sends supplyes of spirits, and helps to work with the salve for a cure. There is the same difference between a gracious person and an ungracious; see them opposed in this respect, Prov. 14. 17. The righteous man falls seven times a day, and riseth; but the wicked falleth into mischief: that is, in falling he falls further, and hath no power to recover himself. When Cain sinned, see how he falls further and further like a stone down a hill, never stays till he comes to the bottome of despair; from envying his brother to malice, from malice to murder, from murder to impudent lying, and brazen-fac'd boldness to God himself, and from that to despair; so true is that, 2 Tim. 2. 13. Evil men shall waxe worse and worse. But now when a Saint falls, he riseth, because when he falls he hath a principle of life to cry out to Christ, and such an interest in Christ as stirs him up to help; Lord, save me, said Peter, (when he began to sink) and presently Christ's hand is put forth, he chides him for his unbelief, but he helps him.

Secondly, an unregenerate soul hath no assurance for the continuance of those common gifts of the Spirit he hath at present; they come on the same terms that temporal enjoyments do to such a one. A carnal person, when he hath his table most sumptuously spread, cannot shew any word of promise under God's hand that he shall be provided for the next meal. God...
gives these things to the wicked, as we a crust or nights lodging to a beggar in our Barn; 'tis our bounty, such a one could not sue us for denying the same: so in the common gifts of the Spirit, God was not bound to give them, nor is he, to continue them. Thou hast some knowledge of the things of God, thou mayest for all this dye without knowledge at last; thou art a sinner in chains, restraining grace keeps thee in; this may be taken off, and thou let loose to thy lusts as freely as ever. And how can he persevere, that in one day may from praying, fall to cursing; from a whining complaining conscience, come to have a feared conscience.

Thirdly, every unregenerate man, when most bus'd with Profession, hath those engagements lie upon him, that will necessarily, when put to it, take him off one time or other. One is engaged to the world; and when he can come to a good market for that, than he goes away, he cannot have both, and now he'll make it appear which he loved best. *Demas hath forsaken us, and embraced this present world.* Another is a slave to his lust, and when this calls him he must go in spite of Profession, conscience, God and all. *Herod feared John,* and did many things; but love is stronger than fear; his love to *Herodias* overcomes his fear of *John,* and makes him cut off at once the head of *John,* and the hopeful buildings which appeared in the tenderness of his conscience, and begun Reformation. One root of bitterness or other, will spring up in such a one. If the complexion of the soul be profane, it will at last come to it, however for a while there may some religious colour appear in the man's face, from some other external cause.

This shews us what is the root of all final Apostastie, and that is the want of a through change of the heart. The Apoltastie doth not lose the grace he had, but discovers he never had any; and it's no wonder to hear that he proves bankrupt, that was worse than nought when he first set up. Many take up their Saintship upon trust, and trade in the duties of Religion with the credit they have gain'd from others opinion of them. They believe themselves to be Christians, because others hope them to be such, and so their great business is by a zeal in those exercises of Religion that lie outmost, to keep up the credit which they have abroad, but do not look to get a stock of solid grace, within, which
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which should maintain them in their Profession, and this proves their undoing at last. Let it therefore make us in the fear of God, to consider upon what score we take up our Profession. Is there that within which bears proportion to our outward zeal? Have we laid a good bottom? Is not the superfluous top heavy-jetting too far beyond the weak foundation? They say Trees shoot as much in the root under ground, as in the branches above, and so doth true grace. O remember what was the perishing of the seed in the stony ground; it lacked root, and why so? but because it was stony. Be willing the plough should go deep enough to humble thee for sin, and rend thy heart from sinne. The soul effectually brought out of the love of sin as sin, will never be through friends with it again. In a word, be serious to finde out the great spring that sets all thy wheels on motion in thy religious trade. Do as men that would know how much they are worth; who set what they owe on one side; and what stock they have on the other; and then when they have laid out enough to discharge all debts and engagements, what remains to themselves they may call their own: Thus do thou consider what thou standest engaged to, thy worldly credit, profit, flattering fear of God, and selfish desire of happiness, and when thou hast allowed for all these, see then what remains of thy fear of God, love to God, &c. If nothing, thou art nought; if any, the less there be, the weaker Christian thou art, and when thou comest to be tried in God's fire, thou wilt suffer losse of all the other, which as hay and stubble will be burnt up.

