

Verse 13.

And looke what pitie parents deare, vnto
their children beare :
Like pitie beares the Lord to such as worship
him in feare.

Verse 14.

The Lord that made mee knowes my shape,
my mould and fashion iust :
How weake and fraile my nature is, and how
I am but dust.

6. Prayer
for rege-
neration
and Gods
holie spi-
rit.

Psal. 51.

10.

Verse 12.

O God, create in me an heart, vnspotted in
thy sight :
And eke within my bowels, Lord, repue a sta-
ble spright.

With thy free spirit confirme thou me, and I
will teach therefore.

Sinners thy waies, and wicked shall be turned
to thy lote.

7. Prayer
for obedi-
ence to
God in
our liues
and callings.

Psal. 119.

30.

My soule is rauisht with desire, and neuer is at
rest :
But seekes to know thynges high, and
what may please thee best.

A O woulde to God it might thee please, my
waies so to addresse :
That I might both in heart and voice, thy
lawes keepe and confess.

In righteoufesse I doe intend, my time and
daies to serue :
Have mercy Lord and mee defend, so that I
doe not swerte.

B And with thy faying health, O Lord, vouch-
safe to visit me :
That I the great felicitie, of thine elect may
see.

And with thy peoples ioy I may, a toyfull
minde posse :
And may with thine inheritance, a gloriyng
heart expresse.

The Lord the God of Israel, be blest for ever-
more :
Let all the people say, Amen, praise yee the
Lord therore.

Verse 5.

8. Prayer
for life &
serua-
ring
Plat. 10.
5.

Verse 6.

9. A con-
clusion
with
praying
of God
Verse 14.*FINIS.*

A

A TREATISE TEN- DING VNTO A DECLA- RATION, WHETHER A MAN BE IN THE ESTATE OF DAMNATION, OR IN THE ESTATE OF GRACE: AND IF HE BE IN: the first, how he may in time come out of it : if in the sec- ond, how he may differre it, and perseuer in the same to the end.

Reviewed and corrected by the Author.

The points that are to be handled be set downe
in the page following.

2. P R T. 1. verf. 10.

*Give all diligence to make your calling and election sure: for if
ye doe these things, ye shall never fall.*

THE TREATISE TEN DING VNTO A DECLARATION
WHETHER A MAN BE IN THE ESTATE OF DAMNATION, OR IN
THE ESTATE OF GRACE: AND IF HE BE IN:



PRINTED BY JOHN LEGATT,

1626.

Gg

The Contents of the Booke.

How farre a Reprobate may goe in Christian Religion.

The estate of a true Christian in this life : which also sheweth how farre the elect being called, goe beyond all Reprobates in Christianity.

A Dialogue to the same purpose , gathered out of the sauorie writings of Master Tindall and Bradford.

How a Reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled consciences of weake Christians.

A Declaration of certaine spirituall Desercons.

TO THE RIGHT WORSHIPFULL AND MY CHRISTIAN FRIEND MASTER VALENTINE KNIGHTLY ESQVIRE, ONE OF HER MAIESTIES IUSTICES OF peace in Northampton-shire.

I R, I pray you confide with mee an especiall point of Gods word , carefully to be weighed : it is this, * Many professors of Christ, in the day of grace, perswade themselves that they are in the estate of grace , and so the true Church esteemed of them too : yet when the day of grace is past, then their contrarries shall finde themselves to be in the estate of damnation remedelss. A dolchulcife , yet a most resolute truth, and the reaon is paine. Men that live in the Church are greatly annoyed with a fearfull securite and deadnesse of heart , by which it comes to passe that they think it enough to make a common protestation of the faith, not once in all their life times, examining themselves whether they be in the estate of grace before the eternall God or not. ^b And indeede it is a grace peculiar to the man elect to trie himselfe whether he be in the estate of grace or not.

The further opening of the truth of this point, as also the danger of it, I have enterprised in this treatise ; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship you haue shewed to me. Accept of it I pray you and vse it for your edification. Thus I command you to God, and to the word of his grace, that is able to build you vp further, and give you an inheritance among them which are sanctified. From Cambridge this 24. of November. 1586.

Your Worships to command,

William Perkins.

To the Christian Reader.

Luke 8.
13.

Ood Reader it is a thing to be considered, that a man may seeme both unto himself & to the Church of God to be a true professor of the Gospel, & yet indeede none, all professors that be of churche are excellently described in these words. And they which are upon the stony ground are they, which when they shall haue receiued the word with ioy: but hauing no root, believe for a time, and in the time of temptation goe away. Where are to bee noted three things. 1. their fauour, in that they are said to beleue for a season: 2. the fruits of that fauour, in that they are said to receiue the word preached with ioy. 3. their vnsoundnesse, in that they are compared to stony ground, and in time of temptation goe away.

Concerning their fauour, whereas the spirit of Gods fauour, that they doe beleue, shese things are to be considered. First, that they haue the knowledge of Gods word. Secondly, that they both carie and doe give assent unto Gods word, but it is most true. Thirdly, in more speciall manner they giue assent unto the comenent of grace made in Christ, that it is most certaine and sure: and they are perfwaded in a generall and confisched manner, that God will vouchsafe the same covenant in his members of his Churche. This is all their fauour, which indeed proceedeth from the holy Ghost; but it is not sufficient to make them sound professors. For albeit they doe generally beleue Gods promises, yet herein they deceiue themselves, that they never apply the sam: to their owne soules. An example of this fauour we haue, Ioh.2.24. Wherour Saviour came to Ierusalem at the feast of Easter, many beleued in his name; and yet he would not commit himselfe vnto them, because he knew them all, and what was in them.

To come to the second thing: those professors which are induced with that much grace, as to beleue in Christ in a confisched manner, goe yet further: for this their fauour though it be not sufficient to salvation, yet it sheweth him selfe by certeine frutes which it bringeth forth: for as a tree or a branch of a tree that hath no deep roting, but either is covered with a few mores, or else lies in the water, at the season of the yere brings forth leaues and blossomes, and some fruit too, and that for one or two, or mae yeres: soone that is an bearer of the word, may receive the word, and he word as seed, by this general fauour may be somewhat rooted in his heart, and sealed for a season, and may bring forth some frutes in his life peraduenture very faire in his owne and other mens eyes: yet indeed neither sound nor lasting nor substantiall. What these frutes are it may be gathered forth of the heyle words, where it is said, that they receiue the word with ioy, when they hear it: for here may be gathered: First, that they doe willingly subiect themselves to the minstry of the word. Secondly, that they are as forward as any, and as joyful in frequenting sermons. Thirdly, that they reverence the ministers whom so joyfully heare. Lastly, they condigne them of impiety, which will not be hearers, or be negligent hearers of the word.

Now of these & suchlike frutes, this might be added, thought they are not sound, yet they are void of that grosse kind of hypocrisie. For the minds of these professors are in part enlightened, & their hearts are endued with such a fauour as may bring forth these frutes for a time: and therefore herein they deffendable not that fauour which they haue not: but rather shew that which they haue. Addde hereunto, that amazement in this estate, may deceiue himselfe, and be most godly in the world, which haue the greatest gifts of discerning, how their and their brethren stand before the Lord: like as the fig tree with greene leaues deceiueth Sauour Christ, as he was man: for when in his bunger he came unto it to haue had some fruit, he found none.

If this be so, it may be their required, how these unsound professors differ from true professors. I answer, in this they differ, that they haue not sound hearte to cleane unto Christ Iesu for ever. Which appeareth in that they are compared to stony ground. Now stony grounds mingled with some earth are commonly boare, and therefore haue as it were some alacrity and busynesse in them, and the corne as soon as it is cast into this ground, it sprouteth out very speedily, but yet the stones will ne suffer the corne to be rooted deeply beneath, and therefore when summer commeth, the blade of the corne withereth with roots and all. So it is with these professors: they haue in their hearts, some good motions of the holy Ghost, to that which is good: they haue a kinde of zeale to Gods glory, they haue a liking to good things, and they are good for us any other for a time, and they doe beleue. But these good motions and graces are not lasting but like the flame and flasching of straw & stubble: neither are they sufficient to salvation.

With true professors it is far otherwise: for they haue upright & honest hearts before the Lord. And they haue fauour which worketh by loue. And that Christian man which loues God, whasever shall befall, ye though it be a thousand deaths yet his heart can never be feuered from the Lord, & from his Saviour Christ, as the Spouse speakeith unto Christ of his owne loue: Set me as a scale on thy hart, as a liget vpon thy armes: for loue is as strong as death: icalousie is as cruel as the graue; the coales therof are fierie coales, & a vehement flame. Much water cannot quench loue, neither can the floods drowne it: if a man should give all the substance of his house for loue, they would greatly conteme it.

Wherefore (good Reader) seeing there is such a similitude & affinity between the temporary professor of the Gospel, & the true professor of the same, it is the duty of every Christian to try & examine himself whether he be in the fauour or not. And wher as it is an hararding for a man to search out his own hart, we are to pray unto God that he wold give us his spirit to discerne between that which is good & evil in us. Now wher a man hath found out the estate of his heart, by searching it, he is further to sollicite & keep it with al diligēce, that when the hour of death, or the day of triall shall come, he may stand sure, & not be deceipted of his hope. And for this purpose I haue described the most of these small treatises which follow to minister unto them some helpe in his examining & observing of his owne hart. Read them, and accept of them, & by the blessing of God they shall not be unprofitable vnto thee. And if they shal any whit helpe thee, help me also with thy prayer.

CERTAINE PROPOSITIONS DE CLARING HOW FARRE A MAN MAY GOE IN THE PROFESSION OF THE GOSPEL, AND yet be a wicked man and a Reprobate.

<sup>a Rom. 1.
21.
Psal. 19.
1-3.</sup>
A Reprobate hath in his mind acerten^a knowledg of God, of common equite among men, of the difference of good from bad : & this is partly from nature, partly from the contemplation of Gods creatures, in which the wisedome, the power, the loue, the mercie, the maiestie of God is perceived.

I.

This knowledge is only generall and imperfect, much like the ruines of a Princes palace: it is not sufficient to direct him in doing of a good worke. For example; he knoweth that there is a God, & that this God must be worshipped: come to particulars, who God is, here his knowledge failes him, and he is altogether vncertaine what to doe to please God.

II.

By reason of this knowledge, the Reprobate doth give consent, and in his heart subscribeth to the equite of Gods law; as may appear by the saying of Medea: *Videmelora prologue de-terioris sequor.* That is, I know what is best to be done, and like it; yet I doe the worst. This approbation in the Reprobate commeth from constraint, & is ioyned with a disliking of the law: in the elect being called, the ^b approbation of the law, procedeth from a willing and ready mind, and is ioyned with loue & liking.

III.

And by reason of this light of nature, a mere natural man, and a reprobate may bee subiect to some temptations: for example, he may be tempted of the diuell, and of his owne corrupt flesh, to beleue that there is no God at all. As Ovid faith of himselfe, *Eleg. 3. Sollicitus nulos esse purare deos: I am oftentempted to thinke there is no God.*

IV.

The reprobate for all this knowledge, in his heart may be an Atheist: as David faith: *The fool bath said in his heart there is no God.* And a man may now a daies finde houses and townces full of such fooles: Nay, this glimmering light of nature, except it be preferred with good bringing vp, with diligent instruction, & with good companie, it will be so darkened, that a man that know very little, & leade a life like a very beast: as experience telleth, and David

^a knew very well who faith, ^d *Man is honour, & under standes not; he is like to beasts that perish.*

V I.

Wherefore, this knowledge which the reprobate receiueth from nature, and from the creatures, albeit is not sufficient to make him doe that which shall please God: yet before Gods judgement fear, ^e it cuts off all excuse, where he might alleadge, why he should not be condemned.

V II.

Beside this natural knowledge, the reprobate may be made partaker of ^f *the preaching of the word,* and bee illuminated by the holy Ghost, and so may come to the knowledge of the revealed will of God in his word.

V III.

Thus when they heare the preaching of the word, God profereth saluation to them, and calleth them, ^g yet this calling is not so effectuall in them as it is in the elect children of God. For the reprobate when he is called, he liketh himselfe in his owne blindeesse, and therefore neither will he; and if he would, yet could hee not answer, and be obedient to the calling of God. The elect being called, with spedee he answereþ and commeth to the Lord, and his heart being ready, giueth a strong and loud echo to the voice of the Lord. This echo we see in Daniels heart: ^h *When (faith he) thou saidst, Seek ye my face: mine heart was inwardly unto thee: O Lord, I will seek thy face.* And God himselfe speakeþ the same of his children. Zach. 13-9. *They shall call on my name, and I will heare them: I will say, si te me people (now marke the echo) and they shall say, the Lord is my God.*

V IV.

After that hee hath an vnderstanding of Gods word, ⁱ he may acknowledge the truth of it, and confess it: and if neede require, be a defender of it: As Judas was, and Julian the Apostata.

X.

The reprobate may haue a feeling of his sinnes, and so acknowledge them: and the punishment due vnto them: (^k) as Saul did: who said, *I have sinned: come againe my sonne David: for I will doe thee no harme, because my soule was precious in thine eyes this day: Be bold I haue done faultfully, and haue erred exceedingly.* Thus did Cain, ^l when he luid, *My punishment is greater then I can bear.* ^m Galerius Maximus, a vile persecutor of Christians, had his bowels rotting within him: so that an infinite number

^a 4 Pet. 1.
10.

^b Act. 14.
17.
Rom. 2.
21.

^c Socrate
13, 611.

^d Heb. 6.
4.

^e 2. Pet. 1.
21.

^f Mat. 4.
12.

^g Luk. 13.
34.

^h Pron. 1.
24.

ⁱ Joh. 4,1.

^j Luk. 14.
6.

^k Psal. 17.
8.

^l Psal. 17.
14.

^m Psal. 17.
15.

ⁿ Mar. 6.
10,16.

^o Heb. 10.
26.

^p Act. 1.
16,17.

^q Mat. 27.
19,24.

^r 1. Sam.
20,21.

^s Gen. 4.
13.

^t Luk. 12.
12.

^u Luk. 12.
13.

^v Luk. 12.
14.

^w Luk. 12.
15.

may goe in Christianitie.

of wormes continually crawled forth of his body, & such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, she began to perceive his wickednes in persecuting Christians, and he confessed his sins to the true God: and assembling the chiefe rulers about him, he commanded that all within his dominions shoulde cease to trouble Christians, and in all haste he made a law for the peace and libertie, and the publike meetings of Chritians.

X I.

The reprobate hath oftentimes feare and treour of conscience: but this is only, because he considereth the wrath & vengeance of God, which is most terrible. When Paul preached before Felix: and by the maiety of Gods spirit, (as it were) shunster from heauē against his fins, doubtlesse he made his heart to ake, and every ioynt of him to tremble. *Ecclesiastes* a Philosopher of Constantinople, in the daies of Constantine, professed Christian religion, and went beyond all other in zeale for the same religion: yet afterward vnder Julian, he fell from that religion vnto Gentilisme. But after Julian's death making meanes to be received into the Church againe, overwhelmed with the horror of his own conscience for his wicked revolting, he cast himselfe downe on the ground before the dores of the Church, crying aloud, *Calce me falem insipidum: Trampli on me vnsavoury Salt.* And the diuell beleueth the word of God, and at his own damnation he trembleth, *Iam. 2. 19.* These ferule feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet these feares in the children of God ^b are very good preparations, to make them fit to receive grace: like as we see the needle which soweth not the cloath, yet it makes a passage and entrance for the thread, which serueth for this vse, to sow cloath together.

X II.

A reprobate before he commit a sinne, is often vexed within himself, and feareth to commit it: not because he hateth and disliketh the sinne for it selfe, but because he cannot abide the punishment due vnto the sinne. ^c When the daughter of Herodias daunced before Herod, and pleased him: that he might do her a pleasure, he bid her aske what she would: shee asked John Baptists head in a platter: Herod did graunt her request, but yet he had a grudging in heart, and he was sore grieved at it. In like manner, Pilate was very much troubled inwardly before he condemned our Sauour Christ.

X III.

After he hath committed a sinne, he ^d forsweareth and repenteþ: yet this repentence hath two wants in it. First, he doth not detest his sinne, and his former conuersation when he repenteþ: he doth bewaile the losse of many things which he once enjoyed, he cryeth out through very anguish & through the perplexities which God in his iudgement laies on him:

A yet for his life, he is not able to leaue his filthy sinne: and if he might be deliuered, he would dese as before. *Elias* wept before his father with great yelling and crying, but after he was gone from his fathers presence hee hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. *Pharao*, as oft as the Lord laid any calamite on him, & hee euermore desired to be deliuered from it, yet afterward alwaies he returned to his old byas againe. *Felix trembled* before *Paul*: for all that, he could neane his countoufines, but even then he fought for a bribe. Secondly, the reprobate, when he repenteþ he cannot come vnto God, and seeke vnto him: he hath no power, no not so much as one to desire to give one little sol for the remission of his sinnes: if he would give all the world hee cannot so much as give one rap, at Gods mercy-gate, that hee may openo him. He is verely like a man vpon a rache, who cryeth and roareth out for evry paine, yet cannot desir his tormentor to easfe him of his paine. *Cain* would haue beeene voide of his trembling, but he could not aske pardon of his sin from his heart: neither could *Saul*, or *Indas*, or now can the diuell.

X IV.

The Reprobate may humble hymselfe for some sinnes which hee hath committed, and may declare this by falting and teares. When *Elijah* reproached *Abraham* for his idolatrie, and threatened him from the Lord, it is said, that when he had heard these words, *Hee rent his clothes, and put sackcloth vpon him, and fasted*, and weare softly in token of mourning: and this humiliation itayed Gods wrath for a time.

X V.

He may confess his sinnes, euyn his particular sinnes before men: but this is only then, when his soule is tormented for them, and can finde no ease. For then he sticketh not to vter his secret sinnes to the hearing of all men, and to the open shaming of hymselfe. When God smote all that was in the fields of Egypt with hale, then *Pharaoh* sent, and called for *Moses* and *Aaron*, and said vnto them, *1 have now sinned, the Lord is righteous but I and my people were wicked: praye unto the Lord (for it is enough) that there be no more mighty thunders, &c.* So *Iudas*, when hee saw that Christ was condemned, and fel a hell in his conscience, brake out, and said, *Matth. 27. 4. I haue sinned in betraying the innocent blood.* And the experiance of these daies giueth carefull examples for the proofe of this point.

X VI.

He hath often a desire to bee like the childe ren of God in happiness, and to be fauored: but because he hath any loue to the kingdome of God, but because he is afraid of hell. As *Balaam* overperswaid with the feare of Gods judgement, prayed thus: *Num. 23. 20. O that my soul might die the death of the righteous, and that my last end might be like his!*

X VII.

Num.
11. 18.Num.
1. 35.
Psal. 78.
31.EG. 7.
11.Difference
of
Elect
and
repro-
bate.I. 4.
Luk. 8.
13.

2.

3.

Job 13.
15.

4.

Heb. 6.

4.

Math. 13.

20.

X V. II.

The wicked in their distresse may pray to God, and God may heare their prayers, and graunt them their request, ^a as the Israelites wickedly murmuring against God, desired flesh in the wildernes; God heard their cry, and rained Quails among them. But God heareth the wicked after one sort, and them that feare him after another: them that feare him, hee granteth their requests of loue and mercie: to the other of indignation and anger. ^b As may appear in the Israelites, who when they were in eating of their Quails, and the meate within their teeth, God in his anger strok them with a sore plague. And (which is more strange then this) God hath performed that which he hath promised to the unbelieuers, though they refused to ask it at his hands, euen then when they were particularly commanded: ^c of this thing we haue a worthy example in King Achas, who vtterly refused to haue a signe of his deliuerance, and the confusione of his enemies, when GOD offered it to him, and yet the Lord deliuered him.

X V. III.

The reprobate may goe further in the profession of religion, and may seeme for a time to be planted in the Church, for he doth beleue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect and the reprobate differ. The reprobate ^d generally in a confisf'd manner belieuethe that Christ is a Saviour of some men: and he neither can, nor desirthe to come to the particular applying of Christ. The elect belieuethe that Christ is a Saviour of him particularly. The reprobates faith may perish in this life, but the faith of the Elect cannot.

The reprobate may be perfwaded of the mercie and goodness of God towards him for the present time in the which he feles it: the elect is not only perfwaded of the mercies he prettily enioyeth, but also he is perfwaded of his eternal election before the foundation of the world, and of his everlasting life, which yet he doth not enioy: *Yea*, ^e if God would confound him, and he saw nothing but present deare, and hell fire: yet such is his nature, that still he would beleue: for faith and hope are not grounded vpon sense and feeling, but are the evidence of those things which were never yet seen or felt. The life of the faithful is hid in Christ, as the sap in the root of the tree: their life is not in sense and feeling, but in hoping and belieuing: which oftentimes are contrary to mans sense and feeling.

X V. IV.

After that he hath received a general, and a temporary faith in Gods heavenly word, and his most mercifull promises of everlasting life contained therin, by the power of the spirit of God, ^f he commeth to haue a safe in his heart of the sweetnes of Gods mercies, and a rejoycing in consideration of the election, adoption, iustification, and sanctification, of Gods children. But

what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, & pleasant and daintie meats. At this banquet, such as are the bidden guests, they must be set downe, they see the meats, they taste them, they chaw them in their mouthes, they digest them: they which are not bidden to this feast, may see the meates, handle them, and taste them to see how good they are: but they must not eat and feed of them. The first resemble the Elect, which truly eat, digest, and are nourished by Christ into everlasting life, because they haue great abundance of the vitall heate of Gods holy spirite in them, and doe feele sensiblie his grace and vertue in them, to strengthen them and guide them. The second sort truly resemble the reprobates, which never in truthe enioy Christ, or any of his benefits appertaining to saluation: but only see them, and haue in their hearts a vanishing, but no certen or found feeling of them; so that they may be changed and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefits, then those men haue of the Sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. ^g Contrariwise, the elect, they haue the *day-star*, euen the Sonne of righteouesnesse, Iesus Christ, *rising in their heart*; the day spring from an high daie visits them, the glory of God doth rise upon them: they haue their eyes annoyned with the eyement of the spirite, which is the true eye-salve, and do plainly behold the Sun of righteouesne: they enioy his presence, they effectually feel his comfortable heat to quicken and revive them.

X V. V.

From this sense and taste of Gods grace proceede many frutes: as first, generally, he may do outwardly all things which true Christians doe, and he may leade such a life here in this world, that although he cannot attaine to saluation, yet his paines in hell shall be leſſe: which appeareth in that our Saviour Christ faith, ^h It shall be easier for Tyrus and Sydon, for Sodome and Gomorrha: then for Capernaum, and other cities vnto which bee came, in the day of iudgement.

X V. VI.

Also a reprobate may haue a loue of God: but this loue can be no sincere loue, for it is only because God bestoweth benefits and prosperitie vpon him, as appeareth in Saul, ⁱ who loued God for his advancemente to the kingdome: and here is a difference betweene the elect & the reprobate: the elect loue God, as children their fathers: but reprobates, as hirelings their masters, whom they affect not so much for themselves, as for their wages.

X V. VII.

Also a reprobate hath often a rejoycing in doing those things which appertaine to the feruice of God, as preaching and prayer. ^k Herod heard John Baptist preach gladly: & the second

kind

may goe in Christianie.

kind of naughtie ground receineth the word preached with ioy.

X V. VIII.

A reprobate often defreth them, whom he thinketh to be the children of God, to pray for him. ^(a) As Pharaoh desired Aaron and Moses to pray for him. ^(b) So did Simon Magus desire Peter that none of the things which hee had spoken against him, shoulde come to passe. But yet they cannot pray themselves, ^(c) because they want the spirite of Christ.

X V. IX.

He may shew liking to Gods Ministers, hee may reuerence them, and feare to displease them. ^(d) Thus did Simon Magus, who at Philipps preaching believed, wondered at his miracles, and kept company with him. And ^e Herod is said to haue looke, knowing that he was a just man and holy: alio he gaue reuerence to him. ^f Antoninus the Emperor, called *Pius*, though he was no Christian, ^(f) yet in a general Parliament held at Ephesus, hee made an act in the behalfe of Christians: that if any man should trouble or accuse a Christian, for being a Christian; the party accused shoulde goe free though he were found to be a Christian, and the accuser should be punished. ^(g) And *Plinius* decunus, gouernour of Spaine vnder Trajanus the Emperour, when he saw an innumerable company of Christians to be executed; being moued with compassion, he wrote in their behalfe being no Christian, unto *Trajanus* to spare them that could bee charged with no crime: and his letter is yet extant.

X V. X.

Hee may bee zealous in the religion which hee profesteth, and fall from that profession, as the Galatians did. ^h who after they had received Paul as an Angel, and would have plucked one heare to haue done him good: yet they fell from the doctrine which hee had taught them, to infidelity by the works of the law, which flatly overthrowe iustification by faith alone. The ⁱ same appearreth in Ie-hu: who was very zealous for Gods cause, and for the defacing of idolatrie, and therupon God blennefled him in his children: yet neuertheleſſe he was a wicked man, ^k and followed the viles ſunes of Iereboam his father.

X V. XI.

^l After that he hath ſinned, he doth in many things in which he is faulty, amend and reforme his life, and doth profest great holinesse outwardly. Herod did many things which John Baptist in preaching mooued him vnto: *Saul* when hee was to bee chosen king, profest great humilitie. They may repreſſe their vices & corruptions, and to moderate themſelues that they break not out, ^m as did Haman: of whom it is written that whē he was full of indignation against Mordecai, yet he refrained himſelfe. And herin the elect and the reprobate differ: ⁿ the elect are ſomewhat reformed in every on of their ſins. But the reprobate, though hee be amended in many faults:

A yet ſome one fault or other, he cannot abide to haue it reformed, and by that, in a vile manner the diuell wholly poſſeſſeth him. As *Herod*, who did many things, yet would not leaue his brothers wife. And no doubt, in *Iudas* moft of his ſinnes in appearance were mortified and yet by conuerſion the diuell poſſeſſed him, and held him falt chained in bondage vnder him. For one ſine is ſufficient to him, that by it he may bring a man to damnation. Secondly, in infidels living honeſtly, the ſpirite of God bridleth the force of ſinne, and the corrupt nature that it break not our, as it doth in many other. But in Christians that are indeede godly, the fame ſpirite not only repreſſeth the corruption of nature outwardly, but also mortifieth it within at the roote, & regenerateth the whole man in to a new creature. Thus then neither the faſhion nor infidels doe effeſt any thing that is laudable but by the ſpirite of God: the faſhion by the ſpirite of regeneration: infidels by the fame ſpirite, only ſuppreſſing the outward act of ſin.

X V. XII.

B Befide this, he may haue the gift of working miracles, of calling forth duuels, or healing, and ſuch like: ^o and this power of doing strange miracles, ſhall bee vied as an excuse of the reprobates in the day of judgement.

X V. XIII.

C Oftentimes, vnto him is giuen the gifts of the holy Ghoſt, to discharge the moft waighty calling that can bee in any common wealth. And this is meant, when God is ſaid (*p*) to give *Saul* another heart: that is, ſuch vertues as are meete for a king.

X V. XIV.

^q Mat. 7.
22.
Mat. 9.38

A reprobate may haue the word of God much in his mouth, & alio may be a Preacher of the word: ^r for lo profeſſing in Christ's name, ſhall be vied as an excuse of reprobates: and we know that among the 12. Apostles (^s) *Iudas* was a reprobate. And this may be wel perſonne in the refemblaunce of taſting, which the Author to the Hebrews wroteth. Wee know, that cooks commonly which are occupied in preparing of bankeſts, haue as much ſeeling & deſire of the meat, as any other: & yet there is none that eateth leſſe of it then they: for their ſtomackes are cloyed with the ſmell & taste of it: ſo in like manner it may come to pafe, that the minſter which dietfet and prouideſth the ſpiritual food, may eate the leaſt of himſelf; and ſo labouring to ſave others, hee may bee a reprobate. And it is thought, that ſome of them which builte the Arke, were not ſaved in the Arke, but perifhed in the flood.

X V. XV.

^t Mat. 7.
22.
A. 8.1.
16,17.
ol. 4.
Tim. 4.10.

When as a reprobate profefſith thus much of the Gofpel, though indeed he be a goat, yet he is taken for one of Gods ſheepe: he is kept in the ſame pastures, and is folded in the ſame foldie with them. (Hee is counted a Christian of the children of God, and ſo taketh him ſelfe to be; no doubt because through the dulnesſe of his heart, he cannot try and examine

X V. XVI.

^u Job. 2.
33.24,25

him.)

himselfe, and therefore truly cannot differerne
of his estate , whether he be in Christ or not :
& it may be thought that Satan is ready with
some false perfusion to deceiue him: For this
is his property, that upon whom God threat-
neth death , there Satan is bold to pronounce
life and salvation: as on the contrarie to those,
to whom God pronounceth loue and mercie,
to those (I say) he threateneth displeasure and
damnation: such malice hath he against Gods
children:

The elect may bee of the Catholike Church, & not of the visible & the reprobate may bee of the visible & not of the Catholike.
b. Cor. 3.5. [Rom. 9.11.]
d. 2. Cor. 2.7. 11.

And hereby it commeth to passe, that an ^(a) hypocrite may bee in the visible Church, and obey it in the word and discipline and so bee taken for a true member of Christ, when as a man indeede regenerate may be excommunicate, and end his life before he be receiued againe, for this is the end of excommunication, ^(b) that the flesh, that is, the part vngenerate, may be destroyed: and the spirit, that is, the part regenerate, may be kept alive in *beday of the Lord*. Now the man in whom is spirit and flesh, ^(c) must needs bee the childe of God, because this argueth that he hath the sanctifing spirit of Christ. Againe, *Paul* when he biddeth the Corinthians to comfort the incestuous man, ^(d) left through the sleights of Satan he shold bee overwhelmed of our much heauiness, giuen them to understand, that he might haue ended his life in great extremitie of sorrow, before hee had bee visibly received into the Church againe.

XXXII.

Though God will never adopt any reprobate, yet by the adoption of the elect they may receive profit. For they finde the blessing of God to bee on them by reason that they dwell together, and have societie with the children of (e) God. For *Noah's* sake every one in his family was fauled in the flood. For *Lots* cause the men of *Zoar* are presterious from the fire. And God would haue spared *Sodome*, if there had beeene but tenne good men in it. For *Rahab's* cause, her family and kindred are at libertie in *Iericho*. When *Joseph* was in *Puriphars* house, all things prospered well. (f) For *Samuels* cause the Israelites were deliuerned from the Philistines: (g) And for *Paul's* cause they which were with him in the shipppe were preferred. And againe, a reprobate by means of the faith of either of his parents may bee within Gods covenant, and so bee made partaker of Baptisme, one of the seales of the covenant. For to God made his covenant with *Abraham*, (h) that he would be not onely his God, but also the God of his seede after him: (i) which *Paul* expoundeth not of a few, but of all nations. Also he faith manifestly that these children, either of whose parents are believeters, (k) are holy, whiche holynesse is not inherente in their persons, but only outward: and it is a speciall prerogative graunted them of God, in that hee vouchsafeth them to bee in his covenant: whereby they are distinguished

A from the wicked and profane men of the world.

XXXIII.

Besides this, reprobates have some prerogatives of God; (*i*) and that he is patient towards them; that before he will destroy them, he fetches many means to winne them; that they commonly spend all the dates of their lives in prosperity; so much, that it is said of them in the Plaine; (*ii*) what they goe contumelious preferre unto their death, *as pine trees away as the children of God doe.* But (*n*) after a certayne time God in his iust judgement hardeneth their hearts, blindeth the eyes of their mindes, he maketh their heads giddy with a spiritual drunkenesse, and by the strenght of their inward lust, as also by the effectuall operation of Satan, they fall to open infidelite and contempte of Gods word, and so run headlong to their owne damnation, and perish finally. And in this they are like haukes, which so long as they liue are carried on the hands of noble men; but when they are dead, they are cast on the dunghill. (*e*) *Iulian*, the Apostata was first a man learned and eloquent, and profest the Religion of Christ, but afterward he fell, & wrote a booke against the Religion of Christ, answered by *Cyril*; and on a time, in a battell against the Persians, was thrust into the bowels with a dart, no man the knew how, which dart he pulled out with his owne hand, & presently blood flowed, which as it gushed out, he tooke it in his hand, & flung it into the aire, saying, *Vixi Galilaei, vici*

¶ O thou *Callean* (meaning Christ) thou art the Conquerour : thus he ended his dayes in blaspheming Christ whom he had professed. The reasoun of this apostacie is evident. ¶ Seede, that is not deeply rooted in the earth, at the beginning of the yere, springeth vp: it is greene, and bringeth forth leaues and flowers and (it may be) some kinde of fruit too : when the heat of summer commeth, it parcheth the earth, and the corne wanting deepe rooting, & therefore wanting moysture, withereth away. Gods word is like seede, which it may bring forth fruit unto everlasting life, if it must be first received of the ground : Secondly, it must bee rooted : the receyving of it, is when the minde understandeth it, and remembreth it: the rooting of it, is when being beleaved, it pierceth to the heart, and taketh holde of the affections. This rooting is of two sortes : the first, is when the word rooteth, but not deepe yongh, as when the word is received into the minde, and into the heart, by the joy of the heart, but not with the residue of the affections. The seconde is a deepe and lively rooting of the word, when the word is received into the minde and into the heart by the will and all the affections of the heart. The first kind of rooting of the word, belongeth to a reprobate, who understandeth & receyveth in the promises of saluation, yeth doth not put any confidence in them : he can not rest in them; he doth not rejoyce that his name is written in the booke of life, he doth

I. Rom. 9.
22. & 2. 4.
5. .
Gen. 6. 3.

m Psal.
73.12.
n 2.Pet.
22.
1.Tim.
1.4.
2.Thes.
2.6.
Esa.6.10.

o Theod.
I.3. Hälf.
c 25. la.
cob.Berg
Chr.

p Mat. 13
2.I,

Iam. 2
19.

not worke out his saluation with feare and trembling. In a word, his heart is in part sofened to reioyce at the preaching of the word of God; (*a*) yet *his heart is not opened as Lydia was*; nor enlarged (*as David faid*) to embrase the truth: but the Elect, he receueth the word, not only into his mide; left it should be onely an imagination, but also it is deeply rooted in his heart. For,

1. In sure confidence he refresheth himself on Gods promises. *Rom. 5:8, Heb. 10:22.*
2. He hopeth and longeth to see the accomplishment of it. *1 Thess. 1:10.*
3. He heartily loueith God, for making such a promise to him in Christ. *1 Iob. 4:10.*
4. Hee reioyceth in it, and therefore doth B meditate on it continually. *Luke 10:30.*

5. Hee hateth all doctrines which are against it.

6. Hee is grieved when he doth any thing that may hinder the accomplishment of it.
Matthew 26:75.

7. He seeth the means to come to saluation.

on, but with feare and trembling. *Phil. 2. 12.*
3. He burneth with zeale of the spirit, &c.
And so the rest of the affections are exercised
about the promises of God in Christ, and by
this meanes, is the deepe rooting of the word
in the heart.

Thus it commeth to passe, that the Reprobate falleth away from faith in the day of trial and temptation, but the Elect cannot bee changed.

XXXIII.

