

THE WAY TO TRUE PEACE AND REST

by Robert Bruce

A devotional work guiding readers toward spiritual peace and eternal rest through practical Christian counsel and pastoral encouragement.

19 Chapters

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The Way to True Peace and Rest

The Way to True Peace and Rest

by Robert Bruce

DELIVERED AT EDINBOROUGH In XVI.

Sermons: on the Lord's Supper: Hezechiahs Sickness: and other select Scriptures. By that reverend & faithful Preacher of God's word: Mr. ROBERT BRUCE, for the present, Minister of the Word in Scotland.

Dulcia non meruit, qui non gustavit amara.

JOHN 10.27.28.

My sheep hear my voice, and I know them, & they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

LONDON. Printed by R. Field for Thomas Man and Jonah Man, dwelling in Pater-noster row at the sign of the Talbot. 1617.

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TO THE RIGHT WORSHIPFUL MAISTER ADRIAN MOORE Esquire, &c.

TO THE RIGHT WORSHIPFUL MAISTER ADRIAN MOORE Esquire, &c.

And to the no less religious and virtuous Gentlewoman Mistress MARIE MOORE, his Wife, Patrones of Piety, all peace and happiness in both Worlds.

Right Worshipful, it must not seem strange unto you that a new occasion hath made also a new change of style; since occasion daily sheweth so many changes in the world. Amongst all which alterations, I must beg of you still to continue your countenance unto these few plain homely Sermons: In token that no change (I hope so long as I live) shall keep me from manifesting unto the world (as all occasions shall serve) how much in duty I am bound to your true unfeigned love and undeserved favors to me the unworhiest of all. For which I can but wish you to be ever attended with those two faithful companions of the Saints: peace of conscience and joy in the holy Ghost: and at the last to have a speedy hearing when your Spirits shall fail, to transport them into Abraham's bosom; there to enjoy eternal and unspeakable rest, forever and ever.

Yours in all duty much and ever bound, I. H.

TO THE READER.

TO THE READER.

Gentle Reader: The Author of these Sermons not being present at their going to the press again, to review and correct them: I doubted whether in these learned and curious days, such homely lines as these might not be distasteful amongst such multitudes of learned ones everywhere swarming in the press; so much the rather, since their Author hath ever thought so meanly of himself, that no work of his could be worthy of the press. Notwithstanding since the importunity of many did long since (as it were) wring and extort these few Sermons from him, in the beginning of his ministry before things could be so well, ripely, and methodically digested, as possibly he could have wished if now they were to do: I have made bold also once again to send them unto thy view: chiefly to the hungry: Because (as Solomon speaketh) he who is full despiseth an honey comb; but to the afflicted soul every sour thing is sweet. The first five on the Lord's Supper, were englished by a late Gentleman of worthy memory, M. S. Mitchell, who was gathered to his fathers before he could see them at the press; the rest were perused and Englished by another friend. All the care and pains taken hath been for God's glory and thy good. If it please thee now therefore to use Philip's counsel to Nathaniel, and see whether any good things come out of Nazareth, it may be thou shalt not think thy pains and time lost; which that thou mayest the sooner do, I cease to trouble thee, remaining

Thine in the Lord Jesus: I. H.

The Contents and substance of the Sermons following.

SERMON I. Out of 1. Cor. 11.28. Intreating of preparation to the Lord's Supper:

Showeth that a man must make this trial in his conscience. The Definition of conscience: the causes why conscience was by God left in us: The way how to keep a good conscience. In what things we must chiefly examine our consciences: how to try our peace with God and love with our neighbors: of man's first misery and recovery, and so how faith is wrought in the heart, how it is nourished in us.

SERM. II. Out of 1. Cor. 11.28. Intreating of Preparation to the Lord's Supper:

Showeth how a sincere faith is known: that he who for Christ can renounce himself, cannot be disappointed of his expectation. That faith is the free gift of God: Certain effects whereby we may know if we have faith: That because it is joined with doubting, it must be nourished. That faith and doubting may lodge in one soul. That a faith mingled and mastered with much doubting, is yet a true faith. That faith smothered, yet is not extinguished. A sure rest in the most dangerous temptations. The definition of love, what our love unto God and our neighbor is.

SERM. III. Out of 1. Cor. 11.23. Intreating of the Sacraments in general:

Showeth the definition and diverse acceptions of the word Sacrament, what the signs in the Sacrament are, why they are called signs, what the thing signified in the Sacrament is. The necessity of the application thereof. How the sign and the thing signified are joined together. The Illustration of this Conjunction: what considerations are needful, when the Sign and the thing signified are given and received. The other part of a Sacrament, which is the word. To what uses the Sacrament serveth us more than the word. Faults which pervert the Sacrament, &c.

SERM. IIII. Out of 1. Cor. 11.23. Intreating of the Sacrament of the Lord's Supper:

Showeth the diverse Names both in the Scriptures and by the Ancients given unto this Sacrament of the Lord's Supper. The ends why this Sacrament was instituted. The things both outward and inward contained in this Sacrament. That the things signified in both Sacraments are one, but the signs are not one: why in Baptism there is but one sign, and in the Lord's Supper two? What power and perpetuity the bread hath to be a sign. How the Signs & the thing signified are conjoined in the Sacrament? How the Sign and the thing signified is received. What inconveniences are cast in by the Papists against this spiritual receiving of Christ in the Sacrament. How the soul is said to eat the body and drink the blood of Christ. Faith is that which coupleth us to Christ. A similitude explaining the same.

SERM. V. Out of the 1. Cor. 11.23. Intreating of the Sacrament of the Lord Supper:

Showeth our union with Christ by virtue of communion of the same Spirit. The definition of the Sacrament of the Lord's Supper. Why this Sacrament is called a seal: Why a holy seal. Why the seal is said to be annexed to the Covenant. Why the Sacrament should be administered publicly. Why this seal must be ministered according to Christ's institution. That the word and element must concur in the institution of a Sacrament. What we mean by the word, in a Sacrament: what the Papists understand by the word, in this action, and our differences from them. How the outward Elements are sanctified. How the Papists sanctify these Elements. The refutation of Transubstantiation by diverse arguments. The reasons why the Papists cannot think Christ's body present in the Sacrament unless it be really and substantially present. The Divers opinions concerning the presence of Christ's body in the Sacrament. How a thing is said to be absent and present. How the body of Christ is present. Our difference with the Papists, to whom the words ought to be directed, &c.

SERM. VI. Out of Isaiah 38. Intreating of Hezechiahs Sickness, v. 1.2.3:

Showeth that the greatest are not exempt from great and sore trials. That Hezechiahs disease was (though not in the greatest extremity) that which we by an emphasis call the Sickness. Why God thus visiteth his children. The time when the King fell into this disease. What is our duty in the like case of distress, from the Prophets plain dealing with the King. That the Prophet (as appeareth) was not too rigorous in his denunciation, in adding affliction upon affliction to the King. The Kings excellent behavior in this Sickness: His gesture in the same expressing the signs of a good conscience. His recourse (in extremity) to the same great power which now did smite him & seem to be his enemy: our lesson from thence.

SERM. VII. On Isa. 38.4.5.6. Intreating of Hezechiahs Sickness, showeth

The speedy issue and hearing of the Kings prayer: our lessons from thence: It is a mercy to be visited at home, as this King was. The author of the Kings comfort was God, using the means of his minister and word. Why mention is made of David in this comfort the King received. Why David is called the Kings Father. Our lessons from this preface. That the Lord is near the prayers of his children. That as this King received more than he asked from God: so for the most part do all the Saints.

SERM. VIII. On Isaiah 38.7.8.9.10.11. Intreating of Hezekiahs sickness,

Showeth why the King sought a sign, how some refuse signs. How the sign was shown. Why the Sign was wrought in the Dial. Why in the body of the Sun. What profit is to be gathered of signs. By whose power this sign was wrought. The force of prayer. The Kings thankfulness for the benefit received. A short sum of the Kings life. Our lesson from thence. The Kings song, showing first when he was troubled. The diversity of the fear of death in the godly and wicked. The way to eschew the fear of death. The reasons why death seems now so grievous to the King. A censure of these his reasons.

SERM. IX. Out of Isaiah 38.12.13.14. Intreating of Hezekiahs sickness.

Showeth the similitudes whereby the King amplified his present lamentation. Why the Patriarchs conversed in tents. Our uses thence. The extremity of the Kings disease. Why God suffereth his children to fall into such extremities. Our lessons thence. By what means the King in this extremity seeketh unto God. Why the King sought the prorogation of his days. In what respect it is lawful to seek the prolonging of our days. That faith and doubting may remain in one soul. If Christ in his agony had contrary voices, no marvel this King had also. How this King teacheth us to pray in extremity.

SERM. X. On Isaiah 38.15.16. Intreating of Hezekiahs sickness,

Showeth the Kings thankfulness in three things. That a good conscience giveth thanks for everything received. How the King expresseth the greatness of the mercy received. What effects this mercy did breed in him. How the sweetness of this mercy did make him burst forth in praise of the word. How a man shall know if the Spirit of life be begun in him. How the Spirit is said to be nourished in us, and how banished, &c.

SERM. XI. On Isaiah 38:16. to the end of the chapter, Intreating of Hezekiah sickness,

Showeth, how from the other effects of the word, the King continueth to extol the same. The time when this King did thus fall sick. The manner of the Kings delivery. That sin is the only thing punished in the wicked, and purged in the godly. That remission of sins cureth all diseases. That when God forgiveth sins, he also forgetteth them. That God only forgiveth sins. The cause and reasons, why God did forgive this King his sins. Doctrine from thence, why the Lord worketh by means and secondary causes.

SERM. XII. Out of Psalms 76, From 1. to the 8. ver. Intreating of the great delivery in 88. from the Spanish tyranny:

Showeth the purpose of the Prophet in this Psalm: what is meant by the name of God. That the true knowledge and praises of God accompany each other. The profit which cometh to us by

thanksgiving. That it is a mercy to have God near us, and to dwell with us. The place of this overthrow. What that is, which driveth God from any place. How this victory was obtained. How the Lord is said to rebuke. God's former dealing with his Church. To what end the Lord appointeth enemies unto his Church. How of God's great mercies followeth admiration.

SERM. XIII. On Psalm 76.8.9.10.11.12. Intreating of the former subject,

Showeth, that God only did this great work. The effects that this great work brought forth. One lesson from thence. The time of this great judgment. The times of God's sitting and rising to what end God commonly riseth. An objection of the Church prevented. Exhortation to thankfulness. That we should upon extraordinary mercies chiefly stir up ourselves to the same.

SERM. XIV. On Psalms 40. preached in a public fast enjoined by authority.

The parts of this Psalm. In the 1. part, from David's experience diverse observations. How Hope differeth from Faith. The life of hope. Hope and mourning may stand together. How to obtain patience in trouble. How to know when God heareth our prayer, though he grant not instantly our suit. How constant mourning in trouble unto God, argueth certain deliverance. Why the Lord delayeth to help his servants. The end why our prayers are heard. Two sorts of abusing the grace of God.

SERM. XV. Out of 2. Tim. 2.22. preached at the public Repentance of the Earl Bothwell, in the Church of Edinburgh.

Showeth the sum and meaning of the words: what these things be, which all young men should fly. What is meant by the lusts of youth. Whence the restraint of sin doth come. By what means the Lord restraineth sin in us. What things young men should seek after. The definition and sorts of Repentance. In what respects worldly sorrow is called a blind terror. What godly sorrow is. A caution to be observed in Repentance. What the greatest sin a man can commit is. The effects of godly sorrow. The manner of Repentance: Why some parts of Repentance, have the name of Mortification and Vivification. That in the work of Repentance, the devil stayeth nothing more than our sincere confession of Sins. A caution to beware of Presumption. That there be two sorts of Repentance, &c.

SERM. XVI. Out of 2. Tim. 2.13. In way of an Exhortation to a Provincial Assembly,

Showeth at whose hands the Pastor ought chiefly to seek approbation. How to obtain true approbation. The weight of ministerial function. The groundwork of the ministry. Whereupon it consisteth. What it is to rule in the Lord. &c.

THE FIRST SERMON, UPON THE PREPARATION TO THE LORD'S SUPPER.

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Let every man therefore examine himself, and so let him eat of this Bread, and drink of this Cup. 1. COR. 11.2.

Well-beloved in Christ Jesus: The Apostle in the words which we have read, delivereth his counsel, and giveth his advice; and not only gives his advice, but gives his admonition and command: That we should not come to the Table of the Lord, that we should not come to the hearing of the word rashly: but that everyone of us should come to this holy work with reverence; that we should prepare and sanctify ourselves in some measure. And seeing we go unto the King of heavens table, it becomes us to put on our best array. In a word, he delivereth the whole doctrine and matter of this preparation, when he saith; Let every man, and let every woman, try and examine themselves. As if he would say, let everyone of you, try and examine your souls. That is, try the estate of your own hearts, and condition of your own consciences. Mark and behold in what estate your heart is with God, and in what estate your conscience is with your neighbor.

He biddeth not your neighbor to try you, he biddeth not your companion to try your heart; but he biddeth yourself in person, to try your own conscience; he biddeth yourself, try your own heart; because none can be certain of the estate of your heart, or of the condition of your conscience, but yourself.

Now he excludes not others from the trial of you neither (for it is lawful for the Pastor to try you,) but others cannot try you so narrowly as ye yourselves may; for no man can know so much of me as I know of myself. No man can be certain of the estate of your heart and condition of your conscience; and yet you yourselves may be certain of it. As for others, men may judge of your heart and conscience according to your works and effects; and except your works and effects be very wicked and altogether vicious, we are bound in conscience to judge charitably of your hearts and consciences. Therefore, there is none so meet to try the spirit of man, to try the heart or conscience of man, as is the man himself.

Now that this trial may be the better made, ye have first to understand what it is that ye should try: what ye call a conscience, which the Apostles commands you to try. Next, ye are to consider for what reasons & causes ye should try your consciences.

Thirdly, & last of all ye, are to know in what chief points ye should try and examine your consciences. Then, that we speak not unto you of things unknown, it is necessary for every one of you (seeing there is none of you that lacketh a conscience) to understand what a conscience is: & as nearly as God shall give me grace, I will bring you to the understanding and knowledge of a conscience.

I call a conscience, a certain feeling in the heart, resembling the judgment of the living God, following upon a deed done by us, flowing from a knowledge in the mind, accompanied with a certain motion in the heart, to wit, fear or joy, trembling or rejoicing. Now, we will examine the parts of this definition. I call it first of all, a certain feeling in the heart; for the Lord hath left such a stamp in the heart of every man, that he doth not that thing so secretly, nor so quietly, but he makes his own heart to smite him, and to strike him: he makes him to feel in his own heart, whether he hath done well or ill.

The Lord hath placed this feeling in thy heart; why? Because cause the eyes of God look not so much upon the outward countenance and exterior behavior, as upon the inward heart. For he saith to Samuel, in the first book, 16.7. The Lord beholds the heart. So, 1. Chron. 28.9. he saith to Solomon, The Lord searcheth all hearts and understandeth all imaginations and thoughts. Also, Jeremiah 11:20. The Lord tries the reins and the heart. And the Apostle, 1. Cor. 4.5. saith, The Lord shall lighten things that are hid in darkness, and make the counsels of the heart manifest. So, in respect that the Lord will chiefly have to do with the heart, therefore in the heart he placeth this feeling, which is the chief part of conscience.

I say next, that this feeling resembleth the judgment of God: for this feeling was left and placed in our soul for this end and purpose, that we might have a domestical and familiar judgment within ourselves, to resemble and describe the secret and invisible judgment of the high God; a particular judgment, to go before that general judgment, in that general and great day, where every man shall be justified, or condemned, according to the particular judgment that is within his own conscience. In the meantime this conscience is left in us, to arrest us in this life, thereby as it were, to ease the living God at that last judgment. For the books of our own consciences, in that last day shall be opened; and every man shall receive, according to the report of the decree that is within his own conscience: therefore I say, that our conscience resembles the judgment of God.

The third thing that I say, is this; It followeth upon a deed done by us: our conscience nor our heart strikes us not before the deed be done; our heart strikes us not before the evil deed be committed: no, it goeth not before the deed; but the stroke of the conscience and feeling of the heart followeth immediately upon the deed, in such sort, that the deed is no sooner done by thee, but thy conscience applies it to thyself, and gives out the sentence against thyself: therefore, I say, it is a feeling, following upon a deed done by us.

And next I say, flowing from a knowledge in the mind; for except the conscience have information, and except the heart know that the deed which is done is evil, the heart nor the conscience can never count it to be evil: therefore knowledge must go before the stroke of the conscience: thy heart can never feel that to be evil, which thy mind knoweth not to be evil.

So knowledge must ever go before feeling, and according to the measure of thy knowledge, according to the nature and quality of thy knowledge, accordingly shall the testimony and stroke of thy conscience be. For a light knowledge, a doubting and uncertain knowledge, makes a light and small stroke: as on the other part, a holy and solid knowledge drawn out of the word of God, maketh a heavy stroke of the conscience. So the conscience must answer to the knowledge. If we have no other knowledge but the knowledge which we have by nature, and by the light and sparks which are left in nature, our conscience will answer no further but to that knowledge: but if beside the light of nature, we have a knowledge of God in his word, and a knowledge of God by his holy

Spirit working in our hearts, our consciences will then go further, and excuse or accuse us, according to the light that is in the word. So that the conscience is not acquired or obtained at what time we are enlightened by the working of the holy Spirit, & hearing of the word of God: but our conscience is borne with us, is natural to us, and is left in the soul of every man and woman: and as there are some sparks of light left in nature, so there is a conscience left in it; and if there were no more, that same light that is left in thy nature, shall be enough to condemn thee. So the conscience is not gotten or begun at the hearing of the word, or at that time when we begin to reform our selves by the assistance & renewing of the holy Spirit: but every man by nature hath a conscience, & the Lord hath left it in our nature; and except that this conscience be reformed according to the word of God, that same natural conscience shall be enough to condemn thee eternally: therefore, I say, flowing from a knowledge of the mind. Last of all, I say, accompanied with a certain motion of the heart: and we express this motion, in fear, or joy, trembling, or rejoicing. In very great fear, if the deed be exceeding heinous, and the stroke of the conscience be very heavy; then the conscience never taketh rest, for guiltiness will ever dread. But if the deed be honest, godly and commendable, it maketh a glad heart, and maketh the heart even to burst out into joy. So, to be short in this matter, (for I purpose not to make a common place of it) ye see, that in every conscience there must be two things: First, there must be a knowledge; and next, there must be a feeling, whereby according to thy knowledge, thou appliest unto thine own heart, the deed done by thee. So that, as the word itself testifieth, it ariseth of two parts: of knowledge, according whereunto it is called science; and of feeling, according whereunto, the Con is added, and it is called Conscience. Then the word conscience, signifieth knowledge, with application.

This conscience, the Lord hath appointed to serve in the soul of man for many uses: to wit, he hath appointed every one of your consciences, to be a keeper, a waiter on, a careful attender upon every action done by you. So that, that action cannot be so secretly, so quietly, nor so closely conveyed, but will thou, nil thou, [1] thy conscience shall bear a testimony of it; thy conscience shall be a faithful observer of it; and one day, shall be a faithful recorder of that action. So, the Lord hath appointed thy conscience to this office, that it attends and waits upon thee in all thy actions. [2] Likewise, the Lord hath appointed thy conscience, and placed it in thy soul, to be an accuser of thee; so that when thou dost any evil deed, thou hast a domestical accuser within thine own soul, to find fault with it. [3] He hath also placed it in thy soul, to be a true and steadfast witness against thee; yea, the testimony of the conscience, resembles not only a testimony or witness, but the conscience is as good as ten thousand witnesses. [4] The conscience also is left in the soul to do the part of a Judge against thee, to give out sentence against thee, and to condemn thee: and so it doth; for our particular judgment, must go before the general and universal judgment of the Lord at that great day. [5] And what more? He hath left thy conscience within thee, to put thine own sentence in execution against thyself. This is terrible, he hath left it within thee, to be a very to torture and tormentor to thyself; and so to put thine own sentence in execution upon thyself. Is not this a matter more than wonderful, that one and the self-same conscience, shall serve to so many uses in a soul; as to be a continual observer and marker of thy actions, an accuser, ten thousand witnesses, a Judge, a Sergeant, and Tormentor; to execute thine own sentence against thyself? So that the Lord needeth not to seek a Sergeant, out of thine own soul to arrest thee, for thou shall have all these within thyself, to make a plain declaration against thyself. Take heed to this: for there is never a word of this shall fall to the ground; but either ye shall find it to your comfort, or to your everlasting woe. And this secret and particular judgment, that every one of you carries about

you, abideth so sure and so fast within you, that do what ye can, if ye would employ your whole travail to blot it out, thou shalt never get it scraped out of thy soul. If ye were as malicious, and were become as wicked as ever any incarnate devil was upon the earth, yet shall ye never get this conscience altogether extinguished out of thy soul: but will thou, nil thou, there shall as much remain of it, as shall make thee inexcusable in the great day of the general judgment.

