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EXPERIMENTS

OF

SPIRITUAL LIFE AND HEALTH AND THEIR PRESERVATIVES

ROGER WILLIAMS.

RE-PRINTED BY
SIDNEY S. RIDER,
PROVIDENCE.
1863.





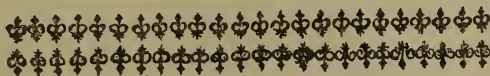


EXPERIMENTS
OF
Spiritual Life & Health,
And their
PRESERVATIVES

In which the *weakest* Child of God may
get Assurance of his Spirituall Life
and Blessednesse

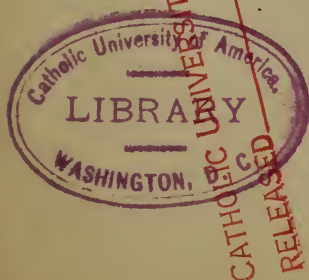
And the *Strongest* may finde proportionable *Disco-*
veries of his *Christian Growth*, and the *means* of it.

By Roger Williams of Providence in
New-England.



London, Printed, in the Second Month,
1652.

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INTRODUCTION.

As the existence of the following tract was, until quite recently, unknown,* a few words of introduction, exhibiting its character and the circumstances under which it was written, may not be inappropriate.

The object of the work is, briefly to present to the christian the evidences of personal piety and guard these evidences from abuse and misapprehension. It is divided into three parts. The author first treats of the evidences of a piety, which, though real, is weak and imperfect; secondly, the evidences of a vigorous and maturer piety; and the third part contains directions for maintaining and increasing piety in the soul of the believer. It is written with clearness and discrimination, and much resembles the treatises of Baxter on the same subject. It is

* Professor Knowles, in his Memoir of Roger Williams, makes the following statement: Mr. Williams is said to have published, in London, in 1652, a work entitled "Experiments in Spiritual Life and Health, and their Preservatives." Of this book, no copy has come to our knowledge.

as well adapted to the condition of christians of the present day as to the condition of those for whom it was written, two hundred and ten years since. There cannot be found in it a word of sectarian bitterness ; on the contrary, it everywhere breathes the spirit of catholic, christian charity.

The circumstances under which it was written are certainly peculiar. It seems that his wife, to whom he appears to have been tenderly attached, had been dangerously ill, but was now recovering. During her sickness he had been from home, laboring among the Indians ; and while absent, he wrote this little treatise in the form of a letter to her, his object being simply to promote her spiritual improvement. At the request of his friends, it was published in London ; and a dedication was prefixed to it, addressed to Lady Vane the Younger. In this dedication, occurs the following remarkable passage: "The form and stile I know will seem to this refined age too rude and barbarous, and the truth is, the most of it was penned and writ, (so as seldom or never such discourses were,) in the thickest of the naked Indians of America, in their very wild houses, and by their barbarous fires, when the Lord was pleased this last year (more than ordinarily) to dispose my abode and travel among them."


As a writer, Roger Williams has generally borne the reputation of a violent and bitter controversialist. I believe that in this respect he has suffered great injustice. It would seem from this tract, that, on the contrary, his spirit was eminently candid and catholic, and that controversy was to him a painful duty. In the same dedication he says: "It is true, I have been sometimes prest to engage in controversies, but I can really and uprightly say, my witness is on high, how harsh and dolefull the touch of these strings are, [is,] and especially against such worthies both in old and New England, in whom I joyfully, before the world, acknowledge (in many heavenly respects) a lively character and image of the love of God." Every thing in this tract is in harmony with such a declaration.

STEPHEN RANDALL, Esq., a descendant of Roger Williams, a gentleman who cherishes a proper respect for the memory of his great ancestor, has been at much pains to procure the use of one of the only two known copies of this work, and at his instance it is now re-published. It is nearly a *fac simile* of the original copy, retaining, unchanged, all the obsolete words and phrases, with all the peculiarities of orthography. In this form it will be more interesting to the public, and especially to antiquarians, than it could

be made by any change whatever. In the hope, that, after the lapse of more than two centuries, it will again be acceptable to christians of all denominations, and exhibit in a new light the character of a great and good man, it is now presented to the descendants of the Puritans.

F. W.

Providence, December 1st, 1862.



To the truly Honorable the Lady *Vane*, the Younger.

Madam,

YOur favourable, and Christian respects to me (both of former and latter date) your Godly and Christian Letters to me, so many thousand miles distant in America: And your many gracious Demonstrations of an humble and Christian Spirit breathing in you; are a three fold Cord which have drawn these lines into your presence.

While I have sometimes mused how to express a Christian gratitude, I am at last perswaded to crave your Ladyships acceptance of these poore Experiments of each true Christians personall union, and communion with the Father of Spirits.

It is true, I have been sometimes prest to engage in controversies, but I can really and uprightly say, my Witnes is on high, how harsh and doleful the touch of those strings are, especially, against such Worthies both in old and new-England, in whom I joyfully before the world acknowledge (in many heavenly respects) a lively character and Image of the Son of God. This broken piece, is a breath of a still and gentle voice, none but the God of this world, and the men of this world, can I lightly (at this turne) expect my opposites.

At other times I have been drawne to consider of the little flock of Jesus, his Army, his body, his building,
that

that for these many hundred years have been scattered, routed and laid wast and desolate: At present, I onely examine who are the personall and particular Sheep of Jesus Christ, his Souldiers, his living materials, though scattered, divided, and not compos'd and ordred at their souls desire.

I confesse (Madam) it was but a private and sudden discourse, sent in private to my poor Companion and Yoak-fellow, occasioned by a sudden sickness threatening death, into which, and from which it pleased the Lord most graciously to cast and raise her.

The forme and stile I know will seem to this refined age, too rude and barbarous: And the truth is, the most of it was penn'd and writ (so as seldom or never such discourses were) in the thickest of the naked Indians of America, in their very wild houses, and by their barbarous fires; when the Lord was pleased this last year (more then ordinarily) to dispose of my abode and travell amongst them. And yet, is the Language plaine? it is the liker Christs: Is the composure rude? such was his outward Beauty: Are the tryals (seemingly) too close? such is the two edged Sword of his most holy Spirit, which pierceth between the very Soul and Spirit, and bringeth every thought into the obedience of Christ Jesus.

Amongst the many Crowns of mercy (Madam) which it hath pleased the Father of mercies to crowne your soul with, as David speaks of his, Psal. 103. there are two which justly challenge (and your Ladyship I know doth humbly acknowledge them) to be the fairest.

1 Cor. 3.

The first, That he himselfe most high, most holy, (who makes his common choice, the poor, Jam. 2. and chooseth few Lords, few Knights, few Ladies, (few wise, few noble, few mighty) hath freely chosen you Madam, in so gracious and blessed a measure, to desire to feare his Name.

A second, That for your dearest Companion and Guide in this vale of tears (amongst the famous Worthies of this age)

age) he hath graciously guided you to such a blessed choice, of such an Husband on earth, who beares so bright an Image of your Husband in the Heavens, and in whose most holy and gracious hand, he hath been such a mercifull and faithfull Instrument, for both the freedoms both of the outward and inner man.

I doe humbly acknowledge (that upon an absolute account) all is mercy, and yet I am also humbly confident, that in a respect (as he graciously remembered his old friend Abraham, and tels us of a speciall love he yet bears the Jewes for Abrahams sake, even so, he hath graciously vouchsafed at this present an honorable remembrance to the NAMES of some of his more eminent former friends and witnesses.

How hath he crowned the memory of those his 2 zealous Servants in K. Henry the 8th. his days* with a most eminent and blessed succeſſion of such names and spirits at this day? and in a gracious remembrance of his love to that blessed daughter and witnesse of his the Lady Vane in Q. Maries dayes; how hath it pleased his wisdom and goodnesse, to remember and to honour that Name, both in your Ladiship and so many otherways, with so many loving kindnesſes at this day? * Cromwel
and Lam-
bert.

My humble cry (Madam) to the Lord shall never cease, those all those your many obligations of both temporall and eternall mercies, may (like chaines of Adamant) draw and bind your precious Soul more and more to resolve (by his grace assisting) to make his name great, who hath made your so and so to love his Name, his Son, his Spirit, his Truth, his Children, that others at the Torch of your exemplary meeknesse and fear of God, may light and kindle theirs; That your Souls-eye more and more brightly may see him who is invifible, and may so experimentally reſent those invifible and internal Honors, pleasures and profits that are in him that in comparifon thereof

thereof the visible and worldly, may be accounted by you but dreams of shadows, &c. That your great desire may be a likenesse of so high and holy, and so dear a Saviour, and (as in other excellencies so) in that especially of a desire of saving others, your Children, Kindred, Servants, Friends, yea, Enemies: that neither the pleasing calme of prosperity, nor the dreadfull storms of changes, may quench or dampe that holy fire of your souls love (in Life and Death) to Him whom your Ladyship hath so much infinite cause to love, but never yet saw, in whom, and for ever

I desire to be

Your HONOURS unfeignedly faithfull.

R. W.



To every truly *Christian Reader.*

AS it is in the *Earthly*, so it is in the *Heavenly* ^{Thy Maker is thy Husband. Isa. 52.} *Marriage* of a poor *Sinner* to his *Maker*. There useth first to passe a *private* kindling of *Love*, and a *private consent* and *promise* (which sometimes are long) before the *open solemnity*, and the *publike profession* of a *Married Life* together. This is my present *designe*, (not to controvert the matters of *publike Order* and *Worship*, but) to present some poor *Experiments* of those *Personall excellencies* of each true beleaving *soule* and *spirit*.

The *Holy Spirit* (in *Isaiah*) tells us of *Ballances* where- ^{Isa. 40.} in the most *High* weighs the *Hills* and *Mountains*: As also in *Solomon*, of *Ballances* whereinhee weighs the very ^{Prov. 21.} *Spirits*, even of men whose way is right in their owne eyes. And in *John* (14.) he commands us to try the *Spirits*, pretending to come from *Christ Jesus*, whether they be of *God*, or no.

There is not the grossest *Protestant* or *Papist*, but pre- ^{Great pretences to the holy Spirit of God.} tends to the *Spirit* of *God*; yea that horrid *Monster* *Mabomet*, blusht not to avouch that in the *Forme* of a *Dove*, the *holy Spirit* of *God* did whisper in his *eare* from *Heaven*. Now blessed is that *Spirit*, *publike* or *private*, who is truly willing and joyfull to lye downe in the *Ballances* of the *Lords* weighings.

Hitherto tend these *Experiments* of personal *Communion* with *God* in the *Spirit* of *Holinesse*, *Rom.* 1. 3.

'Tis true, all *publike* and *private Christian Spirits*, pretend the *Spirit* of *Holinesse*: yea, how great a part of the *World* pretend to be *Christendome*, the *Christian world*,

b

that

To counter-
feit the holy
Spirit dread-
full.

that is, anointed with the *Spirit of Christ Jesus*? But was it *Death in Moses Rites* to counterfeit that ceremonial and figurative *Ointment*, *Exod. 30.* what shall it be to counterfeit the *Spirit of Life and Holiness* it self? What I beleve therefore (as *David* and *Paul* once spake) I freely spake: Yea, who can but speak (saith *Peter* and *John*) the Things they have seene and heard? I confesse I spake these first but in a private *Letter in America*, and thought not that the *light* in *Europe* should have seene them: But a two-fold *desire* hath prevailed with me to expose these *Tryalls* to the *Trying* of all men.

1. The earnest *desire* of some *Godly Friends*.

2. Mine owne *desire* of sowing a little handfull of *spirituall seed* while the short *Minute* of my *seed-time* (the opportunity of life) lasteth.

The least of
the little ones
of Christ Je-
sus ought to
rejoyce.

My scope is to fill each truly *Christian soule* with *triumphing* and *rejoycing*: I speak *peace* and *joy* to the *Weakest Lamb* and *Child* (in *Christianity*) that is so *low*, so *weake*, so *litle*, so *poor* in its owne eyes, that it sometimes faith, it hath no *Christ*, no *Spirit*, no *Faith*, no *Love*, no nor true *Desire* in it selfe. To this poore weake one I speak *peace* and *joy*, and say, this *spirituall poverty* is blessed, and is the first *step* or *round* of that *spirituall Ladder*, *Mat. 5.* Blessed are the poor in *spirit*, for theirs is the *Kingdome of Heaven*.

Secondly, I found joyfull *Alarums* of *Encouragement* to the *strong* to grow (as *Peter* exhorteth) in the *Grace* and *Knowledge* of the *Lord Jesus*.

Communion
of Saints most
sweet, and to
be lamented
after.

Tis true, the *communion* of *Saints* is *sweet* and joyfull, *strong* and powerfull, eternally *gainfull* and profitable; and holy and blessed is that *Spirit* that makes the *Saints* (who are the *Excellent* of the *Earth*) its *Delight*, and after that blessed hour of the *Saints uniting* in *one Heart*, *one Spirit*, *one Worship*, let all that love *Christ Jesus* mourne and lament, and breath and pant: And yet the weakest
and

and the faintest *Lamb* that comes but stealing in the Crowd to touch the hem of the *Lord Jesus* his garment, that is content to be esteemed a *Dog*, and to wait for *crums* of *mercy* under the *Table* of the Son of *God*: let them I say rejoyce also, for he that hath begun that blessed work by his owne free and eternall *Spirit*, will by the same his his owne holy *Arme*, gloriously finish it.

I end (*Deare Christian*) with the *propofall* of two *Christian knots*, or *Riddles*, not unfuitable to these present *Times* and *Spirits*?

First, Why is the *Heart* of a *David* himself (*Psa.* 30.) Two Christi-
more apt to decline from *God*, upon the Mountaine of an Riddles,
Joy, *Deliverance*, *Victory*, *Prosperity*, then in the dark suiting these
Vale of the shadow of *Death*, *Persecution*, *Sicknesse*, *Ad-* times and spi-
versity, &c. *rits*.

Secondly, Why is it, since *God* worketh freely in us to *doe* and to *will* of his owne good pleasure, that yet he is pleased to command us to *work* out our owne *Salvation* with *Feare* and *Trembling*? Let us all humbly beg the *Finger* (the *Spirit*) of the *Lord* to untie these *Knots* for us.

I desire to be thine unfeigned in

Christ Jesus,

R. W.



The *Contents* of this *Discourse*.

The Heads are three.

U*nder the first are contained the Arguments of Spirituall Life, wherein the Weakest and the Sickest Child of God may finde its Spirituall Life apparent, though over-cast and eclipsed with spirituall Weaknesse and Distempers.*

Under the second Head, Arguments of the strength and vigour of the Spirit of Life and Holinesse: In which the strongest and the eldest in Christ, may find Experiments of Spirituall Health, and Christian Activity and chearfullnesse.

These Experiments respect,

- 1. The Souls private correspondency with the Lord himselfe.*
- 2. Converse and correspondency with Men.*
- 3. Private Retirednesse with it selfe.*

Under the third Head are proposed some Means wherein the Spirit of God usually breatheth for the preserving and maintaining of a truly Spirituall and Christian Health and Chearfullnesse.

The

The Letter which the Author sent with
this Discourse to his Wife *M. W.* upon
her recovery from a dangerous sicknesse.

My *Dearest Love* and *Companion* in this *Vale of Tears*.

THy late *sudden* and *dangerous Sicknesse*, and the
Lords most *gracious* and *speedy raising* thee up
from the *gates* and *jawes* of *Death*: as they were
wonderfull in thine *own*, and others eyes, so I
hope, and earnestly desire, they may be ever in
our *thoughts*, as a *warning* from *Heaven* to make ready
for a *sudden call* to be gone from hence: to live the
rest of our *short uncertaine span*, more as *strangers*, longing
and breathing after another *Home* and *Country*; To cast
off our *great cares* and *fears* and *desires* and *joyes* about
this *Candle* of this *vaine life*, that is so soon *blowne* out,
and to trust in the living *God*, of whose wonderfull power
and mercy thou hast had so much and so late *experience*,
which must make thee sing with *David* (*Psal.* 103.)
Blesse the Lord O my Soul, and all that is within me *blesse*
his holy Name: *Blesse* the Lord, O my Soul, and forget not
all his *benefits*, who *forgiveth* all thy *sins*, and *bealeth* thine
infirmities: who *redeemeth* thy life from destruction, and
crowneth thee with *mercy* and *loving kindnesse*.

The true use
of sicknesse.

My dear Love, since it pleaseth the Lord so to dispose
of me, and of my affairs at present, that I cannot often
see thee, I desire often to send to thee. I now send thee
that which I know will be sweeter to thee then the *Honey*
and the *Honey-combe*, and stronger refreshment then the
strongest *wines* or *waters*, and of more value then if
every line and letter were thousands of *gold* and *silver*.

Hezekiah upon his recovery from his *sicknesse*, made a *writing* (*Isai.* 38.) as an *everlasting monument* of his *praise* unto *God*, and as a *Goad* or *spur* to *himselfe* and *others* in the *wayes of godlinesse* for the future.