Thus it appeareth, how farre a reprobate may proceed in religion; the consideration of this point I direct vnto two sorts of men. Carnall Gospellers, and Papists. Carnall Gospellers are such among vs, as know the word, but obey it not; or such, as bearing a protestation before their know it, nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of the diuelmolt of them. The diuel *betweene* and *trembleth*; but they contrariwise liuing in their *funs*, *believe*, and *hope*. How comes this to passe? 1
The diuell knoweth the Gospell, & the points of it: and withall hee belieueth the terrible threatenings of the law & therfore trembleth. Drowse Protestants belieue the Gospell as the diuell doth; though he conceiues the points of it better then they doe: as for the law and the threatenings thercof, they doe not belieue them: and that makes them euill when they liue in their finnes to hope and prelaine of

mercy. Therefore the diuell belieues more of God's word then they doe. Secondly, they come short of wicked men in outward obedience. The young man not yet converted to Christ, when he was bidden to keepe the commandments of the second Table, answered, that he had kept them from his youth: and therefore our Saviour Christ looked vpon him, and loued him: although the extermal obedi-

ence was not sufficient: for Christ calleth him, that one thing is wanting unto him. And in another place he faith, Except your righteousness exceedeth the righteousness of the Scribes and Pharisees, you cannot enter into the kingdom of heaven. Now the carelefe Gospeller is farre from performing this; in so much that commonly hee makes an open practife of finne one way or other.

March. 9
20.

The causes of their carelessness are, first a p^ref^wation that a man may *repent* when he will; because the Scripture faith, *At what time forswore a sinner doth repent him of his sinnes from the bottom of his heart, God will put all his wickednesse out of his remembrance.* But indeed late repentance is f^{al}e domine true repentance: and it may bee iutly feare, that left repentance, which men, when they are dying frame to themselves, die also with them. Secondly, they flatter themselves, imagining that the best man that is, hath feuer falle every day into grosse fynes: wheras the place which they abuse out of the Proverbes, *The righteous man falleth seven times in a day and riseth againe;* is rather to be understood of f^{al}es into affliction, then into actual fynes. Thirdly, they deceiue themselves, most fally thinking, small fynes, or hidden fynes, to be no fynes: and grosse fynes in which they lie, and lie most dangerously, to be but fynes of infirmitie.

XXXV

Prout.24

b Phil. 12. 1 Pet. 17. Rom. 1

Mark. 6.
20.

c i. Co
11.31.
Mal.16.
12. and
119.59.

and they are often so like them, that nose
but Christ can differne the sheape from the
true Christians from apparaunt Christians. Wherefore it behooueth all men that
new themselues to be Christians, to lay aside
all pride, and selfe-loue, and with singlenes
of heart to put themselues into the ballance of
Gods word, and to make iust triall, whether
in them, repenteance, faith, mortification, san-
ctification, &c. give weight answerable to
their outward profession; which if they doe,
let them praife God: if not, let them with all
speede vise the meanes that they may be borne
new to the Lord, and may be inwardly gu-

A ded by his holy spirit, to give obedience to his
will, least in the day of Gods triall, they start
aside from him like a broken bow, and fall a-
gaine to their first vnleanesse.

XXXVI.

To come to the second sort of men and to
conclude; let them most zealous Papist that is,
trive himselfe & his whole estate with a single
heart as in the presence of Gods maiestie, and
he shall finde that by his whole religion and
profession he doth come short of a reprobate,
or at the least not goe beyond him in these
points before named: The Lord open their
eyesthat they may see it. Amen.

The estate of a Christian man in this life, which also
sheweth how farre the Elect may goe beyond the Reprobate
in Christianity, and that by many degrees.

Election.
b Eph. 1.
4:5,6:7.

c Apo. 20:15.
Vocation.

d 2. Thes. 2: 13, 14.
e Eph. 2: 19.

f 2. Cor. 8:2.
Luke 15:
42.
g Col. 2: 7.
1 Joh. 15:
19.

THe b Elect are they whom God of the
good pleasure of his will hath decreed in
himselfe to choose to eternall life, for the
praise of the glory of his grace. For this cause
the Elect only are said to haue their names
written in the Booke of life.

I.

Whom God elecheth, them hee calleth in
the time appointed for the same purpose. This
calling of the Elect is nothing else but a dinging
and a seuering of them out of this vile
world, and the customes thereof, to bee e Citizens
of the kingdomle of glorie after this life.
And the time of their calling is tearemed in
Scripture, *"The day of visitation, the day of sal-
uation, the time of grace."*

II.

This **s**euering and choosing of the Elect out
of the world, is then performed, when God by
his holy spirit indueth them with true saving
faith: a wonderfull gift, peculiar to the Elect.
For the better knowing of it, there is to bee
considered: First, what faith is: Secondly, how
God doth work it in the heart of the Elect.
Thirdly, what degrees there bee of faith:
Fourthly, what are the fruits and benefits of
faith.

IV.

Faith is a wonderful grace of God, by which
the Elect do apprehend and apply Christ and
all his benefits vnto themselues particularly.

Here first it is to be considered, that the ve-
ry nature of faith standeth in a certayne power
of apprehending and applying Christ. This
is declared by Paul when he saith, *"Ye are in-
ried with him through baptisme, by whom ye are
also risen againe with him by the faith of the power
of God, who raised him from the dead."* Where it
appeareth that faith is made a means to com-
municate Christ himselfe, his death & buriall,
and to all other benefits to the beleauer. A-
gaine, to believe in Christ, and to receive
to lay holden of Christ, are put one for another by
Saint John: which declareth that there is a
speciall applying of Christ; even as wee see,

B whē a man hath any thing given him, hee rea-
cheth out his hand and pulleth it to himselfe,
and so makes it his owne. Moreover, faith is
called the *"putting on of Christ"*: which cannot
be vniess Christis righteousnes bee specially
applyed to the heart, as the garment to the
backe, when it is put on. Laffly, this may ap-
pear, in that faith is called *"The easing and
drinking of Christ"*: for there is no eating of meat
that nourisheth, but first it must be talld and
chewed in the mouth, then it must be conveyed
into the stomacke, and there digested: lastly
it must be applyed to the parts of the body
that are to bee nourished. And Paul prayeth
to the Ephesians, that Christ may dwelle in
their hearts by faith: which plainly importeth,
this apprehending and applying of Christ.

I adde further, that faith is a *wonderfull grace
of God*, which may appearre: first, in that Paul
callmeth it *"the faith of Gods power"*, because the
power of God is especially feene in the beget-
ting of faith. Secondly, experience sheweth it
to be a wonderfull gift of God: when a man
neither feeleth, nor feeleth his sinnes, then to say
he believeth in Gods mercy, it is an easie matter,
but when a man shal feele his heart pressed
downe with the weight of his sinnes, and the
anger of God for them; then to apply Gods
free mercy to his owne soule, it is a most hard
matter: for then it is the property of the cursed
nature of man to blasphempe God, and to de-
spaire of mercy. Inde whē (no doubt) often
preached mercy & redemption by Christ
in the security of his heart, when Gods hand
was vpon him, and the Lord made him see
the vilenesse of his treachery: he could not
comfort himselfe in Christ, if one would have
given him ten thousand worlds, but in an hel-
lish horrour of conscience hanged himselfe de-
sperately: which sheweth what a wonderfull
hard thing it is at the same instant when a
man is touched for his sinnes, then to apply
Gods mercy to himselfe. Yet a true Christian
by the power of faith can doe this, as
it may appearre in David, o *In the day of my*

trouble

A cause
of the re-
ligion of
the Church
of Rome.

V.

This apprehending of Christ is not done by
any corporall touchinge of him, but spirituallly
by *assurance*, which is, when the elect are per-
suaded in their hearts by the holy Ghost, of
the forgiuenesse of their owne sinnes, and of
Gods infinite mercie towards them in Iesus
Christ. According to that of (c) Paul, *"Now we
have received, not the spirit of the world, but the
spirit which is of God, that we might know the
things which are giuen us of god."* The things which
the spirit of God maketh knowne to the faith-
full particularly, are their iustification, adoption,
sanctification, eternall life: and thus when
any are persuadēd of these things concerning
themselues, they doe in their hearts distinctly
apply and appropriate Christ and his benefits
to themselves.

V I.

The manner that God vseth in the beget-
ting of faith is this: First, he prepareth the hart
that it may bee capable of faith. Secondly, he
cansteth faith by little and little to spring
and to breed in the heart. The preparation of the
heart is by humbling and softning of it: vnto
the doing of this there are fourte things requi-
site. The first of them, is the knowledge of the
word of God, both of the law and the Gospel,
without the which there can be no faith, ac-
cording to that saying of Esaiah: (d) *"By his
knowledge shall my righteous servant iustifie many."*
And that of John (e) *"This is eternall life that they
know thee the only very God, and whom thou hast
sent Iesus Christ."* The (f) only ordinary means
to attaine faith by is the word preached: which
must bee heard, remembred, practised, and
continually hid in the heart. The least mea-
sure of knowledge without which a man can-
not haue faith, is the knowledge of Elements,
or the fundamental doctrines of a Christian
Religion. A fundamental doctrine is that,
which beeing obstinately denied, all religion,
and all obtaining of salvation is ouerthrownne.
This knowledge hath a generall faith going
with it, which is an aysent of the heart to the
knownēt truth of Gods word. This faith when
it is growne vp to some great measure, is called
*"The full assurance of under-
standing"*, and it isto be seene in the Martyrs
who maintained Gods truth against the per-
secutions of the false Church, vnto death.

V II.

Although both Elect and Reprobate may be

in this life.

A enlightened to know the word of God: yet the
Elect in this thing goe farre beyond all reproba-
tes; for it is specially said of them, that God
is their *schools-maister*, that be *friends* to their sto-
ny hearts; and make them pliable, that hee
draweth them, that he openeth their *senses*, *hearts*,
earnes understandings: that the holy Ghost is
their *announemens*, and their *cōse-cute*, to cleare
the eyes of their mind, to conceiu the mysteri-
es of Gods word. And the difference of illumi-
nation in them is three-fold.

I. First, the knowledge which the reprobate
hath concerning the kingdomle of heauen, is
only a general & confused knowledge, but the
knowledge of the elect is pure, certain, sure, di-
stinct, and particular: for (b) it is ioynd with a
feeling and inward experiance of the thing
knowne: thoughtinde the mind of man is
able to conceiue more then any Christian heart
can feel, and this is to be seene in (i) Paul, who
writeth not only to deliue the points of Gods
word in a general manner, but also setteth
them downe specially in his owne experiance.
So that the enlightening of the elect may
be compared to the light of the (k) blind man,
who *for men walking into trees*, that is, in
motion like men, bat in the forme like trees: &
the elect are like the *same* blind man, who after-
ward *for men a faire of clearly*.

II. Secondly, the knowledge of the wicked
(l) puffeth them up: but the knowledge of the
godly humbleth them.

III. Lastly, the elect, besideth the knowledge
of Gods word, haue (m) a free and franke heart
to performe it in their liues and conuersations,
which no reprobate can haue: for their illumina-
tion is not ioynd with true and sincere obe-
dience. By this it is easie to discerne of the illu-
mination of Anabaptists, or Familists, and
many other, which brag of the spirit.

VIII.

The second, is the *sight* or *aring* arising of the
knowledge of the law. To this Jeremie exhorteth
the *leues* of his time, saying, (n) *"Know
thine iniquities, for thou hast rebelled against
the Lord thy God."* The chiefe cause of the sight
of sinne, is Christ by his holly spirit, (o) *"who ac-
telleth the thoughts of many hearts,"* and iudgeth
the world of sinne. The manner of seeing our sinnes
must be, to know them particularly: for the vi-
left wretche in the world can generally and
confusely say, *he is a sinner*; but that the sight
of sinne may be effectuall to saluation, it must
be more special & distinct even in particular
sins, so that a man may say with David, *"My
sins haue taken such hold of me, that I am not able
to look up, they are more in number then the hairs
of my head: therefore my heart hath failed me."*
Againe, a man must notbarely see his partic-
ular sins, but must also see the circumsances
of them, as namely, the feareful curses & judg-
ments of God, which accompany every sinne:
for the coniences of many tell of their
sinnes in particular, yet they cannot bee hum-
bled for them, and leauē them; because they
haue

Signe of
sight
i. Cor. 3: 13.
13.

o Luk. 2:
35.
l.oh. 16.8

trouble (faith he) *I sought the Lord: my sore name
and eased not in the night: my soule refused cons-
tance: I did binke upon God and was troubled: I
prayed and my spiri was full of anguish: and ad-
dicted the word Selas, a note (very likely) of*

*some wonderfull thing. (a) Againe, he being al-
most in the gulfes of hell, euē then cried to
the Lord for help. Job saith, (b) *If God should
destroy him, yet he would for all that beleve in
him stil. Vndeoubtēdly, strange is the band of
faith knighting Christ and his members togither,
which the anguish of spiri cannot, and the stroakes of Gods hand doe not vntoſſe.**

V.

This apprehending of Christ is not done by
any corporall touchinge of him, but spirituallly
by *assurance*, which is, when the elect are per-
suaded in their hearts by the holy Ghost, of
the forgiuenesse of their owne sinnes, and of
Gods infinite mercie towards them in Iesus
Christ. According to that of (c) Paul, *"Now we
have received, not the spirit of the world, but the
spirit which is of God, that we might know the
things which are giuen us of god."* The things which
the spirit of God maketh knowne to the faith-
full particularly, are their iustification, adoption,
sanctification, eternall life: and thus when
any are persuadēd of these things concerning
themselues, they doe in their hearts distinctly
apply and appropriate Christ and his benefits
to themselves.

V I.

The manner that God vseth in the beget-
ting of faith is this: First, he prepareth the hart
that it may bee capable of faith. Secondly, he
cansteth faith by little and little to spring
and to breed in the heart. The preparation of the
heart is by humbling and softning of it: vnto
the doing of this there are fourte things requi-
site. The first of them, is the knowledge of the
word of God, both of the law and the Gospel,
without the which there can be no faith, ac-
cording to that saying of Esaiah: (d) *"By his
knowledge shall my righteous servant iustifie many."*
And that of John (e) *"This is eternall life that they
know thee the only very God, and whom thou hast
sent Iesus Christ."* The (f) only ordinary means
to attaine faith by is the word preached: which
must bee heard, remembred, practised, and
continually hid in the heart. The least mea-
sure of knowledge without which a man can-
not haue faith, is the knowledge of Elements,
or the fundamental doctrines of a Christian
Religion. A fundamental doctrine is that,
which beeing obstinately denied, all religion,
and all obtaining of salvation is ouerthrownne.
This knowledge hath a generall faith going
with it, which is an aysent of the heart to the
knownēt truth of Gods word. This faith when
it is growne vp to some great measure, is called
*"The full assurance of under-
standing"*, and it isto be seene in the Martyrs
who maintained Gods truth against the per-
secutions of the false Church, vnto death.

V II.

Although both Elect and Reprobate may be

haue not seene that ougly tale of the curse of God, that every sinne draweth after it.

X.

The meanes to attaine to the sight of sin, is by a diligent examination of a mans owne selfe. This was the practise of the children of Israel in affliction: (a) Let us triall (say they) and search our waies, & turne againe to the Lord. And David gaue the same counsele to Sauls Courties: (b) Tremble and sinne not, examine your own heart on your bed, and by still. This examination must be made by the commandements of the Law, but specially by the tenth, which rancketh the heart to the very quickes; and was the meanes of Pauls conversion. For he being a proud Pharise, (c) this commandement shewed him forme sins, which other wife he had not knowne, & is killed him, that is, it humbled him. If so be it, that after examination a man cannot finde out his sinnes (as no man shall finde out all his sinnes, for (d) the heart of a man is a vaine glasse of sinne, without either bottome or banke, and hath infinite and hidden corruptions in it) then he must in a godly iudicacie, inspect himselfe of his unknovynesse: as David did, saying, (e) Who can understand his faultes? cleanse me from my secret faultes. And as Paul did, (f) I know nothing by my selfe, yet I am not therby iustified. And good reason it is why men should suspect themselves of those sins which as yet they never saw in themselves: (g) for that which is highly esteemed amongst men, is abomination in the sight of God; and the very (h) Angels are not cleane in his sight.

X.

The third, is a sorrow for sinne, which is a paine and prickinge in the heart arising of the feeling of the displeasure of God, and of the iust damnation which followeth after sinne. This was in the (i) leues after Peters first sermon: and in Habacuk at the hearing of Gods judgement: (k) When I heard, (say he) my belly trembled, my lippe shooke at thy voice: verreynesse entred into my bones: and I trembled in my selfe, that I might ref in the day of trouble. This sorrow is called the (l) spirit of bondage to feare: because when the spirit hath made a man see his sinnes, he feare further the curse of the Law, & so he findes himselfe to be in bondage vnder Satan, hell, death, and damnation: at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his hellish and damnable estate.

This sorrow if it continue and increase to some great measure, hath certen symptomes in the body, (m) as burning heat, & roiling of the intrells, (o) a pinching and fainting of the solide parts.

XI.

In the feeling of this sorrow, three things are to be observed. The first: men must looke that it be seriously and soundly wrought in their hearts: for looke as men vse to breake hard stones into many small peices and into dault; so must this feeling of Gods anger for sin bruise the heart of a poore sinner and bring it

to nothing. And that this may be so, sorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man (p) from his youth suffereth the terrors of God. Jacob wretling with the Angel gets the victory of him, (q) but he is faine to go halting to his grave, & traile one of his loynes after him continually. (r) The psalme lamb was never ea-ten without sore heares, to signifie that they which will be free from the wrath of God by Iesus Christ, must feele continually the smart and bitternesse of their owne sinnes. The second, all men must take heed, least when they are touched for their sinns, they besmirche their owne consciences: for if the sorrow be somewhat ouer sharpe, they shall see themselves eu-en brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexite, he shal finde it a most hard matter to be freed from it, without the marueilous power and strength of Christ Iesus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this distresse & anguish of soules, shall never escape it, as may appear in Cain, Saul, Achitophel, Judas & now late of Iohn Hoffmeister a Monk, and Laromus, who for the space of certaine daies never left crying, that he was damned, because that he had wilfully perfected the Gospell of Christ, and so he ended his life. Therefore most worthy is Pauls counsele for the moderating of this sorrow: (t) It is sufficient (faith he) unto the infelicitous man, that he was rebuked of many, so that now conuainceth he ought rather to forgiue him and comfort him, least he shal be swallowed vp with ouer much bausiness. And further he giveth another reasoun, which followeth, least Satan shalld circumvent vs: for we are ignorans of his * enterpris. And indeede common experience sheweth the same, that when any man is most weake, then Satan most of all besitteth himselfe to work his confusione. The third is, that all men which are humbled, haue not like measure of sorrow, but some more, some less. Job felte the hand of God in exceeding great measure, when he cryed, O that my griefe were well weighed, and my miseries were laid together in the balunce, for it would bee more heauier than the sand of the sea: therefore my words are now swallowed vp, for the arrows of the Almighty are in mee, and the venome thereof doth drinke vp my spirite, and the terrors of God fight against mee. The same did Ezechias, when on his death-bed he said, Her brake all my bones like a Lyon, and like a crane or a swallow, so did a chaster: I diamourne like a dove, &c. Contrariwise, the sheffs vpon the croste, and Lydia in her conuerstion never felte any such measure of griefe: for it is fained of her, that God * opened her heart to be attentive to that which Paul spake, and presently after shee intreated Paul and Silas cheerfully in her houre, which she could not haue done if shee had bin prested downe with any great measure of sorrow: neither are any to dislike themselves, because they are not

so much humbled as they see some others: for God in great wildefode giueth to every one which are to be sau'd, that which is convenient for their estate. And it is often seene in a festered sore, that the corruption is let out as well with the prickinge of a small pinne as with the wide lance of a rafter.

XII.

The fourth thing in true humiliation, is an holy desiracion which is when a man is wholly out of all hope euer to attaine saluation by any strenght or goodnesse of his owne: speaking and thinking more vily of himselfe than any other can doe; and heartily acknowledging himselfe to have deserued not one onely, but euener ten thousand damnations in hel fire with the diuell and his angels. This was in Paul, when he fained of himselfe that he was the (e) chife of all sinnes. This was in Daniel, when in the name of the people of Israel he prayed and said, O Lord, rightesonesnes belongeth unto thee, and to us ouer hym, as appeareth this day, &c. The same was in the prodigal child, who said, (f) Father, I haue sinned against heauen and against thee, and I am no more worthy to be called thy sonne. Lastly, it was in Ezra, (g) who said, O my God I am confounded, and am ashamed to lift up mine eyes vnto thee, my God: for our iniquities are increased over one head, and our trespasses are grown vp unto the beaten.

XIII.

Many are of opinion that this sorrow for sin is nothing els but a melancholike passion: but in truth the thing is far otherwise, as may appear in the example of Daniell: who by all conjectures was least troubled (h) with melancholy, and yet neuer any tailet more deeplye of the sorrow and feeling of Gods anger for sinne then he did, as the booke of Psalmes declareth. And if any desire to know the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, sensies, memorie, and all are found: but melancholike passions are where the bodie is vnfound, and the reason, sensies, memory dulled and troublid.

Secondly, sorrow for sinne is not cured by any physycke, but onely by the sprinkling of the blood of Iesus Christ: melancholike passions are remoued by Physicke, dyet, musick, and suchlike. Thirdly, sorrow for finneth of the anger of God, that wounded and pierceth the conscience: but melancholike passions rise onely of meete imaginations strongly conceited in the braune. Lastly, these passions are long in breeding, and come by little and litle: but the sorrow for sinne vniually commeth on a suddaine as lightening into a houre. And yet howsoeuer they are differing, it must be acknowledged that they may both concur together: so that the same man which is troubled with melancholy, may feele also the anger of God for sinne.

XIV.

Thus it appeareth how God maketh the heart fit to receive faith, in the next place it

is to be considered how the Lord cansteth faith to spring and to breed in the humbled heart. For the effecting of this so blessed a worke, God worketh seueral things in the heart. First, when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirite makes him lifte vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Chrift Iesus. After the consideration of Gods mercie in Christ: he comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of every drop of his most pretios blood. Thirdly, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his meritis: this desire is compared to a thirst: which is not onely the feeling of the drynesse of the stomake, but also a vehement appetite after driske, and David fitly exprest it when he saith, I streicheth forth my hands vnto thee: my loue depreheth after thee as the thirsty land. Lastly, after this desire begins to pray, not for any world benefit, but onely for the forgiuenes of his sinnes, crying with the poore Publican, O God be merciful to me a sinner. Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater sighes and groanes of the heart then that they can be exprest with the tongue. Now after these desires and prayers for Gods mercie, ariseth in the heart a liuely assurance of the forgiuenes of sinne. For God, who cannot lie, hath madeth this promise (k) Knock, & it shall be opened: and again: before they call I will answer, and while they knocke I will heare.

Therefore when an humbled sinner comes crying and knocking at his mercy gate for the forgiuenes of sinne, either then or shortly after the Lord worketh in his heart a liuely assurance thereof. And (l) whereas he thirsted in his heart, beeing scorched with the heat of Gods displeasure beating vpon his conscience, Christ Iesus giuing him to drinke of the well of the water of life freely: & haunting drakenn therof, he shall never be more athirst, but shall haue in him a fountain of water springing vp into cuerlasting life.

XV.

For the better vnderstanding of this, that God worketh saving faith in the heart of man after this manner: it must be obserued, that a sinner is compared (k) to a sicke man oft in the Scriptures. And therefore the curing of a disease fitly refellesh the curing of sinne. A man that hath a diafease or sore in his body, before he can be cured of it, he must see it, and bee in a feare left it bring him into danger of death: after this he shall fee himselfe to stand in neede of Physicke, and haue longeth till hee bee with the Physician: when he is once come to him, hee deirtheth him of all loues to helpe him, and to shew the best skill he can: he will not spare for any coit: then he yeelds himselfe into the Physicians hands,

1. Consideration of Gods mercie.

2. Feeling of the want of Christ.

3. Desire.

4. Reu. 21. 6. Isa. 55. 1. Luk. 16. 3.

5. Psl. 143. 6. 4. Prayer for the pardon of sinne.

A liuely assurance.

b. Matth. 7. 5. Eby. 6. 24.

i. Reu. 1. 6. Luk. 4. 14.

k. Luk. 4. 18. Matth. 9. 11. 12.

^a Ps. 51.
^b Ver. 6.
^c Ver. 12.
^d Ver. 1.

17.

hands persuading himself, that by Gods blessing he both can and will help him: after this he comes to his former health againe. On the same manner, every manis wounded with the deadly wound of sinne at the very heart: and he that would be fauour and escape damnation, must see his sinne, be sorrow full for it, and vtterly despair of his own strength to attaine salvation thereby: furthermore, he must see himselfe to stand in neede of Christ, the good Physician of his soule, and long after him, and cri unto him with deepe sighes and groanes for mercie: after this, Christ hys will temper him a plaster of his owne heart blood; which being applied, he shall find himselfe reuived, and shal come to a lively assurance of the forgiuenesse of all his sinnes. So it was in Daud, when he repented of his adulterie and murther. First, God made him see his sinnes: for he saith, *(a) I know mine iniquities, & my sins are ever before me.* Secondly, he felte Gods anger for his sinnes, *(b) Make me (faith he) to have soy and gladnesse,* that the boies which shoule haue broken may reioye: Thirdly, he vtterly despaired of his own strength, in that he said, *Stabbe me with thyre Spire;* signifying thereby, vyscelye the Lord would stay him with his glorious power, he shoulde runne headlong to his owne confusione. Fourthly, he comes to see himselfe stand in great neede of Gods fauour: *(d)* one mercie wil not content him: he prayeth for the whole innumerable multitude of his merces to bee bestowed on him, to doe away his iniquities. Fifthly, his desire and his prayer for the forgiuenesse of his sinnes, are set downe in the whole Psalmie. And in his prayer, he gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of God are a conuerte spirit: (e) a conuerte and a broken heart O God thou wist not despise.* Againe, the like appereineth in Daud, Psal. 32. 5. *When I held my tongue, my bones confiur'd in my roring al the day.* 4. *For thy hand was weauie upon me day and night: my moisure was turned into the droght of summer.* Sela. 5. *I confess my sinnes unto thee, neither hid I mine iniquities: I said I will confess against my selfe my wickednesse unto the Lord, and thon forgaue me the iniquite of my sinne.*

To this purpose is the example of R. Gloucestre, Martyr, who beeing somewhat troubled at his entrance into prison, testifieth thus of himselfe. So (faith he) *I remained without any further conseruacion of any man by the space of eight daies, and till the bishops coming:* in which time *I gave my selfe continually to prayer and meditation of the merciful promises of God, and to al without exception of persons that call upon the name of his deare sonne Jesus Christ.* *I found in my selfe daily amendment of health of bodie, increase of peace of conscience, and many consolations from God by the spire of his spirit: and sometimes as it were at stede and glimmering of the life to come: after his onely sonne Jesus Christs sake.*

X VI.

There are divers degrees and measures of

A this vnfained faith, according as there be diuers degrees of Christians: some *(f)* are yetin the wombe, and haue their mother the Church trauelling of them: some *(g)* are not yet borned, feeding on the milke of the word: some are *(h)* perfect men in Christ, come to see measure of the age of the fulnesse of Christ.

X VII.

The least measure of faith that any Christian can haue, is compared to the *(i) graine of mu[n]der-* b*hardise,* the leaft of all feedestans to flaxe *(k)* that hath fire in it, but so weake that it can neither giue heat nor light, but only maketh a *smoke,* and is called by the name of a *(l) little faith;* and it may be thus described. When a man of an humble heart doth not yet feele the assurance of the forgiuenesse of his owne sinnes, and yet he is perwaded that they are *pardonable,* desyning that they might be pardoned: and therefore prayeth to God that he would pardon them, and give him strength to leave them.

X VIII.

A little faith may more plainlye be knowne by considering of these four points: first, that it is only in his heart, who is humbled for his sin: *(m)* For the Lord dwelleth with him that is of a conuerte and humble spirit, to renue the spirit of the humble, and to gaue life to them that are of a conuerte heart.

Secondly, it is in a man especially at the time of his conversion, and calling to Christ, after which he is to grow from faith to faith. Thirdly, this faith though it *hean the heart,* yet it is not so muchel in the heart: this was in Daud at some times. *(n) My God, my God, why hast thou forsaken me,* saith he? Then first words, *My God, my God,* are speeches of faith: yet the latter, *why hast thou forsaken me?* shew that then hee had no feeling of Gods mercy. A little faith then is in the heart of man, as in the spring time the fruit is in the budde, which yet appeareth not, but onely hath his nature and substance in the budde. Lastly, the beginnings and feedes of this faith, or at the least, signes and effects thereof, are three.

The first is a perwasion, that a mans owne sinnes are pardonable: this perwasion though it be not faith, yet it is a good preparation to faith: for the wicked cutte themselfes off quite from Gods mercie, in that with Cain *o they say,* their sinnes are greater, then that they can be forgiuen. The second, is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. *(p) This desire is a special grace of God,* and it hath the promise of blessednes; and it must bee distinguisched from that desire which wicked men haue: who though they desire life eternall, as Balaam did: yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third, is a prayer for nothing in this world, but onely for the forgiuenesse of their sinnes, with great sighes and groanes, from the bottome of the heart, which they are not able

^f R. W. 1.
2. Gal. 4.19.
3. Cor.
4. 1. Eph. 4.
5. 13.

^b Eph. 3.
1. 2. Gen.
3. 25. 22.

^c The least
measuring
of faith.
1. Matth.
2. 17. 24.
3. E. 4.4.

1. Matth.
2. 8. 26.

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237. 22.

Goliath and the armie of the Philistines, resembleth Satan and his power. He therefore that will be resolued, that he shall be able to overcome the gates of hell, and attaine to life everlasting, must long keepe watch and ward over his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea, he must haue experiances of Gods power strengthening him in many temptations, before he shall be fully assured of his attaining to the kingdome of heaven.

X X II.

Thus much concerning faith it selfe: now follow the fruits & benefits of faith. By means of this speciall faith, the Elect are truly *ioyned* vnto Christ, and haue an heavenly communion and fellowship with him; and therefore doe b in some meaure inwardly feele his holy spirite mouing and stirring in them, as *Rebecca* felte the Twins to stir in her wombe. Christ is as the *head* in the body: every beleeving as a member of the same body: now as the head giueth seife and motion to the members, and the members feele themselves to haue seife, and to moue by meanes of the head: so doth Christ Iesu reueue and quicken every true beleever, and by his heauenly power makes him to doe the good which hee doth. d And as from the flocke, sappe is derived to the graft, that it may liue and grow, and bring forth fruit in his kinde: so do all the faithfull that are grafted into Christ the true vine: And as the graft loseth his wilde nature, and is changethed into the nature of the flocke, & bringeth forth good fruit: so in like manner it is with them that are in Christ, who by little and litle are wholly remeade from enial to good.

X X III.

The Elect being thus ioyned vnto Christ, receiueth three wonderfull benefites from him, *Institution*, *Adoption*, *Sanctification*. *Institution* is, when the Elect beeing in themselues rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, f yet by Christ they are accepted of the Lord, as perfectly pure and righteous before men.

X X IV.

This iustification is wrought in this manner: Sinne is that which maketh a man unrighteous, and the childe of wrath and vengeance. In sin, there are three things which are hurtfull to man: the first, is *condemnation*, which commeth of sinne: the second, is *actual disobeience* of the law in sinne: the third, is the roote and fountaine of sin, *original corruption*. There are three deadly wounds, and three running sores in the hearts and consciences of all sinners: g Now Christ Iesu is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former evills. First, the *sufferings* of Christ vpon the Crofie, sufficient for all mens sinnes. Secondly, the *obedience* of Christ in fulfilling the law. Thirdly, the *perfect holiness* of the humane nature of Christ: these are three fourouaigne me-

dicines to heale all wounded consciences: and they are three running streames of living water to bath and to supple the bruised and contrue heart. h Now then comes faith, and first laies hold of the sufferings of Christ, and so a sinner is freed from the *punishment* and *guilt* of *sinne*, and from eternal damnation, and thus the first deadly wound is cured: i Againe, faith laies hold on the perfect obedience of Christ, in fulfilling the law, & thus the second wound is cured: k Thirdly, faith applyeth the *holiness* of Christ's humane nature to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteousness of Christ imputed to him.

X X V.

From true iustification, proceede l many other benefites, & they are either outward, or inward. Outward benefites are three. The first is *reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is arrayed with the perfect righteousness of Christ. The second, is that afflictions to the faithful are no *punishments* for sin, but only fatherly and loving *chastisements*. For the guilt and punishment of sin was borne of Christ. Now therefore, if a Christian be affilited, it is no punishment: for then God shoulde punishe one fault twise, once in Christ, and the second time vpon the Christian: which thing doth not agree with his justice: it remaineth therefore that afflictions are only corrections in the faithful. The third benefite, is that the man iustified doth *deserve* and *merit* at Gods hands the kingdome of heaven. For beeing made perfectly righteous in Christ and by his righteoufies, he must needs *merit eternall life*, in *and by the merits of Christ*. And therfore Paul calleth it the *iustification of life*, Rom. 5. 18.

X X VI.

Inward benefites proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally five. The first is, *Peace and quietnesse of conscience*. As all men naturally in *Adam* are corrupt, so all men naturally haue corrupt & defiled consciences, accyning them and arraigning them before Gods iudgement for their sinnes: in such wise that every suspition of death and feare of imminent danger maketh a natural man stand agast his wits end, not knowing what to do: But by faith in Christ, the Christian is perswaded of remission of his sinnes, and so the diuinitenesse of his conscience is appeased, and hee hath an inward peace in all extremities, which cannot be taken from him.

X X VII.

The slumbering & dead conscience is much like to the good conscience pacified, & many through ignorance take the one for the other. But they may be feuered and discerned thus: First, let the beleeving Christian examine himself, whether his conscience was afflicted with

the

b Col. 2.
Gal. 3.13;
Eph. 4.7.

a Joh. 2.
37.
Esa. 57.
15.

b Rom. 1.
Heb. 9.14.

c Act. 2.1;
and 4.6;
16.

d Rom. 5.
1.2.3.4
5.6.
1. Reconciliation
2. Cor. 5.18.

e Heb. 11.
2. Sam. 1.
2. Sam. 1.
1. Cor. 1.13.14;
2. Adulteria
one mo-
tional
chi-
afflictions
3. Mer-
it in Chil-
dren
4. Mer-
it. 19.20;
9.
Apoc. 1.
10. and
21.12.

f I. Peace of
consci-
ence.

g Heb.
10.12;
Rom. 5.1.
& 15.16.

h Heb. 2.
15.14.15.
Rom. 8.
1. Cor.
10.10.

i A differ-
ence be-
tween a
dead co-
science,
& a quiet
consci-
ence.

the fence of Gods iudgements, and prested downe with the burthen of his sinne before he came to that quietnesse: for then he may be in good hope, that it was the Spirite of God who brought that peace, because God hath promised, (a) *that he will dwell with the humble and contrite, to renewe and quicken them*. But if he haue alwaies had that peace from the beginning of his daies, he may easly deceive himselfe, by taking the nummefie & securite of a defiled conscience, for the true peace of conscience. Secondly, let him search from whence this peace of his conscience procedes: (b) For if it come from any thing els but from the certeintie of the remission of sinne, it is no true peace: as many, flattering themselves in sinne, & dreaming of a pardon, are thereupon quiet, and the duel is ready enough to put this into their mindes: but this can bee no true peace. Thirdly, let him examine himselfe if he haue a care to keepe a good conscience: which if he haue, hee hath also received from the Lord a good and a quiet conscience. (c) For if God before vpon any man a gift concerning his saluation, he giueth him also care to keepe it.

X XVIII.