I grant, thou mayest blot out all knowledge out of thy mind, and make thyself become even as a blind man. I grant also, that thou mayest harden thy heart, so that thou wilt blot out all feeling out of it, so that thy conscience will not accuse thee, nor find fault with thee, but thou shalt have a delight in doing evil, without remorse: but I deny, that any degree of wickedness in the earth shall bring thee to this point, that thou mayest do evil without fear; but still, the more that thou doest evil, and the longer thou continuest in evil doing, thy fear shall be the greater: you, in despite of the devil, and in despite of the malice of the heart of man, thy fear shall remain. And though they would both conspire together, they shall not be able to banish that fear, but that gnawing of the conscience shall ever remain, to testify, that there is a day of judgment. I grant also, that there shall be a vicissitude and that fear shall not always remain, but shall be sometimes turned into security; neither shall that security always abide, but shall be turned again into fear: so that it is not possible, to get this fear wholly extinct; but the greater the security is, the greater shall thy fear be, when thou art wakened. Thirdly, I grant that this fear shall not be blind; for from that time a man by evil doing hath banished knowledge out of the mind, and feeling out of the heart, what can remain there but a blind fear? When men have put out all light, and left nothing in their nature but darkness, there can nothing remain but a blind fear. So I grant, that the fear is blind: for neither know they from whence that fear cometh, what progress it hath, whereunto it tendeth, where, nor when, it shall end: therefore, they that are this way misled in their souls, of all men in the earth they are most miserable. For as long as thou mayest keep in thy mind, a spark of this knowledge and spiritual light, in the which thou mayest see the face of God in Christ, wherein thou mayest see a remedy in the death and passion of Christ, and wherein thou mayest see the bowels of mercy offered in the blood of Christ; if thou have any spark of this light (albeit it were never so little) to direct thee, and albeit this knowledge were never so much wounded, yet there is mercy enough for thee in Christ: but if thou close up all the windows of thy soul, and of thy heart, and make them to become palpable darkness, that thou neither knowest from whence the terror cometh, nor yet perceivest any remedy, that is the misery of all miseries.

We have many things in general to lament, concerning the estate of this our Country wherein we live. Also particularly, there is not one of you but hath great cause to take heed to your consciences now while ye have time, that ye banish not altogether this light which is yet offered unto you, and whereof some sparks yet remain. For I see the most part of men run headlong to banish the spark of light that is in them, and will not rest so long as there is any spark of it left, until it be utterly banished. And when they have so done, alas, what can follow, but a blind and terrible fear in their consciences, which they can never get extinguished? a fear without remedy, a growing fear, and not a decaying fear, a fear that will devour them wholly at the last: Therefore, every one of you be careful of this light that is within you; take heed, that the foul affections of your hearts draw not your bodies after them; see, at the least, that those affections banish not this light. And so long as the Lord offers you this light, in time crave, that of his mercy he would give you the grace to embrace it, to take a new course, and yet to amend your lives while time is given you.

The body shall leave the soul, and the soul shall leave the body; but the conscience shall never leave the soul: but whither soever the soul goeth, to the same place shall the conscience repair; and look in what estate thy conscience is, when thou departest out of this life, in the self-same estate shall it meet thee in the great Day. So that if thy conscience was a tormentor to thee at the time of thy death, if thou get it not then pacified, it shall be a tormentor to thee in that general Judgment. Therefore, this matter would be well weighed, & every one of you should study to have a good conscience, that when the soul is severed from the body, leaving your conscience at rest and peace with God, it may be restored unto you, and meet you again with as great peace and quietness.

Thus far concerning conscience, what it is. I beseech the living Lord, so to sanctify your memories, that ye may keep these things; and that every one of these things may be so imprinted in your hearts, that ye may be mindful of them all your lives.

The second thing that we are to speak of, is this: We are to consider wherefore we should try our consciences; for what causes we should examine our own souls & consciences. I will declare the reasons briefly. It behooveth every one of you to try your conscience. Why? Because the Lord will make his residence in no other part of the soul but in the conscience: He hath appointed his dwelling to be in the heart of man, and in the will and conscience of man; and therefore it becometh you to make his dwelling place clean, and to take heed unto your hearts.

Next, though the Lord of heaven made not his residence there, yet in respect the eye of God is an all-seeing eye, and able to pierce through the very thickness of man's flesh, how dark and gross soever it be, and to enter into the very secret corners of thy conscience; (for unto the all-seeing eye of God, the most secret corner of thy conscience is as clear and manifest, as any outward or bodily thing in the earth can be to the outward eye of the body:) In respect therefore that this eye is so piercing, and that he casteth his eye only upon our hearts, it behooveth us to try our hearts.

Thirdly, he is the Lord of the conscience. There is no Monarch on earth that hath any sovereignty or lordship over the conscience: only the God of heaven, only Christ Jesus King of heaven and earth, is Lord of the conscience, he hath power only to save and lose. Therefore, when thou comest to this Sacrament of the Lord's Table, thou oughtest carefully to look unto thy conscience, to try and examine the state of it.

Last of all, which is a chief reason; It behooveth thee to prove thy conscience, because the welfare and health of thy soul dependeth upon thy conscience. If thy conscience that is within thy soul be well, if it be at peace and rest, thy soul is well; if thy conscience be in a good estate, thy soul must needs be in a good estate; if thy conscience be in good health, of necessity thy soul must be in good health; for the good health and happiness of the soul, dependeth upon a good conscience: therefore, it concerneth every one of you to try well your consciences.

There was never any law made or devised, that forbad us to have a care of our healths; it is lawful for us to seek such things as may procure and preserve it: but the health of thy soul standeth in the health of thy conscience, and in preserving thereof: therefore, by all laws, thou oughtest to attend thy conscience. If thou keep thy conscience well, thy soul is in health; and if thy soul be in health, let troubles come what will upon thy body, thou wilt endure them all: but if thy soul be diseased with an evil conscience, thou shalt not be able to bear out the least trouble that shall come upon

thy body: whereas, if the conscience were at rest and in good health, that trouble could not happen unto thy body, but the strength of a good conscience would bear it out. Then have ye not reason, and more then reason, to take heed to your consciences, to try and examine your consciences, in what estate and disposition they stand?

Now, because it is a fruitless thing to tell you that health is necessary, and not to show the way how this health may be obtained and preserved; therefore to keep your consciences in quiet and good health, I will give you these few lessons. First of all, be sure that thou retain a steadfast persuasion of the mercies of God in Christ Jesus; examine when thou liest down, and examine when thou risest up, in what estate thou art with God; whether thou mayest look for mercy at his hands, or not.

Art thou persuaded of mercy? Assure thyself thy conscience is in a good estate, thou hast health in thy soul; for by the keeping of faith, the conscience is preserved, as saith the Apostle, 1. Tim. 1.19. Keep this persuasion, preserve it whole and sound, hurt it not, bring not thy soul into doubting, stay not, nor hinder thy persuasion, if thou desire to keep health in thy soul: for, if thou doubt, or any way diminish thy persuasion and assurance, assuredly thy assurance cannot so soon be hindered nor diminished, but at that very instant shall follow the diminishing of the health of thy soul; yea it cannot be, but in that very article of time shall follow the hurt of thy conscience; for faith will not dwell but in a whole conscience. Therefore, at what time thou doest anything against thy conscience, at that very time thou lovest a degree of thy persuasion of the mercy of God: and until such time as thou fall down at the feet of Christ, and obtain mercy for that wicked deed, purchase peace at his hands, and repair thy persuasion, thou shalt ever doubt of mercy, and want health in thy conscience. Then this is the first lesson, to keep health in your souls, to be persuaded of mercy.

The second lesson to keep a good conscience, or to keep health in thy soul, is this; Ye must fly, eschew, and forbear, whatsoever may trouble the health of your soul, whatsoever may trouble the quietness and peaceable estate of your conscience: cast it out, forbear it, and eschew it. This general is good. But let us see what it is that troubles the quiet estate of the conscience. Only sin; nothing but an evil nature. Therefore we must of necessity, to keep health in our souls, forbear and eschew sin; we must fly and avoid sin. It is not possible that ye can keep a good conscience, and serve the affections of your heart: & therefore to keep peace and health in thy soul, thou must take leave of thy lusts, thou must renounce the lusts & affections of thy heart, and thou must not do as thou wast wont to do: thou must not be given to the service of thine affections, & of thine appetite, to put them in execution as thou hast formerly done. But in case thine affections or lust command thee to do anything, what is thy part? Thou must try how far this may stand with the good will of God, and how far that affection which commands thee, may agree with the law of God. Is there such a harmony, as that thing which thine affection commands thee, may stand with God's law and holy will? Then no question, it is a sanctified affection, thou mayest put it in execution. But after this trial, if thou find thine affections to be exorbitant and out of rule, carrying thee from God and against his law beware of it, resist it, put it not in execution; for if thou fulfill the will of thine affections, what pleasure can it bring with it? It may well bring a flattering pleasure in the entry, but it closeth ever with a bitter remorse in the end. Then to eschew this bitter remorse, should ye not all try your affections? Ye must examine and try them by the square of God's law, ye must see how far they agree with his law, and how far they dissent from it, and so far as they are dissonant

from that law, let every man deny himself, renounce his affections: and so, this trial being taken in this manner by thyself, it sanctifieth thine affections, maketh Christ to lodge in thy soul, maketh thy conscience to be at rest. And the holy Spirit this way maketh both body and soul to be in good health, and to rejoice. Then fly from sin. This is the second lesson.

The third lesson is this; Study to do well. Wouldest thou keep health in thy soul? Study to do better and better continually: At the least, have a purpose in thy heart, to do better daily, which is the last lesson. Seeing that when we study to do best, and that the just man, that is, the most holy man, falleth so often as seven times a day, yea rather, seventy times, what is thy part in these slips and snares? Though thou fall, as thou canst not eschew to fall, lie not still there, sleep not there where thou hast fallen: it is a shame to sleep there, therefore arise again. And how shouldest thou rise? By lifting up thy soul, and running to the Fountain of grace and mercy; by repairing to Christ Jesus, to obtain mercy for thy soul, and to crave that he would send out of himself that measure of peace, that may put thy conscience at rest, and restore thy soul to health. So, lie not where thou fallest, but incontinent arise and crave mercy, and in obtaining mercy, thou shalt repair thy fall, thou shalt amend thy life by repentance, and by repentance thou shalt get peace, thou shalt have thy conscience at rest, and get health to thy soul. Now keep this rule, if thou desirest to keep thy soul in health: look that thou sleep not in sin as David did: lie not still when thou art fallen, and so fall from one sin to another; as from adultery to murder, from murder to the next, &c. As commonly if a man sleep in sin, and rise not in time, one sin will draw on another; for there is no sin alone, but always the greater and more heinous that the sin is, it hath the greater and worse sins waiting on it. Therefore when ye fall, delay not to arise, but repair to the fountain of mercy and seek grace in time: run to prayer, run to the Church of God wheresoever it be, whether in the field or in the town: run to Christ Jesus and crave mercy of him, that ye may have peace in your consciences; and so by these means every one of you shall preserve health in your souls. By these means ye shall learn what difference is betwixt this living word of mercy and grace, which sounds in our religion; and that slaying letter that killeth the soul of everyone that hears it, I mean that idolatrous doctrine of that dumb Mass.

I mention this unto you because I see that many in these days are fallen to it, and the Lord is beginning to abstract his grace and mercy from this Country for the contempt of this quickening word which hath so clearly sounded here, and which our Countrymen for the greatest part (running headlong to the devil in a dumb guise) travel utterly to banish. Is not this a miserable thing that so few of you have eyes to consider and discern of the time of peace, mercy and grace, which is so abundantly offered? The Lord of his mercy give you eyes in time.

Thus far concerning the reasons wherefore every one of you should try & examine your own consciences: and this trial ought not to be for a day or for a year, but it ought to be every day and every year of thy whole life. For that conscience that should rest forever with the living God, that conscience which must ever behold the face of the Son of God, it cannot be over-well cleansed, we cannot look over-narrowly to it. The more curious we be in searching out of this conscience, we are the better occupied: I spake of our own consciences, I speak not of our neighbors.

Thirdly, I come to the points wherein every one of you should try & examine yourselves. Every one of you ought to try and examine your consciences in two things: First, whether thou be at peace with God who is the Lord of heaven, or not. Next, examine thy conscience whether thou art in love

and amity with thy neighbor, or not. Wouldest thou know whether thy conscience be at unity and peace with God, or not? Thou shalt know it this way; the God of heaven can have no society nor company with that soul which is always unclean, that is every way defiled; no he cannot.

Now I speak not so precisely that I make a soul to be fully sanctified and perfectly holy in this life: no, in this life there are wonderful iniquities, gross sins and great faults wherewith even the righteous are defiled: but this is my meaning; There is no soul can be at peace with God, or wherewith the Lord can have any society but in some measure it must be sanctified and made holy. For God cannot make residence in a soul that is always as a stinking dunghill; and therefore of force in some measure it must be sanctified: there must be so much made clean in one corner or other of that soul, wherein the Lord of heaven by his holy Spirit may make his residence.

Now let us see whereby the heart is sanctified. Peter, Acts 15:9, saith, That the soul of man is purified by faith, that the heart of man is purged by faith. So faith openeth and purgeth the heart. By faith in Christ Jesus and in the merits of his blood we have peace with God: Being justified by faith, we have peace towards God through our Lord Jesus Christ, saith the Apostle, Romans 5:1. Now then this point cometh in, that ye are to prove yourselves whether ye be in the faith or not; as the Apostle saith, 2. Cor. 13.5. Prove yourselves whether ye are in the faith. Examine if your souls be seasoned with this faith, for if ye have not faith in Christ, Christ is not in you; and if Christ be not in you, ye are in an evil state, ye are in the estate of the reprobate and damned. So everyone ought to look carefully and see if he have a belief in the blood of Christ or not: whether he believe to obtain mercy by his merits, and sanctification by his blood or not. For if thou have no measure of this faith, thou hast no measure of peace with God, by reason our peace with God is engendered and groweth daily more and more by true faith in Christ.

Now this faith where it is true, where it is lively and couples the heart with God, as I have already said, it must break forth in word and deed, it can by no means be held in, but it will break forth. It must break out in word in glorifying the God of heaven who hath forgiven us our sins; it must break forth in word, by giving a notable confession of those sins wherein we have offended him. It must break out in deed in doing good works, to testify to the world that thing which is within thy heart; to testify to the world that thou who hast this faith art a new man; that by thy good example of life and conversation thou mayest edify thy brethren, the simple ones of the Church of God, and that by thy holy life thou mayest draw sinners to repentance, that they seeing thy good light may be compelled to glorify God in thee.

Then in the first point of trial let us look to these three, to the heart, to the mouth, to the hand. Take heed that there be a harmony betwixt these three, for if the heart be inwardly coupled with God, there is no doubt but the mouth will outwardly glorify him; and if thy heart and mouth be renewed and be one, of necessity thou wilt express it in thy conversation. There must be an agreement betwixt the heart and the hand, thy conversation must be changed with the heart, and be holy, honest, and godly as the heart is. So that if thy conversation be good, it is a sure token that thou art at one with God: but if thy conversation be not good, speak what thou wilt, thy heart is but defiled, this true and lively faith hath no place in it. Then wouldest thou know when thou art at one with God? When thy conversation, thy heart and thy mouth say all one thing, then without question thou hast the work of faith wrought by the holy Spirit in thy heart, which maketh thee to be at peace with God. This is the first point wherein ye should try yourselves.

The next point is love, ye must try whether ye be in love and charity with your neighbors or not: for as thou art not coupled with God but by the hand of faith, so thou art not coupled with thy neighbor nor joined with any member of Christ in this world, but by the hand of love, amity and charity. Take away love, thou art not a member of this body: for love is the master sinew, and couples all these members of Christ's body together, and makes them to grow up in a spiritual and mystical unity: love is the only mark whereby the children of God, & members of Christ's body, are known from the rest of the world: love is that holy oil that refresheth our souls, and makes us like unto God; and the more we grow in love, the more God by his Spirit dwelleth in us, for God is love. So that except in some measure love towards thy neighbor dwell in thy heart, thou canst have no society with thy neighbor, and far less with God. If the manners of men were examined by this rule, we should find a multitude of godless people in this Country, who have their hearts raging with malice one against another: and where the devil and the malicious spirit dwelleth, there is no place for the holy Spirit. And although the Lord hath gone about by all means possible early and late to instruct them, and to infuse into them this precious love and amity towards God and their neighbor, and so to alter their conditions; yet they will not suffer themselves to be wakened, until the great vengeance and malediction of God fall upon them. This love, this honest and godly conversation floweth always from the root of faith. So that if thy heart have faith in any measure be it never so little, in that same measure thou must have love towards thy neighbor: and this love is never idle, but is uttering itself in one effect or other. And in respect that faith is the ground whereupon all the rest depends, and in respect that this faith is such a Jewel, as without the which it is not possible for any of you to please God, without which all your deeds are abomination before him, without the which you are in the greatest misery, (which misery is so much the more terrible, in that you are ignorant of it) is it not good reason that ye know and understand how this faith is first wrought, and then nourished in your souls by the holy Spirit? that seeing how it is created, and the manner how it is brought about, ye may examine your consciences, and see whether ye may be in the faith or not. My purpose was to have insisted longer on this matter then this time will suffer. Now therefore, as time will permit and God shall give grace, I will let you understand how the holy Spirit employs his travail in the heart and mind of man, and what pains the holy Ghost taketh in creating and forming this Jewel of faith in your souls. Yet, before I enter this work, to let you see the travails of the Spirit of God in working of this faith in your hearts: it is necessary and more than necessary, that ye understand, first your own misery and infirmity: and that ye know how the Lord was induced to recover you out of your old estate, and to recreate you, who were lost by the fall of your father Adam.

Then to consider of this matter more deeply, I offer to your remembrances this ground: That man universally and everyone particularly being corrupted and lost, and that by our first fathers fall; (for if there were no more but that same first fault and sin of his, we are all of us justly condemned to a double death, both of body & soul forever) Man thus universally and particularly being utterly lost, without any hope at all of recovery left in his soul, without any sense of the recovery of that former estate, or repairing of that Image which he had lost through sin long before; he being I say lost by this sin, and left in this desperate estate in himself, what doth God? The ever-living God, only wise, whose ways are unsearchable, hath found out a way, how that man this way lost, yet he may be saved: herein he sought counsel, from whom? Not from any creature, but he counseled with himself; The persons of the Trinity took counsel of themselves, one God was moved to seek counsel from himself, only moved in himself: for he had not an external principal without himself to

induce him. So he seeking this counsel at himself, and being moved in himself thereto, as Ephes. 1.9, what doth he? When all men should have died forever, it pleased him of his infinite mercy to select out of all, and to elect a certain number out of the lost race of Adam, that should have perished forever. In this his counsel and decree, moved I say of himself, and seeking counsel from himself only, he selects a certain number out of this rotten race, which certain number he will have sanctified, he will have justified, he will have glorified. And therefore to bring to pass the work of their salvation: what doth he? He appoints his own natural son (for he had but one natural son) he appoints the second person of the Trinity, his own natural son, God, in power, glory, and majesty, as high as himself, equal with God the father in all things; he appoints him to work this work, to bring to pass this work of our redemption, and eternal salvation. (This is but the mystery of it in some measure disclosed.) And therefore in the fullness of time, (for he dispenseth all things according to his wisdom) at such time as he appointed, he makes his son to come down, to seize himself in the womb of the Virgin, to take on our flesh, to take on the likeness of sin; he took not on sin, but he took on the likeness of sin. What call I that likeness? Our flesh is the likeness of sin: he took on our flesh and nature, the likeness of sin; which was perfectly sanctified the very moment of his conception, in the very womb of the Virgin: He took on this flesh, that in this flesh and nature, sin might be banished and cast out of us forever. And whereas we should all of us have gone one-way, (for there was no exception of persons by nature) Christ Jesus our savior hath elected us: and according as his Father in his secret election before the beginning of the world, had elected us, the same Christ Jesus in his own time calleth us, and maketh us partakers of that salvation, which he hath purchased: and he repairs not only that image which was lost in our forefather Adam : he placeth us, not in a terrestrial paradise, where Adam was placed at the beginning (and what more could have been sought by us?) but he gives us a far more excellent image then we lost, he placeth us in a more high and in a more celestial paradise then we lost: For so much the more heavenly is the paradise which he gives us, as the second Adam is more excellent then the first, and as the Son of God, and God himself, is far above any creature that ever was, man, or Angel. Therefore it comes to pass that by the benefit of the second Adam, Christ Jesus our Savior, the Son of God, (whereas had we remained in that Image wherein our forefather was created, we should have settled ourselves in the earth forever, we could not have craved a better paradise then an earthly paradise for earthly tabernacles:) By benefit of the Son of God, I say, it cometh to pass, that we are plucked up out of the earth to the heaven, and to a heavenly paradise. And what have we to do with heaven? Are we not made of the earth, to return to the earth? Becomes not an earthly paradise an earthly body? Yet the Lord in his mercy sendeth down his Son, to draw us up out of the earth to the heaven. This is so high a thing that it cannot be easily considered. For this drawing of us to a heavenly paradise, is a thing more than could have been thought on. That we should live the life of Angels in heaven, how could the heart of man think on this? Yet it pleased the living Lord, in the great riches and bowels of his mercy, and in the exceeding greatness of the power of his mercy towards us: (the Apostle in that Epistle to the Ephesians cannot get words enough to express this, he knows not how to begin, nor how to end, when he speaks of the riches of that mercy: and if ye look well into that Epistle to the Ephesians, ye shall find more high and excellent stiles given to the riches of that mercy, in that Epistle, then in any other part of the Scripture:) It pleased him I say, of his own mercy, not to give us simply the Image which we lost, nor to leave us in this earth: but it pleased him to give us a better Image, and beside that, to place us in heaven, there to remain with him forever.