Thy *holy* and *humble* desires are *strong*, but I know thy *writing* is *slow*, and that thou wilt gladly accept of this my *poore helpe*, which with *humble thankfulnessse* and *praise* to the *Lord*, I humbly tender to his *holy service*, and thine in him.

The outward
and inner
man.

I send thee (though in *Winter*) an handfull of *flowers* made up in a little *Posey*, for thy dear *felfe*, and our dear children, to look and smell on, when *I as the grasse of the field shall be gone, and withered.*

Wee know how it pleaseth the *spirit of God* to distinguish between the *outward* and the *inner man*, 2 *Cor.* 4. [Though our *outward man* perish; yet our *inner* is renewed day by day:] It hath pleased the most *high* to cast downe thy *outward man*, and againe graciously to lift him up, and thereby to teach us both, to examine and try the *health*, and *strength*, and *welfare* of the *inner*.

I will not now enter upon the *Disputes* about that *question*, what is the *Inner-man*, whether *Christ himselfe*, as some say, or an *Image* or *likenesse* of *Christ Jesus*, as others say. That is a *Candle* or *Torch* to me, which is written *Ephe.* 3. That *Christ* may dwell in your *Hearts* by *faith*: unto which agrees that of the first of *John*: As many as received him, that is received *Christ Jesus* into the *house* of their *hearts* to dwell there by *believing* and *obeying* of him, they are borne of the *Spirit*, and are the *Sons of God*.

What the in-
ner-man is.

This *Inner man*, this *new-man* (which after *God* is created in *holinesse* and *righteousnesse*) I say, this *Inner-man* hath his *tempers* and *distempers*, his *health* and *sicknesse*, as well as this *outward-man* this *body of Clay*.

Subject to
many distem-
pers.

Hence we hear so often mentioned, the *renewing* of the *inward-man*, the *growing* and *increasing* of *Faith* and
Love,

Love, and other *breathings* of *Gods Spirit*: the *losse* (that is in a measure,) of the *Epheſians* *fiſt love*. Hence the many *falls* of the *Lords* beſt *Servants*, recorded in *Scripture*, and the *ſleep* of the *Spouſe* of *Chriſt Jeſus*, although her *heart* wake in the truth of *marriage-love*, which can never wholly dye in her and be extinguished.

The holy *Scripture* mentioneth a *three-fold perſon* in all that are borne againe, *Fiſt*, the body of *Fleſh* and *clay*, this *outward naturall being*, which muſt be diſſolved and dye, then riſe againe to *Glory*. A threefold perſon in Gods children

The ſecond is the body of *corruption*, or *old man*, which being deadly wounded by the *Son* of *God* already in all that are his, ſhall ſhortly give up the *ghoſt*, and rot, and never riſe again.

The third is this holy, heavenly *inner man*, of whole *health* and daily *renewing* I now diſcourſe, who is born of an immortall ſeed, and therefore can no more die then *Chriſt* himſelf: *Rom. 6.*

Now as this *outward man* deſires not onely *life*, and *being*, but alſo *health* and *cheerfulneſs* in all the living *motions* and *actions* thereof: So, (and much more ten thouſand fold) requires the *inward* and *ſpirituall* man, an *healthfull* and *cheerfull temper*. For as the Lord loveth a *cheerfull giver*: So loves he alſo a *cheerfull Preacher*, a *cheerfull bearer*, a *cheerfull prayer*, and a *cheerfull ſufferer* for his Name ſake: He loves that the ſhoes of *preparation* be on our *feet* ready to run (all *wayes* and *weathers*) the *paths* of his *Commandments*: That like a *vessel* our *leaks* be ſtopt, and our whole *soul* be ready in an holy *trim*, and *tightneſs*, for all his holy employments of us in the greateſt *tempeſts*: that like heavenly *souldiers*, our *Arms* be fixt, or like an *Instrument*, the *ſtrings* of our *affections* and *parts* be all in tune, to make heavenly *muſick* in the holy *ears* of our heavenly *Lord* and *King*. A ſpirituall cheerfull temper.

Tis true, as it is between a loving *couple*, (and as it was in the Church at *Epheſus*) it is not eaſie to keep in
the

the first *flame* of *Love*, *fresh* and *equall*, although the *fire* of the *truth* and *sinceritie* of *marriage love* never die, or be extinguished.

Spirituell distempers.

It is true that *Paul* cries out (how much more may we) *O wretched man that I am, who shall deliver me from this body of death?*

Tis true, that sometimes *corruption* and *Satan* surprize and carry away the strongest *champions* of *Christ Jesus*, as *slaves* and *captives* for a time, untill *Christ Jesus* rescue, redeem and ransome, by giving *repentance* unto his *Israel*, as he did to *David*, *Peter*, &c. as *Abraham* rescued *Lot*, and as *David* recovered all his precious *captives*, led *slaves* away from *Ziklag*.

I am far therefore from passing the *sentence* of *death* upon the least of the little ones of *Jesus*, (notwithstanding their *spirituall weaknes*, and *sicknesses*) in whom the least *spark* or breathing of the *spirit* of *Life* can be discerned.

And I desire to see and lament the *spirituall sicknesses*, and *diseases* of mine own and others *Spirits*, which yet are not unto *death* (as *Christ Jesus* spake of *Lazarus*) but for the *glory* of *God*, in the *fall* and *rising* of his *servants*.

Distinction between spirituall death, spirituall sickness and spirituall weakness

Yea as *Paul* distinguisheth of *Gods* afflicting hand on his *Saints* at *Corinth*, so must I distinguish, between these three, *death*, *sicknes* and *weaknes*: Every *sicknes* of *Gods Children* is not a *death*, for the *inner man* cannot die, no more then *Christ* himself. *Rom: 6.*

Again, every *weaknes* is not a *sicknes*, for some are *weak*, little ones in the *knowledge* and *love* of *Christ*, while others are grown to be *strong* and *aged* in *Christ Jesus*; Yea, the *strongest* and *oldest* *Souldiers* of *Christ Jesus*, who have not thought their dearest *Heartblood* to dear for such a *Lord* and *Master*, have yet been troubled with some *weaknes*, and fits of *spirituall distempers*: *Weaknes* in their *Eyes* is not discerning aright the mind of *Christ Jesus*, *weaknes* in their *hands*, and *Feet*, hindring their spirituall

spirituall *cheerfulnes*, and *activity* in *Christs* wayes, which weakneses yet have not brought them to a down right halting in *Christianity*.

I propose therefore (with the assistance of *Gods holy spirit*) to examine these three particulars.

First, what are the *Arguments* of that measure of *spirit*-The Heads of this Discourse
uall life in *Christ*, which yet may stand with great *spirituall*
weakneses and *diseases*.

2ly. What is the *measure* of the *grace* of *Christ Jesus*, which may be called the *health*, and *cheerfull temper*, and disposition of the *inner man*.

3dly. What are those *spiritual preservatives*, which may keep the *Soul* in an *healthful temper*, free from spirituall *sickneses* and *distempers*.

In these *Examinations* I professe two things: First not to *oppresse* thy *thoughts* and *memory*, with any long *discourse*, intending only to send thee after thy *sicknes*, a little *possey* fit and *easie* for thy *meditation*, and *refreshing*.

2ly. All my *Flowers* shall be some choice *example*, or *speech* of some *son* or *daughter* of *God*, pickt out from the *Garden* of the holy *Scriptures* for our *spiritually refreshing* and *consolation*.

I begin therefore with such *trialls* and *arguments* as declare, the true life of the *inner man*, notwithstanding spirituall *weaknes*, *sicknes*, and *distempers*.

First then when the *Spirit* of the *Lord* in 1 *Job*. 2. describeth the severall *Ages* and *growths* of this inward *man* (to wit a *child*, a *strong man*, and an *old man*) it pleaseth him to describe the young or little one by this *difference*, that [He knows the *Father*] to wit, that he knows the *Lord*
 so, as to look upon him (in his measure) as to a *Father*,
 that he fears him, loves him, obeys him, and calls upon
 him as on a *Father*: according to that of *Gal*: 4. Because

The weakest of Gods children cry unto God as to a Father.

you are sons, he hath sent forth the spirit of his Son crying in your Hearts *Abba Father*: *Father* pardon me, *Father* help me, *Father* give me, &c.

d

But

Obj. But may not the *Hypocrites* call upon God, (and sometime more boldly then *Gods little ones*,) *Lord Lord, Almighty* and most mercifull *Father*, &c.

An. I answer, an *Hypocrite* hath many *Lords*, and many *Fathers*, besides, and joyned with their (pretended) heavenly *Father*. Whereas *Gods little ones* cry out, (*Isa.* 63.) Doubtles thou art our *Father*, though *Abraham* be ignorant of us, as if they had said: Thou art our only *Father*, above all *Fathers*, &c.

False calling upon God as upon a Father 2ly. The *Hypocrite* saies *Lord, Lord*, but cares for no more of the *will* of the *Lord* then may serve his own turne: But a child of *God* declares his child like *submission*, to an heavenly *Fathers* will in all things, according to the difference proposed by the *Lord Jesus*, (*Mat:* 7.) Not every one that saith unto me *Lord, Lord*, but he that doth the wil of my *Father* which is in *Heaven*: The difference lies not in the *words*, but in the *Heart*, in the upright *submission* of a child of *God*, to all that he believes to be the *will* and *pleasure* of his heavenly *Father*.

2 Argum: For a second triall therefore: Where *spirituall life* is God children (notwithstanding *weaknes* or *distempers*) there is always a long for more professed *willingnesse* to get more and more *knowledg* of and more knowledge of this heavenly *Father*, of his *name*, of his *works*, of his *word*, of his *Christ*, of his *Spirit*, his *Saints*, and *Ordinances*. God.

Hence *Beleevers* in *Jesus*, both *Men* and *Women*, are called *Disciples*, or *Scholars* of *Christ Jesus*, professing continually to learn more and more of this heavenly *teacher*. Hence his *Disciples* or *Scholars* petition to *Christ Jesus*, *Lord* teach us to pray: *Lord* increafe our *Faith*, &c.

Hence they ask him many *Questions*, and are by little and little instructed, though for a while they were ignorant of the mystery of his *Death*, and *Resurrection*.

Obj. But may not an *Hypocrite* desire to know more and more of *God*, of *Christ*, &c.

I answer, although an *Hypocrite* out of an itching desire, of *knowledge*, of *novelty*, and out of *self love*, to make use of so much of *God*, and of *Christ*, as may serve his own ends, may desire, and attain, and profess, and preach much of *God* and *Christ*, yet will he pick and choose as *Saul* did, while *David* and all *Gods* childre nuprightly desire to have respect to all the *Commandements* of *God* in *Christ Jesus*. Ans.

Again, the obedience of *Hypocrites* is but the task of a slave, or Hireling, when the obedience of a child of *God*, is that of a dutifull child to his *Father*, or an endeared Wife to her *Husband*, not caused by *terroure* or *wages*, but hearty *Reverence* and *Affection*. 2

Hence follows a third triall of *spirituall life*, (though accompanied with much *weaknes*,) to wit a vehement hunger and longing after the *Ordinance* of the word preached: Hence that *similitude* by *Peter*. As *New born Babes* desire the sincere milk of the word, that you may grow thereby, 1. *Pet*: 2. Arg. 3.
Gods children
hunger and
thirst after
Gods Word.

But may not *Hypocrits* and *counterfeits*, both affectionately hear and preach, &c?

I answer, no question, but *false worshippers*, and *false Christians* may easily satisfy themselves, and stop the mouths of their consciences, with any formal performance of a *Sermon* by an *houre-glasse*, or other traditions, or customs of *Fathers*, or the times. But a child of *God* desires to be as well careful (according to his sight, for the true *Mothers-Breast*, (a true *Ministrie*) as for a *Womans Milk*, the opening of the word by any in any way, &c. And therefore cries the *Spouse* to *Christ Jesus*: Oh thou whom my soul loveth, shew me where thou feedest, for why should I be as one that turns aside to the flocks of thy companions. Cant 1.
Gods word in
Gods way.

2ly. A true child of *God* (though weak) looks chiefly at *God*, and *Christ*, himself in the *Ministry*, and dispensation of the word, and therefore saith (*Cant*: 1.) Let Him
kiss

kisse me with the *kisses* of his *mouth*, for his *love* is better then *wine*.

True hunger
after Gods
word.

3. While the *Hypocrites* find their natural *delight* in the word, as in *musick*, while yet they obey not: The child of *God* comes to the *breasts* of the *Church*, as a child hangs upon the Mothers *Breast*, not only for the *delight* of *sucking*, but out of a vehement painfull *longing*, to have its *soul* satisfied, and its strength of *spirituall life* and *grace* increased in the ways of *God*: according to that in 1. *Pet.* 2. [That you may grow thereby.]

True desire in
all Gods peo-
ple.

A 4th. Argument of the *life* of the *inner man*, (though in much *weaknes*, or *sicknes*, is a true and unfained *desire*, to do that which it finds it cannot do, but falls short in doing or suffering the *will* of *God*: So *Nehemiah* pleads with *God*, from the *uprightnes* of their hearts, that they desired to fear his *Name*, when a *soul* can say uprightly in *Gods* presence, I desire, that is, unfainedly longing to know his will, although I am much *ignorant*, I desire to *believe*, though I find an *unbelieving heart*, I desire to be *willing* and *able* to *suffer*, though I find much *fearfulness*, &c.

Ob. May not an *Hypocrite* desire to *know* and love *God*, &c.

Difference
between the
true and false
desire.

God must be
chosen for
himself.

I answer, an *Hypocrite* may desire to know so much of *God*, and to have so much of his *grace*, and so much of his *power* against some sins, as may serve to save his *soul*, when he sees he cannot be *saved* without it: But a *child* of *God*, only can desire *God* for *himself*, and desire to be like unto *God* in his holy *Nature*, and to have every *thought* brought under the *obedience* of *Christ Jesus*.

Hence though an *Hypocrite* may weep as *Esau* and *Saul*, and others have done, yet a true *child* of *God* can only in truth cry out, with the *Father*, of the possessed *child* in an humble sense of his own *weaknes*, and *spirituall poverty*, Lord I *believe*, help thou my *unbelief*, that is,
help

help me against my *unbelief*, against my *passions*, against my *uncleanesse*, against my *pride*, against my *covetousnes*, &c.

A 5th: *triall* of a true *life* (though in *weaknes*, or *sick-ness*) is a constant *resisting* and *fighting* against all known *sin*, as *sin*. He that is born of *God*, (1. *John* 5.) keepeth himself that the *evill* one toucheth him not, unles he be suddenly *surprised*, or violently *forced*, by mighty *temptations*, or *cousoned* and *deceived* by the *deceitfulnesse* of *sin*, he can no more willingly touch it, then *fire* or *poison*, or the *Devill* himself.

Gods children
cannot live in
known sin
without strugg-
ling & mourn-
ing.

Hence is there a continuall *war* between the *flesh* and the *spirit*, *Gal: 5*. The *law* of the *mind*, wars against the *law* of the *members*; The *New-man* against the *old*, &c. For instance, although good *Jacob* was overcome by his *Mother*s powerful *perswasion*, yet suspecting a *sin* he first struggled against it, my *Father* saith he, will feel me, and I shall bring a *curse* instead of a *Blessing*.

But may not an *Hypocrite* resist *temptation*, and fight *Obj.* against *sin*? I answer, No, not against *sin* as *sin*, but as it is dangerous and hurtful to *soul*, to *body*, to *purse*, to *credit*. So *Balaam* (I conceive in earnest) refused *Balacks* money, and would not *sin* for an house full of *gold* and *silver*, when as yet he loved that *sin* of cursing *Gods* people, and the *wages* of it.

No hypocrite
can fight a-
gainst sin as
sin.

2ly. An *Hypocrite* cannot resist the *sin* of *Hypocrisie*, and other *darling sins*: but a child of *God* with *David* (*Psal: 139*.) begs of *God* to search him, that is to help him against *Hypocrisie* it self, and every false way, and to lead him in the *way everlasting*.

Sixtly, a *child* of *God* though overwhelmed with many *weaknesses* or *temptations*, yet he cannot possibly be brought to an ill *opinion* or *thought* of *God*, but is always ready to take his *part*, to *speak* well of him, and endures not, with a quiet mind, to hear his name dishonored: Hence *Job* in his great *passions* and *curfings*, could not be brought

A true childe
of God tender
of Gods name.

brought (no not by his *wife*) to speak ill of *God*: but although he complained much of his own *affliction*, and stood to his *uprightness*, against the *charge* of *Hypocrisie*, yet still he magnifies the name of his *God* in all his *discourses*, and professeth to trust in him, although his *God* should kill him.

Instances of
Samson and
Jehosaphat.

