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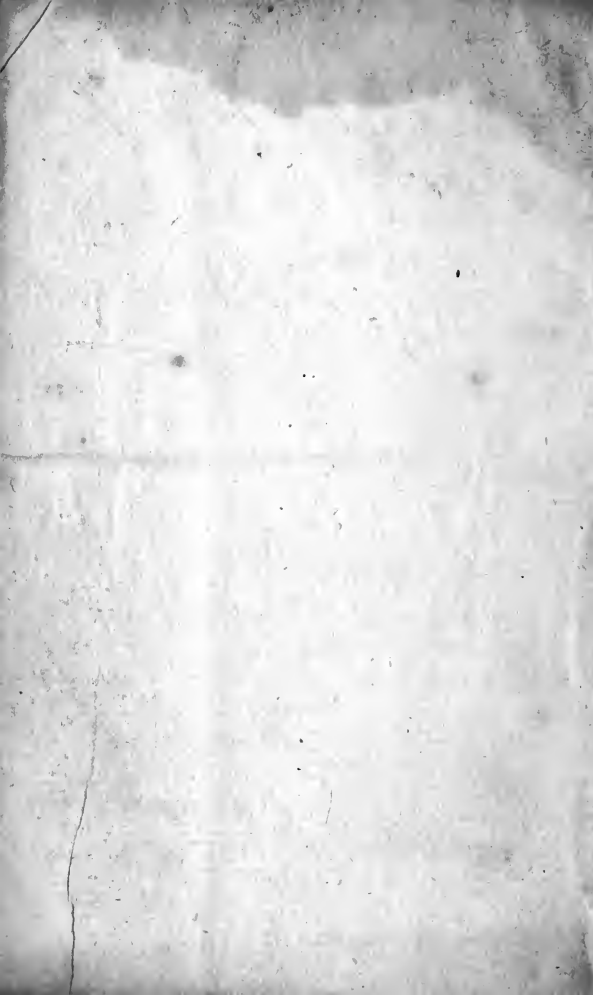
The Captive

1.



The Captive taken from
the strong,

Or a True Relation of
The gracious Release of Mr
Deborah Knish.



THE
CAPTIVE
Taken from the
STRONG:

OR,

A true Relation of the gracious release of
Mistresse *Deborah Huish* (by the Arm of the
Almighty) from under the Power of the
Tempter, by whose fiery Conflicts she had been
forely vexed for about fourteen years; as it
was Faithfully written from her own mouth,

BY

WILLIAM ALLEN,
Late Adjutant-General in Ireland.

*He brought me up also out of an horrible Pit, out
of the miry Clay, and set my feet upon a Rock,
and established my goings. And he hath put a
new Song in my mouth; even praise unto our
God: Many shall see it, and fear, and shall trust
in the Lord. Psal. 40. 2, 3.*

*I will never forget thy Precepts, for with them
thou hast quickened me. Psal. 119. 93.*

London, Printed for *Livewel Chapman*, at the
Crown in Popes-head-Alley. 1658.

To the Christian

READER.

READER,

THou hast here a true Narrative of the various and wonderful dealings of the Lord with this his poor Hand-maid, now made rich in Faith, (through grace) after fourteen years exercise, under great horreur, and soul-dismaying distresses, as it was taken from her own mouth, at several times, by my self, since the Lord by his grace enlarged her heart, causing her thus to speak to his praise.

The matter herein contained needs not Epistles of commendation, at least from one so weak and unworthy as my self, who to my grief and shame may say, have not yet attained to the least part of this rich portion the Lord hath bless'd her soul with. And indeed, the whole is an Epistle that may be seen

To the Reader.

and read by all discerning Christians, to have been written on her heart, by the Spirit of the living God; which I hope will more commend it to every gracious soul, then anything from man can do: though when I call to mind the deep distresses of soul I have known her in, for some years pass'd; with the gracious deliverance the Lord hath now wrought for her, agreeable to that pray'd for in Psal. 126. 4. O Turn again our captivity, O Lord, as the streams in the south; and fulfilling that pretious promise in the 5. and 6. verses of that Psal. They that sow in tears, shall reap in joy, &c. I may truly say, I am in my own thoughts (as to the gracious surprizing nature of this special mercy) even as one that dreams.

Reader, be not offended at the homely dresse this comes forth in, either as to often repetitions of the same things, with little variation, the want of Oratory, eloquence, or what else the wisdom of this world calls ornament: this

To the Reader.

this being intended chiefly for the use of those that little mind such things ; it was judged, it's own natural simple Attire would best become it. Besides, this gracions soul, since her rescue out of Satans power, hath been under very frequent and renewed assaults from him, who hath set upon her often with the same temptation ; and the Lord hath taught her to use the same Weapons he gave her at the first, with great successe, to oppose him at those several times ; which were thought necessary to be set down accordingly (as appears more particularly in the insuing Narrative) That so the Devil's restless malice to disturbe and destroy ; and the Lord's continued faithfulnessse to succour and deliver, might the better be observed : But if it be substance thou seekest (and that will satisfie) I dare be bold to say, thou wilt here find it ; yea rich treasure (though in a poor earthen Vessel ; (which will render the praise of this pretious mercy more

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properly due to God, unto whom alone it belongs.) *She was, when she declared these things, much in that frame of Spirit, mentioned in 1 Cor. 2. 3. In weaknesse, in fear, and in much trembling. And her speech (though plain and mean) thou wilt find in some measure, answering that in the fourth verse of that second Chapter, viz. in the demonstration of the Spirit, and of Power.*

And of whom I may further say, she delights not to make a fair shew in the flesh, but rather to be found glorying onely in the cross of Christ Jesus, by which the world is crucified unto her, and she much crucified unto the world.

The ends of Publishing this Narrative (next to giving the glory of this mercy to the Lord, to whom alone it is due) are, first, to warn sinners (especially such as make a mock at sin, as in Prov. 14. 9.) to take heed, how they make light of that which the Lord can (and frequently doth)

To the Reader.

doth) make so weighty, when he binds it on the conscience of the sinner (as in the insuing Narrative more at large appears; which I desire such may with fear and trembling read, and consider well.)

If God did so deal with this green Tree, *what then* may be expected he will do to the drie ones? *that so, if possible, such might be stopped in their Carreer in wayes of sin and Ruine, and caused to return by this poor souls sad experience, who having indeed known the terrours of the Lord, doth declare them, to that end that she may perswade men. But secondly, and more especially, that poor, drooping, disconsolate, discouraged souls, who are, or may be ready to faint under the weight of their Iniquities, and just displeasure of the Lord discovered against them; who by reason thereof may be ready to say, as in Lament. 3. 18. That their strength and hope is perished from the Lord: and as*

To the Reader,

in Isai. 49. 14. That the Lord hath forsaken them) might hereby be succored, supported, and encouraged, to look towards the Lord, and the strength and length of those everlasting Armes, mentioned in Deut. 33. 27. which may be underneath, when not discerned, as in this poor souls case; they were encompassing and upholding (though not comforting) her, when she expected nothing but the stretching them out to her eternal ruine. In her fourteen years dangerous Voyage through such a tempestuous troubled Sea, when all that time (as it were) neither Sun, Moon, nor Stars appeared, and her soul with continual Billows going over it, was sorely afflicted, tossed with tempest, and not comforted; yet he (whose way is in the waters, and his footsteps in the great deeps, was then with her, as in Isai. 43. 2. (I when thou passest thorough the waters, I will be with thee, &c. Checking the proud
ni A A Waves;

To the Reader.

waves ; and as is said, Job 38.11.8. Hitherto shalt thou come, but no further ; and here shall thy proud waves be staid :) and his thoughts towards her, even all this time, as in Jer. 29. 11. Thoughts of peace, and not of evil, &c. and doubtlesse shall also in due time appear to be the same, towards all his poor tossed troubled ones (who for the present may walk in darknesse, and see no light, as in Isai. 50. 10.) and yet (he that hath promis'd to bring the blind by a way that they know not, as in Isa. 42. 16.) is leading them in the return, in that path mentioned, Jer. 31. 9. They shall come with weeping, and with supplications will I lead them, &c. And surely such shall have cause in the end (with this late redeemed captive, and other pretious ones) to admire the Riches of God's infinite grace ; and say as in Rom. 11. 33. O the depth of the Riches, both of the wisdom and knowledge of God,

To the Reader.

God! how unsearchable are his judgements, and his wayes past finding out! *And in the mean time may hereby be helped to put some check to their own troubled thoughts, at least so far as not to make them (as is too usual) the Rule and measure of those infinite transcendent thoughts and wayes of God towards them.*

And truely the bringing forth of such a glorious work as this, out of such a barren Womb of apprehended impossibilities (when even Faith, hopes, and hearts, of the strongest failed concerning it) I cannot but think was given in at such a season, to raise our Faith and hope in the Lord, by looking upon this signal mercy, as a pledge and pattern of what God will yet do, not onely for poor disconsolate souls in like conditions; but also for the recovery and raising his publicke works, so far gone back in these Nations, in this sad declining day, as causeth many of Zions Friends to speak sadly and doubt-

To the Reader.

doubtfully of them, as they of Christ, Luke 24. 20, 21, 22, 23. who were sad in the sense of his being taken from them (as in v. 17.) and to be mourning as Mary, in John 20. 13. And some of them are ready to faint with crying, Lord, how long? and, Help Lord, as in Psal. 12. 1. While their Enemies insult, as in Lament. 2. 16. Saying, Certainly, this is the day that we looked for, And as in Psa. 35. 20, 21. are devising deceitful matters against them that are quiet in the Land; and yet are subject to say, as in Jer. 50. 7. They offend not, &c. Yea some of Zions pretended lovers raised and lifted up (it's to be feared too highly) by her, are dealing unkindly with her; and that under highest pretences of real affection to the name and cause of God, and interest of his people (as in Isai. 66. 5. Saying, Let the Lord be glorified, &c. all so much involved in our late publicke transactions, but now almost all given up in-

To the Reader.

to the hands of those that hate, reproach, and scorn them; which is a sad cause of lamentation; and O, that it may lie with due sense upon the hearts of all Zions mourners, to spread before the Lord as a lamentation; and more especially the causes of it, (some of which are mention'd (as I judge) Lament. 1. 8, 9. Jerusalem hath grievously sinn'd, &c.) That so we may be led thereby to the cure (which I fear we much want) as they of old, Jer. 8. 6. They spake not aright, no man repented him of his wickedness, saying, What have I done! Ah! the Lord hath yet a work to do on Mount Zion, before the rod can will be removed, as in Isa. 10. 12. Wherefore it shall come to passe, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, &c. And were that done, judgement would soon return to Righteousnesse, and all the upright in heart should follow it.

To the Reader.

*But alluding to the Acts 26. 8. I would yet say, Why should it be thought a thing incredible that God should raise the dead? considering what he hath done in this late captives case; and what is Prophe-
sied and promised he will do more pub-
lickely in the most needful season, Isai.
5. 9. from the first to the sixteenth,
much our case (as thou maiest read
at leasure) and yet his cure reacheth it,
mention'd in v. 17. compare also Isa.
51. 3. where he hath promised to
comfort Zion with all her waste
places, &c. and in v. 22, 23. Thus
saith thy Lord, the Lord and thy
God, that pleadeth the cause of his
people; Behold, I have taken out
of thine hand the cup of trem-
bling, even the dregs of the cup of
my fury, thou shalt no more drink
it again, but I will put it into the
hand of them that afflict thee, &c.
And many other pretious words of the
like import, which I shall not mention
here, being well considered, doth af-
fect*

To the Reader.

son's (in this vally of Achor) a door of hope.

But that I may not detain thee from this Feast of fat things, the best of which is last (according to Christs old Method) John 2. 10. I shall haste to a close, in the words of the Psalmist, Psal. 107. 43. Whoso is wise, and will observe these things, even they shall understand the loving kindnesse of the Lord : Which that my soul with thine may be taught to do, and improve accordingly ; I beg thy earnest supplications for me at the throne of grace, who am the most unworthy to make mention of the name of the Lord, (or any concerns of his-) yet desire to be found in this evil day, bearing my part with his poor Mourners ; having much cause, under the sence of my own, and sight of other abominations abounding in this day, calling to that duty : Yet cannot but rejoyce in this great deliverance wrought for this poor soul ; hoping and longing for the remaining deliverances, purchased for (and promised to) whole Zion : which the Lord hasten in his time: even so, *A M E N.*

W. ALLEN.

Sand in Devon the second day
of the first Moneth, 1657.

To every true Mourner over his own,
and Zion's sins and sorrows; especially
to such in the Churches of Christ in
Ireland, to whom the soul-sinking sor-
rows of Mistrisse Deborah Huish,
the Subject of the ensuing treatise, was
well known: John Vernon, their Bro-
ther in Christ, and Companion in Hea-
venesse, for Zions sake, wisheth grace
for strength in weaknesse, to wait still in
weeping, and supplication until the times
of refreshment shall come from the pre-
sence of the Lord, Amen. Even so
come Lord Jesus, come quickly, Amen.

BEloved, you have herewith brought
unto you an Olive-branch, shew-
ing forth the floods abatement, and
the rest and safety of the soul that is
entered into the Ark of God; the
ransome of a poor Prisoner out of the
Pit indeed, in which there was no wa-
ter: which will be, I know, the more
welcome to some of you (I hope only
to the praise and glory of God on high)
because you so long wept before his
Heavenly Throne, and made your
humble supplication to him almost un-
to fainting for her, who was bound
of Satan so many years: yet that the
height

height and depth, length and breadth of the love of God in Christ Jesus our Lord, might be the more admired of all, and magnified herein; And this Monument of mercy may remain in the Churches, throughout all ages, towards the support of such as sit in darknesse, and see no light: I am willing, (though most unworthy) to adde my mite towards the compleating this account of the grace of God, extended to my poor (late distressed) Sister, *Mistresse Deborah Huish*; who is now made rich in Faith, through grace, and the wise Virgin-subject of this ensuing Relation: to the truth of which, as delivered by her with much fear and joy, with trembling received, and faithfully written from her lips, by my dear Brother *Allen*, I can do no lesse then bear my testimony, that (to those who judge us faithfull) it may out of the mouth of two or three witnesses be established.

(Yet because many may be subject, with *Thomas*, called *Dydymus*, to question what their eyes see not, and their fingers feel not; These shall advertise any who do esteem soul-concernments of the greatest consequence,

and

and desire to be informed more perfectly in some part of the truth hereof, for the help of their own souls, or (as natural members of the body of Christ) to administer some assistance unto their sister, the subject of this ensuing treatise, towards her continued walking uprightly and humbly with her God; That she is the third Daughter of *James Huish* Esquire of *Sidbury*, in the County of *Devon*; To whom God Almighty to save, hath already granted an hopeful place in his house, to the joy of the faithful Churches in Christ Jesus, who have more diligently then some in our dayes, weighed the truth of their high and heavenly calling, in the Balance of the sanctuary, and inquired into their soveraigne love to Christ, and sutable conversation to the word of God, before they gave the right hand of Fellowship unto them: One of the three now is not, but having witnessed unto death a good confession before many witnesses (and running best at last, even in these worst dayes of declining, wherein Sun-shine and worldly Professors are so puzzled, and put to their shifts, how to get with credit again into their wider place, out

of the faithful Churches) is fallen asleep in Jesus, whom God will bring with him at his coming, and her works shall follow her. In her stead hath God seasonably raised this her Sister to supply the breach made in the visible body of Christ, and in the Spirit of many faithful members, who (having sorely lamented their too little improvement of her, and some other dear Friends, lately taken from the evil to come (of whom this world, yea the Churches (or many amongst them) yet in too much Fellowship with the world, I fear, were not worthy) will learn wisdom (I trust) to know their day, for treasuring the Gold granted us, though through Earthen Vessels; and better improve the small remnant of Gods Elect, amongst the great bodies of outward *Israel*, who remain yet amongst them.