Now resteth his mercy and grace here? No: But that this salvation, which he hath already purchased & brought about by his Son our Savior Christ Jesus, might be wholly accomplished, having nothing wanting in it: as he redeemed us, in his own person perfectly, so he makes this same redemption to come to our knowledge, & makes us sure of it in our consciences: and to this end what doth he? As by his death he purchased our full redemption, so he makes it known unto us, he intimates it unto us; by our inward calling, letting us both find and feel in our hearts, what he did in his body for us. For our Lord when he makes his servants to proclaim this redemption, and to intimate it to our consciences, he works this Jewel of faith in our souls, which assures us that the Son of God hath died for us. For what could it avail us to see our redemption, to see our salvation, and our life, a far off, if a way were not found out, and a hand and means given unto us, whereby we may apprehend that salvation, & apply it to ourselves? What can it avail a sick man, to see a drug in an Apothecaries shop, except he may have it, and apply it to his sick body? So to the end that this work of our redemption and salvation may be fully and freely accomplished: look how freely he hath given his only Son to the death of the cross for us, as freely hath he found out this way and means, and offered us this hand, whereby we may take hold on Christ, & apply him to our souls. This means, to conclude, is faith: There is not a way, nor an instrument in the Scriptures of God whereby we can apply Christ to our souls, but only the instrument of faith: therefore, faith cannot be enough commended. Turn to faith, and it will make thee turn to God; and so conjoin thee with God, and make all thine actions well pleasing unto him. There is no good action that we do though it seem never so good before the world, but it is abomination before God if it be not done in faith, and will further our condemnation: having faith, all the creatures of God are serviceable unto us, they must all conspire to the furtherance of the work of our salvation: As on the contrary, wanting faith, there is none of the creatures of God but shall be enemies unto us and conspire to our damnation. For faith conjoins us with the God of heaven, and makes us heavenly: This Jewel of faith seasons all the gifts and graces which God giveth unto us: all the riches of the earth is of no value to my soul without faith. And what availeth it any man to have all the knowledge and wisdom in the earth without faith? For the devil hath all this knowledge, and is not the better. What availeth it me to conquer all the Monarchs, kingdoms, and whole riches in the earth: what can all these avail my soul? Nothing but accuse me if I want faith. Therefore, all the benefits and gifts of God without faith avail nothing but to augment our misery: All the gifts and graces of God are abused without faith; faith only maketh thee to use the benefits and graces of God rightly: Faith only should be sought, kept, and entertained here in this life: having faith, all the rest of God's graces are profitable unto thee, for this Jewel keepeth them all in order and maketh them all fruitful; whereas wanting this jewel there is nothing here on earth but it will testify against thee.

Let us then speak of this faith how it is wrought in you. I take my ground out of the Evangelist John, 6.44. where our Savior saith, No man can come to me, except the Father which hath sent me draw him: In the which words we see clearly, that except we be drawn, except we be compelled, except we be thrust, except of unwilling we be made willing by God the father, it is not possible for us to come to his Son: What is the reason of this that the Spirit of God must draw us, and make us willing or ever we come to God? Because by nature we are not only wounded and lanced by sin and iniquity, but as the Apostle showeth, Ephes. 2.1. We were wholly dead in trespasses and sins: yea observe how void any dead body is of a natural life, so void are our souls (though they be living the natural life) so void are they of the life of God, of that heavenly and

spiritual life whereunto we in this life do aspire: until such time that the Spirit of God draw our hearts and minds, that is, quicken our hearts and minds. No, it is not a drawing as we commonly speak, it is a very quickening of a dead thing: It is a quickening of that thing which was void of the life of the Spirit. Then except the Spirit of God draw us, that is, quicken us with that spiritual and heavenly life, it is not possible for us to come to heaven. And except he nourish this life which he hath begun, it is not possible that we can stand in this life: So the Spirit of God is said to draw us, that is, to begin this life in us, and by the same holy Spirit to continue and nourish this life in us. Now by the drawing of the Spirit our souls are quickened: and by the drawing of the Spirit I understand no other thing but the framing and creating of faith in our souls, which makes us new creatures. Now let us see what order the Spirit of God keepeth, in drawing us and informing and creating this faith in our souls: First of all I devide the soul into no more parts then commonly it useth to be divided, that is, into the heart and the mind. Our mind then being a cloud of darkness altogether blind naturally, there being nothing in that mind of ours but vanity, error and ignorance, whereby we vanish away & can never long continue in any good resolution or purpose; what doth the Spirit of God? The first work that ever the Spirit of God doth, he taketh order with the mind: and what doth he to the mind? He banisheth darkness, he chaseth out vanity and blindness that naturally lurketh in the mind; and instead of this darkness he placeth in the mind a light, a celestial and heavenly light, a light which is resident in Christ Jesus only: Then the Spirit chaseth out that cloud of mist and darkness, and placeth light in the mind. And what worketh he by this light? We getting sanctified understanding, incontinent he makes us to see God: not only as he is God the Creator of the world, but also as he is God the Redeemer, and hath redeemed us in his Son Christ Jesus. Now before I obtain this light, what is my heart and mind doing? There is not one of you but have experience as I myself have, in what estate the heart and mind is before that this light enter: The mind lieth drowned in blindness, and the heart is hardened, and they both conspire together in vice to set up an Idol instead of God, a domestical and invisible Idol: what sort of Idol is that? No doubt some worldly or fleshly affection or other: this is set up in the throne of thy heart; and on this Idol thou bestowest the service of thy whole heart, of thy whole mind, of thy whole soul and body: So that the service of thy soul and body which should be bestowed upon God only, is employed upon that Idol which is set up in thy heart, that is, in the place of God, in the stead of the most high God. And thou art more addicted to the service of that Idol then ever thou wast to the service of the living God: yea until such time that this Idol of ours be banished, and that this blindness whereby this Idol is served be taken away, there is not one of you but are servants to one lust or other; and thy soul that should be consecrated to the service of the living God, is employed upon one affection or other, upon some worldly or fleshly lust of thine own. But from the time that the Lord beginneth to scatter the clouds of our natural minds and understanding, and beginneth to chase away this thick mist of the dark soul, and placeth therein some spark of heavenly light which floweth out of Christ, and whereas we were children of the night and darkness before, he maketh us to be light in the Lord, and to be children of the light and of the day. Then we see that all the things in the world besides the living God, are vanities, deceivable allurements, unconstant shadows, fleeting and flowing without any abiding: and then we see that our hearts and our minds were set on evil continually. Then we begin to abhor that Idol, and to seek to serve God only. Now except the Lord of his mercy and goodness place in us this light, until such time as we get some glimmering of this light, we can never see our own vanity, nor yet see God.

This then is the first work of the Spirit, he banisheth darkness and errors, & placeth light in our minds. Now this first work of the Spirit, is termed oftentimes in ye Scripture under the name of faith: for the mind hath it own assent and persuasion in ye own kind as well as the heart hath: & therefore the mind being illuminate and seasoned with this light, the assenting & knowledge in the same mind is called faith. The Apostles and Evangelists give to this knowledge the name of faith: for from the time that thou once hast an eye to see God, and whom he hath sent Christ Jesus, when once thou gettest a sight of him and access to him, if it were no more than in the mind, it is called faith.

But we must not stand still here; if faith go no further than the mind, it is not the faith that we are seeking for the faith that justifieth and doth us good must open the heart, as well as it openeth the mind; it must banish that Idol and affection out of the heart, and instead thereof place a throne for Christ Jesus. So that except the good Spirit of God go further than the mind, and banish this Idol as well out of our hearts as out of our minds, we have not that justifying faith whereby we may look for mercy. Yea the Spirit of God must not only stay at the enlightening of thy mind, but it must mollify this heart of thine and change thine affections. And whereas thy affections were wicked and evil, God's Spirit must change thy will: and he never can change thy will except he make the ground of thy heart good, that it may be set on God, and bring forth good fruit abundantly to the owner.

And what teacheth this? This teacheth you to seek for an honest heart, and to seek instantly until ye obtain it. For what availeth it any man to know what is good or what is evil, except he have a way shown him, how he shall eschew the evil, and a means given him to make himself partaker of the good?

Is not this an idle and unprofitable knowledge to me, to see a far off and to know that this is good for me, when I find not a means how to be partaker of that good that it may be especially good to me? Is it not an idle knowledge also to perceive that this is ill for me, that it will do me hurt if I do it; and yet that same very thing I will do, & no other?

So the Spirit of God linketh these two together in this work; and as he reformeth the mind, he reformeth also the heart and maketh you to be partakers of that good which ye see; and to eschew that evil which ye perceive. And this is the second work of the Spirit, not only to present a thing to thee, but to make it thine in effect. For howbeit the mind would do this part never so well, and let thee see that Christ is thine, and present him to thee never so often; yet if thy heart be not reformed, that will and crooked affection that is in thy heart, will prefer itself to Christ, and will make thee to account all but folly in respect of that Idol.

And therefore it were an idle and a foolish thing to me to see my salvation, except I get grace to be partaker of it: and what availeth it thee to see the works of the devil, to see thine own sins that slay thee, except thou get grace to eschew them? And so the second work of the Spirit is this; he enters into the heart, he danteth the heart and wonderfully changeth it, making the will of it obedient: he mollifieth the affection which was hard before, in such sort that it is made to pour out thy affection in some measure on the living God, whereas it was poured out on one Idol or other of thine own before. Then except the heart will do his part as the mind doth his part, the whole soul is not consecrate to God: for God hath not made the soul that the heart should serve thee, and the mind only should serve him; but thy service is then only acceptable to God when thou

consecratest thy heart as well as thy mind to him.

Now this matter is so clear that it needeth not to be illustrated by similitude: yet to make it more plain unto you, I will show you by a similitude, that the apprehension of the mind is not enough except ye get the apprehension of the heart also. In corporal things, in meat and drink which serve for the use of your bodies, there must be of this meat and drink two sorts of apprehensions: and as there is two sorts of apprehension of the meat and drink that is the food of the body: so there is two sorts of apprehension of the body and blood of Christ Jesus, which is our meat and drink spiritual. Of meat and drink corporal there is an apprehension by the eye and by the taste, that while the meat is present unto you on the table, your eye taketh a view of that meat, discerneth it and maketh choice of it: and not only the eye, but also the taste discerneth the meat, and the taste approving it, that is called the first apprehension.

Now upon this which is the first, the second apprehension followeth: that is, after that ye have chewed that meat, swallowed it and sent it to your stomach, where it digesteth and converteth into your nouriture, then in your stomach ye get the second apprehension. But if your eye like not that meat, neither your taste like it, the second apprehension followeth not; for thou wilt spit it out again or reject it, preferring some other meat unto it that thou likest better. That meat which thou likest not enters never into thy stomach, and so it can never be converted into thy nourishment: for it is only the second apprehension of the meat that is the cause of the nourishment of the body in our corporal food; so that if ye chew not this meat and swallow it, it feeds you not; then it is only the second apprehension that nourisheth our bodies.

It is even so in spiritual things, (so far as they may be compared) in the food of Christ Jesus, who is the life and nouriture of our souls and consciences. There must be two sorts of apprehension of Christ Jesus. The first apprehension is by the eye of the mind; that is, by our knowledge and understanding: for as the eye of the body discerneth by an outward light, so the eye of the mind discerneth by an inward and renewed understanding, whereby we get the first apprehension of Christ.

Now if this first apprehension of Christ like us well, then the next followeth: we begin to cast the affection of our hearts on him; we have good will to him: for all our affections proceed from our will, and our affections being renewed and made holy, we set them wholly upon Christ. We love him, and if we love him we take hold of him and digest him; that is, we apply him to our souls: and so of this love & liking of him the second apprehension doth follow. But if we have no will to him, if we have no love nor liking of him, what do we? Then we reject him and prefer our own Idol and the service of our own affections to him; and so the second apprehension followeth not. We cannot digest him; and if we digest him not, that spiritual life cannot grow in us: for mark, in what place the eye serves to the body, in the same room serveth knowledge and understanding to thy soul: and look in what place thy hand and thy mouth, thy taste and thy stomach serve unto thy body, in that very place serve the heart and affections unto thy soul.

So that as our bodies cannot be nourished except our hands take, and our mouths eat the meat whereby the second apprehension may follow: likewise our souls cannot feed on Christ, except we hold him and embrace him heartily by our wills and affections. For we come not to Christ by any outward motion of our bodies, but by an inward motion & apprehension of the heart. For God finding us all in a reprobate sense, he bringeth us to Christ by reforming the affection of our souls,

by making us to love him. And therefore the second apprehension whereby we digest our Savior, will never enter into our souls, except as he pleaseth the eye, so he please the will and the affection also.

Now if this come to pass that our wills and affections are wholly bent upon Christ, then no doubt we have gotten this Jewel of faith. Have ye such a liking in your minds, & such a love in your hearts of Christ, that ye will prefer him before all things in the world? then no question faith is begun in you.

Now after a thing is begun, there is yet more required: for though this faith be formed in your minds, in your hearts and souls, yet that is not enough; but that which is formed must be nourished; and he who is conceived must be entertained and brought up: or else the love that is begun in me by the holy Spirit, except by ordinary means it be daily entertained and nourished, it will decay: except the Lord continue the working of his holy Spirit, it is not possible that I can continue in the faith.

And how must we nourish and keep faith in our souls? Two manner of ways. First, we nourish faith begun in our souls by hearing of the word; not of every word, but by hearing of the word of God preached: and not by hearing of every man, but by hearing the word preached by him that is sent. For this is the ordinary means whereunto the Lord hath bound himself; he will work faith by the hearing of the word and receiving of the Sacraments. And the more that thou hearest the word, and the oftner that thou receivest the Sacraments, the more thy faith is nourished.

Now it is not only by hearing of the word and receiving of the Sacraments that we nourish faith. The word and Sacraments are notable of themselves to nourish this faith in us, except the working of the holy Spirit be conjoined with their ministry. But the word and the Sacraments are said to nourish faith in our souls, because they offer and exhibit Christ unto us, who is the meat, the drink and life of our souls: and in respect that in the word and Sacraments we get Christ who is the food of our souls, therefore the word and Sacraments are said to nourish our souls. As it is said, Acts 2:42. The Disciples of Christ continued in the Apostles doctrine and fellowship, & breaking of bread and prayers; by these means, entertaining, augmenting, and nourishing the faith that was begun in them. Then the holy Spirit begets this faith, works this faith, creates this faith, nourisheth & entertaineth this faith in our souls by hearing the word preached, and by the receiving of the Sacraments: which are the ordinary means, whereby the Lord nourisheth us, and continueth this spiritual food with us. For, observe by what means the spiritual life is begun, by the same means it is nourished, and entertained; as this temporal life is entertained and nourished by the same means whereby it is begun.

Then seeing by these means the holy Spirit begets this work of faith in our souls, it is our duty to crave that he would continue the work which he hath begun. And for this cause we should resort to the hearing of the word when it is preached, and to the receiving of the Sacraments when they are ministered, that we may be fed in our souls to life everlasting.

But alas, we are come to such a loathing disdain, or rejecting of heavenly food in this Country, that where men in the beginning would have gone, some twenty miles, some forty miles, to the hearing of this word: they will scarcely now, come from their houses to the Church, and remain there but one hour to hear the word, but rather abide at home. Well, I say, too much wealth withdraws their

hearts; & the abundance of this word engenders such a loathsomeness yt it is a rare thing to find out any that have that thirst & desire to hear the word, as they were wont to have in the beginning.

And for those that are in higher places, they will here it seldom, or not at all: for they cannot endure to hear the thing that accuseth them, and convicts them and therefore they avoid it. But they should not do so, they should not shun Christ, nor abstain from his word that accuseth them: but they should hear the word; and as the word accuseth them, they should accuse themselves also, that thereby they may come to a confessi■ of their sin, & obtain mercy for ye same.

So when Christ accuseth thee, thou shouldst not run from him, but thou shouldst draw near to him; thou shouldst threaten kindness of him, and as it were make a breach and forcible entry into his kingdom. It is not the way when thy sins touch thee, and when Christ accuseth thee, to run from him: no, thou shouldst then turn to him, thou shouldst confess thy sin, cry Peccauī, and seek mercy: and after yt thou hast obtained mercy, this word shall become as pleasant to thee, & thou shalt take as great delight to come to the hearing of it, as ever thou delightedst to fly from it before. But alas! our loathsomeness and disdain is grown to such an height, that truly I am moved to believe firmly, that the Lord hath concluded, that we shall not enter into his rest, and that only for the great contempt of his mercy and grace, which is now so richly offered. For why? God cannot deal otherwise with us, then he dealt with our forefathers the Israelites for the negligence of his word, which was but then obscurely preached: for then it was far from the incarnation of Christ; and the farther that it was from his incarnation, the word was ever the more obscurely preached, under dark types and shadows. Yet notwithstanding the fathers that heard that word preached, and believed it not, they perished all in the Wilderness except two; as ye have sometime heard out of this place.

And if they perished for the contempt of so dark a light, much more must ye that are their children perish, for the contempt of the Sun of righteousness, who is risen so plainly & shineth so clearly now in the preaching of the Gospel; except the Lord in his mercy prevent you, and except ye prevent his judgments by earnest seeking; and except ye seek a feeling and seek inward senses, that ye may see and feel the grace that is offered; crave again that he will sanctify your hearts by repentance, that ye may repent you of your sins, & lead an honest & a godly conversation in all time to come; that both body and soul may be saved in the great day of the Lord. The Lord work this in your souls, that ye may seek mercy; & seeking mercy ye may obtain mercy; and in mercy, ye may lay hold on Christ, and that for his righteous merits. To whom with the Father, and the holy Ghost, be all honor, praise and glory, both now, and ever. Amen.

THE SECOND SERMON, UPON THE PREPARATION TO THE LORD'S SUPPER.

THE SECOND SERMON, UPON THE PREPARATION TO THE LORD'S SUPPER.

Let every man therefore examine himself, and so let him eat of this Bread, and drink of this Cup. 1. COR. 11.2.

In the doctrine of our trial and due examination, the Apostle (as ye have heard, well-beloved in Christ Jesus) gave us a special command, that everyone of us should try and examine narrowly ourselves: that is, that every man should condescend and enter into his own conscience, try and examine the estate of his own conscience, in what estate he finds it with God; and in what estate he finds it with his neighbor. He enjoins this trial to ourselves, and commandeth that everyone of us should take pains about the true examination of our consciences. He enjoins this work to us, why? Because no man knoweth so much of me, as I do myself; because no man can be sure of the estate of my conscience, but I myself; because no man can so diligently, nor so profitably try my conscience, as I myself. Therefore chiefly it behooveth every man and woman, before they do enter in to the hearing of the Word, before they give their ear to the Word, or their mouth to the Sacrament, it behooveth them to try and examine their own consciences. Not that the Apostle would seclude the trial of other men: for as it is lawful for me to try myself, so no doubt it is lawful for my Pastor to try me. It is lawful for other men that have a care over me to try, and examine me: but no man can do this so profitably to me as I myself. And though we had never so many tryers and examiners, all is nothing if we try not our selves. So whether there be a second or a third tryer and examiner, let ourselves be one, and the first. And no doubt the Apostles mind was this, to let us see clearly, that he that cometh to that Table, and hath not that knowledge, nor is not of that ability to try him-self, is a profane comer, cometh uncleanly; and therefore must needs come to his own destruction. Let every man therefore grow in knowledge, grow in understanding, grow in the spirit, that he may be the more able to try and examine his own conscience.