The second inward benefite, (d) *An entrance into Gods fauour*, and a perseverance in it, which is indeede a wonderfull benefite. When a man commeth into fauour with his prince, then he is bold to come vnto him, and he may haue free access vnto his presence, and hee may faine to his Prince for any benefit or preferment whereof he stands in neede, and may obtaine it before any other: so they which are in Gods fauour by reason that they are freely pardoned, and iustified in Christ, doth boldly approach into Gods presence, and they are readie to aske, and sure to obtaine any benefit that is for their good. (e)

The third is *spiritual joy in their hearts*, even then when they are affilited: because they looke certeinly to obtaine the kingdome of heaven: the fourth, (f) is that the *love of God is stedied in the hearts* of the faithful by the holy Ghost: that is, that the holy Ghost doth make the faithful very evidently to feele the loue of God towards them, and doth as it were, fill their hearts with it.

X XIX.

The second maine benefite (g) *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. From *A adoption* proceed many other benefites. First, the elect childe of God hereby is *made a brother to Christ*. Secondly, he is a King, & the kingdome of heaven is his inheritance. Thirdly, he is *Lord over all creatures* saue Angels. Fourthly, the holy Angels minister vnto him for his goodnes: they guard him and watch about him. Fifthly, all things, yea grievous afflictions & sinne it selfe, turne to his good; though in his owne nature it be never so hurtfull: (h) and therefore death, which is most terrible, vnto him is no entrance into hell, but a narrow gate to let him into e-

in this life.

a uerlafting life. Lastly, beeing thus adopted, he may looke for comfort at Gods hand, answereable to the meaure of his affliction: as God hath promised. XXX.

The inward assurance of Adoption is by two witnesses. The first is our spirit, that is, an heart and conscience sanctified, by the sprinkling of the blood of Christ. Now because it comes to passe that the testimonie of our spirit is often feeble and weake, God of his goodness hath giuen his owne spirite to bee a fellow witness with our spirit: for the Elect haue in themselves the spirite of Iesus Christ, testifying vnto them, & persuading them that they are adopted children of God. (i) Forthis cause the H. Ghost is called the *spirite of adoption*, because it workes in vs the assurance of our adoption: & it is called a *pawne* or *earnest*. For as in a bargaine, when part of the price is payed in earnest, then assurance is made, that men will pay the whole: so when the childe of God hath received thus much from the H. Ghost, hee is perswaded that hee is adopted and chosen in Christ, hee may be in good hope, and he is already put in good assurance, fully to enjoy eternal life in the kingdome of heaven.

(j) Indeede this testimonie is weak in most men and can scarce be perceived because most Christians, though they may be old in respect of yeres, yet generally they are babes in Christ, and not yet come to perfect growth; and may find in themselfes great strength of sin, & the graces of God to be in small measure in them. And again, the children of God beeing most distrefed, as in time of triall, and in the hour of death, then the inward working of the holy Ghost is felt molt evidently. But a reprobate cannot haue this testimonie at all: though indeede a man flattereth himselfe, and the duel, *imitating the spirite of God*, doth vnlawfully perwade carnal men & hypocrites that they shall be saved. But that duclish illusio, & the testimony of the spirite may be discerned by two notes. The first, hearty & fervent prayer to God in the name of Christ. For the same spirite that testifieth to vs that we are the adopted children of God, doth also make vs cry, that is, fervently with groans & signes filling heaven & earth, pray to God. Now this hearty, fervent, & loud crying in the ears of God, can the duell glorie to no hypocrite: for it is the speciall marke of the spirite of God. The other note is, that they which haue the speciall testimonie from the spirite of God, haue also in their hearts the same affections to God, which childe haue to their father: namely, loue, feare, reverence, obediencie, thankfulness; for they call not vpon God, as vpon a terrible judge, but they cry *Abba*, that is, Father. And these affections they haue not, when Satan illudeth with a phantasticall imagination of their saluation: for it may be, that through *hypocrisie*, or through *cuſtom*, they may cal God Father, but in truth they cannot do it.

XXXI.

The elect being thus affurid of their adoption

Affir-
mance of
adoption.

i Rom.
8. 16.
Gal. 4.6.
1. Pet.
5. 21.
The spi-
rit of ad-
option,
k. Cor.
1.2.16.

l Rom.
8. 29.
1. Joh. 3.
1. Coloss.
3. 2.
1. Cor.
3. 1.
Eph. 4.14

Labour in
praise; for
it is the
proper spirite
of adop-
tion; and
we shall
most of
all feel
the spirite
of adop-
tion.

Hope, 2 Rom. 8. 25. and 5. 5. 2 Cor. 5. 6. 7. Heb. 11. 1. b. 1. Theff 1. 1. Rom. 8. 38.

b. 1. This was the patience of Polycarpe, and of Ignatius, who when he was condemned & judged to be thrown to wild beasts, and now heard the Lyons roaring, he boldly and yet patiently said: *I am the wheat of Christ, I shall be ground with teeth of the wild beasts, that I may be found good bread.* Also the same was the patience of the blessed Martyr S. Laurence, who like a meeke lambe suffered himselfe to be tormented on a fiery gridiron: and when he had bin prested down with fire pikes for a great space, in the mightie spirite of God, spake unto the Emperour that caused him thus to be tormented, on this wise,

*This side is now rostendong,
turne up, O tyrant great:
Assay, whether rost or rawe,
thou thinkest the better meat.*

X XXII.

The third maine benefit, is (c) inward sanctification: by which a Christian in his minde, in his will, and in his affections is freed from the bondage and tyranny of sin and Satan, and is by little and litle enabled through the spirit of Christ to direct and approove that which is good, & to walke it. And it hath two parts. (d) The first, is mortification, when the power of sin is continually weakened, consumed and diminished. (e) The second, is vivification, by which inherent righteousness is really put into them, and afterward is continually increased.

X XXIII.

This sanctification is wrought in al christians after this manner: After that they are ioyned to Christ, & made myfically bone of his bone, and deff of his flesh, Christ worketh in them effectually by his holy spirit, & his works are principally three. First, (f) he caufeth his owne death to work effectually the death of all sin: and to kill the power of the flesh. For it is a corafine, which being applied to the part affected, cates out the venome & corruption: and so the death of Christ by faith applied, fretteth out and confuseth the concupisence & the corruption of the whole man. Secondly, his buriall caufeth the buriall of sinne, as it were in a graue. (g) Thirdly, his resurrection sends a quickning power into them, & serueth to make them rise out of their sinne, in which they were dead & buried, to worke righteousness, & to live in holines of life. Lazarus body lay four daies & stakē in the graue, yet Christ raised it, & gaue him life again, and made him do the same works that living men doe: so also Christ dealeth with the soules of the faithful;

wrongfully, 2 Rom. 6. 1. Col. 2. 12 & 3. 25. 2. Phil. 3. 10. Rom. 6. 4. Joh. 11. 33. In this case he did it by his resurrection, which being applied to the part affected, cates out the venome & corruption: and so the death of Christ by faith applied, fretteth out and confuseth the concupisence & the corruption of the whole man. Secondly, his buriall caufeth the buriall of sinne, as it were in a graue. (g) Thirdly, his resurrection sends a quickning power into them, & serueth to make them rise out of their sinne, in which they were dead & buried, to worke righteousness, & to live in holines of life. Lazarus body lay four daies & stakē in the graue, yet Christ raised it, & gaue him life again, and made him do the same works that living men doe: so also Christ dealeth with the soules of the faithful;

and iustification, and indued with hope: (b) by which they looke patiently for the accomplitching of all good things which God hath begunne in them. And therefore they vndergoe all crofes and afflictions with a quiet and contented mind: because they know that the time wil come when they shall haue full redemptio from all enuels. This was (b) the patience of Pauls hope, when he said, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Polycarpe, and of Ignatius, who when he was condemned & judged to be thrown to wild beasts, and now heard the Lyons roaring, he boldly and yet patiently said: *I am the wheat of Christ, I shall be ground with teeth of the wild beasts, that I may be found good bread.* Also the same was the patience of the blessed Martyr S. Laurence, who like a meeke lambe suffered himselfe to be tormented on a fiery gridiron: and when he had bin prested down with fire pikes for a great space, in the mightie spirite of God, spake unto the Emperour that caused him thus to be tormented, on this wise,

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Furthermore, the will of a Christian is remmed and purifid by Christ, which appeareth in

Sanctifi-
cation of
the minde,

b. pg. 1.
v. 9. 99

b. 1. 900

b. 1. 18.

b. 1. 46

b. 1. 18.

b. 1. 46

b. 1. 18.

b. 1

he setteth downe most excellently in the 139. *Psalm. Enoch walked with God, Gen. 5. 22. Abraham is commanded to walk before God & to be upright, Gen. 17. 1.* The secod part of the fear of God, is in Gods preface to it stand in awe of him; which is when a man takes heed to his waies left by him offend God. This aduise, *David gives to Sauls Counsellors, Psal. 4. 4. Scanid awe and sinne not. Pharaoh commanded the midwives of Egypt, to kill all the male children of the Israelites at their birth they did it not, because (a) they had in awe of God, fearing to displease him. And hence it is that (b) godly hear Gods word with feare and trembling.*

X L.

The third, is the hatred and detestation of sin, because it is sin, and specially of a mans owne corruptions; wherewith a Christian is so tormented, that in regard of them & for no other cause, he most heartily detesteth to be forth of this most miserable world, that he may be disburdened of his sin, and leaued off to displease God. *Paul feeleth in himselfe a huge masse of deadly corruption, it makes him seeme himselfe most miserable; and to mourne because he was not deliuerned from it, saying, Rom. 7. 24. O miserable man that I am! who shall delinier me from this body of death? Again, it is faine that maketh the Church complain, Cant. 1. 4. that she is black; that the same hath looked upon her, and therefore shee cries, Rev. 22. 20. Come Lord Jesus, come quickly.*

X LI.

The fourth, is ioy of heart in consideration of the ferenes or presence of the terrible day of judgement. The (e) reprobate either trembleth at the consideration of the day of judgement, or else in the securite of his heart he regardeth it not. And when he shall see the signes of the comming of Christ, (d) his heart shall fail him for very feare, & he shall call the hilt to fall upon him: but contrariwise the faithfullye loue the second comming of Christ, and therefore waite and long for it, that (f) shalp up their heads, because the accomplishment of their redemption is at hand.

X L II.

The sanctification of the body, is when gull the members of it are carefully preferred from being meanes to execute any sinnes: and are made the instruments of righteouesness and holines. So *Tal* prayed for the Thessalonians that they might know how to possest their vessels in holiness, and in honour, and not in the lusts of concupisence, as the Gentiles do which know not God. And *Iob. 3. 2* made a cōdemne with his eyes me to looke vpon me. In whose example it appeares how every member is to be kept pure & holy.

X L III.

If any humbled Christian find not this measure of sanctification in himselfe; yet let him not be disconciured. For if any man haue a & willinges & a desir to obey all Gods commandments, he hath the spirit; and hee who hath the spirit is in Christ, & he who is in Christ

shall never see damnation. And though hee faire greatly in the action of obedience; yet God will accept his affection to obey, as obedience acceptable unto him. God wil approue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

X L IV.

From sanctification ariseth repenteance. For a man cannot hate his owne sins before hee be sanctified: & he cannot trulye repente for them before he hate them. *Repenteance is when a man (1) turnes to God, & brings forth fruits worthy amendment of life.* This turning unto God hath two parts. The first, a purpose & resolution of heart never to sin any more, but to leade a new life. This was in *David*, who fully purposed to keep Gods commandments; & to applied his heart to fulfil his fauouritnes who he end. And unto this did *Bartholomeus* exhort the brethren at *Antioch*, *that with full purpose of hearts they world cleane unto the Lord.* The secod part is an holy labor in mans life & conseruacio to purifie & cleane himselfe from sin: of this speake *John. 1. Job. 3. 3. And every one that hateth his hope in him, geth himselfe even as he is.* This did *David* prouife, as may appearre in that he said, *Psal. 73. 13. Certenly, I haue cleane my heart in vine, and washed my hands in innocency.* If any maruell how repenteance follows sanctification, consider it is the first thing of all, that the Prophets, Apostles, and Ministrers of God preach vnto the people whom they would winne to Christ: I answere, that al other graces are more hidden in the heart, whereas repenteance is open, & sooner appeareth to a mans own selfe, and to the eyes of the world. It is like the bud in the tree, which appeareth before the leafe, the blossom, the fruit: and yet in nature, it is the last: for a man must be renewed, and come to an vtter disliking of his owne sines, before he will turne from them, and leauue them.

X L V.

By this it may appearre, that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sin. A wicked man whē he sinneth, in his heart he giueth full consent to the sin: but the godly though they fall into the same sines with the wicked, yet they never giue full consent: for they are in their minds, wils, and affectiōs partly regenerate, & partly vngenerate, and therefore their wils dos partly will, and partly abhorre that which is euill: according as *Saint Paul* saith of himselfe, *Rom. 7. 22. 23. I delight in the law of God according to the inner man, but I see another law in my members rebelling against the law of my minde, and leading me captive, &c.* And that the godly man never giueth full consent to sinne, it is evident by three tokenes: First, before he commeth to doe the sinne, he hath no purpose nor desire to doe it: but his purpose and desire is to do the will of God contrary to that sinne. Secondly, in the act of doing of the sin, his heart ariseth against it, yet by the strength of temptation, and by

Repenteance.

^a Mat. 6. 69.
^b 70, 71, 72.

^c Act. 16.
^d 19.

^e Psl. 19. 11.
^f Act. 11.
^g 23.

^h Mat. 27.
ⁱ 5.

Fruits of
repenteance.

^a Col. 1. 10.

^b 1 Tim. 3.

^c Good
works.

Repenteance
sheweth
faith and
felicite
on in
nature,
but first
is tense and
appearance.

^a 1 Sam.
16. 22.

^b 1 Cor.
10. 3.

^c Psl. 1.

^d 1 Cor.
10. 3.

^e Psl. 1.

^f 1 Cor.
10. 3.

^g 1 Cor.
10. 3.

^h 1 Cor.
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¶ Ver. 5.

¶ Ver. 6.

¶ Ver. 8,
9,10.

¶ Ver. 11.

¶ Cap. 4,
ver. 1, to
the 15.

¶ ver. 16.

¶ verse 1.
c. 5.

L VI.

4. A spi-
ritual
flumber
in world-
ly plea-
sures.

Cant. 5,

Math. 5:

Cant. 5:

ver. 3.

i verse 3.

¶ ver. 4.

1 verse 5.

m ver. 6.

n ver. 7.

o ver. 8,
9,10,11,

12, 13,

14, 15,

16.

¶ ver. 17.

q cap. 6,

1.

5 Presently his faith reuieth , and layeth fast hold on Christ.

6 And he hath as neere fellowship with Christ in his heart as before.

7 Then comes againe the ioy of the holy Ghost: and the peace of conscience as a sweete sleepe falleth vpon him.

8 Then his heart ariseth vp into heauen by holy affections and prayers , which doe as pillars of smoke mount vpward : sweet as mirre and incense.

9 Also he is rauished there with the meditation of the glorious estate of the kingdome of heauen.

10 He labours to bring others to consider the glory of Christ and his kingdom.

11 After all this Christ recualem to his seruant, what his blessed estate is, both in this life, and in the life to come, more cleerly then euer before , and makes him fee those graces which he hath bestowed on him.

12 Then the Christian prayeth that Christ would breath on him by his holy spirit , that he may bring forth the fruits of those graces which are in him.

13 Lastly, Christ granteth him this his request.

L VII.

The fourth temptation , is securite of heart, rising of ouer-much delight in the pleasures of the world. The exercise of a Christian in this temptation is this.

1 Hec flumber and is halfe asleepe in the pleasures of this world.

Christ by his word and spirit labours to withdraw him from his pleasures, and to make him more heartily receue his beloued.

3 But he delayeth to doe it being loath to leave his safe and sweete delights.

4 Then Christ awakes him and stirres vp his heart, by making him to fee the vanitie of his pleasures.

5 He then begins to be more earnestly affected towards Christ.

6 With sorrow he setteth his heart to haue fellowship with Christ after his old manner : and this he exprest by bringing forth sweet fruits of righteousesse.

7 Then he feeleth that Christ hath withdrawne his spirit.

8 Healemost despaires for this.

9 Yet by priuate prayer seekes for Christ.

10 When that will not helpe, hee reports to the Ministers of the word , at whose hands he finds no comfort.

11 Not recovering his first estate, through impatience of the loue of Christ, he makes his misery knowne to strangers, to fee if they can comfort him, and he somewhat comforts himselfe in describing Christs excellency to them.

12 They then are rauished with him to seeke Christ, and require then to know where to finde him.

13 Answere is made in the assemblies of the Church.

14 After this communication the Christians faith and feeling reuieth, Christ returning to him againe.

15 Then Christ assureth him in his heart of his loue and liking towards him.

16 Giuing further assurance to him that he shall grow vp and bee made fruitfull in every good grace.

17 After this, the Christian comes in such a high measure to loue Christ, that nothing shall be able to feuer him from Christ.

L VIII.

The fift temptation is a fall into some great sinne, as Noah into drunkennesse, Daniel into adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this :

1 At the first his heart is vsually dulled and made secure with sinne.

2 Yet after a while, there by some meanes ariseth in his heart a godly sorrow : which is when he is grieved for this only cause, that by his sin he hath disolefed God , who hath bene to him so louing and mercifull a father, whose fauour hee would bee content to purchase, (for hee might haue it and obtaine it) even with the damnation of his owne soule.

3 Then hee begins to repent himselfe of his sinnes , remouing after his former repentence.

4 This repentance hee sheweth by feauen signes.

1 A care to leaue that sin into which hee is fallen. As they which crucified our Sauour Christ , when they were pricked in their hearts at Peters sermon, they shewed this care in saying, Men and brethren what shall we doe to be saved?

2 An Apologie, which is when a man in the heauiness of his heart, shall not excuse or defend his sinne, but confesse it to the Lord, and vterly condemne himselfe for it, acknowledging withall that there is no way to escape the wrath of God , but by hating Gods free pardon in Christ.

3 Indignation, which is an inward anger and fretting agaist his own selfe, because he was no carles in looking to his own waies. Peter when he had denid his master, hee wept, and that bitterly , which sheweth that for sorrow, he had also an anger against himselfe.

4 A feare rising not so much from the judgments of God, as from this, lest he shoulde hereafter fall into the same sinne againe , and by so doing more grieuously displease God.

5 A desire ever after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former offences : for example, if a man sinne in surfeiting and drunkenesse, if hee repente, he will bring vader his corrupt nature by sparing and moderating himselfe.

L IX.

The sixt temptation is outward afflictions, which

which the godly in this life must suffre. (a) If any will go after Christ, he must denie himselfe, take up his own croffe & follow him. And S. Peter faith, (b) that judgement beginnes at Gods house. (c) And Paul, that we must enter into the kingdome of heauen through manysold temptations . The exercise of a Christian in affliction is this:

1. (a) At the first they are very heauie and bitter.

2. He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet (e) if they bee in great measure, they will drise him to impatience.

3. If they continue, he shall feele (according to his owne iudgement) the (f) wrath and displeasure of God in his heart.

4. (g) His old sins will come afresh into his remembrance, and trouble him. He is sleepe, (h) and in his sleepe hee hath visions , and dreames, and anxietie of spirit.

5. (i) In this miserie God supports his faith, that it fail not, and he then foriske Christ.

6. (k) He feeling thus Gods power to strengthen him, hath experience of it in himselfe.

7. From experiance proceeds hope, that the grace of God shall never be wanting vnto him in any afflictions to come : and as he hopeth, so it comes to passe.

8. With this hope is ioyned (l) a serious humiliation before the Lord (m) with the fruit of peace and rightcoufessie.

If the afflictions bee for Christs cause vnto death, then he in more special manner is filled with the ioy of the holy Ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to foile & to bring him from Christ, though the Christian should die a thousand times for it. According to that of Paul, (n) To you is given for Christ , not only to believe in him , but also to suffer for his sake. And this is grounded vpon the promise of God, (o) Who shal passe through the waters I will bee with thee , and through the floods, that they doe not overflow thee : when thou walkest through the very fire , shal scorne not bee burnt: neither shall the flame kindle vpon thee.

L X.

Hence ariseth a notable difference, betweene the godly and the wicked , in the suffering of afflictions. A reprobate the more the Lord laiceth his hand on him, the more hee (p) murmureth & rebelleth against God; it is contrary with the true Christian: none feeleth more the power and rebellion of sinne then he , none is more assauld by Sathan the he, & oftentimes it commeth to passe that God withdraweth the signes of his fauour from him, and lets him feele his wrath. And this is the greatest temptation of all other when a man shall see the Lord to bee his enemy, and to his thinking to arm him selfe against him to his destruction.

As (q) Ecclesiastes did who faith, that the Lord did craue his bones like a Lyon. Or (r) as Job faith, that the arrows of the Almighty were in him , and the venime thereof dranke vp his spirit, & the terrors of God did fight against him. Yet the true Christians when the world, the flesh, and the diuell, & God himselfe too are against him, doch even then most of all rest in the Lord , and by faith cleane to him. (s) Thought God shoulde destroy me yet world I trust in him, (faith Job.) (r) And David faith, My God, my God, why hast thou forsaken me? When he faith that God hath foriske him , it may seeme to be the complaint of a desperete man, not hauing so much as one sparke of faith yet then hee faith, My God, My God: which words containe a cōfession proceeding from true faith: so that in David it appeareth, that the fauillish when they feele themselves forlorne, and vtterly rejected of God, according to the sense and iudgement of the flesh , yet by faith they can apprehend his hidden mercy, and behold it afar off in the glasse of his promise. And so they doe often shew contrary affectiōs in their prayers, as David doth.

¶ 1. Jacob when hee wratleth with the Angel for life and death, never gave ouer: and when hee was foiled he would not cease before the Lord had blessed him. This his wratling is a type of the conflicts which the fauillish are to haue with the Lord himselfe , who vtter to bring his owne childe(re) (as it were) to the field: and affilte them with the one hand, and with the other he holdeth them vp, that so he may proue and exercise their faith. And for this cause the Church (x) is called by the name of Jacob. An example may be had in the woman of Caanaan. (y) First our Saviour Christ gaue her faith, & by that faith shee was mooued to seeke to him : but when she was once come to him, he gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew , as though he would never haue granted her request. But he at cuery repulse was more instant, crying more earnestly vnto him: and he plainly oppposed her selfe to him, and would take no deniall : for such is the nature of true faith. Wherfore the fauillish when they feele themselves ouerwhelmed with sin, turmoiled with conflicts of Satan, when they see the anger of God offended with them, yet they can euē then lift vp their eye-lids, and giue a glimpe at the brazen serpent Iesus Christ , and can fling themselves into the armes of Gods mercy , and catch hold on the hand of God buffeting them, and kisst it.

L XI.

By these temptations it comes to passe, that a Christian though he cannot fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may be by his default lesened in him : else Paul would not haue giuen out these exhortations,

¶ Quench not the spirit, A grieue not the holy spirite of God, by whom ye are sealed vnto the day of redempcion. Secondly, the graces of God may bee buried in him , and couered for a time , so that hee may bee like a man in a traunce , who both by his owne sense and by the judge-

¶ Job. 13.
¶ Psal. 12, 14.

¶ Gen. 3, 28.

¶ Psal. 130.
¶ Matth. 15, 22, 23;
24, 25;
26, 27.Dangerous-
ous estate
of a Chris-
tian.¶ 1. The
Eph. 4,
30.

judge-

judgement of the Phystition is taken for dead. This was the estate of Peter, who though he confessed that Christ was the Sonne of his living Lord, (a) yet he denied him & forswore him at the voice of a damfell. Thirdly, he may fall againe into the same sinne after repentence. Indeede this is a dangerous case: yet it may befall a true Christian. Otherwise when as the Israclites (Gods people) had fallen away from him by their sinnes, and idolatries, hee would not still haue offered them mercie.

^a Mat. 26.
69,70.

^b Esa. 14.
16.
^c 2 Cor.
5,20.

^d Psa. 15.
13.

^e Psa. 17.
11.

^f 2 Cor.
2,7.

Desperation
and the sinne
against the holy
Ghost differ.

^g What
is to be
thought
of Fr.
Spira.

Corro-
boration.

(b) he cloth by his prophets. And (c) Paul praieith for the Ephesians,

(b) that they may be strengthened in the inner man: for the Colosians (d) that they may be strengthened with the glorious power of Christ. And of himselfe he saith (e) what he is able to doe all things through the power of Christ that strengtheneth him. I Dauid saith, that God reneweth them that feare him, as the Eagle reneweth her decayed strength. From hence as from a speciall cause arifeth Patience and Perseverance vnto the end: for when a man is supported by the power of Christ, hee may be able to beare many crosses patiently with a contented minde, and perfeuer in bearing of it, how long soever the croſſe endureth.

L XI.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of persuacion to all men, but especially worldlings, and to loofe profestions of the Gospell, that they would vterly denie themselves, (m) and vse all meanes to become true Christians by being made new creatures in Christ, and (n) by leading such a lifet as may adorne the Gospell of Christ.

My first reaſon is this; the man that liueth in this world, not being a true Christian, is far more then the basſe creature of all, euen the dog or toade. For first hee is nothing els but a filthy dunghill of abomination and vncleanness, (o) stinkewhereof hath infested heaven and earth, and no perfumes could euer delay it in the nostrills of God, but onely the suffering of Christ, beeing a (p) sacrifice of a sweet smelling fauour to God. We make it verie dainty to come neare a lazaret man that is full of botches, blaines, and sores; but much more are those men to bee abhorred, who haue lien many yeares starke (q) dead in sinnes and trespasses: and therefore now do nothing els but rot and stinke in them like vgly loathsome carriions.

Secondly, hee which is no Christian is vnder the power of darkenesse, hauing Satan for his prince (r) and God, and giuing vnto him in token of homage his best parts, then his minde and conscience (s) to be his dwelling place: and his whole conuerteration is nothing els but a perpetuall obedience to Satan. If Atheists and worldlings, and carnall Gospellers were perwaded of the truth of this (as it is most true) it would make them howle and crie, though now they liue at ease without feeling any prick of conscience for sinne. And if they had but the least ſenſe of it in the world, it would make their flintie hearts to bleed, and it would make them ſhedde riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: awake therefore thou that sleepſt, and stand up from the dead, and Christ shall give thee light: open thine heart to receiue Christ, and then hee will come and bind the ſtrong man Satan, and cast him out, and dwel in the himſelfe.

Thirdly, hee which is no Christian is in dan-

ger

Eph. 3,
16.
Col. 1,
9,11.

Appe-
ria-
tion to
Chris-
tianitie

^m 2 Cor.
5,17.

ⁿ Tit. 2,
10.

^o Rom.
8,20.

^p Erod.
10,12.

^q Exod.
24,12.

^r P. Eph.
1,1.

^s Eph.
1,1.

^t 2 Cor.
1,1.

^u Luk.
11,24.

^v Luk.
11,24.

^w Luk.
11,24.

^x Luk.
11,24.

^y Luk.
11,24.

^z Luk.
11,24.

^{aa} Luk.
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^{bb} Luk.
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ⁱⁱ Luk.
11,24.

^{jj} Luk.
11,24.

^{kk} Luk.
11,24.

^{ll} Luk.
11,24.

in this life.

ger of all the iudgements of God; so that euery moment some of them may befall him. Hee may perish ſuddenly by water with the old world, hee may bee conuict with fire and brimſtone with Sodome and Gomorrah, hee may bee swallowed vp of the earth with Daathan, and Abiram, he may hang himſelfe with Judas, he may haue his braunes dashed againe the ground and be eaten vp of dogs with Iſabel, he may die in hardnes of heart with Pharaoh; he may diſpaire with Cain and Judas, he may be ſtricken with ſudden death with Ananias & Saphira his wife, he may be eaten vp with worms with Herod, hee may be ſkinnt with trembling that hee cannot heare Gods word with Feſſil, he may void his guts at the ſtoole with Arixius, he may cri at his deaþ that hee is damned with Latomus, hee may be left vnto himſelfe to mocke, blaſphemē, and renounce Christ with Iulian: and hee may ſuffer many more fearefull iudgements, whereof the Lord hath (a) great ſtore, and all tend to the conſounding of them which will not bee humbled vnder his hand. Contrariwise, the true Christian is ſo farre out of the reach of Gods iudgements that they cannot hurt him (b). Christ is a (c) conuincing and clouſt against the heat and tempeſt of Gods iudgements, (e) when a mans heart is ſprinkled with the blood of this immaculate Lamb, all the plagues of God ſpole ouer him. In the deſtruction of Jeruſalem the (d) righteous beate a (e) marke in their foreheads and are ſaved. Therefore let him that hath regard to his owne ſafety become a Christian.

Fourthly, the man which is no Christian is in danger of eternal death and damnation in hell fire: and they which fall into this estate, if they had bene ten thousand fold better for them if they had never bin borne: 2. Thes. 1,9. for they are quite ſeparated from the preſence of God and from his glory: all the company they haue is with the diuell and his angels. Their bodies and ſoules are tormented with infinite horror and anguish,惹ing of the feeling of the whole wrath of God, in which as into a bottomleſe ſea, they are plunged. Thus they are alwayes dying, and yet are neuer dead. Furthermore, the length of this torment muſt be conſidered, which greatly aggrauates the paine. If a man might bee deliuered from the paines of hell when hee had ſuffered them to many yeares as there be drops in the ſea, or little ſands in the whole earth, it were ſome comfort: but after thoſe yeares be expried there ſhall come no reſeale, but the damned ſhall continue in ſhriking, yelling, and gnawing of teeth, enduring the conuicting heat of Gods wrath without any end for euer and euer. Yea, to goe further, a wicked man carrieth an hell about him in this life, namely, an euill conſcience, which if it bee never liſt touched with any part of Gods anger, a man ſhall feele himſelfe to haue even the pangs of hell in his heart. Now therefore they that would escape out of this hellish and damnable estate, while they haue time let them

pray for the pardon of their ſinneſ in Chriſt, and walke according to the ſpirit in newnes of life; and then they may affre themſelves, that there is no condemnation can belong to them. And it muſt be alwayes remembered, that hee which would liue when he is dead, muſt dye while he is aliue, namely to ſinne. And againe, hee which would rife to eternall life in the day of judgement, muſt riſe from ſinne before he dieth, vnto newnes of life.

The fift reaſon: God hath appointed vnto every man that liueth in the Church, a certayne time of repenteſce, and of comming to Christ: And he which miſpendeth that time, and is not made a Christian then, can neuer bee ſaved.

B This made our Sauiour Christ weep for Jeruſalem, and say, Luk. 19,42. O if thou hadſt known at the leaſt in thiſ thy day, the ſtokes which belongeth to thy peace, but now they are hidden from thine eyes. And hee further ſignifieth the deſtruction of Jeruſalem, v. 44. because he knew not the time of her viſitation. Againie, the neglecting of this time is one caufe, why not one or two, but many (e) haſſe ſeeke to enter into the kingdome of heauen, and yet ſhall not be able. It is a maruiſhing thing, that they which ſeeke to bee ſaved ſhould periſh, but the fault theirs which ſeeke when it is too late. Now therefore thou ſecure worldling, thy conſcience tell thee that thou haſt not yet repenteſed, and that thou art not yet a (i) ſincere member of Iefuſ Chrifit. And thou knoweft further, that howſoever thou art aliue at thiſ time, yet thou haſt no leafe of thy life. God may call thee forth of thiſ world the next yeare, the next weeke, the next houre: yea hee may ſtrike thee with ſudden death at thiſ very preſent. And in very truth, if thou goſt forth of thiſ world beeing no repenteſed ſinner, thou goſt damned to hell. Wherefore delay not one minute of an houre longer, but with all ſpeed repente and turne vnto God, and bring forth fruits worthy amendment of life, that all thy ſinneſ may bee done away, when the day of death, or the day of judgement ſhall bee. And doe not think with thy ſelfe, that it ſhall be ſufficient to deferre thy turning vnto God till the laſt end. For late repenteſce is ſelidome true repenteſce. And he which conſtinueth long in any ſinne, is in a dangerous caſe. If a man lie long in any diſease hee will ſcarce recover his former health: and he which is growne in the cuſtome of any ſinne, and the ſinne is become ripe in him, it is a thouſand to one, he is neuer ſaved; according to that of S. James, Jam. 1,13. ſinne being perfide bringeth deſtitute.

The ſixt reaſon, Eternall life is a thing defiſed of all men: yet none that bee made partyers of it, but the true Christian; and the gloriouſ estate of thiſ life would mooue any man to be a Christian. First of all, they which haue eternall life are freed from all paines, ſickneſſes, infirmitieſ, hunger, thirſt, cold, wearines; from all ſinne, as anger, forgetfulneſſe, ignorance, from hell, death, damnation, Satan, and

from every thing that causeth miserie : according to that of S. Iohn, Reu. 21. 4. *And God will wipe away all tears from their eyes : and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine ; for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to beholde his face, that is, his glory, our Sauour Christs fauour, Ioh. 1.7. 24. *Father, I will that they which thou hast given me, bee with mee even where I am, that they may behold my glory, which thou hast given me.* And Dauid faith, Psal. 16.1.1. *In thy presence is fulnes of joy, and at thy right hand there are pleasures for evermore.* Reuelat. 22.4. Thirdly, 1. Cor. 15. 28. they shall haue such an excellent communion with God, that he shall be vnto them *all in all.* For in the ende of the world when the whole number of the elect is accomplished, Christ shall prent them to his Father, and as he is Mediator he shall cease to be a King, a Priest, a Prophet : for though the efficacy of his offices be everlasting : yet the execution of them shall cease, as Paul saith, 1. Cor. 15. 24. *Then shall be the end, when he hath delivered up the kingdom to God euen the Father, when he hath put downe all rule, all autoritie and power.* Againe, among the elect there shall not be king and subiect, father, mother, childe, master, servant, noble, ignoble, rich, poore, living, dead. Some will say, what then shall be ? I answer, one glorious & everlasting God, the Father, the Sonne, and the holy Ghost, shall be in all the elect, all that heart can wish and desire. Men shall not be in darkenes, neither shall they need the light of the Sunne, Moone, or Starres. God himselfe immediately shall be their light, as Iohn faith, Reu. 21. 23. *And the Citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glory of God doth light it, and the Lambe is the light of it.* Men shall not then need meat, drinke, cloathing, sleepe, recreation, fire, shade, reparation, or any other such like, but God himselfe immedately shall be their life, and all things concerning life by Christ. Which Iohn signifieth when he saith, Reuel. 22.1.2. *that he saw a pure river of water of life, cleare as Cristall, proceeding out of the throne of God, & of the Lamb : there being by either side of it the tree of life which bare a maner of fruite, and gane fruite every moneth.* And whereas God is continually to be worshipped in heauen : they deneno other tabernacle or temple therunto, but God himselfe shall be their temple : as Iohn faith, Reu. 21.22. *I have no temple herein, for the Lord God Almighty and the Lambe are the temple of us.* Fourthly, from this glorious communion which is betweene God & Christ as he is man, and all the Saints which are his members, there ariseth an ynspeakable ioy and gladnes, wherevpon they are filled. Dauid faith, Psalm. 36.8. Gods children shall be satisfied with the fauours of his loues, and that he shall give them drinke ouer the riuers of his pleasures. This vndoubtedly is infinite, and the Saints are not onely replenished with it, but they are also swallowed vp of

A it as with an huge and infinite sea of waters, as may appear in Peter, who at the transfiguration of Christ was so rauished out of measure with ioy at the sight of it, that he quite forgot himselfe, saying, Matth. 17.4. *Master, it is good keing here : let vs make three Tabernacles, one for thee, one for Moses, and one for Elias.* Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in (4) worshipping God, by singing of songs of praise & thanksgivng vnto him. Now then seeing the kingdom of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in the world (b) as drosse and dung, so that they may obayne Christ, and his righteousnesse.