This blessed workmanship in Christ Jesus, was through his good providence (as her Sister) from a Child instructed in the holy Scriptures, by their truly vertuous Mother: which education the Lord Sanctified, to make her very serious in her infancy, restraining her from common foolish and
vain

vain communication. She was at about fourteen years old, first sensibly assaulted by the tempter, and that furiously, as you will perceive by the Sequel: And from thenceforward you have her own Relation, to which I shall refer the serious Reader: but must remind many of the poor mourning Saints in *Ireland*, what they have often heard from her; which may perhaps prove helpful to them, and other dejected souls, according to my earnest wish; to whose use her rest and shelter (through rich grace, after a fourteen years sad stormy Voyage, and bewildered wandering) is now Dedicated. For I judge her deep casting down, and powerful raising up, was not onely for her sake, and private uses; but as a Pillar should be erected for common caution against unbelief, and every sin which cost her so dear, and for encouragement out of such dismal deeps, to look yet unto God's holy Temple, and to flee for hope and refuge alwayes, onely to our one strong-hold. *And whoso is wise, and will observe these things: even they shall understand the loving kindnesse of the Lord.* *Psal. 107. 43.* Let us remember then

what a meeting in , of almost all the complaints of the deserted, darkened, and disconsolate ones on Scripture record, have rested on her poor soul, to the sore afflicting also of some of yours, before the Throne of God , who did defer , but not deny , to answer your poor Prayers on her behalf : but at last hath heard , after you have heard her bemoaning herself, as *Heman the Ezrabite*, Psalm 88. 6. *Thou hast layed me in the lowest Pit , in darknesse , in the deep ; thy wrath lieth hard upon me ; and thou hast afflicted me with all thy Waves : I am afflicted and ready to die from my youth up, while I suffer thy terrours I am distracted, verse 15. with Job 7.3,4. So am I made to possesse months of Vanity ; and wearysome nights are appointed to me : when I lie down, I say, When shall I arise , and the night be gone ? I am full of tossings to and fro , unto the dawning of the day, mourning without the Sun, &c. Chapter 30. 28. with Hezekiah, reckoning till morning, that as a Lion so would he break all my bones , from day even till night wilt thou make an end of me. Isai. 38. 13. And he hath both spoken to me, and himself hath done it : I shall go softly all my years in the bitterness of my soul : Yea,*
with

with David she might have said. *I may tell all my bones* Psal. 22. 17. and again, *my heart is smitten and withered like grasse, so that I forget to eat my bread: by reason of the voice of my groaning, my bones cleave to my skin.* And Psa. 102. 4, 5. and again, *When I kept silence, my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me: my moisture is turned into the drought of Summer.* Psal, 32. 3, 4. and with the Church, Lam. 3. 18. *My strength and my hope is perished from the Lord: nay, with the desperate hath she not said, in the hearing of many, There is no hope?* Jer. 18. 12. And with Cain, *My punishment is greater then I can bear: Or, my Iniquity is greater then that it may be forgiven.* I have sinn'd unpardonably; you sin in praying for me: I am undone and rejected; I know the very time when it was sealed to me; I know it, I am sure I am damned for ever, &c. Oh! how have we been terrified together in our assemblings on her behalf, who have seen her sorrow, and disability to speak, unlesse sometimes in such like Language against her soul, and our seeking her Salvation; who was as a very fearful spe-

Stacle pining away (even like to an Anatomy) before us: and how many of us, like the Friends of *Job*, came at first to mourn, and comfort her; but fainted, left off, relinquished her, concluding hopelessly! how hath a whole Church flagged in their Faith herein, (who resolved to fast and pray for her until deliverance) fainted and left off, yea drop'd away as weary, or ashamed? how have some holy women (skilfull in mourning) assembled? what private indeavours by some obtaining her to their houses, have been assayed? but all as water spilt upon the ground, in their esteemes: Yea, to the glory of the grace of God alone herein, (who then loves to approve himself most favorable to his chosen, when they are most friendless, helpless, destitute, & most stand in need of succour from him,) let me adde further this observation to yours, that a special Friend, whose affection led him further, and longer at a certainty than mine, or any I observed to weep for her, and to reprove others for fainting, and neglects of her before him, yet lately wrote from *Ireland* to me his despairing also concerning her; at the very interim God our God, who

com-

comforteth those that are cast down,
was surely succoring her, and encourag-
ing his poor mourning fainting fol-
lowers, whose Spirits were willing,
though the Flesh was weak, as he will
further do in their sight, unto publick
admiration, for those who in this evil
time shall go forth weeping bearing
pretious seed, according to his promise,
Psal. 126. 5, 6. and their Prayers in
the fourth verse: Yea, when there is but
little Faith in the Earth; for alas, how
have we, even we that were nearest re-
lated also, left off our hope for this
poor soul? Yea, how have I, to my
shame, that had the charge of her, fail-
ed most herein! I must say indeed, to
my abasement, the weights and fear of
her untimely end; the cares of keeping
her from any Instrument to accomplish
it; and the dread of divers kinds that
so long encompassed me concerning
her, with the trouble we had to get her
eat her bread, and to gaining her under
hearing the word of God (which is
more necessary) with the discouraging
influence of living under the dayly
droppings of those many dismal predi-
ctions she uttered of her suddain and
certain ruine & destruction, after more

then three years care of the kind a-foreſaid, and ſo many attempts and faintings : Alas , I aimed now at no more in my own mind, then to get her ſafe again delivered into her dear Parents hands, that my face might not be covered with ſhame, according to my fear of her untimely end , at ſuch diſtance from them: which being accompliſhed by the good hand of God, (in our ſafe Voyage through his ſpecial grace , who led us and our little ones through his ſtormy deep , and after ſome hazzards landed us in ſafety ; which I wiſh we may not let ſlip) alas, ſhe almoſt fell out of my memory, and was ſeldom in my Prayer ; the Lord grant me the mercy of her earneſt ſup- plications ; for which *Jobs* Friends were made humbly to apply to him through like frailty towards him in his ſorrow, as I have reaſon to impute to my ſelf towards her herein.

Thus hath the Lord our God ſtain- ed the pride of all glory , as he ſhall yet more publickely do unto his praiſe; and give grace to the humble , that they who glory, might onely glory in him , as the great end of his works of wonder, his great Salvations , and the ope-

operations of the Almighty in the Earth; that the faint, who rely on the Lord, may be revived; that youths, and every confident one may faint, and be humbled before him. Wherefore Beloved, I beg the best effects in every heart, of this unspeakable mercy, and to the glory of God in the highest, which I trust is the onely end, why my poor Brother and Companion in mourning for our own sins, and shortnesse, and for yours also, which have the greatest hand in hiding good things, yea the expected publicke Salvations also from us, have agreed by the Advice of divers, who are also in the dust for *Zion*, in this dark declining day, to recommend this token of good from God our Father and yours, unto you, towards the support of your sinking souls, in his cleudy, gloomy houre, with our poor Epistles, full of affection to your pretious souls, affixed to this gracious earnest of releasing, drooping, dying Captives; who shall draw nigh to, and alone depend on God: And these I trust shall come to every hand, with some effect of our earnest Prayer, that the Lord God (Almighty to save) would accompany it, and greatly bless
this

this grain of Mustard seed , to make it grow and multiply unto the Faith and refreshment of many , the abasement of all , and the glorious exaltation of our King, who sitteth at the right hand of the Father for us , and sends the Comforter to succour his feeble ones, in earnest of his care of those who cast their care upon him , who onely hath the healing Medicines, and will surely (right soon) therewith visit such in every Nation ; *When all the proud, (how high soever) and they who still do wickedly, shall be as stubble before him.* Mal. 4. 1, 2. 2 Sam. 22.28. Oh that this precious answer to your supplications (in the best season) might be now improved , as a prop to uphold your hands, with the Rod of God therein , in this doubtful day , that *Amalek* may not prevail : Oh ! wrestle fervently in the unspeakable priviledge of Faith ; and (with Christ in your Armes) present your weepings, and spread your supplications before the Father in other distressed cases still before you , by this incouragement ; yea, let us improve it to publicke as well as private benefit ; for surely patterns of mercy should be so made use of, 2 Cor. 1. 10. And
call

call for Faith in the path of them, as the most natural improvement. 1 *Tim.* 1. 16. *Heb.* 13. 5. as well as to dread the expectation of a contrary portion, in the contrary path. *Psal.* 125. 5. And as the Declaration of Judgements, with the cause assigned, or the way into them, warneth all, and speaks encouragement to none; so the manifestation of grace, and the path thereof, is an encouragement to all in the same path, and Spirit; which was eminently seen of old, in God's special presence with *Israel*, in driving back *Jordan* by his mighty Power for their present deliverance (and their adversaries destruction) for which they erected Pillars of praise, to encourage the future Faith and hope of faithful ones that should follow God fully, as his Servant *Joshua* did: Yet could not *Israel* then have the least ground to expect the driving back of *Jordan* again, or removing other difficulties, to have encouraged their retreat, or furthered any humane design, to which they were sometimes subject through unbelief: Neither in our dayes have any persons ground to suppose (much lesse to conclude) that the Lords eminent presence

sence in the high places of the field , scil. *Nasby* and other parts with his people, while they faithfully followed him, can now yeeld any incouragement to expect the like presence of God , while they are turning back , and declining from him.

Neverthelesse, new appearances of the like glorious presence with the truly humble followers of the Lord, (as the matter should require) might again be safely expected from the Majesty on high ; who by the former no doubt manifested his right-hand Power, for the strengthening of the Faith and hope of all upright followers of him , according to *Psal* 33. 8, 9, 10, 11. and *Psal*. 36. 6, 7, 8, 9. and *Mic*. 6. 5.

And the very end of the Lords deferring to relieve *Lazarus* , whom he loved until he was dead , and laid in the Grave, and so no visible hopes left unto his Disciples touching his present resurrection , *was to the intent they might believe* , *Joh*. 11. 15. not that he raised him onely ; which every sensual beholder would believe : but that in future distresses , in their greatest depths, they might depend on him by
that

that proof of his Power to save to the uttermost.

And no doubt *Israel* of old, of whom its said, *They soon forgot his works*, was so ravish'd with the red Sea wonder, that they ever retained the Theory thereof, and could all of them relate it to any that should ask them, either in matter or manner concerning it : but their not retaining the Teaching sence thereof for use, in point of thankfulness for past deliverances, and of Faith in their future straits, in the way of following God ; left them to those fears, through which they fell short of obeying God, and entering *Canaan*. Now therefore, thou poor sinking despairing soul, who sitest in darknesse, and seest no light ; Learn thou assuredly, this pattern of mercy and long suffering is so manifest to thee, that the Lord's thoughts are higher then thine ; that so thy soul may be encouraged, under the sentence of death, by reason of sin, through believing, to have life and hope in him : If thou sayest, Is any sorrow like my sorrow ? Yea, is any sin like my sin ? and truly considerest the sorrow of this soul, and most desperate sin of a secret Devilish mind,

in

in this case related, with her confident expectation of Hell thereupon, on the one hand ; and the gracious pity and acceptance she found from Christ, being embraced by him as in open Arms, so soon as truly perswaded humbly to come unto him, on the other hand : I hope it will silence such suggestions distressing thee, and seal to thy comfort the truth of that promise, that is so richly confirmed to her, *John 6. 37.* Now if any accepted through grace, should abate in their Faith, because their present Feast seems not so full, nor their entertainment so sensibly free, as that whereat this soul now sits so fully refresh'd ; I trust, if (in their weaknesse) supporting grace be surely afforded, and they found waiting in their Fathers house and affaires, that word shall suffice to balance them from fainting and fretting at such grace to others, recorded, *Luke 15. 31, 32.* And that her years of sorrow shall be by such considered, according to *Pf. 90. 15. Make us glad, according to the dayes wherein thou hast afflicted us.* And oh ! that this might warn all of every sin, and neglect, which being bound on her soul, have been found so long and so

so heavy a load : but how shall I utter the evil and bitter effects thereof, better then by asking the serious soul, what debasing, defiling, and enslaving misery himself hath experienced, as the effect of but eating the forbidden fruit at first, and that by another ? Yea, with design to be made more Spiritual ; neither have good mens good meanings excused the least transgression or error : This treatise will tell you also what those poor souls lose, who neglect, or are slighty in family-endavours, in the word and Prayer ; in both which she found more benefit (through grace) then in more able publick Administrations, under which some can scarcely profit, through their horrid neglect herein ; and will have poor kindred, Children, and Servants, one day complain of their loss, by living under the shadow of such, few of whom will shine as Stars in the Firmament, according to the promise, *Dan. 12. 3.* if they persist in the neglect thereof, and forget that exhortation, *Eph. 6. 4.*

That I may not make an end of these poor hints, towards the improving this mercy, without remembering the Mourners in *Dublin*, of another (elect
one

one I trust) whose secret sins, standing in the light of God's countenance, humbly waited for his Salvation, so many solemn dayes among them, possessing Months and years of sorrow, and they of tears for her poor soul, who alas is not now found in the way of the true converts path, *Psal.* 116. 17, 18, 19. And will surely, as *Jacob*, have her fears renewed, for building short of *Bethel*, when new troubles shall incompasse her, and the Courts (short of the Lord's) prove unable to comfort: Oh that this effectual experience of breaking the bands of Satan for another (who was with lesse hope and expectation so oft joyned with her in your intercessions) may renew your strength in supplication for her; whose seeming weanednesse from the world, and the weights of such vain Company as now beset her, sometimes administred hopes, that she would never be ashamed to chuse affliction with the people of God, nor be otherwayes then as *Hester* in the Court of the mis-informed and enraged against them. Oh! that by fervent wrestlings she might be raised again from every false rest; and as being plucked

plucked by the Arm of the Almighty, as a fire-brand out of the fire, might be saved from all vain pomp, infecting Company, and customes; the fury of the highest of men, and from smother temptations more near unto her, promising her liberty in neglects; and so beguiling her of her choicest good, as the Tempter beguiled *Eve*: yea, working I fear with the stumbling-Block of the falls of some, (found in the wayes of God) improved to the utmost in this evil day, to prejudice souls with them; so that many indeed are now offended in Christ, and I much long that a Sovereign love to his holy wayes, might preserve her from that evil: According to *Psal.* 119. 11, 165. Yea, let the kindnesse of *Gideon* be remembered, to oblige us herein; who unweariedly with unparalell'd uprightnesse, shewed forth his labour of love to the Lord, and to us in the Lord unto death, resting much in the perswasion, that his dearest relation (and Children left behind him amongst us) would never more be beset with the unexpected snares of that sort now encompassing; but be in the constant special care of the most faithful of the Saints; delight-

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ing herself with *David*, in those that excel in verue.