To the end that ye may go forward and proceed in the work of this trial, with the better speed, and with the better fruits, in this examination we laid down this order: First of all, I shown, what that is which we call a conscience, and what is meant thereby. Next, I declared for what causes ye should put your consciences to this trial, and narrow examination. And thirdly, so far as time suffered, I entered into the points, wherein every one of you should try and examine your own consciences. As for conscience, that ye may call that definition to your memory, I will resume it shortly. We call a conscience, a certain feeling in the heart, resembling the righteous judgment of GOD, following upon a deed done by us, flowing from a knowledge in the mind. A feeling, accompanied with a motion in the heart; a motion either of fear, or joy, trembling or rejoicing. I leave the opening up of these parts to your memories, and I pray God, that they may be well sanctified. I come next to the causes, wherefore every one of you should be careful in trying & examining your own consciences. The first cause is, because the Lord of heaven hath his eye continually upon the conscience: the eye of God is never from the conscience and heart of man,

as I proved to you by diverse places. Next because this God hath chosen his lodging, and hath set down his throne, to make his residence in the conscience: Therefore, that he may dwell in cleanness, ye ought to have a regard to his dwelling place. Thirdly, he is the Lord, yea the only Lord of this conscience, who hath power only to control, who only hath power to save or to cast away: therefore that it may do good service to thy own Lord, thou oughtest to take heed to thy conscience. And last of all, in respect yt the health of thy soul standeth in the estate of thy conscience, and if thy soul be in good health, thy body cannot be ill: therefore in respect that the soul and body depend upon the estate of the conscience, every one of you should carefully look to your consciences. I will not amplify this, but leave it to your memories, how the health of the soul and welfare of the soul should be kept. Next I come in the third and last place to the points, in the which every one of you should try and examine your consciences. And as ye may remember, I set down two points wherein ye ought to put your consciences in trial: First, to know whether your consciences were at peace with God or not: Secondly, whether your consciences were in love and charity, and in amity with your neighbor or not: In these two points chiefly ye must try and examine yourselves. To know whether ye be at peace with God or not, ye must first try whether ye be in the faith or not, (as the Apostle saith) whether ye be in the faith of Christ or not: For being in the faith, and justified thereby, of necessity ye must have peace with God. Then the next care must be to try your faith, and to see whether ye have faith or not. Faith can no ways be tried but by the fruits: Faith cannot be judged of by me that look upon it only, but by the effects. Therefore, to try whether ye be in the faith or not, mark the fruits; Take heed to thy mouth, take heed to thy hand, take heed to thy words and to thy deeds: for except thou glorify God in thy mouth, & confess to thy salvation, and except thou glorify him also in thy deeds, and make thy holy life a witness of thy holy faith, all is but vain, all is but mere hypocrisy. Therefore to know the sincerity of thy faith, thou must take heed that there be a harmony between thy hand, thy mouth, and thy heart, that there be a natural consent, that thy doings prejudge not thy heart, that thy mouth prejudge not thy heart, but that mouth and hand may testify the sincerity of the heart. If the heart, the hand, and the mouth, consent and agree in one harmony together; no question, that heart that breaketh forth into so good fruits is coupled with God; there is no question, the light of thy actions, the beams & shining of thy life, shall make the name of thy good God to be glorified.

Therefore, the whole weight of thy trial stands chiefly upon this point, to see whether we be in the faith or not; to try and examine whether Christ dwell in us by faith or not: for without faith there can be no coupling or conjoining betwixt us and Christ; without faith our hearts cannot be sanctified and cleansed; and without faith we cannot work by charity: so all depends on this only. And therefore that ye might the better understand whether ye have faith or no, I was somewhat the more exact in this matter, and I began to let you see how the holy Spirit createth faith, and worketh faith in your souls, hearts and minds: I began to show you what order the holy Spirit kept in forming & in creating this notable instrument in your hearts & minds. Not only how he engenders and begins faith, but also how he entertaineth it, how he nourisheth it. And I shown you the external means and instruments, which he useth to this effect: To beget faith in our souls, the holy Spirit useth the hearing of the word preached by him that is sent, and the ministry of the Sacraments, as ordinary means and instruments: which ordinary means are only then effectual, when as the holy Spirit concurs inwardly in our hearts with the word striking outwardly in our ears, and with the Sacrament outwardly received. And except the holy Spirit grant his concurrence to the word and Sacrament, word and Sacrament both will not work faith. So all dependeth upon the working of this

holy Spirit: the whole regeneration of mankind, the renewing of the heart and of the conscience, depend on the power of the holy Spirit; and therefore it behooveth us carefully to employ ourselves in calling upon God for his holy Spirit. By the same means and no other, that the holy Spirit begetteth faith in us, by the same means he nourisheth and augmenteth that which he hath begotten: And therefore as we got faith by the hearing of the word, so by continual and diligent hearing we have this faith augmented and nourished in us. And from hence I took my exhortation, that if ye would have that spiritual life nourished in you, and if ye would have a further assurance of heaven, of necessity ye must both continually & diligently hear the blessed word of God.

Now it resteth that every one of you carefully apply this doctrine to your own souls, and enter into the trial of your own consciences, to see if this faith as I spake, be begun in your hearts and minds, or not: how far, or how little the holy Spirit hath proceeded in that work, try with me, and I with you. The first effect of the holy Spirit whereby ye may try your minds, whether ye be in the faith or not, is this: Revolve in your memories and remember, if at any time it pleased the Lord in his mercy to turn the darkness of your minds into light, to cause that natural darkness which was within you to depart: through ye which darkness, neither had ye an eye to see yourselves what you were by nature, nor yet had ye an eye to see God in Christ, nor any part of his mercy. Examine, I say, whether this darkness of the natural understanding be turned into light, by the working of the Spirit or not. If thou art become a child of the light, a child of the day; if thou art become (as the Apostle speaketh) light in the Lord: if there be this alteration made in thy mind, that whereas naturally before, it was closed up in darkness, whereas it was filled with vanities and errors, whereas it was closed up in blindness: If the Lord hath at any time enlightened the eye of thy mind, and made thee to see thine own misery, to see the ugliness of thine own nature, to see the heinous sins in the which by nature thou liest; If he hath granted to thee an insight of thyself in some measure; and on the other side, if he hath granted thee the remedy, and hath given thee an insight of the mercy of God in Christ Jesus, if thou hast obtained an insight of the riches of his grace in Christ; no doubt the holy Spirit hath begun a good work in thee, a work which will bring forth repentance, which in his own time he will perfect. So this is the first care which ye ought to have, and the first point wherein ye ought to examine your minds, to see if there be any light in it, whereby ye may know your misery, & have an insight of the free mercy of God in Christ Jesus. This being done, that thou findest a sight of these two in thy mind, from thy mind go to thy heart: and as thou hast tried thy mind, so try thy heart: And first examine thine heart, if it be altered or not, that the will of it be framed and bowed to God's obedience, that thy affection be turned into the life of God, and be poured out on him, as it was poured out on vanities, on filthiness, and on the world before. Try whether the ground of thy heart and the fountain from whence thy motions and affections proceed be sanctified or not: for from a holy fountain holy waters must distill: from a holy fountain, holy motions, holy cogitations, and sanctified considerations must flow.

Try then and examine your hearts, if the Spirit of God hath wrought any such reformation, as I speak of in your hearts or not. And that ye may perceive the working of the holy Spirit the better in your hearts and consciences, (for the holy Spirit hath his chief residence in your hearts) I will declare unto you the first effect that ever the holy Spirit bringeth forth in the heart, in framing it, in mollifying it, and in bowing it unto the obedience of God. You shall know the working of the holy Spirit by this effect: namely, if your minds see and behold what is ill, see & behold what is good, perceive and discern your own misery and your sins, which have brought this misery upon you;

and withal perceive and behold the riches of the mercy of God in Christ Jesus. If as your minds see these two, your hearts be reformed and prepared to love the sight of them: and as you see in your minds the mercy of God, and that in Christ, if ye have hearts to desire mercy, if ye have a thirsting and earnest desire to be partakers of mercy; where this desire & thirst is there ye holy Spirit is, he hath no doubt opened the heart. On the other side, if as thou seest mercy, thou seest thy misery; if as thy mind seeth thy misery, it seeth also the fountain from whence thy misery floweth, to wit, from thine own sins; if then thy heart also hate this, the holy Spirit is there: if as thou seest sin, which is the cause of thy misery, with the eye, which is given thee in the mind; thou hatest this sin with thy heart, no question the holy Spirit is there. And as thou hatest it, if also thou sorrow for it (for it is not enough to hate it, if thou lament not the committing of it, and with a godly sorrow deplore it) the holy Spirit is there. And thirdly, if with thy lamenting, thou hast a care and a study to eschew that sin, (for what avails it to lament, if like a dog returning to his vomit, thou fall into that same gulf again?) Therefore, where there is a hatred of sin, a sorrow for sin, a care and a study to eschew sin; no question, the holy Spirit hath opened the heart, and is working out that precious instrument. Observe all this in a word, all the operation of the holy Spirit and working in the heart, and by this examine thine heart: See and perceive it the holy Spirit hath entered so far in thee, to work in that hard heart of thine an earnest and a diligent study, a careful solicitude, continually to be reconciled with the great God whom thou hast offended: Is there such a thing as a thirst, as a desire, to be at amity with him, whom thou hast offended, to be reconciled with the God of heaven, whom thou hast offended by thy manifold transgressions? where this care and study of reconciliation is, if this care & study of reconciliation be in the heart, there is no doubt but the heart that thirsteth for this reconciliation, is heartily content not only to renounce sin, to renounce all the impieties that separated thee from God; but the heart that is endued with this thirst, will be heartily content to renounce itself, to cast down itself as stubborn as it was before, to cast down itself at the feet of the mighty God, and be wholly content at all times after to be ruled by his holy will: Not to follow its own lust, its own will and appetite, as it did before; but to resign itself wholly into the hands of the mighty God, to be ruled by his will, at his pleasure, and to obey his commands. And except ye find this disposition in your own hearts, to acquire yourselves, to renounce yourselves, it is a vain thing for you to say, that ye have a thirst to be reconciled. So the greater thirst of reconciliation that we have, and the more that the care & study thereof groweth; the greater that the apprehension of my misery, of the deep gulfs, and very hells (whereunto my soul is subject) increaseth in my soul, the more earnest would I be to be reconciled. And to be reconciled, I would not stand for the renouncing of the lusts of my heart, but I would renounce my heart, & the obedience of the will and desire: why? Because I see I must die forever except the Lord reconcile himself with me: I see the huge deeps & oceans of all misery, into the which I shall fall in the end, except in mercy the Lord reconcile himself with me. To eschew these miseries and inconveniences, is there any question but the heart that hath any sense and is touched with them, will most willingly endeavor to acquit itself? Again, seeing the Lord hath taken pains to deliver me out of the deep misery in the which I had drowned myself, and hath purchased my redemption by so deer a price, not with gold nor with silver or any dross of the earth, but by such a wonderful means, by such a precious price, and rich ransom; looking to the greatness of our misery, and to the greatness of the price whereby he hath redeemed us, what heart is it but would willingly renounce itself, to get a part of that redemption, and to be delivered out of that hell wherein we are presently, and wherein we shall be in a greater measure hereafter, except we be reconciled? So

then with this there is joined a disposition in the heart, whereby the heart is willing in some measure to renounce itself.

This lesson is often taught us by our Savior Christ; we must both take up the cross and renounce ourselves also before that we can follow him. The more that this thirst groweth in the heart, the more this renouncing of ourselves groweth in the heart: the more that this thirst decayeth & is diminished in the heart, the more we cleave to the world, the more we love the flesh, and the more are we ruled and guided by them. So either we must nourish a thirst of righteousness, a hunger of life everlasting, a thirst of mercy, a hunger after that justice that is in Christ, or it is not possible that in any measure we can be his disciples.

Now to proceed: The heart that after this manner is prepared, that with a thirst to be reconciled, is resolved also to renounce itself; this heart in the which there remaineth so earnest a thirst, is never frustrate of the expectation, is never disappointed. But as the Lord hath imprinted in it an earnest study to be reconciled, and to lay hold on Christ: so in his mercy he grants unto that heart, the possession of mercy; he puts that heart in some measure, in possession of mercy which it seeketh, in possession of Christ Jesus himself whom it seeketh: the which apprehension which it hath of Christ, the heart sensibly feeleth, and apprehendeth in that peace which he giveth to the conscience. So that the conscience which was terrified, exceedingly gnawen and distracted before; by the approaching of this peace and of Christ with his graces, incontinent it is quieted and pacified; there cometh a calmness and soundness into the heart, and all troubles and storms are removed. With this peace is conjoined a taste of the powers of the world to come; the heart gets a taste of the sweetness that is in Christ, of the joy which is in the life everlasting, which taste is the only earnest penny of that full and perfect joy, which soul and body in that life shall enjoy. And the earnest penny (as ye know) must be a part of the sum, and of the nature of the rest of the sum. And therefore that earnest penny of joy assures us, that when we shall get possession of the whole sum, it shall be a strange joy: and these documents lift up the heart, and make it not to linger, nor weary in the expectation of that life: but being refreshed now and then therewith, by so many earnest pennies, they assure us of the full fruition of that joy, for the which in patience we will sustain all troubles. So as the holy Spirit worketh a thirst in us to be with Christ, a thirst of mercy and reconciliation with him; the same holy Spirit disappointeth not that same expectation and thirst, but putteth the soul and heart in possession of Christ, by the which the conscience is pacified, the heart is rejoiced, and we get a taste of the sweetness and of the power of that life to come. The sensible feeling of the which taste that passeth all natural understanding, what doth it in my heart and conscience? It worketh a wonderful assurance and persuasion that God loveth me: The feeling of his mercy in the bowels of my heart, in the bottom of my conscience, worketh a certain assurance and persuasion that he is my God, that he will save me for Christ's sake yt the promise of mercy, which I durst not apply unto my conscience before, now by the feeling of mercy I dare boldly apply, and say, mercy appertaineth to me; life and salvation belongeth to me. For the conscience being exceedingly terrified, and seeing nothing in God but fire and wrath, it is not possible but it must fly from him, it cannot approach to a consuming fire. But from the time that the conscience getteth a taste of this peace, mercy and sweetness; how fast soever it fled from the presence of God before, now after this reconciliation, it will run as fast to him, and will possess him more & more fully. So the assurance & persuasion of mercy ariseth from the feeling of mercy in the heart and conscience. And except the heart feel it and taste it in some measure, no

conscience dare apply God and his mercy to itself. I may be sure in general, that all my sins are remissible, and that I may obtain mercy, before I feel it. But to apply this mercy particularly to myself until I feel a taste of it, I dare not. So this particular application whereby we claim God and Christ as a property unto us, as if no man had title to him but we, & to call him my God, my Christ; & to claim his promises, as if no man had interest in them but we; this cometh of the sense and feeling of mercy in the heart: and the more that this feeling groweth, and the greater experience that we have in our own hearts of this peace and mercy, the more increaseth our faith and assurance. Our persuasion becometh so strong, that we dare at the last say with the Apostle, what can separate us from the love of God? Neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Christ Jesus our Lord.

This particular application which ariseth (no doubt) upon the feeling and sense of mercy, is the special difference, the chief mark and proper note, whereby our faith who are justified in the blood of Christ, is discerned from that general faith of the Papists. Our faith by this particular application, is not only discerned from the general faith of the Papists, but it is discerned from all the pretended faiths of all the Sects in the world. For the Papist dareth not apply the promise of mercy to his own soul: he accounteth it presumption to say, I am an elect, I am saved and justified. And from whence floweth this? Only from hence; that in their consciences they have never felt mercy, they have never tasted of the love, favor and sweetness of God. For look how fast the conscience flieth from God before it get the taste of his sweetness; it runneth as diligently to him, and threateneth love of him, after that it hath gotten that taste.

So they miserable men, content themselves with this general faith, which is no other thing but an historical faith, which groundeth only on the truth of God, whereby I know that the promises of God are true. But the Papists dare not come and say, they are true in me. Why? Because they have not felt it, and their hearts are not opened. But our justifying faith, as I told you, consecrateth the whole soul unto the obedience of God in Christ.

So that it resteth not only upon the truth of God, nor it resteth not only upon the power of God, (though these be two chief pillars of our faith also) but especially and chiefly it resteth upon the mercy of God in Christ. It resteth also upon the truth and power of God, but especially upon the promise of grace and mercy in Christ. The soul of the Papist, being destitute of the feeling and taste of mercy, dare not enter into this particular application, and so he cannot be justified. Yea no doubt, so many of them as are justified in the mercy of God, get a taste of this mercy and kindness before they depart this life. Thus far concerning the effects.

Then ye have only this to remember; The opening of the heart, the pacifying and quieting of the conscience, they work an assurance and a strong persuasion of the mercy of God in Christ. The more that the heart is opened, the more yt the conscience is pacified, the more that the taste of that sweetness continueth and remaineth, the more art thou assured of God's mercy. So then wouldest thou know whether thy faith be strong or not, whether thy persuasion of God's mercy be sure or not? Look to thy conscience.

If thy conscience be wounded, assuredly thou wilt doubt: and if thou doubtest, thou canst not have such a strong persuasion as otherwise thou wouldest have, if thy doubting were removed. Not that I will have faith to be so perfect in this life, that there be always no doubting joined with it; I require

not that perfection: but I say, that a wounded conscience must ever doubt; and the more we doubt, the less is our persuasion. So the more that thou woundest thy conscience, the less faith thou hast. Then thou must come to this point; Keep a sound conscience, entertain peace in thy conscience, and thou shalt keep faith, and shalt have thy persuasion in that same measure that thou hast of rest & peace in thy conscience: & the more that thy conscience is at peace and rest, the greater shall thy faith and persuasion be.

So this ground is certain; A doubting conscience causeth a weak faith; and the more the doubting in thy conscience is, the weaker is thy faith. Then true it is that the Apostle saith, that faith dwelleth in a good conscience, that faith is locked and closed up in a good conscience. So that if ye keep a good conscience, ye shall keep a strong faith: and if ye wound your consciences, ye shall wound your faith.

Now to make this more sensible; How can I be persuaded of his mercy whose anger I feel kindled against me, and against whom my conscience showeth me that I am guilty of many offenses? No question, so long as the sense of his anger, and feeling of my offenses remaineth, I cannot have a sure persuasion that he will be merciful unto me: but when I get access unto his presence, and a sight that he hath forgiven me, then I begin to be surely persuaded. So then keep a good conscience, and thou shalt keep faith; and the better that thy conscience is, the surer will thy faith be.

Then the whole exhortation that we gather from this point, dependeth upon this; That every one of you in what rank soever ye be, take heed unto your consciences: for losing it, ye lose faith; and losing faith, ye lose salvation. Are ye in the rank of great and rich men? Ye ought to take heed unto your consciences: especially in respect that the Lord hath placed you in a higher calling. Ye have many things wherein ye ought to control your consciences; ye ought to crave the advice of your consciences before ye attempt any great work, in respect that ye are bound in manifold duties to God, and to your inferiors.

And no doubt if some great men had advised well with their consciences, such dissolutions had not fallen out in their own houses, such oppressions of the poor, deadly feuds with men of their own rank would not have burst forth in so high a measure. But the Lord seeing them take so little care unto their consciences, depriveth them of faith, and of the hope of mercy; and their end will be miserable. Ye shall see that the God of heaven will make those who live so dissolutely, spectacles of his judgments unto the world: for the Lord leaveth not such men unpunished.

By their examples it were very necessary, that men of inferior rank should take heed unto their consciences: and therefore let every man according unto his calling examine his calling by the rule of his conscience.

Let the Judges before they give and pronounce forth judgment, advise with their consciences, and the law thereof; and in judgment not to follow their affections, but to follow the rule of their consciences. Likewise, they that are of inferior degree unto Judges, let them control their doings by their consciences; and give not the poor subjects just cause to complain of them. Let them not terrify them from the pleading of Justice, by exorbitant prices and extraordinary kind of dealings: but let them moderate all their actions so, that they agree with the rule of their consciences; that so far as in him lieth, Justice cease not. Likewise the Merchants, let not them look so much to this, or

that, as to the conscience that is in them; what in conscience they may do, according to the measure of knowledge that God hath placed in them; and whatsoever they do, let them beware that they do not against their knowledge.

I grant their knowledge will not be so learned as it should be; and this maketh many deformed actions: yet let no man do against his knowledge; but let every man do according unto the measure of knowledge wherewith God hath endued him. And though it be not well reformed, yet do not anything by guess, but advise well with thy conscience, and follow thy knowledge: for that which is done doubtingly is sin. So whatsoever thou doest let not thy eye, thy hand, nor any member of thy body, do against thy knowledge: for this is a step to that high sin against the holy Ghost.

This is the ready way to put all knowledge out of your minds: for if men do against knowledge, and continue in doing against knowledge, at the last they will become a mass of darkness; the Lord will scrape out all knowledge out of their minds, and all feeling of mercy out of their hearts. Therefore let every man follow his knowledge: and according to the measure of his knowledge let his actions proceed.

It hath pleased the Lord to pour this liquor, this precious ointment into us: though we be earthly and frail vessels, miserable creatures, yet it hath pleased our gracious God to pour such a precious liquor into our hearts and minds, and to credit such a Jewel in our keeping, that by virtue thereof we may take hold on Christ; who is our justice, our wisdom, sanctification, and redemption.