B The last reason is the endless loue of Iesus Christ shewed in his death and passion. Thou art by nature the child of wrath and vengeance : Satan hath wounded thee with many a deadly wound of sinne : thou liest bleeding at the heart, and art like to die eternally. Thou beeinge in this estate, there is no man on earth, no Saint in heaven, no Angell, no creature at all, is able to helpe thee ; Christ onely was able : he therefore came downe from heauen and became man, for this caule, to worke thy deliuarance. Furthermore, in the curing of the wound of sinne, no hearebe, no water, no plaiſter, no physicke can doe any good : onely the boodie and blood of Christ is soueraigne for this matter, being steepled in the wrath of God. He therefore subiecteth himselfe to the death of the croſſe, vpon which he suffered the wrath of God due to the sinnes of mankind : and of his owne heart blood he tempered for them a soueraigne medicine to heale all thy wondes and sores. Nowtherefore despite not this mercie, ſecke vnto Christ, lay open all thy fores, pray him that hee would vouchafe thee if it bee but one dropte of his blood : then he will come into thee by his holy ſpirit, he will wash and ſupply thy wounds in his blood, and bind them vp. *This is the tree of life, the leues wherof beale the nations,* Reu. 21. 23. If thou get but one leafe of him thou art well, it will heale thee and restore thy dead ſoule, that thou maieſt live eternally in the kingdome of heauen. If this reaſon will not mooue thee to be a Christian, thy caſe is defperate. It is the beſt reaſon that Peter could vſe to this purpoſe. *As obedient children (ſaith he, 1. Pet. 1.4.15.) fation not your ſelues unto the former lusts of your ignorance, but as hee which bath called you is holy, to ye be holy in all manner of conuerſation.* His reaſon followeth, v.18.19. *Knowing that ye were not redeemed with corrumpible things, as silver and golde, from your vaine conuerſation received by the tradition of the Fathers, but with the precions blood of Christ, as of a lambe undefiled and without spotte.*

C Thus much haue I ſpoken to the worldling,

^a Reue. 11.12.

^b Phil. 3.8.

who in his heart makes no more account of Christ then of his old ſhoes ; and who had rather bee without Christ, then bee without his pigges, with the Gaderens, Mat. 8.32. Now for the true Christians I haue nothing to ſay but this : *The Lord increase the number of them.* And, Colſ. 19. 10, 11. *the Lord fulfill them with the knowledge of his will in al wife-dome and ſpirituall vnderſtanding, that they may walke worthy of him, and pleafe him in all things, being fruitfull in all good works, and increasing in the knowledge of God.* And

A whereas they are at continuall waſre against the flesh, the world, and the diuell : Lord Iefus ſtrengthen them with all might through thy glorious power, vnto all patience and long ſuffering with ioyfullnesse. And deare Father of all mercie, plant that gouernement in thy Church ebery where which thou haſt renewed in thy word, that thy Saints may worship the in thofe meanes, in that order and come-lineſſe, which thou haſt appointed, abounding in righteouſneſſe, peace of conſcience, and ioy increasing in the knowledge of God. And

State of a Christian.

A DIALOGUE OF THE STATE OF A CHRISTIAN MAN, GATHERED HERE and there out of the sweet and fauorie writings of Maſter Tindall and Maſter Bradford.



Emōtus. Because of our ancient acquaintance and familiarity (deare friend Enſeb) I will make bold with you to aske ſuch queſtions as may bee for my edification & comfort, and of no other matter but euē of religion, wherof I fee you are an old profefſour. And firſt of all, let me be bold to aske this queſtion of you how it pleased God to make you a true Christian, and a member of Christ Iesuſ, whom I fee you ſerve continually with a feruent zeale ?

Enſeb. For that old acquaintance that was betweene vs, and for that you are deſirous to liue a godly life in Christ Iesuſ, I shall not conceale the good worke of my God in me : therefore I pray you marke a little what I ſhall ſay, and I will declare vnto you the truthe even forth of the feeling of mine owne conſcience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the diuell : and the diuell was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knitte vnto the will of the diuell, then could a hundred thouſand chaunes bind a man vnto a poſt. Vnto the duells will did I conſent with all my heart, with all my minde, with all my might, power, ſtrength, will, and life : ſo that the law and will of the diuell was written as well in my heart, as in my members, and I ran headlong after the diuell with full iuste, and the whole ſwing of all the power I had ; as a ſtone cast into the ayre cometh downe naturally of it ſelfe with all the violent ſwing of his owne weight. O with what a deadly and venomous heart did I hate mine enemies ? With how great malice of minde inwardly did I fly and murther ? With what violence and rage, yea with what feruent lust committed I adulterie, fornication, and ſuch like vneleaneſſe ? With what pleasure and delectation like a glutton ſerved I my bel-

B ly ? With what diligence deceiued I ? How hardly fought I the things of the world ? Whatfouer I did worke, imagine, or ſpeak, was abominable in the sight of God, for i could reſerfe nothing vnto the honour of God : neither was my law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a ſtone to ascend vpward of it ſelfe. And beſides that, I was aſleepe in ſo deepe blindnes, that I could neither ſee nor feele in what misery, thraldom, and wretchednesſe I was, till *Myſterie* came and awaked me and published the law. When I heard the law truly preached, how that I ought to loue and honour God with all my ſtrength and might from the low bottome of the heart, becaufe he that did create me is Lord ouer it ; and my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart, becaufe God hath made them after the likeneſſe of his owne image, and they are his ſommes as well as I, & Christ hath bought them by his blood, and made them heires of everlaſting life as well as I : and how I ought to doe whatfouer God biddeth, and to abſtaine from whatfouer God forbiddeth, with all loue and meekenesſe, with a feruent and burning luſt from the center of the heart : Then began my conſcience to rage againſt the law and againſt God. No ſea, be it neuer so great a tempeſt, was so quiet, for it was not poſſible for mee a naturall man to conſent to the law that it ſhould be good, or that God ſhould be righteous which made the law : in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer ſhewed me where to fetch helpe, nor preacheany mercie, (4) but onely fet me at variance with God, and prouoked and ſtirred me to rale on God, and to blaſphemē him as a cruel tyrant. And indeed it was not poſſible to doe otherwife, to thinke that God made me to be poſſoned a nature, and gave me an impoſſible law to performe : I being not borne againe by the Spirit, and my witte, reaſon, and will being

C ^c Rom. 1.15. *D began my conſcience to rage againſt the law and againſt God. No ſea, be it neuer ſo great a tempeſt, was so quiet, for it was not poſſible for mee a naturall man to conſent to the law that it ſhould be good, or that God ſhould be righteous which made the law : in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer ſhewed me where to fetch helpe, nor preacheany mercie, (4) but onely fet me at variance with God, and prouoked and ſtirred me to rale on God, and to blaſphemē him as a cruel tyrant. And indeed it was not poſſible to doe otherwife, to thinke that God made me to be poſſoned a nature, and gave me an impoſſible law to performe : I being not borne againe by the Spirit, and my witte, reaſon, and will being*

fast glid, yea nailed and chained vnto the will of the diuell. This was the captiuitie and bondage whence Christ deliuereth mee, redeemed and loofed mee. His blood, his death, his patience in suffering rebukes and wrongs, and the full wrath of God, his praiers and fastings, his meekenesse and fulfilling the vttermost points of the law, appealest the wrath of God, brought the fauour of God to me againe, obtained that God shold loue me first, and be my Father, and that a mercifull Father that would consider my infirmitie and weakenesse, and would giue me his spirit againe, which he had taked away in *Adam*, to rule, gouerne and strengthen me, and to breake the bands of Satan, wherein I was so straight bound. When Christ was on this wife preached, and the promises rehearsed which are contained in the booke of God (which preaching is called the Gospell or glad tyldings), and I had deeply considered the same : then my heart began to waxe soft and melt at the bounteuous mercy of God, and kindnes shewed of Christ. For when the Gospell was preached, the spirite of God (me thought) entred into my heart, and opened my inward cies, and wrought a lively faith in me, and made my wofull conscience feele & taste how sweete a thing the bitter deas of Christ is, and how mercifull and louing God is through Christs purchasing meritis, and made me to begin to loue againe, and to consent to the law of God, how that it is good and ought to be, and that God is righteous that made it; alſtly, it wrought in me a desire to be whole, and to hunger and thrist after more righteousneſſe, and strength to fulfill the law more perfectly : and in all that I doe or leaue vndone, to fecke Gods honour and his will with mecknes, euermore condemning the imperfectnesse of my deeds by the law.

Now then this good worke of God to my saluation, standeth in two points, the working of the law, and the working of the Gospell: the preaching of the law was a key that bound and damned my conscience : the preaching of the Gospell was another key that loofed mee againe. These two valus (I meane the law and the Gospell) vsed God & his Preacher to heale and cure me a wretched sinner withall. The law did draine out my diseafe, and made it appearre, and was a sharpe falle, and fretting corrasive, and killed the dead fitch, and loofed and drew the fore out by the root, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne works,meritis, deferings, and ceremonies, and robbed me of all my righteousnes, and made mee poore. It killed me in sending me down to hell, and bringing mee almost to vter desperation, and prepared the way of the Lord, as it is written of *Iohn Baptist*. For it was not possible that Christ shoulde come vnto mee as long as I trusted in my selfe, or in any worldly thing, or had any righteousnesse of mine owne, or riches of holy workes. Then afterward came the Gosp-

A ple a more gentle plaifter, which suppled and swaged the wounds of my conscience, and brought me health : it brought the Spirite of God, which loofed the bands of Satan, and coupled me to God and his will through a strong faith and fervent loue. Which bands were too strong for the diuell, the world, or any creature to loose. And I a poore & wretched sinner fel to great mercy, that in my selfe I was most sure that God would not forake me, or ewer withdraw his mercie & loue from me. And I boldly cryed out with *Paul*, saying, *Who shall separate me from the love of God? &c.* Finally, as before when I was bound to the diuell and his will, I wrought all manner of wickednesse, for I could doe no otherwise, it was my nature : even so now since I am coupled to God by Christs blood, I doe good freely because of the spirit, and this my nature. And thus I trust I have satisfied your fift demanda.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your childhood you were of a good and gentle nature, & your behaviour was alwayes honest and ciuill, and you could never abide the companie of them that were roysters and ruffians, and swearers, and blasphemers, and contemners of Gods word, and drunckards, which now are tearemed good fellowes. And your dealing with all men haue beene ever commended for good, faſthfull and iuft. What meane you then to make your ſelfe fo abominable and accuſed, and C to ſay you were fo wholly additid vnto wickedneſſe, and your will fo fearfully and miserably in captiuitie vnto the will of the diuell?

Eufab. Brother *Timoth*, I know what I ſay, God give me grace to ſpeak it with more liuely feeling of my weakenesse, and with a more bitter detracition of my ſinne. By nature through the fall of *Adam* am I the childe of wrath, heire of the vengeance of God by birth: yea and fo from my fift conception: and I had my fellowship with the damned diuels vnder the power of darknes and rule of Satan, while I was yet in my mothers womb: and although I shewed not the fruits of ſinne as ſoones as I was borne, nor long after: yet was I full of the natural poison, from whence all wicked deeds doe ſpring, and cannot but ſinne outwardly, as ſoones as I am able to worke (be I neuer fo young) if occaſion be giuen: for my nature is to ſinne as is the nature of a ſerpent to ſting: and as a ſerpent yet young, or yet vnbrought forth, is full of poſon and cannot afterward (when time and occaſion is giuen) but bring forth the frutes thereof: And as an adder, a toad, or a ſnake, is hated of man, not for the cul it had done, but for the poſon that is in it, and hurt which it cannot but doe: fo am I hated of God for that naturall poſon which is conceiued and borne with mee before I doe any outward cul. And as the cul which a venomous worme doth, maketh it not a ſerpent, but becaue it is a venomous worme, therefore doth

it cul, and poſoneth : even ſo doe not our cul deedes make vs culiſſe, but becaue we are of nature cul, therefore doe we culiſſe, and thinke culiſſe to eternall damnation by the law, and are contrary to the will of God in our will, and in all things conſent vnto the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinnes as you haue had, and altho I would be loath to commit any ſinne, yet the Law was neuer ſo terrible vnto mee, condeming mee, pronouncing the ſentence of death againſt mee, and ſting my conscience with teare of everlasting paine; as I perceiue it hath bin vnto you: therefore I ſear oftentimes left my profesion of religion ſhould bee onely in truth mere hypocrite, I pray you let me hear your mind.

Eufab. A true ſaying it is, that theright way to go vnto heaven, is to faileby hell, and there is no man living that feelthe power and vertue of the blood of Christ, which firſt hath not felte the paines of hell. But yet in theſe paines there is a diſference: and it is the will of God, that his children in their conuictioun ſhall ſome of them ſeele more, and ſome leſſe. *Ezechias* on his death-bed complaineth, *Edu. 38:1-314:* that the Lord breaketh his bones like a Lyon, that he could not ſpeak by reaſon of paine, but charetneth in his throat like a crane, and mourneth like a Dove, loþ ſat, that God is his enemie, and bath let him as a market ſtaff at, and that the arrows of the Almighty are upon him, and that the poſon of them bath dranke up his ſpirits. *David* bewaileth his eſtate in many Psalms, but effectually in the 130: Psalm, where hee beginneth on this manner: *Out of the deep places haue I called vnto thee, O Lord:* which is as though hee ſhould ſay: O my poore ſoule full ſore doyng, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſerfe ſore indeede, but bee thou not for all that quite over-welmeſed, thou art thrust downe fo low into the depth of deepeſ, that thou haſt neede cry alond to bee heard of me in which dwelleſth in the higheft heights: and the euer-burning hell fire is not farre from that Lake whither thin iniquities haue plungethe, fo that thou maileſt receive as it were the Echoe of their cryes and desperate howlings, which bee there cast out of all hope of auer comiing forth. But the Lord which bringeth forth euery to the borders of hell his best beloved when they forget themſelves, knoweth also how well to bring them backe againe. Goe no further then downward, but lift vp thy heart together with thine eye, and feke vnto the Lord, to reache vnto thee his mercifull and helping hand.

Again, in the Scriptures wee finde examples of men conuerteſ vnto the Lord without any vehement forrow of their ſinnes. What anguish of conscience had the thiefe vpon the croſſe for his former life in his present conuerteſ at the houre of Death? How was *Lydia* diſmayed and cast downe in reſpect of her wi-

B kednesſe, like as *Daniel* was or *Iob*, whose heart God only is ſaid to haue opened to gie atteſtante to the preaching of *Pant* and *Sila*, who alſo euen pretentiously was ready to entertaine them and to make them a ſeat in her house, which ſhee coulde not haue done, if ſhee had bin in the perplexities of *Ezechias*, or *David*. The ſame may bee ſpoken of the Layler, and of them which heard *Peters* ſermon at Ierusalem, who for all they had murdered our Saviour Christ, yet in their conuerteſ, their hearts were only for the prick. So then God in preparing vs, which in truthe are nothing but fleshi and ſkinning dunghills of ſin; nay, very vncleanenes and pollution it ſelfe, I ſa, in preparing vs to bee the Temples of his holy Spirto to dwell in, and the ſtore houses to hoord vphis heavenly graces in, doth otherwhiles vſe a milde and gentle remedie, and maketh the Law to look vpon vs, thought with no loathing & gentle, yet with no ſcrafet countenance; and otherwhiles in ſome hee ſtreth a ſharpe edge vnto the Law, and maketh it to wound the heart very deepe, and as a ſtrong corauſie to torment them, and to frette and gnaw vpon their conſciences. And weſee by expeſience, that a batch or a bille in a mans body, is as well easid of the corruption that is in it by the pricking of the point of a ſmall needle, as by the launcing of a great ricer. Wherefore if God by his Spirte haue wrought in you ſorrow for ſinne in any ſmall meaſure, though not in great meaſure as you deſire, you haue no caufe to complain: and in that you are grieved with a godly ſorrow for your ſins, it is a godtakene or the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God make me thankfull for it. And I pray you more plainely ſhew me the ſtate of your life till this houre, that I and all other may take warning by it.

Eufab. That which may doe good vnto other men I will neuer conceaſe, thought bee to my perpeſtual ſhame. As I was conceiued and borne in ſinne, ſo my parents brought mee vp in ignorance, and neuer ſhewed mee my shame, and miſery by Godſlaw: and I ſlid a long time, euen as a man in a dead ſleepe or trance, and in truth I ſlid as thought there were neither heaven nor hell, neither God nor diuell. And the diuell himſelfe (as I now perceiue) did often perwiſe my feeble conſcience that I was the childe of God, and ſhould be ſaued as well as the beſtman in the world: and I yeled to his perwiſion, and did veriſly think it: fo that when the Preacher for wickedneſſe and ſeculariſm denouced Gods iudgements and hell fire, I haue ſlid vnto my neighbours, that I hoped I ſhould be ſaved, and hee ſhould goe to hell: and when I was asked whether I could keepe all the commandements of the law, I ſaid that I could: and being asked whether I neuer ſinned, I ſaid I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie,

and haue me excused, and all my neighbours were glad of my compaines, they spake well of me, and I was taken for an honest man, when as indeede before God, I was a vile beast and the childe of wrath, inspired with the spirit of the diuell continually. Well, after I heard the Law preached, and saw & remembred many fearefull judgements of God vpon men, whom I in reason thought were as good men as I, then I began to consider nuncown estate, and to perceve my finnes, and my erredene, and vpon a time aboue all other, the curse of the law made me inwardly afraid, and my flesh then beg in to tremble and quake: then I could not sleep in the nig't feare, I was afraid of everything. If I were in my houfe, I thought the house would fall on my head: if abroad, I thought every crannie of the earth wold open it selfe wide, and swallow me. I started at every straw, and at the mooning of a fise: my meate was loathsome vnto me, and I thought I was not worthy of so good a creature of God, and that God might iulily turne it to my bane: the griefe of my heart for my life past made me flied abundance of teares: and vpon that I remembred in *David* Psalms, that his teares were his drinke, and that he did wet his bedde with teares. And now the diuell changed both his coate and his note, and in fearefull manner cried in my ears, that I was a reprobate, his childe: that none of Gods children were as I am, that this griefe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they shold haue mocked mee, and haue made a scife of it. Wherefore I was faine to goe to a godly learned Preacher: I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which he shewed me in the booke of God, and by his fervent, godly, and effectuall prayers: and I thank God ever since I haue had some assurance (in spite of the diuell) that I doe appertaine to the kingdome of heauen, and am now a member of Iesu Christ, and shal so continue for ever.

Tim. How know you that God hath forgiuen your sinne?

Eust. Because I am a sinner, and he is both able and willing to forgive me.

Tim. I grant that he is able to forgive you, but how know you that he will? you know your finnes are very great.

Eust. I grant: but Christs passion is farre greater: and although my finnes were as red as scarlet and as purple, yet shall they be as white as snow, and as soft as wool.

Tim. Oh but you haue sinned very often.

Eust. Tell mee not I pray you what I haue done, but what I will doe.

Tim. What will you doe?

Eust. By Gods grace it is my full purpose, and my earnest prayer to God is, hereafter to take better heede, andto amend my former life.

A Tim. Is that enough think you?

Eust. What lacketh?

Tim. The fauour and mercy of God, that may cleane for sake you.

Eust. Nay, that I will never grant: for I am certainelie perswaded of the fauour of God, eu- ten to the faluation of my soule.

Tim. O shew me that, that is the thing I earnestly desire, to be assured of Gods speciaill goodness, even by your experiance.

Eust. According as God hath given me to see the same, fowill I shewvity to you. And first of all, the dealing of God towards me is a good argument to me. In the first Commandement, God hath commandement to take him to bee my God, and in the Lords praiere, he teacheth mee to call him Father: hee hath created the world generally and every creature particularly for man, and so for me, to serue for my commodity, necessitie, and admonition. Also hee hath made mee for his owne image, hauing a reasonable soule, boode, shape, where he might haue made me a Toad, a Serpent, a Swine, deformed, frantick. Moreover, he hath wonderfully preferred mee in my infancie, childhood, youth, middle age hitherto from manifolde dangers and perils: all which doe confirme in me a perswasion of Gods fatherly loue: & that I should not doubt hereof: where I might haue beeorne of Turkes; loe it was the will of God that I shold bee borne of Christian parents, and bee brought into Gods Church by Baptisme, which is the Sacrement of adoption, and required faith, as well of the remission of my finnes, as of sanctification, and holinesse to be wrought of God in mee by his grace and holy spirit: where I might haue beeorne in an ignorant time and religion, God would that I shold beeorne in these daies, and in this country, where is more knowledge revealed, then ever was here, or in many places else is. Where I might haue beeene of a corrupt judgement, and intrangled with many errors of Papistrie, and of the Famelie of Loue, and of the schism of Brown, by Gods goodness my judgement is reformed, and he hath lightened mine eyes to see, and my heart to embrace his sincere truth. By all which things I doe confirme my faith of this, that God alwaies hath beeene, D is, and will be for euer my Father, and at my departing forth of this world will giue mee the crowne of everlasting glorie. Secondly, when as man is euermore doubting of the promises of God bee they never so certaine, God of his infinite mercie to prevent all occasions of doublings, promiseth to giue his owne spirit as a pledge, pawnie, or earnest-pennie vnto his children of their adoption, and election to faluation. Now, since it pleased God to call mee from hypocrise to bee a member of his Church, I feele that in my selfe which I never felt or heard of before. In times past, I came to praiers, and to the preaching of Gods word, even as a Beare commeth to the stake; now the word of God is meate and drinke

to me, and prayer is no burthen vnto me, but my ordinary exercise. If I rise in the morning I am not well till I haue prayed, and often thankessta God, if I do any thing, it commeth into my mind to pray. In my praiers I finde great ioy and comfort, and exceeding fauour of God, I never thinke I can well take myrest, or doe anything else except first I aske it at Gods handyn Christ. Lastly, when my minde and heart is wholly occupied in worldly matters, I am stirred vp, and asit is drawne to pray vnto God for the remission of my finnes, and the assuramente of my saluyer, and in praiers I haue had hideous groanes which for their greatness cannot be expressed. Now from whence commeth all this? From the diuell? No. In these actions I haue found him my enemie; & a continual hinderer of them. For hee by his craft when I haue beeene hearie and weake, hath affilid to prouoke mee to sondy finnes, whereunto my cursed nature was ong' given, and haue yeeded to him, haue beeene so hardened and blinded by thone iurmes, that for a time I haue made light account of the word of God and p.aid. Well then, peraduenture this came from mine owne selfe: no: neither: This cursed nature of mine hath beeene more pleased and delighted with sinnes, and with the pleasures of the world; then with such exercises from which it drawethme and preleth me downe as lead. I cannot think that such a poisoning Cockatrice can lay such good eggs, or that wild crab-trees (such as all men are in *Adam*) can bring forth sweete frutes, according to the will of God, except God plucke them forth of *Adam*, and plant them in the garden of his mercy, and stocke them, and grafe the spirit of Christ in them. Wherefore these are the works of Gods spirit, and my conscience is thereby certifiéd, that God hath giuen mee the spirit of adoption, and therefore that his loue and mercie shall continue towards me for euer. For the gifts of God ate without repentance, & whom God once loueth, him hee loueth for euer. Thirdly, there be certaine fruits of Gods childehod which I find in me by which I am confirmed in Gods fauour. *S. Iohn* in his first Epistle saith, that hereby we know that we are transalted from death to life; because we loue the brethren. Truly, I feele in my heart a burning loue towards them which are good Christians, though I never knew them nor saw them, and I am very desirous to doe any good for them: and if drops of my heart blood wold dene them good, they shold haue them. Moreover I hate all sinne and wickednesse with a bitter hatred, and I long to see the coming of my Sauour Christ to judgement, I am grieved and disquieted, because I cannot fulfil the law of God as I ought, all which I haue learned forth of Gods word to bee tokens of Gods childehod. And you see what evidence I haue to shew that I am a true member of the Church militant, and in the fauour of God.

to

these arguments seeme to prooue) without all waering, doubting, and distrusting of Gods mercy?

Eust. No, no. This my faith which I haue in Christ is euer fought against with doubting, and euer straited with desperation, not when I finde only, but also in tentations of aduersitie; into which God bringeth me to nurture me and to shew me mine owne heart, the hypocrite and false thoughts that there lie hid: my almost no faith at all: and as little loue, euer then happily when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue fained faith is feeble: when wrong is done vnto mee I cannot forgive, in sicknesse, in losse of goods, in all tribulation I am impatient, when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feel that there is no power to doe good but of God onely. And in all such temptations my faith perisheth not utterly, neither my loue and consent to the law of God: but they be weake, sicke, wounded, and not cleane dead. As I dealt with my parents being a child, so how deale I towards God my loring Father. When I was a child, my father and mother taught me nurture and wisedome, I loued my father and all his commandements, and perceived the goodness he shewed mee, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for my neede hee hath thereof, but seeketh my profit onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commandements, and doe them with a good will, and with goodwill goe euery day to the schoole: A n by the way happily I saw a company play, and with the sight was taken and ranished out of my memorie, and forgot my selfe, and stooe and beheld, and fell to play alio, forgetting father and mother, and all their kindness, all their laws, and mine owne profit also. Howbeit the knowledge of my fathers kindnes, the faith of his promises, and the loue that I had againe vnto my father, and the obedient mind were not vterly quenched, but lay hidden as all things doe when a man sleepeth or lyeth in a trance. And as soone as I had played out all my lusts, or else by some had beene warned in the meane season, I came againe to my olde profession: Notwithstanding many temptations went ouer my heart, and the law as a right hang-man tormented my conscience, and went nigh to perswade mee that my father would thrust me away, and hang mee if hee catched me, so that I was like a great while to run away rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue, and of punishment, wraffled with the trust which I had in my fathers goodness, and as it were gaue my faith a fall. But I rose againe as soone as the rage

of the first brunt was past; and my minde was more quiete. And the goodnessse of my father and his old kindnesse came vnto my remembrance, either by mine owne courages, or by the comforte of another. And I belueed that my father would not put me a way, or destroy me; and hee hoped that I would doe no more so. And vpon that I gat me home againe dismayed, but not altogether faulchisse; the old kindnesse would not let me despairre, howbeit all the world could not see mine heart at rest, vntill the paine had bene past, and vntill I had heard the voice of my father, that alredy forgotten.

Timoth. Seeing that you have thus plainly and truly shewed the weakenesse of you selfe, and consequently of all mens faith, shew me & pray you, how by the weakenesse of such a Christian is not rather discomfited then comforted, and assured of his saluation.

*Euseb. God doth not to much regard the quantity of his graces as the truth of them; he approorieth a little faith if it be a true faith; yea, if faith in vs were no more but a graine of mustard-seed (which is the least of all other seeds) it shold be effectuall, and God wold haue respect vnto it. The poore diseased begger with a lame hand, hauing the palse also, is a bable neuterel, to reach out the same and receive almalnes of a king: and so in like manner a weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly King offered vnto vs in Christ. Faith in the 3d of *John* is compred vnto the eic of the Israelite, which although it were of dimme sight, or looked a-squint, yet if it could never so little beheld the brasen serpent, it was sufficient to cure the stings of the fiery serpents, and to save life.*

Timoth. Seeing that you satisfie mee in every point so fully, shew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expell eth wickednesse. For I haue heard some say, that a man might believe the word of God, and be neare the letter in his life, or holier then before he was:

Euseb. Many there are which when they haue or ready of faith, at once they content themselves, and haue a certaine imagination and opinion of faith; as when a man telleth a story, or a thing done in a frange land that pertaineth not to them at all: which yet they beleue and tell as a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say verily, this doctrine seemeth true, I beleue it is euē so: then they thinke that their right faith is there, but afterward when they look in themselves no manner of working of the Spirit, neither the terrible sentence of the Law, & the horrible captiuitie under Satan, neither can perceiue any alteration in themselves, & that any good works follow, but finde they are altogether as before, & abide in their old estate, then think they that faith is not

A suffiscent, but that workes must be joynd with fayre justification but true faith is onely the gift of God, and is mighty in operation, ever working, being full of vertue: it reneweth man, and begetteth him afresh, altereth him, changeth him, & turneth him altogether into a new creature and conuerteration: so that a man shall feele his heart cleane changed, & far otherwise disposed then before, and hath power to loue that which before he could not but hate & delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it setteth the soule at liberty, & maketh her free to follow the will of God, and is to the soule as health to the body. After that a man is pined with long sickness, the legges cannot bear him, he cannot lift vp his hands to helpe him, his taste is corrupt, sugar as bitter in his mouth, his stomacke longeth after flabber-saucce and swafh, at which a whole stomacke is ready to cast his gorge: when health cometh in strength and altereth him cleane, giveth him strength in all his members, lust and will to doe of his owne accord that which before he could not doe; neither could suffer that any man shold exhort him to doe, and hath now lust in wholsomethings, and his members are free at liberty, and haue power to doe all things of his owne accord which belong to a sound and whole man to do. And faith worketh in the same manner, as a tree bringes forth fruit of his owne accord, & as a man neede not bid a tree bring forth fruit; so is there no law put to him that believeth and is iustified through faith, to force him to obedience, neyther is it needful. For the law is written & grauen in the heart, his pleasure is daily therein, & without commandement euē of his own nature he eateth, drincketh, feeth, heareth, talketh, goeth: euē so of his owne nature without any compulsion of the law, he bringeth forth good workes and as a whole man when he is at libertie either but for drinke, or when he hungryth abideth but for meat, and then drincketh and eateth naturally: euē so is the faithful euerythir, and an hungred after the will of God, and trairith but for an occasion; and whenfor euē an occasion is given, he worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to do Gods will. He that hath not this faith, is but an unprofitable babler of faith and workes, and neither wotteth what he babbles, nor whereunto his words tend. For hee feleth not the power of faith, nor the working of the Spirit in his heart, but inter-prethe the Scriptures which speake of faith and workes after his owne blinde reason, and foolish fantasie, not haung any experiance in himselfe.

Timoth. Every member of Christs congregatiōn is a sinner, & sinneth daily, some more and some lesse: for it is written, 1. Ioh. 1.8. If we say we haue no sinne, we deceiue our selves, and that truth is not in vs. And Paul, Rom. 7.19, 20. That good which I would, that doe I not: but that evill which I

would not, that doe I. So it is not I that doe it (faulfe it he) but sinne that dwelleth in me: So the Christian man is both a sinner and no sinner: which how it can bee, shew me it by your experience.

*Euseb. I beeing one man in substance am two men in quality, flesh and spirit, which in me so fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one estate. If the spirit overcome in tentations, then is shee stronger and the flesh weaker. But if the flesh get a custome, then is the spirit none otherwise opprest of the flesh, then as though shee had a mountaine on her backe, and as we sometime in our dreames thinke we beare heavier then a milstone on our breasts: or when wee dreame now and then that wee would runne away for feare of someting, our legs seeme heauier then lead: even so is the spirit opprest and overladen of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vain, vntill the God of mercy, which heareth my groanes through Iesu Christ, come and loose her with his power, and put someting on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regard the Spirit, the profession of my heart toward the law of God, my repenteance & forswear that I haue, both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercy in our Saviour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the old Adam, and as it were the stocke of the old olive tree, euer and anon when occasion is giuen, shooing forth his branches, leaues, bud, blossoms, and fruite also; which also is as the weakness of one which is newly recovered of a great disease, by the reason whereof all my dears are imperfect, and when occasions be great I fall into horrible deedes, and the fruite of the sin which remaineth in my members breaketh out. Notwithstanding the spirit leaueth mee not, but rebuketh me, and bringeth me ho ne againe vnto my profision, so that I never cast off the yoke of God from off my necke, neyther yeeld vp my selfe vnto sin to serue it, but fight afresh, and begin a new battell. And I had rather you shold understand this forth of the Scriptures, by the example of *Ionas* and the Apostles. *Ionas* was the friend of God, and a chosen seruant: of God to tellfite his will vnto the world. He was sent from the land of Israel, where he was a Prophet, to goe amongst an heathen people, and the greatest citie of the world, then called Nineue, to preach that with infouertudines they shold bee destroyed for their sinnes: which message the free will of *Ionas*, had as much power to doe as the weakest hearted woman in the world had power, if shee were commanded to leape into a tubbe of living snakes and adders: as happily if God had commanded *Sarab* to sacrifice her*

ouer-

*sone *Isaac*, as he did *Abraham*, shee would haue disputed with God, ere shee had done it, as though shee were strong enough. Well, *Ionas* hartened by his owne imagination, and reasoning after this manner; I am here a Prophet vnto Gods people the Israelites: which though they haue Gods word testifield vnto them daily, yet despise and worshipe God vnder the likenesse of calues, and after all manner of fashions saue after his owne word, and therefore are of all nations the wortl and most worthy of punishment: And yet God for loue of a fewe that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whom his name was never preache, and therefore are not the tenth part so euill as these: If I therefore shall goe preache, I shall lie and shame my selfe and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrey where God is worshipped. When *Ionas* entred into the shipppe, hee laid him downe to sleepe, for his conscience was tossed betwene the commandement of God which sent him to Nineue, and his fleshly wisedome which disswaded and counseled him to the contrary, and at last preuailed against the commandement, and carried him another way, as a ship caught betwene two streames (as the Poets name the mother of *Meleager* to be betwene diuers affections; while to auenge her brothers death he fought to slay her owne sonne:) whereupon for very paine and tediousnesse he lay downe to sleepe to put the commandement out of mind, which did so gnaw and fret his conscience; as also the nature of all the wicked is, when they haue finned in earnest, to seeke all meanes with tyre, reuell, and paltme to drue the remembrance of sinne forth of their hearts, as *Adam* did to couer his wickednes with aprons of fig-leaues: But God awoke him before his face: for when the lot had caught *Ionas*, then be sure that his sinne came to remembrance againe, and that his conscience raged no lesse then the waters of the sea. And then he thought, he onely was a sinner, and thought also that as verily as hee had fled from God, as verily God had cast him away: for the sight of the rod maketh the naturall child not only to see and acknowledge his fault, but also to forget all his fathers old mercie and goodnesse. And then he confessef his sinne openly, and of very desperation to haue liued any longer, he bade cast him selfe into the sea beimes, except they wold be lost also; for all this God prouided a fishe to swallow *Ionas*. When *Ionas* bade beene in the fishe a space, the rage of his conscience was somewhat quited, and he came to himselfe againe, and had received a little hope, and the qualmes and pangs of desperacion which went ouer his heart were halfe*

overcome : then he prayed to God, and gane thankes vnto him. When *Ionas* was cast vpon the land againe, then his will was free, and he had power to go whither God sent him, & to wha: God commanded him, his owne imagination laid apart: for he had bin at a new schoole, and in a furnace, where he was purged of much refuse and drosse of fleshy wisedome which refisted the wisedome of God. For as faire as we are blind in *Adam*, we cannot but feele and will ourne profit, pleasure, and glory; and as far as we be taught in the Spirit, wee cannot but feele and will the pleasure of God only. Then *Ionas* preached to Nineue, and they repented : then *Ionas* shewed againe his corrupt nature for all his trying in the Whales belly. He was so displeased because the Nineuites perished not, that he was weary of his life, and wished death for very sorrow, that he had lost the glory of his prophecyng, in that his prophecy came not to passe; but he was rebuked of God, as his propriece you may read.