Me thinks this mercy improved a right (without diversion) may be extended also, to Administer reviving to the poor Prisoners for righteousness sake (who (onely in a way of righteousness) shall humbly wait for the Salvation of God) notwithstanding the publicke reproach cast upon them, by men of corrupt minds : For behold, the hand of the Lord, who led *Joseph* through imprisonment, slanders, and many difficulties, and thereby fitted him for further special publick relief and benefit ; (though his Brethren meant not so, *Gen.* 50. 20) is not yet shortened, but here shewed gloriously in the ransom of this sometimes poor hopelesse Prisoner, that distressed ones may have hope in him, *Who causeth light to arise out of darknesse* ; leading his Prisoners forth in his ier time and season ; who will say shortly to his Captives, *Show your selves*, according to *Isai.* 49. 9. And surely this may help to succour also the whole *Zion* of God ; though she be ready to say, *My God hath forgotten me.* Oh that therefore that travele spoken of *Isa.* 66. 6, 7, 8. &c. were

were now begun by all that have their hearts heavy loaden, with their own (and others) Iniquities; and that such might never hold their peace, nor give the Lord rest: but in the strength of *Jacob*, by weeping and supplication, wrestle with the Mighty one of *Jacob*, till he return in pitty unto *Zion*, to their own souls, and to all the distressed who wait upon him; and to the stopping the mouth of all Iniquity in the Nations (so lately rescued by his hand) even till the dry bones live, and the heart of those that weep now, greatly rejoyce, and flourish like an herb; and the hand of the Lord be known towards his Servants, and his indignation towards his Enemies; yea, to that effect in *Isai.* 66. 12. For thus saith the Lord, Behold, I will extend peace to her as a River, &c. and *Jer.* 30. 21. And their Nobles shall be of themselves, &c. That the glory of the Lord may be redeemed in the Land.

Let us still wait on the Arm of the Lord, who caused *Ahasuerus* to be restless in the night, till he had read the records of the Chronicles of the good service of *Mordecai*, to the changing his heart from his wicked decree, and

turning it against his *treacherous Flatterers*; and who have taught us to remember his hand upon the haughty of old, and to plead it in future distresse, as in *Isai. 51. 9. Awake, awake, put on strength, Oh Arm of the Lord! awake, as in the antient dayes, &c.* For hereby hath he graciously given us a fresh proof of his Power, to performe whatever may make to our relief and comfort in every condition, whether we be encompassed with publicke, or private distresses: wherefore I have somewhat enlarged upon this opportunity of Printing on this occasion, which otherwayes I love not, thus variously to improve this instance (though some men may esteem them unnecessary diversions) for the begetting of Faith in God by this Example of dread, and encouragement; which can onely inable to meet him acceptably in humiliation; and before the decree be gone forth, as against *Shilae* of old, and *Judah*, who perished with the signes of God's presence in their hand, through their not observing aright, to Sanctifie his name, who had made them so strong and successful against their Adversaries. And seeing the Lord alone can heal our sick-

ness,

ness, and our wound, and the breach upon us, which is wide as the Sea ; let every true Mourner humbly approach before him, on the behalf of our selves, and whole *Zion*, the Prophets, Rulers, Judges, Laws, Customes of these Nations; & on the behalf of the afflicted, deserted, unbelieving, divided, and thereby liable to be destroyed people ; and to turn the heart of those that are enraged , and ready to do evil , because it is in the Power of their hands to do it : for now all men almost see our sickness, and our wound, how foolish many Physicians and our false refuges have proved.

Let us therefore now cease not only from *Babylon, Egypt, Ashur* ; Horses, Armies, fenced Cities, &c. But also from those other fair shews in the flesh, to which some fearful Friends would compel us to conform, which have too oft deceived us: Neither let us humour the lusts of men and multitudes, nor be found in the indirect path of fretting proud wrath, envying and grudging one against another ; nor in rash ingaging, submitting to traditions, temporizing, &c. But in deep humiliation, and brokenness of soul, let us be as

Doves of the Valley, every one mourning over his Iniquities, which is the most hopeful path of refreshment from his presence, who hath hereby shewed us his right hand; which will certainly relieve, and that right soon, those that truly sowe in teares; for according to his faithful word, *Psal. 126. 5, 6. He that goeth forth and weepeth, bearing precious seed, shall doubtlesse return again with rejoicing, bringing his sheaves with him:* When the Blossome of pride shall wither, and the bands of mockers will be made strong: Let my soul and yours be imbarcked with those that weep this day before the Lord, chusing affliction with his people, rather then with those who rejoyce now, and are not sensible of the afflictions of *Joseph*; but make merry with the nakednelle of *Noah*: and that the Counsel given us for support, in *Isai. 26. 20, 21.* may be accompanied with the residue of the Spirit for our guidance and succour, as being given us to be a word of gracious Counsel for such a day as this: And that though Satan be seen yet further to fall, as lightening from Heaven; We may chiefly rejoyce, in that our names are written in the Book of Life. And now to be still freely admitted with this precious soul, to that Feast that fadeth not for evermore; is the humble and earnest desire (on the behalf of himself, and all Saints) of

The unworthiest of those who yet stand by Faith, through the upholding grace of God,

JOHN VERNON.

TO

TO THE
R E A D E R.

R E A D E R ,

THou hast here presented to thy view, and serious consideration; an eminent patten of God's faithfulness, in fulfilling that good word, *Matth. 12. 20* *A bruised reed shall he not break, and smoking Flax shall he not quench, till he send forth Judgement unto Victory.* Which may help to confirm thee in that great truth, that there is nothing too hard for him. *Gen. 18. 14.* compared with *Job 42. 2.* Who can, and will work when he pleaseth, and none shall let it, *Eesai. 43. 13.* Neither the height of Satan's malice, nor the depth of sinners misery, can hinder the free Communication of his mercy to such as look for Salvation from him, (to which all are freely invited) *Eesai. 45. 22.*

And although I judge, two such testimonies as are annexed to this treatise, sufficient to satisfy such as know them, of the truth of what they assert: Yet I having been (by the providence of God) for some years past, an eye and ear-witness in the Family, to the sad and deplorable condition of this poor soul, now enriched from above, (who is the subject of the insu-ling Narrative) I have thought meet to add my mite, and thereby signify my consent to the truth of what is contained in the two foregoing Epistles, concerning the late distressed state of that Daughter of *Abraham*, now loosed by the loving kindnesse of the Lord. She hath been indeed for a long season in the depth of misery (as to her inward man) being bound in affliction, and Iron, by the Tempter, who

was suffered to assault, and buffet her poor soul even to despair of all help or hope; and making her often to conclude, that her sins were greater then could be forgiven: but that God, who is rich in mercy, hath appeared gratioſly (in his own time) to hear, and answer the Prayers, of his people in her behalf, in relieving her poor soul, and making her to see, and acknowledge to his praise, that the former suggestions concerning him (and her souls irrecoverable estate) was from the Father of lies; whose work it is, to intice and tempt souls unto sin, and then wound them in the sence of it, endeavouring by all means to perswade such; that they have out-sinn'd the mercy of God.

But behold here the God of truth, whose grace is sufficient to support under, and deliver effectually from such soul-sinking considerations, making Satan appear to be (what indeed he is) a *Lier*. And seasonably succouring this dejected despairing soul, who for a long time had the sentence of death in her self, and was far from expecting that blessed issue that is since brought forth in her soul (by the mighty Power, and naked Arm of the Lord) who hath hereby helped her to see what little reason she had, or hath, to trust in her self; and the sure ground he hath now given her, to stay on him as the living God; who raiseth the dead; so that she is now made able (*yea willing*) to acknowledge; His great goodnesse that hath delivered her from so great a death, and doth deliver; and is still helped to hope and trust that he will yet deliver, and strengthen her Faith, to quench all the fiery darts of the Devil.

Behold yet further the exceeding Riches of

of God's grace not a little illustrated by setting free this Prisoner, sometimes even past hope in her own (and some others) apprehensions: She that was for a long season sadly concluding with the distressed Church, in *Lament.*

3. 18. *That her strength and hope was perished from the Lord,* Is now saying with *Saul*, in *Acts* 9. 6. *Lord, what wilt thou have me to do?* And with the *Psalmist* thankfully inquiring; *what shall I render unto the Lord for all his benefits towards me?* And in some measure enabled to resolve with him, *To take the Cup of Salvation; and to call upon the name of the Lord,* as *Psal.* 116.

12, 13, 14. And she, that was lately (in her own esteem) not so good as a Dog; yea (to use her own words) worse then any Devil, is now, (By the Father of mercies, and God of all consolations) made meet to be partaker of the inheritance of the Saints in light: The sad sentences she had oft past upon her self (in the sense of her sins) being now graciously reversed by her Heavenly Father, who hath set her feet in a large place: so that now, if sin, Satan, her own corruptions, or any other spiritual Adversary, comes to lay any thing to her Charge, she may be ready (the Lord assisting) to produce her pardon; and able to say from blessed experience, as in *Rom.* 8. 33, 34. *It is God that justifieth; who is he that condemneth? that it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

And I hope this eminent instance of his grace abounding above the abounding of sin, (added to other Examples of this kind recorded in his holy word) will help to support and succour

To the Reader.

cour some poor souls under the like discouragement to hope in his mercy, who waits to be gracious; and surely he hath gracious ends in affording this (and such like) deliverances; which greatly concernes all persons to labour to understand, and improve aright.

First then, let sinners of all sorts (both in *Zion* and out of it) from the ensuing narrative, take notice of the sad, ensnaring, and soul-destroying nature of sin, and the wages of it, which this poor soul (as she feared) had certainly found to be eternal death, had not the God of grace, (*whose loving kindnesse is better then life*) caused her to hear the joyful sound of the voice of the Son of God, that her soul might live, *John 5. 25.*

Secondly, from the consideration of the mercy she hath obtained, let poor sinners be incited and encouraged, to come unto God through Christ for mercy, who knows how to multiply pardon to the worst of sinners, as in *Isai. 55. 7.* with *Nehe. 9. 17.* Especially let such as are inquiring the way to *Zion*, with their faces thitherward, *Though with trembling hands & hearts;* and all that are planted in the house of the Lord, be encouraged to wait upon God, who will in no wise cast out those that come unto him.

Let the first of these labour to *look to the Lord*,
(a) *Psalms* that they may be enlightened: (a) And let the other be confirm'd, in the experience they have had of his great goodnesse, that so God may have all the glory from both, as a Fruit of this special favour afforded to this his hand-maid, in so signal a return of many Prayers; for which proportionable praises should wait for, (and be duly rendered unto) our God in *Zion*,

who

To the Reader.

who is a present help in the needful time of trouble. I shall not add, but to intreat thee to read, and consider well, before thou censurest, (or seeme to despise) the ensuing subject, as the day of small things; but labour rather, to weigh the worth of this mercy in the *Balance of the Sanctuary*;

That so thou mayest understand the end and use of it, and be help'd to improve it aright, to the praise of the Author of every good and perfect gift; and the profit of thine own soul; that so thou mayest be able to say with the Prophet of old, *Micha 7. 18. Who is a God like unto thee, that pardoneth Iniquity, and passeth by the transgressions of the remnant of his heritage! that retaineth not his anger for ever, because he delighteth in mercy*: And from thence be encouraged to wait upon him for the fulfilling that faithful word, *Isai. 40. 29, 30, 31. He giveth power to the faint, and to them that have no might, he increaseth strength, &c. Compared with Psal. 27. 14. Wait on the Lord, and be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.*

ROB. DOYLY.

To

To all, both small and great, that have either tasted of the rich grace of God, or desire to be made partakers thereof, through Jesus Christ our Lord.

Men, and Brethren,

THough we were very much strangers, both to the person and state of this gracious hand-maid of the Lord (the subject of this ensuing treatise, during the time of her sore bondage, and captivity of Spirit; and so had no share with those that in a solemn manner (expressly on her account) sympathized, sighed, and groaned to God in her behalf: Yet having now through grace (we trust, we may say) to the advantage of our souls, heard out of her own mouth, in the midst of the Congregation to which we belong, (to wit, the Church of Christ at Dalwood in Dorset) the wonderful deliverance which God hath wrought for her poor soul: We cannot, but in a special manner rejoyce with her, and blesse the Most High for his unspeakable mercy.

That this work is of the Lord, and soul-work indeed; it speaks for it self to all the wise in heart. That the Relation is very faithfully made, We do hereby testify, ha-
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ving (as we said before) heard out of her own mouth the substance of the whole; who then (in point of circumstance) would have been more particular and large, had not time, and the earnest solicitation of a near Relation of hers (whom God had used in some good measure, as an Instrument of her enlargement) concurr'd to prevent her.

Two or three of our observations, while she related this unto us, we cannot but mind the Reader of.

1. That having layen so long (as the Narrative mentioneth) under such terror of soul; And having now newly received her enlargement, she was so filled with admiration at the exceeding Riches of the grace of God in her deliverance, as that it many times stopt her Spirit, for a considerable season: and she could (in all appearance) have dwelt long between sentence and sentence, in a secret, inward silent lifting up of her soul to God in thanks-giving.

2. We observed very much faithfulness, and tenderesse of soul in her faithfulness; in that she dwelt as long upon, and spake as largely to, the darkest passages of her blaspheming God, and maligning his people (though doubtlesse the remembrance of such things was with grief of soul to her) as in speaking to the highest manifestations of
the

the grace of God, in her present enjoyments of her soul, expressing her self to the same effect with the Apostle, Rom. 5. 20. Where sin abounded, grace did much more abound.

Tenderneſſe , In that with very much circumspection ſhe endeavoured to keep even to a tittle, both to the matter and Method of Gods dealing with her : And if at any time ſhe (or any elſe, who knew her in her afflicted eſtate, and endeavoured to help her memory) ſt. pt. ſhe would preſently correct both herſelf and them, and ſtate the matter aright, and in its place, before ſhe would let it paſſe.

3. That her rejoycing was mixed with much holy fear and trembling; ſtill eſteeming herſelf as a poor Worm before the Mighty God of Iſrael, though exalted to many glorious Priviledges through his rich grace.

We might ſpeak further, what we obſerved of the crafty wiles of Satan, in the manner of his working with her poor ſoul ; firſt training her on from ſin to ſin, and from degree to degree, ſtill foreſtalling her with a perſwaſion that ſhe was already both in the ſin, and in the degree which he would train her into : And when by that ſlight he had got her further on, then

perswading her, that she had out sinned
all grace; so endeavouring to destroy all
hope. And indeed this is our common
observation of the working of Satan, (to
wit) That to persons that are in a wret-
ched state, and insensible thereof, he lesse-
neth sin, and wideneth grace, that they may
run the more greedily in their evil wayes;
making out to them, as if the gate of
grace, opening to life, were wide enough
for all persons to passe in at, with all their
sins. But to those persons that are brought
to the sight of their sins, and their wret-
chednesse thereby, he wideneth sin, and
narroweth grace; making out to them, as
though their sins (though not against the
Holy Ghost) are greater then can be forgi-
ven: in both which, he is a grievous de-
ceiver.

Also we might here more largely sh. w the Rea-
der, what subtle slights Satan used with this ser-
vant of the Lord, to hinder her obedience to the
Commandments of Christ, and particularly to that
of Baptism; presenting it as a poor low thing, &c.
But as to that, we shall in this place only give thee
notice, that when she was in the highest revelati-
ons, and had the most sealing Testimonies of the
grace of God to her soul, She was then led forth
most affectionately to own the Lord Jesus in that
despised Ordinance and appointment of his; as
may be seen more at large in the Narrative it self;
suitable to that word given to Paul, after his great
revela-

revelations of grace, Act. 22. 16. where it was said unto him by the Spirit, And now why tarriest thou? arise, and be Baptized, and wash away thy sins, calling on the name of the Lord.