Hence *Samson*, though carried away first by a *Philistian wife*, and then by a *Philistian whore*, yet can he not be carried away so from the *God* of *Israel*, but that still he acknowledgeth his *high* and *holy hand* in his *vicories* and *deliverances*, and accordingly poures forth his *soul* to him for *grace* and *assistance*. And hence good *Jehosaphat* though very strongly carried away with the flatterie of the *idolatrous King of Israel*, yet he endures not to hear the name of his *God* smitten through the sides of his *servant* the Prophet *Micaiah*, but plainly (though weakly) takes part with his *God* and his *Prophet*, against the *King of Israel*, and all his *Priests* and *Courtiers*, saying, *Let not the King say so*.

Obj. May not *Balaam* and other *hypocrites* pretend the *name of God* and *Christ*, be *preachers* of him, cast out *devils*, and in *Christs name* do many *wonderfull* things?

I answer: *Hypocrites* use the name of *God* onely as *Jehu* did, for a *stirrup* to get up into the *saddle* of their own *Names* and *Honours*, or as a *commodity* to get something by it, as an *hireling* (of whom the *Lord Jesus* speaks *John 10.*) that serves *God* for *wages*, and while he cries, let the *Lord* be glorified, (*Isa. 66.*) he *persecutes* his *servants*, but a child of *God* cannot be brought except by surprisall for a time, to prefer his *name* before *Gods*, but upon *cool thoughts*, is seriously willing to be trodden in the dust, and to be cast out, that the *name of God* alone may be exalted, and glorified, as *David* after the causing of the name of *God* to be blasphemed.

A 7th. Argument of the true *life of grace* (though in
much

much *weaknes* or *sicknes*;) I observe to be an humble *acknowledgment* of, and a *submitting* unto the *correcting* and *afflicting* hand of *God*, in *sicknesses*, *crosses*, *losses*, &c.

A true childe of God is patient under the rod of his Heavenly Father.

This admirably appears in old *Ely*, who though he were a bad *Father* to his own sons, in suffering them *unpunished* (though not *unreproved*) in their outrageous *transgressions*: Yet was he at the same time a good son to *God*, his heavenly *Father*, in giving that heavenly and submissive *answer* to that fearfull *threatening* sent from the *Lord* by *Samuel* against him, saying, It is the *Lord*, let him do what seemeth him good.

Ob: But did not *Pharaoh* acknowledg, and the *Philistines* acknowledg *Gods* hand in smiting them, did not *Ahab* humble himself, *Pharaoh* sues unto *God* by *Moses*, the *Philistins* send a trespassse *offering*, and *Ahab* humbles himself by fasting, &c.

I answer, a *Saul*, a *Pharaoh*, &c. if it were in their choice, would not submit to the *Lord* at all, and when they do acknowledge and submit, they are forced to it, by *Gods* powerfull hand, whom yet they look at as a conqueror of *Julian* said of *Christ Jesus*, and *Jaolor* or executioner, not as a *Father*, with a child like *submission*, as appears by *Pharaoh*, the *Philistines*, *Ahab*, and many more wofull instances, when the hand of *God* is removed, &c.

I.

The enemies of God, and flatterers cannot submit to God as to a Father.

Whereas a true *child* of *God* desires, as to acknowledge his *Fathers* hand *correcting* his *righteously*, because he hath deserved it, so also *graciously* and *faithfully*, because he hopes *God* aims at his good, as a *Father* doth at a *childs*, in giving him fatherly *correction*, bitter *Pills* and *Pisick*.

And therefore (2ly:) as when the *Lord* strikes an *Hypocrite*, he either *runs* from him as a *strange child* stricken by another man, or *flies* against him in *murmuring*, or *howls* out for anguish as a *Dog*, (*Hof*: 7.) They howl upon their *Beds*: So contrarily the true *child* of *God* truly

Gods children less grieve for their own affliction, then for Gods displeasure.

truly desires to run to his heavenly *Father*, and it as well, yea infinitely more *grieved*, for the *anger*, and *displeasure* of the *Lord*, as for his own *smart* and *affliction*.

3ly. The *Hypocrite* if he might have his own choice, had rather be rid of his *pain* than his *sin*, and therefore when his *pain* is over, he returns with the *Dog* to his *Vomit*: But a true *child* of *God*, truly (though weakly) desires to *see*, and *abhor*, and slay his *dearest sins*, because he knows they are but flattering *traitors* and *gilded poysons*: Hence *Job* cries out in the midst of all his *weaknesses* and *passions*, Oh teach me wherein I have offended.

Gods children
joyn with
Gods rod a-
gainst them-
selves.

In a word, the *Lord* is fain to force *affliction* upon an *Hypocrite*, as men force down a *drench* into the throat of an *Horse*, but a true *child* of *God*, (if under *Gods rod*,) desires to joyn with the *Lords hand*, and the *Lords ends*, as a child of some understanding is willing to have its *wormes* killed, and therefore strives (*willingly, unwillingly*) to swallow down the bitter *aloes*, or other bitter *medicine*.

An 8th: Triall of true *life*, (though in *weaknes*) is a true (though *faint*) *willingnes* and inclination to enjoy more and more of *Christ Jesus*, in the *society* of his *Saints*, after his own *appointment*, although with *hardship* and *difficulty* attained unto.

Gods people
long after
Gods true
worship in
Christ Jesus.

Hence the *Spuose* was both *asleep*, and *awake*, toward *Christ Jesus*: *Cant*: 5. She was *willing*, and *unwilling* to rise to *open* to *Christ Jesus*: Hence she thinks she hears her *Husbands voice*: It is the *voice* of my *Beloved*: She thinks *Christ* is knocking at the *door* of her *heart*, and *will*, in such and such *arguments*, in such and such *Scriptures*, in such and such *professions*, and *professours*, in such and such their *sufferings*, &c.

Obj. May it not possibly be that the true *children* of *God*, not only may neglect, but even deny the *Ordinances* of *Christ Jesus*, appointed and practised in his first *Churches*.

I answer, *Gods Israel* and *people* under the *Gospel*, may as possibly be spirituall *slaves* and *captives* to *Egypt* and *Babylon*

Babylon spirituall, as *Israel* of old was to *Babell*, *literall* Gods people and *materiall*, in respect of the *worshipping* of *God*, according to the *appointment* of *Christ Jesus*. both awake & asleep as to Christ Jesus.

In respect of *false worship*, *Gods Israel* may be a *slave*, and *asleep*, and yet *awake*, and *free*, in true *inclinations* and *desires*, *willing* (though mixt with *sleepy unwillingnes*) to be at any pains and cost, to enjoy her *souls beloved Christ Jesus*, in his own *appointments*.

Hence such *expressions* with *sighs* and *tears*, if I were perswaded of *Gods will*, if I were perswaded of the *necessity* of such *public ordinances* and *formes*.

Hence others *expressions*, if I were perswaded of *such* Gods people and *such ordinances*, that *such* a people, or *such* a people cannot but be were in the true way of enjoying *Christ Jesus*, how *joyful* full of struggling of spirit ly should I joyn with them? as to the visible worship of God in Christ Jesus.

Hence holy *David*, though not so thoroughly awakened, to enjoy the *Ark* and *presence* of *God*, he and all *Israel* brings up the *Ark* of *God* with *rejoycing*, though not after the *Lords due order*, which caused his holy *jealousie* to send that *perez Uzza* that *breach* of *Uzzab* amongst them.

It is in the *heavenly* as in the *earthly marriage*, there are degrees of *marriage affection*, and yet all true: The *affections* of some are more *lively* and *strong*, of some more *dull* and *weak*: When yet the *truth* and *life* appears in a true and longing desire to enjoy the *Lord Jesus*, in what way soever, himself is pleased to appoint, and to turn from the *bed* and *bozome*, (that is the *worships*) of all *false Christs*, and *strangers*. True marriage affection in all Gods people to Christ Jesus, yet with much difference.

A 9th. discovery of true *spirituall life*, in *weaknes*, I find to be a *painfull* and a *restles* mind, in *temptations* to *sin*, in *yeelding* to *sin*, and *lying* in *sin*, the *breack* not being made up with the *Lord* in *humble confession* and *suit* for *mercy*, in the blood of a *Saviour*. This was *Dauids* *painfull case* in his *silence*, P^{sa}l. 32 When I kept silence my *bones* waxed old, through my *roaring* all the *Day*. Gods children have no peace in sin unrepented of.

So that as a *Fish* out of the *water* (its element) as a *bone* broak or disjoynted, is the *troubled mind* of a child of *God*, upon his *discovered* or but (strongly) *suspected*, *finfull way* or *practice*.

Obj. May not *Hypocrites* be troubled in the fence of *Gods displeasure* for *sin*, as *Saul*, *Ahab*, and *Iudas*, &c.

Only *Gods*
people can
truly desire
peace with
God.

I answer, an *Hypocrite* like some *Traytor* or *murtherer*, may desire a pardon from the *King of Kings*, whose person he hates, so did *Saul* and *Ahab*, and so may any dissembler for his own ends of *peace* and *safety*, &c. But *Gods children*, and they only grieve at *Gods displeasure* and grievance. Only a true *Wife* and *Spouse* of *Christ Iesus* can grieve and morun for the displeased *absence* of *Christ Iesus*, and cries out in humble *bitterness* of *soul*, saw ye him whom my *soul* loveth?

Two sorts of
Gods people
enquiring &
longing after
Christ Iesus.

A 10th. triall of the true *life* of the *inner man*, (though *weak* and *sickly*,) is a *discerning*, and *liking*, and *secret wishing* that *beauty* and *shining* of the *grace* of *Christ Iesus*, which appears in others of *Gods Children*, and which we see wanting in our *selves*. Thus were there a sort of *Gods children*, which could see *beauty* and *excellency* in those which so affectionately inquired after *Christ Iesus*, in his visible worship, and the severall parts thereof, although themselves were not so zealously affected. Thus therefore say they: O thou the *fairest* of *Women*, (an *acknowledgment* of heavenly *grace* and *beauty*, and they also enquire, and desire to see that *beauty* of *Christ Iesus*, which the other *Saints* so praised. And in *Cant: 6*. they say, whither is thy *Beloved* gone, oh thou *fairest* among *Women*, that we may seek him with thee: Hence many

The liking of
Gods gracious
Spirit in o-
thers, a true
Argument of
the same *Spi-*
rit in our-
selves.

of *Gods* dear *Saints* in *Qu: Maries* time, and other bloody days, in our own and other *countries*, have praised *God* for, and have been ravished with the *beauties* of the heavenly *love* and *zeal*, and *patience* in others of *Gods servants*, which they have seen wanting in themselves: And thus, (whatever be our *weaknesses*) it must needs

argue

argue a *life of grace*, when we can view the *lives and deaths* of the blessed *martyrs*, or *witnesſes of Chriſt Jeſus*, (either in the holy *ſcriptures*, or other *Records*, I ſay can view them with a *liking* and true *affecting* of their *graces*, with an humble acknowledgment of our own *wants* and *poverties*, and a mourning *deſire* of *attaining* to ſuch a *beauteous profeſſion of Chriſt Jeſus*.

Such a *beauty* (doubtles) did many of *Gods children* apprehend in the *Lords Ordinances*, and in ſuch as ſuffered for them in *England*, who yet found not ſtrength themſelves, to ſtand and ſuffer for, and with them, yet left much and fled to *New England*, hoping to enjoy there (though with too much weak deſire of *peace* and *liberty*) the *Ordinances of Chriſt Jeſus*, their *ſouls Beloved*.

Obj. But did not *Balaam* ſee the *beauty* and *excellency* of *Gods Saints*, when he cried out, let me dye the *death* of the *righteous*, and let my laſt end be like his, &c.

I anſwer, it is uſually well ſaid, *Balaam* deſired the *death*, and *bleſſednes* of the *righteous*, but not the *life* and *righteouſneſſe* of the *righteous*.

Obj. *Balaam* ſeems to have ſeen the *beauty* of *righteouſneſſe* it ſelf.

I anſwer, he might ſee and like *righteouſnes* in the *end*, *Dissemblers*, and *fruit* of it, and yet not in the true *nature* and *beauty* in a reſpect of it, for then he would have as well deſired the *life*, as *may deſire* the *death* of the *righteous*, juſt as theſe *Indians* (amongſt *righteouſneſſe*, whom I write theſe lines) they ſee the *excellency* of the *children* can long for it in *English induſtry*, joyned with *plenty*, and a better *condition* truth, and for it ſelf. then their own, but endure not that *life of labour* and *indeavour*, wherein that *plenty* and better *ſtate* is found. But *Gods children* beholding the *beauty* and *excellency* of the heavenly *lives* and *deaths* of others, (like *ſouldiers* in a *Field*) are provoked by thoſe *examples*, to deſire to follow *Chriſt Jeſus* in thoſe holy *paths*, and ſecretly to bemoan their own *infirmities* and *deformities*.

Theſe and many more *discoveries* of the *life of Chriſt Jeſus*

Jesus in the *soul*, (though in the midst of many *weaknesses*, and *spirituall sicknesses*) I hope (my *dear love* and *faithfull companion*) thou in truth discernest in thy *self*, and I, and others have discerned in thee: But oh search diligently in the *Lords* holy *presence*, and humbly beg his help, that as the *Spirit* of *God* admonisheth, (*Gal. 6.*) thou maiest have rejoycing in thy *self*, and not in anothers good opinion of thee.

Gods children
cannot but
desire spiritu-
all health, as
wel as life
and Christian
being.

But grant all these, and the *assurance* of a true and blessed *life* of *grace* within us?

Grant this *life* is as the *life* of *Christ*, never again to be extinguished. Yet who rejoyceth not in *health*, who mourns not under the *pains* and *weaknesses* of a sick bed?

Next therefore to the *discovery* of *spirituall life*, all that are born of *God* must try their *spirituall strength*, and *health*, and *chearfull temper*: The particular *instances* whereof, being propounded as *examples*, *copies*, and *samples* for us to follow in the holy *Scripture*, I shall pick, and gather, and bind up, for both our *incouragement*, and *comfort*.

I confesse the beholding of such *heavenly patterns* may astonish and amaze us, and make us dispair to attain to the like heavenly *temper*: I pray thee therefore (*dear love*) observe, (what before I said) that these *particulars* next following are not *discouragements* from *Christ*, as if we had no *life* at all: but *incouragements* to draw neerer to *Christ Jesus*, when we see such *virtue* proceed out from him, to such poor *sinners* like our selves.

These *particulars* then following are as an holy *looking-glasse*, to discover to us our soules *spots*, & *blemishes*, as also sweet *cordial flowers*, to refresh and incourage our *drooping spirits*.

The severall particular *trialls* of this *spirituall health*, and *chearfulness*, I shall bind up (as I may so speak) into three severall *parcells*, as sometimes we see sweet
flowers

flowers bound up into smaller bundles, to make up at last one larger bundle or posie in one.

The three severall sorts shall be according to that *division* of the *holy Spirit* by *Paul* to *Titus*.

First such as concern *holines*, respecting our *communion* with *God* in *Christ Iesus*.

2. Such as concern *righteousnesse*, respecting others.

3. Such as concern *sobriety*, respecting our private *selves* and *persons*.

First, then it is an *argument* of the *strength*, and *health-ful temper* of the *inner man*, when our *apprehensions* of *God* are always such, as bring us to *holy wonderment* and *amazement*, at the *nature* of *incomprehensible God*, at his *properties*, and *works*, from the *Sun* in the *Firmament*, to the *poorest Worme*, at his *wonderfull dispensing* of his *justice*, and *mercy*, and *disposing*, and *ruling* all things in *Heaven*, *Earth*, and *Seas*, from the *highest Angels* in *heaven*, to the *lowest Devils* in *Hell*.

This was *Dauids temper* when he cried out, (*Psal.* 104.) Oh Lord how *wonderfull* are thy *works*, in *wisedome* hast thou made them all! Also (*Psal.* 8.) O *Jehovah* our Lord, how *wonderfull* is thy *Name* in all the *earth*! And *Psal.* 139. he brings this wonder nearer to *himself*, saying, I will praise thee, for I am *fearfully* and *wonderfully* made. As if he would say, *fearfully* and *wonderfully* bred in the *womb*, *fearfully* and *wonderfully* brought forth; and we may further say, ever since we came thus *fearfully* and *wonderfully* into the *world*, *fearfully* and *wonderfully* brought up, *fearfully* and *wonderfully* preserved, delivered, &c.

Obj. But may not *naturall* men, and *Hypocrites* admire the *Nature*, and *works* of *God*.

I answer, yes, but the *wonder* which doth possess a *child of God*, causeth him to cry out with *David*, *Psal.* 119. Thy *hands* have made me, and fashioned me, give me understanding that I may learn thy *statutes*. Tis

Incomprehensible nature of God.