Though we be miserable creatures, yet the Lord of his mercy hath a respect to us in Christ, in giving us this precious liquor, whereby our souls may be seasoned to life everlasting. In this that he pours it into our hearts, we see clearly that it grows not in our hearts, nor breeds not in our nature. No, this gift of faith is not at man's command, nor under his arbitrement, as if it were in his power to believe, or not to believe, as he pleaseth. It is the gift of God poured down freely of his undeserved grace, in the riches of his mercy in Christ. That it is a gift ye see clearly, 1. Cor. 12.9. where the Apostle saith; And to another is given faith by the same Spirit. As also, Philip. 1.29. For, unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake. So faith is the gift of the holy Spirit: and this gift is not given to all men and women, as the Apostle plainly declareth; All have not faith.

This gift though it be given, it is not given to all, but is only given to the Elect: that is, to so many as the Lord hath appointed to life everlasting. This gift where-ever it is, and in what heart soever it be, it is never idle, but perpetually working; and working well by love and charity, as the Apostle affirmeth, Galatians 5:6. This gift where-ever it is, is not dead, but quick and lively, as the Apostle James testifieth, in his second Chapter.

And to let you know whether it be lively and working, or not, there is no better means then to look unto the fruits and effects that flow from it. And therefore that ye by your own effects, may be the more assured of the goodness of your faith, I will give you three special effects to observe, by the which ye may judge of the goodness of your faith.

First look to thy heart, and cast thine eye on it: If thou hast a desire to pray, a desire to crave mercy for thy sins, to call upon God's holy Name for mercy and grace: if there be such a thing in thy heart, as a desire to pray, if thy heart be inclined, and hath a thirst to seek after mercy and

grace; though the greatest part of thine heart repine, and would draw thee from prayer, yet assuredly that desire that thou hast in any measure to prayer, is the true effect of the right faith. If thou have a heart to pray to God, though this desire be but slender, assure thyself thy soul hath life: for prayer is the life of the soul, and maketh thy faith lively. And why? Prayer is God's own gift, it is no gift of ours; for if it were ours, it would be evil: but it is the best gift that ever God gave man; and so it must be the gift of his own holy Spirit; and being his own gift, it must make our faith lively. Without this thou art not able, nor thou darest not call upon him in whom thou believest not, as the Apostle saith, Romans 10:14. For if I entreat him by prayer, I must trust in him. Then prayer is a certain argument of justifying faith and belief in God: for I cannot speak to him, much less pray to him, in whom I trust not. And though the heart be not fully resolved and well disposed, yet if there be any part of the heart that inclineth to prayer, it is a sure gage that that part believeth.

The second effect whereby thou shalt know whether faith be in thee, or no, is this: Observe and advise with thyself, if thy heart can be content to renounce thy rancor, to forgive thy grudges, and that freely, for God's cause. Canst thou do this? And wilt thou forgive thy neighbor, as freely as God hath forgiven thee? Assuredly, this is an effect of the right Spirit; for nature could never give yt. There is nothing whereunto nature bendeth itself more then to rancor and envy; and there is nothing wherein nature placeth her honor more greedily, then in privy revenge.

Now if thy heart be so tamed and brought down, that it will willingly forgive the injury for God's cause, this is the effect of the right Spirit. This is not my saying, it is the saying of Christ himself in the Evangelist, Math. 6:14. where he thus speaketh; If ye do forgive men their trespasses, your heavenly Father will also forgive you. And in the fifteenth verse, but if ye do not forgive men their trespasses, no more will your heavenly Father forgive you your trespasses.

So that Christ saith, He that forgiveth wrongs, shall have wrongs forgiven him: but he that will revenge his wrongs, wrong shall be revenged upon him. Therefore, as thou wouldest be spared of thy wrongs done unto the mighty God, spare thou thy neighbor. I will not insist; examine whether ye have faith or not; examine it by prayer, examine it by the discharge of your own privy grudges: for if ye want these effects, a heart full of rancor, a heart void of prayer, is a heart faithless and meet for hell.

The third effect of faith, is compassion. Thou must bow thy heart, and extend thy pity unto the poor members of Christ his body, and suffer them not to want, if thou have: for except ye have this compassion, ye have no faith. Examine yourselves by these three effects; and if ye find these in any measure, though never so small, you have the right faith in your hearts; the faith that ye have is true and lively: and assuredly, God will be merciful unto you.

This faith of ours, though it be lively, yet it is not perfect in this world; but every day and every hour it needeth a continual augmentation, it craveth ever to be nourished: for the which increase the Apostles themselves, Luke 17:5. said, Lord increase our faith. And Christ himself commandeth us to pray, and say, Lord increase our faith: I believe, Lord help my unbelief. Then by Christ his own command we plainly see, that this faith needeth continually to be nourished & helped; and it cannot be helped but by prayer: therefore should we always continue in prayer. That this faith should be helped, and that we should be perpetually upon our guard, in fear and trembling, to get it augmented, the terrible doubtings, the wonderful pits of desperation, into the which the dearest servants of God are cast, do daily teach. For the best servants of God are exercised with terrible

doubtings in their souls, with wonderful stammerings; and they shall be brought at sometimes, as appears in their own judgment, to the very brink of desperation. These doubtings and stammerings let us see that this faith of ours would be perpetually nourished, and that we have need continually to pray for the increase of it. It pleaseth the Lord at sometimes to let his servants have a sight of themselves, to cast them down, and to let them see how ugly sin is: It pleaseth him to let them fall into the bitterness of sin; and to what end? Not that he will devour them, and suffer them to be swallowed up of destruction.

Though Hezekiah crieth out: That like a hungry Lyon, the Lord is like to devour him, and bruise him in pieces; yet the Lord suffers him not to despair. And though David cry, I cannot away with this consuming fire; I cannot endure the fire of the Lord's jealousy, yet he despaireth not. But the Lord casteth his servants very low. To what end? To the end that they may feel in their hearts and consciences, what Christ suffered for them on the Cross, in soul and body. Yea, we would think that there had been plain collusion betwixt the Father and the Son, and that his suffering had been no suffering, except we felt in our souls in some measure, the hell which he sustained in full measure.

So to the end that we might clearly understand the bitterness of sin, that we might know how far we are indebted to Christ, who suffered such torments for our sins, and that we may be the more able to thank him, to praise his holy Name, he suffers his own servants to doubt, but not to despair; he forgives their doubtings, he forgives their stammerings, and in his own time he supports them, and brings us unto the waters of life.

These doubtings, as I have often said, may lodge in one soul with faith; for doubting and faith are not directly opposite: only faith and despair are opposite; and therefore faith and despair cannot lodge both in one soul. For despair overthroweth the pillars of hope; and where there is no hope, there can be no faith. But as for doubting, it may lodge, it will lodge, and hath lodged in the souls of the best servants that ever God had. Mark the speech of the Apostle, we are always in doubt, saith he, but we despair not. So doubting and faith may lodge both in one soul.

And from whence floweth this doubting? We know that in the regenerate man, there is a remnant of corruption: for we have not our heaven in this earth; though we begin our heaven here, yet we get it not fully here. And if all corruption were taken away, what should there want of a full heaven here? So it is only begun in this life, and not perfected: therefore there remains in the soul a great corruption, which is never idle but continually occupied.

This corruption is ever bringing forth the birth of sin more or less; every sin hurts the conscience: a hurt conscience impairereth the persuasion, & so comes in the doubting. For there is not a sin that we commit, but it banisheth light, and casteth a mist over the eye of our faith, whereby we doubt and stagger in our sight: and were it not that the Lord in his mercy taketh us up, giveth us the gift of repentance, and maketh us every day as oft as we sin, to cry as oft for mercy, and so to repair the loss that we have of faith, to repair the loss that we have of the feeling of mercy, we would wholly put out that same light. But it pleaseth the Lord though we be every day sinning, to give us the gift of repentance; and by repentance to repair our faith; to repair the sense and feeling of mercy in us, and to put us in that same state of persuasion wherein we were before. Therefore if God begin not, continue not, & end not with mercy, in that very moment that he abstracts his mercy from us, we will decay. So we must be diligent in calling for mercy; we must be instant

continually, in seeking to have a feeling of mercy. Thus much for the doubting.

Now howsoever it be sure and certain, that the faith of the best children of God is often subject to doubting; yet it is as sure and certain, that it is never wholly extinct: albeit it were never so weak, yet it shall never utterly decay and perish out of the heart, wherein it once maketh residence. This comfort and consolation the Spirit of God hath set down in his word, to support the troubled heart; That howsoever faith be weak, yet a weak faith is faith: and where that faith is, there will ever be mercy.

Ye have in Romans 11:29. that the gifts and calling of God are without repentance. But among all the gifts that are of this sort, faith is one of the chiefest: therefore it cannot be revoked again.

Ye have in Jude 1:3. That faith was once given unto the Saints. Once given, that is, constantly given, never to be changed, nor utterly taken from them. The Lord will not repent him of this gift: but the soul which he hath loved once he will love perpetually.

It is true and certain, that the sparkles of faith which are kindled in the heart by the Spirit of God, may be obscured and smothered for a long time; they may be covered with the ashes of our own corruption, and with our own ill deeds and wickedness, into which we daily fall. It is true that the effects of a lively faith will be interrupted, and that thy lusts and affections will prevail for a long time: so that when thou lookest on thyself, upon the judgments of God that hang over thy soul and body, & when thou lookest upon thy dissolute life, and on the anger of God against this dissolute life: in the mind, in the heart and conscience of him that hath so smothered and oppressed his faith, it will oft times come to pass in his own judgment, having his eyes fixed on himself only, that he will think himself to be a reprobate, to be an outcast, and never able to recover mercy.

Where this corruption bursteth forth in this gross manner, after that the Lord hath called thee; look how soon the Lord beginneth to waken thee again, incontinent thou fixest thine eyes upon thine own life, and enterest into a deep consideration as well of the weight of thy sin, as of the weight of the wrath of God, which thou seest following thereupon; and art loath to remit these cogitations, to think upon the deepness of the mercy of God.

Resting on these considerations, it cannot but come to pass that in thine own judgment thou art an outcast. And yet God forbid it were so; for though these sparks of the Spirit be covered by the corruption that is within thy soul, yet these sparkles are not wholly put out.

And to let you see that they are not extinguished, though they break not forth in the outward effects, that the world may know thee to be a faithful man as heretofore; yet these sparkles are not idle, & thou shalt find them not to be idle in thee. As for confirmation of my argument, that howsoever our bodies are let loose to all dissolution, after our effectual calling within us in our souls, that yet the sparkles are not idle; ye see that though the fire be covered with the ashes, yet it is a fire: there is no man will say, that the fire is put out, though it be covered. No more is faith put out of the soul, though it be so covered that it neither give heat nor light outwardly.

An example of this we have clearly in the Prophet David, after his lamentation in that Psalm of Repentance, Psal. 51.11. he prayeth to God in these words, Cast me not away from thy presence. And what addeth he? And take not thy holy Spirit from me. Had he not lost the Spirit by his adultery and murder? No: for he would not have said then, take it not from me: but, Restore it to

me.

It is true that he useth the like in the verse following, Restore me to the joy of thy salvation. Not that he wanted the Spirit wholly, but that the Spirit lacked force in him, and needed strengthening and fortification: it would be stirred up, that the flame of it might appear. Therefore I say, in that David speaketh so plainly after his adultery and murder, Take not thy Spirit from me, it is a certain argument, that the faithful have never the Spirit of God always taken from them in their greatest dissolutions. The second point is this: How prove I that these sparkles are not idle, though the outward effects be interrupted? As David felt this in his conscience, so everyone of you may feel it in your own consciences.

The Spirit of God in man's heart cannot be idle; but these sparkles during the time that the body is let loose to all dissolutions, these sparkles are accusing thy dissolution, are finding fault with thy manners; these sparkles suffer thee not to take the pleasure of thy body without great bitterness and continual remorse. And these sparkles where they are, will make the soul wherein they dwell to utter these speeches at one time or other, once in the twenty-four hours; Alas, I am doing the evil which I would not do, if I had power or strength to resist my affection: & if I might be master of my affections, I would not for all the world do the evil which I do. Again, if I had power to do the good which I would do, I would not leave it undone for all the world.

So these sparkles, though they have not such force and strength presently as to resist the affection & abstain from doing evil deeds, yet perpetually in the heart they are finding fault with thy corruption, and suffer thee not to take thy pleasure without pain, but last of all force thee to utter these speeches; If I had strength to resist, I would not do the evil which I do. Where these speeches are, no question they are the words of a soul which the Lord hath begun to sanctify: and being once sanctified, in despite of the devil and of the corruption that is in us, this faith shall never perish: but if the whole soul without contradiction, with a greedy appetite and pleasure be carried to evil, and hath no sorrow for it, that soul is in an ill estate; I can look for nothing in such a soul but death, except the Lord of his great mercy prevent it.

But where this remorse and sorrow, and such speeches are in the soul, that soul, in the time that God hath appointed, shall recover strength. The Lord shall never suffer those sparks to be wholly taken away; but in his own time he shall fortify them, and make them to break out before the world in good works. The Lord in his own time will sanctify them, he will scatter the ashes of corruption, stir up the sparkles, and make them to break out into a better life then ever they did before; as ye may clearly see that David's repentance hath done more good to the God, then if he had never fallen. Thus far concerning the effects.

Though the effects of repentance be interrupted, yet those sparkles are not extinguished. For there is no man will think that the fire which is covered with ashes, is extinguished; but being stirred up in the morning, it will burn as clearly as it did the night before. There is no man will think the trees that now in the time of Winter want leaves, fruit, and external beauty, to be dead. There is no man will think the Sun to be out of the firmament, though it be overshadowed with a cloud of darkness and mist. There is great difference between a sleeping disease, and death: for men are not dead though they be sleeping; and yet there is nothing liker unto death then sleep. As there is great difference betwixt a drunken man, and a dead man; so there is great odds betwixt the faith that lieth hid for a while and uttereth not itself, and the light that is utterly put out.

When we break not forth into outward deeds, God forbid that we should think that these sparkles are wholly extinguished. Indeed the soul which is visited after foul and heinous backslidings from his calling, and against his knowledge, before this soul recover the former beauty, it is in a strange danger. For if the Lord suffer thy corruption to get loose, in such sort that it carry thee as it will, and by all means possible maketh thee to labor to put out the sparkles of regeneration; when the Lord begins to challenge thee, or to make thee render an account of this life past, the soul of that man when it is challenged, is in great danger.

So that no question, when the Lord begins to lay to your charge your dissolute life, the contempt and abuse of your calling, assuredly your souls are so near to the brink of desperation that there can be nothing nearer. For wilt thou look to God? Thou wilt see nothing but his anger kindled as a fire against thee. Wilt thou look to thyself? Thou wilt see nothing but sin provoking his anger: thou wilt see the contempt and abuse of thy calling enlarging his anger; thou wilt see nothing but matter of despair.

And what is the best pillar and surest retreat, whereupon such a soul that is so near to the brink of desperation, may repose? I will show you the help whereupon. When thou art assaulted by all the greatest temptations thou canst imagine, when there is nothing before thee but death; when thou seest the devil accusing thee, thine own conscience bearing him witness against thee, thy life accusing thee, and the abuse of thy calling accusing thee: whither shalt thou go? Look back again to thy forepast experience, cast over thy memory, and remember if God at any time, and in any measure, hath loved thee; if ever thou hast felt the love and favor of God in thy heart and conscience. Remember if ever the Lord hath so disposed thy heart, that as he loved thee thou lovedst him, and hadst a desire to obtain him. Remember if ever the Lord hath so disposed thy heart, that as he loved thee, thou lovedst him, & hadst a desire to obtain him. Remember this, and repose thine assurance on this, that as he loved thee once he will love thee ever, and will assuredly restore thee to that love before thou departest this life. The heart that felt once this love of God, shall feel it again: and look what gift or grace, or what taste of the power of the world to come that ever the Lord gave to his creatures in this life, to that same degree of mercy he shall restore his creature before it depart this life.

So the soul that is tossed with high assaults and great dangers, where present things will not help, it is necessary that it have recourse unto things past, and keep in memory the fore-past experience of mercy, which the Lord hath freely shown towards that soul. This same memory shall be so pleasant to the soul, that it shall stay it presently from desperation, and uphold it unto the time the Lord pacify that heart, and give comfort to that soul: which being done, that soul shall see, that howsoever God was angry, he was angry only for a while.

I speak these things, not that I think that every one of you hath tasted of them; & yet in some measure the servants of God must taste of them: and ye that have not tasted of them, may taste of them before ye die. And therefore whether ye have tasted or not tasted of them, it cannot be but profitable for you to lock up this lesson in your hearts, and remember it faithfully, that if the Lord at any time strike at your hearts, ye may remember and say with yourselves, I learned a lesson: To look back unto my forepast experience, and thereon to repose.

And though ye be not touched presently yourselves, yet when ye visit them that are troubled in conscience, let these things be proposed to them as comforts, & use them as medicines most

meet to apply to the grief of the inward conscience, and so ye shall reap fruit of this doctrine, and possess your souls in a good estate. Thus far for the first point, wherein every one of you ought to try and examine your own consciences.

The second point is this; Try whether ye have love towards your neighbor or not. For as we are coupled with God by faith, so by the band of love we are coupled with our neighbor: For love is the chief and principal branch that springs from the root of faith. Love is that celestial glue that conjoineth all the faithful members in the unity of a mystical body. And seeing that religion was instituted of God, to serve as a path-way to convey us to our chief felicity: & happy we cannot be except we be like unto our God; like unto him we cannot be, except we have love. (For, as it is 1. John 4:8. God is love.) So seeing God is love itself, whosoever will resemble him, must be endued with the oil of love. This only one argument testifieth to us, that this love is a principal head, whereunto all things that are commanded in religion ought to be referred.

To spend long time in the praise of love, I hold it not necessary, seeing the holy Scripture resounds in blasing the commendations of it: but that we speak not of anything ambiguous, I will let you see how this word is considered & taken in the Scriptures. Love is considered either as a spring or fountain, from whence the rest proceeds, that, is for the love whereby we love God. And as love cometh first from God, and is poured by his holy Spirit into our hearts: so it first redounds upward, and strikes back upon himself: for the love of God must ever go before the love of the creature.

Next, we take this word for that love whereby we love God's creatures our neighbors, & especially them that are of the family of faith. And thirdly, it is taken for the deeds of the second Table, which flow from this love.

Now when I speak of love, I speak of it as in the second signification; to wit, as it is taken for the love of our neighbor. And taking it so, I call love the gift of God, poured into the hearts of men and women: by the which gift we first love God in Christ our Savior; and next in God, and for God's cause, we love all his creatures, but chiefly our brethren that are of the family of faith, the children of one common Father with us. We will examine this definition; I say, first the love of God as it cometh from God, it returneth to God; as it comes down from him, so it strikes upward to him again. And is it not good reason? And why? Let thy heart fixe thy love as long as thou wilt upon the creatures, thou shalt never be satiate, nor thy affections shall never be content, except thou lay hold on God: but if once thou love God in thy heart, and cast thy affections upon him, & once takest hold on him, the longer thou lovest him, the greater safety and contentment shalt thou have; thou shalt not thirst for any other. For as to the creatures there is never a creature that God hath created but it is stamped with his own stamp, and every creature beareth his Image: and looking to the Image of God in the creature, should it not draw thee to him, that thou fixe not thy heart upon the creature? For his own Image in his creature, should lead thee to himself. And therefore the more that thou knowest the creatures, and the greater variety of knowledge that thou hast of them, the more should every particular knowledge of them draw thee to God: and the more shouldest thou wonder at thy God, and know thy duty towards him. And seeing that delight floweth from knowledge, and every knowledge hath his own delight; as the variety of knowledge that ariseth from the creature should make the mind to mount up to the knowledge of God: so the variety of delights that arise upon the diversity of this knowledge, should move the heart upward to the love

of God: and the heart getting hold of God, and being seized with the love of God, and the mind being occupied with the true knowledge of God; so soon as heart and mind is full of God, the heart is quiet and the mind is satisfied. So that the more this knowledge groweth in the mind, the greater contentment thou hast; and the more the love of God groweth in thy heart, the greater joy and rejoicing hast thou in thy soul. And why? In God ye have not only all the creatures, but ye have himself beside the creatures: and therefore in God ye have all the knowledge and delight that can arise of the creatures; and besides the creatures ye have God himself, who is the Creator. And so I say, the mind of man can never quiet itself in the knowledge, nor the heart can never settle itself in the love of naked creatures; in respect they are flowing and vanity, as Solomon calleth them: But in the infinite God rightly known, and earnestly loved, the mind shall find a full rest, and the heart shall have a perfect joy. For our affection is so insatiable that no finite thing will satisfy it; nor there can be no solid settling upon the thing that is transitory. So the love ought to mount upward, first to God, in whose face the heart shall find full and perfect joy.