What we shall further say in this matter, shall be onely to signifie, that upon the whole (she desiring to give up her self to the Lord, to walk in all his Commandments blamelesse y, and to have fellowship and communion with his people, in the exercise of all the Gospel-Priviledges instituted by Christ their King and Head, for his Body the Church; and particularly with this Congregation, to watch (and be watched over by them) She was with universal satisfaction accepted, and accordingly Baptized, and received. Many fierce Assaults hath the Enemy of her peace made against her, since the chain of her bondage was broken: but against all, the Lord hath made very gracious provision through the word; bringing home (through the Power of his Spirit) many full promises to her soul, and establishing her through them.

To the God of Peace, who (through his own Rich and free love, after many years horrour of soul) is become her Peace; do we desire to commit all his chosen Vessels to honour, for his calling in his season unto, and for his establishing and growth of those that are called in the truth, as it is in Jesus: which Jesus we desire to own as our King, our Crown, and hope of glory; and to whose appearing with that glorious Kingdom, we desire to be daily better prepared: That at his coming we may have the honour to be of that blessed number that shall wait upon him with Hallelujahs, singing forth praise, glory and honour to the Father and to the Lamb, for ever and ever, Amen.

Your Friends and Brethren in the
hope of the Gospel,

Hen. Parson. Jo. Owen. Jam. Hill. 1658.



*The Captive taken from the strong, or
a true Relation of the gracious Re-
lease of Mistriss DEBORAH
H U I S H , (by the Arme of the
Almighty) from under the power
of the Tempter, by whose fiery Con-
flicts she had been sorely vexed for
about fourteen years; as it was faith-
fully written from her own Mouth,
&c.*



A Bout fourteen years a-
go I was cast into
deep despair, by rea-
son of blasphemous
thoughts cast into my
mind, when I was ap-
plying my self to the reading the word
of the Lord; which thoughts were
despising, slighting, and contemning
God, his word, works, and wayes:
with which being frequently assaulted,
I came to gather Conclusions, that
B God

God had past an irrecoverable decree against me for my final condemnation; and though I had reluctancy in my heart against such thoughts, yet many times I did give my consent to them, and approved of them; and from thence came to have great horreur seize upon me, for many dayes and nights after. Causing me to conclude these to be but the fore-runners of that great destruction from the Lord, which I judged was prepared for me: and such thoughts as these at first were (continually almost) born in with great weight upon my soul: about which time my Sister *Anne Vernon* (then *Hush*) observing my dejected frame, desired to know the cause; I told her then that God had rejected me for my blasphemous thoughts I had conceived against him, worse then any Devil; but my Sister endeavored to perswade me, these thoughts were not mine, but the Devil's: this gave me some respite for a little time. but I was suddenly assaulted again, and have continued under such assaults ever since, more or less, till the time hereafter specified, when the Lord of his free Mer-

cy began to make way for my escape.

I do also remember that I had not onely despising, slighting thoughts of God, but also of his people, calling them in my thoughts (though not with my lips) lyars.

But when I did think I consented to such thoughts, then horreur would seize upon me, even to overwhelm me: and in this condition I remained till my going into *Ireland*, which was about *June 1654*.

After my coming there, the Lord visited me with the Small-pox; and in that time of sicknesse I thought I had some refreshment from the Lord, by consulting his word; but was suddenly after assaulted with more and worse blasphemous thoughts then ever before, and then did verily believe I was possessed with the Devil, and did think I talked with him, and heard him say, that God loved to torment and bring misery upon his Creatures; which thoughts were so pressing upon me, that I was ready to wish the destruction of the Almighty; and did to my thinking hate him; crying out (in the hearing of many) I am undone to Eterni-

ty ; and so remaineth till lately : And so dreadful were these (last mentioned) thoughts to my soul , that from that time I concluded, I had committed the sin against the holy Ghost , which before I did onely think I had, but now was confirmed in it, and began to think I had really trampled under foot the blood of Jesus Christ , and had done despite to the Spirit of grace ; and thence concluded that nothing now remained , but a fearful looking for of vengeance, that should devour the Adversary : and this put me into unexpressible torments night and day, thinking the Devil would come and fetch me away , and I believed I was certain of it : and when any went to pray for me, I thought that hastened my destruction , and therefore I hated them for it, and had in my mind many sad wishes as to those that prayed for me , counselling Hell my portion, and that I should by such means be sooner cut off , and that they sin'd in praying : I having sin'd against the holy Ghost , thought they ought to hate me , but not pray for me : I did also think I alwayes heard a fearful sound in my ears, especially

cially when it was windy or rainy weather, and then thought I should be cast into Hell presently : which made an unexpressable torment of mine to think of it; and yet under all the means used to seek God for me, I found no benefit.

But at *Dublin*, when dayes were set apart, to seek God for me, I dreaded those dayes, above all other, thinking verily that God was engaged in honour, to come out against me in fierce indignation, as also against such as sought him on my behalf : and I did many times think the Lord in a way of judgement would turn me into some filthy hateful Monster or other, as a Memorial of his just displeasure against me; and all the time that prayers were put up for me (which was very frequent in *Dublin*, as also discourses very often with me) I could not perceive that any ever took the least hold on my heart, but still I had that Scripture oft on my thoughts:

(a) *By terrible things in righteousness wilt thou answer them*: which I understood to be some answer in a way of judgement as to me: I had also that Scripture

(b) *Matth.* much on my heart : (b) *He that sins against the holy Ghost, shall never be forgiven in this world ; nor in that which is to come.*

And as to reading the Scriptures , my heart was much averse to it ; oncey sometimes out of compassion to others I did read , and sometimes did mind them what the casting off the Scriptures had cost me, who is now rejected for ever, wishing them to take heed of the like : but it was very seldome that I did this, and long ere I could bring my heart to it.

I do also remember when I lived at *Clantarfe* in *Ireland* , and used to go to *Dublin* sometimes, to hear the word ; I have often thought , when I went, I should be destroyed ere I came back again ; and when I did hear , I strove all I could to forget what I heard , or read, having my expectations of Hell so heightened by all such means, that I could not endure it ; & would have given any thing I might never have gone to have heard, or prayed more, it did so increase the torments of my soul. And when I came into the place where I used to hear, I still expected to hear
some

some sudden voice from Heaven, declaring my destruction; and did think many times that the wind arose just as I came to that place to hear, and did believe the Lord must needs appear in judgement against me for coming, and sitting as one of his people among them, whom I in my heart hated: and would long that the duties might be ended, that I might be free from those feares that were upon me while there.

I do also remember that almost every thing did afright me; either a cloudy day, the Sun or Moon Eclipsed, or the Suns rising red in a morning, or the wind blowing high: All these I thought were signes of my destruction, that I did believe the Lord would execute upon me for my hatred against him and his wayes. And indeed such an inveterate hate I had against him, that I judged, I loathed and abhorred the doing good to any, saying in my self, that the Lord would damn and destroy me; and why should I do any good? I also wished many times, I had never been born, or had never had eyes to see, or ears to hear, or else had been made the most contemptible

Creature in the world, because when they die there is an end of them; but when I die, my misery then begins. I also wished, I might never hear any one speak more from the Scriptures to me, for I reckoned all that had spoken to me, either in sicknesse or in health, would be witnessses against me, and so aggravate my sin and misery, because I had such warnings, and had not harkened to them, but to the Devil; and especially Mr. *Patient*, a Minister of the word in *Dublin*, coming to me in the time of my sicknesse, and speaking of the great danger of an impenitent state if the Lord should cut the thrid of life, that such persons would drop immediately into Hell, the which he endeavoured to demonstrate to me, that I thought he would be the principal witnessse against me, of all that had spoke with me: so that I now saw my self without hope, and the mercy of the Lord utterly taken from me, not as it was from *Saul*, but far worse; I having sinned against far greater light, and more warnings, and after such tastts and enlightnings to fall away, it was impossible to renew me again unto repentance,

penance, but concluded I should suddenly be destroyed, and that without remedy.

This being my case, I remember, after my sickness in *Dublin* aforementioned, what fretful hateful thoughts I had of God, saying in my mind, I will do this or that in despite of God, and I could not think otherwise; and such a hateful bent of spirit I had against the Lord, that I was oft ready to say in my heart, I will curse God and die; and at last through the strength of temptation I was so far prevailed upon, as I did in my thoughts curse God and all I could think of that belonged to him, and then concluded my self damned indeed, and that I was sure of it: and then said to my self, I am now sure I have committed the sin against the holy Ghost, which is unpardonable, and should now to Eternity be tormented with the Devil and his Angels: and this sorely afflicted and overwhelmed me, in so much that I was once tempted to cast my self down out of a window to kill my self, onely the dread of Hell I thought deterréd me from it: I did also strive to put horror out of my mind
all

all I could, by enjoying outward comforts, but alas these were all imbittered to me, when I saw the end of such comforts: I did also sometimes endeavour to divert these thoughts by businesse I set my self about; but being sometimes hot at work, I should have the heat of Hell-fire thereby brought to my mind, and the terriblenesse of that represented to me. But the greatest ease I had in these distracting terrors, was by setting my self upon businesse, but found my self so continually harrassed with thoughts of Hell, that my heart grew hard, and stupid, so that though I knew that was my portion, yet I was unsensible of it, unlesse at sometimes, when horror would violently break in upon me, especially at such times as I was forced to go to hear, when I still expected God to witnesse against me by some sore judgement from Heaven, which (upon every dark and stormy day especially) I expected, and did oft times judge I saw flashes of fire come upon my face, putting me in mind of that horrible pit of darknesse I should one day fall into: And many times when I went to bed, I
have

have been afraid to sleep, lest I should be cast into Hell ere I waked again : to prevent which, I have oft resolved not to sleep, onely sometimes through a stupid senseless frame I should lye down and sleep, not thinking of my danger : but when I waked, I wondered I was not in Hell ; yet could not be thankful for it, but still thought I should be there shortly ; and though I lived never so long, yet to be there at last would swallow up all this time, as if it had not been ; and all the comforts I now enjoyed, would but aggravate my sorrow and misery then, when I shall be deprived of all, and suffer for what I now enjoy : upon which account, all my comforts were bitter to me ; and when I tasted any thing, I still thought what I should taste ere long in Hell, which made me hardly able to eat my meat, for I should thus reason : Why should I eat and drink, when I am in dayly expectation of being cast into Hell ? and then was that Scripture brought to mind, *(c) The wicked are like the troubled Sea that cannot rest, whose waters cast up mire and dirt : there is no peace to the wicked.* *(c) Esa. 57. 20, 21.*

And

And many times when I have been at work, suddain flashes of Hell have been as it were darted into my soul ; so that I have run out of the room where I was , and would have run out of the Lords presence also, if I could : but alas , my soul had no refuge to flye to from him , nor can I remember that I had a heart so much as to seek for mercy, onely in some great distresses sometimes I think I have used the words , LORD HAVE MERCY UPON ME , but without any hope or expectation of obtaining what I prayed for ; but concluded God would not save me , unlesse he would deny himself , and his word : and though an Angel from Heaven should have told me of mercy, I could not have believed it, being so confident of the contrary ; and therefore I would tell those that endeavoured to fasten counsel & comfort upon me, it was but a casting Pearls before Swine, and holy things to Dogs, which God forbids. And when several good women in *Dublin* did meet, to seek the Lord on my behalf ; I thought sometimes (especially once in *Missis Patients* house) I smell'd Brimstone burning.

burning, and expected nothing but destruction; in the sense of which I did tremble exceedingly, out of that deep horror that was on my soul: but still I got no sensible good in any of these meetings: and when I have seen the mist ascend sometimes, that minded me of that Scripture where 'tis said, *(d) The* ^{(d) Rev.} *smoak of their torment ascendeth up for ever:* ^{14.11.} And I have oft, as I have judged, seen *Michaels* meeting-house in *Dublin*, where we met to hear, full of smoak: all which I judged sealed and confirmed my destruction.

I do also remember when my dear Sister *Allen* died at *Dublin* in *Ireland*, I had little or no sense of that with other like heavy strokes of the Lord about that time, upon divers other precious ones; but did believe they were taken away for my sake, because they prayed for me, and that I was onely left to fill up the measure of my Iniquity, and therefore the Lord stopped many of their mouths by death, that they might not pray any more for me, but that I might be left to heap up wrath, and aggravate my misery.

I do likewise remember one morning

ing particularly at *Dublin*, when (I being in bed, and called to rise) I did believe verily I saw grievous flashes of lightning flie in my face, which put me in strange horror : And also another morning seeing the Sun rise in a misty frosty morning very red, I had that Scripture come into my mind, (e) of the *Suns being turned into blood, before the great and notable day of the Lord ;* which I believed was then near, to my destruction.

(e) *Joel*
2. 31.

Another time being at a Christian Friends (Mistress *Roe's* house in *Dublin*) in the night season I heard a voice (as I judged) over my head ; a great voice, to which I hearkened, and was thereby put into great horror, thinking it to be the Devil, come to fetch me away ; and at last through anguish of soul was put into great trembling and sweat ; by reason of which, I spake to Mistress *Roe*, who told me it was the people that lay over my head, that talked : But I did not believe her, but still thought it was the Devil ; and towards morning I heard a rattling of Chains (as I thought) which I judged to be the Devils hasting to fetch me away.

way, with great rejoycing that they had got me; then I asked Mistriss Roe what that noise was; who told me, it was onely people opening Shop-windows: but that satisfied not me; but I remained still in an inexpressible horror.

I likewise remember the cause of my going to lie at Mistriss Roe's, was to get out of the room I lay in at my Brothers, where I was sensible I had so sinned by wicked thoughts against God, as afore said; from whose presence also, as well as from that room, I would if I could have fled, it was so dreadful to me: But alas! my fears were not at all abated, but increased by going thither; it being the house where the Church met, and where was frequent speaking and praying. At which I still thought the Lord would come out, and witness against me, making me an example of his justice in the sight of all his people; whose often speaking to me, and praying for me, I did believe would aggravate my condemnation greatly: And when any of them spake of the promises to me, it was a great terrour to my soul, to see them cast such Pearls

Pearls before Swine, to whom they did not belong : by all which things, spoken to me, I was kept in a more certain looking for a fearful fiery indignation from the Lord, to destroy me ; and my heart was the more enraged with an inveterate hatred (as I judged) against God and his people, by all the means used about me.

And after all these things, coming to *Waterford* with my Brother *Vernons* Family, and remaining there, I had not the like terrour as before ; but was stupid, and more sencelesse, being (as I judged) given up to a scared conscience and heart, yet many times sorely terrified with the like thoughts as aforesaid: But was exceeding glad sometimes, that I was forgotten in Prayer as I thought, and then did believe, it was revealed to them that prayed ; so that they, knowing what I was, prayed not for me : for I had a great dread on my heart still, about being prayed for, judging it hastened my destruction, and that I should by that means be made a fearful example of vengeance, to shew to others what I was ; and thus it continued all the time I was at *Waterford* ;

no

no words spoken to me, or to the Lord for me, doing me any good as I could perceive; so that I still concluded God could not lie, nor repent, therefore I must be damned; and that it was but in vain to attempt the contrary.

I also do remember when we came to Sea, to come for England, we were in a storm: but I was in a sencelesse, stupid condition, little minding my danger all the time.