Godschildren ought to walk in constant amazement of spirit as to God his nature, works, &c.

such a wonder as *draweth* up the *heart* unto *God*, with *longings* to be *united* unto him, to fear his *Name*, to partake of his divine *Nature*, and to be like unto *Him* in *holines*, and *true Righteousnes*.

Obj. The *Devills* believe, and tremble at *God*.

I answer, to tremble at the *word* of *God*, is alone the *property* of *Gods Servants*, *Isa.* 66 The *Devills* may wonder and tremble at the just sentence, and threatening part of *Gods word*: But *Gods children* tremble at the *commanding* part, yea at the *comforting* and *promising* part of it also, least they should depart or fall off from it, or loose, though but for a time as *David*, the joy and sweetness of it.

The glorify-
ing of God the
great work of
Gods children

Secondly, it is an *Argument* of *health* and *spirituall strength*, when the *hallowing*, the *magnifying*, and *glorifying* of the *name* of *God* is our great *work* and *business* in this *world*, unto which all the *businesses* and *works* we have in hand in the world beside give way, &c.

Thus *Christ Jesus* teacheth all his to make it their *first request* to *God*, that they may *hallow*, or *glorifie* his *name*: Thus he professeth (as it were upon his *death bed*) *John* 17. that he had done his *work*, that he had *glorified* his *Father* upon the *earth*: Hence he professeth at his most solemn *Arraignment*, *Job* 18. for this *end* was I born, and for this *end* came I into the *world*, that I might bear *witness* to the *truth*; that is, to give his *Father* the *glory* of his *truth*, and to destroy the *lies* of the *devill* the *father* of them, who belyeth *God* in all his holy *attributes*, and *works*, and *servants*, and *ordinances*, and profaneth and dishonoreth his holy *name* in them all.

Obj. *Hypocrites* profess to glorifie *God*, and to say, *Isa.* 66. Let the *Lord* be glorified.

I answer: No *hypocrite* can make it his *work* to glorifie *God*, when it crosseth his own *glory*: No *hypocrite* can purely and simply, out of *love* to *Gods name* and *glory*, be content to loose the offer of a *kingdom* as *Moses* did, when the

the *Lord* himself offered it him, and as *Christ Iesus* did, when the people offered and would have made him a *King* by force, and the *devil* proffered him all the *kingdoms* of the world, and the glory of them.

Thirdly, it is an *Argument of strength* of Gods grace and Spirit in us, when we perform *actions* of godliness, with a *single* and upright eye unto God himself in secret. *Frequent and constant* delight in private converses argues strong affection to God or men: *Hypocrites* (saith *Christ Iesus*) will pray and fast, and give alms, but with a *squint* eye of private and *sinister* self respect to be seen of men, &c. But Gods children pray, and do good, and fast in secret, regarding no eye but the eye of an heavenly Father, who seeing in secret will not fail to reward openly.

Ob. But may not hypocrites speak and preach against *hypocrisie*, against *self-love*, *self-respect*, and *fleshly* and worldly ends in the performance of *spirituall* duties? And is it not possible for Gods children to perform *spirituall* duties with carnall ends and respects?

I answer: *Hypocrites* may do this, and pretend pure and upright ends for God, as *Jehu* did: yet discover they *hypocrisie*, in the very pretence of *sinceritie*, for not content with the *Lords* eye and approbation, Come see my zeal (saith he) *Jonadab*, which I have for the *Lord*.

2ly, Gods children (doubtless) may look aside, and mark who sees and hears, and rewards their performances of service unto God: But this is either in sins of ignorance; as for instance, many of Gods dear children perform service to God in preaching as hirelings, and conceive themselves not bound although to glorifie *Christ Iesus* in saving souls) to preach without an hire, and so in other cases.

Or 2ly, this may be knowingly and discerningly, as *Paul* saith, *Rom. 7.* When I would do good, evil is present with me: such temptations come in as water into a ship, or as dust and diseases into a sound eye, and then

Gods

Gods children be never quiet untill such *distempers* be cleansed, and got out again.

A frequent & constant spirit of prayer an argument of much of Gods Spirit.

Fourthly, it is an *Argument of spirituall strength* when the *Spirit of prayer* breatheth forth frequently, and constantly, and fervently to *God* in us: Hence *David* prays and cries in the *morning*, at *noon*, and in the *evening*, he riseth at *midnight* to pray, and prevents the *dawning* of the *day* to pray: Thus *Daniel* is thrice each day on his knees to *God*, and would not be beaten off, with the *powers* and *terrors* of cruel *enemies* and *lyons*.

Thus the Lord *Jesus* frequently retired alone to private prayer, and sometimes spent the whole *night* in prayer to *God* with strong *cries*, *tears* and *supplications*: And therefore is it that all true *Christians* are the *spirituall Israelites*, that is, *wrestlers* and *strivers* with *God* in prayer; like unto their *Father Jacob*, who wrestled all night in prayer with *God*, with *weeping* and *supplications*, and would not let the *Angel* go until he blessed him; and therefore his name was called *Israel*, a *wrestler* or *prevailer* with *God*, as well as *Jacob* a supplanter and prevailer with men.

Ob. But may not *Hypocrites* be frequent and fervent in prayer to *God*? Did not the *Pharisees* and *Jews* pray and fast often? Do not the very *Turks* solemnly pray five times each 24. houres? And the *Papists* not onely keep their solemn morning and evening times of prayer, but many other solemn prayers unto which the severall orders of *Friars*, *Monks* and *Nuns* bind themselves? And how easie is it by worldly engines to wheel about the *Indians* of *America* to become frequent prayers unto *God*, &c.

I answer: Many are the differences between the true prayers of *Gods children*, and the false of dissemblers and hypocrites: I will name a few for instance.

True prayer is the souls breathing unto *God*.

First then *hypocrites* pray but in a form and lip-labour, as a *task* and *work* to be done for carnall respects, to merit at *Gods* hand, or to stop the mouth of conscience, which
tels

tels them they cannot be Gods children except they pray : But true prayer is the pouring out of the heart to God, the true breathing of the *soul* to God, arising as *Incense* and *perfume* unto God : Hence (no doubt) although *Paul* before his conversion prayed much unto *God*, (for he was a Pharisee) yet he never praid *indeed*, untill his great *change*, and the descending of the holy *Spirit* of prayer upon him ; And therefore the Lord sends *Ananias* with this encouragement unto *Paul* : Behold he prayeth, *Act.* 9.

Hence *Gods children* find a kind of holy *pleasure* and and hath more or lesse some foul-pleasure in it. *delight* in prayer, whatever be the event or issue, it pleaseth *God* to give, like as a man finds delight in casting off an heavy burthen from his *shoulder*, or in the unbosoming of a *grief*, into the *bosome* of a friend. Thus *Hanna* oppress'd with *grief* weeps no more, when she had *powred* forth her *supplication* before the *Lord* : And the *Lord Jesus* *powred* forth his *prayers*, and *tears*, in the *bosome* of his *Father*, and then rests quiet in his *Fathers pleasure*, as touching the *passing by*, or *drinking* of the *bitter cup*.

Obj. But may not the *children* of *God* want holy *pleasure* and *delight* in prayer, and depart from *Gods presence* as heavy as they came ?

I answer, some *spirituall distempers* may hinder, and *obstruēt* the *operations* of the *Spirit* of prayer : nevertheles the *soul* and *spirit* praies and mourns for the *absence* of holy *pleasure*, and *delight* in this holy *exercise*. Hence Gods children are most in private with God. *Dauids mourning* (as a *Turtledove*) in his *prayers*, and *Jeremies lamentings* for the *obstructions*, between the *Lord* and their *souls*, in this holy *Communion*.

The second *difference* is, the *Hypocrites* *prayers* more respect the *ears* of men then *God*, as the *Lord Jesus* tells us : They pray that men may know so much, and esteem them *Religious* : *Gods children*, like true *lovers*, delight to be private, and fervent with their heavenly *Father* and *Husband*.

h

Thirdly,

The prayers
of Gods peo-
ple most re-
spect spiritual
and soul mer-
cies.

Thirdly, *Hypocrites* in their *prayers* most commonly respect *earthly* things, (and therefore *Hof.* 7.) they cry and howl upon their *Beds*, for *corn* and *wine*: or at the best they respect but *themselves*, &c. although it be in the *pardon* of their *sins*, and *saving* of their *Souls*: But the *prayers* of *Gods children*, chiefly eye *heavenly* things.

Hence the wonderfull *spirituallity* of *Christs prayer* to his *Father*, (*John* 7.) for the *glorifying* of his *name*, and *spirituall Grace*, and *mercy* in the *souls* of *Beleevers*: Hence the admirable *spirituality* of *Davids prayers*, for *spirituall* and *soul mercies*, *Psal.* 119. And the fervent *prayers* of *Paul* in all his *Epistles* for *heavenly* and *spirituall mercies* to the *Saints* of *God*.

Hypocrites like *Dogs* howl and fawn for *bones* and *crusts*, &c. But *Gods children* beg the proper *tokens*, and characters of a *spirituall Father*, to his *spirituall children*, and Beloved.

Gods people
wait for, and
rest in Gods
answer.

4thly, *Hypocrites* will not always cry unto *God* (*Job.* 27.) but at last with *Saul*, if *God* answer not, they run to the *Devill* in *evil* means, murmur and despair: But *Gods children* can no more cease to cry unto *God*, then to live a *spiritual life*, and therefore resolve to give *God* no *Rest* untill they receive an *answer*, and therefore also wait for his holy *pleasure*, and *leasure*, and at last are satisfi'd with the *Lords* holy *pleasure*, and sentence, although it seem *croffe*, add bitter to *flesh*, and *blood*: So *Moses* in respect of his suit to *God*, for his going into the land of *Canaan*: So *David* praying for his *child*: So *Christ Jesus* in respect of his *bitter cup*. So *Paul* praying against his great *temptation*.

Obj. But may not *Hypocrites* pray long, and also wait upon *God*?

I answer, they may, yet at last, out of unbelief, and anger, like an *angry Dog*, or *sturdy Beggar*, they cry out in murmur, and wrath, as the unbelieving King of *Israel*, what should I wait upon *God* any longer? But *Gods children*.

children never give over: for when they grow weary, they (like *Moses*) beg help to their fainting hands in prayer, and desire their eyes may never cease trickling tears unto God, untill he look down from Heaven, *Lament: 2.*

A 5th: Argument of *spirituall health*, and *strength*, is a constant holy sence of our own *unworthines*, *vilenes*, and *basenes* in Gods presence: Hence *Jacob* professeth himself less then the least of Gods mercies, that is, then the least *crum*, or *drop*, or *rag*, or *look* of mercy: Hence the *Centurion* professeth himself not worthy that *Christ* should come under his *Roof*: Hence *Elizabeth* her holy wonder, whence is it (saith she) that the *Mother* of my Lord should come unto me? Hence *Mephiboseth* wonders that *David* should look upon such a *dead Dog*.

Ob. But may not *Hypocrites* professe they are not *Papists*, that they can deserve nothing at Gods hands, that if they had their *deserts* it were woe with them?

I answer, *Hypocrites* may say so, but yet are angry when God seems to deal with them, as he deals with others. Hence they quarrell with God, as if that God seemed not to respect their offerings of prayer, and fasting, *Isa: 58* But Gods children confessing themselves *Beggars* at Gods door, and *Dogs* under his *Table*, they wait for, and are humbly thankfull for every *crum* of grace and mercy: So *Christ Jesus* teacheth us to give thanks for the mercy of a little bread, and then for a little Fish, (*Mark 6.*) So after most heavy and wonderfull afflictions, *Jeremie* cries out *Jehova* is righteous, and professeth it is mercy that it is not worse, and that they were not burnt up and consumed.

Gods people
are only truly
sensible of un-
worthines.

A 6th. Argument of the *spiritual health* and *temper*, is when the *affections* work strong and lively after God, after God for himself, after God as a *portion* and *inheritance*, after God as an *Husband*: when as the *Heart* panteth after the *water-brooks*, so pant our *Hearts* after God,
when

6thly.

when as the thirsty *ground* longeth for the *showers* of *Rain*, so long our *souls* after *God*: When his words are sweeter then the honey, and honey comb, and of more esteem then thousands of *gold* and *silver*.

Ob. But may not *Hypocrites* (as *Balaam*) professe so much and that in earnest?

Hypocrite affection to God.

I answer, the deceitfull *heart* of a man will go wonderfull far this way: Yet certain it is an *Hypocrite* respects *God*, but as a *Dog* respects his *Master*, yea sometimes a *stranger*, and an *Enemy* for a crust, or as an *Hireling* for his *wages*: But *Gods children*, in the want of all things, are content with *God* alone, his *Christ*, his *Spirit*, his *Favour*, his *Word*, his *Ordinances*: Hence *David* professeth Psal. 4. Thou puttest more joy into my *heart*, then in the time when their *corn* and *wine* increaseth: And *Habacuck*, when *Vine*, and *Fig-tree*, and *Flock* and *Heard* fail, he professeth to rejoyce in *God*, and to glory in the *God* of his *salvation*.

God himself the portion of his.

2ly. In the losse of all things, in the greatest *straights* and *extremities*, *Gods children* yet find comfort in *God*, that *God* their portion is not lost. Thus as *David* when his *wives*, and *children*, and *friends*, and *servants*, and *cattell* were all devoured by an enslaving and captivating *sword*, and he finds no *Remainder*, but burnt *walls* and *ashes*, and his own company ready to *stone* him, yet as *David* they take comfort, and encourage themselves injoying their *God*.

7thly.

7tly. It is an argument of spirituall *health*, and *strength*, when the holy *Commandments* of *God* are not grievous, but pleasant and delightfull to us: when we can say as the *Lord Jesus* said, it is our meat and drink, to do our heavenly *Fathers will*: when we are active and ready at the *commands* of *God*, and can say (when the *Lord* asketh whom shall we send) send me, as the *Prophet Esay* said: And as the *Lord Jesus* Psal: 40. Here I am, I delight to do thy will O my *God*: when we can without

Ready obedience to God.

without repining, grudging, or delaying, obey *commands* most grievous to *flesh* and *blood*, against not only *flesh* and *blood*, but against carnall *reason*, yea against *Hope* and *Faith* it self, as *Abraham* did, in offering up his most dear and only son *Isaac*.

Obj. But may not *Hypocrites* obey the *commands* of *God*, as *Saul* did, &c?

I answer, they may indeed obey *Gods commands* by halves as he did, and as a *servant*, and *hireling*, serve *God* for *wages*, and with *eye service*, with opinion of *merit*, and boast of their *bait* and *lame service*, as *Saul* did. But *Gods children* imbrace all the *commands* of *God* with delight, even the *least*, and most despised, with the greatest and most *difficult*, and when all is done, they confesse they have need of *mercy*, and are *unprofitable Servants*.

Obj. But may not *Gods children* live in the *disobedience* of some *commands* of *God*, and yet be healthfull, and strong in grace?

I answer, it is impossible that a child of *God* should (either in spirituall *health* or *sicknes*) live in the breach of any known *command* of *God* his *Father*. Tis true, *Abraham*, and *Jacob*, and *David*, and others, lived long in the sin of many wives, out of *ignorance* of *Gods will*, and *Gods children* to this day, even the holy *Martyrs* or *Witnesses* of *Jesus*, (who accounted their heart bloods not too dear for *Christ*) have and do live in the breach of many *Commandments*, that concern the *worship* of *God*. But they are herein like a *traveller* deceived, by a false path, which when he once really *suspects*, he cannot walk a step with ease, now do they cry out with *David*, *Psal*: 119. I will walk at *liberty*, for I seek thy precepts: And when *God* saith seek my *Face*, their *Hearts* answer, *Lord* thy face will I seek. *Psal*m 27.

An 8th. discovery of *spirituall health* and *strength*, is an humble, a patient and thankfull *submission* to the *afflicting*, and *chastising* hand of *God*. Thus it is said of *Aaron*,

8thly

The patience
of Gods chil-
dren, under
Gods hand.

in that dreadfull stroak of *Gods* hand, depriving him of his two sons in the *floure* of their *Youth*, in the midst of their *sin*, in the *performance* of their *Priests Office*: it is said, *Aaron* held his peace: I was dumb and held my peace, (saith *David*) *Psal.* 39. for thou didst it: Thus *Jeremiab* (*Lam* : 1.) *Jehovah* is righteous, for I have grievously transgressed against him. Yea *Job* not only exprest an humble and patient mind, but also (which is wonderful, but proper to *Gods* children, when in right temper) be blessed *God* in the midst of so many fearfull and astonishing *losses*, of so many *Cattel*, *Servants*, and *Children*, saying, Blessed be the name of the *Lord*.

Obj. May not *wicked* men and *Hypocrites* acknowledge *Gods* afflicting hand, and humble themselves?