The Apostles, Christ taught them ever to be meeke and to humble themselves: yet oft they strived among themselves who shold bee greatest : the sonnes of *Zebud* would sit one on the right hand of Christ; the other on the left. They would pray that fire might descend from heaven and consume the Samaritans. When Christ asked, *Math. 16. 16. Wom say men that I am?* Peter answered, *Thou art the Son of the living God*, as though Peter had beeene as perfect as an Angell. But immediately after when Christ preached vnto them of his death and passion, Peter was angry, and rebuked Christ, and thought earnestly that he had rured, and not witt what he had said: as at another time in which Christ was so feruently busied in healing the people, that hee had no leasure to eate, they went out to hold him, supposing that hee had beeene beside himselfe. And one that caft forth duels in Christ's name they forbade, because hee waited not on them, so glorious they yet were. And though Christ caught alway to forgive, yet Peter after long going to schoole, asked whether men should forgive seven times, thinking that eight times had beeene too much. And at the last Supper, Peter would have died with Christ, but yet within few hours after hee denided him both cowardly and shamefully. And after the same manner, though he had solong heard that no man mift auenge himselfe, but rather turne the other checke to the smiter again, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sword, & tairied no answer, but laid on rashly. So that although we bee once reconciled to God, yet at the first we be but children and young schollers, weake and feeble, and mift haue leasure to grow in the spirit, in knowledge, loue, and deedes thereof, as young children must haue time to grow in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poyson of our nature is

A minid by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly discourse, the manifold conflicts betweene the flesh and the spirite, and that the flesh is like to a mighty gyant, such an one as was *Goliath*, strong, luffe, stirring, enemy to God, confederate with the diuell: and the spirite like to a little child, such a one as was little *Daniel* new borne, weake and feeble, not alwaies stirring : now then what meanes doe you vfe to weaken the flesh, and strengthen the spirite ?

Euseb. I vfe to tame my flesh with prayer and fasting, watching, deeds of mercy, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleasures from the flesh, and with exercises contrary to the vices which I find my body most inclined to, and with abstaining from all things that encourage the flesh against the spirite: as reading of toyes and wanton bookees, seeing of playes and enterludes, wanton communication, foolish iesting, and effeminate thoughts, and talking of courteousnesse, which *Paul* forbiddeth, *Eph. 5.*, magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and to maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of temptations and tribulations. Thus very often hee maketh me to take vp my croffe, and naileth my flesh vnto it, for the mortifying thereof. Marke this, if God sendeth thee to the sea, and promise to goe with thee, hee will raise vp a tempest against thee, to proue whether thou wilt abide his word, and that thou maist feele thy faith and weakenesse, and perceiue his goodness: for if it were alwaies faire weather, and thou never brought into such iepardie, whence his mercy onely deluerteth thee, thy faith should be onely a presumption, and thou shouldest be ever vrthankfull to God, & mercifull vnto thy neighbour. If God promise riches, the way therunto is poverty: whom he loueth, him he chasteneth: whom he exalteith, he casteth downe: whom hee fauorth, he fift dammeth: he bringeth no man to heaven, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, hee casteth downe all first: he is no patcher: he cannot abide another man's foundation: hee will not worke till all be past remedie, and brought to such a cafe, that men may fee how that his hand, his power, his mercy, his goodnesse, his truth hath wrought altogether: he will let no man be partaker with him of his praise & glorie: his works are wonderfull and contrary to mans workes: who euer (faue hee) deliuereid his owne Sonne, his onely Sonne, his deere Sonne, his darling vnto death, and for his enemies to winne his enemies, to ouercome them with loue, that they might see loue and loue againe, and of loue likewise to doe to other men, and to ouercome them with well doing?

Ioseph saw the Sunne and the Moone and ele-

Auen starres worshipping him, neuerthelesse ere that came to passe, God laid him where hee could see neither sunne, nor moone, neither any starre of the skie, and that many years, and also vndeserved, to portune him, to make him apt and meete for the roome and honour against he came to it; that he might be strong in the spirite to minister it well. God promised the children of Israel a land with riuers of milke and honie, yet hee brought them forth the space of fourteyn years into a land wherein no riuers of milke and honie were, but where so much as a droope of water was not to nurture and teach them as father doth his sonne, and to doe them good at the latter end, to subdue their cankred nature, to make them strong in the spirite to vse his benefits aright. Lastly, God promised Daud a kydome, and immediately stirred vp Saul against him to persecute him, and to hunt him as men doe hares with grayhounds, and to ferret him out of every hole, and that for the space of many yeares, to turne him, to make him to mortise his lusts, to make him to feele his owne diseases: in fine, to make him a good man, and a good king.

Timoth. But how if it come to passe that you be tempted to any great sinne, and the flesh overcome the spirite, in what case are you then?

Euseb. There is no body here but you and I, and I take you to be a Christian and a faithfull friend: therefore I will shew a little of my experience. The last yeare by reason of the deareth, I and my family were put to great pinches, and most commonly wee had nothing but Bread and Water: hereupon I besought me how I might get somewhat to releeue my family: it came into my minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and tooke a lambe, and I told my family that it was guineeme: I presently killed it, the skinne & the entrals I buried in my backefide, the flesh we dressed by quarters, and did eat it with thanksgiving (as my manner is) but firtly very coldly, and me thought my prayer was abominable in Gods sight. After I had thus done, we fared well for the space of two daies, but I fel my heart hardened, and my lippes were almost locked vp, that I could not as I was wont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carry me to prisoun, vpon that on a sudden I awaked, and beeing afraid looked about me, and fell to consider why I shold be afraid, and I remembered that I had sinned against God by robbing him, whom I ought to loue for thy sake as my selfe: forgive me Father for thy sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord thy old mercies shewed vpon me, let them not at this time in me be quite remoued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, cased my paine, and assurid me of the remission of my sinne. After presently, for the more easyness of my conscience, I went to my neighbour, and betwene him and me vpon my knees confessid my fault with teares, desiring him to forgive me, and I would (as Gods law requireth) reforste that which I stole, foretold: he (I thank him) was contented, and tooke pitie on me and ever since hath beeene by Gods mercy my good

good friend. So by little and little, God restored me to my first estate: but (me thinkes) I have not that feeling which I had before, and haue beene worse euer since: God of his great mercie aucted me, and increased his graces in me.

Timoth. But I pray you, what thinke you, will not God condigne his owne elect chidren if they sinne?

Euseb. No, for the ground-worke of our saluation is laid in Gods eternall election, and a thousand sinnes in the world, say all the sinnes in the world; nay, all the duels in hell cannot overthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make lid the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemmeth no man for his sinnes, he be adopted in Christ. For then Joseph, Abraham, David, Peter, Mary Magdalene shoulde be condemned. God is like a father: and a father if his childe be sicke, and therefore be froward, and refuse and cast away his meat, and haueing eaten it spew it vp againe, and in his fit be impatient and rauine, and speake euill of his father, yet I say the father will not cast him forth of his doores, but piteth him, and prouideth such things as may restore him to health, and when he is whole remembreth not his disordered behaviour in his sicknesse.

Timoth. What meanes doe you finde most effectual to strengthen your faith, to increase Gods graces in you, and to raise you vp againe wher you are fallen?

Euseb. Surely I haue very great comfort by the sacrament of the Lords Supper: for whereas I am spirallyn diseased, and am prone and ready to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercy and of his infinite pite and bottomlesse compassion set vp his sacrament as a signe upon an high hill, whence it may be scene on every side farre and neare, to call againe them that be runne away. And with the sacrament (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commanded his sacrament to be had in continual vs, to put vs in minde of his continual mercy laid vp for vs in Christs blood, and to wittesse and testifie it vnto them, and to be the seale thereof. For the sacrament doth much more liuely print the faith, and make it sinke downe into the heart, then doe bare wordes only. Now when the wordes of the Testament and promises are spoken vnto the bread (this is my body which was broken for you: this is my blod that was shedde for you) they confirme the faith; but much more when the sacrament scene with the eyes, and the bread broken, the wine poured out and looked on: & yet more when I tast it and smel it: As you see when a man ma-

keteth a promise vnto another with light words betweene themselves and so they departed, he to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remember his promise to abide by it or no. But when any man speaketh with aduise, the words are more credibl: and if he swere, it confirmeth the thing more, and yette the more if he strike hands, if he giue earnest, if he call record, if he giue hand writing and seal it: so is he the more & more beleevd, for the heart gathereth: lo, he speake with aduise, deliberation and good fadnesse, he clapped hands, called records, and put to his hand and seale: the man cannot be so faint without the feare of God as to deny all this; shame shall make him abide his promise, though he were such a man as I could not compell him, if he would denie it. And thus we dispute: God sent his Sonne in our nature, and made him feel our infirmities, and named him Iesus, that is a Sauour, because he shoulde save his people from their sinnes, and after his death sent his Apostles to preach these glad tidings, to thrust them in at the eares of vs, and set vp a sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares only by rehearsing the promises of the testament ouer it: neither at our eies only in beholding it, but beat them in through our feeling, tasting, and smelling also, and to bee repeated daily and to be ministered to vs. He would not (thinkwe) make halfe so much adoe with vs if he loued vs not, and would not haue his sacrament to be a witness and testimony betwene him and vs, to confirme the faith of his promises that we shoulde not doubt in them, when we looke on the seales of his obligations wherewch he hath bound himselfe: this is to keepe the promises and covenants better in minde, and to make them the more deeplye to stike into our hearts, and be more earnestly regarded.

Timoth. Considering that this which you say is too plaine, great shame it is that there is such neglect of the sacraments as there is, & that it is so seldom vied: but surely want of faith & the security which ouerspreadeth this our countrey is the cause of it, the Lord if it be his will remoue the same. Now let me heare a little how you lead your life: and haue your conuerteration among men.

Euseb. I haue my conuerteration among men as sincere as I can in righteounes and holines, which is after Gods commandements: our Sauour faith, Let your ligts so shine before men, that they may see your good works, and gloriſe your father which is in heauen: Matth.5.16.

Timoth. It is but a dimme light which wee can carrie before men, and small are our good worke, and to be esteemed of no value: if wee were preachers, or rich men, or noble men, then we might saue soules, giue good

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counself helpe many by our almes, but you & I are poore men, of base birth, and of low degree, how can we then doe any good worke?

Euseb. As touching good worke by that measure of knowledge that God hath given mee, I thinke that all worke are good which are done according to the obedience of Gods law in faith, and with thanksgivng to God, & with a minde desirous of his glory alone, and I thinke that I or any man else in doing them please God, whatsoeuer I doe within the law of God, as when I make water. And trut me, if either winde or water were stopped, I shoulde feele what a pretious thing it were to doe either of both, and what thanks ought to bee gien God therfore? Moreoure, put no difference betwene workes, but whatsoeuer cometh into my hands, that doe I as time, place, and occasion giueth, and according to my degee. For as touching to please God there is no work better then other: God looketh not first on my worke as the world doth, or as though he had need of them: but God looketh first on my heart what faith I haue to his word, how I belieue him, trut him, and how I loue him, for his mercie that he hath shewed to mee, he looketh with what heart I worke, and not what I worke, how I accepte the degree he hath put mee in, not of what degree I am. Let vs take example. You are a minister and preach the word, I am a kitchin-boy, and wash my masters dishes. Of the Ministerie barke what the Apostle saith: If I preach, I haue ought to rejoyce in, for necessarie is put vpon me: If I preach not the Gospell: as who shoulde say, God hath made me so, woe is me if I preach not. If I doe it willingly (saith he) then I haue my reward: that is, then I am sure that Gods spirit is in me, and that I am cleet to eternall life. If I do it against my will, the office is committed to mee, that is, I doe it not of loue to God, but to get a living thereby, and for a worldly purpose, and had rather otherwise lie: then doe I that office which God hath put vpon mee, but doe not please God. So then if you preached not, or in preaching had not your heart aright, you minister the office, and they that haue the spirit of God haire his word, yet though it were spoken by an Aife, and the woe belongeth to you: but & if you preach willingly with a true heart and conscience to God; then you shall feele the earnest of eternall life, and the working of the spirit of God in you: & your preaching is a good worke in you. Now I haue ministered in the kitchin, & am but a kitchin-boy, receive all things at the hand of God, know that God hath put mee in such an office, submey my selfe to his will, and serue my master not as a man, but as Christ himselfe, with a pure heart according as Paul teacheth mee, putting my trust in God, and of him feele my reward. Moreouer, there is not a good deede done, but mine heart rejoyceth therin, yea, when I heare that the word of God is pre-

ched by you, and see the people turning vnto God: I consent to this deed, my heart breakes out in me, yeit it springeth and leapteth in my breast that God is honoured, and in my heart I doethe fame that you doe with the like delectation and feruencie of spirit. Now he that receiuesth a Prophet, in the name of a Prophet, receiuesth a Prophets reward, Matth.10.41. that is, he that consenteth to the deede of a Prophet, and maintaineth the fame hath the spirit and earnest of eternall life, which the Prophet had, and is elect as the Prophet is. Now if we compare worke to worke, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseth God, but as fare forth as God hath chosen a man, and hath put his spirit in him, and purifieth his heart by faith and trut in Christ. As the scriptures call him carnall which is not renewed by the spirit and borne againe in Christs flesh, and all his worke alike, even the very motions of the heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and studie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doth, though they seeme spirituall and after the law of God neuer so much: So contrariwise he is spirituall which is renewed in Christ, and all his works which spring from faith seeme they never so gross, as the washing of the disciples feete done by our Sauour Christ, and Peters fishing after the resurrection, yea deedes of matrimoniare pure and spirituall if they proceed of faith, and whatsoeuer is done within the lawes of God though it bee wrought by the body, as the wiping of shooes and fach like, howsoeuer grosse they appear outwardly yet are sanctified.

Tim. What be the speciaall things in which you lead your conuerteration?

Euseb. One thing is the reading of the scripture.

Timoth. It is dangerous to reade the scriptures, you that haue no learning may easly fall into error, and heresies.

Euseb. As he which knoweth his letters perfectly, and can spell; cannot but reade if he be diligent: & as he which hath cleare eyes without impediment or let, and walketh thereto in the light and open day, cannot but see, if he attend and take heed: euen so I haue the professio of my baptisme only written in my heart, and feeling it sealed vp in my conscience by the H. Ghost, cannot but understand the scripture, because I exerciseth my felte therein, and compare one place with another, and marketh the manner of speech, and aske here and there the meaning of a sentence of them that bee better exercised then I: for I fele in my heart, and haue a sensible experiance of that inwardly, which the spirit of God hath deliuered in the scriptures. So that I finde mine inward experiance as a commentarie vnto mee.

Tim. We are all baptized, belike then wee shall all understand the Scripture.

Euseb. But alas, very few there be that are taught and feel their ingrafting into Christ, their iustification, their inward dying unto sin, and living unto righteousness, which is the meaning of their baptism. And therefore we remaine all blinde generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay-man. And the Scripture is become so darke vnto them, that they grope for the doore, & can find no way in, and it is become a maze vnto them in which they wander as in a mist, (as we say) led by *Robbin Goodfellow*. And their darkenesse cannot comprehend the light of the Scriptures, but they reade them as men doe tales of *Robbin hood*, as Riddells, or as old Priests their Ladies Martins which they understood not. And vntill a man be taught his Baptisme, that his heart feele the sweetnesse of it, the Scriptures are shut vp from him, and so darke that hee could not understand it, though *Peter*, *Paul*, or Christ himselfe did expound it vnto him, no more then a man branke can see, though thou set a candle before him, or shew him the Sunne, or point with thy finger vnto that thou wouldest have him looke vpon. As for heresie there is no danger, if a man come to the Scripture with a meek spirit, seeking thereto to fashion himselfe like vnto Christ, according to the profession and vow of his Baptisme: but contrariwise he shal there finde the mighty power of God to alter & change him in the inner man by little and little, till in proesse he be full shapen after the image of our Saviour in knowledge and loue of all truth, and powerte to work thereafter. Heretofore spring not of Scripture, no more then darkenesse of the Sunne, but are darke cloudes which spring out of the blinde hearts of hypocrites given to pride and singularitie, and doe couer the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

Tim. By this I also can gather, that the Papists which cannot read the Scriptures, except they fall into errores, haue not the spirite of Christ working in them, & teaching them, but the lying spirit of Antichrist the diuell, and that if God would give them any true feeling, and open their eies, they would quite change their mindes. But what other exercise haue you?

Euseb. Prayer and thanksgivinge to God. For God hath promised very bountifullly vnto them which pray in truth, and it is one of the greatest comforts I haue at all times. Againe, God which commanded men not to steale, commanded me also pray, and his will is, that one commandement should be as well kept as another: and therefore I am perswaded that condemnation wil befall a man as well for the one as for the other. And that prayer ought to be continually eu'en in every busines a man doth, me thinkes it is most agree-

A able to Gods will. For if I should come vnto my neighbours houfe, and take his goods, and vise them, not borrowing them, or asking any leue, they would lay hands on me, and make mee a thiefe. The world and all the things in the world are the Lords, not mine: sothen if I shall daily vise them, never seeking to the Lord by prayer for the vise of them, before God I am an vngifer, nay a ranke thiefe, and therefore I desire of God heartily that I may vise all his good creatures with feare and reverence; and that I may sanctifie his name in them, which *Paul* shews me to be done by the word of God & prayer, the word shewing me the lawfull vise of his creatures: prayer obtaining at Gods hands, that I may vise the aight. If this practise were vised of men in their professions & callings, am perwaded there wold be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I think the rest of your Christian exercises be the practisynge of the commandments of the law.

Euseb. Yea they are indeede.

Tim. Me thinkes it is an hard point of the law for a man to loue his enemy.

Euseb. It is indeede: yet in the faithfull it will be so, for they haue in their hearts a perswasion, that whereas they are damned in themselves, yet in Christ the mercy of God is most plentifull to their saluation, and all this God consermeth and sealeth vnto them by his holy spirit, and therefore they cannot but loue God againe, and that witha feruent loue eu'en aboue all thingis in the world, & so to loue all Gods creatures, and eu'en their enemies, because they beare the image of God whom they loue; like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertainte vnto him. And by the way, here is a good way to know whether we haue faith or not: though faith only iudisfe and make the mariage betweene our soule and Christ, and is properly the mariage garment, yea, and the figne *Tan*, that defendeth vs from the smiting and power of euil angels, and is also the rock on which Christs Church is built and standeth against all weather of wind and tempeste: yet is faith never feuered from hope and charity. Then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law; & in like manner if he wil know whether he loue the law, that is, loue God and his neighbour, then let him examine himselfe whether he believeth in Christ only for the remission of his sinne, and obtaininge the promises made in the Scripture. And even so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in this life, which hated the loue of the law indigndeth in him. And if they accompany not one another all three together, then let him be sure all is but hypocritie.

Timoth. Yet by your leue, faith cannot make a man iust before God without hope &

charity: then they also with faith haue some stroke in iustification.

Euseb. I answere, though they be inseparable, yet I praise God I doc conceiue how these three haue three separable and sundry offices. Faith, which onely is an vndoubted and sure affiance in Christ; and in the Father through him, certifieth the conscience that the sinne is forgiuen, and the damnation of the law taken away. And with such persuasions mollifieth the heart and maketh it loue God againe, and his law. And as oft as we sinne, faith only keepeþ, that we forsake not our profession, and that loue vtterly quench not, and hope faile, and only maketh the peace againe for a true beleauer trusteth in Christ alone, and not in his owne workes, nor ought else for the remission of sins. The office of loue is to poure out againe the same goodness that it hathe receaved of God vpon her neighbour, to be to him as it feeleth Christ to be to himselfe. The office of loue is only to haue compasyon, and to bear with her neighbour the burthen of his infirmitie.

Tim. Pe. 4. 8. Loue conreth the multitude of finnes: that is to say, considereth the infirmities, and interpreteth al to the best, and taketh for no sin at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet a whole towne, and sometime a whole realme too. The office of hope is to comfort in aduersite, and to make patient that we faint not, nor fall downe vnder the Croffe, or cast it off our backes. Thus these three inseparabile haue separable offices and effects, as heate, and drincke, being inseparabile in the fire, haue yet their separable operations: for drincke onely expelleth the moistnesse of all that is confluxed by the fire, and heate onely defroyeth the coldnesse. And it is not all one to say, the drincke onely, and the drincke that is alone, neither is it all one to say, faith onely, and faith that is alone.

Timoth. You are to bee commended, you are so perfect in the high points of religion, but I know you speake of experiance, for in you faith and hope towards God, and charite towards your neighbour are inseparabile.

Euseb. I require no commendations: shame and confusyon befall me eternally, that a glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we must perforne if we will liue Christian like among men. And I pray you tell mee, what doe you meane that you give so much vnto the poore, considering you are so poore your selfe, I speake my confidencie, if you had ability, you wold doe more then an hundred of those rich men doe.

Euseb. God knowes my heart, it is a hell vnto me to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among christian men, loue makes al things common: every man is others

A deuter, and every man is bound to minister to his neighbour, and to supply his neighbours lacke of that wherwith God hath induced him. Christ is Lord ouer all, and every Christian is heire annexed with Christ, and therefore Lord ouer all, and every one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him; and if I shew not mercy, but withdraw my hand from him, then I rob him of his own, and am a thiefe. A Christian man hath Christs spirit: now Christ is mercifull. If I haue not been mercifull, I haue not Christs spirit: if I haue not Christs spirit, then am I none of his. And though I shew mercie vnto my brother, yet if I doe it not with such burning loue as Christ did vnto mee, I must knowledge my sin & desire mercy in Christ.

Timoth. If a man muſt be franke and free, then a man muſt give of his owne flocke to the poore members of Christ, and diminish his owne substance.

Euseb. Yea indeed (if need ſo require) wee are made stewards of those goods which God hath giuen vs: ſhall a steward take all vnto himſelfe without reproach? I am ſure that they which were converted at Peters firſt sermon after Christs ascencion, diminished their ſubſtance when they fold them, and gaue them to the poore. I am ſure that the Churches which were in Macedonia, which ſent relife vnto other being in extreme pouerrie, did diminifh their poſſeſſions: and God grantous conſerفاتiōn may be like theirs. And that we ſhould be like them, their examples of great compaſſion are recorded in the Scriptures.

Timoth. Many of vs haue our ſcules, wife, children, father, mother, and kinſfolke to reſcue, ſo that it will be hard to deale after this manner.

Euseb. Had not theſe men ſo yeare I warrant you had they. And the want of loue which you deeme of, the Goffell of Christ knoweth not, that a man ſhould begin at himſelfe, and then defend I wot not by what ſteps. Loue ſecketh not her owne profit, but makes a man to forget himſelfe, and to tranſport his profit to another man, as Christ fought not himſelfe or his own profit, but ours. This teareme (my ſelfe) is

D not in the Goffell, neither yet father, mother, ſister, brother, kinſman, that one ſhould in loue be preferred before another. The loue that springeth out of Christ excludeth no man neither putteth difference betweene one another. In Christ we are all of one degree without reſpect of persons. Notwithstanding though a Christian mans heart be open to all men, and receiueth all men, yet because his abilitie of goods extendeth not ſo farre, this prouifon is made, that every man ſhould care for his own houſhold, as father, mother, thine elders that haue holpen thee, wife, children, and ſcrutants. When a man hath done his dutie to his houſhold, and yet hath further abundance of the blesſings of God, that hee oweþ to the poore that cannot labouſ, or cannot

get worke, and yet are destitute of friends; to the poore I meane which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that every parish prouide for the poore. If his neighbours which he knoweth be serued, then is he a debter to the brethren a thousand miles off, if he heare of their necessity and haue himselfe any plenty: yea, to the very Infidels he is a debtor if they neede, as far forth as he doth not maintain them against Christ. Thus is every man that needeth my helpe, my father, mother, sister, and brother in Christ; even as every man that doth the will of the Father, is father, mother, sister, and brother unto Christ.

Timoth. Now ye somewhat perswade mee of that which we thought at the first blash was against common sense.

Euseb. By Gode grace I will perswade you more yet. How if our Sauour Christ Iesus should now dwell vpon the earth in poverty and want, could not ye be content to bestow halfe your goods on him?

Timoth. Haltemy goods? Nay surely all; and heart-blood for I know if I shold lose my life for him, I shold faue it.

Euseb. Very well, Christ is all in all. Every Christian man to another is Christ himselfe, & what ever is done to the poore is done to Christ himselfe, & therefore your neighbours rede had as good right in your owne goods as hath Christ himselfe which is heire & Lord ouer all. And looke what you owe to Christ, if thou owe to your neigbours need: to your neighbour owe you your heart and life, and what ever you haue or can doe.

Timoth. We neede not give our helpe except the poore require it.

Euseb. Askre or not, if they want you are bound to releue them: As Christ loued you, so loue them. Christ loued you being his enemy, when I am sure of it, you never asked remission of sinnes.

Timoth. We neede not releue them often, perde we?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ shold forgive vs but once, we shold come therto ofte.

Timoth. The world is full of haughtines, and lewd people, take pleasure in doing wrong, & in flandering and hindering their brethren: how can you live among them in quietnesse, do ye vise to give like for like?

Euseb. No, you must understand that there bee two states or regiments in the world; the kingdome of heaven which is the regimenter of the Gospel: and the regiment of the world, which is the temporall kingdome. In the first estate there is neither father nor mother, neither master, mistres, maid, nor servant, nor husband, nor wife, nor Lord, nor subject, nor interiour, but Christ is al, & each to other is Christ himselfe, there is none better then other, but all alike good, all brethren, and Christ only is Lord ouer all, neither is there any o-

ther thing to doe, or other law, saue to loue one another as Christ loued vs: in the temporall regiment, is husband, wife, fathe, mother, sonne, daughter, mistres, maid, manseruant, subiect, Lord. Now every person is a double person, and vnder two regiments: In the first regiment I am a person of mine owne selfe, vnder Christ and his doctrine, and may neither hate nor be angry, and much lesse fight or reuenge: but mult after, the example of Christ, humble my selfe, forlase and deny my selfe, and hate my selfe, and cast my selfe away, and be meek and patient, and let euery man goe ouer mee, and tread me vnder foote, and doe me wrong: and yet am I to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue is damnable and cast forth of that kingdom. In the temporall regiment, thou art a person in respect of another, thou art husband, fathe, mother, daughter, wife, Lord, subiect, & there thou must doe according to thine office. If thou be a father, thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring al vnder obedience, whether by faire meanes or by foul: thou must haue obedience of thy wife, of thy seruants and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as farre as the law of God and the law of the land will suffer thee. Now to the purpose: whether a man may resist violence, and defend or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue, and of loue doe, studie, and enforce: yea, & suffer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which faith: *Blessed are the peace-makers, for they shall be the children of God.* If thou suffer and keepe peace in thy selfe onely, thy blesing is the pofession of the world: but if thou so loue the peace of thy brother, that thou leauen nothing vndone or vnsuffered to further it, thou shalt possesse heauen. But in this worldly state where thou art no private man, but a person in respect of other, thou must, and art bound vnder paine of damnation, to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprise, and slay too, not of malice and hate to reuenge thy selfe, but to defend thy subiects, and to maintaine thine office: the ruler must not oppresse his subiects with rents, fines, and customes at all; neither pill them with taxes, and such like to maintaine his owne lusts: but be louing and kinde vnto them as Christ was to him: for they haue the price of his blod. I will shew my minde more plainlye by one example. You are in your fathe's house among your brethren, and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or smite, for that pertenente to the father only. But if your father giveth you au-

B for them study to bring you to extreame miserie, and doe it too: yet if you be meek, you shall haue food and rayment enough for you and yours.

And no doubt, God (who is alwayes true of his promise) shall raise vp some to help you. And my counsell is, that you giveth your Landlord now & then a capon, now a pigge, now a goof, and if you be able, a lambc or a calfe; and let your wife visit your Landlady now and then with spiced cakes, with apples, peares, cherries, and such like: and be you ready with your oxen, or horses, fife or six times in the yere, to fetch home their wood, to plow their land; then no doubt God may soften their hearts, and moone them to haue some pitie and compassion on your poore estate.

Timoth. I understand you well. As I am a member of the spirituall body of Christ, I must in all my conuersation follow him with patience, meekenes, and long suffering, ouercomming other mens evills, with well doing: yet if the hurt be greater then I can bearre, I must take a new person on mee, and if I be a Ruler, with loue seeke amendment: if a subiect, then in the feare of God, complaine to my Ruler. But further I pray you soyle me this doubt. If I shall be taken for a souldier, me thinkes that I shold then shake off all loue & meeknes, & then I could not practise this Christian rule.

Euseb. Yes, if our King (G O D saue his Grace) should lead you on war-fare into another country, you must obey at Gods commandement, and goe and avenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two states in which you are: and know, that in the first state, that is, the regiment spirituall, you must loue them with whom you fight, and that they are your brethen bought with Christs blod, as well as you, and for Christs sake haue them not: yet as you are in the second state, a souldier at your Princes commandement, you must fight against them, & maintaine your Princes quarrell, and bring them vnder his power: and therewithall be content with your Princes wages, neither desire your aduersaries life or goods, saue to aduantage your Prince. So then a souldier, neede not cast away meekenesse, for he may fight with his enemy and slay him, and yet loue him.

Timoth. Another thing I would know of you, which now commeth to my mind, I haue a Landlord, he semeth to bee a very good man, he countenances all the good preachers in our countrey, and her rideth vñalme miles to heare sermons: I hold of him a house and a little land, not scarfe enough to finde my poore family: my leafe is come out, and I have

A thoritie in his absence, and command you to smite, if they will not be ruled but abuse you, then you are another person. Notwithstanding yet you haue not put off the first person, but are a brother still, and must euer loue and prooue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or loue against your father. Even so when you are a temporall person, you must euer loue, but when loue will not helpe, you must with loue execute the office of the temporall person. You must loue your neighbour in your heart, because he is your brother in the first state; yet you must obey your Ruler which hath power ouer you, and when neede requireth, at his commandement you must goe with the Constable or like officer and break open your neighbours doore, if he will not open it in the Kings name: yea if he will not yeld in the Kings name, you may smite him to the ground till hee be subdued, and looke what harme he getteth, that be vpon his owne head.

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A taken a new leafe, but I haue paid such a great fine, and my yearly rents are so racketed, that I feare I and my houhold are like to begge our bread: this is it disquieteth me, and almost maketh mee at my wits end. What is your counsell and aduise?

Euseb. Surely, it maketh my heart to bleed to see how many men brag of the Gospel, and yet what little fruit the Gospel hath in them, & what little loue they shew, even they which abound in rents and lands. My poore aduise is this, that you would with patience depend vpon Gods prouidence. It is said, Blest are the meek, for they shall inherit the earth. Then let all the world ludy to do you wrong, yea let B them study to bring you to extreame miserie, and doe it too: yet if you be meek, you shall haue food and rayment enough for you and yours. And no doubt, God (who is alwayes true of his promise) shall raise vp some to help you. And my counsell is, that you giveth your Landlord now & then a capon, now a pigge, now a goof, and if you be able, a lambc or a calfe; and let your wife visit your Landlady now and then with spiced cakes, with apples, peares, cherries, and such like: and be you ready with your oxen, or horses, fife or six times in the yere, to fetch home their wood, to plow their land; then no doubt God may soften their hearts, and moone them to haue some pitie and compassion on your poore estate.

C Timoth. I haue done all this. (Nay it may be spoken betweene you and mee) I am at commandement, and am as a drudge to them, to doe their busynesse, and to leave my owne vndone, and yet haue neither meate, drinke, nor money.

Euseb. More is the pitie. But remember that they which cannot come to see men deale vprightly in the world, yet doe in their hearts hunger and thirst after righteousness, are pronounced blessed.

D Timoth. To let this paper shew me one rule how I might generally in all matters behaue my selfe among men, and then for this time I will cease to trouble you.

Euseb. Ask your own conscience what you may or ought to doe: Would you men did so with you? Then doe you it. Would you not be so dealt with? Then do it not. You would not that men should doe you wrong and oppresse you. You would not that men should doe you shame & rebuke, lie on you, kill you, hire your house from you, or tice your servant away, or take against your wil ought that is yours. You would not that men should sell you false ware, when you put them in trust to make it ready, or to lay it for you: and you would not that men should deceiue you with great oaths, swearing that to be good which is indeed very naught: you would not that men should sell you ware that is naught, and too deare to vnde: you: doe you no such thing then vnto your neighbours, but as loath as you would be to buy false ware, & too deare, for vndoing your selfe:

selfe; so loath be you to sell false ware, or too dear, for vndoing your neighbour. And in all cases how glad you would be to holpen, so glad be to help your neighbour. So in all things aske your conscience what is to be done betwene your neighbour and you, and shee will teache you. But because you are weary of reafoning, I will also end: Defirg God to increase in vs his heavenly graces, as faith, and repentence, and loue, according to his good pleasure. Amen.

The Assertion.

A Reprobate may in truth be made partaker of all that is contained in the religion of the Church of Rome: and a Papist by his religion cannot goe beyond a Reprobate.

The first Argument.

HE which may in truth bee made partaker of the chiefe points of the Popish Religion, may be made partaker of all; but a Reprobate may be made partaker of the chiefe points of the Popish Religion: therefore a Reprobate may be made partaker of all.

The prooofe of the Argument.

THe proposition is plaine, and every Papist will grant it: all the controuerſie is of the assumption: wherefore I prooofe it thus:

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is such a Sacrament, that by the power & efficacie of it, the blood of Christis delivered to vs to waſh away our finnes: and they say it hath ſuch vertue that the kingdomde of heauen is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerat, & that it pardoneth fin, as baptism. And as touching *Confition*, Papists write it hath power to doe away fin, and to obtaine pardon at Gods hand: the fame they ſpeak of *Confession*, which they ſay deliuereth from death, openeth paradise, and giueth hope of ſaluation: and hereby it may appearre, that penance is one of the greatest points of the popish religion.

But a reprobate may be truly made partaker of the popish Sacrament of penance, and indeed performe all in it. There be three parts of penance, *Confition* of the heart, *Confession* of the mouth, *Satisfaction* in the deed. All these three *Iudas* performed: firſt, he had *Confition*: for when he ſaw that our Saviour was condemned, then he ſaw his owne finne, and was ſtricken with a griefe for his owne treacherie, and repented, and preſently after hee confessed his finne openly vnto the chiefe Priests and Elders. Alſo he made *Satisfaction*, when he brought againe the thirtie pieces of ſilver which he rooke to betray his master.

Againe, *Confition* of the heart is the ground of penance: and Papists ſay, it is not an act of the holy Ghoſt but an act of mans free will proceeding from it: and therefore a reprobate

may haue it. And as for *Satisfaction*, if a reprobate cannot do it by himſelfe, yet he may perorme it by another: for ſo they ſay that one may ſatisfy by another: wherefore for any thing I can ſee, a reprobate may haue all that is contained in the popish Sacrament of penance.

Faith is another of the chiefest points that is in the religion of the Church of Rome, for they ſay, it is the foundation and ground-work of *Justification*. But reprobates may haue that faith which they meane. For they ſay, that it is nothing elſe, but a gift of God, and a certaine light of the mind, wherewith a man being enlightened, giueth ſure & certaine affent to the revealed word of God. And the Rhenifts ſay, it is only an act of the underſtanding: and *Andradus* faith, that Faith is only in general actions, and can come to the particular applying of any things: now all this reprobates may haue, for their mindes are enlightened to know the truthe, and to be perſuaded of it, and therefore they haue this act of the underſtanding: and this is a general faith: yea the diuel himſelfe can do thus much, who beleueþ and trembleþ. And their impliceit faith which fauþ the lay-man, what reprobate cannot haue it? for there is nothing elſe required, but to beleue as the Churche beleueþ, though he know not how the Churche beleueþ. And the Papists themſelues ſay as much, for their Councils hold, that a wicked man and an hereticke may haue confidence in Christ, and that an heathen man, by the natural knowledge of God, and by the workeſ of creation, might haue faith, and in a generall manner beleue in Christ.

The second Argument.