And after my Brother and Sister *Vernon* landed at *Milford*, and the rest of our Family with my self and Brother *Allen* were come to Sea again, to go for *Minhead*, in a night and a day we had a very gracious passage given us, bringing us safe into the Bay of *Minhead*: And when there coming from the Ship-side, being all in the Boat, we had also an eminent deliverance; the Boat being in great danger to be turn'd over by a Rope that was catch'd about the top of the Boats Mast, just as we put off from the Ship, which, had it not been suddenly loos'd, had pull'd the Boat over, and buried us in the Sea: I was yet under all these

mercies with a senselesse frame of Spirit ; onely I had some few thoughts of the infinite power of God in upholding all things, and believed I was preserved for the sake of them I came with in the Ship : But coming into the Town of *Minhead*, and finding a hand of visitation in that place, I concluded that was for my sake, and that I was now come into the mouth of destruction ; yet I was something grieved to see the prophaneness of the place and house where we were, which was as to sin worse then *Ireland*, whence we came ; and then I thought of the terrible Judgements of God, against sin, and sinners, that lived under such rich means of grace, as they here in *England* did. But leaving *Minhead*, and coming towards my Fathers house in *Devonshire*, I did not now doubt, (though I had spoken confidently before, that the Lord would never let me see *England*, nor my Friends at home) but the Lord would bring us safe thither ; yet remember not any thankfull sense I had of the mercy received : but was thinking most part of the way as I came home, what a grief I should be to my

my Friends and relations again; yet sometimes a little sense seemed to be on my heart, of the mercies aforesaid, as I remember, and I did speak of them to some in the Family after I came home: But soon after, I was in a dead stupid posture as before, perceiving no good to me, either by speakings or prayer, though used by some Friends then in the Family frequently; nor could I, nor durst I pray; believing my Prayer was abominable: and therefore when my Sister *Vernons* hour of Child-bearing drew near, I could not seek God for her, but was unsensible of her danger approaching: and after her delivery I was then in greater terror than before, thinking then that God would bring swift destruction upon me, as upon a Woman in travel, and I should not escape.

Now as to the Lords manner of working on my heart of late: It here followeth.

ON the tenth day of the eleventh Moneth 1657. hearing a Sermon upon Col. 3. 3. (f) about persons
 C 2

(1) Col. 3. 3

sons

sons in a natural estate, being dead, it was of an afrightning consideration to me, to think that Death and Hell was their Portion, and that Worms (as in the discourse was mentioned) should feed on such, Even that Worm of conscience that should gnaw continually; withal considering (as was then hinted) how loathsome a dead Creature is, fit onely to be fed on by all other devourers: which I saw also to be my state, and saw my loathsomnesse in all my Actions, as also that without Faith it is impossible to please God; which was set home upon my heart, and also that I was a subject of his wrath, which did abide upon me, & so should do to Eternity: Yet all this did not put me upon the use of any means to get out of my condition, in which I still remain'd, despairing of any way for my escape.

After this, on the four and twentieth day of the eleventh Moneth, I heard again from another subject,

(g) *Psal.*
50. 23.

(g) *Psalms* 50. 23. about Gods salvations being shewed to those that order their conversations aright: I had from this discourse many fears on my heart,

heart, especially from that oft repeated Scripture, (h) *Salvation is far from the wicked; because they keep not thy Law:* (h) *Psal.* 119. 155. Which was very terrible to me; and considering how abominable I was in God's sight, by casting his Laws behind my back; that Scripture was much on my heart, (i) *What hast thou to do to take my Words into thy mouth, seeing thou hatest to be Reformed?* (i) *Psal.* 50. 16. Which made me believe he would deal with me, as is mentioned in *vers.* 22. of that *Psal.*, even *tear me in pieces, and none should deliver;* And because I had rejected him as I had done, I should suddenly be destroyed, and that without remedy: And hearing that passage mentioned out of *Hannah's Song*, (l) *The Enemies of the Lord shall be broken to pieces; out of Heaven will he thunder upon them:* (l) *1 Sam.* 2. 10. And I being (as I judged) one of his Enemies, it did sorely terrify me.

After this, on the six and twentieth day of the eleventh Moneth, in the night season, my soul was much took up with thoughts about my sad estate; and I was brought to conclude I was a Subject of the Lords displeasure, and should lie under the weight of his

wrath to Eternity : And this sorely terrified me, to think what a sad thing it was to be cast out of Gods sight, and that for ever, and tormented with the Devil and his Angels, and this for ever, without any hopes of release, or dram of comfort. This I thought to be a pit indeed, in which was no water, nor the least refreshment; but unsupportable miseries, and that to Eternity; and it seemed strange to me that I was out of Hell so long, considering what I had been, and done against the Lord; and also considering his infinite power, who could in a moment cast me there, who had so provoked him as I had done.

I came then to suppose this with myself; were I now in Hell, and had but a possibility of escape, what means would I use to escape that horrible Pit? I also considered again, being once there, there was no Redemption for ever: & considering what great danger I was in dayly, of being cast there, were the thrid of my life cut, which might suddenly be, and so I drop into Hell, past recovery.

I being not yet there, and believing

no Redemption from thence, when there; I came then to think, if yet there were any possibility of using means for my escape, I would try: for if I lie still, I shall certainly perish; and if I attempt the use of means, and misse obtaining what I seek for, I can but perish: and many very great sinners have escaped through mercy; therefore I would try (and the Lord encouraged me from those words of *Esther*, (m) *I* ^(m) *Esth.* will go in to the King; if I perish, I perish: 4. 16. As also the resolution of the Lepers, (n) In the Siege of Samaria) to use ⁽ⁿ⁾ *2 King.* the means, though without hope of ^{2. 4.} succeſſe. I being in ſuch a deplorable condition, was preſt to up and be doing, ſeeing the danger of lying ſtill; at laſt I came to reſolve to go hear at a Meeting in *Sydbury*: but I could not pray for a bleſſing, believing my Prayer was abominable to the Lord; and I had alſo (after I had reſolved) much ado to go, conſidering I was but an Hypocrite, and ſuch a one ſhould not ſtand before God; alſo conſidering what my thoughts againſt God were, and had been: I went with great fears on my heart, thinking (as formerly)

the Lord would meet me in a way of rebuke, witnessing against me: but then I thought also I could but perish; and I had had such thoughts of the Lords witnessing against me formerly, which I had been mistaken in, and so might be in these; and still urged this to my heart, To abide in a way of unrighteousnesse is nothing but death: onely in a way of righteousness is life; so that I had great fears each way, of going or staying: But considering my nights resolution, I fear'd if I went not I should be found a Mocker of God; and so I went: but when I came there, my fears were renewed again, as to the Lords witnessing against me: but I strove against them, by calling to mind former mistakes of this kind, and endeavoured to hear attentively; and after a while the Lord abated my fears aforesaid, and afterwards almost clean removed them: The Subject spoken of at that time was sloth; which having been so much my souls disease, I was very sorely reprov'd by it, especially afterward, when I seriously Meditated upon it: but yet I resolved to wait in the use of means, blessing God (as I

was able) for what I heard this day ; but yet remained in a very helpless condition, having little or no hope of deliverance. This night afterwards, at prayers in the Family , I had my heart affected with some expressions used in Prayer about the dreadfulneſſe of Christs appearing to his Adversaries, for their rejecting him in his tenders to them.

On the seven and twentieth day at night , I had many fears on my heart, in so much that I was afraid to stay in any room; and would, if I could, have fled from the presence of God, it was so terrible to me. And about twelve of the Clock at night I came into my Sister *Vernons* Chamber ; but horrore so seized on me in all places , as I was forced once this night to go and cry to the Lord for mercy : but whilst I was in my Sisters Chamber, I heard one walking in another room near, which made me afraid to go back again , believing it was the Devil ; but after understanding it to be one of the Maids that was up, I return'd again then into the Chamber somewhat freed from my fears, and went to bed ; but having got cold

cold with being up , I found my self much distempered , both in my body and head.

And kept my Bed the next day till night : Then I got up for refreshment for a while, but remember not any remarkable passage farther this night ; but had many sad grieving thoughts for my rejecting Christ, which were often on my heart this day ; and also I had a little view of the excellency of Christ, and spake to some in the Family of it in these words, *His Fruit is better then Life* ; which I thought aggravated my Iniquity in rejecting him , besides whom there is not another that can save ; and that I should reject him, it sorely afflicted me : But I had sometimes that day these words, *He waits to be gracious* ; which somewhat encouraged , and revived me to wait : And it grieved me exceedingly for my rejecting him, his word and counsel , who shall be the desire of Nations ; yea that *Tree of Life, whose Leaves are for the healing of Nations, with whom is Riches and Honour ; yea dureable Riches and Righteousnesse* : All these representations of Christ to me, heightened my sin,
and

and grief for my rejecting him : And even broke my heart in the sence of it most part of this day.

On the eight and twentieth day following, I heard again in the Family from the 28. Chapter of the *Proverbs* ; the first Verse of which Chapter took hold on me, as such a one as there is mentioned , fleeing from the Lord as from my pursuer, which I have many a time done : but in that discourse it was shewn, that despair is the Highway to Hell ; which much dwell'd with me in the night season : and awakening in the night , and hearing the wind blow hard, it sorely terrifyed me ; being the voice (as I thought) of God my terrible Judge , considering him as a consuming fire against all Impenitent Rejectors of him , of which number I was one ; and looking on him as a God of infinite power, able to cast me into Hell in a moment : and I remaining a Subject of his wrath, in a state of unbelief, it made me fear exceedingly : but withal considering, that still to remain in this condition, nothing but destruction could be expected ; as also that there was no flying from

from his presence, before whom all places, persons, and things are open and bare, and from whom nothing can be hid; Hell and destruction being open, and known to him, how much more the hearts of the Sons of Men? I hence concluded my condition to be exceeding sad; and then considering what a Rebel I had been, setting at nought his counsels, and casting his Laws behind my back; yea despising, hating, and contemning him, it made me afraid to go to him: But seeing no way to go from him, and myself in this desperate condition, I must needs be ruin'd by him; if I came not unto him. He at last led me to this resolution of flying to him, begging mercy at his hands, for the sake of Christ, as one who saw my self in the Highway to Hell; and knowing that his right hand would easily find out all his Adversaries that had hated and opposed him.

So that there would be no escaping, but by flying to Christ; there being
**NO OTHER NAME UNDER
 HEAVEN GIVEN FOR SAL-
 VATION, UNTO POOR
 SIN-**

SINNERS, BUT THIS ONELY.

And so out of this great depth I was inabled to look towards his holy Temple, crying to him for mercy, without which I saw I was undone for ever; so I continued crying to him, and striving with my own soul, to hope that the Lord would for Christs sake shew mercy to me, because he had shewed mercy to very vile sinners; though I knew none so vile as I, being the chief of sinners, having long despised and rejected that mercy that then I sought; yet seeing what a woefull condition I should for ever be in without it, I cryed to him for it; and then had some Meditations given in, of the way of Gods shewing mercy, considering how he had found out a way for mercy and truth to meet together in Christ, for the Salvation of poor sinners, yea the chief of sinners: and the Lord brought at that time some passages to my remembrance, that I had heard about the City of refuge, provided in the time of the Law; which was then minded typed out Christ, as the City of refuge prepared of God for poor pursued sinners to flie unto from that wrath that
all

all would be else concluded under to Eternity : And the Lord also was graciously pleased to enable me , to have recourse to Christ, as the onely refuge left for my poor soul ; begging hard for mercy upon his account, and the account of what he had done and suffered for such poor sinners as I was ; and I was helpt also to consider the large extent of his mercy to the vilest of sinners ; and suddenly after, I was graciously helpt to hope in his mercy, and supported and encouraged from that good word (then brought with power upon my soul) (p) *He that cometh to me, I will in no wise cast out*; which did greatly support me in good hopes of mercy from him ; and after that, this other good word was brought in with great power upon my heart, (q) *Wherefore he is able to save to the uttermost, all that come unto God by him, seeing he ever lives to make intercession for them.*

(p) *John*
3. 7.

(q) *Heb. 7.*
25.

This also added much to the ground of my hope in his mercy, that though I had been such a Rebel, and great transgressor, as I had been; yet he having said he would in no wise cast out any that came to him, & was able to save to the utter-

uttermoſt ; it much upheld and comforted my ſoul in looking towards him.

Another Scripture brought in at the ſame time to my heart, was, (r) *I am* ^{(1) Eſai. 43^e} *God, and beſides me there is no Savior ;* ^{12, 13.} *I will work, and none ſhall let it ;* whence I was inabled to believe that he was able to do all things by the word of his power, and to break through all oppoſitions that ſtand in his way ; that he was able to break down every ſtrong hold, and ſubject every high thought to his obedience. I then had Meditations of the heights, and depths ; lengths, and breadths, of that infinite mercy that was in Jeſus Chriſt : and the Lord by ſuch Meditations on his holy word, did greatly incourage, ſtrengthen, and raiſe up my poor, weak, unworthy ſoul, very often (and powerfully) repeating theſe Scriptures, laſt mentioned, over and over to my poor ſoul : and now was my ſoul greatly reſreſhed in hopes of his mercy to me ; but a little after, the ſame night, I was ſorely aſſaulted again, to call in queſtion all the hopes I had of mercy from the Lord : in the ſenſe of which, I was made to cry, yea roar out in bitter diſtreſs to
the

*Her firſt
Aſſault af-
ter comfort
received.*

the Lord, striving not to let go my holds, but to call to mind what he had before spoken : Namely , *That those that come to him , he will in no wise cast out ;* together with the rest of the Scriptures before mentioned , given in at first for my encouragement : and the Lord again, in this fore conflict, brought in all those Scriptures afresh upon my heart, and so relieved me graciously at this time also.

*Her second
Assault.*

But yet the tempter continued his assaults ; tempting me yet to cast off my confidence in the Lord , as also to blaspheme God : But the Lord upheld me, by putting and keeping under his everlasting Armes ; By which I was stayed upon him , trusting in him , and was not left to the will of mine Enemy : but was inabled still to hope in his mercy, and hang upon that word of his promise , *He that cometh to me, I will in no wise cast out :* & then the Lord was pleased eminently to proclaim his name unto my soul : *The Lord, the Lord God, pardoning iniquity, transgression, and sin.* And thus I was inabled (through his infinite mercy, and by his Almighty Power) to stay my self upon him , by ho-

hoping still in his mercy, for ever blessed be his name. And the same Scriptures were kept on my heart all the first day of the week following, with great life and power, succouring me against Satans temptations, that this day also I was assaulted with, sometimes to cast away my confidence as aforesaid, from thoughts of what I had been, and done against Christ: but the Lord inabled me to withstand that temptation also by his good word, in which he had caused me to trust: namely, *He that comes to me, I will in no wise cast out: As also that he would work, and none should let:* So that I went to God (through Christ) desiring he would inable my soul to follow hard after him: begging in order thereto, that he would uphold me, causing my soul to experience the truth of his word, that it doth and shall indure for ever: that I might be able from experience to witness to it, as *so enduring, by his never failing, nor forsaking me.* But that I might know him *as a God that keeps Covenant and mercy for ever with his people:* which last words were this day made sweet to my Meditation.

Also this day hearing in the Family from *Psalm 63. 8.* *My soul followeth hard after thee, thy right hand upholds me*; I was able to say, I had experienced *right hand upholdings*: and my soul was now taught to beg earnestly for a heart inabled to follow hard after him, that hath so upheld, that I might follow him resolutely, patiently, expectingly, and constantly, as was then minded in that Sermon. I also begged I might be kept low in my own eyes, under the receipt of mercy, looking on the Lord Jesus, as the Spring and Fountain of all in me, and to me, owning the free-nesse of his grace to me.