The counter-
feit patience
of Hypocrites

I answer, *Hypocrites* may see *Gods* hand, and humble themselves as the *Egyptians*, and the *Philistins* did, but cannot possibly be thankfull for it: They acknowledge *Gods* hand as a *Dog* his *Masters* when he is beaten, but not as a child his *Fathers*. As a loving and dutifull *Wife*, receiving *Pills* or *Phisick* from the hand of her loving *Husband*, a skilfull *Physitian*, who knows her *sicknes*, and out of *love* and *care*, prepares them for her, she cannot but be thankfull for those bitter *medicins*, and earnestly desire a kindly working: Thus *David*, *Psal* : 119. I know O *Lord* that thou in *faithfulnesse* hast afflicted me, for all thy commands are *righteous*.

9thly.

The mournful
confession of
Gods people.

A 9th. Argument of *spiritual health*, and *strength*, is an humble free *confession*, and giving *glory* unto *God*, in the rising up, or recovering out of any *scandalous transgression*, against *God* Hence the *Israelites* confession of their sin in desiring a *King*, (so impatiently, and impetuously as they did, with large confessions, 1. *Sam.* 6.

Hence the many bitter and lamentable *confessions* of holy *David* and other holy *Servants* of *God*, after their committing of *known evils*: Hence the *Corinthians* repenting of their fellowship with the *incestuous* person in
his

his sin, they give such an exemplary *evidence* of their true *Repentance*, that their holy *practice* is set as an holy *Samplar*, and *Copy* for all *Saints* afterward to follow, and write after.

Obj. But did not *Pharaoh*, *Saul* and *Judas* confesse their sins, &c?

I answer, not with intent to glorifie *God* as *Gods* *Saints* do, taking shame before the *world* unto themselves, lying down in the *Dust* that *God* may tread upon them, and be exalted.

I.

Not with hatred of their *sins*, but in horreur and trouble at the *danger* of them, or in the *evidence* of them flying in their faces. Thus a *Merchant* casteth those *goods* over boord into the *sea* in a storme, which afterward he wisheth in again: Like a *Dog*, they vomit up the filth which (after their *stomach* is eased) they return unto, and lick up by new *Commissions*: But *Gods* *children* confesse in hatred of their *sins*, and loathing of themselves, and (like men in some *sicknesses*) are willing to take those *medicines* which may *provoke* and cause *vomit*, which afterward they are so far from returning to, that they abhor to touch, or look on it.

2.

False confessions.

Obj. But may not *Gods* *children* return again to their vomit, and commit the same *sins*, which they have cast up by humble *confession*?

I answer, the *sins* of *Gods* *children* are either, 1. *grosse* or *scandalous*, which when they recover out of, and give *glory* unto *God*, by *publike* confession, we seldome or never find them returning to such their *vomit* again. Hence we hear no more of *Noahs* *Drunkennesse*, of *David's* *Adultery*, of *Peters* *deniall* of *Christ* *Iesus*, &c.

The sins of Gods people distinguished.

Or 2ly. Their *sins* are *sins* of a more private and ordinary *distemper*, wherein their *passions* of *anger*, or *neglect*, or *forgetfullnes* prevail against them, never without some *bitternes*, and *grief*, and *humiliation*, and *endeavour*, with *resolution* of a more watchfull, and heavenly, and spirituall *conversation*?

1othly.

10thly. 10thly. It is an *argument of spiritual health, and strength,* Gods people to *maintain or recover* an holy vehement longing, after long after visi- the *enjoyment of God, and of Christ, in a visible, and open* ble enjoy- the *profession of his own holy worship and Ordinances, sepa-* ments of God. *rate from all false worships, Gods, and Christs, &c.*

Hence that of *David, Lord I have loved the Habitation* of thy *house,* and the place where thine *honour* dwelleth: Hence he professeth he had rather be a *Door keeper* in the house of the *Lord,* (that is in a low condition, in *Gods house,*) then to dwell in the *tents of wickednes,* though in never so safe and pleasant a *condition.*

Hence he sums up all his *desires* in one, *Psal: 27.* One thing have I desired of the *Lord,* that I may dwell in the house of the *Lord, &c.*

Hence (though *David* mist of the *Lords Order* in carrying of the *Lords Ark,* and afterwards he mist in his *thoughts* about the building of *God* an *house and Temple:* Yet in both he discovered his holy strong *affection,* to *Gods* publike *honour,* and *worship.* The very same which afterward the Prophet *Jeremy, and Daniel* declared in their bitter *Lamentations,* for the *Ruine* of *Gods* house. And both *Daniel* and *Zacharie, and Haggie,* mightily declare this *affection* for the *rebuilding,* and setting up again this *Temple* and *worship* of *God,* and what they prophesied, that both *Ezra* and *Nebemiah,* and afterward *Jehoshua* and *Zerubabel* zealously performed and executed.

True Christians affection to Christ Jesus in his visible worship.

Hence it is that in the heavenly *Love Song,* the love of *Christians* to *Christ Jesus* in his *ordinances* is most elegantly set forth by a *similitude* taken from the *strong affection* of married persons: I am, saith the *Spouse, sick of love,* and O ye daughters of *Jerusalem* tell *Christ Jesus* so: If I finde him without I will *kisse* him openly in the *streets,* and will not be ashamed: True heavenly *affection* (like *marriage love*) at first kindles from some private *sparks,* to an open flame of publick *profession,* without shame before all men.

Obj.

Obj. May not *Hypocrites* (as *Saul* in slaying the *Gibeonites*, and *Jebu* in slaying the *Baalites*) discover strong affection and zeal to the *Lord* and his worship, and consequently in these times to *Christ Jesus* and his holy kingdom?

I answer: *Hypocrites* and counterfeits in their profession of love to *Gods* publick worship ever run upon one of these two *Rocks*. For,

First, either they set up, and maintain, and fight for a *fancie*, a *counterfeit*, a false *Christ*, according to the *prophesie* of the *Lord Jesus*, that many (that is, *thousands* and *multitudes* of people) should so use his *name*, that is, with a willing ignorance and delusion.

Or 2ly, if it be the true worship of the true *God* according to the appointment of *Christ Jesus*, yet ever in two things the sincere *wife* (the true love of *Christ Jesus*) outgoes the *whore* and *counterfeit*.

First, the true *wife* contents not herself with the bare exercise, ordinance or administration (as the *hypocrites* do) but in all is restless to enjoy the *Lord* himself: For as the ordinance is *spirituall*, and heavenly; so longs the true *beleever* for a *spirituall* and heavenly communion with the *Lord* himself in it, that he may become one *spirit* with him more and more in all these outward and subordinate means and administrations.

Hence it pleaseth the *Spirit* of *God* to resemble his worship to the marriage bed, which satisfies not the heavenly *Spouse*, when the *Husband Christ Jesus*, is not *spiritually* embraced therein, but absent.

2ly, The desire of the true *beleever* in the enjoyment of *Christ Jesus* in any of his appointments is to be made fruitfull by him: but the desire of a *whore* extends no further then *Lust* or a *Reward*. Hence *Rom. 7*. We are married unto *Christ Jesus*, that we should bring forth fruit unto *God*: A *whoorish* heart willingly endures not fruitfulness, but kills her own conceptions which the true *Wife* cherisheth, and tendreth as her life.

Obj. What should be the *reason* why so many of *Gods children* who in all *ages* have discovered their strong *affection* to *Gods* visible *worship*, and *communion* in *Christ*, have yet so varied, and wandred from the right, and first *institution* of the *Church*, and *ministry*, and *Ordinances* of *worship*?

I answer, *Gods* *councill* touching the *spirituall* *captivity*, and *desolation*, must be fulfilled, when yet notwithstanding, the strength of the *affection* of *Gods* people hath appear'd in their *mourning* and *weeping*, and lamenting after, and contending for the truth of the *spiritual* *injoyment* of their souls *Beloved*, in all the *means* of his own holy *appointments*.

11thly.

11thly. Again it is an *Argument* of *spirituall* *health*, & strength, in respect of *God*, when the *Heart* is fixed, and readily prepared for all the holy *pleasure* of *God*. Hence *Hezekiah* praies for such whose *hearts* were prepared to seek *Jehovah*, *God* of their *Fathers*: Hence this *readines*, and *preparation* of mind, is compared to the *shoes* on our *Feet*, without which we are unfit for *travelling*, *walking*, &c. and with which we are *ready* for any *spirituall* *employment*. Hence *David* professeth that his *heart* was fixed, and ready, and when the *Lord* said seek my *Face*, *Davids heart* answered, *Lord*, thy *Face* will I seek, &c.

Obj. What is the reason that *Gods children* are sometimes hardly brought on to difficult *services*, and *duties*?

I answer, *unreadines*, and *unfitness* is a *spirituall* *sicknes* or *distemper*, which when *Gods children* recover out of, then they say as the *Lord Jesus* in *David Psal*: 41. *Lord* my *heart* is willing, my *heart* is ready to do thy will O my *God*: And they say to *Christ Jesus*, as his holy servant *John Bradford* said to *Queen Mary*; If she keep me in *prison*, I will thank her; If she *release* me I will thank her; If she *burn* me, I will still thank her.

12thly

Lastly, it is an *Argument* of *spirituall* *health*, and *strength* when *Gods children* walk in a continuall fence of their
their

their own *insufficiencies*, and *distempers*, when they discern the evill *inclination* of their own *spirits*, and the *excellency*, and *sufficiency* of *Gods* most holy *Spirit*: And therefore continually say with *David*, Psalme 143. Thy *Spirit* is good, lead me, &c. and Psal. 139. Search me O *God*, and try my *heart*, and see if thou findest any way of *wickednes* in me, and lead me in the way everlasting.

These and many more, are the *trials* of *spirituall strength*, *health*, and *cheerfulnes*, in matters concerning *God*: We now come to the second Head of *trials* of *spirituall health*, and *strength*, in matters concerning our selves.

First, then it is an *Argument* of *spiritual health*, and *strength*, when (especially) after known sins committed, our *hearts* are in a *broken* frame and temper, when our *spirits* are as it were *contrite*, and pounded like *spice* in a Morter, then yeelding the most delightfull *smell* and *savour* unto *God*. Brokenness of spirit.

Hence (Isa. 66) a *contrite*, and broken heart is an *House* wherein *God* dwels, an *House* well ordered, *swept*, and *garnished*.

Hence a *Spirit* of *trembling*, (Isa. 66.) is an *Argument* and *character* of the most dutifull *children* of *God*: but of this formerly.

2ndly. It is an *Argument* of *spirituall strength*, when we make it our *work* to *observe*, *watch*, and kill our *corruptions*, and *rebellions*, and labour to keep under, and beat down our *body* to an holy *fitnes*, and readines for *Gods service*, in *fasting*, and *prayer* against *temptations*. 2dly. Spirituall battels.

Obj. But may not *Hypocrites* humble themselves, and labour to mortifie their *lusts* and *corruptions*?

I answer, no question, but in horroure of *conscience*, and and fear of *Gods judgments*, an *Hypocrite* may humble himself in fasting, as *Ahab*, &c. but to kill sin, as sin, and to desire to be ready for *Gods will*, in *denying*, and *subduing* his own, is only the *character* and property of a child of *God*.

3dly,

3dly.
Godly loath-
ing for sin.

3dly. It is an *Argument of spirituall health*, and *strength*, when we so look upon our *sins*, and our sinfull *dispositions*, that we not only loath our *sins*, but also loath our selves for them : So faith the *Lord*, (*Ezek 6.*) My people shall loath themselves for their *abominations*, and for their *whoorish heart* against me : Thus *Job* when he recovers himself from his *murmurings* against *God*, he cries out, Behold I abhor my self, and repent in *dust*, and *ashes*. And *David* (*Psal : 73.*) looks upon himself for his murmuring against *Gods providence*, as an ignorant person, as a *fool* and a *beast* in *Gods* presence.

Object. But may not an *Hypocrite* loath and abhor himself for *sin* ?

Hypocrites
may in a re-
spect loath
themselves
for sin.

I answer, It is possible for an *Hypocrite* to be sorry for some *sins*, and to be angry with *himselfe*, and to loath himselfe, but not properly for his *sins*, which he loveth, but (as *theeves*, *whores*, *drunkards*, &c.) for the *danger*, *damage* and *disgrace* which his *sin* may bring upon him. It is onely the property of *Gods children* to look at *sin* as *sin*, with a loathing eye, and to behold themselves *vile* and *loathsome*, even for the most *pleasing* and *profitable*, and *delightfull*, and most *secret sins*.

Fourthly.

Fourthly, It is an *Argument of the strength of Spirituall life*, when we lay downe our selves at the feet of *God*, when as a *Servants will*, our *wils* are subdued to the *Lords will*, when the *Lord* is become our *selfe*, when his *ends* are our *ends*, which give us content and *pleasure*, although our *selves*, our *ends* are lost and destroyed, that wee may finde new *ends* and *delights* in *God*.

True selfe
denyall.

Hence *Epaphroditus* to further the worke of the *Lord* (*Phil. 2*) he regarded not his health, and consequently not his *life*; as a true *Souldier* in the Service of his heavenly *King* and *Captaine*.

Object. But may not an *Hypocrite* deny himselfe ; his owne *ends*, his *pleasures*, his *profits*, his *credit*, his *liberty*, his *life*.

I answer,

I answer, It is impossible; for all that he doth is still for *himselfe*: like *Israel*, *Hosea* 7. He is an *empty vine*, he bringeth forth fruit to *himself*: All that he aims at in using the name of *God*, his *glory*, his *Christ*, is still to exalt *himselfe*, to save *himselfe*: But *Gods children* eye ever a greater *end* then *selfe*, to wit, the glorifying of their *God*, although it be in their own *destructions*. No Hypocrite can truly deny himselfe.

Fifthly, Our hearts are then in an healthfull frame and disposition, when we are *cordially* willing to goe from hence, that we may be with *Christ*, *Phil.* 3. yet for the service of *Christ* and his *Saints*, we are cordially willing to stay in *hard* and *difficult* Service. Fifthly.

Object. But may not an *Hypocrite* desire to dye, and to be with *Christ*?

I answer, An *Hypocrite* may desire to dye, and to be with *Christ* in a glorious *condition*, but no *Hypocrite* can endure to dye, to be with *Christ* in an holy and spirituall *condition*, free from *sin*: and therefore can he not endure uprightly, &c. to worke for *Christ* on *Earth*.

Sixthly, Then are we in an healthfull frame of *Grace*, *Sixthly*, when *God* hath brought down our *hearts* to be content with the changes of his *right-hand* upon us: when we have learnt the *lesson* of *Paul*, to be content with *food* and *raiment*, with a *travellers* and *strangers portion*, of so much as may serve us in our *Journey*: When we can tell how to abound without *Pride*, or *security*, or *trust* in earthly things, and when we can tell how to want all outward *mercies* with *quietnesse* and *contentation*. Spirituell contentation in Gods will.

Obj. But may not *Hypocrites* be contented with smal *matters*, and suppress their desires of great *things*, and say with *Esau* unto *Jacob*: Keep that thou hast *my brother*, I have enough?

I answer, the desires of all men are not alike *greedy*; but yet the desires of men are truly satisfied without *God*: Now when *changes* and the *losse* of all things fall upon the *Hypocrite*, he cannot finde those *changes* and those All changes and losses are made up to Gods people only by himselfe.

those *losses* made up in *God*: No *Habakkuk* tells us, That it is the *Character* of *Gods* children, when the *corne* is gone, and the *flocks* and the *beards*, and the *vine*, and the *figtree* faile, to rejoyce in *God* alone for a *portion*, and to glory in the *God* of their *Salvation*.

Seventhly.

Joy in Sor-
row.

Seventhly, Then are our hearts in an *healthfull* frame, when we are not onely willing to suffer for the name of *Christ Jesus*, but when we also conceive a kinde of *pleasure* in it; so saith *Paul*, I take *pleasure* in *necessities*, in *distresses*, and for *Christs* sake; Hence the *Saints* (*Heb.* 13. 10.) not onely suffered the *spoyling* of their *goods*, but they took the *spoyling* of their *goods* with *joy*.

Object. May not *Hypocrites* suffer joyfully for *Christ*?

Hypocrites
pretend to
suffer for
Christ.

I answer, An *Hypocrite* may doe and suffer with a seeming *joy* for *Christ*: But he can never doe this out of *love* to *Christ*, 1 *Cor.* 13. but always out of *self-love* for his owne *glory* and *honour*, out of strong conviction of *conscience*, least he be damned in denying his *light*, &c. Onely *Gods* children can out of *love* to *Christ Jesus* rejoyce (as some true *friend* or *wife*) to be *afflicted* and to *sorrow* and loofe for their *Souls* beloved.

Object. Why then are many of *Gods* children so heavy in their *sufferings* and *losses* for *Christ Jesus*?

I answer, This hapneth sometimes out of distemper of *body*; sometimes out of distemper and weaknesse of *minde*, which they labour against, and chide themselves for as did *David*, *Pfal.* 42. & 43. why art thou disquieted O my *Soul*, and why art thou so heavy within me? still trust in *GOD*, for I will praise him, who is the *health* of my *countenance* and my *God*.