THAT religion whose precepts are no directions to attaine peace of conſcience, leaueth a man in a damnable case: but the precepts of the religion of the Churche of Rome, are no directions to attaine peace of conſcience: therefore it leaueth a man in a damnable case: which if be true, a reprobate may be as found a profour of it as any other.

The prooofe.

THe propositio[n] is certaine: because as long as any man hath his conſcience to accuse him of ſine before God, he is in ſtate of damnation, as ſaith *S. John*: If our heart condemne vs, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, to receive the gifts and graces from God, the enjoying of which bringeth peace of conſcience. True it is indeede, that reprobates receive many gifts and graces at Gods hand, but they are no other then ſuch as may be toynd with the trembling of the conſcience, as the diuel is ſaid to beleue, but withall to tremble.

The assumption (namely, that the religion of the Churche of Rome cannot pacifie the conſcience) may bee eaſily prooued on this wife.

A man whose conſcience muſt bee truly quieted,

^a Tho.
lib.4.dif.
2.q.1.art.
1.

^a Mat.
lib.4.12.
Mat.15.
24.
Ela 44-3.
1.Cor.
11.31.

^b Trid.
Concil.
c.7.
Rhen.
Tef.
Rom.
Canif.
pe. Abi.
Tef.
2 Cor.
13.1.
Andr.,
6.p. 145.
Luke 8.
14.
Mat.2.

^c Trid.
Conf.6.
Anabib.
p. p. 100.

^c Gal. 3.
15.
d Conf.
Oper.
Cap. pag.
491.

^m 1 John
3.20.
n Rom. 5.
1.2.
o Hebr.
22.

^e Conf.
Cap. pag.
54-5.

beyond a Reprobate

quieted, muſt first of all bee truly humbled: (a) Come unto me (faih our Sauour Christ) all ye which are wearie and burdened, and I will eafe you. Whereby it appeareth, that they who are to haue their conſciences refreſhed in Christ, muſt first of all bee affiſhed with the ſene of Gods iudgement: yea they muſt bee preſhed downe to helward with the waight and burden of their ſins, that they may fee and from their hearts conſciffe, that in themſelues there is no way to eſcape damnation. (b) The good Phyſitian Christ Iefus cannot heale vs before he hath launced our wounds to the very bottome: he can never finde any of his ſheepe before they be quite loſt: he never pouereth into vs the liuing waters of his ſpirit, before we be barren and drie ground, vnde of all moiture: and that man muſt condemne himſelfe, that would not haue Christ to pronounce ſentence of condemnation againſt him.

Now this true humilation of a ſinner can not bee wrought in any mans heart by the religion of the Churche of Rome. True and ſound humilation is wrought by two meaneſ: firſt, by making a man to ſee the greatneſe of his finne and wickedneſe: ſecondly, by making him to acknowledge that hee is defiſtute, and quite bereft of all goodneſe. For if a man either fee not the greatneſe of his finne, or haue confidence of any thing in himſelfe, he cannot be humbled: but neither of theſe two things are performed in the Churche of Rome. As touching the firſt, the Romiſh religion is ſo far from amplifying & enlarging the greatneſe of mens ſins, that it doth extenue them, and leuen them out of meaſure: for it maketh ſome ſins to be venial, & when as the leaſt ſinne that can be againſt Gods law deſerueſt damnation;

(d) it teacheth that leaueth ſinnes are done away by an humble acuallation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breſt, and by ſuch like: the greater ſinnes may be done away by almes deeds, and ſuch like ſatiſfactions. But how can any ſinne bee great, that may bee done away with ſuch eaſie and flighe means? Furthermore it teacheth, that euill thoughts and defires, and motions of the heart without conſent, are no ſinnes: and this opinion cutteſt off all true humilation: for *Paul* neuer repented, before hee understood the meaning of the laſt commandement, and perceiued thereby, that the defires and luſts of his heart, to which he did not yield his conſent, were ſinnes damnable before God; and knowing this, hee then law himſelfe to be moſt miſerable, and renouncing his own righteouſnes, he fought for righteouſnes in Christ. Laſtly, (e) it teacheth, that original ſinne is done away in Baptiſme, and that it is the leaſt ſinne of all other. What is this but to extenue mans corruption? for when the roote of corruption is taken away, and it is made ſo little a ſinne, actual ſinnes can not be taken for ſuch heinous matters.

And for the ſecond point, the Churche of

Rome doth too much extoll the power of man, & his natural ſtrength. (f) It ſaih, that al actions of men vngenerate are not finnes, & that original finne needeth no repentaunce, & that a man hath ſome free-will to do ſpirituall things, that ha man by mere naturals, may loue God aboue all things, feare God, beleeue in Christ, if we reſpect the very act of the work; (g) that the Gentiles may gather out of Philosophy knowledge ſufficient for ſaluation, (h) that a man without the helpe of the holy Ghoſt, may perorme things acceptable to God, that the minde of man vnderſtandeth of it ſelfe many things which be ſpirituall and heauenly, (m) that a man regenerat may fulfiſ the whole law of God: that a man may prepare himſelfe to receue grace, and after preparation merite grace at Gods hand: that he may doe works of ſupererogation, &c. By this it appeareth that the Churche of Rome ascribeth too much to man, (n) which in himſelfe is onely & altogether euill, dead in finne, chained vp in miſerable bondage vnder Satan the prince of darknes: and therefore it is euident, that all the preaching that is vied in that Churche, will not humble a ſinner, and make him deny himſelfe, and therefore their preaching may peraduerte benumme a corrupt conſcience, and make it ſecure, but it cannot pacifie the troubled conſcience, nor diſquiet it by the threatening of the law, that by the proſeſſion of the Ghoſt it may be quieted.

Againe, o this religion teacheſt, that a man muſt doubt of his ſaluation as long as he is in this life; behold a racke or gybbet creſted by the Churche of Rome, for the tormenting of tender conſciences: for when a man doubteth of his ſaluation, he alſo doubteth of Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whose good will hee doubteth? and when a man hath not the loue of God in him, hee hath no grace in him, and therefore his conſcience muſt needs bee defiled, & void of true peace, yea he muſt needs bee a wicked man, and that ſaying of *Salomon* muſt needs agree to him: The wicked ſleſh when no man purſueth (by reaſon of the guiltines of his conſcience) but the godly is bold as a Lyon. Againe, o Blessed is the man, ſaith *Daniel* whose ſinnes are pardoned; where he makeſt remiſſion of ſinnes to be truely felicitie: now there is no true felicitie, but that which is enjoyed, and felicitie cannot be enjoyed, vniſt it be felt, and it cannot be felt, vniſt a man know himſelfe to be in poſſeſſion of it, and a man cannot know himſelfe to be in poſſeſſion of it, if he doubt whether he hath it or not: and therefore this doubtiſg of the remiſſion of ſinnes is contraire to true felicitie, & is nothing elſe but a torment of the conſcience. For a man cannot doubt whether his ſinnes bee pardoned or not, but ſtraight way (if his conſcience be not ſearched with an hotte iron) the very thought of his ſinne will

^f Andr. lib.
³ Trid.
^{Conf.6.}

^{c.7.}
^g Trid.
^{Conf.6.}

^{c.1.}
ⁱ Gab.
^{Biel.1.}

ⁱ Andr.
^{1.}
^{3 p. 29-2.}
^{1 Andr.I.}

^{3 p. 28-2.}
^{280.}

^{1 Catech.}
^{Rom. in prim.}

^m Tird.
^{conf.4.}

^{II.}
^{o Trid.}
^{conf.6.}
^{cap. 9.}

^{P Prop.}
^{28-8.}

^{q P fal.}
^{32-1.}

strike a great feare into him: for the fear of eternal death, and the horror of Gods judgement will come to his remembrance, the consideration of which is most terrible. Vndoubtedly this religion must needs be comfortles. Alas poore soules, wee are no better then passengers in this world, our way it is in the middest of the sea, where we can haue no sure footing at all, and which way ouer we cast our eies, wee see nothing but water, euen opening it selfe to denoure vs quicke: the duell and our rebellious flesh raiſe vp againſt vs infinite thouſands of tempeſts and ſtormes to ouerthrow vs: but behold, God of his great and endleſſe mercie hath brought vſto Christ, as to a fure anchor-hold, he biddeſt vs to vndoe our gables, & fling vp our anchors within the valle, and laſten them in Christ: we do it as we are commanded: but a ſitter of oures (I meane the Church of Rome) paſſing in the ſhippe with vs (as it ſeemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: ſhe vnlodeſt our anchors: and cutteſt in peeces oure gables, ſhe telleth vs that we may not preſume to laſten our anchor on the rocke: ſhee will haue vs freely to roue in the middle of the ſea in the greatest foggs and the ſearfuller tempeſts that be: if we halfe follow her aduice, wee muſt neſſe looke for a ſhipwracke: for the leaſt flaw of wind ſhall ouerturne vs, and oure poore foules ſhall be plunged in the gulf of hell.

III. Lastly, iuſtification by workes cauſeth troublē & diſquietnes to the conſcience. No mans conſcience can bee appeared, before Gods wrath be appealed, and Gods wrath cannot be appeared by any workes for the beſt workes the regeñeratōne can do, are imperfect & are ſtained with ſome blemiſh of corruption, as may appear (e) both in the prophet *Eſay*, and in *Paul*, both which haue a great miſliking of that good which they did, because it was mingled with ſinne. And againe, every man is bound in duty to keepe the whole law, ſo that if a man could keepe it perfectly, hee ſhould doe no more then he is by duty inioyned to doe: and therefore he which lookeſt to merit eternall life at Gods hand by keeping the law, truelth but to a broken ſtaffe, and is like the bankerout that will pay one debt by another: for by his ſinne, every man is indebted to the Lord, and is bound to anſwer to the Lord the full punishment of all his ſins: this debt, the Papist ſaith, wey may discharge by obedience to the law, that is, by a new debt, which we are as well bound to pay to our God as the former.

To end this point, let a man looke to bee ſaued by workes, & therefore let a man imploym himselfe to doe the beſt workes he can, yet he ſhall never come to know when he hath done ſufficient to ſatisfie Gods wrath: and this vniertainty, alſo his life, but especially in the houre of death, muſt needs diſquiet him. And truly, when a man ſhall haue done many thouſand workes, yet his heart can never be at quiet, as

it appeareth by the yong man, who thought he had laboured al his life to fulfill the law thereby to be ſaued, yet diſtrusting all his doings, he asketh further of our Sauour Christ, what hee might doe to be ſaued.

Furthermore, it is the doctrine of the Church of Rome, that there is nothing in the regeneratōne that God can haue: and that they are inwardly pure and without spot. A doctrine that will make any Christian conſcience daſpare. For if a man ſhall fal to examine himſelfe, hee ſhall finde, (b) that he is fold under ſinne, (c) compaffed about of ſinne, (d) hee ſhall ſee his particuler ſinnes to be as the heires of his head: at the fight and feeling of which, hee ſhall finde that there is much matter in him worthy of hatred and damnation too. Hee beeing in this cafe, will begin to doubt whether he be the child of God or net; & perſeuering in this doubting he ſhall be driven to daſpare of Gods loue towards him, conſidering that hee canſt not finde any ſuch pureneſſe in himſelfe as the doctrine of the Church of Rome requireth.

Lastly, experience it ſelfe teacheſt that the Romiſh religion can bring no peace to the conſcience, in that ſome for the maintaining of it have daſpared. As *Francis Spira*, who againt his own conſcience haueing abuird the truth, and ſubſcribet to the doctrine of the Romiſh Church, moſt fearfully daſpared of his ſaluation which could not haue bin if that doctrine had beeene agreeable to Gods word, which is ſpirit and life to the receiuere. For the ſame caufe *Laronne* a doctoſt of Louane daſpared, crying that he was damned, because he had oppoſed himſelfe to the knowne truth. This alto beſtell *Gardner* at his death, as the booke of Acts and Monuments declareth.

The third argument.

THAT religion which agrees to the corruption of mans nature, Reprobate may truly proſeſſe it: the religion of the Church of Rome agreeeth to be corruption of mans nature: therefore a Reprobate may truly proſeſſe it.

The Prooſe.

I neede not ſtand to prooue the propofition, the assumption is rather to be confirmed: which firſt I will prooue by induction of particulars. Firſt, that a man ſhould be iuſtified by workes, is an opinion ſetled in nature, as may appear in them that cruciſed our Sauour Christ: for when they were prickid in their hearts at *Peter* ſermon, they ſaid, *Men and brethren, what ſhall we do to be ſaued?* and this ſaid the young man before named, not what ſhould I believe, but what ſhould I do to be ſaued. So then in them it appeareth, that it is a naturall opinion of all men to thine that they muſt be ſaued by doing of ſomewhaſt. A Papist will ſay, though this bee naturall thus to think, yet it may be good: for there is ſome goodnes in nature. I anſwer, that the wiſdom of the fleſh is enmy to Gods wiſdom, *Rom. 8. 7.* and all men by nature are nothing but fleſh: for naturally they are the children of wrath.

Secondly,

it appeareth by the yong man, who thought he had laboured al his life to fulfill the law thereby to be ſaued, yet diſtrusting all his doings, he asketh further of our Sauour Christ, what hee might doe to be ſaued.

*Mat. 15.
16, 17.*

*Cone.
Triad.
tell. 5.*

*Rom.
7. 14.
Heb.
12. 11.
4 Thes.
10. 12.*

*Exod.
13. 15.
13. 16.*

*Hol. 2.
16.*

3.

4.

*Illinoſe
ſide,
Epift.
Senat, de
more
Dixit.*

5.

6.

7.

8.

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16.

Secondly, the worſhipping of God in images is a great matter in the Church of Rome: but this manner of worſhipping is nothing but a worke of the fleſh, which thus I prooue: (a) Idolatry is naturall, and a worke of the fleſh, but to worship God in images, is idolatry.

The children of Israel when they erected the golden calfe, they did commit idolatry, and yet they did not worship the calfe it ſelue, but God in the calfe. For when the calfe was made, they ^b proclaimed an holy day, not to the calfe, but to the Lord. And *Baal* that detestable idol, was nothing but the image of God, as appeareth in *Hofea* the Prophet. At that day faſh the Lord, (c) thou ſhalt call me no more *Baal*. It remaineth therfore, that to ſerue God in an image, is a worke of the fleſh, and altogether agreeeth to the vile corruption of nature.

Thirdly, pride, and a deſire to be aduanced above other, is naturall corruption: to this agreeeth the Popes primacy, his double ſword, and triple crowne: yea the outragious pompe of that ſteate is as a paire of bellowes to kindle the conciſcience, and to make the hidden ſparkes of pride to breake out into a great flame.

Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeeth, and from hence iſſeth that foolish and vaine opinion, concerning doubting of our ſaluation, and of the remiſſion of finnes.

Fiftly, ſelfe-loue, and ſelfe-likeing are naturall corruptions: and to this agreeeth that doctrine of the Papists, not ouermuch to abafe our ſelues, but to maintaine Free-will by naſture, and to thine that wee haue to much goodneſſe, that wee are able to prepare our ſelues to receive, and in ſome ſort to merit grace.

Sixtly, Idlenesse and riotouſneſſe is a naturall corruption, and to it very fitly answereſt the great number of feaſts, of holy-dais, of halfe holy-dais, which the Church of Rome vifch.

Seuenthly, Coneturouſneſſe is a naturall corruption, and to the feeding of this vice ſerveth Purgatorie, a fire of great gaue, which in very truthe, if it had not burned very hot, the fire in the Popes kitchin had burned very cold: hitherto ſerue Pilgrimages, ſaying of Matthes, and ſelling of Pardons for money.

Eighthly, to be at libertie is the deſire of naſture: answerable to this is that opinion, that the ſpiritualle is to be exempted from ſubiection to Magistrateſ.

Ninthly, to commit adulterie is naturall: to this agreeeth the Stewes, and the permiſſion of ſimple fornication.

Tenthly, ignorance is a filthy corruption in naſture: this the Church of Rome maketh the mother of denotion, and it is enioyed the lay-man as a meaneſ of his ſaluation: for hee muſt beleuee as the Church be-

leueneth, hee is not bound to know.

XI. Infidelity is naturall, and to this agreeeth that they call vpon Saints and Angels, the Lord haueing commanded them to call vpon him in the name of Christ: what argueth this elſe, but hearts diſtrusting Gods goodneſſe, and guiltie conſciences?

XII. Images in the Church of Rome came from infidelity, because men in reaſon could not perſuade themſelues that God was preſent, vilenesse that were made manifest by ſome ſigne and image. Which thing the Ifracitites declared when they ſaid to *Aaron* in the wilderneſſe in *Moses* abſence, *Make us gods to ge before us.*

XIII. Satisfaction for ſinne are naturall: for wicked (d) men when they haue offendedit God, they haue alwaies vied ſome ceremonies to pacifie God with, which when they haue done, then they thine they haue done enough.

XIV. The Church of Rome ſaith, that the Scriptures are darke and obſcure: the blinde man findeth fault with the darkeneſſe of the Sunne: If the Scriptures appeare to any to be obſcure, the fault is not in the Scripture, but in the blindeſſe of the minde of him which reaſoneth and heareth them.

XV. Lastly, pardons open a gap to all licentiousnes: therfore they agree to mans corrupt nature: for who almoſt will not ſinne, when he may get a pardon for his ſins, for a little pece of money, as twenty ſhillings, or foure nobles? And what is it but coſcenſe to ſell pardons which ſhall be in force many yeareſ after the end of the world, as the Pope doth?

It is naturall to a man to ſerue God in certayne ceremonies, without the power of godlineſſe and this ſeruice is preſcribed by the religion of the Church of Rome, which standeth only in outward and corporal ceremonies, as the outward ſuccellion of Bishops, Clergymen, veſtaries, goſtures, colours, cloſure of meat, difference of daies, times, & places, bearing ſeign, ſaying, touching, taſting, numbring of beads, guiding and worſhipping of images building Monasteries, riſing at midnight ſilence in cloſters, abstaining from fleſh and white meat; ſaſting on Lent, keeping Ember daies, bearing Matthes & diuine ſeruices, ſeign & adoringe the body in forme of bread, receiving holy waſer, and holy bread, ſcreeping to the Croſſe, carrying Palmes, taking aches, bearing Candles, diſtilling water, goſting of Matthes, and ſelling of Pardons for money.

Dixit, *For A. G. in the begin.*

XVI. To be at libertie is the deſire of naſture: answerable to this is that opinion, that the ſpiritualle is to be exempted from ſubiection to Magistrateſ.

XVII. Ninthly, to commit adulterie is naturall: to this agreeeth the Stewes, and the permiſſion of ſimple fornication.

XVIII. Tenthly, ignorance is a filthy corruption in naſture: this the Church of Rome maketh the mother of denotion, and it is enioyed the lay-man as a meaneſ of his ſaluation: for hee muſt beleuee as the Church be-

leueneth,

Church, to say Dirge or commandment, and to ring for all soules, to pay tithes truly, to give to the hie Altar. And if a man will be a Priest, to say Mass or Mattens, to serue the Saints of that day, and to lift wouluer the head. In ffectis to be annoled, to take his rites, after his death to have funeral and obituary said for him, and to be rearing for at his Funeral, moneths minde, and yeare minde. This is the summe of the Catolike religion, standing in bodily actions, not in any motions or works of the holy Ghost, working in the heart.

The moral law containing perfect righteousness, is flat opposite to mans corrupt nature: therefore whatsoever religion shall repeale & make of none effect the commandments of the moral law, the same religion must needs yoyne hands with the corruption of nature, & stand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth: & if it shall frustrate but any one point of any one commandment, yea, the whole law thereby is made in vaine. The first commandment requireth, that we have the true *Iehouah* for our only God: the Church of Rome maketh other Gods beside this true God: it maketh the body of Christ to be God, because they hold it may bee in many places, in heaven, in earth at the same time, which thing is only proper to God. It maketh every Saint departed to be God, because it holdeth the Saints doe heare vs now being vpon the eare, and that they know our thoughts when wee pray to them, which none but the true God can doe. It maketh the Pope to bee God and that is plaine words. ^b Pope *Nicholas* faith, *Confite summum Pontificem a pio principe Confessione Deum appellari*: It is well knowne that the Pope of the godly Prince *Constantine* was called God. Againe, in the extravagants of the same Canon law it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, ^c Christopher Marcellus said to the Pope, *Tu es alter Deus in terra*. Thou art another God vpon earth and the Pope tooke it to himselfe. As the Pope in plaine words is made God, so the power giuen to him declarath the same. ^c Hee can make holy that which is vnholie, & infiste the wicked, & pardons sins. ^d Hec may disperce contrary to the saying of an Apostle: hee can change the nature of things, and of nothing make somewhat. What is all this, but to place the Pope in Gods roome, and to robbe the Lord of his Maiestie?

Againe, the Church of Rome maketh *Mary* the mother of Iesus to be as God. In the Breuiary reformed and published at the commandement of *Pius* the fift. Shee is called a *Godesse*, in exprest words: and shee is further rearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercy*: Yea shee is exalte exalted aboue Christ & he in regard of her is made but a poore vnderling in heauen: for Papists in their seruice vnto her pray on this manner, saying, *Shew thy selfe to*

A be a mother: and cause thy sonne to receive our prayers: set free thy captives, and give light to the blinde. (b) Lastly, the very croise is made as a God. For they falire it by the name of their onely hope, and pray it to increase iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God, diuinguished into three persons, the Father, the Son, and the holy Ghost, maked also many other, and so in truth hath repealed his first commandement.

B And they have very plainly repealed the second commandement, in that they teach it lawfull to make images of the true God, & to worship him in them. For the flat contrarie is the very scope of this commandement: namely, that no image must be made of the true *Iehouah* nor any worship be performed unto him in an image: which appears thus. In *Deuteronomie Moses* maketh a large Commentary of this commandement, and this very point hee sets downe expecially, saying, *Take heed to yone selenes: for ye saw no image in the day that the Lord spake unto you in Horeb, out of the middest of the fire: that ye corrupt not your selues, and make you a graven image, or representation of any figure, &c.* His argument I set downe thus: As God appeared in mount *Horeb*, so he is to bee conueied and represented: but he appeared in no image in mount *Horeb*, onely his voice was heard: therefore he is not to be conceived or represented in any image: but men are to bee content, if they may heare his voice. Againe, that sin to which the people of Israel were specially given, even that doth the Lord specially forbid: but to this were the people of Israel specially giuen, not so much to make images of false gods, as to make images of the true God, & to worship him in the which I prooue thus.

In the booke of Judges it is said, that the children of Israel did wickedly in the sight of the Lord, and serued *Baalim*. Now these *Baalims*, what are they? Surely idols resembling the true God as the Prophet *Hoies* declareth. And at this day saith the Lord, thou shal call me *Ihesu*, and shal call me no more *Baal*. Here it appeareth, that the Israelites meaning was not to worshipe a false God, but the true God in *Baalim*. And *Aaron* when he made the golden calfe, proclaimed that the next day shal be holy day, not of any false God, but of the Lord that brought them out of Egypt: The Prophet *Eze* after that he had set forth Gods matriall verie worthily, he comes in with this conclusion: To whom then will ye liken God? or what similitude will ye set vp of him? which declareth that the Jewes after the manner of the Gentiles ran a whoring after idols, that is, images not onely of false Gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this commandement.

Neither doth it shew lesse fauour to the third commandement: which also is repealed. First, in that they teach men to giue the glory

which

^a Breuiary, refor. in alte. Rx. c. 14. 15. 16.

^b Job. 1. 9.

^c Breuiary, & miss. & reform.

^d 15. 16.

^e Denu. 15. 16.

^f 1. Thess. 3. 11.

^g Con Mo. 6. 1. 2. 3. Matric. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

^h Judg. 10. 11.

ⁱ Hes. 1. 12.

^j Exod. 12. 13.

^k Esa. 40. 18.

^l Mus. 1. 2. 3. 4. 5.

^m Jer. 17. 5.

which is proper to God, to some thing else: it is proper to God after the day of judgement, to be all in all: this they giue to *Mary*, saying that *shee is all in all*.

It is proper to Christ in respect of other creatures, to be a light lightening all that come into the world: yet they pray to *Mary* to giue light to the blinde. It is proper to Christ to bee the Redeemer of mankinde, and this worke of redemption is ascribed to *Mary*, whom the Papists call their *hope, their joy, their matriolle, a medicina for the diseased, a defensio from the enemy, a friend in the house of death*. Againe, they make *S. Martin a Priest according to the order of Melchisdech*, which is proper to Christ.

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vniuersally it be in an unknown tongue, and so they maintaine ignorance, and the prophaning of Gods name: for the preaching of Gods word, and therefore also the hearing, learning, reading, searching of it, is the *glorifying of the word*, and so the glorifying of Gods name.

The fourth commandement is repealed, in that they require that their feast-dais should be kept as solemnly as the Lords Sabbath: For they must be kept in all honour and comeliest: and men must rest from their labours, from morning to evening, as on the Sabbath: whereas contrarie to the Lord hath giuen permission to his seruantes to abour the fide dais, to be it, on the feuenth they will rest from the works of their callings, and doe the works of the spirit.

They repeale the fift commandement in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magistrate, for so they haue decreed, that *Clarke are to be iudged of Bishops*: & that they are only to rescue them from iniurie. Again, that the Bishop must not be iudged of the fesular power: and that the Pope himselfe oweth no subiectio to Kings, Princes, & Emperours, but hath power to make them, & to put them downe at his pleasure. But *S. Paul* for the maintaining of the fift commandement, bids every soule be subiect to the higher powers: and therfore the Pope with his *Clergy* (as *Coryat* hath expounded it) must be subiect to ciuil Magistrates, vniuersally they will exclude themselves out of the number of men, for *Paul* speakes to all.

Against the sixt commandement they haue decreed asyles for murtherers, plainly permitting them which feare autoritie, to haue lietie in the lap of their mother the Church.

Thus they annhilate Gods commandement, yea and more then this, whither tends all that they teach but to the very murdering of soules? For example, saluation by workes of grace is one of their chiefe points. But that man that is persuadid that he must be fated by his workes, must also put his trust in them, and he which truelth to his workis is accused before God, *For cursed is that man that trysteth in me*, whether it be himselfe or others.

A The seuenth Commandement is repealed divers waies. First, in that they maintaine the occasions of a adultry & fornication: namely, the vow of singel life both in men & women, when as they haue not received the gift from God to be continent: which gift when they want, & yet are bound to singel life, they must needs breake out into much loosenes. This sin made *Mantuan, Palingenius, and Petrach* to cry out against the Church of Rome. Againe, some Papists defend the toleration of the stews in Rome, for the avoiding of greater euils. And in the council of Trent, chalitry & Priests mariage are made oppofite, so that mariage with them is a filche thing, although God hath ordained it for the avoiding of fornicatioinal. Furthermore, that which is most abominable, and prooues the Church of Rome to be an Antichristian Church, they maintaine marriages within the degrees forbidden both by the law of nature, and of Gods word. For in the table of confanguinity they which are placed in the transuerse unequal line cannot marry, because they are as parents and children, yet if they be diuant four degrees on diuers fides from the commo stroke, they may marry together by the Canon law.

As for example, the grand vncle may marrie his sisters nephewes neece, a thing very filthy in nature, considering that a man cannot marrie with any honestie his sisters child. To goe further, by Gods word they which are diuant foure degrees in the transuerse equal line, are not forbiddē to marry together, as a couining mans. Thus the daughter of *Zelophed* were married to their fathers brothers sons: this example (as I take it) may be a warrat of the lawfulness of this mariage: yet the canon law vterly condemnes this mariage of cousin germās, & the mariage of their children after the, though they be 8 degrees diulant. Thus the Church of Rome doth ouerthwart the Lord, where he giveth libertie, they restraine it; and when he restraineth men, then they giue libertie.

They repeale the 8. Commandement by their spiritual merchandize, in which they sell those things which are not to be sold, as Crofes to dead men, Images, prayers, the found of bals, remifion of sinnes, and the merits by which men may come to the kingdome of heauen: their shaueling Priests will doe no dutie without they bee fed with mony: hence comes the prouerb, *No peny, no Pater noster*.

They teach men to bearne false witness, and so to faine against the ninth commandement, in that they hold that *Mary* is the Queen of heauen: wheras indeed she is no Queen, but doth continually cast downe her crowne before Christ with the rest of the Saints. And a man may as well bearne false witness in speaking too much, as in speaking to lie.

In the 10. Comandiment the first motions that goe before consent are forbidden: otherwise there shal be no difference between it and the rest. For they also are spiritual, and

Elog. 5.
1.4. 5. 9.

Self. 24.
c. 6.

Greg. cap.
8. 8. le. con-
tin. gen. avin-
culus ma-
ximus. b.
neopis.

Nam. 36.

Reu. 7. 11.
an. 5. 16.

for

forbid inward motions: but the difference is that they forbid only the motions that goe with content. Now the Papists say, that these motions are no sinne properly, vniuersitie content follow: and therefore they in exprefe words repeale this commandement. For if concupisence and the fift motions be no sins properly, then there neede no prohibition of them.

The Sowth Argument.

That religion which is contrarie to it selfe, is only a mere invention of man: the religion of the Church of Rome is quite contrary to it selfe: therefore it is only an invention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The prooffe.

The proposition is moftorne, because it is a priuilege of Gods word, and fo of the true religion gathered forth ofit, to be consonant to it selfe in all points: which properly no doctirines nor writings before can haue. The assumption may bee made manifest by an inducition of particuler examples.

I. The Church of Rome faith, that men are fauored by grace: & againe, it faith that men are fauored by works. A flat contradiction. For *Paul* faith, if election be of grace, it is no more of works or else were grace no more grace: but if it be of works, it is no more grace: or else were worke no more work. Answere is made, that in this place *Paul* speakeþ of works of nature, which indeed are contrary to grace, but not of works of regeneration, which are not contrary to grace. This answere is false: for *Paul* in a like place vnto this propoſeth grace and works of regeneration. Ye are fauored by grace (faith he) through faith, and that not of your felues: for it is the gift of God, not of workers, leaſt any ſhoalþ himſelfe: for we are his workmanship created in Christ Iefus vnto good works, that we ſhould walke in them. Now let the Church of Rome ſpeak what are the works of which any man may moft of all boalþ? And what are the works, for the doing of which we muſt be fauored anew in Christ Iefus? Aſſuredly they muſt be the works of regeneration, dipped and dyed in the blood of Christ (as they ſpeake) wherefore it is euident, that *Pauls* meaning is to conclude, that if we be fauored by grace, we can- not be fauored by works of regeneration.

II. The Church of Rome conſuteth and condenmeth in Counſels, and derideth this doctrine, that we teach, that ſins are to be iſtituted by the imputation of the righteouſneſſe of Christ, which righteouſneſſe is not in vs but in Christ. And the Rhemits call it a fanatical iuſtice, a new no-jiuſtice. But herein that Church is contrarie to it ſelfe; for it defendeth ſupererogation, and works of ſatisfaction of one man for another: and their ground is, because the fauithfull are all members of one body, and haue fellowship one with another, and therefore one may ſatisfie for another. Hereby it is plaine, that the

Church of Rome moft of all defendeth that imputation of righteouſneſſe, which moft of all it hath impugned. For when one man ſatisfieth for another, the worke of one man is imputed to another. But what? ſhall one man ſatisfie for another, the worke of one man is imputed to another, and ſhall not Christ by his righteouſneſſe ſatisfie for vs? ſhall God accepte the worke of one man for another, & not accepte the righteouſnes of Christ for vs? Truly there is a greater fellowship and coniunction between the head and the members, then of the members among themſelues: because they are ioyned together by meaneſ of the head.

III. It holdeth that the guilt and fault of ſinne may be remitted by Christ; and yet the temporal punishment of ſinne bee vnyremitted:

but heſe are quite contrary. *Paul* faith, there is now no condenmation to them that are in Christ Iefus. Yet if a man were puniſhed for ſinne after he were in Christ, and had the fault of ſinne remitted, ſome condenmation ſhould now remaine in him. And *David* faith, Bleſſed is he man to whom the Lord imputeth no ſinne: therefore he to whom the Lord imputeth no ſinne, hath not only the guilt of ſinne, but alſo the punishment of his ſinne remitted: otherwile he could not be bleſſed, but miſerable. And this agreeþ not with Gods iuſtice, when the fault is quite pardoned; and a man is guilty of no ſinne, that then any punishment ſhould be laid on. And *S. Austin* faith that Christ by taking vpon him the punishment of ſinne, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion that Christ hath taken away the guilt of ſinne, overthroweth all ſatisfactions and Purgatorie, becauſe the fault and guilt being taken away, all punishment for ſinne is alſo taken away.

IV. Tranſubſtantiation is a monſter, ſtanding on manifold contradictions. First, it maketh Chrifths body to be in many places: an euident contradiction. For it is of the nature & eſſe of a body to be in one place only: which I prove thus: A body is a magnitude, a magnitude is a continued quantite, a continued quantite cannot be in one place: therefore a body cannot bee in one place. In this argument the doubt is onely of the laſt part: which vndoubtedly is moft true: for it is called a continued quility: because his parts are continued & knit together the one with another in a common teame or bond, as a line by a point, a plane & his partes by a line, a ſolide by a ſuperficies or plarie. Now theſe points can in no wise be continued, vniuerſe every one of them keepe one onely ſpecial place. For examples take:

a	b	c	d	e	f	g	h
: :	: :	: :	: :	: :	: :	: :	: :
- - -	- - -	- - -	- - -	- - -	- - -	- - -	- - -
i : k : l	m	n	o	p	q	r	s
;	;	;	;	;	;	;	;
z : z : z	z : z : z	z : z : z	z : z : z	z : z : z	z : z : z	z : z : z	z : z : z

ſuppoſe

suppoſe the plaine, a, b, c, d, to bee deuided into three parts, i, k, l, by two lines, e, g, and f, h, which doe both deuidde the three parts, and continue them the one with the other. Now I ſay, that every one of the parts may bee continued with his next fellow, is neceſſarie that every one of them ſhould haue one ſpecial & diſtinct place: That the firſt place of the plane, i, may be continued with k, it muſt be ſituatued onely there where it is, and no where elſe: for it ſhall be ſituatued elsewhere, as in the place, m, the it cannot be continued with k. Now then, if the parts muſt of neceſſity haue their owne particular place onely: then the whole figure, a, b, c, d, muſt alſo be onely in one place. And this is that with the Lord of Philosophers B Aſſit. C. a. ſteaching, that every magnitude hath his parts ſited in one place, one by another, ſo that a man may ſay of them, here it is, & there it is not. To conclude therefore, this muſt needs agree to body, and to the parts of it, to bee in one place alone. So that the Church of Rome, when it faith that Chrifths body is in many places, in effect they ſay, that Chrifths body is no body. They obiect, that God is omnipotent. True indeed, but there bee ſome things, the doing of which agreeþ not with Gods power, as to make contradiction, things contradictory to be both true: of which ſort theſe care. For, that Chrifths body is a true body and that it is in many places at once, are flatte contrary: because (as hath bin ſhewed) it is eſſentiall to all magnitudes to be in one place, and therefore to a body. And God cannot take away that which is eſſentiall to a thing the eſſence remaining whole. 2. Again, tranſubſtantiation makeſt the accidents of bread and wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a common ſaying in Schooles, *Accidentis eſſe, eſſe infeſſe*. It is the eſſe of an accident to be in the ſubſtance. Now therfore, if the accidents be, there is alſo the bread & wine: and if there be no ſubſtance of bread or wine, neither can there be any accidents. 3. It holds that bread is turned into the body of Chrifths, & therfore it muſt needs hold, that Chrifths body is made of bakers bread, & yet it holdeth and teacheſt, that Chrifths body is onely made of the ſeede of Marie, quite ouerthrowing the former. Tranſubſtantiation.