SECT. 5.

Every soul clad with this Armour of God shall stand and persevere: Or thus, True grace can never be vanquished. The Christian is born a Conqueror, the gates of hell shall not prevail against him. He that is born of God overcometh the world, 1 John 5. 4. Mark, from whence the victory is dated, even from his birth. There is victory sown in his new nature, even that seed of God, which will keep him from being swallowed up by sin or Satan. As Christ rose never to die more; so doth he raise souls.
fools from the grave of sin, never to come under the power of spiritual death more. *These holy ones of God cannot see corruption.* Hence he that believes is said in the present tense to have eternal life. As the Law that came four hundred years after, could not make void the promise made to *Abraham,* so nothing that intervents can hinder the accomplishing of that promise of eternal life, which was given, and passed to Christ in their behalf before the foundation of the world. If a Saint could any way miscarry and fall short of this eternal life, it must be from one of these three causes. 1. Because *God* may forsake the Christian, and withdraw his grace and help from him; Or, 2. *Because* the believer may forsake *God*; Or lastly, *because* Satan may pluck him out of the hands of *God.* A fourth I know not. Now none of these can be.

First, *God* can never forsake the Christian. Some unadvised speeches have drop't from tempted souls, discovering some fears of *Gods* calling them off; but they have been confuted, and have eaten their words with shame, as we see in *Job* and *David.* O what admirable security hath the great *God* given his children in this particular!

Heb. 13. 5. *First,* in *Promises.* *He* hath said, *I will never leave thee nor forsake thee.* Five negarives in that promise, as so many seals to ratify it to our faith; he assures us there never did or can so much as arise a repenting thought in his heart concerning the purposes of his love and special grace towards his children, *Rom.* 11. 29. The gifts and calling of *God* are without repentance, even the believers sin against him, their froward carriage flirs not up thoughts of casting them off, but of reducing them; *For the iniquity of this covetousnesse I was wroth and smote him,* *I hid me,* and was wroth, *and he went on frowardly in the way of his heart; I have seen his ways and will heal them,* *Isa.* 57. 17, 18. The water of the Saints failings, cast on the fire of *Gods* love, cannot quench it; Whom he loves he loves to the end.

Secondly, *God* to give further weight and credit to our unbelieving and misgiving hearts, seals his promise with an oath. See *Isa.* 54. 9, 10. *With everlasting kindnesse will I have mercy on thee, saith the Lord; thy Redeemer*; *this is as the waters of Noah unto me:* for *as I have sworn that the waters of Noah should not return over the earth,* so have I sworn that I will not be wroth with thee.
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The mountains shall depart, (meaning at the end of the world, when the whole frame of the heavens and earth shall be dissolv'd) but his kindnesse shall not depart, neither shall his Covenant of peace be removed. Now left any should think this was some Charter belonging to the Jews alone, we find it, v. 17. settled on every servant of God as his portion: This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. And surely God that is so careful to make his childrens inheritance sure to them, will con them little thanks, who busie their wits to invalid and weaken his conveyances, yea, disprove his will; if they had taken a bribe, they could not plead Satans cause better.

Thirdly, in the actual fulfilling these promises, (which he hath made to believers) to Christ their Attourney. As God before the world began, gave a promise of eternal life to Christ for them, so now hath he given actual possession of that glorious place to Christ (as their Advocate and Attourney) where that eternal life shall be enjoyed by them; for as he came upon our errand from heaven, so thither he returned again to take and hold possession of that inheritance, which God had of old promised, and he in one summe at his death had paid for. And now what ground of fear can there be in the believers heart, concerning Gods love standing firm to him; when he sees the whole Covenant performed already to Christ for him, whom God hath not only called to, sanctified for, and upheld in the great work he was to finish for us, but also justified in his resurrection and Jayle-delivery, and received him into heaven, there to sit on the right hand of the Majesty on High, by which he hath not only possession for us, but full power to give it unto all believers?

A second occasion of fear to the believer that he shall not persevere, may be taken from himself. He has many sad fears and tremblings of heart, that he shall at last forake God: The journey is long to heaven, and his grace weak; O, faith he, is it not possible that this little grace should fail, and I fall short at last of glory? Now here there is such provision made in the Covenant, as scatters this cloud also.