Eightly.

Christian
weanedness
from this
worlds com-
forts.

Eightly, It argues strength of *Grace* when we use this *world*, and all the *comforts* of it with a *weaned* eye and *mind*, as if we used it not: as *English Travellers* that lodge in an *Indian* house, use all the wild *Indians* comforts with a strange *affection*, willing and ready to be gone: or as *Passengers* in a *Ship*, willing and ready (when
God

God will) to land, and goe ashore in our own *country*, to our owne *House*, and *comforts* in the *Heavens*.

Thus *Gideons* Souldiers (in a figure of such as are fit for *Christs* Battels) are not only *couragious* and depart not with the *cowards*, but also lap at the *comforts* of this life, with a speedy *necessity*, but lye not downe to them in *excesse* of *affection* and *delight*.

Object. May not *Hypocrites* use this world with a strange *affection*, weaned from the vanities of it, &c.

I answer, Doubtlesse not onely a false *Christian* or *Hypocrite*, but other naturall men (out of the *sence* and *experience* of the *vanitie* and *uncertainty* of this life, and the *comforts* of it) may attaine to a great seeming *dispis*ing of these *earthly things*, though never without *sorrow* that they are not more *full* and *certain*, as being their *portion*: Onely *Gods* children who have made the *Lord* himselfe their *portion*, and his *word* and *Ordinances* their *inheritance*, they only I say use them as from *God*, tokens of his *Love* and *goodnesse*, and as *golden chaines* to draw them unto him, and humbly submit to *Gods* holy pleasure, in his gracious *bestowing* or *withdrawing* of them. The heavenly use of earthly comforts.

Ninthly, It is an *argument* of a strong *fear* of and *Ninthly. affection* to *God*, when in all our earthly busineses, we see *God*, and minde his *name* and *praise*. Hence saith *James*: Yee ought in all Journeys and purposes to say, If *God* will: Hence *Boaz* that holy man, when he comes into his *Field* hath *God* in his *mouth*: The *Lord* blesse you sayed he to his *Reapers*: Hence the poorest *Christian* able to contribute (1 *Cor.* 16.) observes *weekly*, and therefore *daily* the *dispensations* of *God* towards him; He observes the *givings* and *takings* of *Gods* hand, and walks with him though in the poorest and meanest *calling* and *condition*.

Object. But may not *Hypocrites* observe *Gods* blessing in *worldly things*, in *faire winds*, *good voyages*, in the *increase* of *children*, *corne*, *wine*, *cattel*, &c?

I answer,

The glorifying of God proper to Gods children only.

I answer, Naturall conviction enforceth even Pagans to confesse (a *Manittoo*) an *Invisible Deity* and *God-head* in these visible things ; But to make it a *worke* and *Businesse* in all these earthly things to see and *glorifie God*, to walke with him, and to be full of his *praise* all the day long ; this is onely the *Character* of *Gods children*, who only truly see his *hand*, and love his *name* and *glory*.

Tenthly.

The true watch of Gods people over their Tongue.

Tenthly, It is an *Argument* of strength and vigour of *grace*, to keep a constant *watch* and *bridle* on our *lips* and *tongue*, that no words passe but such as are seasoned with *Salt*, to the *glorifying* of our *Maker* with our *glory*, and the *edifying* or *benefitting* of others. This *Tongue* of ours the *Lord* compares to the *bridle* of a *Horse*, to the *Helm* of a *Ship*, which if well managed rules the *horse* and *ship*, with *safety* and *comfort* : and the *Spirit* of *God* concludes ; that he is a *perfect* and *strong* man in *Christ*, that is thus able to command his *Speech* and *Tongue* in this world.

Hence *Christ Jesus* preacheth *Judgement* to the *world*, for the *abuse* of the *Tongue*, and the *idle words* of it, when our *words* are not *working words*, and tend not to heavenly profiting of others.

Hence the *Spirit* by *Paul* commands (*Ephes. 5.*) that neither *uncleanness*, nor *covetousness*, nor *foolish talking*, nor *jeasting*, be once heard from the mouths of the *Saints*, but rather giving of *thanks*, and praising of *God*.

Object. But may not *worldly* persons set a watch before the door of their *lips*?

I answer, Morall wisdom may teach persons the *vanity* and grosse *wickedness* of the *Tongue*, but onely *Gods spirit* (and strength of it) doth teach *Gods children*, in true *feare* and *love* of *God*, not onely to *restrain* from *vaine* and *foolish*, but also to attaine to a *spirituall* and *heavenly Language*.

Lastly, It argues strength and life and *Grace* in *Christ*, when our *hearts* by *Gods spirit* are wrought to such a degree of *hatred* of sin, that we not onely abhor the *acts* thereof,

thereof, but also fly and shun the *looks* and *appearance* of it: so that we not only fly *pride* and *passion*, and *covetousnesse* and *uncleannesse*, but also the *appearance* of them.

Hence *Boaz*, when *Ruth* lay downe at his feet in the night, as claiming *marriage* by *right*, he not only refrained from *uncleannesse*, or *uncleane touches*, but also he gravely advised her to be gone so early in the morning, that no man should say there came a woman into the floor.

Object. But may not *worldly* persons not only avoid sin, but also the *appearance* of it?

I answer, No *worldly* or *unregenerate* person can truly hate *sin*, or the *appearance* of it, for it is his *nature* and *Element*, they can onely hate the *dammages* and *disgrace*, and *discredit* of it, and so a *Whore* may hate *whoredome*.
'Tis only the *property* of *Gods* children, and the *new-borne* to hate *sin* as *sin*, with the *sinfull appearances* of it as *opposite* to their *new* and *heavenly* nature in *Jesus Christ*.
Only Gods children can truly hate sin.

I Now come to the third head of the tryals of spirituall health and strength, and that respects our conversation with men, in which

First I argue, that it is a strong argument of a strong constitution and spirituall health, when we can make it our worke and trade, to aime at glorifying our Maker in doing good to men.
Christ and Christians worke to glorify God in doing good.

Thus our great example *Christ Jesus* made it his worke and trade, to goe about to doe good, which he did abundantly and constantly to the *souls* and *bodies* of men.

Obj. *Christ Jesus* and his *Apostles* and *messengers* were endued with power from on high, not only to preach the Word for conversion but also with power of casting out Devils, and healing bodily diseases.

I answer, as an holy witnesse of *Christ Jesus* (a Woman) once answered a Bishop, *I am a member of Christ Jesus* as wel as *Peter* himselfe. The least Believer and Follower
Holy women great helps in the Gospel of Christ Iesus

of *Iesus* pertakes of the *nature* and *spirit* of him their holy *head* and *husband*, as well as the *strongest* and *holiest* that ever did or suffered for his holy *name*.

Therefore it is that we read not only of the *service* of those great *master-builders* and *work-men* of *Christ Iesus*, the *Apostles*, but also the *service* and *helpe* of *Christian* women, for instance (*Rom. 16.*) *Phebe*, *Priscilla*, *Mary*, *Persis*, were eminently noted for helping forward the work of *Christ Iesus*, to wit, the glorifying of *God* in the saving of the poor sons of men.

Object. But is it not possible for *Gods* children to be slack in this *work* and *trade* of doing good to the *souls* and *bodies* of others, and yet be strong in *grace* and *healthfull*?

I answer, Doubtlesse *Gods Children* may be strong one way, and weak in another, strong in one *grace* and weak in another, strong in one *tryal* and weak in another: But it is their *weaknesse* and *sicknesse*, when they are slow and negligent of so *glorious* and heavenly a *worke*.

Thus *Paul* complains of the *Saints* of *Asia*, that he found none that stuck close to him but *Timothie*. Thus was it in *Barucks weaknesse* and *sicknesse* to seek great and earthly things, and *Jeremie* (strong in spirituall *health* and *life*) chides and reproves him for it, *Jer. 45.*

Secondly. It argues *strength* of spirituall *life*, when we bear a strong *affection* to the *seed* of the *woman*, *Christs seed*, *Gods children*. To doe good to all men is a *Christians trade*, but especially to the *household* of *faith*.

This was *Dauids affection* (*Psalme 16.*) when he look't upon *Gods children* as the excellent of the *Earth*, and placed all his *delight* in them: Thus *Jonathan* though he lost his *Fathers love* for *Dauids*, though he was to loose a *Kingdom* by *David*, yet he loves him as his own *Soul*.

Thus *Ruth* so loved that holy woman *Naomi*, that although she were growne poor, a widow, and now in a tedious *travel* from *Moab* to *Israel*, and *Naomi* did also intreat her and her *sister* to goe back, and *Orpah* her sister
was

Gods children cannot but naturally love one another.

was already returned to her kindred and her *Gods*, yet such was the flame of her holy *affection*, that she intreats *Naomi* not to intreat her : Intreat me not to leave thee, for whether thou goest I will goe, where thou dyest I will dye, and there will I be buried : thy *God* shall be my *God*, &c.

Object. May not *wicked persons* favour, love, and respect *Gods children* ? Did not *Saul* greatly respect *Samuel* ; and for a while *Herod*, *John the Baptist* ? Did not *Michol* love King *David*, as well as did her brother *Jonathan* ? yea did not *David* finde wonderfull favour in the eyes of a *Philiſtian Achaz* ?

Worldly men may in a kind love Gods people.

I answer, The nature and the grounds of the love of naturall persons to *Gods children* must be rightly distinguished : *Gods children* themselves may and ought to love each other, and others also, according to any naturall and civill Relation ; yet onely *Gods children* can love *Gods children* for the grace and spirit of *God*, which they see and finde in each other.

Thus as two *Candles* or *Torches* they spiritually close and embrace each other with heavenly affection, being of one common heavenly nature together. Thus *Coun- trey-men* meeting in strange and forraign nations presently know each other by their language, &c.

But Gods children can only love each other with a spirituall love.

Thus *Brethren* rejoyce to finde each other in strange places, and to know themselves the sons of one *Father* and *Mother*.

Thus *Fellow-souldiers* which stick close each to other in life and death, yea, although routed, disordered and flying, if possible they can discern and know each other.

Object. But did not holy *David* (who was a man strong in grace) did not he lay plots for the life of an holy man, noble and faithfull *Uriah* ? Did not *Aſah* that holy King of *Judah*, practice false Imprisoning, in committing the man of *God* to prison, and that onely for his faithfulness in reproving him from *God* ?

Gods children may possibly be unkind and cruel each to other.

I answer,

I answer, This shews that both *David* and *Asah* at this time were very sick, and *David* upon his recovery laments his *weaknesse* and *wickednesse* and *Blood-guiltinesse*, *Psal.* 51,

Gods people
in case may
be sharp each
to other, so
was *David*
sharply re-
prov'd by *Na-*
than.

Quest. But may not *Gods* children have just cause of exercising *sharpnesse* each to others?

Yea doubtlesse, for *Paul* withstood even *Peter* himselfe to his face, and the *Church of Corinth* must put away and deliver the *incestuous* person to the Devill; though probably yet deare, and a brother, according to that of *Paul* to the *Thessalonians*, yet count him not as an *Enemie*, but admonish him as a *Brother*.

In a way of *Justice*, in a way of *Physick*, the dearest friend or *Brother* may exercise much *bitternesse*, though with much *sweetnesse* of *temper*, and with much tender melting and bemoaning of *affection*.

One of the
blackest
transgressions
in the world
for

Thus in cases have we seen mounfull violence used, to a wife or brother in some kind of *distempers* and *distractions*.

But when *Gods* children shall so far degenerate, as to pursue the life of each other, though it be with desire to cover a sin, and to keep *Gods* name from being dishonored (as in *David*s case) it is a *weaknesse*, it is a *sicknesse*, which although it be not unto death, yet bringeth it neer unto *Deaths* door, and made *David* cry out with *bitternesse* of his soul, *Deliver me from blood-guiltinesse* O my God, and my tongue shall sing loud of thy *righteousnesse*.

Thirdly.

A compassio-
nate heart e-
ven towards
enemies is a
Christians
heart.

A third tryal of spirituall health and strength is a *compassionate* and *pitifull*, melting-heart over the afflicted or *miserable*, yea, although our *enemies*, or *enemies* of their enemies is a owne *Salvation*.

Thus the Lord *Jesus* fights for the *hardnesse* of the heart of his *Enemies*: thus he *weeps* over *Jerusalem* that was to kill him, and prayed for his *persecutors* and *enemies*.

Thus *Jeremy* powres forth his *Book* and *Rivers* of *Lamentations* for *Jerusalem* of old, as *Christ* for the latter.

Thus

Thus *Gods* people are commanded to *weep* with them that *weep*: And when any oppose themselves, wee ought in *meeknesse* and *patience* to bear it, as knowing their wo-
full and miserable *bondage* and *slavery* to *Sathan*: And who knows whether it will please *God* in infinite mercy and compassion to deliver them by vouchsafing *repentance* 2 Tim. 2. 26.
in *Christ Jesus*, as he hath done to us?

Object. But may not *Gods* children exceed and ouer-
grieve for others?

Yea doubtlesse, and therefore *God* chideth *Samuel* for over-grieving for *Saul*, because *God* hath rejected him: *Gods* children may as well exceed the bounds of *griefs* as of *joy* and *anger*, and any kind of *Passion* or *affection*: Gods people mourn for others. but it is ever safer to fall on the right hand of too much *mercy* and *compassion*, then on the left of *Anger*, *Wrath* and *Cruelty*.

Hence *David* weeps over *sinners* with *Rivers* of *Tears*, because they kept not *Gods Law*. Hence we are commanded to bear the *burthens* of others, and so fulfill *Christs Law*. All sin is a *burthen*, but especially to *Gods children*, whether they commit it out of a deceived *judgment*, and *conscience*, or out of *passion*, and sudden *slight* of *temptation*: Their *sins* therefore (especially if *superiours*,) we must cover, and with shame, and sorrow go backward like *Shem*, and *Japheth*, as grieving, and unwilling to behold their *nakednes*.

Obj. But we are commanded not to suffer *sin* upon our *Brethren*, but reprove them?

I answer, then is the *tongue* a fit *instrument* to reprove others, when it is tuned by a grieved *heart*, that considers, and ponders it self, as subject to *temptation*, and *sin*, as others, except *mercy* make the difference, and deliver from *temptation*.

Fourthly, it is a good evidence of *spirituall health*, re-
specting others, when we endure not sin to lie upon
them, or rather them to lie in the pit of *sin*, but en-
deavour 4thly. Impartiall re-
proving a
character of
Gods people.

deavours to help them out by wife, and loving, and reasonable *reproof*, and *exhortation*.

Hence *Job* endures not *sin* in the wife of his *Bozome*, but chargeth her with *folly* for her impatient, & impious *counsell*: Hence *David* smites deeply his dearest *Michol*, when she mocks at his holy zeal for the *Lord*, and his *worship*.

Hence *Christ Jesus* sharply reproves his faithfull servant and Apostle *Peter*, and that only for (seeming) loving, and affectionate *councell*: Get thee behind me *Satan*.

Again, as true love, and zeal for *God*, (when strong) spares not the dearest: so neither doth it balk, or shun the *bigbest*. Thus deal *Gods Prophets*, even with *Kings*, and *Princes*: Thus *Samuel* spares not *Saul*, nor *Nathan David*, *Eliab Abab*, nor *John Baptist Herod* and his *Queen*, even for those most neer, and darling *sins*, which were most *dangerous* to touch, and meddle with.

Bold repro-
vers for sin.

Qu: How stands such bold, and sharp *language*, (as some of the *Prophets* used) with humble *Duty*, *Fear*, and *Reverence*, due unto *superiours*?

I answer, as true *affection* stands with plain, and sharp reproof of *dearest*, so true *humility* in bold dealing on *Gods* behalf, with the most *supream*, and highest.

Hence are *Gods* people also commanded not only to reprove, but to separate in case of finall *obstinacy* in *sin*.

Obj. This course may seem to destroy humane *society*, yea *nature*, and civillity out of the world.

Godlines
makes civili-
tie more beau-
tiful.

I answer, it is true that *Godlines*, and *Christian affection*, and zeal for *God* destroys corrupt *nature*, and *humanity*, but otherwise *Godlines* sanctifieth, and directeth *nature*, and *civility*, in the fear of *God*.

5thly.

Fifthly, it argues *strength* of *spirituall life*, and *grace*, when a *Soul* is able to withstand, resist, and repell such *sins*, unto which the *opportunity* of *temptation* sollicitates, and invites us,

Hence

Hence holy *Joseph*, and *David*, are propounded to us *Joseph an David* admirable for resisting of temptations. for heavenly *examples* of *power*, and strength of *grace*, in resisting those most, two plausible *temptations* (to which the wicked *nature* of man is so *prone*, and *subject* :) the one of *lust* to *Women*, when strongly and often solicited by his wanton *Mistris*: the other of *revenge* toward man, when his bloody *persecutor Saul*, seemed by *God* himself to be delivered, and brought into his hand.