Especially considering what a Rebel I had been against him, and how justly he might have cast me off for ever, had it not pleased him to advance riches of grace to me, a poor vile undone Creature, who desires his name alone may have all the glory; and since he hath shewed this mercy to me, my souls great fears are, lest I should sacrifice to my self: But I desire I may for ever be kept in the sence of my own unworthinesse of the least mercy from him, upon any other account then
the

the good pleasure of his own will, made known in and by Christ, to poor sinners. Yet this night I was assaulted ^{Her third Assault.} again with many blasphemous thoughts darted into my soul, against God; by the tempter, causing fears and faintings sometimes: Yet I strove against them, crying to the Lord for help, to resist the Devil, desiring he would also work such a holy fear in my heart, as I might never more dishonour him, who had so graciously helped me out of such depths, to look towards him, and to hope in his mercy, who was pleased this night again very graciously to support me with the same promises at first given in, and now again afresh, as it were repeated, and confirm'd further to my soul. And by these he now also upheld me against departing from him; & after great striving and struggling to keep my hold on the promises, I had also a precious view of the love of God given into my soul, though the vilest of sinners, which did greatly refresh me, enabling me (more fully) to believe in him: and this Scripture (s) was much set upon my heart, *That he hath made him to be sin for us, who knew no sin, that we might be made* ^{(s) 2 Cor. 5. 21.}

(1) 1 Cor.
I. 39.

the Righteousnesse of God in him : As also that, (1) He is made unto us of God; Wisdome, Righteousnesse, Sanctification, and Redemption : So that I was inabled now to see my self justified, and acquit in the sight of God, through Christ, from all my iniquity, which was now hid, and covered; and God in Christ well pleased with me, upon the account of his righteousnesse onely; so that I was (being thus refreshed) inabled to admire his grace to such a poor worthlesse Creature as I was; and I had my soul then much enlarged in desires after him, that I might be kept in time to come, from dishonouring him by unbelief, or any other way, who had been so gracious, yea rich in mercy to one so unworthy; yea even unto me, who had been such a bitter Enemy unto him. Oh, this did much commend his love to my soul, causing me the more to admire it, by reflecting upon what I had been, and what I had done against him.

On the second day of the week I was also carried on for the most part, in a holy Admiration of his kindnesse to me : Desiring, I might still be inabled

to depend on him, and his grace manifested through Christ Jesus to me; and might be inabled still to press hard after him, from the manifestation of his love through Christ to my soul: as also that I might be inabled to give glory to God by believing; and that I might never more by an evil heart of unbelief, depart, or fly from the Lord, or dishonour him by hearkning to the voice of the tempter; but might hear and know his voice, and follow him, and no more the voice of strangers, but onely him, who had been so abundantly gracious to such an unworthy Creature, who never deserved the least dram of his grace or mercy, but the greatest of his wrath and fury to be poured out upon me: And that such a sense of my undone condition, and his right-hand-help extended to me in it, might teach me for ever to ascribe grace & glory to his name, & that only: it also was now my souls Request that I might be inbled to return thanks in truth to him by my unfeigned obedience to all his commands, also by searching after the more clear knowledge of his will, in any thing wherein I might yet

be dark, or ignorant; desiring that I might neither despise, neglect, or contemn any of his Commands, though reckoned small or contemptible in the eye of the world: but that, whatever his mind is, I should do; I might be inabled to honour him therein, freely and sincerely, though never so weakly, and might never willingly neglect any Command of his: but might with full purpose of heart cleave to him, and his wayes, no more sinfully to depart from them, whatever I may be exposed to; & that the truth and integrity of my heart might even appear to the glory of God, in my being found a *follower of those, who through faith and patience inkerit the promises.*

The second day of the week at night, I had a more large view of the Lords love, and more refreshings then I had before. And I was now inabled to see that all sorts of good was laid up for me in Chrutt, both for soul and body, (u) *Col. 1. 19. For it pleased the Father that in him should all fulnesse dwell: And this fulnesse I saw was laid up in him for all believers: and I was made to see that all that good contain-*
ed

ed in any of the promises, it was in him and by him given out to believers, through the promises ; and that it should be enjoyed by believers in him, with unspeakable safety and certainty, he never failing any that trust in him : for he hath said, *None that trust in him shall be desolate , nor should any be able to pluck them out of his hand, nor out of his Fathers hand , who is greater then he.* These with many other precious promises did then flow in abundantly to my soul , carrying me out of my self by faith to him, so that I was inabled to resign up my self , and commit the keeping of my soul, and all that I have, and am, to him whom I had found thus faithful, (and also able) to keep what was committed to him , and to present me before his Father, without spot, and blamelesse, at that great day of his appearing : And I was now made willing to be at his dispose, and to be governed by him ; desiring that he onely might have Dominion in my soul ; and I be inabled by him to follow him whithersoever he goes, and into what condition soever he would carry me : according to that Character given of

(w) Rev. 14.4. his redeemed ones, (w) *These are they which follow the Lamb, whithersoever he goeth* : Which Scripture was at that time born in, with great weight on my soul, making me earnestly beg, That I might be inabled to deny my self, and take up his Crosse, and follow him; depending on him for whatever I might stand in need of, being inabled (through grace) to believe, that all the promises are in him yea, and Amen: Yea the good of every of them laid up in him, more fully then in them. And afterwards I was inabled to resign up my self to him, as before expressed; and then did the promises plentifully flow into my soul.

(x) Isa. 45. 17. As first, That I should (x) be saved with an everlasting Salvation, and should not be ashamed world without end; and that none should be able to pluck any believer out of Christ's hand : So that I (y) Isa 45. 24, 25. was inabled to say, (y) *In him have I righteousnessse, and strength: And in him shall all the Seed of israel be justified, and shall glory:* And that promise also, (z) Psalm 84. 11. *He will be a Sun, and a shield; yea grace and glory will he give, and no good thing will he withhold, &c.* And I was inabled to believe,

believe, That I should be kept by the mighty Power of God, through Faith unto Salvation. These, with many more precious promises, with the comforts of them, in a far larger measure than I can now relate, were given in to me. I had also particular promises for guidance and leading given in to my soul: as that, (a) If any man will do my will, he shall know of the Doctrine, whether it be of God, or not: And (b) I will guide them with mine eye; and (c) Then shall ye know, if you follow on to know the Lord: And that also (d) I lead in the way of righteousness in the midst of the paths of judgment.

(a) John 7. 17.
(b) Psalm 32. 8.
(c) Hos. 6. 3.
(d) Prov. 8. 20.

And I had many promises also, as to provision, as (e) They shall be abundantly satisfied with the fatnesse of thy house; and shall drink of the Rivers of thy pleasures: And also that (f) In this Mountain will the Lord make a Feast of fat things; a Feast of Wine on the lees well refined. And I was inabled now to believe, My life was hid with Christ in God: and that because he lived, I should live also; and that he was come, that we might have life, and might have it more abundantly; as also that he ever liveth to make

(e) Psalm 36. 8.
(f) Isai. 25. 6.

inter-

intercession for us : and that he was come into the world , that whosoever believes in him , should not abide in darknesse : and that he would be a Sun as well as a shield ; yea he would give grace, and glory, and no good thing will he withhold, &c. And in contemplation on these promises, and the grace contain'd in them, & the durability of them, (which I was assured should not fail in one tittle to be made good) I was kept up the third day of the week , in a holy Admiration of my soul , enjoying sweet refreshment for the most part, from the consideration of the infinite goodnesse of God, set off , and exceedingly heightened to my soul , by the consideration of that abounding evil in me, to whom all this rich mercy had been shewed : And in this frame for the most part , both the fourth day of the week , and the night also, and likewise on the fifth day of the week, it was much the same with me.

*Her fourth
Assault
from Satan.*

But on the fifth day at night again, the Enemy assaulted, and conflicted very sore with me , To make me look on all the grace received , as a poor and low thing : And I was also tempted to filthy and blasphemous thoughts against God:
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This was before I went to lie down to take my rest; which storm caused me to fly to my refuge, the Lord Jesus, for help in this needful time: Saying unto him in my soul, Because thou hast been my refuge, therefore under the shadow of thy Wings will I put my trust. I then also pleaded the Lord's good word, in which he had caused me to hope: Namely, *That those that came unto him, he would in no wise cast out; and that he had said, he would never leave, nor forsake me, nor would turn away from me, or let my soul depart from him*: All which I pleaded with him; earnestly begging from him strength, to resist the Enemies temptations, that I might not dishonour the Lord by hearkning or consenting to any of his temptations or suggestions. I also pleaded with him his good word, of treading down Satan under foot shortly; and his making good that word, that the *Gates of Hell shall not prevail against his Saints*: This being his word, which he hath said should endure for ever, in which my soul hath trusted: Yet still these *Assaults* were continued, to cause me to cast off my hope: but the Lord *continued,*

suc-

succoured and upheld me, and at last through mercy vanquished my Enemies for me; also giving me such a wrestling frame of Spirit, during the conflict, that I could not let him go, till he had bless'd me, by making good the word I pleaded with him, in many respects to my poor soul.

For ever blessed be his Name, for such Riches of grace as he came in to my soul with. In this conflict also, making me witnesse to the truth of his word, that he is indeed a God that keeps covenant and mercy, and that for ever, with such as fear him. And after I had been thus conflicting, I was enabled to read in his word comfortably, without molestation any more this night; and had my heart much refresh'd, in beholding the Lord's faithfulness to me in my hour of tryal; which made my soul more firmly rest upon him, & trust in him, seeing he had not suffered his faithfulness to fail, nor altered the thing gone out of his mouth, nor removed, nor took away his loving kindness from me. And so I lay down to rest, having been thus eminently refresh'd, and supported by
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the Lord : I had also my sleep made sweet to me ; and when I awoke in the night season, it was with this Scripture, (g) *He will rest in his love , he will re-joyce over thee with singing :* As also this (g) Zeph. 3. 17. Scripture , *He will never leave thee, nor forsake thee :* Then also had I a most precious view of the eternal love of God to my soul , letting me see the reason, why I was not (long since) consumed ; which was, because he had made an everlasting Covenant on my behalf, in Christ Jesus my Lord, in all things well ordered and sure, and that he was ever mindful of his Covenant. Oh! this was sweet, and this (even this) was the reason I was not cast off in my rebellions ; because he hath loved me with an everlasting love, therefore with loving kindnesse hath he drawn me , and that for his own name sake he deferr'd his anger : that he cut me not off, nor did he retain his anger for ever , because mercy pleased him, & he delighted to be gracious. The coming in of these did even satisfy my soul , as with Marrow, in the thoughts of his infinite, Eternal, unchangeable love : Which I saw indeed was the reason of my not being consumed , because he is God, and changeth not :

not: and in his protection, and infinite love, and mercy, my soul did now rejoyce, seeing its safety under the shadow of his Wings; believing I should forever be kept by him, and he would uphold me with the right hand of his righteousness, and would never fail, nor forsake me; but would rest in his love.

The sixth day I was kept up much in the sense of love, peace, and joy afforded me the night before from God my gracious Father; my soul still trusting in his word, with which he had refreshed and supported me: And still I was inabled to believe, to my great comfort, *That his word should endure for ever*: from which word, last mentioned, I have been inabled to plead with God, in my conflicts, after this manner.

Lord, thou hast promised, that they that come to thee, thou wilt in no wise cast out; and if so, then canst thou not turn away from doing thy people good; but wilt according to thy good word, sprinkle them with clean water, and from all their idols and Iniquities thou wilt cleanse them; yea thou wilt take away the stony heart, and give them hearts of Flesh, with thy Laws written in them, and thy fear put so into their

their inward parts, as they shall not depart from thee : this Lord is thy word, in which thou hast caused my soul to trust. Thus have I been inabled to plead his new Covenant-mercy to my souls support, and upholding in straits ; blessed be his name.

This night I had a good nights rest, and was much refresh'd, on the seventh day in the morning, with thoughts much enlarged upon the great good laid up by the Lord, for them that fear him : and had many promises presented afresh to my soul, for future encouragement ; so that I was inabled (through his grace) to admire his infinite love in Jesus Christ, and to have my soul fully satisfied in that onely, and to restifie my satisfaction therein, by desiring and endeavouring for ever to be, to the praise of his rich grace made known to me, by being dedicated wholly to his service ; *Whose workmanship I am, being created in Christ Jesus to good works, to the end we should walk in them : Giving glory and honour to Christ, Who alone is worthy to receive it from us, having redeemed us out of all kindreds and tongues, &c. and having wash'd us in his own*
Blood,

Blood, and made us Kings and Priests unto God the Father; and we shall Reign for evermore. I also considered it was for this end, that he gave himself to redeem us, that we might be a peculiar people to himself, zealous of good works: And to this end I desired, My soul might have Fellowship with him in his death, sufferings, and resurrection, being made conformable to him in his death, and raised up, and brought forth by the power of his Spirit, in the Fellowship of his resurrection.

Fifth As-
sault from
Satan.

But this seventh day at night I was again assaulted with blasphemous thoughts, and tempted to slighty and low thoughts of all his grace and love made known to me: And was seized with much fear (as I am usually in all these conflicts) lest I should be overcome, and dishonour God by hearkning, & consenting to the suggestions of his and my Enemy: But the Lord this night also was not wanting to me, but did uphold me in waiting upon him; enabling me to seek to him, & rest upon him, his word in which he had caused my soul to trust. And in this way he came in to me, manifesting himself exceeding gracious to my relief,

relief, and helped me to vanquish those temptations ; giving me strength against them, and inabling me to speak to his praise , what he had done for my soul, to the end it might be recorded : yet when I came this night to speak of these things , that so they might be recorded, I was much afraid I should not be able , being much straitened , and shut up : but the Lord opened my heart , and my mouth spake (through his assistance) to his praise.

The seventh day at night I went to bed late ; and when I awaked in the morning , the Lord made my Meditations of him to be sweet to me, causing me much still to rejoyce in the love of God my Saviour. My first Meditation being of his infinite love and wisdom, in finding out *a way for recovering and reconciling poor, lost, fallen man to himself ; and such a way wherein mercy and truth might meet together, righteousness and peace might kisse each other.* And this Scripture was much on my heart, (g) *If we confesse our sins, he is faithful* g 1 Joh. 1. *and just to forgive us our sins.* And 9. that was sweet, to see it was not onely mercy, but faithfulness, and justice, to

forgive sins unto poor penitent sinners for the sake of Christ, The Mediator between God and man, in whom God saw himself and Justice fully satisfied; and the poor believer might see himself fully acquitted, as if he had not sinned: And all this I saw as the Fruit of Christs death and resurrection, he having in our stead fully discharged our debts, which we else could never have satisfied; by whom onely we receive the Atonement. I had also a far more precious and enlarged discovery of these things, then I am now able to mention, with many choice Scriptures brought to my mind, as to this head:

(h) Psalm 68. 18. *Thou hast ascended on high: Thou hast led captivity captive: Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them: and that by Christ all hand-writings that were against us, were taken out of the way, and nailed to his Cross, who hath spoiled principalities and Powers, triumphing over them openly: And that by him the sting of death, and strength of the Law were taken away: According to his good word: (i) Oh Death, I will be thy death: O Grave, I will be thy destruction.*

(i) 1 Cor.

15. 55, 56,

57.

tion! The sting of death is sin; and the strength of sin is the Law: But thanks be to God, who giveth us the Victory through our Lord Jesus Christ. Oh! these Scriptures were **FOOD AND STRENGTH** to my soul: At this time also that Scripture was given in,

(k) After the kindnesse and love of God our Saviour towards man appeared; not by works of righteousness, which we have done: but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour: So that I saw our Sanctification was the Fruit of his purchase for us, and Free-gift to us; it being one great end in his laying down his life, that he might redeem & purifie to himself a peculiar people, zealous of good works.