The second argument that I use is this; Seeing there is only one precept left by our Master in recommendation to be observed by us, namely, that everyone of us should love another: therefore our wise Master understanding well, that where love was there needed no more laws, that the life of man by love only behooved to be most happy, left only the same in chief recommendation, and taketh up the whole Law and Gospel in one word, Love. And if the heart of man were endued with love, his life might be most happy and blessed: for there is nothing maketh this life happy, but the resemblance and likelihood that we have with God. The nearer we draw to God, the more blessed is our life; for there cannot be so happy a life as the life of God. In the first Epist. of John, 4.8. God is love: therefore the more we are in love, the more near we are to that happy life: for we are in God, and partakers of the life of God. When I speak this, ye must not think that love in God and love in us is one thing: for love is but a quality in us, and it is not a quality in God. There is nothing in God but that which is God; so love in God is his own essence: therefore the more that ye grow in love, the nearer ye draw to God, and to that happy and blessed life. For there is nothing more profitable, more agreeable & convenient unto nature then to love, and above all things to love God. And therefore it is that God and his Angels are most happy and blessed, because they love all things, and desire ever to do good. On the other side, there is nothing more unhappy, nothing more noisome, more hurtful & that eateth up nature more, then to burn with envy and hatred: and therefore it is that the devils are most miserable, who torment themselves with continual malice and hatred, burning with a vehement appetite to be noisome unto all creatures. So as the life of the devil is most unhappy, because he is full of envy and malice; so our life will be most happy, if we be full of love. I will no further speak of love: Only if ye have love, mark the effects of it set down, 1. Cor. 13.4.5.6.7. verses, which effects if ye have not in some measure, ye have not true love.

I end here. Ye see in what points every one of you ought to be prepared: Ye must be endued with this love, and ye must be endued with faith; and if ye have these in any small measure, go boldly to the hearing of the word, and to the receiving of the Sacraments. This is the preparation that we allow of. I grant the Papists have a preparation far differing from this, and therefore they can have no warrant from the word of God. Last of all, seeing that we are commanded to try ourselves, he that lacketh knowledge cannot try himself, a mad man cannot try himself, a child cannot try himself; therefore they ought not to come to the Lord's Table. All these things being considered

aright, he that hath faith and love in any kind of measure, let him come to the Table of the Lord. And all these things serve as well for the hearing of the word fruitfully, as for the receiving of the Sacrament. Therefore the Lord of his mercy illuminate your minds, and work some measure of faith & love in your hearts, that ye may be partakers of that heavenly life, offered in the word and Sacraments; that ye may begin your heaven here, and obtain the full fruition of the life to come: and that in the righteous merits of Christ Jesus. To whom with the Father, and the holy Ghost, be all honor, praise and glory, both now and forever, Amen.

THE THIRD SERMON, UPON THE SACRAMENTS IN GENERALL.

THE THIRD SERMON, UPON THE SACRAMENTS IN GENERALL.

For I have received of the Lord, that which I also have delivered unto you, to wit, that the Lord Jesus in the night that he was betrayed, took Bread, &c. 1. COR. 11.23.

There is nothing in this world, nor out of the world, more to be wished of every one of you, more to be craved and sought of every one of you, then to be conjoined with Christ Jesus, then once to be made one with the God of glory, Christ Jesus. This heavenly and celestial conjunction is purchased & brought about by two special means; It is brought about by means of the word and preaching of the Gospel: and it is brought about by the means of the Sacraments, and ministration thereof. The word leadeth us to Christ by the ear; the Sacraments lead us to Christ by the eye: two senses of all the rest which God hath chosen as most meet for this purpose, to instruct us and bring us unto Christ. For that doctrine must be most effectual and moving, that wakeneth and stirreth up most the outward senses: that doctrine that wakeneth not only the ear but the eye, the taste, the feeling, and all the rest of the outward senses, must move the heart most, must be most effectual and piercing in the soul. But so it is that this doctrine of the Sacraments moveth, stirreth up and wakeneth most the outward senses; therefore it must be (if we come well prepared unto it) most effectual to stir up the inward senses of the dull heart. But there is a thing that ye must ever remember; there is no doctrine, neither of the simple word, nor yet of the Sacraments, if Christ abstract his holy Spirit that is able to move: therefore whenever ye come to hear the doctrine, whether it be of the Sacraments or of the simple word, crave of God that he would be present by his holy Spirit, or otherwise all the doctrine in the earth will not avail you. Always this doctrine of the Sacraments stirs up and wakens most the outward senses, & there is no question therefore but it is an effectual and potent instrument, to waken, prepare and stir up our hearts.

Then to let you see what the word Sacrament meaneth, and to remove the ambiguity of it, it is certain and out of all question, that the Latin Divines, who were most ancient, did interpret the Greek word (G&H Word) , by the word Sacrament; and they used the Greek word, not only to signify the whole action of the Supper of the Lord, and the whole action of Baptism: but they used the word Mystery, to signify whatsoever is dark and hid in itself, and not frequented in the common use of men: as after this manner the Apostle calleth the vocation of the Gentiles a mystery. This conjunction which is begun here betwixt us & Christ, is called a mystery; & the Latin Interpreters call it a Sacrament: & to be short, ye will not find in ye book of God a word more frequent than the word Mystery. But as for the word Sacrament, whereby they interpret the Greek word, we find not this word by the same Divines to be taken so largely: neither is it taken so largely in any part of the book of God. Always the word Sacrament is very ambiguous in itself, and there arise about the ambiguity of this word many controversies, which are not yet ceased, nor will not cease while the world lasteth: whereas if they had kept the Apostles words, and called them as the Apostle calleth them, Signs and Seals; all this digladiation, strife and contention, appearingly had not fallen out: but where men will be wiser then God, and give names to things without warrant from God, upon

the wit of man which is but mere folly, all this stir falleth out. Well then, to come unto the purpose; The ancient Divines took the word Sacrament, as we may perceive, in a fourfold manner. Sometime they took it for the whole action, that is, the whole ministry of the Elements: sometime they took it not for the whole action, but for the outward things that are used in the action of Baptism and of the Supper; as they took it for the water and sprinkling of it, for the Bread and Wine, breaking, distributing, and eating thereof. Thirdly again they took it not for the whole outward things that are used in the action, but only for the material and earthly things, the Elements: as for Bread and Wine in the Supper, and water in Baptism. And after this sort, saith Augustine, the wicked eat the body of our Lord, concerning the Sacrament only, that is, concerning the Elements only. Last of all, they took it not only for the Elements, but for the things signified by the Elements. And after this manner Irenaeus saith, that a Sacrament standeth of two things: the one earthly, the other heavenly. The ancient Divines then taking the word after these sorts, no question, all these ways they took it rightly.

But leaving the ambiguity of the word, I take the word Sacrament, as it is taken and used this day in the Church of God, for a holy Sign & Seal that is annexed to ye preached word of God, to seal up & confirm the truth contained in the same word: so that I call not the seal separated from the word, a Sacrament. For as there cannot be a seal but that which is the seal of an evidence, and if the seal be separated from the evidence, it is not a seal, but look what it is by nature, it is no more: So there cannot be a Sacrament, except it be annexed to the evidence of the word; but look what the Sacrament was by nature, it is no more. Was it a common piece of bread? It remains common bread, except it be joined to the evidence of the word. Therefore the word only cannot be a Sacrament, nor the element only, cannot be a Sacrament; but the word and element conjunctly, must make a Sacrament. And so Augustine said well, Let the word come to the element, and so ye shall have a Sacrament. So then the word must come to the element: that is, the word preached distinctly, and all the parts of it opened up, must go before the hanging to of the Sacrament; and the Sacrament as a seal must follow, and so be received accordingly.

Then I call a Sacrament, the word and seal conjunctly, the one hung to the other. It is without all controversy, and there is no doubt in it, that all Sacraments are signs: Now if a Sacrament be a sign, as the sign is in a relation in that Category, (for so we must speak it:) so the Sacrament must be placed in that same Category of relation. Now every relation again must stand, of force, betwixt two things; for one thing cannot be the correlative of itself: but in a lawful relation, of force there must be two things, which two have ever a mutual respect the one to the other: therefore in every Sacrament that hath a relation, there must be two things which two have ever a mutual respect the one to the other.

Take away one of these two things from the Sacrament, ye lose the relation; and losing the relation, ye lose the Sacrament. Confound any of these two with the other, make either a confusion or permixtion of them, ye lose the relation: and losing the relation, ye lose the Sacrament. Turn over the one into the other, so that the substance of the one starts up, and vanisheth in the other; ye lose the relation, and so ye lose the Sacrament. Then as in every Sacrament there is a relation; so to keep the relation, ye must ever keep two things severally in the Sacrament.

Now for the better understanding and consideration of these two diverse things which are relative to others, we shall keep this order by God's grace. [1] First I will let you see what is meant by a sign in the Sacrament. [2] Next I will let you understand what is meant by the thing signified. [3] Thirdly, how they two are coupled, by what power and virtue they are conjoined; and from whence this power and virtue floweth. [4] Fourthly, and last of all, I will let you understand whether one and the selfsame instrument giveth the sign and the thing signified, or not; whether they be given in one action or two; whether they be offered to one instrument or two; or if they be given after one manner or two, to both the instruments. Mark these diversities; the diverse manner of the receiving, the diversity of the instruments, & the diversity of the givers: and ye shall find little difficulty in the Sacrament.

Now to begin at the signs, seeing all Sacraments are signs, what call we the signs in the Sacrament? I call the signs in the Sacrament whatsoever I perceive and take up by my outward senses by mine eye especially. Now ye see in this Sacrament, there are two sorts of things subject to the outward senses, and to the eye especially: ye see the Elements of Bread and Wine are subject to mine eye; therefore they must be signs. Ye see again, that the rites and ceremonies, whereby these Elements are distributed, broken, & given, are subject to mine eye also. Then I must make two sorts of signs; one sort of the Bread and Wine, and we call them elemental: another sort of the rites and ceremonies, whereby these are distributed, broken, and given; and we call them ceremonial. Be not deceived with the word Ceremony; think not that I call the breaking of ye Bread, the eating of the Bread, and drinking of the Wine, Ceremonies: think not that they are vain, as ye use that word Ceremony for a vain thing, which hath no grace nor profit following after it. No, although I call them Ceremonies, there is never a Ceremony which Christ instituted in this Supper, but it is as essential as the Bread and Wine are, and ye cannot leave one iota of them, except ye pervert the whole institution: for whatever Christ commanded to be done, whatever he spake or did in that whole action, it is essential and must be done; & ye cannot leave one jot thereof, but ye will pervert the whole action.

The reason wherefore I call them signs is this: I call them not signs by that reason that men commonly call them signs, because they signify only; as the Bread signifies the body of Christ, & the Wine signifies the blood of Christ: I call them not signs because they represent only; but I call them signs, because they have the body & blood of Christ conjoined with them. Yea so truly is the body of Christ conjoined with that Bread, and the blood of Christ conjoined with that Wine, that as soon as thou receivest that Bread in thy mouth (if thou be a faithful man or woman) so soon receivest thou the body of Christ in thy soul, and that by faith: and as soon as thou receivest that Wine in thy mouth, so soon thou receivest the blood of Christ in thy soul, and that by faith: In respect of this exhibition chiefly, that they are instruments to deliver and exhibit the things that they signify, and not in respect only of their representation, are they called signs. For if they did nothing but represent or signify a thing absent, then any picture or dead Image should be a Sacrament, for there is no picture, as the picture of the King, but at the sight of the picture the King will come in your mind, and it will signify unto you that that is the Kings picture. So if the sign of the Sacrament did no further, all pictures should be Sacraments: but in respect that the Sacrament exhibits and delivers the thing that it signifieth, to the soul and heart, so soon as the sign is delivered to the mouth, for this cause especially it is called a sign. There is no picture of the King that will deliver the King unto you; there is no other image that will exhibit the thing whereof it is the image:

therefore there is no image can be a Sacrament. Then in respect the Lord hath appointed the Sacraments as hands to deliver and exhibit the thing signified, for this delivery and exhibition chiefly they are called signs. As the word of the Gospel is a mighty and potent instrument to our everlasting salvation: so the Sacrament is a potent instrument appointed by God to deliver us to Christ Jesus, to our everlasting salvation. For this spiritual meat is dressed and given up to us in spiritual dishes: that is, in the ministry of the word, and in the ministry of the Sacraments. And suppose this ministry be external, yet the Lord is said to deliver spiritual and heavenly things by these external things. Why? Because he hath appointed them as instruments whereby he will deliver his own Son unto us. For this is certain, that none hath power to deliver Christ Jesus unto us, except God and his holy Spirit: and therefore to speak properly, there is none can deliver Christ but God by his own Spirit: he is delivered by the ministry of the holy Spirit; it is the holy Spirit that seals him up in our hearts, & confirms us more and more in him: as the Apostle giveth him this style, 2. Cor. 1.22.

To speak properly, there is none hath power to deliver Christ but God the Father or himself. There is none hath power to deliver the Mediator but his own Spirit: yet it hath pleased God to use some instruments and means, whereby he will deliver Christ Jesus unto us. The means are these; the ministry of the word, and the ministry of the Sacraments; and in respect he useth these as means to deliver Christ, they are said to deliver him. But here ye have to distinguish between the principal efficient deliverer, & the instrumental efficient, which is the word & Sacraments: keeping this distinction, both these are true; God by his word, & God by his Spirit, delivereth Christ Jesus unto you. Then I say, I call them signs, because God hath made them potent instruments to deliver ye same thing which they signify.

Now I go to the thing signified, and I call the thing signified by the signs in the Sacrament, that which Irenaeus that old Writer calleth the heavenly and spiritual thing: to wit, whole Christ with his whole gifts, benefits and graces, applied and given to my soul. Then I call not the thing signified by the signs of Bread and Wine, the benefits of Christ, the graces of Christ, or the virtue that floweth out of Christ only: but I call the thing signified together with the benefits and virtues flowing from him, the very substance of Christ himself, from which this virtue doth flow. The substance with the virtues, gifts and graces that flow from the substance, is the thing signified here. As for the virtue and graces that flow from Christ, it is not possible that thou canst be partaker of the virtue that floweth from his substance, except thou be first partaker of the substance itself. For how is it possible that I can be partaker of the juice that floweth out of any substance, except I be partaker of the substance itself first?

Is it possible that my stomach can be refreshed with that meat, the substance whereof never came into my mouth? Is it possible my drought can be slackened with that drink, that never passed down my throat? Is it possible that I can suck any virtue out of anything, except I get the substance first? So it is impossible that I can get the juice and virtue that floweth out of Christ, except I get the substance, that is, himself first. So I call not the thing signified, the grace and virtue that floweth from Christ only; nor Christ himself and his substance, without his virtue and graces only; but jointly the substance with the graces, whole Christ, God and man, without separation of his natures, without distinguishing of his substance from his graces.

I call the thing signified by the signs in the Sacrament: for why? if no more be signified by the Bread but the flesh and body of Christ only, and no more be signified by the Wine but the blood of Christ only, thou canst not say, that the body of Christ is Christ; it is but a part of Christ: thou canst not say, that the blood of Christ is whole Christ; it is but a part of him: and a piece of thy Savior saved thee not; a part of thy Savior wrought not the work of thy salvation: and so suppose thou get a piece of him in the Sacrament, that part will do thee no good.

To the end therefore that this Sacrament may nourish thee to life everlasting, thou must get in it thy whole Savior, whole Christ God and man, with his whole graces and benefits, without separation of his substance from his graces, or of the one nature from the other. And how get I him? Not by my mouth. It is a vain thing to think that we will get God by our mouth: but we get him by faith. As he is a Spirit, so I eat him by faith and belief in my soul, not by the teeth of my mouth: that is a vain thing. Be it that thou mightest eat the flesh of Christ with thy teeth, this were a cruel manner of doing; yet thou mayest not eat the God-head with thy teeth: this is a gross fashion of speaking. Then if ever ye get good of the Sacrament, ye must get whole Christ; and there is not any instrument whereby to lay hold on him but by faith only: therefore come with a faithful heart.

O, but ye will ask me (and by appearance, the definition laid down of the thing signified giveth a ground to it) If the flesh of Christ and the blood of Christ be a part of the thing signified, how can I call his flesh a spiritual thing, and Christ in respect of his flesh, a heavenly thing? Ye will not say that the substance of Christ's flesh is spiritual, or that the substance of his blood is spiritual; wherefore then call ye it a heavenly and spiritual thing? I will tell you. The flesh of Christ is called a spiritual thing, and Christ is called spiritual in respect of his flesh: not that his flesh is become a Spirit; or that the substance of his flesh is become spiritual. No it remaineth true flesh, and the substance of it is one, as it was in the womb of the Virgin. His flesh is not called spiritual in respect it is glorified in the heavens at the right hand of the Father; be not deceived with that: for suppose it be glorified, yet it remaineth true flesh, that same very flesh which he took out of the womb of the blessed Virgin. Neither is it spiritual, because thou seest it not in the Supper; if thou wert where it is thou mightest see it: but it is called spiritual in respect of the spiritual ends whereunto it serveth to my body and soul, because the flesh and blood of Christ serveth to nourish me, not to a temporal but to a spiritual and heavenly life. Now in respect this flesh is a spiritual food serving me to a spiritual life, for this cause it is called a spiritual thing: if it nourish me as the flesh of beasts doth, but to a temporal life, it should be called but a temporal thing: but in respect it nourisheth my soul, not to an earthly and temporal life, but to an heavenly, celestial, and spiritual end; in respect of this end, the flesh of Christ, and Christ in respect of his flesh, is called the spiritual thing in the Sacrament. It is called also the spiritual thing in the Sacrament, in respect of the spiritual instrument whereby it is received. The instrument whereby the flesh of Christ is received, is not a corporal instrument; is not the teeth and mouth of the body, but it is spiritual, it is the mouth of the soul which is faith: and in respect the instrument is spiritual, therefore Christ who is received, is also called spiritual. In respect also that the manner of receiving is heavenly, spiritual, and an internal manner; not a natural, nor external manner: in respect that the flesh of Christ which is given in the Sacrament, is received by a spiritual and secret manner, which is not seen to the eyes of men; In all these respects I call Christ Jesus the heavenly and spiritual thing, which is signified by the signs in the Sacrament.

Now I say in the end, the thing signified must be applied to us. What availeth it me to see my medicine in a box, standing in an Apothecaries shop? what can it work toward me, if it be not applied? What availeth it me to see my salvation afar of, if it be not applied to me? Therefore it is not enough for us to see Christ, but he must be given us, or else he cannot work health and salvation in us. And as this salvation is given us, we must have a mouth to take it. What availeth it me to see meat before me, except I have a mouth to take it? So the thing signified in the Sacrament, must be given us by God, by the three persons of the Trinity one God, by Christ Jesus, who must give himself: and as he gives himself, so we must have a mouth to take him. Suppose he present and offer himself, yet he can profit and avail none but them who have a mouth to receive him. Then ye see what I call the thing signified: whole Christ, applied to us, and received by us: whole Christ, God and man, without separation of his natures, without distinguishing of his substance from his graces, all applied to us. Then I say seeing we come to the Sacrament to be fed by his flesh, and refreshed by his blood, to be fed to a heavenly and spiritual life: and seeing there is no profit to be had at this Table without some kind of preparation; therefore let no man press to come to this Table, except in some measure he be prepared.

Some will be prepared in a greater measure then others; always let no man presume to go to it, except in some measure his heart be sanctified: therefore my exhortation concerning the way, whereby every one of you ought to prepare yourselves that ye may fit you the better to this Table, is this; There is not one of you that cometh to the Table of the Lord, that may bring before the Lord his integrity, justice, and uprightness: but whosoever goeth to the Table of the Lord, he ought to go with the acknowledging and confession of his misery: he ought to go with a sorrowful heart, for the sins wherein he hath offended God; he ought to go with a hatred of those sins. Not to protest that he is holy, just and upright: but to protest, and confess, that he is miserable, and of all creatures the most miserable: and therefore he goeth to that Table, to get support for his misery, to obtain mercy at the throne of Grace: to get remission and forgiveness of sins; to get the gift of repentance, that more and more he may study to live uprightly, holily and soberly in all time to come. Therefore except ye have entered into this course, and have a purpose to continue in this course, to amend your life past, to repent you of your sins, and by the grace of God to live more uprightly and soberly then ye have done; for God's cause go not to the Table. For where there is not a purpose to do well and to repent, of necessity there must be a purpose to do ill: and whosoever cometh to that Table with a purpose to do ill, and without a purpose to repent, he cometh to mock Christ, to scorn him to his face, and to eat his own present condemnation. So let no man come to that Table, that hath not in his heart a purpose to do better, that hath not a heart to sorrow for his sins past, and thinketh not his former folly and madness over-great: Let no man come to that Table without this, under the pain of condemnation. But if ye have in your heart a purpose to do better, suppose your former life hath been dissolute and loose; yet if ye be touched in your hearts with any feeling or remorse of your life past, go not from the Table, but come with a prostration of your misery and wretchedness, and come with a heart to get grace. If with a dissolute life (I mean not of open slanders) thou have also a purpose not to amend, but to do worse, for God's sake abstain.