First, the Spirit of God is given on purpose to prevent this; Christ left his mother with John, but his Saints with his Spirit, to tutour and keep them that they should not lose themselves in their
their journey to heaven. O how sweet is that place, Ezek. 36. 27. I will put my Spirit in you, and cause you to walk in my statutes, and ye shall keep my judgements and do them. He doth not say they shall have his Spirit, if they will walk in his statutes: no, his Spirit shall cause them to do it. But may be thou art afraid thou mayest grieve him, and so he in anger leave thee, and thou perish for want of his help and counsel. Answ. The Spirit of God is indeed sensible of unkindness, and upon a Saints sinne, may withdraw in regard of present assistance, but never in regard of his care; as a mother may let her froward child go alone, till it get a knock, that may make it cry to be taken up again into her arms, but still her eye is on it that it shall not fall into mischief. The Spirit withdrew from Samson, and he fell into the Philistines hands, and this makes him cry to God, and the Spirit puts forth his strength in him again. Thus here, indeed the office of the Spirit is to abide for ever with the Saints, John 14. 16. He shall send you another Comforter, that he may abide for ever with you.

Secondly, It is one maine businesse of Christs intercession, to obtain of God perseverance for our weak graces. I have prayed (faith Christ to Peter) that thy faith fail not. But was not that a particular priviledge granted to him, which may be denied to another? O Sirs, do we think that Christs love looks a squint? doth he pray for one childe more than another? such fears and jealousies foolish children are ready to take up, and therefore Christ prevents them, by bidding Peter in the very next words, When thou art converted, strengthen thy brethren, Luke 22. 31, that is, when thou feelst the efficacy and force of my prayer for thy faith, carry this good news to them, that their hearts may be strengthened also; And what strengthening had it been to them, if Christ prayed not for them as well as for Peter? does Christ pray for us? yea, doth he not live to pray for us? O how can children of so many prayers, of such prayers perish? The Saints prayers have a mighty power. Jacob wrestled and had power with God, this was his sword and bowe (to allude to what he said of the parcel of ground he took, from the Amorite,) by which he got the victory; and had power with God. This was the Key with which Elijah opened and shut heaven. And if the weak prayers of Saints (coming in his Name)
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Name) have such credit in heaven, that with them they can go to Gods treasure, and carry away as much as their armes of faith can hold; O then, what prevalency has Christs intercession, who is a Son, an obedient Son, that is come from finishing his great work on earth, and now prays his Father for nothing but what he hath bid him ask, yea, for nothing but what he is beforehand with him for, and all this to a Father that loves those he prays for as well as himself? Bid Satan avaunt. Say not thy weak faith shall perish, till thou hearest that Christ hath left praying, or meets with a repulse.

Thirdly, let us see whether Satan be able to pluck the Christian away, and step betwixt him and home. I have had occasion to speak of this subject in another place, the lefle here shall serve. Abundant provision is made against his assaults. The Saint is wrap't up in the everlasting armes of Almighty Power; and what can a cursed Devil do against God, who laid those chains on him which he cannot shake off? when he is able to pluck that dart of divine fury out of his own conscience which God hath fastened there, then let him think of such an enterprise as this. How can he overcome thee that cannot tempt thee but in Gods appointed time? And if God set Satan his time to assault the Christian whom he loves so dearly, surely it shall be when he shall be repulsed with greatest shame.

Away then with that doctrine, which faith, One may be a Saint to day, and none to morrow; now a Peter anon a Judas; O what unflavoury flufle is this! a principle it is that at once crofleth the main design of God in the Gospel-Covenant, reflects sadly on the honour of Christ, and wounds the Saints' comfort to the heart.

First, It is derogatory to Gods design in the Gospel-Covenant, which we find plainly to be this, that his children might be put into a state sure and safe from miscarrying at last, which by the first Covenant man was not. See Rom. 4. 16. Therefore it is of faith, that it might be of grace; to the end the promise might be sure to all the seed. God on purpose because of the weakness of the first Covenant through the mutable nature of man, makes a new Covenant of a far different constitution and frame, not of works as that was, but of faith; and why? the Apostle tells us, that it might be sure to all the seed, that not
one soul, who by faith should be adopted into Abraham's family, and so become a child of the promise, should fail of inheriting the blessing of the promise, which is eternal life; called so, Tit. 1. 2. and all this because the promise is founded upon grace, that is, God's immutable good pleasure in Christ, and not upon the variable and inconstant obedience of man as the first Covenant was. But if a Saint may finally fall, then is the promise no more sure in this Covenant than it was in that, and so God should not have his end he propounds.