I had many Meditations also, (l) about the Lords passing by us, when we lay polluted in our blood, and cast out to the loathing of our persons, in the day we were born, that then he should say to us; Live; and that this should be the time of love, and spreading his skirt over us: as also to consider, that the promise of Christ, (m) (And I will

(k) Titus 3. 4.

(l) Ezk. 16. 6, &c.

(m) Gen 3. 15.

put enmity between thee and the woman, and between thy seed and her seed : It shall bruise thy head, and thou shalt bruise his heel) was given to fallen man , in that nick of time of the greatest misery , which he had brought on himself and posterity.

I had then also many Meditations of God's power, by which he is able to keep us through faith unto Salvation; with many promises given in to that purpose, as, that (n) none that trust in him shall be desolate : As also that was made sweet to my soul: (o) namely, His place of defence shall be the munition of Rocks : bread shall be given him, and his Waters shall be sure ; and thine eyes shall see the King in his Beauty, and behold the Land that is very far off. These were MEAT TO ME INDEED at that time, Thus to consider the safety of believers as founded upon the Rock of ages.

And also that Scripture, (p) Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us : and likewise that, (q) the Lord will not suffer the soul of the righteous to famish : but he casts away the substance of the wicked :
And

(n) Psalm
34. 22.

(o) Isai.
33. 16, 17.

(p) Isai.
26. 12.

(q) Prov.
10. 3.

And (r) the way of the Lord is strength ^{r Prov. 10.} to the upright; but destruction shall be to ^{29.} the workers of Iniquity: And that, (s) Peace I leave with you; my peace ^{s John 14.} I give unto you, not as the world giveth: ^{7.} I give I unto you: Let not your heart be troubled, neither let it be afraid: And (t) because I live, you shall live also: And ^{t John 14.} (u) he shall deliver thee in six troubles, ^{13.} yea in seven, there shall no evil touch thee: And ^{u Job 5. 19.} (w) their souls shall be as a watered Garden, that God hath blessed: And ^{w Isai. 58.} (x) I the Lord do keep it; I will water it every mo- ^{x Isai. 27.} ment, lest any hurt it: I will keep it night ^{3.} and day. With these promises was my soul refresh'd greatly this night; and from hence was I led to meditate on the great care, love, and tender pity of the Lord, towards his poor people, in making so many precious promises for support and succour for his poor Saints: which made me even (with Astonishment) admire his grace herein: and then was that good word brought in sweetly refreshing me, (y) When the ^{y Isai. 41.} poor and needy seek water, and there is ^{17.} none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them. I then cal-

led to mind how largely my soul had experienc'd the truth of that word, that even when I was ready to fail and sink, & my soul even scorcht up with the heat of the wrath of the Lord, without any refreshment, yea without a heart to seek it; he made good this to me: For ever blessed be his name, and the Riches of his grace, made known in Christ to my soul.

And now did the Lord bring my soul to this Well of consolation, and made me drink abundantly of the River of his pleasures streaming out in these promises: and gave me Fruit indeed from the Tree of Life; feeding me from that word also (2) *I will make an everlasting Covenant with you, even the sure mercies of David*: Which I saw were sure indeed, as laid up in Christ for believers. Even in him whom God hath exalted as a Prince and a Saviour, to give repentance unto Israel, for remission of sins: who himself was tempted; that he might be able to succour those that are tempted; Whom God hath raised from the dead, that our life and hope might be in him, who hath called poor and weary souls to come to him for rest; and hath made me amongst others largely experience
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(2) *Isai.*
55. 3.

the truth of that word, in causing my soul to find rest onely in him, after a long and sore travail, and wearysome journey. Yet again, this first day of the week I was assaulted in hearing the word Preached, with many filthy suggestions cast in, to cause me to undervalue the grace of God made known: And this was both forenoon, and afternoon: but yet I was gracionly helpt to strive against them; and to cry out to the Lord for help and assistance, to resist the wicked one; begging, The Lord would not suffer me to dishonour his holy name, by consenting to the temptors suggestions: and then I call'd to mind that word, wherein he had caused me to trust: Namely, (a) *That he would* (a) Heb. never leave me, nor forsake me: but 13. 5. would put his fear so in my heart, as I should not depart from him; neither should the Gates of Hell prevail against me: And thus by flying to him as my Sanctuary, I was inabled to resist, and overcome my Enemies, who else had been too hard for me.

Her sixth Assault from Satan.

I had also this day, while I was hearing, some sad considerations about falling away, after grace received; which made

Her seventh Assault from Satan.

made my soul to tremble in the thoughts of it, to think how dishonourable that would be to the name of God: but I had some hopes in his word, which supported and strengthened me against these fears: Namely, That the Lord would keep me by his Power through faith unto Salvation; and would also according to his Covenant put his fear in my heart, that I should not (at least utterly) depart from him: but yet had many fears, that if he should but eclipse his love to my soul, that might also be to the dishonour of his name, and an occasion of stumbling to others; which also made my soul full of fears in the thoughts of it. But this somewhat stay'd me, that he, who hath begun a good work, will finish it, and will be careful of his own glory, which in my souls upholding is so much concerned.

She is helped to consider what she owed unto the Lord for all his mercy

I was after these conversings with the Lord, and sweet Communion with him, led to consider what all this calls for at my hand, and was caused to desire to testify my love to Jesus Christ, in wayes of obedience to all his Commands, who had so plentifully manifested

sted his love to my soul : and at last was led to some Meditations about Baptism, looking upon it as a duty incumbent upon all believers, whereby they did evidence their love to Christ, in obedience to his Commands. But withal, I had some fears on my heart, about my being carried on in that duty, which I see to be so contemn'd and despised : but did judge, these were but the tempters suggestions ; and therefore did earnestly desire of the Lord, that he would enable me to evidence my sincerity to him, by following him in his most despised paths ; and that I might not dare to neglect any duty he calls for at my hands : then also was I brought to mind that Scripture, *(b) To you it's given, not onely to believe, but also to suffer for his sake :* And that he onely could give this gift, which was a great honour to be conferr'd upon his poor Saints, to be counted worthy to suffer for his name ; and I begg'd, It might ever be so accounted by me : that Scripture also I had on my mind, *(c) He that loveth Father or Mother more then me, is not worthy of me :* As likewise *(d) No man that hath left house or*

b Phil. 1. 29.
c Matth. 10. 37. d Mar. 10. 29.

or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my sake, and the Gospels, but he shall receive an hundred fold now in this time; houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with persecution, and in the world to come, life Eternal.

Now by a hundred fold in this life, I understood to be in peace of conscience, that would be more then all the comforts I could forsake for it; Besides in the world to come life everlasting: And that Scripture also I had, (e) For our Light afflictions, which are but for a moment, do work for us a far more exceeding and Eternal weight of glory, whilst we look not at the things which are seen, but at those things that are not seen: for the things that are seen, are temporal; but those that are not seen, are Eternal: I also minded Moses his eying the recompence of reward, made him despise the pleasures of Pharaoh's Court; and likewise what the Saints mentioned, (f) had endured by eying the glory set before them, and looking to that City that had foundations, whose builder and maker is God: And upon these and such like considerations my soul was in-

(e) 2 Cor.
4.17, 18.

(f) Heb.
11.

encouraged to follow Christ, resolving
 in his strength, I would do so in every
 of his Commands, he should make
 known to me to be my duty to walk
 in; although by so doing I were a re-
 proach and scorn; minding David's
 words, (g) *I am a wonder unto men: but* (g) *Psalms*
thou art my strong refuge. And thence 71. 7.
 I reasoned, if God were my refuge I
 did not care, though I were a wonder
 unto men, in pursuit of my duty: & up-
 on some further considerations, I saw
 Baptisme more clear to be my duty;
 I being commanded, (h) *To follow those* (h) *Heb. 6.*
who through Faith and patience inherit 12.
the promises: And this path of Baptism
 I find Christ and all his Disciples
 walk'd in, and therefore in this I judg-
 ed I was to follow; being commanded
 to be a follower of them: I also con-
 sidered, (i) *Then they that gladly recei-* (i) *Acts 2.*
ved the word were Baptized, &c. I like- 41.
 wise considered Christs Commission,
 (k) *Go teach all Nations, Baptizing them,* (k) *Matth.*
&c. Teaching them to observe all things 28. 19.
that I Command you; Of which I find
 Baptisme to be one: this still cleared
 it up to my soul further as a duty; I
 also considered that the Laws of a King
 were

were to be obeyed by all his Subjects ; and this I judged one of the Laws of Christ, and therefore to be obeyed by all his Subjects : I also weighed several other Scriptures about the nature, use, and ends of Baptisme , particularly (1) which did manifest to me, that Baptisme was a duty injoynd to all believers ; they thereby manifesting their conformity to Christ in his death , in order to their being raised up by him again, and brought forth in the Fellowship of his Resurrection unto newnesse of life ; all which I found much encouraging and ingaging my heart to that duty.

This night also my sleep was made very sweet to me, through the Lord's goodnesse : I waked often , and slept again , and still found sweet refreshings in my soul, seeing my self very safe under the protection of Christ : I then endeavoured to sleep again , minding what had been told me , that I ought to have compassion on my body ; and my sleep was comfortable to me : Every time I awaked , having these words given (m) to me, *He will rest in his love :* And these, (n) *I am God, I change not,*
and

1 Rom. 6.

4, 5.

m Zep. 3.

17

n Mal. 3. 6.

and I will never leave thee, nor forsake thee: So that I was sweetly composed, and inabled to rejoyce, under the protection of Christ, having those words also brought to my mind, (o) *The Lord hath shewed me his marvelous loving kindness in a strong City, and hath laid help upon one that is mighty*: And that Scripture, (p) *Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength*; in which my soul rejoyced greatly; as also in that word, (q) *He shall gather the Lambs in his Arms, and carry them in his bosom, and gently lead those that are with yong*: From which the Lord gave me faith in my soul, that he was able to keep me, so as none should be able to pluck me out of his hand; so that I was made to rejoyce in that unspeakable safety that I had under his Protection. Another pretious promise to me was, (r) *A bruised Reed shall he not break, nor smoking Flax shall he not quench, till he bring forth judgement to victory: He shall not fail, nor be discouraged till he have set judgement in the Earth, and the Isles shall wait for his Law*: And hence I considered, that he was my Counsellor as well as my Protector:

o Psalm

31. 21.

p Isai. 26.

3. 21. ()

q Isai 40.

11.

r Isai. 42.

34.

restor; and what a wonderful Coun-
seller he is! which I considered at large

- (s) *Isai. 9.* from (s) *Unto us a Child is born, and un-
to us a Son is given; the Government shall
be upon his shoulders: and his name shall be
called the wonderful Counseller, the ever-
lasting Father, the Prince of peace; and of
his Government and Kingdom there shall
be no end:* As likewise those words
(t) *Acts 3.* came to my mind, (t) *A Prophet shall
the Lord your God raise up unto you, of
your Brethren, like unto me, him shall you
hear in all things that he shall speak: then
was my heart lifted up, blessing the
Lord for that plentiful redemption,
which he had let me see in Christ, ac-
cording to that word, (u) blessing him
with whom there is such plentiful re-
demption, to redeem Israel from all
his iniquities, who Crowneth us with
loving kindnesse, &c. and who hath
bles'd us with all Spiritual blessings in
Christ; having raised us, and made us
sit together in Heavenly places in
Christ, that in the ages to come he
might shew, what is the exceeding
Riches of his grace, in his kindnesse to-
wards us in Christ, who hath delivered
us from the Kingdom of darknesse, and
hath*

(u) *Psalms*
103.

hath translated us into the Kingdom of his dear Son.

I had also some precious Meditations upon that great deliverance I had by Jesus Christ, from the dominion of sin, Satan, and that greatest bondage of all, to be in a natural condition; and that Christ had purchased perfect liberty and freedom: so that I was now made free indeed, and made a partaker of the inheritance of the Saints in light. Yet after all this, I was again *Her eighth Assault.* sorely assaulted, and tempted, to have low undervaluing thoughts of the grace of God, as if it were but a poor low thing; as also to blaspheme against God: but the Lord did graciously make me to cry to him for his assistance, to cause my soul to resist the Devil, and loath and abominate his filthy suggestions, that so I might not dishonour him by hearkning or consenting thereto, seeing he had promised, *He would never leave me, nor forsake me*: That he would now make good his word, in which he had caused me to trust; and by these (and many other promises) he enabled me to plead with him, who had said, *He would save to the utmost,*

most, and would tread down Satan under foot shortly ; and that the Gates of Hell should not prevail against me : All which I pleaded earnestly with him , that he would still cause me to experience the truth of this his word, in which he had made my soul to hope : and at length (through his rich grace) I was inabled to say to his praise, That he was indeed a God that did never leave nor forsake them that trusted in him ; but did keep Covenant and mercy for ever , in that he had vanquished the Devil, and caused me to relie on himself , by giving me Faith in that pretious promise, That he would not break the bruised reed, till he had brought forth Judgement unto Victory : So that in the sence of his never failing nor forsaking me , my soul was made now greatly to rejoyce.

Further
Assaults
from Satan.

The second day at evening , I had many fiery darts, and filthy suggestions of Satan cast into me : Which were exceeding terrible unto me , and were born in with such violence , as though the Devil strove with all his might to cause me to cast off my hopes that I had in God ; urging me to blaspheme God, and to think meanly and lowly of the grace of God ;

God; Which caused in me great fears: but the Lord of his grace did not so leave me, as to suffer me to cast off my confidence: But great was my fears, lest I should be left to dishonour him by unbelief, after I had profess'd such hope in him; and thereby also should wound the peace of my own soul. I also considered, that if I should continue in this condition, my life would be a burden to me, and I should have cause to repent of the Profession I had made of my hope in God; thinking what a great dishonour this would be to his Name and Gospel, and cause of stumbling to them who had heard me profess my hope, causing them to dishonour him also.