Thus far of the thing signified. Unto this general consideration, there remaineth these things yet to be made plain unto you: First how the signs and the thing signified are coupled together, and how they are conjoined. Next it resteth to be told you, how the sign is delivered, and how the thing

signified is delivered, and how both are received as they are delivered. This being done, I shall speak briefly of the other part of the Sacrament, which is the word. And last of all, I shall let you see what sort of faults they are that pervert the Sacrament, and make it of no effect. And if time shall serve, I shall enter in particular to this Sacrament which we have in hand.

Then to come back again; In the third place it is to be considered, how the sign and the thing signified, are coupled: For about this conjunction all the debate stands; all the strifes that we have with them that vary from the straight truth, stand about the matter of this conjunction. Some will have them conjoined one way, and some after another way; and men strive very bitterly about this matter, and continue so in strife, that through the bitterness of contention they lose the truth: for when the heat of contention ariseth, and especially in disputation, they take no heed to the truth but to the victory. If they may be victorious, and it were but by a multitude of words, they regard not, suppose they lose the truth. Read their works and books about this conjunction, & you will crave rather conscience than knowledge: yea if they had the quarter of conscience, that they have of knowledge, no question this controversy might be easily taken up: but men lacking conscience, and having knowledge, an evil conscience perverts the knowledge, and draws them to an evil end.

To tell you now how these two are conjoined, it will be far easier for me, and better for you to understand to tell you first how they are conjoined: for I shall make it very clear unto you, by letting you see how they are not conjoined: but it is not possible to make it so clear by telling you the manner how they are conjoined. Ye may perceive clearly by your eyes, that the sign and the thing signified are not locally conjoined: that is, they are not both in one place. Ye may perceive also by your outward senses, that the body of Christ which is the thing signified, and the signs, are not conjoined corporally, their bodies touch not each other. You may perceive also they are not visibly conjoined, they are not both subject to the outward eye. So it is easy to let you see how they are not conjoined. For if the sign and the thing signified were visibly and corporally conjoined, what need were there for us to have a sign? Wherefore should the sign in the Sacrament serve us? Is not the sign in the Sacrament appointed to lead me to Christ? is not the sign appointed to point out Christ unto me? If I saw him present by mine own eye, as I do the Bread, what need had I of the Bread? Therefore ye may see clearly, that there is no such thing as a corporal, natural, or any such like physical conjunction between the sign & the thing signified. So I say, it is easy to let you see how they are not conjoined.

Now let us see how they are conjoined. We cannot crave here any other sort of conjunction then may stand & agree with the nature of the Sacrament: for nothing can be conjoined with another after any other sort then the nature of it will suffer; therefore there cannot be here any other sort of conjunction then the nature of the Sacrament will suffer. Now the nature of the Sacrament will suffer a Sacramental conjunction. O but that is hard yet, ye are never the better for this; but I shall make it clear by God's grace. Ye know every Sacrament is a mystery; there is not a Sacrament but it contains a high and divine mystery. In respect then that a Sacrament is a mystery, it followeth, that a mystical secret, and a spiritual conjunction agreeth well with the nature of the Sacrament.

As the conjunction between us and Christ is full of mystery, as the Apostle letteth you see, Ephesians 5:32. that it is a mystical and spiritual conjunction: so no doubt the conjunction between the Sacrament and the thing signified in the Sacrament, must be of that same nature mystical and spiritual. It is not possible to tell you by any ocular demonstration, how Christ and we are

conjoined. But whosoever would understand that conjunction, his mind must be enlightened with a heavenly eye; that as he hath an eye in his head to see corporal things: so he must have in his mind and heart an heavenly eye to see this mystical conjunction; a heavenly eye to take up this secret conjunction that is betwixt the Son of God and us in the Sacrament. So I need not to insist any longer hereupon: except ye have this heavenly illumination, ye can never understand neither your own conjunction with Christ, nor yet the conjunction between the sign and the thing signified in the Sacrament.

But I keep my ground. As the Sacrament is a mystery; so the conjunction that is in the Sacrament, no doubt must be a mystical, secret and spiritual conjunction. Besides this, I will let you see by a general deduction, that in every Sacrament are two things; which two have a relation and mutual respect the one to the other: so that a relative conjunction agreeth well with the nature of the Sacrament. Then wilt thou ask what kind of conjunction it is? I answer, the conjunction that agreeth with nature: to wit, a relative and a respective conjunction; such a conjunction wherein the sign hath a continual respect to the thing signified, and the thing signified to the sign.

Then would you know in a word the kind of conjunction that is between the sign and the thing signified? I call it a secret and a mystical conjunction, that standeth in a mutual relation between the sign and the thing signified. There is another conjunction besides the conjunction that is between Christ and us, that may make this conjunction betwixt the sign and the thing signified in the Sacrament more clear: and this is the conjunction which is between the word which you hear, and the thing signified by the same word. Mark what sort of conjunction is between the word which you hear, and the thing signified which cometh into your mind; the like conjunction is between the sign that you see, and the thing signified in the Sacrament. You may perceive easily that there is a conjunction by the effect, although you cannot so well know the manner of conjunction. And why? You hear not the word so soon spoken by me, but incontinent the (thing which my words whereof I speak, signify) cometh into your mind. If I speak of things past, of things to come, or of things that are never so far absent, I can no sooner speak to you of them in this language, but presently ye thing signified cometh into your mind; no doubt because there is a conjunction between the word and the thing signified. So everyone of you may easily perceive that there is a conjunction between the word and the thing signified by the word. As for example: suppose Paris be far distant from us; yet if I speak of Paris, the word is no sooner spoken, but the city will come into your mind. If I speak of the King, although he be far distant from us, the word is no sooner spoken but the thing signified will come into your mind. So this coming of the thing signified in the heart and mind, maketh it plain unto you, that there is a conjunction between the word and the thing signified by the word.

To tell you of this sort of conjunction it is not so easy, because the thing signified is not present unto the eye, as the word is to the ear. If everything signified were as present unto your eye as the word is to the ear, it were easy to see the conjunction: but now seeing the conjunction is mystical, secret, and spiritual, therefore it is hard to make you understand it. Ever observe what conjunction is between the simple word & the thing signified by the word; the same kind of conjunction is between the Sacrament & the thing signified by the Sacrament: for the Sacrament is no other thing but a visible word. I call it a visible word, why? Because it conveyeth the signification of it, by the eye to the mind; as this is an audible word, because it conveyeth the signification of it by the ear to the mind.

In the Sacrament so often as ye look on it, ye shall no sooner see that Bread with your eye, but the body of Christ shall come into your mind; ye shall no sooner see that Wine, but after the preaching and opening up of the parts of the Sacrament, the blood of Christ shall come into your mind.

Now this conjunction between the sign and the thing signified in the Sacrament, standeth chiefly as ye may perceive in two things. First, in a relation between the sign & the thing signified; which ariseth from a likeness and proportion betwixt them two: for if there were no proportion and analogy between the sign and the thing signified by the sign, there could not be a Sacrament or a relation. So the first part of this conjunction standeth in a relation, which ariseth from a certain similitude and likeness which the one hath with the other. And this likeness may be easily perceived: for look how able the Bread is to nourish thy body to this life earthly and temporal; the flesh of Christ signified by the Bread, is as able to nourish both body and soul to life everlasting. So ye may perceive some kind of proportion between the sign and the thing signified.

The second point of the conjunction standeth in a continual and mutual concurring the one with the other; in such sort that the sign and the thing signified are offered both together, received together at one time, and in one action; the one outwardly, the other inwardly; if so be that thou hast a mouth in thy soul, which is faith, to receive it. Then the second point of conjunction standeth in a joint offering, & in a joint receiving: and this I call a concurrence. Then would you know what manner of conjunction is between the sign and the thing signified? I say, it is a relative conjunction, a secret and a mystical conjunction, which standeth in a mutual relation. There is no more to be observed herein but this only, that if ye conjoin these two, ye be careful not to confound them: beware that ye turn not the one into the other, but keep either of them in his own integrity, without confusion or permixtion of the one with the other; and so ye shall have the lawful conjunction that should be in the Sacrament.

There is not a lesson that can be learned out of this, at the least that I can mark or gather, except only the lesson of the kindness and goodness of the everliving God, who hath invented so many wonderful sorts of conjunction, and all to this purpose, that we might be conjoined to advance this great and mystical conjunction betwixt the God of glory and us: In the which conjunction, our weal, felicity and happiness in this life, and in the life to come, doth only stand: That he is so careful to conjoin himself with his word and Sacraments, that we in his word and Sacraments might be conjoined with him.

If we were moved with the care and love of God expressed in these conjunctions, though it were never so little on our parts, assuredly we would never defraud ourselves of the fruit of that happy conjunction, nor bring it in such a loathing and disdain as we do at this day: for we by following and preferring of our pleasures to Christ and his counsel, have made the stomachs of our souls so foul and ill disposed, that either they receive him not at all, or if he be received, he is not able to tarry. And why? Because a foul stomach is not able to keep him: for incontinently we choke him so, either with the lusts of the flesh or with the cares of this world, that he is compelled to depart. And if Christ be not both eaten and digested, he can do us no good: & this digestion cannot be where there is not a greedy appetite to the receipt of him; for if thou be not hungry for him, he is not ready for thee. And I am assured, if all the men in the Country were examined by this rule, that there were none that receive Christ but he that hath a stomach and is hungry for him, I doubt that few should be found to receive him. I fear that we have taken such a loathing and disdain of that

heavenly food, that there is not such a thing as any kind of hunger or appetite of it in our souls. And what is the cause of this? I will tell you: Suppose we have renounced the corporal and gross idolatry wherein our Father were plunged & drowned, & which men in some parts go about to erect now: yet, as the manners of this Country, and the behavior of every one of us doth testify, there is not a man that hath renounced that damnable idol that he hath in his own soul, nor the invisible idolatry that he hath in his own heart and mind. There is not a man but to that same idol wherewith he was conceived & borne, and whereunto he addicted himself and was a slave before, but to that idol he giveth his service yet. And therefore marvel not, when thou hast addicted thy service, set thy affection, and poured out thy heart upon that pleasure of thine own, upon that idol of thine own, upon that lust and mischief of thine own, marvel not if thou have no appetite to Christ nor to that heavenly food.

When thou hast thy soul poured forth on some villainy and wickedness, and hast sent it far afield, how is it possible for thee to retire it and draw it home again, to employ it where thou shouldest, on Christ Jesus? Then let everyone in his own rank take heed to his own domestic idol that lodgeth within his own heart, and press to clear himself of it; or otherwise ye cannot see the face of Christ, nor be partakers of his kingdom.

There is not another lesson in Christianity but this: this is the first and the last lesson, to shake off your lusts and affections piece and piece, and so by little and little renounce thyself, that thou mayst embrace Christ. I grant there is a greater progress in this point in some then in others; some less, some more profit in this: but except in some measure ye cast off yourselves, and whatsoever in your own eyes ye account most precious, to come by Christ, ye are not worthy of him. And this is very hard to be done: It is very easy for a man to speak it, to bid a man renounce his own idol, which I call his affections; but it is not so soon done: assuredly a stronger must come in to cast out the affections; yea, a stronger than the devil must come in to drive out the devil, who maketh residence in the affection, or else he will remain there forever. Therefore there are not many that have renounced themselves; and examine thine heart when thou wilt, if there be anything in the world that thou lovest better then Christ: if thou be not content to leave father and mother, to leave wife and children, or whatsoever is dearest unto thee in this world, for Christ, thou art not worthy of him. If thou be not content to cast off whatsoever maketh thee a stranger to Christ, thou art not worthy of him. And is this a small matter, seeing there is no part or power of our souls but it is enemy to this, and repines against this heavenly conjunction? Is this an easy thing, to cast off and renounce ourselves, that we may come unto Christ? There is no greater thing then this: it hath not entered into every heart, to consider of this; for this work of our new creation is ten thousand times greater than the work of our first creation: and therefore it is most necessary that every man take heed unto himself; for the devil is so crafty in this point, that he erecteth ever one idol or other in our souls; and sometimes under the show of virtue: which of all is most dangerous. And in every work that we take in hand be it never so holy, he is at our right hand, and maketh himself to have interest in it: and he contents himself not with this, under the show of virtue to corrupt us; but he is so watchful, that even in the best actions and when ye are best occupied in your most virtuous actions, he mixeth then with sins, & so doth all that lieth in him to make you lose your profit, and lose your rewards. For when ye are best occupied, he goeth about to engender in you an opinion of yourselves, and so defraud God of his glory. Or otherwise, in doing of good deeds he maketh you so slack and negligent, that if ye do them, ye do them coldly, or so indiscreetly that he makes

you begin at the last first, and makes it that should be first, last; and so as Martha was, to be occupied and over busy in those things which are not so necessary as the things wherein Mary was occupied: for she should have preferred first the hearing of the word, to the preparing of Christ's Supper. This is but to give you an in-sight, and to let you see that the devil is so crafty, that either he casteth in a false conceit of ourselves, in doing any good deed, or else makes us to do that last which should be first; or then makes us altogether so sluggish and so negligent, that we do the work of the Lord coldly: and so one way or other, he holdeth us ever in a continual business, so that we cannot be half watchful enough. For we have to do with principalities and powers, with spiritual wickednesses, which are above us, and within us also: for there is not that man that hath corruption within him, but Satan is in him: we cannot therefore be half watchful or studious enough to cast out the devil, to renounce ourselves, and to submit us unto the obedience of Christ. Thus far concerning the conjunction.

Now seeing that the sign and the thing signified are diverse, it resteth to be considered how the sign is delivered, & how the thing signified is delivered; and after what manner they are received. And therefore concerning this, ye have these things to mark. [1] First, to consider whether the sign and the thing signified, be delivered unto you by one man or not. [2] Secondly, to consider whether the sign and the thing signified, be delivered unto you in one action or not. [3] Thirdly, whether both these things be given by one instrument or not. [4] And fourthly, ye are to consider, whether the sign and the thing signified be offered and received after one manner or not. Now after that ye have considered all these, in the end ye shall find that the sign and the thing signified, are not given by one person. Ye shall find next, that they are not given in one sort of action. Thirdly, ye shall find that they are not both offered and given by one instrument. And fourthly, ye shall find that they are not both given and received after one manner. So finding this diversity, ye have this to do: mark the diversity of the offerors and givers: mark the diversity of the actions: mark thirdly, the diversity of the instruments: and fourthly, the diverse manner of receiving. Mark all these diligently, and ye shall find little difficulty in the Sacrament. And first to make it clear unto you, I say, that the sign and the thing signified by the sign, are not both given by one; and this ye see plainly. For as for the sign, that Bread and that Wine, ye see yourselves, that the Minister offers unto you the sign, he gives you that Sacrament; as that sign is an earthly and corporal thing, so it is an earthly and corporal man that gives it. Now the thing signified is of another nature: for it is a heavenly and spiritual thing; Therefore this heavenly thing is not given by an earthly man; this incorruptible thing is not given by a natural and corruptible man. But Christ Jesus hath locked up and reserved the ministry of this heavenly thing to himself only: therefore there are two givers in this Sacrament; the Minister giveth the earthly thing; Christ Jesus the Mediator, gives you the heavenly thing in this Sacrament. For Christ, in giving the earthly thing, will not use his own ministry immediately, nor the ministry of an Angel, but only the ministry of an earthly man. And as for the dispensation of his own body & blood, he will not give it either to heavenly creature, or earthly man; but he keepeth this ministry to himself, and he dispenseth his own body and blood, to whom and when he pleaseth. And why? If any man in the world had power to give Christ's body & blood, no question, this man should have power to cleanse the heart & conscience; for the blood of Christ hath this power with it; and consequently, should have power to forgive sins.

Now, it is only God that may forgive sins; and therefore it is not possible that the ministry of the heavenly thing can be in the power of any man. Example we have in John the Baptist, Math 3.11.

Saith he not, the ministry that I have, is of the element? I am commanded to minister the element of water only: but as for the ministry of fire, and of the Spirit, Christ hath reserved it unto himself. Therefore look not to get the Spirit at man's hands, but at the hands of Christ himself only. And without this inward ministry the outward ministry is not worth a straw. For my outward ministry, yea suppose it were the ministry of an Angel, and suppose Christ were present in the flesh to minister unto you these outward things; except he conjoin the inward ministry of his Spirit therewith, it availeth nothing: it may well be as a process against you, in the day of that general assembly; but to your salvation it will never profit you. Therefore this ye ought always to pray for, that the Lord would water your hearts by his holy Spirit, as he watereth your ears by the hearing of his word. Then there are two offerors; the Minister offers the sign, Christ Jesus offers himself, the thing signified. The three persons, one God, offer the Mediator, or the Mediator offers himself, and that by the power and virtue of his own Spirit.

As there are two offerors, two persons that offer and give the Sacrament and thing signified by the Sacrament: so these two are offered and given in two actions. Christ who is the heavenly thing is offered and given unto you, by an inward, secret and spiritual action, which is not subject to the outward eye. The sign again is offered and given in an outward action after a corporal and visible manner. As there are two sorts of actions, so there are two sorts of instruments whereunto the sign and the thing signified are offered: for the thing signified, that is, Christ, is never offered to the mouth of my body: the blood of Christ, the flesh of Christ, whole Christ or the Spirit of Christ, is not offered either in the word or in the Sacrament to the mouth of my body. Let the Adversaries find me that in any part of the Bible, that there is any other manner of receiving Christ then by faith, and let them have the victory. So there is not an instrument as I told you, neither hand nor mouth to receive Christ, but faith only. As Christ who is the thing signified, is received by the hand and mouth of faith: so the sign which signifieth Christ, is received by our own natural mouth and hand. Ye have a mouth in your heads, and in your bodies, as proper to receive the sign, as faith is to receive Christ. So the sign and the thing signified are offered and given, not to one instrument but to two; the one to the mouth of the body, the other to the mouth of the soul.

Now mark by what way these things are offered and given, by the same way they are received: as the sign is corporal and naturally offered to a corporal instrument, so is it received after a corporal and natural manner: for thou must take the Bread and Wine, either by thy hand or by thy mouth. The thing signified is not taken after a corporal manner, but after a secret and spiritual manner: and as it is offered so it is taken. There can be nothing clearer than this; the one is taken after a natural manner, the other after a secret and spiritual manner. So in this last part ye have these things to mark, to distinguish between the outward action and the inward, between the sign and the thing signified, and to keep a proportion and analogy between the inward and the outward actions: ye may surely persuade yourselves, that if ye be faithful, Christ is as busy working inwardly in your souls, as the Minister is working outwardly towards your bodies: look how busy the Minister is in breaking that Bread, in pouring out that Wine, in giving that Bread and Wine unto thee, as busy is Christ in breaking his own body unto thee, and in giving the juice of his own body after a spiritual and invisible manner. So keep this distinction, and ye may assure yourselves that by faith Christ is as well occupied towards your souls, to nourish them, as the Minister is outwardly towards your bodies. Keep this, and ye have the whole Sacrament.

Then from this discourse and deduction you may learn a double matter, whereof the Sacrament consisteth. It standeth on two sorts of materials; that is, of an earthly matter, and of a heavenly matter: the sign and the thing signified. And as there is a double matter in the Sacrament, so the Sacrament must be handled after a double manner; by an outward action, and an inward action: keep the distinction in these things, between the sign and the thing signified, and ye shall not easily slip in the understanding of the Sacrament.

This being said concerning the general consideration of the Elements, (for all this yet appertaineth to the Elements) it resteth that we speak somewhat concerning the word, which I call the other part of the Sacrament. I mean and understand by the word whereunto the Elements are annexed, that thing which quickeneth this whole action, which serveth as it were a soul, and giveth life unto the whole action. For by the word and appointment of Christ in the word, the Minister knoweth what is his part, the hearer knoweth what is his part, & everyone is prepared how to deliver and how to receive; the Minister how he should deliver, and the hearer how he should receive. So the Institution of Christ is the quickening of the whole action: for all the action is warranted from the Institution set down in his word. In the Institution of Christ, there are two things chiefly to be considered: a Command, and a Promise. The Command is this, where he saith, Take, eat. The Command requireth obedience. There is a Promise also in the institution, and it is contained in these words, this is my body. The Promise craveth faith: as the Command craveth obedience, so the Promise craveth belief. Therefore come not unto the Sacrament, except ye bring both faith and obedience with you. If thou come not with a heart minding to obey Christ, at the least more than thou wast wont to do, thou comest unto thy own damnation. And if thou bringest a heart void of faith, thou comest unto thine own damnation. So let everyone that cometh unto the Sacrament, bring with him a heart minding to do better; that is, to obey and believe Christ better than he did in time past. Except ye bring these two in some measure, come not unto the Sacrament: for whatsoever thou doest, except it flow from faith, it can profit nothing. Thus far briefly concerning the word. Now it will be demanded, what need is there that these Sacraments and seals should be annexed the word? wherefore are they annexed, seeing we get no more in the Sacrament then we get in the word, and we get as much in the very simple word as we get in the Sacraments? Seeing then we get no new thing in the Sacrament but the same thing which we get in the simple word, wherefore is the Sacrament appointed to be hung unto the word? It is true certainly that we get no new thing in the Sacrament, nor we get no other thing in the Sacrament then we get in the word: for what more wouldest thou crave then to get the Son of God if thou get him well? Thy heart cannot wish nor imagine a greater gift then to have the Son of God, who is King of heaven and earth: therefore I say, what now thing wouldest thou have? for if thou get him, thou gettest all things with him; thy heart cannot imagine a new thing besides him. Wherefore then is the Sacrament appointed? Not to get thee any new thing: I say it is appointed to get thee that same thing better, then thou hadst it in the word. The Sacrament is appointed that we may take better hold of Christ then we could in the simple word; that we may possess Christ in our hearts and minds, more fully and largely then we did before in the simple word. That Christ might have a larger space to make residence in our narrow hearts, then he could have by the hearing of the simple word; and to possess Christ more fully, it is a better thing. For suppose Christ be one thing in himself, yet the better hold thou hast of him, thou art the surer of his promise.