Obj. But *David* himself was conquer'd by *uncleannes*, and *Asha* wreaks his *wrath*, upon the very *servant*, and *Prophet* of the most *Highb*, and yet both *David*, and *Asha* were thought to be *strong* in *grace*, and *power* of *Godliness*?

I answer, *Gods champions* are sometimes strong, and sometimes weak, *strong* in some things, *weak* in others, and (as the strongest *bodies*) subject to spirituall *colds* and *falls*, and *hurts*, which are most graciously recorded for our *comfort* in our *falls*, as well as the holy *victories* of the *Saints*, to make us *watchfull*, and *couragious*. The fals of Godschildren and to what end.

Sixtly, in matters concerning others, it is a good *argument* of *strength*, of *grace*, when we can patiently, and thankfully bear a *Reproof*, and *Admonition*, when we can esteem a *Reproof* for our *evill words*, or *ways*, not as a *blow* or *stroak* on the *Head*, but as a sweet, and precious *Ointment* powred on us. A Christian bearing of reproof a good argument of much of Christ Jesus.

Hence the admirable *patience*, and *meeknes* of *Hanna*, when *Eli* zealously, but *uncharitably* reproved her for *Drunkennes*. Hence when *Christ Jesus* most sharply reproved *Peter*, and afterward *Paul* dealt severely with him about dissembing in the matter of *Communion*; We hear not of the least *impatient*, or *bitter* word to either, yea when he was unjustly charg'd, and that by *Saints* (A^c. 11) he patiently bears it, and returns a soft, and gentle *answer*, which turned their murmuring *accusations* into joyfull *satisfaction*, and *thansgiving*.

But now the *scorner*, yea the godly being (weak) reproved

Gods people
may possibly
be angry at
reproofs.

reproved burst out in wrath. Thus not only *Abab* imprisons *Micaiah*, and *Herod*, *John the Baptist*, but *Asa* also claps up fast the reproving Prophet, and the best of *Gods children* are subject to such sad *distempers*, when either a mistake of *judgment*, or a pang of *passion* sinfully hinders the receipt and working of the *Reproofs* of the *Almighty*, which are wholsome heavenly *potions* intended by him the *Father* of mercies, for our good, who ever be the *cup*, the *vial*, or *instrument*.

Naturall wisdom goes far,
but not so far
as spirituall.

Obj. Many *Philosophers* by *naturall wisdom*, and many *civill* and *morall* men, out of the *principles* of *civillity* and *morality*, and sometimes for some private ends, will bear a *Reproof* with *patience*: And hence that of *Solomon*, rebuke a wife *man*, and he will love thee: whence it may seem that men by strength of *wisdom* may receive in *love*, and *profit* by a *Reprehension*.

I answer, *Gods children* (as well as naturall men) may also act from *Rules of Reason*, and naturall wisdom, but withall they act from an higher ground, and *principle*, that is they hear they see *Gods wise*, and *holy* permitting hand in the foulest mouth; So *David* acknowledgeth *God* in *Shimeis* railing, and *Hezekiah* in *Rabsheka* his provocations, and *blasphemies*.

Reproaches
send Gods
people unto
God.

2dly. *Gods children* by *reproofs*, by *slanders*, and *reproaches*, are sent to *God*: So *David* as a figure of *Christ Jesus*, and so *Moses* also, when the people in their *murmurings*, reproached him, as the *cause* or *occasion* of their *miseries*, he runs to *God*, and praies even for those *unworthy*, and *unthankfull* men.

Lastly, with reference to our walking with others, it is an argument of great strength of *grace*, when the *glory* of the *Lord* and the salvation of *Gods people* is so great, and so dear in our eyes, that we can wish (upon *supposition* of them two) that we not onely loose our *temporall*, but our eternall *state* and *wellfare*: Hence those two famous and wonderfull *speeches* of those two glorious stars

Moses

Moses and *Paul*: Blot me out of thy *book* faith *Moses*: And I could wish to be accursed from *Christ*, faith *Paul*, for *Israels* sake.

Ob. But can such a *wish* be lawfull though for the *gain* and *glory* of *Christ*, since to be accursed from *Christ* cannot be without sin against *Christ*?

I answer: I will not dispute what *accursedness* or *separation* from *Christ*, that is, some saying that *Paul* wished onely a *temporall*, and some an *eternall separation* from *Christ*: some a *separation* from *joy* and *delight* in the *presence* of *Christ*, but not from the *puritie* and *holiness* of *Christ*: But I say, doubtless so neer as any soul approacheth to these heavenly *copies* of *Moses* and *Paul*, so neer comes he to the greatest *strength*, and *health*, and *beautie* of a *Christian* life.

Ob. But can any man now attain to such a *strength* of *grace* as this, so to wish?

I answer: as it is in *nature* so in *grace*, there are *children* and *young men* (or *strong men*,) and there are *old* and *aged men* in *Christ*: Again, as it is *nature*, so in *grace*; there are *differences* of *children*, and *differences* of *young* and *aged men* in *Christ*: every *Israelite* had not the *strength* of *Samson*: nor every of *Dauids* *Souldiers* the *strength* and *valour* of *Dauids* *worthies*: yet so neer to these heavenly *copies* as we approach, the *stronger* we are in the *grace* of *God* in *Christ*: And doubtless it cannot be but it is in the *desire* of every true *childe* of *God*, not onely to enjoy a prettie moderate *health* of *spirituall* life, but to be as *strong* in *faith* as *Abraham*, in *meekness* as *Moses*, in *patience* as *Job*, in *affection* to *God* as *David*, and as *zealous* for the *Lord* and his *glory*, as were this blessed *pair* of *zealous* servants of the most high, *Paul* and *Moses*.

I am

Some means
which Gods
Spirit useth as
preservatives.

I Am now come (dear Love) to the third and last *Head* propofed, which is fome few means of *recovering* and *preferving* of *Chriftian health* and cheerfulness, and the preventing of *spirituall sicknesses* and *diseases*: In this I fhall defire to be brief, left by too long a *discourse* I discourage thy *reading*, and hinder thy use and *improvement* of it.

Soul-examination a foul means of spirituall preferuation.

First then, holy *confideration* of our *estate*, a deep and frequent *examination* of our *spirituall* condition is an excellent means of *Chriftian health* and temper: Thus teacheth us the holy *Spirit* of *God* by *Jeremie*, *Lam* : 2. *Let us search and try our ways, and turn unto the Lord.*

This searching and examining of our ways in *Gods* prefence is (as it were) a casting up of our *accounts* between *God* and our souls, wherein we truly verifie that true faying, That often *reckoning* makes *God* and our *souls* true *friends*.

This *dutie* is hard, and therefore we must often crie to *God* with *David*, *Pfal.* 139. Search me O *God*, and try my *heart*, and see if there be any *wicked* way in me, and lead me in the way *everlasting*.

Affliction the season of Examination.

This holy *practice* ought to be frequent, but then especially when the hand, and *Rods* of the *Lord* are upon us: For then (as *Iob* saith) *God* softeneth our *Hearts*, and we are most like then to be as the ground, mollified upon a *Thaw*, fit to be broken up, or like the ground moistened with *storms*, and *showers* from Heaven, then in some hopefull turn for the *Lords* most gracious *seed*, and heavenly *planting*.

2dly.

Christ Jesus his appointments undoubted means of Christian health and cheerfulness.

Secondly, maintain an earnest longing, and endeavour to enjoy *Christ Iesus*, who is our *souls* life in every holy *Ordinance*, which he hath appointed. If it be possible (with true *satisfaction* to our *consciences*, and *doubts* in *Gods* prefence) let us never rest from being planted into the holy *society* of *Gods* children, gathered into the *order* of *Christ Iesus*, according to his most holy *will* and *Testament*: Remembering that *Chriftian health*, *grouth*, and *flourishing*

flourishing, are promised to the *Trees* planted in *Jehovahs* house: And that the holy *Ordinances* are the *Lords* provisions, and soul meals, and *Breasts* which he hath graciously appointed for his *children*, of all sorts, and ages.

Especially be much in holy *prayer*, and *fasting* before the *Lord*: this is an *Ordinance* of which neither *Pope* nor *Devoll* could ever deprive a *child* of *God*: If it be possible practice this duty with others, however before the *Lord* in secret: remembring how frequent the *children* of *God* in holy *scripture* were in this duty. *Daniel* is an heavenly pattern: and so is *David*, who wept and chastised his soul with *fasting* although he was reproached for it, Psal. 69.

Prayer with fasting a most Christian and mighty ordinance.

Our holy *Bridegroom* the *Lord Iesus*, tels us that the *Bridegroom* shall be taken away, and then his servants fast: as if he had expressly named the times of the *Antichristian* bondage, wherein the *followers* of *Iesus*, like the blessed *Women*, (*John* the 20.) *weeping*, cry out, they have taken away my *Lord*, and I know not where they have laid him.

This holy *Ordinance* is of such admirable use among the *Saints*, that even in the first, and purest times of *Christianity*, we read of *Christian* yolk fellows, consenting to a *separation* from each other, for a time that they may give themselves to *prayer*, and *fasting*, 1. Cor: 7.

Obj. But some say *fasting* as it seems to be more proper to the *Old Testament*, so seems it not so usefull in the *New Covenant*, when more *spirituall* worship, and *spirituall* joys seem more suitable, and seasonable.

I answer, all the former *Scriptures* declare it to be an *Ordinance* of the *New Testament*, as well as a *prayer* itself: And for the use of it, it is most admirable for the *separating*, and *abstracting* of the *mind*, and *spirit*, from earthly occasions, and comforts, for the devoting of the *soul* to heavenly consideration, and examination of our wayes, for the pouring forth of *prayers*, and *cries* to *God* in the many

The excellent use of prayer and fasting.

many great, and mighty *straights* which *Gods* people passe through in this *vale* of *tears*, and *Lamentation*. And indeed it is (as I may say) the taking of a *soul sweat*, or *soul purge* for the avoiding and cleansing out our spirituall *Humours*, and *corruptions*.

3dly.
Spirituall taking of cold.

Thirdly, as ever we would preserve our *spirituall health*, let us carefully take heed of spirituall *colds* and *obstructions*: For as it is in the *naturall* man, a *cold* it self is a great *distemper*, and the ground and beginning of others, when the *warm streams* of *blood*, and *spirits* are stopt up, and obstructed: So is it, (and much more in the *spirituall*) when our heavenly *spirits* are stopt by damp *colds*, and *obstructions* of unnecessary frequenting of *cold societies*, and *places* destitute of the *life* of the *Sun* of *Righteousnes Christ Jesus*.

The *Lord Jesus* is a *Christians Garment*: O let us keep that blessed *garment* always close about us, and in all places, and in all companies, and upon all *occasions* expresse the *life*, and *power* of *Christ Jesus*, longing to know, and to follow his blessed *words*, and *examples* in *life*, and *death*.

4thly.

Gods people must watch against the surfeiting upon worldly comforts.

Fourthly, take heed of *spirituall surfets*, that the feeding too much upon the *comforts* of *yoak fellows*, *children*, *credit*, *profit*, (though sweet, and wholsome as *hony*) turn not to *bitternes*, and *loathing*.

Gods children as *travailleurs* on the Land, as *Passengers* in a *ship*, must use this world, and all comforts of it, with *dead*, and *weaned*, and *mortified affections*, as if they used them not: If *Riches*, if *Children*, if *Cattel*, if *Friends*, if whatsoever increase, let us watch that the *Heart* fly not loose upon them: But as we use *salt* with raw and fresh meats, let us use no worldly comfort without a *favourey Remembrance*, that these worldly *Goods* and *comforts* are the common portion of the men of this perishing *world*, who must perish together with them. Let us muse upon their *insufficiency* to content, and fill our
Hearts

Hearts, upon their uncertain coming, and going with *Eagles wings*: upon their *anxiety*, and perplexednes full of *Thorns*, & *vexations*: upon their *certainly* of departing, how soon we know not. O let us therefor beg *grace* from *Heaven*, that we may use earthly *comforts* as a *stool* or *ladder* to help us upward to heavenly *comforts*, *profits*, *pleasures*, which are only *true*, and *lasting*, even *eternall* in *God* himself, when these *Heavens*, and *earth* are gone.

Fifthly, to maintain a spirituall *health* and *cheerfulness* is of no small use (as *Paul* writes to *Timothie*) sometimes to help our *cold stomachs* with a little *wine* or *strong drink* of the *hope* of the *joyes* to come: Lay hold (saith *Paul* to *Timothie*) of *eternall life*: and as the *Souldier* meditates upon the *glory* of his *victories*: The sick *passenger* at Sea upon his *sweet refreshings* on shore: the *Traveller* upon his *journeys end* and *comforts* at his home: the *Labourer* and the *Hireling* on his *wages*, the *Husbandman* on his *harvest*: the *Merchant* on his *gain*: the *woman* in *travail*, on her *fruit*: so let us sometimes warm and revive our cold *hearts* and fainting *spirits*, with the assured hope of those *victories*, those *crowns*, those *harvests*, those *refreshings* and *fruits*, which never *eye* hath seen, nor *ear* hath heard, nor never entred into mans *heart* the things which *God* hath prepared for them that love him: Of which however it pleaseth *God* to give his servants a *taste* in this *life*, yet the *harvest*, and the *vintage* are to come, when they that suffer with *Christ Jesus* shall reign with him, and they that have sown in *tears* shall reap the never ending *harvest* of inconceivable *joyes*.

Sixthly, as it is in the *restoring* of the *body* to *health*, or in the *preserving* of it in an healthfull *condition*: it is often necessarie to use the help of *sharp* and *bitter* things, *bitter pills*, *bitter potions*, *bitter medicines*, *sweatings*, *purgings*, *vomitings*, *blood-lettings*, &c. So is it with our *souls*, and *spirits*, and preservation of the *health* and *cheerfulness* of the spirituall and the inner man.

5.

The power of
meditating
the joyes that
are to come.

6thly.

Bitter and
untoothsome
things may
yet be of a
blessed and
wholsome use
to Gods peo-
ple.

Two sorts of
bitter afflictions.

The *sharp* and *bitter* things which it pleaseth God to make use of in these cases are of two sorts.

First, such as himself is pleased to use towards us in the way of his fatherly *afflictions* of all sorts: on our *spirits*, our *bodies*, our *yoak-fellows*, *children*, *servants*, *cattel*, *goods*, &c. out of which, yea also out of the *injurious*, and *slandorous*, and persecuting dealing of others, yea and out of our own *sins* and failings his most holy and infinite *wisdom*, fetcheth all sorts of *cleansing* and *purging*, yea and sometimes a *cordiall* and healing *physick*.

The second sort of *sharp* and *bitter* means are such, as we *voluntarily* use and *apply* our selves unto our selves, for the *slaying* and the *purging* out of the *filthy humours* and *corruptions* of *pride*, *securitie*, *uncleanness*, *self-love*, *covetousness*, and what ever else remains behinde of the *body of death* in us.

The Scripture the true storehouse of soul physick.

It is true that the *word* of God, and all his holy *Ordinances*, they are not only of a *feeding*, and *nourishing*, but also of a *purging*, and *cleansing Nature*, of a *preserving*, and a *restoring Quality*: and therefore out of these, we must take *direction* for all our *spirituall Remedies*, against those *soul distempers*, unto which our *spirituall*, and *inner* men are subject.

I.

The remembrance of our sins bitter, yet an wholesome pill.

First, then it is an *wholsome* though *bitter pill*, often to call to mind our *many*, our *great*, our *known*, our *unknown* transgressions against the *Lord* as a *Creatour*, against the *Lord* as a *Father*, against the *Lord* as a *Redeemer*, against *Christ Jesus*, against his holy *Spirit*, against his *Ordinances*, against his *Saints*, against our *selves*, &c. Yea the *sins* and severall *corruptions* of our *Natures*, *callings*, and *conditions*, to which we yet are subject, and lye open, and without *supply* of *Grace*, and *strength* from *Heaven*, we shall fall, and tumble into, as well as the strongest of *Gods servants*, of whose wofull *falls* we read of in holy Scripture.

Obj. It is a part of the *Lords New Covenant*, that he will forgive our *sins*, and remember our *iniquities* no more.

I answer,

I answer, unto all the *promises* of all sorts, (Ezek. 36.) Gods children it pleaseth the *Lord* to adde this Gospel *Proviso*; For ^{bound to beg for pardon of} all this I will be sought unto faith the *Lord*, according to that most holy direction, of the *Lord Jesus*, to pray daily, not only for *daily Bread*, but also for *daily forgiveness*.

Obj. The Lord hath forgiven them already in *Christ*, what need to pray for forgiveness of them again.