But the Lord did help me (through his grace) to flie to him as my strong refuge, with secret breathings in my soul, that he would not deliver me up to the will of my Enemies: but he would now remember his good word, in which he had caused me to hope, that *those that came to him, he would in no wise cast out, but save to the utmost, treading down Satan under the feet of such*: And I begg'd that he would open and enlarge my

strait heart, that my mouth might speak
 of his goodnesse, to the praise of his
 name. And the Lord did cause my
 soul again to experience his faithful-
 nesse, that he is a God that keeps Co-
 venant and mercy for ever; and he did
 graciously cause the Devil to flie, and
 gave great enlargement to my soul, con-
 sidering how greatly it was straitened;
 and made me able to speak to his
 praise; and did (by his good Spirit)
 bring these things to my remembrance,
 which I was not able to think of be-
 fore, and was again inabled to believe
 (through his grace) that he is a God
*that will keep truth for ever, and that no
 soul, that trusts in him, should be desolate:*
 So that my soul was now made to say,
 (w) *Blessed is the man that hath the God*
 of Jacob for his help, whose hope is in the
 Lord his God, which made the Heavens,
 the Earth, the Seas, and all that is in them,
 and who keepeth truth for ever with them
 that fear him. Blessed be his name.
 I have been since pondering further the
 duty of Baptisme aforesaid, and had at
 some times much clearnesse in it as a
 duty: yet doubts and questions have
 been call into my mind about it; and
 thus

(w) Psalm
 146. 5.

thus I remained, debating it in my own thoughts, and consulting Scriptures about it, until the twentieth day of this eleventh Moneth at night; at which time I was set upon with terrible suggestions about the lownesse and meanesse of it, being much tempted to despise and slight it; which, when I had considered, caused great fears and fainting in me, lest I should in my heart consent to those suggestions, and thereby hinder my obedience to the Lord, as aforesaid: And I was enabled to lift up my soul to the Lord for help at this time, against these suggestions and temptations, that I might resist them; and the Lord inabled me now to consider, that no Command of Christ was to be accounted low, or small Considering also I owed all service and obedience to the Lord, both as I was his Creature, but more especially as I was redeemed by him so marvellously as I have been, and with so great a price as the Blood of Jesus. I also thought, what a sad condition *Adam* brought all his Posterity into, by disobedience at first, in but eating an Apple, which was forbidden; as also

what a poor Creature man was ; and how unfit, unworthy, and unbecoming it was for him, to be disputing with his Creator ; who might do with all of us, as the Potter with his Clay, make or marre us at his pleasure ; and what a proud presumptuous Creature I was, to suffer such a thing to enter into my thoughts, that any of his Commands should be disputed, or thought by me to be low, or contemptible , which I looked on as an abominable evil in me ; and desired the Lord to look with an eye of Pardon and compassion upon me ; and not to suffer me to hearken to the Devil's suggestions, to dishonour him , but make me esteem highly of all his Commands ; desiring he would (according to his promise) put his fear into my heart, that I might not depart from him ; and that seeing he is *able to save to the utmost* , and had promised so to do, as also to *tread down Satan under foot, and to work, and none should let* : All which he having given me experience of his making them good to my soul formerly , I now begg'd he would further strengthen my Faith concerning them , as also in that good word.

word of his, *in keeping me by his Almighty Power through Faith unto Salvation* : And now did I find the Lords gracious answer to my poor souls desire, in many of these things : as first, in upholding and keeping me against the Tempters suggestion, as I had desired, that I was not overcome by them ; though when I awaked this night, the Tempter met me again with his Assaults : but I was helpt to strive against them, crying to the Lord for help to stand, & strength to overcome ; and he did help and succour me against them, and encouraged me to believe his word, and to call to mind the depths of distresses he had by his *out-stretched Arm, and infinite love and pitty raised my soul out of* : and he minded me, how he had supported me, when I was ready to sink under the weight of my Iniquities, and wrath due to them ; yet he then upheld me, and delivered me, and had said he would not forsake me.

These considerations did support and enable me still to trust in him, that had wrought so wonderfully, and appeared so eminently for my poor soul, as he

(x) *Isai.*
49. 10.

(y) *John*
7. 38.

(z) *Rom.*
6. 4, 5.

had done; and I was now inabled to believe that good word, (x) *They shall not hunger nor thirst, neither shall the heat of the Sun smite them: for he that hath mercy on them shall lead them, even by the springs of Waters shall he guide them:* As also that, (y) *He that believeth on me, the Scripture hath said, out of his belly shall flow Rivers of living waters:* These (with many more promises) were now given in, fully answering to all my wants, and removing my fears: I was also inabled to judge him faithful that had promised, and so to look upon his promises as so many love-tokens from him, in the way of his free grace to my soul, through Christ my Redeemer: and seeing Baptism now (upon all the considerations aforesaid) my duty, to which again was added afresh this Scripture, (z) *Therefore we are buried with him by Baptism into death, &c.* And my soul laid under the Power of the truth in it, that as I did expect advantage by the Lord Christ his death and Resurrection to my poor soul, so I ought by my visible obedience to this his Command, to declare my putting him on, and my being planted in the likenesse of his death,

death, being buried with him by Baptism into death; and also my being raised with and by him, and the Power of his Resurrection, unto newnesse of life; and my resolving (in his strength) to walk accordingly: all which ends Baptism, (according to this Scripture) I judged lively held forth; I was upon the whole inabled to come to resolve, (through grace) to yield obedience thereunto, as unto a Command of Christ my Lord, expecting his assistance and blessing therein: According to his ^{(a) John} word, ^{14. 21.} *(a) He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest my self unto him:* As ^{(b) Isai.} also that word, ^{64. 5.} *(b) Thou meetest him that rejoiceth, and worketh Righteousness, those that remember thee in thy wayes.* In the Faith of which promises, and fear of the name of the Lord, I intend (through his gracious assistance) to yeeld obedience accordingly in that and all his Commandments; the love of Christ being of a constraining nature to my soul, by which I have been caused to consider what he hath done for

(c) *Isai.*

53. 5.

(d) *Philip.*

2. 7.

me, in perfecting the work of my Redemption, and also to think how little I am called to do or suffer for him, who hath done so much for my sake, (c) *He being wounded for our transgressions, and bruised for our Iniquities, the chastisements of our peace being on him, by whose stripes we are healed:* (d) *Who being in the Forme of God, thought it no robbery to be equal with God, yet made he himself of no Reputation, but humbled himself, and became obedient to death, even to the death of the Crosse for our sakes:* These considerations are of a Constraining nature to my soul, to obey him in all things.

I also considered what I should have undergone to Eternity, had it not been for what he hath done and suffered, to deliver me from wrath to come; I also thought how little all the suffering of this world are to those I should have under-gone, had not he Redeemed me from those Eternal miseries, which indeed makes all the afflictions of this present life seem little and light to me, when I seriously think of them: According to that, (e) *For I reckon the sufferings of this present time are not*

(e) *Rom.*

8. 13.

worthy to be compared with the glory that (f) 2 Cor.
 shall be revealed in us; and that, (f) our 4. 17, 18.
 light affliction that is but for a moment,
 worketh for us a far more exceeding, and
 Eternal weight of glory, while we look not
 at the things which are seen, but at the
 things which are not seen: for the things
 which are seen are temporal, but the
 things which are not seen are Eternal; (g) 2 Cor.
 and that, (g) the love of Christ constrains 5. 14.
 us, because we thus judge, that if Christ
 died for all, then were all dead, that they
 which live should not live unto themselves,
 but unto him which died for them, and (h) 1 Cor.
 rose again: And that, (h) for you are 6. 20.
 bought with a price, therefore glorify God,
 both in your souls and bodies, which are his;
 and ought to be offered up as a living sa- (i) Rom.
 crifice, (i) Holy and acceptable unto him, 12. 1.
 which is but our reasonable service, ac-
 cording to the will of him who hath of his
 own will begotten us unto a lively Faith
 in Christ Jesus, unto whom be glory in the
 Churches (by Christ Jesus) thorowout
 all Ages, World without end, AMEN.

FINIS.

An abstract of the principal parts of the foregoing Narrative, which the Reader will find to be in substance as followeth ; though by reason of the mixture and variety of the matter , it cannot be so distinctly composed, as otherwise it might be.

I. **A** Particular Relation of her distressed estate and condition , for fourteen years time , wherein she was exercised with various temptations, concluding herself guilty of the unpardonable sin , and so a subject of the wrath of God ; Which she daily expected to be poured down upon her, and was hopelesse of any deliverance, notwithstanding the frequent means used by many for her relief, both by fervent Prayers for her , and Faithful endeavours by Christian advice and counsel to her ; from *Pag. 1. to Pag. 19.*

II. *A Particular discovery of the
Lords*

Lords manner of working on her heart by his word and Spirit, convincing her of her sinful state, and helping her to look unto Christ alone for Salvation; notwithstanding many fears mixed with her hopes : From Pag. 19. to Pag. 31.

III. A discovery of several Assaults from the Tempter, and gracious supplies of strength from the Lord, by which she was helped to resist them, and to flie unto him for refuge : From Pag. 31. to Pag. 40.

IV. Several pretious promises, and seasonable words, brought in powerfully to her soul, for her support and succour under several Assaults : From Pag. 40. to Pag. 56.

V. She is helped to consider what she shall render unto the Lord for all his benefits and special deliverances he hath wrought for her, and is helped to resolve in his strength, to give up herself as a living and acceptable sacrifice unto his service : From Pag. 56. to the end.

A TABLE,

Containing several Texts

of Scripture that were variously applied, according to her state and condition; as the Reader may perceive, by comparing them with the several places to which this Table directs.

I.

Scriptures made use of to increase
terror in her distressed estate.

H <i>Heb.</i> 10. 27, 29.	<i>Pag.</i> 4
<i>Psalms</i> 65. 5.	<i>Pag.</i> 5
<i>Matth.</i> 12. 31.	<i>Pag.</i> 6
<i>Heb.</i> 6. 4, 5, 6.	<i>Pag.</i> 8
<i>Isai.</i> 57. 20, 21.	<i>Pag.</i> 11
<i>Matth.</i> 15. 26.	<i>Pag.</i> 12
<i>Rev.</i> 14. 11.	<i>Pag.</i> 13
<i>Joel</i> 2. 31.	<i>Pag.</i> 14

II.

Scriptures made use of to convince
her of her sinful and sad estate.

C <i>Col.</i> 3. 3.	<i>Pag.</i> 19
<i>Psalms</i> 50. 23.	<i>Pag.</i> 20
	<i>Psalms</i>

T A B L E.

<i>Psalm 119. 155.</i>	<i>Pag. 21</i>
<i>Psalm 50. 16.</i>	<i>Pag. Idem.</i>
<i>1 Sam. 2. 10.</i>	<i>Pag. Idem.</i>

I I I.

Scriptures made use of to, incourage her to wait upon the Lord
in the use of means, to trust
in him, and to follow
him fully.

H <i>Ester 4. 16.</i>	<i>Pag. 23</i>
<i>2 Kings 7. 4.</i>	<i>Pag. Idem.</i>
<i>John 6. 37.</i>	<i>Pag. 30</i>
<i>Heb. 7. 25.</i>	<i>Pag. Idem.</i>
<i>Isai. 43. 13.</i>	<i>Pag. 31</i>
<i>Psalm 63. 8.</i>	<i>Pag. 34</i>
<i>2 Cor. 5. 21.</i>	<i>Pag. 35</i>
<i>1 Cor. 1. 30.</i>	<i>Pag. 36</i>
<i>Col. 1. 19.</i>	<i>Pag. 38</i>
<i>Rev. 14. 4.</i>	<i>Pag. 40</i>

I V.

Several choice promises, and pretious words brought powerfully to her soul, for her support & engaging to duty.

I <i>Sai. 45. 17, 24, 25.</i>	<i>Pag. 40</i>
<i>Psalm 84. 11.</i>	<i>Pag. Idem.</i>
<i>John 7. 17.</i>	<i>Pag. 41</i>
	<i>Psalm</i>

TABLE.

<i>Psalms</i> 32. 8.	<i>Pag. Idem.</i>
<i>Hosea</i> 6. 3.	<i>Pag. Idem.</i>
<i>Prov.</i> 8. 20.	<i>Pag. Idem.</i>
<i>Psalms</i> 36. 8.	<i>Pag. Idem.</i>
<i>Isai.</i> 25. 6.	<i>Pag. Idem.</i>
<i>Zeph.</i> 3. 17.	<i>Pag. 45</i>
<i>Heb.</i> 13. 5.	<i>Pag. Idem.</i>
<i>1 John</i> 1. 9.	<i>Pag. 49.</i>
<i>Psalms</i> 68. 18.	<i>Pag. 50</i>
<i>1 Cor.</i> 15. 55, 56, 57.	<i>Pag. Idem.</i>
<i>Titus</i> 3. 4, 5.	<i>Pag. 51</i>
<i>Ezekiel</i> 16. 6.	<i>Pag. Idem.</i>
<i>Gen.</i> 3. 15.	<i>Pag. Idem.</i>
<i>Psalms</i> 34. 22.	<i>Pag. 52</i>
<i>Isai.</i> 33. 16, 17.	<i>Pag. Idem.</i>
<i>Isai.</i> 26. 12.	<i>Pag. Idem.</i>
<i>Prov.</i> 10. 30.	<i>Pag. Idem.</i>
<i>Prov.</i> 10. 29.	<i>Pag. 53</i>
<i>John</i> 14. 27.	<i>Pag. Idem.</i>
<i>John</i> 14. 19.	<i>Pag. Idem.</i>
<i>Job</i> 5. 19.	<i>Pag. Idem.</i>
<i>Isai.</i> 58. 11.	} ————— <i>Pag. Idem.</i>
<i>Isai.</i> 27. 3.	
<i>Isai.</i> 41. 17.	
<i>Isai.</i> 55. 3.	<i>Pag. 54</i>
<i>Malach.</i> 3. 6.	<i>Pag. 60</i>
<i>Psalms</i> 31. 21.	<i>Psalms</i> 61
<i>Isai.</i> 26. 3.	<i>Pag. Idem.</i>
<i>Isai.</i> 40. 11.	<i>Pag. Idem.</i>
	<i>Isai.</i>

T A B L E.

<i>Isai.</i> 42. 3, 4.	<i>Pag. Idem.</i>
<i>Isai.</i> 9. 6.	<i>Pag. 62</i>
<i>Acts</i> 3. 22.	<i>Pag. Idem.</i>
<i>Psalms</i> 103. 3.	<i>Pag. Idem.</i>
<i>Heb.</i> 13. 5.	<i>Pag. 55</i>
<i>Rom.</i> 12. 1.	<i>Pag. 73</i>
<i>1 Cor.</i> 6. 20.	<i>Pag. Idem.</i>

V.

Scriptures convincing and confirming her in the duty of Baptism, and even constraining her thereunto.

H <i>Eb.</i> 6. 12.	<i>Pag. 59</i>
<i>Acts</i> 2. 41.	<i>Pag. Idem.</i>
<i>Matth.</i> 28. 19.	<i>Pag. Idem.</i>
<i>Rom.</i> 6. 4, 5.	<i>Pag. 60</i>
<i>John</i> 14. 21.	<i>Pag. 71</i>
<i>Isai.</i> 64. 5.	<i>Pag. Idem.</i>
<i>Isai.</i> 53. 5.	<i>Pag. 72</i>
<i>Phil.</i> 2. 7, 8.	<i>Pag. Idem.</i>

V I.

Scriptures supporting her in the thoughts of sufferings.

P <i>Phil.</i> 1. 29.	<i>Pag. 57</i>
<i>Matth.</i> 10. 37.	<i>Pag. Idem.</i>
<i>Marke</i> 10. 29.	<i>Pag. Idem.</i>
	<i>2 Cor.</i>

T A B L E.

2 Cor. 4. 17, 18.	Pag. 58
Heb. 11.	Pag. Idem.
Psalms 71. 7.	Pag. 59
Rom. 8. 18.	Pag. 72

V I I.

Scriptures by which she was relieved against
her fears, under several Assaults: And had
her hopes of fresh supplies from the
Lord increased.

H eb. 13. 5.	Pag. 55
Rom. 16. 20.	Pag. 65
John 6. 37.	Pag. 30
Heb. 7. 25.	Pag. Idem.
Psalms 146. 5.	Pag. 66
Isai. 49. 10.	Pag. 70
John 7. 38.	Pag. Idem.

The Reader is desired to take notice, that
some of the Texts in this Table are not
mentioned in the Margent; onely the words
expressed in the Page, which being but short,
may soon be discerned.

E R R A T A.

R E A D E R,

Several Faults having escaped the Presse; I have
pointed out the Chief, which thou art desired to
take notice of. viz.

*In the first Epistle, Page 11. Line 9. read Isai. 59.
In the Book, p. 2. l. 1. for irrecoverable re. irrevocable.
p. 4. l. 1. r. remained. p. 5. l. 3. r. made it. and
l. 4. re. mind. p. 7. l. 21. re. hatred. p. 22. Margent, re.
2 Kings 7. 4. pag. 30. Margent, read John 6. 37.*