Secondly, it reflects sadly on Christ's honour, both as he is intrusted with the Saints' salvation, and also as he is interested in it. First, as he is intrusted with the Saints' salvation. He tells us they are given him of his Father for this very end, that he should give them eternal life; yea, that power which he hath over all flesh, was given him to render him every way able to effect this one business, John 17. 2. He accepts the charge, owns them as his sheep, knows them every one, and promises, he will give them eternal life; they shall never perish, neither shall any pluck them out of his hand, John 10. 27, 28. Now how well do they consult with Christ's honour, that say his sheep may dye in a ditch of final Apostasy notwithstanding all this? Secondly, as he is interested in the salvation of every Saint. The life of his own glory is bound up in the eternal life of his Saints. It's true, when Adam fell, God did save his stake; but how can Christ who is so nearly united to every believing soul? There was a league of friendship betwixt God and Adam; but no such union as here, where Christ and his Saints make but one Christ, for which his Church is called Christ, 1 Cor. 12. 12. As the body is one, and hath many members, and all the members of that one body being many, are one body, so is Christ. Christ and his members make one Christ: now is it possible a piece of Christ can be found at last burning in hell? can Christ be a Cripple Christ? can this member drop off and that? 'Tis as possible that all, as any should; and how can Christ part with his mystical members and not with his glory? doth not every member adorn the body, yea, an honour? The Church is called the fulness of him, Eph. 1. 22. O how dishonourable is it to Christ that we should think he shall want any of his fulness? and how can the man be full and compleat that wants a member?

Thirdly,
Thirdly, it wounds the Saints comfort to the heart, and layes their joy a bleeding. Paul saith, he did not ἐκτιναγεῖν τὸν λόγον τοῦ θεοῦ. He did not dash the generous wine of Gods Word with the water of mans conceits; No, he gave them pure Gospel. Truly, this principle of Saints falling from grace gives a sad dash to the sweet wine of the Promises; the soul-reviving comfort that sparkles in them, ariseth from the sure conveyance with which they are in Christ made over to believers to have and to hold for ever. Hence called the sure mercies of David, Acts 13. 34. mercies that shall never faile: This, this indeed is wine that makes glad the heart of a Saint; though he may be whipt in the house when he sins, yet he shall not be turned out of doors. As God promised in the type to Davids seed, Psal. 89. 33. Nevertheless, my loving kindness shall not utterly take from him, nor suffer my faithfulness to faile; and, v. 36. His seed shall endure for ever. Could any thing separate the believer from the love of God in Christ, this would be as a hole at the bottome of his cup to leak out all his joy; he might then feare every temptation or affliction he meets would fly him, and so the wickeds curse would be the Saints portion. His life would ever hang in doubt before him; and the fearful expectation of his final miscarriage, which he sees may befall him, would eat up the joy of his present hope. Now how contrary such a frame of heart is to the spirit of adoption, and full assurance of hope, which the grace of the new Covenant gives, he that runs may read in the Word.

This truth prepares a sovereign cordial to restore the fainting spirits of weak believers, who are surprized with many feares, concerning their persevering and holding out to the end of their warfare: Be of good cheer, poor soul; God hath given Christ the life of every soul within the Ark of his Covenant. Your eternal safety is provided for; Whom he loves he loves to the end, Joh. 13. 1. Hath he made thee willing in the day of his power to march under his banner, and espouse his quarrel against sin and hell? the same power that overcame thy rebellious heart to himselfe, will overcome all thy enemies within and without for thee; say not thou art a bruised reed; with this he will break Satans head, and not cease till he hath brought forth judgement into compleat victory in thy soul. He that can make a few wound-
ed men rise up and take a strong City, can make a wounded spirit triumph over sin and devils. The Ark stood in the midst of Jordan, till the whole Camp of Israel was safely got over into Canaan; John 3. And so doth the Covenant (which the Ark did but typifie;) yea, Christ, Covenant and all stand to secure the Saints a safe passage to Heaven. If but one believer drowns, the Covenant must drown with him. Christ and the Saints are put together as co-heirs of the same inheritance, Romans 8.17. If children, then heirs, heirs of God, and joint-heirs with Christ. We cannot dispute against one, but we question the firmness of the others title. When you hear Christ is turn’d out of heaven, or himself to be willing to sell his inheritance there, then, poor Christian, fear thy coming thither, and not till then. Co-heirs cannot sell the inheritance except both give up their right, which Christ will never do not suffer thee.