V. It teacheſt, that a man muſt alwaies doubt of his ſaluation: & likewiſe it teacheſt, thay in prayng wee are to call God Father, which are things quite contrarie. For who can truly call God Father, vniuerſe he haue the ſpirit of adoption, & be auuffed that hee is Gods child? For if a man call God Father, and yet in his heart doubt whether hee bee his Father or not, hee playeth the diſsembling hypocrite: wherefore to doubt of ſaluation, and to ſay, Our Father, &c. in truthe are contrarie.

VI. The Church of Rome makeſt prayer to be one of the chiefe meaneſ of ſatisfie for ſinnes. But prayer indeed is an asking of par-

don for ſinnes. Now asking of pardon and ſatisfaction for ſinnes, are contrarie: therefore by the judgement of the Papists, prayer which is a satisfaction is no ſatisfaction. And indeede let vs confide, what madneſſe is contained in this popiſh diuinity: the poore begger cometh very hungry to the rich man doore to craue his almes; and straight way by his beggiing hee will merit and deserue it. The fame doth the Papist, hee prayeth very poorely for the thing which hee wanteth, yet he looketh very proudly to merit no leſte then the kingdome of heaven by it.

VII. Doubting of ſaluation and hope can- not agree together, for hope maketh a man not to be abſhamed, that is, never diſappainteth man of the thing which hee lokeſt for. And therefore it is called the anchor of the ſoule both ſure and leadſafe, which entrieth into that which is within the vail. So that true hope and the certaine assurance of ſaluation goe together.

VIII. True prayer & iuſtification by works cannot ſtand together. For he which prayeth truly muſt be touched inwardly with a lively feeling of his owne miſerie, and of the want of that grace wherof he stands in neede. Now this cannot bee in the heart of that man that lookeſt to merite the kingdomes of heaven by his works: for he that can doe this may iuſtly conceiue ſome what of his owne excellencie.

X. Papists teach, that it is great boldnes to come immediately into God, without the interceſſion of Saints: and therefore the vſe to pray to (a) Marie, that ſhee would pray to Christ to helpe them: yet one the contrarie when they haue ſo done, they pray to God immeadiately, that he would receive the interceſſion of Marie for them. And thus they are become interceſſours betweene Mary and God. Yet when they offer vp Christ, praying God to accepte their gifts and ſacrifices, the humble priuile will not pray to God but by the mediation of Saints, is then a mediator be- tweene Christ Iefus and God the Father.

X. It holdeth, that in the Maffe the Priest offering vp Christ to his Father, an unbloody ſacrifice. This is a thing impoſſible: for if Christ in the Maffe be ſacrificed for ſin, then he muſt die and his blood muſt be ſhed, Heb. 9:22. And in the Scriptures theſe two ſayings, [Christ is dead, Christ is offered vp in ſacrifice] are all one. So then, the Papist when he ſuppoſeth that there may bee an unbloody ſacrifice, in effect he ſaiſt thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloody ſacrifice ſhould be offe- red in an unbloody manner.

XI. In the Canon of the Maffe, the Church of Rome prayeth on this wife. Wee humbly beſeech thee moft merciſfull Father, by Iefus Christ thy Sonne and our Lord, that thou wouldest accepte theſe gifts & oblations, & theſe holy ſacrifices, which thy Churche offers to thee, &c. where firſt they offer vp Christ to God the Father, in the name of Christ, & ſo

diſt. 16.
Can. de
quatuor
die, per
nit. diſt. 3.

Rom. 5:9
Heb. 6:19

Breviar.
1. Missa.
2. refect
3. vespere

Rom. 3:1.
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They make Christ to be his owne Mediator. Again, they desire God to blesse and to accept his owne Sonne; and they offer vp Christ. If they say, he needeth now the blessing of his Father, they make Christ a weake and imperfect Christ; if he neede not the blessing of his Father, their prayer is needless. Also they desire God to accept not one gifte or one sacrifice, but in the plural number, these gifts and sacrifices: whereas they hold that Christs body is one only, and therefore but one sacrifice. And thus they are at variance with themselves.

X I. Papists, in word they say, that they believe and put their trust in God: yet whereas they looke to be fayed by their works, they set the confidence of their hearts in truth vpon their owne doings.

X II. They put such holines in matrimony, that they make it one of their seauen sacraments, which conferre gracie to the partakers of them: yet they forbide their Clergie to marrie, b^r because to live in marriage is to live according to the flesh, and the Councell of Trent opposeth marriage and chafftie.

X IV. It teacheth that soules kept in Purgatorie, may be redeemed by Sacrifices and Suffrages. Againt this, is a Canon of their law taken out of S. Hierome,^c we know that in this life we may helpe one another, either by prayer, or by good counsell: but when we shall come before the iudgement state of Christ, neither Job, nor Daniel, nor Noe, may intreat for any: but every man is to bear his owne burden. And according to another Canon going vnder the name of Gefelia Bishop of Rome: Either there is no Purgatorie, or the

^a Rhom.
T. & P.
^b 23.
^c Para
Sytius.
Decret.
epist. Se
^d 469.

^e Can. in
prudent.
11.13. 4.
3.

^f Can. La
gurus. 4.
9. 4.

A foules which goe thither shall never returne. X V. And to conclude, the most points of their religion are contrary to their Canons, as by searching may appear in these examples:

1. The dead cannot heare the prayers of them which call vpon him.
2. Peter and Paul were two of the chiefe Apostles, and it is hard to say, which was above the other.
3. Leo the 4. living in the yeare 846. acknowledged Lotharius the Emperour for his Prince.

4. No Bishop may be called vniuersall.

5. The Church of Rome hath no more authority ouer other Churches, then other Churches ouer it.

6. A Priest and a Bishop were in times past all one.

7. The Pope hath no power to giue or fell pardons.

8. There can be no merite by fasting, or abstinance from flsh.

9. The Mass is nothing but the forme of diuine sacrifice.

To this whic^b hath beene said, it doth in part appear, that the religion of the Church of Rome is repugnant to it selfe, and it could not bee, if it were from the word of God.

A Corollarie gathered out of the former Assertion.

A man being indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is still in the state of damnation.

A Dialogue containing the conflicts betwenee Sathan and a Christian.

Sathan.

Vile hell-hound, thou art my flauie and my vassall, why then shakest thou off my yoke?

Christian. By nature I was thy vassall, but Christ hath redemeid me.

Sathan. Christ redemeid me no reprobates such as thou art.

Christian. I am no reprobate.

Sathan. Thou art a reprobate, for thou shalt be condemned.

Christian. Lucifer, to pronounce damnation belongs to God alone: thou art no judge, it is sufficient for thee to be an accuser.

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Christian. Yea but God will not condemne mee.

Sathan. Go too, let vs trie the matter. Is not God a Lord and a King ouer thee? and may he not therefore giue thee a law, to keepe, and punish thee with hell-fire, if thou breake it?

Christian. Yes.

Sathan. And haſt thou kept the Law of this thy Lord and King?

Christian. No.

Sathan. Let vs proceede further: Is not the same Lord also a most righteous Judge? And therefore a most sharpe reuenger of finne?

Christian. Yes truly.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite? God cannot winke at thy sins, except he shoulde be vnift. Wherefore there is no remedie, thou art sure to be damned: hell was provided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer mee from condemnation. For God is not only (as thou affirmeſt) a Lord and a Judge, but also a fauor, and a most mercifull Father.

Sathan. But thou fire-brand of hell-fire, and childe of perdition, looke for no merite at Gods hands, because thou art a most grievous sinner: for

1. Originall sin runneth wholly ouer thee,

as

as a loathsome botch or leproſie.

2. Thy minde knoweth not the things that be of God.

3. In the law of God thou art stark blinde, fauoring that thou haſt a few principles of it to make thee inexcusable.

4. The Gofpel is foolishnes and madnesse vnto thee: thou makeſt no better account of it then of thine owne dreame.

5. Thy conſcience is corrupt, because it flattereth thee, and excuseth thy finne.

6. Thy memory keepeth and remembreth nothing, but that which is againſt Gods word: but things abominable and wicked it keepeth long.

7. Thy will hath no inclination to that which is good, but onely to ſinne and wickedneſſe.

8. Thy affections are ſet onely on wickedneſſe: they are mightie gyants and princes in thee, they haue thee at commandement. Re-

member that for very angier thou haſt beene ſickē: that the lust of the flesh hath driven thee to madnesse: forget not thy Athieſme, thy contēmpe of Gods word, thy inward pride, thy enue, hatred, malice, thy couerfouſe, and infinite other wicked desires, which haue led thee captiue, and made thee outragious in all kind of naughtineſſe.

9. Thy actual finnes committed partly in fetter, partly in publicke, are moſt filthy and moſt infinite. Remember how in ſuch a place, at ſuch a time, thou didſt committ fornication: in another place thou didſt tealcs, &c. God ſaw this warrant thee: yea, all thy finnes are written in his booke: wherefore thou cursed wretched, all hope of mercy is cut off from thee.

Christian. But Gods mercie farre exceedeth all theſe my finnes: and I cannot be ſo infinite in ſinning, as God is infinite in mercy, and par-
doning.

Sathan. Darest thou preſume to thinkē of Gods mercy? Why, the leaſt of thy finnes deſerueth damnation.

Christian. None of my finnes can feare mee, or dismay me. Christ hath borne the full wrath and vengeance of his Father vpon the croſe, euen for mee, that I might be deliuereid from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to con-
demne thee, perſuade thy ſelfe, he would neuer lay fo many afflictions and croſes on thee, as he doth. What is this want of good name? this weakenes and ſickenes of thy body? these terrors of the minde? this dulneſſe and fro-
wardneſſe of thy heart? what are all these (I ſay) and many other euils, but the beginnings and certaine flauishings of the fire of hell?

Christian. Nay, rather my afflictions are liuely testimonies of my faluation. For God as a louing Father, partly by them, as with ſcor-
gements chaſteneth my diſobedience & brings mee into order: partly conformes me vnto our Sauour Christ, and fo by little and little, layeth open to me mine owne ſins, that I may diſlike

my ſelfe and hate them: and maketh me to re-
nounce the world, thy eldeſt ſonne, & ſtreth me vp to call vpon him, and to pray earnestly with groanes and ſighes, which I am not able to exprefſe with any words as I feele them.

Sathan. Thy afflictions are heavy, and comfortleſſe, therefore they cannot beargem-
ents of Gods fauour.

Christian. Indeede their nature is to bring griefe and haueinſe to the foule, but I haue had ioy in the middest of my afflictions, and ſtrength ſufficient to bear them, and after them haue beene many waies bettered, which beſteleth to none of the wicked: and for that cauſe, it is a great perfwal to mee that I ſhall not be damned with the wicked world, but in ſpite of all thy power, paſte from death to everlasting life.

Sathan. After theſe thy manifold afflictions, thou muſt ſuffer death, which is moſt terrible, and a very entrance into hell.

Christian. Death hath lost his ſling by Christs death; and vnto me it ſhall be nothing elſe but a paſſage vnto everlasting life.

Sathan. Admit thou ſhall be deliuereid from hell by Christ, what will this availe thee, conſidering that thou ſhalt never come to the kingdome of heaven? for Christs death onely deliuereid thee from death eternal, it can not aduance thee to everlasting life.

Christian. I am now at this time a member of Christs kingdom, and after this life ſhall reign with him for ever in his everlasting kingdom.

Sathan. Thou never diddeſt fulfill the law, therefore thou canſt not come into the kingdome of heaven.

Christian. Christ hath perfectly fulfilled every part of the law for me: and by this his obedieneſſe imputed vnto mee, I my ſelfe doe keepe the law.

Sathan. Be it fo, for all this, thou art fare enough from the kingdome of heaven, into which no vncleane thing ſhall euer enter: then alſo though that Christ hath ſuffered death, and fulfilled the law for thee; yet thou art in part vncleane: thy cursed nature and the ſeeds of ſinne are yet remaining in thee.

Christian. Christ in the virgin ſombe was perfectly ſanctified by the holy Ghost: and this perfect holinesſe of his humane nature is imputed to mee: even as Jacob put on Eauſe garments to get his fathers bleſſing; fo I haue put on the righteouſneſſe of Christ, as a long white robe covering my ſinne, and making me appearre perfectly righteous, euen before Gods iudgement ſtate.

Sathan. Indeede God hath made promife vnto mankindē of all theſe merites and benefits in Christ: but the condition of this promife is faith, which thou wanteft, & therefore canſt not make any account, that Christs ſufferings, Christs fulfilling the law, Christs perfect doing ſc, can doe thee any good.

Christian. I haue true fauing faith.

M m 2

Tb

Rom. 5.
23;
Rom. 8.
28.

Pſ. 119.
71.

Rom. 8.
34-42.

Rom. 2.
3;
Rom. 16.
19.

1 Th. 2.
14-15.

The conflicts of Sathan with the strong Christian.

Sathan. Thou saidst thou hast true faith, but I shal sift thee and disprove thee.

Christian. The gates of hell shall never prevail against my faith, doe what thou canst.

Sathan. Tell me then, doesthou thinke that all the world shall be fau'd?

Christian. No.

Sathan. What, shall some bee fau'd, and some condemned?

Christian. So saith the word of God.

Sathan. Thou then art perwaded that God is true eu'en in his mercifull promises, and that he will fau' some men, as Peter, and Paul, and David, &c. and this is the onely beleefe, by which thou wilt be fau'd.

Christian. Nay, this I beleue, and more too, that I particularly am in the number of those men which shall bee fau'd by the merit of Christ's death and passion: and this is the beleefe that sauech me.

Sathan. It may be thou art perwaded that God is able to fau'e thee: but that God will fau'e thee, that is, that he hath determined to advance thy body, and this thy soule into his kingdom, and that he is most willing to performe it in his good time; herein thou waueit and doubtst.

Christian. Nay Sathan, I in mine owne heart am fully perwaded, that I shall be fau'd, and that Christ is mynes my Redeemer: and (O Lord) for Christs sake, helpe thow my doubting and unbelief.

Sathan. This thy full perwasion is onely a phantacie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speake. For me thinks I am as certaine of my saluation, as though my name were registered in the Scriptures (as Davids and Pauls are) to be an elect vessel of God: and this is the testimony of the holy spirit of Iesus Christ, affluring me inwardly of my adoption, and making mee with boldnesse and confidence in Christ to pray vnto God the Father.

Sathan. Still thou dreamest and imaginest; thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea but God of his goodness hath brought forth such tokens of faith in mee, that I cannot be deceived.

I. I am displeased with my selfe for my manifold sinnes, in which sometyme I have delighted and bathed my selfe, Rom. 7. 15. 24.

II. I purpose never to commit them againe, if God give me strength, as I trust he will.

III. I haue a very great desire to be doing those things which God commandeth.

IV. Those that bee the children of God: If I doe but heare of them, I loue them with my heart, and wil vnto them as to my selfe, I John 2. 14.

John. 12.
33.
John. 6.
15. 54.
Mark. 6.
23.

2 Cor. 4.
22.
Eph. 2.
14.
Rom. 8.
16. 26.

Act. 15. 9
1 Theb.
13.

V. My heart leapeh for gladnesse, when I heare of the preaching of the word.

V. I. Long to see the coming of Christ Iesu, that an end may be made of sinning and of displeasing God, Apoc. 22. 20.

V. II. I feele in my heart the fruits of the spirit, joy, loue, peace, gentlenesse, meekenesse, patience, temperance: the workes of the flesh I abhorre them, fornication, adultery, uncleanness, wantonnesse, idolatrie, strife, envie, anger, drunkennesse, bibbing and quaffing, and all such like, Gal. 5. 19. 20. 21.

All these cannot proceede from thee, Sathan, or from my flesh, but only from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would never suffer thee to come as thou doost.

Christian. I shall sin as long as I live in this world, I am sure of it; because I am taught to take remisyon of my sinnes continually. But the manner of my sinning now is otherwaies than it hath beeene in times past. I haue sinned heretofore with full purpose and consent of will: but now doubtless, I doe not. Before I commit any sinne, I doe not goe to the practising of it with deliberation, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat before my minde and purpose: in doing of any sinne, I would not doe it, my heart is against it, and I hate it, and yet by the tyranny of my flesh being overcomme I doe it: afterward, when it is committed, I am grieved and displeased at my selfe, and doe earnestly with teares aske at Gods hand forgiuenesse of the same sinne.

Sathan. Indeede, this is very true in the children of God: but thou art sold vnder sin, and with great pleasure doest commit sinne, and louest it with thy whole heart: otherwise, thou wouldest not fall to fine againe after repentence, and commit even one and the same sinne, so often as thou doost. Thou hypocrite, this thy behaviour turneth all the fauour of God from thee.

Christian. Indeede it is dangerous to fall againe into the same sinne after repentence: yet it is the order of the Prophets to call men to repentence which haue fallen from the fear of God, and from the repentence which they professed: and God in thus calling them, putteth them in hope of obtaininge mercie. And the law had sacrifices offered everyday for the sin of all the people, and for particular men, both for their ignorances and their voluntarie sinnes: which signifieth, that God is ready to forgive the sins of his children, though they sinne ofte. Abraham wife lyed & swore that Sarawas not his wife. Joseph sware twice by the life of Pharaon. David committed adultery often, because he tooke unto him Bathsheba, Viab's wife, and also kept five wifes, and ten concubines. Gods will is, that men forgive till seauen seuen times: and therefore he wil haue much more mercie. And for my part, so oft as I shall fall into the same sinne,

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like as a man may seeme to be dead , both in his owne sene , and by the iudgement of the Physician , and yet may haue life in him : so faith may bee , though alwaies it doe not appearre .

Sathan. But thou art a man starke dead in sinne , God hath now quite forfaken thee : hee hath left thee vnto mee to be ruled : hee hath giuen mee power ouer thee , to bring thee to damnation : hee will not haue thee to trust in him any longer .

Christian. Strengthen mee , good Lord : remember thy mercifull promises , that thou wilst reueue the humble , and giue life to them that are of a contrite heart .

Sathan. These promises concerne not thee , which haft no humble and contrite , but a froward and a rebellious heart .

Christian. Good Lord , forget not thy former mercies : give an iuste to these temptations of mine enemy Sathan . And you my brethren , which know my estate , pray for me , that God would turn his fauourable countenance towards mee : for this I know , that the prayer of the righteous availeth much , if it be fercuent .

How a man should apply aright the Word of God to his owne soule .

I.

Very Christian containes in himselfe two natures , flat contrary one to the other , the flesh and the spirit : and that hee may become a perfect man in Christ Iesus , his earnest endeauer must bee , to tame and subdue the flesh , and to strengthen and confirme the spirit .

II.

Answerable to these two natures , are the two parts of Gods word . First , the Law , because it is the ministerie of death , it fityt ferueth for the taming and maturing of the rebellious flesh : and the Gospell containing the boauitfull promises of God in Christ , is as oyse , to poure into our wounds , and as the wafer of life , to quench our thristie soules : and it fityt ferueth for the strengthening of the spirit .

III.

Well then , art thou securte ? Art thou prone to euill ? Feelest thou that thy rebellious flesh carrieth thee captiue vnto sinne ? Looke now only vpon the Law of God , apply it to thy selfe , examine thy thoughts , thy words , thy deeds by it : pray vnto God , that he would giue thee the spirit of feare , that the law may in forme measure humble and terrifie thee : for (as Salomon saith) Bleffed is the man that feareth alwaies , but cursed is hee that hardeneth his heart .

15.57.
15.Isa. 5.
16.Rom. 8.
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Prov. 8.
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When by these meanes thou art feared , and thy minde is disquieted in respect of Gods iudgement for thy sinne : haue recourse to the promises of mercy contained in the old and new Testament . Is thy conscience stung with sinne ? Wighthall spedde runne to the brauen serpent Christ Iesus , looke on him with the eye of faith , and preuently shal be healed of thy stynge or wound .

VI.

When thou doest meditate on the promises of the Gospell , diligently consider these benefits which thou enjoyest by Christ . Through Adam , thou art condemned to hell ; by Christ thou art deliuered from it . Through Adam , thou hast transgreſſed the whole law ; in Christ thou hast fulfilled it . Through Adam , thou art before God a vile , & a loathsome sinner : through Christ thou doest appearre glorious in his eyes . By Adam every little croſſe is the punishment of thy sinne , and a token of Gods wrath by Christ , the greatest croſſes are easie , profitabile , and tokens of Gods mercie . By Adam , thou diddest leſſe all things , in Christ all things are reſtored to thee again . By Adam , thou art dead ; by Christ thou art quickened , & made aliue again . By Adam thou art a flane of the diuell , and the childe of wrath , but by Christ , thou art the childe of God . In

Adam,

IV.

In the Law , these are most effectuall meditations to humble and bridle the flesh , which follow . First , meditate on the greatness of thy sinnes , and of their infinite number : and if it may be gather them into a catalogue , set it before thee : and looke vnto it , that thou thinke no sinne to be a ſmall ſinne , no nor the bare thoughts & motions of thy heart . Often with diſcerning consider the ſtrange iudgements of God vpon men , for their ſinnes , which thou ſhalt finde , partly in Scriptures , partly by dally experience . Doubtlesſe thou muſt thinke , that every iudgement of God , is a ſermon of repenteſce . Think oſt on the ſearcfe curse of the law due vnto thee , if thou ſhouleſt finneur but once in al thy life , and that neuer ſo little . Remember , that when euer thou comiſſeſt a ſinne , God is preſent , and his holly angels , and that he is an eye-witneſſe , that he taketh a note of thy ſinne , and regrefſeth it in a booke . Thinke daily of thy end : and know that God may ſtrike thee with ſodaine death every moment : and that , if then thou haue not repented before that time , there is no hope of ſaluation . Thinke on the ſodaine comming of our Sauiour Christ to iudgement , let it mooue thee continually to watch and pray . If theſe will not mooue thee , thinke on this , that no creature in heauen or in earth , was able to pacifie the wrath of God for thy ſinnes : but his owne Son muſt come downe from heauen , out of his Fathers boſome , and muſt beare the curse of the law , even the full wrath of his Father for thee .

V.

How the law is to be applyed to worke humiliacion .
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a Colosf.
1:13.
b Luk.
11:24.c Mat.
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Bradford

to fetch me home to his owne fold, even vpon his own necke: and since that time it is a wonder to see how my poore heart hath bin troubled: my corruption so boiles in me, and Satan will never let me alone.

Minister. Your case is a blessed case: for not to be troubled of Satan, is to be possessed of him: that is, held captive vnder (*a*) the power of darknesse, and to be a slave and vassall of Satan: (*b*) for as long as he strong man keepeth his hold, all things are in peace. Contrariwise, that hath received any sparkle of true faith, shall see (*c*) the gates of hell, that is, the diuell and his angels in their full strength to stand vp againt him, and to fight with an endless hatred for his final confusion.

Sinner. But this my trouble of minde, hath made me oftentimes feare lest God would reiect me, and vterly deprive mee of the kingdome of heaven.

Minister. But there is no cause why it shoulde do. For how shoulde heauen be your resting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you shewed them not? You would bee free from miseries, you looke for heauen vpon earth: but if you will goe to heauen, the right way is to fayle by hell. If you will sit at Christs table in his kingdome, you must be with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaire, the fanne, the millstone, and the ouen, before you can be Gods bread. You are one of Christs lambes, looke therefore to be ficed, and to haue the bloody knife at your throate all the day long. If you were a market sheepe brought to bee fold, you shoulde be staled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must ptaure on the bare common, abiding stormes, tempests, Satans snatches, the worlds wounds, contempte of conscience, and frets of the flesh. But in this your miserie I will be a *Simon* vnto you, to help you to carrie your croste, so be it you will reueale your minde vnto me.

Christian. I will doe it willingly: my temptations are either against my faith in Christ, or against repenteance for my sinnes.

Minister. What is your temptation as touching faith?

Christian. Ah woe is me, I am much afraid, left I haue no faith in Christ my Sauour.

Minister. What caesth this feare?

Christian. Divers things.

Minister. What is one?

Christian. I am troubled with many doublings of my saluation: and so it comes into my minde to thinke, that by my incredulite I shoulde quite cut off my selfe from the favour of God.

Minister. But you must know this one thing, that hee which never doubted of his saluation, never beleueed; and that hee which beleueeth in truth, feeleth many doublings and wauntinges, even as the sound man feeleth many

drudgings of diseases, which if hee had not health, he could not feele.

Christian. But you never knew any that haueing true faith doubted of their saluation.

Minister. What will you then say of the man that said, (*d*) *Lord I beleue, Lord helpe my unbelieve!* And of *David*, who made his moane after this manner: *I his mercie cleane gone for ever? Doth his promise faile for euermore? Hath God forgotten to bee mercifull? hath hee fayre vp his tender mercie in despite of me?* Yea, he goeth on further, as a man in despaire, (*e*) *And I said, this is my deaſt!* Hereby it is manifest, that a man indued with true faith, may haue not only afaults of doubting, but of desperation. This further appeareth, in that he fayth in another place, (*f*) *Why art thou cast downe my soule? Why art thou disquieted within me? Wait on God for I will yet give thanskes, hee is present helpe and tray God.*

And in very truth you may perwade your selfe, that they are but (*g*) unreasonable men, that say they haue long beleueed in Christ without any doubting of their saluation.

Christian. But *David* had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion against God, notwithstanding doubt of his mercie.

Minister. Let mee know but one thing of you thes doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherifh them?

Christian. Nay nay, they appearre very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleue.

Mm. In man we must consider his estate by nature, & his estate by grace. In the first, he and his flesh are all one, for they are *as man & wife*; therefore one is accessory to the doing of the other. Wher the flesh sinnethe the man also sinneth, that is in subfection to the flesh: yea when the flesh perisheth, the man likewise perisheth, being in this estate with the flesh, aloung couplethey are, they live and die together. But in the estate of grace, though a man haue the flesh in hym, yet he and his flesh are diuorced a funder. This diuorcement is made when a man begins to dislike and to hate his flesh, and the euill frutes of it: this seperation being made, they are no more one but twaine, and the one hath nothing to do with the other. In this case though the flesh beget sin, and perish therfore, yet the christian man shalnot incurre damnation for it. To come more neare the matter, you say the flesh begets in you waucings, doublings and distructiuns: what then? it troubleth you, but feare not, remember your estate; you are diuorced from the flesh, and you are new married vnto Christ: if these sinnes be laid at your doore, account the not as your children, but renounce them as bastards: say with *Paul*, I doubt indeed, but I hate my doublings, and I am no cause of theſe, but the flesh in me which shal perish, when I shall be faued by Christ.

Christian.

d Mar., 7:
2:6
Psal. 57:3
8,9,10,
13:
e ver. 11FP. 54:4
11:
g 2: The
3:24Rom. 7:5
Rom. 4:
17:
Rom. 8:1b Rom.
10: 12:
Rom. 8:1

Christian. This which you haue said doth in part content mee: one thing more I pray you shew mee concerning this point: namely, how I may be able to ouercome these doublings.

Minister. For the suppression of doublings, you are to vfe three meditations.

The first, that it is Gods commandement that you shoulde beleue in Christ: So *S. John* saith, *This is his commandement that we beleue in the name of his Sonne Iesu Christ.* Thou shalt not feale, is Gods commandement, and you are loath to breake it, lest you shoulde despise God, and pull his curse vpon your head. This also is Gods commandement, thou shalt beleue in Christ, and therefore you must take heede of the breach of it: leſt by doubting and waunting you bring the curse vpon you. Secondly, you must consider that the promises of saluation in Christ are general, or at the least indefinite, excluding no particular man: as in one for all may appear: *God so loued the world that he gave his only begotten Sonne, that whosoever belieueth in him shalnot perish, but have eternallife.* Now then, to often as you shall doubt of Gods mercie, you exclude your own selfe from the promise of God, whereas he excludeth you not. And as when a Prince giveth a pardon to all theues: every one can apply the same vnto himfelle, though his name bee not set downe in the pardon: So the King of kings hath given a general pardon of free remission of sinnes, to them that will receive it. Belieue therefore that God is true in his promise, doubt not of your owne saluation, challenge the pardon to your selfe. Indeede your name is not set downe, or written in the promise of grace, yet let not any illusio of Satan, or the consideration of your owne unworthinesse exclude you from this free mercy of God: which he alſo hath offered to you particularly, first in Baptisme, then after in the Lords supper: and therefore you are not to waue in the applying of it to your selfe. Thirdly, you are to consider that by doubting and despairing you offend God as much almost as by any other sinne. (*a*) *You doe not above hope beleue under hope as you shoulde doe.* Secondly, you rob God of his glorie, in that you make his infinite mercie to be lesse then your sinnes. Thirdly, you make him a lier, who hath made such a promise vnto you. And to these three meditations adde this practife. When your heart is toyled with vnbeline and doublings, then in all haſt draw your ſelfe into ſome ſecret place, humble your ſelfe before God, poure out your heart before him: definie him of his endleſſe mercie to worke faith, and to ſuppreſſe your vnbeline, and you ſhall ſee (*b*) *that the Lord over all is rich unto all that call upon his name.*

Christian. The Lord reward you for your kinderneſſe: I will hereafter doe my endeauer to practife this your counſell. Now I will make bold to ſnew another that makes me to feare leſt I haue no faith: *And it is, because I doe not ſee the assurance of the forgiuenesse of my ſinnes,*

Minister. Faith standeth not in the feeling of Gods mercie, but in the apprehending of it; which apprehending may be when there is no feeling; for faith is of inſiſible things, and when a marriage commeth to enjoy the thing beleueed, then hee caſteſth to beleue. And this appeareth in *Iob* example, when he faiſh, (*Lob.* though he ſlay me, yet will I truft in him, and I will reproove my waies in his sight: he ſhall be my ſaluation alſo for the hypocrite ſhall not come before him) he declareth his faiſh: yet when he faiſh preſently afterward, wherefore bideſt thou thy face, and takeſt me for thine enemie? hee declarereth the want of that feeling which you ſpeakē of.

Christian. Yet every true beleueer feeles the assurance of faith: oþerwife *Paul* would not haue faid, *Prooue your ſelves whether you are in the ſaith or not.* *C. Cor. 13:5.*

Minister. Indeede sometimes he doth, but at forme other times he doth not: as namely at that fame time when God firſt calleth him, and in the time of temptation.

Christian. What a case am I in then! I neuer felt this assurance: onely this I feele that I am a moft rebellious wretch, abounding even with a whole ſea of iniquities: mee thinkes I am more vgly in the fight of God, then any toad can be in my ſight. O then what ſhall I doe? let me haue ſome word of comfort from thy mouth thou man of God.

Minister. Tell me one thing plainly: you ſay you feele no auerance of Gods mercy.

Christian. No indeede.

Minister. But doe you deſire with all your heart to feele it?

Christian. I doe indeede,

Minister. Then doubt not, you ſhall feele it.

Christian. O bleſſed be the Lord, if this bee true.

Minister. Why, it is moft true. For the man that would haue any grace of God tending to ſaluation, if he doe truly deſire it ſhall haue it: for to Christ hath promiſed, *I will give to him that is a chift of the well of waters of life freely.* Whereby I gather, that if any want the water of life, hauing an appetitie after it, ſhe ſhall haue enough of it: & therefore fear you not; onely vfe the means which God hath appointed to attaine faith by, as earnest prayer, reuerent hearing of Gods word, and recuſing of the ſacraments: and then you ſhall fee this thing verified in your ſelfe.

Christian. All this which you ſay I finde in my ſelfe by the mercie of God: my heart longeth after that grace of God which I want. I know I do hunger after the kingdome of heauen and the rightheousnes thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be careful to giue honour to God for that you haue receiued alreadie. For theſe things are the motions of the ſpirit of God dwelt-

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2:24.

Phil. 1.6. dwelling in you. (a) And I am perswaded of this same thing, that God which hath begun this good work in you, will perfect the same unto the day of Jesus Christ.

Christian. The third thing that troubles me, is this: I have long prayed for many graces of God, and yet have not received them; whereby it comes oft to my minde, that God loues me not, that I am none of his child, and therefore that I have no faith.

Minister. You are in no other case then David himself, who made the same complaint: *I am weary of crying: my throat is dry, mine eyes fail whiles I waste for my God.*

Christian. But David never prayed so many years without receiving an answer as I have done.

Minister. Good Zacharie waited longer on the Lord, before he graunted his request, then ever you did: it is like he prayed for a child in his younger yeares, yet his prayer was not heard before he was old. And further, you must note that the Lord may hearke the prayers of his seruantes, & yet they be altogether ignorant of it. For the manner that God vouches in graunting their requests, is not alwaies knowne; as may appear in the example of our Saviour Christ, *Who in the daies of his flesh, did offer up prayers & supplications with strong crying & tears, unto him that was able to save him from death, and was also heard in that which he feared.* And yet we know that he was not freed from that cursed death, but must needs suffer. How then was he heard? On this maner he was strengthened to beare the death, he had an Angel to comfort him, he was afterward freed from the sorowes of death. And so it is with the rest of Christs body, as it was with the head. Some being in want pray for temporal blessings: God keepesthem in this want, & yet he heares their prayers, in giuing them patience to abide that want. Some being in wealth and abundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall misery, & yet he heares their prayers, by giuing them blesseing in the life to come. You pray for the increase of faith and repentance, and such like graces: you feele no increase after long prayer: yet the merciful God hath no doubt heard your prayer, in that by delaying to performe your request, he hath stirred vp in you the spirit of prayer, he hath humbled you, and made you feele your owne wants, the better to depend on his mercie, for the beginning and increasing of every spiritual grace.

Christian. The fourth thing that troubles mee, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely frutes.

Minister. If this be so continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certeintime it may be: faith hath not only a spring time and a summer seafon, but also a winter when it beareth no fruit. And there is ma-

A ny a true Christian like the *bruised reede*, that is ouerturned with every blast of wind: and like the flaxe that hath fire in it, which by reason of weaknesse, giveth neither heate nor light but only a smoake.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to re-heare the second.

Minister. I am content, let vs heare it.

Christian. I am afraid left I have not truly repented, and therefore that all my profession is only in hypocrisie.

Minist. What mooueth you to thinke so?

Christian. Two caues especially, the first, is they which repeat leue off to sinne: but I am a miserable sinner, I doe continually displease God by my euill thoughts, words and deeds.

Min. You neede not feare, ^b For where sinne aboundeth (that is, the knowledge and feeling of sinne) there grace aboundeth much more.

Christian. I finde not this in my selfe.

Minist. But yet you feel thinck much in your selfe: those corruptions whiche you feele, & those sins that you commit, you hate them, you are displeased with your selfe for them, and you indeavour your selfe to leave them.

Christian. Yea, that I doe with all my heart.

Minist. Then how miserable souer you feele your selfe by reason of the malice of your sinne, yet you are not subiect to condemnacion, but shall most certainly escape the same. Take this for a most certaine truth, that the man that hates and dislikes his sinnes, both before and after he hath done them, shall never bee damned for them.

Christian. I am euen heart-sickke of my manifold sinnes and infirmitiess, and these good words which you speake are as flagons of wine, to refresh my weary, laden, and weltring soule. I have begun to fee sinne and to detest it long agoe. I have bene oft displeased with mine infirmitiess and corruptions: when I offend God my heart is grieved, I desire to leave sin, I flee the occasions of sinne: I would faine fashion my life to Gods word: and I pray vnto God that he would giue me grace to doe: and yet (which is my griefe) by the strength of the flesh, by the flights and power of Satan I am often oueraken, and fall maruellously, both by speecen and deede.