I answer, We must marke the *Lords Ordinance*, for all this I will be sought unto: *Prayer* and other *spirituall Ordinances* hath the Lord appointed for our *souls* good, as well as *corporall meanes* for our bodily comfort.

Hence the many examples of the servants of *God* throughout the whole Scripture, both before *Jesus Christ* ^{Godly sorrow not inconsistent but subservient to spirituall joy.} and since, *David*, *Peter*, *Mary Magdalen*, breaking forth into heavenly showres of godly *teares*. Hence the *Paschall Lambe*, (the figure of *Christ Jesus*) was appointed by the *Lord* to be eaten with *bitter herbs*, implying and teaching that *Jesus Christ* himselfe, his *blood*, *pardon of sin*, *Life* and *Salvation*, and all the *spirituall* and *eternall sweets* that here below we finde in *Christ Jesus*, they have not their *native* and proper relish without the helpe of such sharp and bitter *herbs*.

What though therefore in *Gods counsel* before the world was, all his works of *creation* and *redemption*, *vocation*, *justification*, *glorification* are knowne to him and acted by him? I say, in the most inconceivable deep *councils* of his will, according to which he worketh all things, *Ephes.* 1. 11? yet were it *presumptuous madnesse* in us, ^{Gods counsels absolve not us from menes & endeavours.} and a tempting of the *jealous eyes* of the most *High*, to neglect the *wayes*, and *meanes*, and *paths* of *mercy* for *Soul* or *Body*, which his most holy *Wisedome* out of *infinite Grace* and *goodnesse* hath appointed to us?

A second sharp and bitter *pill* to purge out *spirituall corruption*, is a due and serious pondering of the *nature*, of the *justice* of the most *High*; notwithstanding all the infinite

The due consideration of Gods justice is an heavenly though bitter pill.

infinite *sweetnesse* of the *Ocean* of his *mercy*, and notwithstanding all the *colours* and *pretences* which we poor sinners invent to our selves, to hide from our eyes, the *greatnesse* and *dreadfulnesse* and *terrors* of it.

Well therefore might *Job* say: therefore am I troubled at his presence, and when I consider I am afraid of him; and *David*, *Psal.* 119. My *Flesh* trembleth for fear of thee, and I am afraid of thy *judgements*.

Object. But *John* saith, perfect love casteth out fear.

I answer, The true love of *God*, never casteth out the true feare of *God*, but only that which is false and counterfeit, that which is the fear of a *Beast* of *slaves* and *Devils*.

Hence it is that the *Spirit* of the fear of the *Lord* was poured upon the *Lord Jesus* himself.

This feare is an holy awe or reverence proper to a true and heavenly ingenuous child of *God*, even (first and chiefly) to *Christ Jesus*, the elder Brother (in a fence) of all the children of *God*. To cherish which holy fear of *God*, let us cast our eyes upon the fiery flashes of his severe justice revealed unto us in a three-fold time, the time *past*, *present*, and to *come*.

The dreadful rejection of the Angels

For the time past, how dreadfull is that we finde of the *rejection* and *ejection* of so many glorious heavenly Spirits the *Angels*, tumbled down for their sin of *Pride*, from the height of *Heaven*, and their glorious attendance upon *God*, to the depth of *Hell* in horrible slavery to everlasting finnes and torments.

The dreadfull sentence upon all mankind.

How dreadfull was that dolefull *Sentence* upon the whole race of *mankind*, for the Sin of the first root, our first Parents in *Paradise*? How wonderfull those *Plagues* and *Destructions* upon *Pharaoh* and the land of *Ægypt*, for their oppressing Gods people.

The destruction of Egypt and Sodom, & the whole world.

And (before that) how fearfull and horrible was that *destruction* and *burning* up of *Sodom*, and *Gomorrhah* and other *Cities* with *fire* and *brimstone* from *Heaven*?

And

And (before both these) how wonderfully fearefull and universall was, the *destruction* of the whole *world*, in that choaking, and All-o'erwhelming *flood* or *deluge*.

How fearfull were the stroaks of *Gods* displeasure upon his owne people of *Israel*, in their many *Destructions* and *Captivities*? How fearfull the rejection of the ten *Tribes* wholly swallowed up and lost for so many *ages* and *generations*? Fearfull
stroaks of
Gods justice
upon *Israel*.

How lamentable were the *destructions* (and especiall that by *Titus* and *Vespasion*) of the holy *City*, that glorious *Jerusalem*, in the slaughter and captivity of 1100000 *thousand Jewes, men, women and children*? Upon the
Jews and *Je-
rusalem*.

How fearfull was the rejection of that whole *Nation* of the *Jewes*, ever since but a *curse* and a *scorne* to all the rest of the *Nations* of the world to this day?

And (above all) who can but tremble at the *impartiall flames* of *Gods justice* on that *green* and *innocent tree*, his owne, and only begotten son *Christ Jesus*, when he stood surety in the room of *sinners* to make *satisfaction* for their *transgressions*? Upon the Son
of his love the
Lord Jesus.

Object. Grant *Gods justice* and *fierce wrath* to be so hot, so fiery and fearfull towards his *enemies*, yet, what need his *children* fear his *justice*, since that it is satisfied and his wrath appeased towards his people, by the *sufferings* and *blood-shed* of *Christ Jesus*.

I answer, It is so evident, that although *Christ Jesus* his blood, hath quenched the fire of *Gods eternal wrath* toward his people, and sweetened the bitter *Cup* of all present *Judgements* and *afflictions*: yet for his *Name* and *Justice* sake in this world, *Gods children* have temporally felt the fearfull stroaks of his displeasure, and judgment must begin at the house of *God*. The heavy &
dolefull
stroaks of
Gods righte-
ous hand upon
his own peo-
ple in this
world.

Hence that dreadfull *blow* of *Gods* righteous hand upon our first *Parents Adam* and *Eve*, cast out of *Paradise* with their *posterity* (even the whole race of *mankind*) notwithstanding their belief in the *promised seed* of *Christ Jesus*.

Hence the heavy *stroakes* upon *Lot*, upon *Lots wife*, upon *Moses*, upon *Aaron*, upon *Sampson*, upon *Eli*, upon *David*, upon *Hezekiah*, upon *Josiah*, &c.

Object. But some may say, *God* sees no sin in *Jacob*, &c.

I answer, Their calamities are Judgements, that is righteous sentences of the most high, *Judgements*, though not eternall Judgements: these vindicate *Gods* name and *Justice* before an unrighteous *world*, and beare him witness of his impartiality, even towards his owne *children*; these humble and bring his people to repentance and confession, and quicken their pace, and their hearts, to watch against future *sins* and *provocations*.

Gods holy end
in his sore af-
flictions upon
his people.

Hence saith the *Spirit* of *God* expressly, 1. *Cor.* 11. For this *cause* (that is for his childrens abuse of the *Lords Supper*) many are *weak* and *sick*, and some are *false asleep*; *God* chastiseth his own people, true *christian Churches*, for the abuse of his holy *Ordinances* and *appointments*.

In the second place, let us cast our eyes abroad and behold the direfull signs and tokens, of *Gods* severe Justice executed at this present in the *world*. How lamentably doe we see before our eyes the daily and continued effects of that first *wrath* upon mankind, in so many *sorrows* of all sorts for the first transgression.

Gods justice
visibly seen in
the present
sorrows of all
sorts.

Let us consider of the great constant *reproach* and misery over all the *Nations* of the *World*, by reason of *Gods* righteous *Sentence* in the division of so many *Tongues* and *Languages*.

O come and see (saith *David*) what *Desolations* (*Psal.* 46.) the *Lord* hath wrought in the *Earth*? How many *hundred thousands* of *men*, *women* and *children* have of late years been swept away in the *world*, by *wars*, *famines* and *pestilences*?

The horrible
desolations
of late years.

And since we are commanded to *weep* with them that *weep*; O that our *heads* were *fountains*, and our *eyes* *rivers* of *waters*, that wee might weep with *Germany*, weep with *Ireland*, yea, weep day and night with *England* and

and *Scotland* (to speake nothing of other remote *Nations*) in laying againe and again to *heart* the stroakes of *Gods* most righteous *judgements*, in their most fearfull slaughters and *desolations*.

The effects and marks of these most dreadfull *blowes*, every *eye* is forced to see but yet there are some *stroakes*, more fearfull and yet not easily perceived; such are the righteous *judgements* of *God*, giving up the *Nations* of the *world* to so many horrible and blasphemous *worships*, *idolatries* and *superstitions*. To speak nothing of whole *Nations* and *Kingdomes*, that know not at all the true and living *God*, how *cold* and *hard* is that *stone* that lyes upon the *mouth* of that wonderfull *grave* of *unbelieve*, wherein the *Nation* of (*Gods* choice and love) the *Jewes* lye buried and o'rewhelmed to this day? The wonderfull spirituall judgements upon the Nations.

Who can but *wonder* and *tremble* at so many hundreth thousand and millions of men given up for so long a time (in so many and so mighty flourishing *Nations* of the *world*) I say, given up to those two monstrously bewitching *Worships* of *Mahumatisme* and *Antichristianisme*, the dire effects of *Gods* most righteous judgements upon the *Easterne* and *Westerne* professors of the knowledge of *God* in *Christ Jesus*? The direfull judgement of Mahumatanism, and Antichristianisme.

Adde to these that most fearfull and deplorable *captivity* of the very *soules* and *consciences* of *Gods* owne people (for so many hundred years) under false and superstitious *Worships*. A righteous *judgement*, though not so easily discerned, yet in it selfe most dreadfull, and exceeding all the temporall calamities in the *world*. The lamentable captivity of Gods own people to Antichristian worships.

But (thirdly) from these two times of *past* and *present*, let us cast our eyes on the third which is yet to come, as *sure* and *wonderfull*, will shortly be these two most wonderfull and dreadfull *downfals* of those two so mighty *Monarchies* (so great enemies to *Christ Jesus*) the *Turkish* and the *Popish*: according to the Prediction of the holy *Prophets*. How fearfull the *effusion* of the *Viols*, in part fulfilled,

The dreadfull
and eternall
judgement
yet to come.

fulfilled, and yet to be powred forth in their season? And not a little wonderfull is that mighty *destruction* of the *Nations Gog and Magog* gathered as the *sand* of the Sea against the camp of the *saints* of the holy *City*.

And (to come to the full *period* and *finall sentence* of the most righteous *Judge* of the whole *world*) with what *horrorours* and *terroures* shall these *Heavens* and *Earth* passe away; this *Earth* with the works thereof being consumed and burnt up? How inconceivably direfull will the last *eternall judgement* be, when two worlds of men (the former destroyed by *water*, and this by *fire*) shall appeare, before the most glorious *Tribunall* of the Son of *God*? When all the most *secret sins* shall be brought to *tryal*, and an account shall be given for *every idle word*?

O who who can conceive the *terroures* of that thundering *sentence* [*Goe yee cursed into everlasting fire, prepared for the Devill and his Angels, where the worm never dyes, and the fire never goes out.*]

Object. But some may say, Can these sayings be any other then a *Parable* or *similitude*? for is the *Devill* capable of any *materiall fire*? such as now is grievous and painfull to *flesh* and *blood*?

I answer, Grant these sayings *Parabolicall* or *similitudes*, as also that of *Dives* and *Lazarus*: yet what are *Parables* and *similitudes* but *Glasses* to represent unto us in more plain and easie wayes the holy *truth* and mind of *God*?

The Parables
of holy Scrip-
ture are ful of
heavenly ker-
nels of Truth.

The worme
that never
dyes, and the
fire that ne-
ver goes out.

The *Kernell* of *truth* is not the lesse sweet though wrapt up in the *shels* and *busks*; Beyond all question therefore *Christ Jesus* foretels most sure and inconceivable plagues to all that know not *God*, and obey not his glorious *Gospel*: And by this *Worme* that never dyes, and this *fire* that never goes out, declares a *torment* to be inflicted upon both *men* and *devils* which shall be extream like fire which shall be universall upon the whole sinfull *creature*, no part exempted, which shall be also
eternall.

eternall, never dying, never ending, yet we may adore *Gods* righteous judgements and (working out *Salvation* with fear and trembling) make sure of a *Jesus* a *Saviour* to deliver us from the *wrath* that is to come.

In the next place (my deare Love) let us downe together by the *steps* of holy *meditation* into the *valley* of the shadow of *Death*. It is of excellent use to walke often into *Golgotha*, and to view the rotten *skuls* of so many innumerable thousands of millions of millions of men and women, like our selves, gone, gone forever from this life and being (as if they never had *life* nor being) as the swift Ships, as the *Weavers shuttle*, as an *arrow*, as the *lightning* through the aire, &c.

The meditation of death.

It is not unprofitable to remember the faces of such whom we knew, with whom we had sweet acquaintance, sweet society, with whom we have familiarly eaten and lodged, but now growne *loathsome*, *ugly*, *terrible*, even to their dearest, since they fell into the *jawes* of *death*, the *King* of *terrors*.

And yet they are but gone before us, in the *path* all *flesh* must tread: How then should we make sure, and infinitely much of a *Saviour*, who delivers us from the *power*, and *bitternesse* of *Death*, and *Grave*, and *Hell*, who is a *resurrection* and *life* unto us, and will raise up and make our bodies glorious, like his glorious *Body*, when he shall shortly appear in glory.

It is further of great and sweet use against the *bitternesse* of *Death*, and against the *bitter-sweet delusions* of this world daily to thinke each day our *last*, the day of our *last farewell*, the day of the splitting of this *vessell*, the breaking of this *buble*, the quenching of this *Candle*, and of our passage into the land of *Darknesse*, never more to behold a sparke of *light* untill the Heavens be no more.

Those three uncertainties of that most certain *blow*, to wit, of the *Time* when, the *Place* where, the *Manner* how it shall come upon us, and dash our *Earthern Pitcher* all

3 Terrible uncertainties.

Meditations
of death pow-
erfull as to
many hea-
venly purpo-
ses.

to pieces, I say the consideration of these three, should be a threefold *cord* to bind us fast to an holy *watchfulness* for our *departures*, and a *spur* to quicken us to abundant *faithfulness* in *doing* and *suffering* for the Lord and his *Christ*, it should draw up our minds unto *heavenly objects*, and loosen us from the vexing *vanities* of this vaine *puffe* of this present sinfull life.

Oh how weaned, how sober, how temperate, how mortified should our *spirits*, our *affections*, our *desires* be, when we remember that we are but strangers, converse with *strange companies*, dwel in strange houses, lodge in strange beds and know not whether this day, this night shall be our finall change of this strange place for one far *stranger*, darke and dolefull, except enlightened by the *Death* and *Life* of the Son of God.

How contented should we be with any *Pittance*, any *Allowance* of *Bread*, of *Cloaths*, of *Friendship*, of *Respect*, &c.?

How thankfull unto God, unto *man* should we poor strangers be for the least *crum*, or *drop*, or *rag*, vouchsaf'd unto us, when we remember we are but strangers in an *In*, but passengers in a Ship, and though we dreame of long *Summer* dayes, yet our very life and being is but a swift short *passage* from the bank of *time* to the other side or *Banck* of a dolefull *eternity*?

How patient should our *minds* and *bodies* be under the *crossing*, disappointing hand of our all-powerfull *Maker*, of our most gracious *Father*, when we remember that this is the short *span* of our *purging* and *fitting* for an eternall *Glory*, and that when we are *judged* we are *chastened* of the Lord, that we should not be *condemned* with the world?

How quietly (without the *swellings* of *revenge* and *wrath*) should we bear the daily *injuries*, *reproaches*, *persecutings*, &c. from the hands of men, who passe away and wither (it may be before night) like *grasse*, or as the *smoake* on the chimnies top, and their *love* and *hatred* shall quickly perish?

Yea,

Yea, how *busie*, how *diligent*, how *solicitous* should we be (like *strangers* upon a *strange Coast*) waiting for a *winde* or *passage*) to get *dispatched* what we have to doe before wee hear that finall call, *Away, Away*, let us be gone from hence, &c.

How should we ply to get *aboard* that which will passe, and turne to blessed *account* in our own *countray*?

How should we over-look and despise this *worlds trash* which (as the holy *woman* going to be burnt for *Christ* said of money) will not passe in Heaven?

How zealous for the true *God*, the true *Christ*, his *praise*, his *truth*, his *worship*, how faithfull in an humble witnesse against the *lies* and cozening delusions of the *Father of lies*, though guilded o're with *truth*, and that *ke* the hands of the highest or holiest upon the Earth?

How frequent, how constant (like *Christ Jesus* our *Founder* and *Example*) in doing good (especially to the *Souls*) of all men, especially to the *Household of Faith*, yea even to our enemies, when we remember that this is our *seed time*, of which every minute is precious, and that as our *sowing* is, must be our eternall *Harvest*: for so sayeth the Spirit by *Paul* to the *Galathians*: *He that soweth to the flesh, shall of the flesh reap corruption or rottenness, and he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

FINIS.

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