Thirdly, this truth calls for a word or two of caution. Though there is no fear of a Saints falling from grace, yet there is great danger of others falling from the top of this comfortable doctrine into a careless security, and presumptuous boldness; and therefore a battlement is very necessary, that from it we may with safety to our souls, stand and view the pleasant prospect this truth presents to our eye. That flower from which the Bee sucks honey, the spider draws poison. That which is a restorative to the Saints grace, proves an incentive to the lust of a wicked man. What Paul said of the Law, we may truly of the Gospel: Sin taking occasion from the grace of the Gospel, and the sweet promises thereof, deceives the carnal heart, and works in him all manner of wickedness. Indeed sin seldome grows so rank anywhere, as in those who water its roots with the grace of the Gospel. Two ways this doctrine may be abused.

First, into a neglect of duty.

Secondly, into a liberty to sin. Take heed of both:

First, beware of falling into a neglect of duty upon this score; If a Christian, thou canst not fall away from grace. Take for an antidote against this three particulars.

First, there are other Arguments to invite; yea, that will constrain thee to a constant vigorous performing of duty, though the fear of falling away should not come in, or else thou art not
not a Christian; what? nothing make the child diligent about his fathers business, but fear of being disinherited and turned out of doors? There is sure some better motive to duty in a Saints heart, or else Religion is a melancholy work. Speak for your selves, O ye Saints; is self-preservation all you pray for, and hear for? Should a messenger come from Heaven, and tell you Heaven were yours, would this make you give over your spiritual trade, and not care whether you had any more acquaintance with God till you came thither? O how harsh doth this sound in your ears! There are such principles engraven in the Christians bosome, that will not suffer a strange-nesse long to grow, betwixt God and him. He is under the Law of a new life, which carries him naturally to desire communion with God, as the child doth to see the face of his deare father; and every duty is a Mount wherein God presents himself to be seen and enjoyed by the Christian.

Secondly, to neglect duty upon such a persuasion, is contrary to Christ's practice and counsel. First, his practice. Though Christ never doubted of his Fathers love, nor questioned the happy issue of all his temptations, agonies and sufferings; yet he prayes, and prayes again more earnestly, Luke 22: 44. Secondly, his counsel and command. He told Peter, that Satan had begg'd leave to have him to sift him. But while he comforts him (who was to be hardest put to it) with this, But I have prayd for thee that thy faith faile not. Sure our Saviour by this provision made for him and the rest, means to save them a labour that they need not watch or pray. No such matter: after this, as you may see, ver. 40. He calls them up to duty; Pray that ye enter not into temptation. Christ's praying for them was to strengthen their faith, when they should themselves pray for the same mercy; not to nourish their sloth that they needed not to pray. Christ's prayers in Heaven for his Saints are all heard already: but the return of them is reserved to be enclosed in the answer God sends to their own prayers. The Christian cannot in faith expect to receive the mercies Christ prays for in Heaven, so long as he lives in the neglect of his duty on earth. They stand ready against he shall call for them by the prayer of faith, and if they be not worth sending this messenger to Heaven, truly they are worth little.

Thirdly,
And having done all to stand.

Thirdly, consider, that although the Christian be secured from a total and final apostasy, yet he may fall badly to the bruising of his conscience, enfeebling his grace, and reproach of the Gospel, which sure are enough to keep the Christian upon his watch; and the more, because ordinarily the Saints back-slidings begin in their duties. As it is with tradesmen in the world, they first grow careless of their business, often out of their shop, and then they go behind-hand in their estates: So here, first remiss in a duty, and then fall into a decay of their graces, and comforts, yea, sometimes, into ways that are scandalous. A judge loseth its gloss before it weareth: the Christian, the lustre of his grace in the lively exercise of duty, and then the strength of it.