Minist. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainely that you are a member of Christ: according to that of Paul. They which are of the spirit know the things of the spirit. Well then, if Satan euer obiect any of your sinnes to you, make answer thus, that you haue forsaken the first husband the flesh, and haue espoused your selfe to Christ Iesus, who as your head and husband hath taken vpon him to answer your debts, and therefore if he vrge you for them, referre him ouer vnto Christ. For there is no suit in the law against the wife,

with me as in the wicked? Blind is my minde, crooked is my will, and peruerse concupis-
cence is in me, as a fixing of a hinkynge puddle. Oh how faint is faith in me? how little is my
loue to thee or thy people? how great is my
selfe-loue? how hard is my heart? by reasoun
whereof I am moued to doubt of thy goodness
towards mee, whether thou art my mercifull
father, and whether I be thy child or no:
indeed worthily might I doubt, if that the ha-
ving of these were the cause, and not the fruit
rather of thy children. The cause why thou art
my father, is thy mercifull goodness, grace, and
truth in Christ Iesus, which cannot but re-
maine for euer. In respect whereof thou haft
borne me this good will to bring me into thy
Church by baptisme, and to accept mee into
the number of thy children, that I might bee
holy, faithfull, obedient, and innocent: and to
call me diuers times by the minifterie of thy
word into thy kingdom: besides the innumer-
able other benefits alwaies hitherto powred
vpon me. All which thou haft done of this
thy good will, which ouf of thine owne mercy
beareft to me in Christ before the world was made.
The which thing as thou requirest
straightly that I shoulde beleue without doubt,
so wouldest thou that I in all my needs
should come vnto thee as to a father: and make
my moe without miftrust of being heard in
thy good time, as most shal make to my com-
fort. Loe there fore to the deare father I come
through thy Sonne our Lord, our Mediatour,
and Advocate Iesus Christ, who steteth on thy
right hand making intercesſion for me; I pray
thee of thy great goodness and mercie in
Christ to be mercifull to mee a sinner, that I
may indeed feele thy sweet mercy as thy childe:
the time (oh deare Father) I appoint not, but
I pray thee that I may with hope still expect
and looke for thy helpe. I hope that as for a
little while thou haft left me, so thou wilt come
and visite mee, and that in thy great mercie,

A whereof I haue great neede, by reasoun of my
great misery. Thou art wont for a litle seafon
in thine anger to hide thy face from them
whom thou louest: but surely (O Redeemer)
in eternall mercies thou wyl shew thy com-
passions. For when thou leauest vs, O Lord,
thou doest not leau vs very long, neither
doest thou leau vs to our losse, but to our lu-
cre and aduantage: even that thy holy spirit
with bigger portion of thy power and vertue
will lighten and cheere vs: that the want of
feeling of our sorrow may bee recompensed
plentifully with the iuelie sens of hauing thee
to our eternall ioy: and therfore thou swardest
that in thine eternall mercie thou wyl haue
compassion on vs. Of whiche thing, to the end
we might be most assyred, thine oath is to be
marked, for thou sayst: As I haue sworne, that
I will never bring any more the waters to
drown the world: so haue I sworne, that I wil
never more be angry with thee, nor reprooue
thee. The mountaines shall remoone, and the
hils shall fall downe, but thy louing kindnesse
shall not mooue, and the bond of thy peace
shall not faile thee: thus saiest thou the Lord
our mercifull redeemer. Deare father there-
fore, I pray thee remember euē for thine
owne trueth and mercies sake the promise and
eternall covenant, which in thy good time
I pray thee to write in my heart, that I may
know thee to be the onely true God, and Iesus
Christ whom thou haft sent: that I may
loue thee with all my heart for euer: that I
may loue thy people for thy sake: that I may
bee holy in thy sight through Christ: that I
may alwaies not onely stryue against sinne, but
also ouercome the same daily more and more,
as thy chilren doe: aboue all things desiring
the sanctification of thy name, the comming
of thy kingdom, the doing of thy will on
earth as it is in heaven, &c: through Iesus
Christ our Redeemer, Mediatour, and Aduo-
cate, Amen.

A DECLA-

16.17.
9.20.

A DECLARATION OF CERTAINE SPIRITUALL DESERTIONS, SERVING TO TER- Rifie all drowſie Protestants, and to comfort them which mourne for their ſinnes.



Mong all the workes of [A] Gods eternall counſell, there is none more won-
derfull then is *Defection*: which is nothing else but
an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſe or beeing
from it: for that can not be, conſidering God
is infinite; and therefore muſt needs at all
times be every where: but by taking away the
grace and operation of his Spirit from his
creature.

Neither muſt any thinke it to be crueltie in
God to forſake his creature which hee hath
made: for he is foweraigne Lord ouer all his
workeſ: and for that cauſe he is not bound to
any; and he may doe with his owne whato-
ever he will. And this his will is not to be bla-
med: for men are not to imagine, that a thing
muſt ſirke be iuft, & then afterward that God
doth will it: but contrariwise, firſt God wiſſ
a thing, and thereupon it becomes iuft.

Againe, ſame is ſo wretched a thing in the
eyes of God, that he vterly forſakes his crea-
ture for punishment thereof. Now every
thing, fo farre forth as it is a chaffement or
punishment, is good, conſidering that the in-
ſpecting thereof is the execution of iuftice.

And God neuer forſakes the creature a-
gainſt the will thereof: but in the very time of
Defection, it voluntarily forſaketh and refu-
feth grace, and chooſeth to bee forſaken:
wherefore if any hurt or misery infue thereof,
let the creature blame it ſelfe, and praife the
Lord.

Defections thus deſcribed are of two forteſ,
eternall and temporarie.

Eternall defections are choſe, whereby God
vpon iuft cauſes knowne to himſelfe forſakes
his creature wholly and for euer. Thus the di-
uell with his angells, and that part of mankind
which is prepared to deſtruſion, is forſaken.
For firſt, God before all worlds, did decree ac-
cording to the purpoſe of his owne will, to re-
fufe them without the grant of any mercie.
Secondly, after they are created and lieue in the
world, he giueſ them no ſaviour. For Christ
is onely the Redemeer of the Eleſt, and of no
more: which may thus appear. For whom
Christ makes no intercesſion, for them he hath
wrought no Redemption: But for them onely
which are eleſted and shall beleue in him,
he makes intercesſion. I pray (ſith he) not for
the world, but for them which thou haſt giuen me.

And again, I pray not for theſe alone, but for them
also which ſhall beleue in me through their word.
Wherefore Christ is a redeemer to none but
to the eleſt. Thirdly, he refueth them to e-
ternall damnation for their ſinnes; which is a
totall separation from God, and the accom-
pliſhment of all other defecions.

For the effecting of this, God exerciſeth
wicked men and reprobates in this life with
diuers particular Defecions, and that after
this manner: Hee beſtoweth all forteſ of be-
neſits on them as his owne ſervants: but
yet ſo, as that hee withdraweth that part of
B his benefit, which hath the promife of life
eternall annexed to it in the word. And in
this matter he dealeth as a man that ſets ma-
ny trees in his Orch-yard, but fo as he takes
away the heart or pith thereof. And this the
Lord doth either in temporall or ſpirituall be-
neſits.

1. For temporall beneſits, as wealth, honour,
liberty, outward peace, the Lord dealeth very
bountifully with them: He makes his Sunne to
ſhine upon the iuft and iuift: he ſets their bellies
with his bideſtreſes: And as David ſaith, After-
ed at the foolish, when I ſaw the prospereſe of the
wicked: for there is no bands in their death, but
they are iuft and ſtrong, they are not in troubl as
other men, neither are they plagued as other men.

But yet hee holds backe that which is the
principall thing, and the very glorie of theſe
benefits, that is, the righteſeſe of them. For that
a man may purely vſe Gods creatures, two
things are required. Firſt, his perfon muſt
be iuft and ſanctified before God by faith
in Christ. For until a mans perfon pleafe
God, his worke ſhall neuer pleafe him. Sec-
ondly, he muſt vſe the fame creatures purely:

which is done partly by invocation of Gods
name, and partly by referring them to their
ſet and appointed ends; which are, Gods
glory, a mans owne and his neighbours good.
But all this is flat contrarie in the vngodly
man. For firſt, he is forſt of Christ, fo that
his perfon stands vniuit before God. And
therefore all his actions (even thoſe which o-
therwife are lawfull & good) in him are mere
ſinnes. Secondly, he vſeth Gods gifts & bleſ-
ſings with an euill conſcience. For by reaſon of
his want of grace to beleue, he cannot refuſe
himſelfe, that God as his father doth beſtow
his bleſſings on him as his beloved childe in
Christ: yet as a thiefe & an iuſper againt his
conſcience he vſeth them. Addē further, the
creatures are vſed of him without invocation;

for ſuch an one cannot pray; and therefore he
doth

Math. 5.
45.
Psal. 73.
45.

Dac legi-
mum 1.
lege per-
missiu-
le, not
condi-
cium viam.
Tit. 1. 15.

deth but as the swine in the Forrest, which feedeth on the maf, but never looketh vp to the tree whence it falleth. Thirdly, he weth Gods gifts to euill ends: because either he makes an idoll of them by letting his heart on them, or else he employeth them to ryot, pride, and the oppresſion of godly men. A maſter of muſicke hath his houle furnished with muſicall instruments of all forteſ; and he teacheſ his owne ſchollers artiſtically to vfe them, both in right tuning of them, as also in playing on them: there comes in ſtrangers, who admiring the ſaid instruments, haue leau given them of the maſter to handle them as the ſchollers do: but when they come to praſe them, they neither tune them aright, neither are they able to ſtrike one ſtoke as they ought, fo as they may pleafe the maſter and haue his commendation. This world is a large and sumptuous paſſage, into which are receiuied, not only the ſons and daughters of God, but also wicked & vngodly men: it is furnished with godly creatures in vfe more excellent then all muſicall instruments: the vfe of them is common to all: but the godly man taught by Gods ſpirit, & direc̄ted by faith, fo weth the, as that the vfe thereof is acceptable to God: for the impure and vneleeking indeede they enjoy the creatures and gifts of God, but the pure vfe is wanting: for they cannot but abufe them: and therefore the wicked and the reprobate, though they ſhould commit no other ſinnes in the world, yet for the vfe of their wealth and honour, for their very eating & drinking (which in themſelves are moſt lawfull) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt, God caſteſt grant fo much as an outward calling to many men. For how many nations ſince the beginning of the world, much more particular men, haue there bin, are, & ſhall be, which never heard the preaching of the Gofpel: nay not fo much as the name of Christ? God is known in Iury (faith Dauid) & he hath not done ſo to any nation. And often in Moſes & the Prophets it is mentioned, that the covenant was in former times made peculiar to the Iewes. And Paul in Act. 14. 16. that God ſuffered the Gentiles in former times to walk in their own waies; and of the Ephesians, before their calling he faith, Eph. 2. 12. that they were ſtrangers from the promises, and without God in the world.

III. He grants the outward meaneſ of faluation, namely, the Word, Prayer, Sacramēts, Discipline abundantly: but yet he might withdrawe the operation of his ſpirit, whereby a conuerſion might be wrought. For they never haue that piercynge of the heart which Dauid mentioneth, nor the opening of the heart with Lydie, nor that teaching of God, wherē they are drawne of the father to Christ. And in ſo doing indeed, onely he offereſ grace, but doth not exhibite and conuerſe it: not that he mocketh any, but that in ſo doing he may every way conuince & bereave them of excife. As the Lord ſpeaketh to Eliz. Go & ſay to this people, Ie ſhall heare in-

Pſa. 40. 6.
Act. 16.
14.
Ioh. 6. 45

Ela. 6. 9.
10.

A doed, but ye ſhall not understand: ye ſhall plainly ſee but not perceiue: make the heart of this people fat, make their ears heavy, & blot their eyes, ſet them ſee with their eyes, and hear with their ears, and understand with their hearts, and conuerſe, and heale them. If our Gofpel be bad (faith Paul) it is bad in them that perſis. Men that haue long liued vnder the preaching of the Gofpells, and yet ſtill remaine ignorant and impenitent, let them beware & take heed of this defertion: and they are with trembling to lay to their hearts, that which the holy Ghost ſpeaketh of Hophn & Phinnaeus. They obeyed not the voice of their father, becauſe the Lord would deſtroy them.

I. To goe further, he beſtoweth on them many worthy properties of faith. As firſt, a knowledge of the diuine truth in the Law and the Gofpel. Secondly, an affiſt to the ſaid truth. Thirdly, a ioyful recyoying and boſtaſing in ſpeaking and hearing of it. Fourthly, an outward profeffion of it for a time. But he doth not beſtow that qualitie and vertue of faith, which is as it were, the very loue of it without which faith is dead and faueth none, namely, the inward assurance & certificate of his loue and fauour in Christ, with a ſeafe and feeling of the ſame in the hart. Neither are the former duties of faith perpetuall and found in them, for the reprobate is not induced to them by any aſſurance of Gods mercy, but by other faſter occasions, as are: Firſt, deſire of knowledge in diuine myſteries. Secondly, a delight in it. Thirdly, praife & commendation among men. Fourthly, the maintaining of wealth and honour. Fifthy, the getting of wealth or honor. Sixty, a deſire to be at vnyt & concord with the nation or people where the Gofpel is preached. Therefore when theſe ends and occaſions of their believeng ceaſe, then alſo their faith and profeffion ceaſe. In thiſ kind of defertion, it is to be feared, that moſt men are. Al in our Churche will profeffe faith in Christ, ſeeing the ſound conuerſion to God, and the ſincerity of life & doctrin is very rare, we may preſume, that that maine proprieſt of faith, which is the receiving and apprehenſion of Christ, is wanting in moſt thereof: for every man looke to himſelfe, and betime labour to turne his temporarie faith (if he find it in himſelfe) into a true lauing faith. Wherefore he muſt ſtrive firſt to ſeele his extreame neede of Christ and his merits. Secondly, to hunger, & thirſt after him, as after meat and drinke. Thirdly, to be nothing in himſelfe, that he may be all in all out of himſelfe in Christ. Fourthly, to be able to ſay that he liueth not, but Christ liueth in him by faith. Fifthy, to loath his owne ſins with a moſt vehement hatred, and to prize and value Christ and the leaſt drop of his blood above a thouſand worlds.

V. Againſt repenteſe he beſtoweth, firſt, a fight of ſin: ſecondly, a kinde of ſorrow for it: thiſtly, a confeſſion of it: fourthly, a resolution for a time to ſin no more. But that part of repenteſe, which hath the promife of mercy

an-

B 1. Sam. 25.
2. Cor. 4.
Dex. (pi-
ment-
men, now
renown-
men.)

C Primitive
gra-
tuitous
patri-
otism

The E-
lect per-
ſuade

annexed, that is, a conuerſion of the whole man to God, he never giueth it.

V. Laſtly, God giueth to the reprobate his ſpirit, but ſo farre forth as it ſhall not any whit regenerate or renew his nature: but onely in the outward action repreſe the act of ſin: fo as thereby without any inward change he ſhall bee as ciuilly iuft and vpright in outward conuerſion, as any in the world.

Thus much of thoſe defertions which befall the diuel and his angels and all Reprobates: now follow thoſe wherewith God exerciſeth euen his owne elect children: for the bleſſings that God beſtoweth on them are of two forteſ, either poſitive or priuative: poſitive, are reall graces wrought in the heart, by the ſpirit of God: priuative are much meaneſ whereby God preſerues men from falling into fine: as croſſes, defertions. And theſe in number exceede the firſt, as long as men live in this world.

Before it can be declared what theſe defertions are, this conuincion is to be laid downe; He which once in the eſtate of grace ſhall bee in the ſame for ever. This appeareth in Rom. 8. 30. where Paul ſets down the golden chaſe of the cauſes of ſaluation that can neuer be broken: fo that he which is predeſtinate ſhall bee called, iuiftified, glorified. And a little after he faith, Who ſhall lay any thing to the charge of Gods elect? and Who ſhall ſeuer us from the loue of Christ? and, I am perſuaded that no creature ſhall be able to ſeuer us from the loue of Christ: which he would not haue ſaid, if men beeing in the eſtate of grace, might fall quite from grace. And how ſhould they which are iuiftified haue peace with God, if they were not ſure to perſuerre righteous before God to the end? And how ſhall it be ſaid, that hope maketh not afraide, because the loue of God (wherewith God loues his elect) is ſhed abroad in their hearts, by the holy Ghost which is giuen them, if any man vtrely fall from that loue? How ſhould the teſtimonie of the ſpirit, which teſtiſieth to the elect, that they are the childeſ of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, how ſhall that of John be true, 1. Joh. 2. 19. They went from us, because they were not of us, if they had beeene of us, they ſhould haue remained with us, if a man may wholly fall from Christ which hath once bin made true member of him? Our Sauiour Christ faith, Joh. 10. 27. & 6. 37. My ſheep heare my voce: and I know them, and they follow me: and I give life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand: and whaſoeuer my father giueth me ſhall come unto me: and whaſoeuer cometh to me, I wil not cast out.

And if any of the elect beeing effectually called might wholly fall from grace, then there muſt bee a ſecond iuiftion or ingrafting into the myſtical body of Christ, and thereforē a ſecond Baptiſmeyar for every fall a new iuiftio, & a new Baptiſme; which muſt in no wife be granted: whereto they which are predeſtinate to be in the eſtate of grace, are alſo prodeſtinate to perſuerre in the ſame to the end.

of ſpirituall Defertions.

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Hereupon it folloues that the defertions of Gods elect, are firſt of al partiall, that is, ſuch as wherein God doth not wholly forſake them but in ſome part. Secondly temporary, that is, for ſome ſpace of time, and never beyond the compaſſe of this preſent life. For a moment the Lord in Efa. 5. 4. 10. in mine anger I kid my face from thee for a little ſeaſon, but with euerlaſting mercy haue I had compassion on thee, ſaith the Lord thy Readeemer. And to this purpose Dauid well acquainted with this matter, prayeth Psal. 119. 8. forſake me not over long.

This forteſ of defertions, though it be but for a time, yet no part of a Christian mans life is free from them: and very often taking deepe place in the hart of man, they are of long conuentione. Dauid continueth in this dangerous fall about the ſpace of an whole yere before hee was recovered. Luther confeſſeth of himſelfe, that after his conuerſion, he lay three daies in deperation. And common expeſience in ſuch like caſes can make record of longer time.

The manner God vleth in forſaking his owne ſervantes, is of two forteſ; the firſt, is by taking away one grace, and putting another in the roome: the ſecond, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome diuers waies.

I. Firſt, he bereaueth his owne children of outward proſperitie, yea he wil load the with croſſes; and yet he will make a good ſupply by giuing patience. Dauid is driven out of his kingdom by his owne fon: a heauie croſſe: yet the Lord miniftreth an humble and patient ſpirit, fo as he was coēt to ſpeak, 2. Sam. 15. 26. If the Lord thus ſay, I haue no delight in thee, behold here I am, let him doe to me as ſeemeth good in his eyes. Solikewife Christian Martyrs are bereaueth of all outward ſafety, and laid ope to the violence and perſecution of tyrants; yet inwardly they are ſtabilized by the power of the might of God, when they are moſt weake, they are moſt ſtrong & whē they are moſt foiled, then they obtaine victory.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his own elect giues life eternall. Efa. 5. 7. 1. The righteous is taken away from the cul to come. This is manifeſt in Iosias, of whom it is ſaid, 2. Kin. 22. 20. Beheld I wil gather bee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eie ſhail not ſee all the cul which I will bring upon this place.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a ſeaſon, & then in the roome thereof he kindles an anuerſe deſire and thirſt with groanings and crying vnto heaven, to bee in the former fauour of God againe. This was Dauids caſe, when he complained and faid, My voice came to God when I cried, my voice came to God and he heard me: in the day of my trouble I ſong the Lord, my ſore ranne and cleaſed not in the night: my ſoule refuſed comfort. I did think upon God and was troubled: I prayed and my ſpirit was full of

Pſal. 77.
1. 2. 3.

N 2 anguſtib.

anguish. Selab. The like was the estate of the Church making her move unto God in Eze. 63.17. *O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy face? Return for thy servant sake, and for the tribes of thine inheritance.*

IV. Fourthly, God grants his servants the holy means of salvation, namely preaching, prayer, Sacraments, and holdes backe the efficacie of his spirit for a time. In this case they are like the corne-field that is plowed & sowned with good corne: but yet for a time, it never giveth rooting beneath, nor so much as a shew of any blade appears above. Thus the spoule of Christ, when ther comes into his wine-cellar, sheweth falle into a swoone; so as shee must be staid with flagons, and consoled with apples, because shee is sicke of loue. *Cant. 2.4.5.*

V. Fifith, God giueth his children a strong affection, to obey his will, but hee lets them taile in the act of obedience it selfe, like as the prisoners who hath escaped the hand of his layler, hath an affection to runne a thousand miles eury houre; but haing happily his boletes on his legges, he cannot for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling againe into the hands of his keeper. This is that *Paul* complaineth of when he saith, *I am delighted in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my mind, and leading me captive to the law of sinne, which is in my members.* O wretched man that I am, who shall deliver me from this body of death!

The second manner of Gods forfaking his Elect, is when he hides his graces for a time: not by taking them quite away, but by covering them, and by remouing al sence and feeling of them. And in this case they are like the trees in the winter seafon, they are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, because the sap doth not spread it selfe, but lies hid in the root. *David* often was in this case aswhen he faith, *Psal. 77.7. 8.9. Will the Lord absint himselfe for ever? and will he shew no more fauour? Is his mercie cleane gone for ever? doth his promise fail for euermore? Hath God forsaken to be merciful? Harb' he shew up all his tender mercies in displeasure? Selab.*

This comes to passe, because the Lord very often in and by one contrarie works another. Clay and Spittle tempered together in reason should put out a mans eyes: but Christ vied it as a meanes to give sight to the blinde. Water in reason should put out fire: but *Elias* when he shewd that Iehova was the true God, poures water on his sacrifice, and sils a trench therewith to make the sacrifice burne. The like, appeareth in the worke of grace to salvation. A man that hath liued in security, by Gods goodness bath his eyes opened to see his sinnes and his heart touched to feel the huge and loathsome burthen of them, and therefore to bewaile his wretched estate, with

bitternesse of heart. Hereupon hee prefently thinkes that God will make him a firebrand of hell: wherevpon the Lord is now about to worke, and frame in his heart sanctification and found repentance never to be repented of. The man which hath had some good perfaſions of Gods favour in Christ, comes afterward vpon many occasions to be troubled and to be ouerwhelmed with distrustfulness and grieuous doublings of his saluation, so as hee iudgeth himselfe to haue beene but an hypocrite in former times, and for the time present a cast-way. But indeed hercby the Lord exerciseth, fashio[n]eth, and increaseth his weake faith. In one word, marke this point, *That the graces of God peculiar to the Elect, are begun, increased, and made manifest in or by the contraries.*

A man in this desfection can differene no difference betweene himselfe & a cast-away: and the rather if this with desfection be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer beset the poore soule of a Christian man, and that is a wraſfling and strugling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusation of the duell, which are oftentimes very irkeſome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the spirit of man, then all the rackes and gibbers in the world can doe. And it hath his fits after the manner of an ague, in which eu[n] Gods owne seruants ouercarried with sorrow may blasphem[e] God, and cri[e] out that they are damned. *Iob* was in this estate: as he testifieth, *Iob. 6.2,3,4.* Oh that my griefe were wated (faith hee) and my miseries were laid together in the balunce: for it would be heavier then the sand of the sea: therefore my words are swallowed vp; for the arrows of the Almighty are in me: the vemon thereof doth drink vp my spirit, and the terrours of God fight against me. And further he complaineth *Iob. 12.14.* that the Lord is his enemy, that hee writes bitter things against him; & *Job. 16.12.* that hee let him as a *Bat* to shoot at. This was Davids temptation when he faid, *Psal. 6.1,2,3,4.* O Lord rebuke me not in thy anger, neither chastife me in thy wrath, haue mercy on me, O Lord for I am weak; O Lord heale me, for my bones are vexed, my soule is also troublid: but Lord how long wil thou delay? Returne O Lord, deliuer my soule, saue mee for thy mercies sake.

Hence it followes, that wheresoever that hath bee[n] a profisour of the Gospel shall despaire at his end; that men are to leaue secret judgements to God, and charitably to judge the best of them. For example, one Mafter (b) Chambers at Leicestershire late in his sicknes grieuously dispaſed, & cried out that he was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which he speake in his extremitie (*O that I had but one drop of fresh*) must moue all men to conceiue well of him. For by this seemes that hee had an heart which desired to repente

b See the book written of his deaſt.

and belieue; and therefore a repentant and beleueing heart indeed. For God at all times, but especially in temptation, of his great mercie accepts the will for the deede. Neither is it to be regarded that he said he was damned; for men in such cases speake not as they are, but as they feele themselves to be.

Yea, to goe further, when a profisour of the Gospel shal make a way himſelfe, thought it be a fearefull cas, yet still the same opinion must be carried. First, Gods iudgements are very ſecret. Secondly, they may repente in the very agonie for any thing we know. Thirdly, none is able to comprehend the bottomeleſe depth of the graces and mercies which are in Christ.

Thus much of the manner which God ſetth in forſaking of his elect; Now follow the kindes of desfection, which are two: desfection in punishment, desfection in ſinne.

Desfection in punishment, is when God deferset either to mitigate, or remoue the croſe and chaffisement which he hath laid vpon his childre. This befel Christ on the croſe, (*a*) *My God, (saith he) my God, why haſt thou forſaken me?* This was the complaint of *Gedon, Dianat* the Lord bring vs out of *Egypt*? *But now the Lord hath forſaken vs, & deliuereſ us into the hands of the Midianites.* *Jude. 6.13.* (*b*) Mafter Robert Glover Marryr at Couentre, after hee was condemned by the Byshop, and was now, at the point to be deliuered out of the world, it ſo happened, that two or three daies before his death, his heart beeing lumpifh and defolate of all ſpirituall conſolation, fel in himſelfe no aptneſſe nor willingneſſe, but rather heatuſeſſe and dulneſſe of ſpirit, full of much diſcomfor[t] to bear the bitter croſe of martyrdome ready now to be laid vpon him, whereupon he fearing in himſelfe, left the Lord had withdrawn his wonted fauour fro him, made his moe to one *Aſtine* his friend, ſignifying vnto him how earnest hee had prayed day & night vnto the Lord, and yet could receiue no motion nor ſenſe of any conſort from him, vnto whom the ſaid *Aſtine* anſwered againe, willing him patiently to waite the Lords pleasure, & howſoeuer his preſent feeling was, yet ſeeing his caufe was iuit and true, he exhorted him conſtantly to ſtike to the ſame, to play the man, nothing doubting but the Lord in his good time would viſite him, & ſatisfie his deſire with plente of eſcolation, &c. The next day when the time came of the martyrdome, as he was going to the place, & was now come to the fight of the ſtake, although al the night before praying for ſtrength and courage, hee could ſeele none, ſuddenly hee was ſo repleinſhed with the holy Ghōſt, that hee cried out clapping his hands to *Aſtine*, and ſaying with theſe words: *Aſtine, he is come, he is come,* &c and that with ſuch ioy and alacritie, as one ſeeming rather to bee rife from ſome deadly danger to libertie of life, them as one paſſing out of the world by any paines of death.

Desfection in ſinne, is when God withdraw-

ing the assistance of his ſpirit, a man is left to fall in to ſome actuall and grieuous ſinne. And for all this no man is to think that God is the author of ſinne, but only man that faileth, and Satan. A reſemblance of this truth we may ſee in a ſtaffe: which, if a man ſhal take and ſet vp right vpon the ground, fo long as he holds it with his hand, it ſtads vpright; but ſo ſoonē as he withdrawes his hand, though he never push it down, it falleth of it ſelfe. In this desfection was the good king *Hezecia[n]*, of whom the holy Ghōſt ſpeaketh thus: *Hezecia[n] proſpered in all his waies, before dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the land, God leſt him, (namely to the pride of his heart to exalt himſelfe) in tempting him, that hee might ſee out all that was in his heart.* To this place appertaine, *Nees drakernes, Davids adultry, Peters deniall of Christ.* The reaſon of ſuch desfections may be this: If a patient ſhall be grieuously ſick, the phyſition wil ſe[e] all manner of means that can be deuided to recover him, and if hee once come to a deſperate caſe, the Phyſition rather then he wil not reſtore him, wil implo[re] all his ſkill he wil take poſon, and ſo temper it, and againſt the nature thereof he will make a ſoueraigne remedie to recover health. The elect children of God, are diſdaide[n]ed with an inward, hidden, and ſpirituall pride, whereby they affect themſelues, and deſire to be ſomething in themſelues forth of Christ; and this fine is very dangerous: first, because when other ſins die in a man, this ſecret pride gets ſtrēgh: for Gods grace is the matter of pride, in ſich wife that a man will bee proud, because hee is not proud: for example, if any ſhall be tempreſed of the diuell to ſome proud behaviour, and by Gods grace get the victorie; then the heart thus thinketh. *Ob thou haſt done well, thou haſt ſoiled the enemy, neither pride, nor any other ſinne can prevaile againſt theeſelfe and ſuch could neuer haue done ſo;* and a very good man shall hardly be free from ſuch kind of motions in this life. Secondly, there is no greater enemy to fayth then pride is: for it poiſoneth the heart & maketh it vncapable of that grace, fo long as it beareſt any ſway: for hee that will beſeeue in Christ muſt be *ambilitated*, that is, he muſt be bruſed & battered to a flat nothing in regard of any liking or affection to himſelfe, that hee may in ſpirit mount vp to heauie, where Christ ſits at the right hand of the Father, & as it were with both the hands of faith graſpe him with al his bleſſed meriſt, that he may be wiſdom, righteousness, sanctification, redempſion, life, good works, & whatſoever good thing he is, neither in, nor by, nor for himſelfe; but every way forth of himſelfe in Christ. Now, this bleſſed condition of a beleueing heart, by natural ſelf-loue & ſelf-likeing is greatly hindered. God therefore in great mercy to remedy this dangerous corruption, lets his elect ſervants fall into trouble of minde and conſcience, and if they haply be of greater hardneſſe of heart,

into some actuall sinne: and so declaring his wonderfull mercie in fauing them, hee is faine against his mercy to bring them to his mercy, and by sinne to faue them from sinne. By this meanes the Lord, who can bring light out of darknesse, makes a remedie of sinne to flay pride, that invincible monster of many heads, which would flay the soule.

Though this be so, yet none must herewpon venter to commit any sin against Gods commandments, left in so doing they cast away their soules. For the godly man though he fall into sin, yet it is against his purpose, & it makes his heart to bleed: and the course of his life shal be alwaies upright & pleasing vnto God: because he is led by the spirite of God.

The ends for which God vseth Desertions are three: the first, is the chafftiment of sinnes past in the former parte of mans life, that hee may search them out, consider them, and bee heartily forrowfull with them: for this end was Iobs triall, Job. 1.3. 26. *thou wist well* (faith he) *bitter things against me, and makst me to puffe for the sinnes of my youth.*

The second end is, that God may make trial of the present estate of his seruants: not that he is ignorant what is in man, but because hee would haue all men know themselves. To this effect saith Moses, Deut. 8.2. &c. 1.3. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness to humble thee, and to proue thee, to know what was in thine heart, whether thou wouldest keep his commandements or no.* This also was the end why the Lord left Ezechias to proue & trie what was in his heart.

This triall by defection serueth for two purposes: for otherwhiles the Lord vseth it for the manifesteration of some hidden sinne, that the godly may bee deepli humbled, and craue more earnestly pardon of that and other sins. For as the begger is alwaies mending and piecing his garment where he findes a breach: so the penitent and beleevinge heart must alwaies bee exercised in repairing it selfe where it finds a want.

Againe, oftentimes this triall serueth to quicken and reuive the hidden graces of the heart, that men may be thankful for them, and feele an increafe of them in the heart. The good husband-man cuts the branches of the Vine, not that he hath a purpose to destroy them, but to make them bear more fruit. In the Canticles when Christ leſt his spouse, then the rifeſh out of her bed, ſhee opens the doore, her hands drop mirrhe on the barre of the doore: then further ſhee ſeekes and caſt for him, and praifeſth him more then ever before. *David* teſtifieth the like of himſelfe: *In my profferty I ſaid I ſhal never be moued: &c, but thou didſt hide thyfēce, and I was troubled. Then cri'd I to thee, O Lord, and prayed to my Lord.* Lastly, men that liue in the Church being for a time left of God, become fo impotent as that they muſt be given vp to Satan; yet for no other caufe, but that the flesh may bee killed, and the spi-

A
1 Cor. 1.23.
7.3.
rin made aliue in the day of the Lord. The third end is, the preuenting of sinne to come. This appeareth in Paul; *Left (faith he) I ſhould be exalted of measure through the abundance of revelations, there was giue vnto me a prick in the fleshe, the messenger of Satan to buffet me, &c.* In the former times when the Lord among many others had ſet out Cranmer for the maintenance of his blessed truth againſt his & Gods enemies, hee left him for awhile to fall from his religion, and to make a dangerous recantation: but fo as thereby he presented many sins, and prepared him to a glorious martyrdome. As ſome of his owne words may teſtifie whic̄ he ſpake a little before his end: *And now (faith he) I come to the great thing that fo much troubleth my conſcience more then any thing that euer I did or ſaid in all my life, and that is the ſetting abroad of a wring contrary to the trub; which now here I renounce as things written with my hand contrary to the trub, which I thought in my heart, & that forſake of deah, and to ſave my life, &c. and for as much as my hand offended, wring contrary to my heart, my hand ſhall be firſt punished therefore: for may I come to the fire, it ſhall be burned.* Answeraſt, when he was at the fire, firſt he burnt his right hand which ſubſcribed; his body ſuffered the flame with ſuch conſtanſie and ſteadfastnes, as he never almoſt moaned: his eyes lift vp to heauen often he repeated his vnrworthy right hand. Thus, death which he moſt feared, he moſt deſired, that he might take reuenge of himſelfe for his ſinnes.

C
Vſ.
1. A. 9. 5.
Rom. 1.10.
2.
The vſe that all good Christian hearts are to make of theire their defertions, is manifold. Firſt, if they haue outward refl. and walk in the ſear of God, and bee filled with the ioy of the holy Ghost, let them nev̄ be high minded, but ſearle, let a forſaking follow. Secondly, if in any temptation they indge themſelues forſaken, let them conſider this wonderfull worke of ſpiritual defertions which God exerciſeth vpon his owne children very viſually: and then it may pleafe the Lord, they ſhall finde it to be a reſtoration againſt many a qualme and ſowne of ſpirit and conſcience, into which otherwife they would certaintly fall. Thirdly, ſeeing God for their triall doth often withdraw himſelfe from them, let them again draw neere to God and praife vnto him: even as a man that ſhuers of anague is alwaies creeping to the fire. If it be demanded how a man ſhould come neere God, the anſwer is, by the vſe of his word and prayer. For by his word he ſpeaks to thee, and by prayer thou ſpeakſelv to him. Laſtly, ſeeing by defection God will take exerience of his seruants, let every man trie and ſearch his waies, and eneby turning his feet to the waies of Gods commandments: let him endeauour to keepe a good conſcience before God and before all men, that he may with David ſay, *Judge me O Lord, for I haue walked in mine innocence: my truſt hath beeſe alwaies in the Lord: I ſhall not ſlide: proue me, O Lord, and try me, examine my remes & my heart.*

F N I S.

4.
1 Tim. 3.10
5. Pſal. 119.
5. A. 24.
16. Pſal. 26.
1. 2.

A CASE OF CON- SCIENCE, THE GRE- TEST THAT EVER WAS: HOW A MAN MAY KNOW WHETHER HE be the childe of God, or no.

Resolved by the word of God.

**VVhereunto is added a briefe Discourse taken out
of H. Zanchius.**

2. P. E. T. I. verſe 10.

Give all diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall never fall.



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