Secondly, take heed of abusing this doctrine unto a liberty to sin; shall we sin because grace abounds? grow loose, because we have God fast bound in his promise? God forbid; none but a Devil would teach us this Logick: It was a great height of sin those wretched Jewes came to, who could quaff and carouse it while death look't in upon them at the windows; *Let us eat and drink, for to morrow we shall dye.* They discovered their Atheisme therein. But what a prodigious stature in sin must that man be grown to, that can sin under the protection of the promise, and draw his encouragement to sin from the everlasting love of God? Let us eat and drink, for we are sure to live and be saved. Grace cannot dwell in that heart which draws such a cursed conclusion from the promises of God's grace. The Saints have not so learn'd Christ. The inference the Apostle makes from the sweet privileges we enjoy in the Covenant of grace, is not to wallow in sin; but having these promises, to cleanse our selves from all filthinesse of flesh and spirit, *2 Cor. 7. 1.* 'Tis the nature of faith, (the grace that trades with promises) to purifie the heart. Now the more certain report faith brings of God's love from the promise to the soul, the more it purifies the heart, because love by which faith works, is thereby more inflamed to God; and if once this affection takes fire, the room becomes too hot for sin to stay there.
SECT. 6.

The fourth note and last is, That it will abundantly recompence all the hardship and trouble the Christian endures in this war against sin and Satan, that he shall be able when the war is ended to stand; In man's wars all do not get by them that fight in them; the gains of these are commonly put into a few pockets. The common soldiers endure most of the hardship, but go away with little of the profit; they fight to make a few that are great yet greater, and are many times themselves turn'd off at last, with what will hardly pay for the cure of their wounds, or keep them from starvings in a mean Hospital. But in this war there is none loseth, but he that runs away. A glorious reward there is for every faithful soldier in Christ's Camp, and that is wrap't up in this phrase, Having done all to stand. Now in this place, to stand imports three things, which laid together will clear the point.

First, to stand, in this place, is to stand Conquerors. An Army when conquered, is said to fall before their enemy, and the Conqueror to stand. Every Christian shall at the end of the war stand a Conqueror over his vanquish't lusts, and Satan that headed them. Many a sweet victory the Christian hath here over Satan; But (alas!) the joy of these Conquests is again interrupted with fresh alarms from his rival'd enemy. One day he hath the better, and may be the next he is put to the hazard of another battle; much ado he hath to keep what he hath got: yea, his very victories are such as send him bleeding out of the field. Though he repulses the temptation at last, yet the wounds his conscience gets in the fight, do overcast the glory of the victory. 'Tis seldom the Christian comes off without some sad complaint of the treachery of his own heart, which had like to have lost the day, and betrayed him into his enemies hand: But for thy eternal comfort, Know (poor Christian) there is a blessed day coming, which shall make a full and final decision of the quarrel betwixt thee and Satan; Thou shalt see this enemies Camp quite broke up, not a weapon left in his hand to lift up against thee. Thou shalt tread upon his high places, from which he hath made so many shots at thee. Thou shalt see them all dismantled

And having done all to stand

mantled and demolished, till there be not left standing any one corruption in thy bosom, for a devil to hide and harbour himself in. Satan, at whose approach thou hast so trembled, shall then be subdued under thy feet: he that hath so oft bid thee bow down, that he might go over thy soul and trample upon all thy glory, shall now have his neck laid to be troden on by thee. Were there nothing else to be expected as the fruits of our watching and praying, weeping and mourning, severe duties of mortification and self-denial, with whatever else our Christian warfare puts us upon but this, our labour sure would not be in vain in the Lord. Yea, blessed watching and praying, happy tears and wounds we meet with in this war; may they but at last end in a full and eternal victory over sin and Satan. Bondage is one of the worst of evils. The baser an enemy is, the more abhorred by noble spirits. Saul feared to fall into the hands of the uncircumcised Philistines, and to be abused by their scornes and reproaches more than a bloody death. Who baser than Satan? what viler tyrant than sin? Glorious then will the day be, wherein we shall praise God for delivering us out of the hands of all our sins, and from the hand of Satan. But dismal to you (sinners) who at the same time wherein you shall see the Saints stand with crowns of victory on their heads, must like fettered captives be dragg'd to hells dungeon, there to have your ears bored unto an eternal bondage under your lusts. And what more miserable sentence can God himself pass upon you? Here sin is pleasure, there it will be your torment. Here a sweet bit and goes down glib, but there it will stick in your throats. Here you have suitable provision to entertain your lusts withal: Palaces for pride to dwell and strut her self in. Delicious fare for your wanton palates: houses, and lands, with coffers of silver and gold for your covetous hearts, by their self-pleasing thoughts to sit brooding upon: but you will finde none of these there; hell is a barren place, nothing grows in that land of darkness to solace and recreate the sinners minds. You shall have your lusts, but want the food you long for. O what a torment must that needs be, to have a soul sharp set, even to a ravenous hunger after sin; but chain'd up where it can come at nothing it would have to satisfy its lust: for a proud wretch, that could wish he might domineer over all the world, yea, over God himself if he would let him, to be kept down in such a dungeon
as hell is, O how it will cut! for the malicious sinner, whose heart swells with rancour against God and his Saints, that he could pluck them out of God's bosom, yea, God out of his throne if he had power, to finde his hands so manacled, that he can do nothing against them he so hates: O how this will torment! Speak, O you Saints, whose partial victory over sin at present is so sweet to you, that you would choose a thousand deaths, sooner than return to your old bondage under your lusts: how glorious then is that day in your eye, when this shall be compleated in a full and eternal Conquest, never to have any thing to do more with sin or Satan!

Secondly, to stand, is here to stand justified and acquitted at the great day of judgement. The phrase is frequent in Scripture, which sets out the solemn discharge they shall have then, by standing in judgement. Psalm 1. 5. The wicked shall not stand in the judgement; that is, they shall not be justified. Psalm 130. 3. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? that is, who shall be discharged? The great God, upon whose errand we come into the world, hath appointed a day wherein he will judge the world by Jesus Christ; a solemn day it will be, when all that ever lived on earth, high and low, good and bad, shall meet in one Assembly to make their personal appearance before Christ, and from his mouth to receive their eternal doom, who shall in his Majestick robes of glory ascend the awful seat of Judicature, attended with his illustrious traine and guard of Angels about him, as so many officers ready to execute and perform his pleasure according to the definitive sentence that he shall pronounce; either to conduct those blessed ones whom he shall justify into his glorious Kingdom, or binde them hand and foot to be cast into hells unquenchable flames whom he shall condemn. I do not wonder that Paul's Sermon on this subject, did make an earth-quake in Felix his conscience: but rather that any should be so far gone in a lethargy, and dedolent numbness of conscience, as the thought of this day cannot recover them to their sense and feeling. O Sirs, do you not vote them happy men and women that shall speed well on this day? are not your thoughts enquiring who those blessed souls are, which shall be acquitted by the lively voyce of Christ the Judge? You need not ascend to search the rolls of election in heaven; here you may

**D d d** know
know they are such as fight the Lords battels on earth against Satan, in the Lords Armour, and that to the end of their lives. These having done all shall stand in judgement. And were it but at a man's bar, some Court-Martial, where a souldier is put upon trial for his life, either to be condemned as a Traitor to his Prince, or clear'd as faithful in his truth; O how such a one would listen to heare how it would go with him, and be over-joyed when the Judge pronounces him innocent! Well may such be bid to fall down on their knees, thank God and the Judge that have saved their lives; how much more ravishing will the sweet voyce of Christ be in the Saints ears, when he shall in the face of men and Angels make publick declaration of their righteousness! O how confounded will Satan then be, who was their accuser to God and their own consciences also, ever threatening them with the terror of that day! how blank will the wicked world be, to see the durt that they had thrown by their calumnies and lying reports on the Saints faces, wiped off with Christ's own hand; they from Christ's mouth to be justified as sincere, whom they had call'd hypocrites! will not this, O ye Saints, be enough for all the scorne you were laden with from the world, and conflict you endured with the Prince of the world? But this is not all. Therefore

Thirdly, to stand, doth here also (as the complement of their reward) denote the Saints standing in heavens glory. Princes when they would reward any of their subjects, that in their wars have done eminent service to the crown, (as the utmost they can do for them) do prefer them to Court, there to enjoy their Princely favour, and stand in some place of honourable service before them continually. Solomon sets it out as the greatest reward of faithful subjects to stand before Kings. Heaven is the royal City where the great God keeps his Court. The happinesse of glorious Angels is to stand there before God. I am Gabriel that stand in the presence of God, Luke i. 19. That is, I am one of those heavenly spirits who wait on the great God, and stand before his face, as Courtiers do about their Prince. Now such honour shall every faithful soul have. Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, I will give thee placces to walk among these that stand by, Zech. 3. 7. He alludes to the Temple, which had rooms joyn-
ing to it for the Priests that waited on the Lord in his holy service there. Or to Courtiers, that have stately galleryes and lodg-ings becoming their place at Court allowed them in the Kings Palace they wait upon. Thus all the Saints, (whose representa-
tive Joshua was) shall after they have kept the Lords charge in a short lifes service on earth, be called up to stand before God in heaven, where with Angels they shall have their galleries and mansions of glory also. O happy they who shall stand before the Lord in glory! The greatest Peeres of a Realme (such as Earles, Marquesies and Dukes are.) count it greater honour to stand before their King, though bare-headed and oft upon the knee, than to live in the Countrey, where all bow and stand bare to them; yea, let but their Prince forbid them coming to Court, and tis not their great estates or respect they have where they live will content them. 'Tis better to wait in heaven than to reign on earth. 'Tis sweet standing before the Lord here in an Ordinance; one day in the worship of God is better than many elsewhere; O what then is it to stand before God in glory! If the Saints spikenard sendeth forth so sweet a smell, while the King sits at his Table here in a Sermon or Sacrament: O then Cant. 1, 12. what joy must needs flow from their near attendance on him, as he sits at his table in heaven, which when God first made, it was intended by him to be that Chamber of presence, in which he would present himself to be seen of, and enjoyed by his Saints in all his glory! I know nothing would have a more powerful, yea, universal operation upon a Saints spirit, than the frequent and spiritual consideration of that blissful state in heaven, which shall at last crown all their sad conflicts here on earth. None like this sword to cut the very sinews of temptation, and behead those lusts, which defie and out-brave whole troops of other Arguments. It is almost impossible to sin with lively thoughts and hopes of that glory. 'Tis when the thoughts of heaven are long out of the Christians sight, and he knows not what is be-come of his hopes to that glorious place, that he begins to set up some idol, (as Israel the Calfe in Moses his absence) which he may dance before. But let heaven come in sight, and the Chris-
rians heart will be well-warm'd with the thoughts of it, and you may as soon persuade a King to throw his royal Diademe into a fink, and wallow with his robes in a kennel, as a Saint to sin with. D d d 2

the
the expectation of heavens glory. Sin is a devils work, not a Saints, who is a Peer of heaven, and waits every hour for the Writ that shall call him to stand with Angels and glorified Saints before the throne of God. This would cheer the Christians heart, and conforme him when the fight is hottest, and the bullets flye thickest from men and devils, to think, 'tis heaven all this is for, where it's worth having a place, though we go through fire and water to it. 'Tis before the Lord, (said David to scoffing Michal) that chose me, before thy father and all his house; therefore I will play before the Lord, and I will yet be more vile than thou, 2 Sam. 6. 21. Thus, Christian, wouldst thou throw off the vipers of reproaches, which from the fire of the wicked's malice flie upon thee? 'Tis for God that I pray, hear, mortifie my lust, deny my self of my carnal sports, profits and pleasures, that God who hath pasted by Kings and Princes, to choose me a poor wretch to stand before him in glory; therefore I will be yet more vile than thus. O Sirs, were there not another world to enjoy God in, yet should we not while we have our being serve our Maker? The heavens and the earth obey his Law, that are capable of no reward for doing his Will. Quench hell, burn heaven, (said a holy man) yet I will love and feare my God; How much more when the everlasting armes of mercy stand ready stretch't to carry you as soon as the fight is over into the blissful presence of God! You have servants of your own so ingenious and observant, that can follow your work hard abroad in all weathers; and may they but when they come home, weary and hungry at night, obtain a kinde look from you, and some tender care over them, they are very thankful. Yea, (faith one, to shame the sluggisht Christian) how many hundred miles will the poor Spanish run after his Master in a journey, who gets nothing but a few crumbs, or a bone from his Masters trencher? In a word, which is more, the devils slaves, what will they not do and venture at his command, who hath not so much to give them, as you to your dog, not a crut, not a drop of water to cool their tongue? and shall not the joy of heaven which is set before the Christian, into which he shall assuredly enter, make him run his race, endure a short scuffle of temptation and affliction? yea sure, and make him reckon also that these are not worthy to be compared with the glory which shall be revealed in him.

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