The Sacraments are appointed that I might have him more fully in my soul; that I might have ye bounds of it enlarged, that he may make the better residence in me. This no doubt is the cause wherefore these Seals are annexed to the evidence of the simple word.

They serve to this end also, to seal up and confirm the truth that is in the word: for as the office of the Seal hung to the Evidence, is not to confirm any other truth then that which is in the Evidence; and though ye believed the Evidence before, yet by the Seals ye believe it better: even so the Sacrament assures me of no other truth, then is contained within the word: yet because it is a seal annexed unto the word, it persuades me the better of the same: for the more the outward senses are wakened, the more is the inward heart and mind persuaded to believe.

Now the Sacrament wakeneth all the outward senses, as the eye, the hand, and all the rest: and the outward senses being moved, no question, the Spirit of God concurring therewith moves the heart the more. The Sacraments are then annexed unto the word, to seal up the truth contained in the word, and to confirm it more and more in thy heart. The word then is appointed to work belief; and the Sacrament is appointed to confirm you in this belief. But except ye feel the truth of this inwardly in your hearts, except ye have your heart as ready as your mouth, think not that anything will avail you. All the seals in the world will not work, except the Spirit of God concur and seal the same truth in your hearts, which the Sacrament seals outwardly: except he make clear the sight of thy mind inwardly, and work a feeling in thy heart, both word and Sacrament shall lose their fruit & effect which they should have. All the Scriptures are full of this: the whole Scriptures of God are but a slaying letter to you, except the Spirit of God concur to quicken inwardly. Therefore your whole endeavor should be, to press to feel Christ inwardly in your hearts, that finding him in your hearts, and seeing him in your minds, both word and Sacrament may be effectual: If not, your souls remain dead, ye are not translated from that death wherein ye were conceived. Therefore all the study of Christians should be when they see the Sacraments and hear the word, to labor to find and feel in their hearts and minds, that which they hear and see; and this I call to find Christ quick in your own souls. This cannot be except ye sanctify his lodging: for if all the corners of thy soul remain a dunghill, Christ cannot dwell there: and therefore except ye study for continual growth in sanctification, and sever yourselves from everything, that severs you from Christ, it is not possible that he can live or dwell in you.

This is a great lesson, and it is not possible to do this, except, as I have said, a stronger come in, and possess us, and make us to renounce ourselves. Then the seals had not been annexed to the word, except for our cause: for there is no necessity on God's part, that God should either swear, or confirm by seals, the thing that he hath spoken: for his word is as good as any oath or seal. But the necessity cometh of us: there is such a great weakness in us, that when he hath sworn, and set his seals unto his word, we are as near to believe as if he had never spoken a word. So to help our belief, our weakness and inability that is in us, (for we are so unable by nature, that we can believe nothing but that which is of our selves; and the more we lean unto ourselves, the further we are from God:) I say to help this wonderful weakness whereby we are ready to mistrust God in every word, he hath annexed his Sacraments; and besides his Sacraments, he swears the things that concern most our salvation. As in the Priesthood of Christ, Psal. 110.4. he will not speak only, but he swears, and that for our weakness and infirmities: but yet if he abstract the ministry of his Spirit, all these means will do no good.

Now the last thing is, how the Sacrament is perverted; & how we are defrauded of the fruit & effect thereof. Two sorts of faults pervert the Sacrament, & defraud us of the profit & use thereof & these faults are either in the form, or in the person. In form, if the essential form be spoiled, we get nothing: for when the Sacrament is spoiled of the essential form, it is not a Sacrament. There is an essential form in Baptism, & an essential form in the Lord's Supper, which if they be taken away, ye lose the use of the Sacrament. The essential form of Baptism is: I baptize thee in the Name of the Father, the Son, and the holy Ghost. Leave out any of these three, or do it in the name of any one of the three persons only, ye lose the essential form of Baptism. In the Lord's Supper, if ye leave out the least ceremony, ye lose the essential form, and so it is not a Sacrament. I speak of the essential form, in respect of the Papists, who keep the essential form in Baptism, though they have brought in trifles of their own, and mixed with it; yet in respect they keep the substantial form, it is not necessary that they who were baptized under them, be rebaptized. Indeed if the virtue of regeneration flowed from the person, it were something; but in respect Christ hath this, to give to whom and when he pleaseth, the essential form being kept, it is not necessary that this Sacrament be reiterated.

Now what are the faults in the person that perverts the Sacrament? The fault may be either in the person of the giver, or in the person of the receiver: (I speak not of those common faults which are common to all, but of such faults as disable the person of the giver, to be a distributor of the Sacrament, and taketh the office from him) so when the person of the giver is this way disabled, no question, it is not a Sacrament. Then again in the person of the Receiver the fault may be; if their children be not in the covenant, but out of it, they get not the Sacrament. Indeed if the Parents afterward come to the covenant, the children (though they be gotten out of the covenant) may be received. Even so in the Lord's Supper, if a man be laden with any burden of sin, without any purpose to repent, he ought not to receive it. So then if ye come without a purpose to repent, ye lose the use of the Sacrament: it is only this purpose to repent, that maketh me who receive the Sacrament, to get the fruit and effect thereof; therefore everyone who goeth to the Sacrament, must look what purpose he hath in his heart. Hast thou a purpose to murder, to continue in adultery, or to commit any other vile sin that is in thy heart, and art not resolved to repent? In showing thee to be without repentance, thou showest thyself to be without faith, and consequently thou comest to thy condemnation, and not to thy salvation: take heed then what your purpose is; for if with a dissolute life, ye have a dissolute purpose, ye come unto your everlasting perdition.

I had thought to have entered particularly into the handling of this Sacrament; but because the time is past, (and some of you I doubt not are to communicate) only this: Remember that ye address not yourselves to that Table, except ye find your hearts in some sort prepared. The first degree of preparation standeth in contrition, in sorrowing for sin, in a feeling of your sins, wherein ye have offended to gracious a God. If ye be able as that woman was, by the tears of a contrite heart to wash the feet of Christ, humbly to kiss his feet, and to get hold of the foot of Christ; though ye dare not presume so high as to get him whole, ye are in a good case: but if thou want all these, and hast them not in some measure, thou wantest all the degrees or preparation. Therefore let none come to this Table, except he have these in some measure. But where there is a displeasure for sin, a purpose to do better, and an earnest sobbing and sighing to get the thing that thou wantest; in that soul where God hath placed this desire of Christ, it is the work of God's Spirit, and Christ will enter there. And therefore though that soul be far from the thing that it should be at, let

him not refuse to go to the Lord's Table; but let him go with a profession of his own infirmity and weakness, and with a desire of the thing that he wants. Every one of you that findeth himself this way disposed, let him go in God's name to the Lord's Table: and the Lord work this in every one of your hearts, that this ministry may be effectual in every one of you at this time, and that in the righteous merits of Jesus Christ. To whom with the Father and the holy Ghost, be all honor, praise and glory, both now and forever, Amen.

THE FOURTH SERMON, UPON THE LORD'S SUPPER IN PARTICULAR.

THE FOURTH SERMON, UPON THE LORD'S SUPPER IN PARTICULAR.

For I have received of the Lord, that which I also have delivered unto you: to wit, that the Lord Jesus in the night that he was betrayed, took Bread, &c. 1. COR. 11.23.

We ended the consideration of the Sacraments in general in our last Exercise, well-beloved in Christ Jesus: now it remains that we proceed to the consideration of this Sacrament of the Lord's Supper in particular. And that ye may the better attain unto the knowledge and consideration of the great variety of matter that is contained in this Sacrament of the Lord's Supper, I shall endeavor as God shall give me grace, to set down certain things for the easier understanding of it. [1] And first of all I will let you see what names are given unto this Sacrament in the Bible; & I will show you some names that are given to this Sacrament by the Ancients. [2] Next I will let you understand for what chief ends and respects this Sacrament was instituted and appointed by Christ Jesus. [3] Thirdly, I will come to the things that are contained in the Sacrament; how these things are coupled, how they are delivered, and how they are received. [4] And last of all, I will answer certain objections, which may be objected to the contrary of this doctrine: and as God shall give me grace I will refute them, and so end this present Exercise.

Now we find sundry names given unto the Sacrament of the Lord's Supper in the book of God; and every name carries a special reason with it. We find this Sacrament called the body and blood of Christ. This name is given unto it, no doubt, because it is a heavenly and spiritual nouriture; it contains a nouriture of the soul, that is able to nourish and train up the soul to a life spiritual, to that life everlasting: for this cause it is called the body and blood of Christ. It is called also the Supper of the Lord, to put a difference betwixt it and a profane supper: for this is the Lord's Supper, a holy supper; not a profane or common supper: a supper appointed for the increase of holiness, for the food of the soul in holiness, to feed the soul unto life everlasting. Not a supper appointed for the belly; for he had ended that supper that was appointed for the belly, or ever he began this Supper which was appointed for the soul. A supper no doubt having respect to the circumstance of time, by reason it was instituted in that very same time when they used to sup. It is called also in the Bible, The Table of the Lord. It is not called the Altar of the Lord: but the Apostle calleth it a Table to sit at; and not an Altar to stand at: a Table to take and receive at; and not an Altar to offer at. It is called also the Communion and participation of the body and blood of Christ: we have these names given unto it, besides some others in the Scriptures of God. The Ancients of the Latin and of the Greek Churches, gave it sundry names for sundry respects. They called it a public action; & this was a very general name. Sometimes they called it a thanksgiving. Sometimes they called it a banquet of love; and sometimes they gave it one name & sometimes another. And at last in the declining estate of the Latin Church & in the falling estate of the Roman Church, this Sacrament began to be perverted; and with this decay there came in a perverse name, and they called it the Mass. They trouble themselves much concerning the derivation of this name: sometime they seek

it from an Hebrew original; sometime from a Greek; and sometime from a Latin original: but it is plain that the word is derived from the Latin; and it is a word which might have been tolerable when it was first instituted: for no doubt, the Sacrament at the first institution of this word was not then wholly perverted; but now in process of time corruption hath prevailed so far, that it hath turned the Sacrament into a sacrifice; and where we should take from the hand of God in Christ, they make us to give.

This is plain idolatry: and therefore whereas the word was tolerable before, now it ought not to be tolerated any way, it ought not to be suffered. And certainly, if we had eaten and drunk as oft the body and blood of Christ in our souls, as we have eaten that bread and drunk that wine which are the signs of his body and blood, we would not have suffered this word of the Mass, much less the very action of it, to be so rise in this Country. But because we have but played the counterfeits, & defrauded our souls of the body and blood of Christ, and took only the outward Sacrament; therefore it is that our zeal decayeth, therefore it is that our knowledge and light decayeth: and for want of zeal, love and knowledge, the word of the Mass is become customable unto you, & not only the word, but the very action. I will not run out herein: I only tell you, what cometh of the abuse of the hearing of the word, what judgments follow upon the abuse of the receiving of the Sacraments.

Now I come to the ends wherefore the Sacrament was appointed. This Sacrament was instituted in the signs of Bread and Wine; and was appointed chiefly for this end, [1] to represent our spiritual nouriture, the full and perfect nouriture of our souls: that as he who hath Bread & Wine lacketh nothing for the full nourishment of his body: so he or that soul which hath the participation of the body and blood of Christ, wanteth nothing for the full and perfect nourishment of the soul. To represent this full and perfect nourishment, the signs of Bread and Wine in the Sacrament were set down and instituted. [2] The second end wherefore this Sacrament was instituted is this; That we might testify to the world and to the Princes of the world, who are enemies to our profession; that we might openly avow and testify unto them our Religion and our manner of worshipping, in the which we avow and worship Christ: and that we might also testify our love towards his members our brethren: this is the second end wherefore it was instituted. [3] The third end wherefore it was instituted is this; to serve for our special comfort and consolation, to serve as a sovereign medicine for all our spiritual diseases, as we find ourselves either ready to fall or provoked to fall, by the devil, the flesh, or the world; or after that we have fallen and are put to flight by the devil, and would fain fly away from God; God of his mercy, and of his infinite pity and bottomless compassion hath set up this Sacrament as a sign on an high hill, whereby it may be seen on every side far and near, to call all them again that have run shamefully away: and he clucks to them as a Hen doth to her chickens, to gather them under the wings of his infinite mercy. The fourth end wherefore this Sacrament was instituted is this, that in this action we might thank him for his benefits, and render to him hearty thanks, that he hath come down so familiarly to us, bowed the heavens as it were and given us the body and blood of his own Son, that we might render unto him hearty thanks, and so sanctify his benefits unto us: for this thanksgiving, this Sacrament was also instituted. Thus far concerning the ends briefly.

Now I come to the things contained in this Sacrament. Ye see with your eyes there are corporal things, visible things, as the Bread and Wine. There are again hid from the eye of your body, but present to the eye of your mind, spiritual things, heavenly and inward things: both these are in the

Sacrament.

The corporal, visible and outward things, are the things which are appointed to signify the spiritual, heavenly, and inward things. And why? Nothing without a reason. These corporal signs are appointed to signify the spiritual things, because we are corporal, we are earthly bodies, we have our soul lodging within a carnal body, in a tabernacle of clay, a gross tabernacle, which cannot be wakened nor moved except by the things that are like to itself. It cannot be induced to the consideration of heavenly things, except by gross, temporal, and corporal things. If we had been of the nature of the thing signified, that as the thing signified is spiritual and heavenly, so we had been spiritual, & heavenly, we had not needed a corporal thing: so if the thing signified had been as we are, corporal, earthly, & visible, we had not needed a sign, to lead us to consider of it: But because the thing signified, is spiritual, & we are corporal, therefore to bring us unto the sight of these spiritual things, he useth a corporal means, & an outward sign. This is the reason wherefor these corporal signs are appointed to signify the spiritual thing.

The spiritual thing in both the Sacraments, is one and the self-same, Christ Jesus, signified in both the Sacraments: yet in diverse respects, he is the thing signified in Baptism, and he is the thing signified in the Lord's Supper. This Christ Jesus, in his blood chiefly, is the thing signified in the Sacrament of Baptism: and why? Because that by his blood he washeth away the filth of our souls; because that by the virtue of his blood, he quickeneth us in our souls, with a heavenly life: because that by the power of his blood he ingrafteth and incorporateth us in his own body. For that Sacrament is a testimony of the remission of our sins: that is, of the cleanness of our consciences, that our consciences by that blood are washed inwardly. It testifieth also our new birth, that we are begotten spiritually to a heavenly life. It testifieth also the joining of us in the body of Christ. As it is a testimony, so it is a seal: it not only testifieth, but sealeth it up in our hearts, and maketh us in our hearts to feel the taste of that heavenly life begun in us, that we are translated from death, in the which we were conceived, and engrafted in the body of Christ.

Mark then: Christ in his blood, as he is the washing of our regeneration, is the thing signified in Baptism. In this Sacrament of the Lord's Supper, again, this same Christ is the thing signified, in another respect; to wit in this respect, that his body and blood serve to nourish my soul to life everlasting: for this Sacrament is no other thing but the image of our spiritual nourishment; God testifying how our souls are fed and nourished to that heavenly life, by the image of a corporal nourishment. So in diverse respects the same thing, that is, Christ Jesus, is signified in Baptism, and is signified in the Lord's Supper: In this Sacrament, the fruits of Christ's death whereof I spake, the virtue of his sacrifice, the virtue of his passion; I call not these fruits and virtues only, the thing signified in the Sacrament of the Lord's Supper: but rather I call the thing signified, that substance and that person, out of the which substance this virtue and these fruits do flow and proceed. I grant and it is most certain, that by the lawful use & participation of the Sacrament thou art partaker of all these fruits: yet these fruits are not the first and chief thing, whereof thou art partaker in this Sacrament; but of force thou must get another thing first. It is true that no man can be partaker of the substance of Christ, but the same soul must be also partaker of the fruits that flow from his substance: yet notwithstanding, thou must discern betwixt the substance & the fruits that flow from the substance, and thou must be partaker of the substance in the first room; then in the next place, thou must be partaker of the fruits that flow from his substance. To make this clear; in Baptism, the fruits of Baptism are remission of our sins, mortification, the killing of sin, and the

sealing up of our adoption, to life everlasting. The substance out of the which these fruits do flow, is the blood of Christ. Ye must here of force discern between the blood, which is the substance; and between remission of sins, washing, and regeneration, which are the fruits that flow from this blood: so in the Sacrament of the Lord's Supper, the fruits of that Sacrament are, the growth of faith, and the increase in holiness. The thing signified is the substance; that is, the body and blood of Christ is the substance, out of which this growth in faith and holiness doth proceed. Now see ye not this; That you must discern between the substance and the fruits, and must place the substance in the first place? So that the substance of Christ, that is, Christ himself, is the thing signified in this Sacrament. For your own experience will make this plain unto you: Before your stomach be filled with any food, ye must eat the substance of the food first: before you be filled with bread, ye must eat the substance of the bread first; before your drouth be quenched with any drink, ye must of necessity drink the substance of the drink first. Even so after this manner; before the hunger of your souls be satisfied, & the thirst thereof quenched, ye must eat the flesh of Christ and drink his blood first, and that by faith. So consider the one by the other; look to what use bread and wine serve to thy body, to the same use the body and blood of Christ serve to thy soul; and he that appointed the one to serve for thy body, the same God appointed the other to serve for thy soul. So look how impossible it is for thee, to be fed with that food yt never cometh into thy mouth, or to recover health by those drugs which never were applied; it is as impossible for thee to be fed by the body of Christ and to get thy health by the blood of Christ, except thou first eat his body, and drink his blood. Then ye see, that the thing signified in the Lord's Supper, is not the fruits so much as the body and blood, and Christ Jesus, which is the fountain and substance, from which all these fruits do flow and proceed.

Then I say, suppose Christ who is the thing signified, remain always one and the same in both the Sacraments: yet the signs whereby this one Christ is signified in the Sacraments, are not one, nor of an equal number. For in Baptism the thing that representeth Christ is Water. In the Lord's Supper, the things that represent Christ, are Bread & Wine. Water is appointed to represent Christ in Baptism, because it is meetest to represent our washing with the blood of Christ: for what is fitter to wash with then water? So there is nothing meeter to wash the soul, then the blood of Christ. In this Sacrament he hath appointed Bread and Wine: why? Because there is nothing more meet to nourish the body then bread and wine; so the Lord hath not chosen these signs without a reason. As the signs in the Sacrament are not always one, so the same in both, are not of one number: For in Baptism, we have but one element; in this Sacrament, we have two elements. Now what is the reason of this diversity, that the Lord in the one Sacrament, hath appointed two signs, and in the other but one sign? I will show you the reason. He hath appointed only one sign in Baptism, to wit, Water; because Water is sufficient enough for the whole. If water had not been sufficient to represent the thing signified, he would have appointed another sign: but in respect that Water doth the turn, and representeth fully the washing of our souls by the blood of Christ, what need then have we of any sign? Now in this Sacrament one sign will not suffice, but there must be two. And why? Wine cannot be sufficient alone, neither can Bread be sufficient alone: for he that hath Bread only, and Wine only, hath not a perfect corporal nourishment; therefore that they might represent, and let us see a perfect nourishment, he hath given us both Bread and Wine (for the perfect corporal nourishment standeth in meat and drink) to represent the full and perfect nourishment of the soul. Mark how full and perfect a nourishment he hath to his body that hath store of Bread and Wine: so he that hath Christ lacketh nothing of a full and perfect nourishment

for his soul. Then you see the reason wherefore there are two signs appointed in this Sacrament, and only one sign in Baptism.

There remaineth yet concerning these signs, two thing to be inquired. First, what power hath that Bread in this Sacrament, to be a sign more than the bread which is used in common houses: from whence cometh that power? Next, if it have a power, how long endureth and remaineth that power with the bread? For the first, concerning the power which that bread hath more then any other bread, I will tell you.

That Bread hath a power given unto it by Christ & by his institution; by the which institution it is appointed to signify his body, to represent his body, and to deliver his body. That Bread hath a power flowing from Christ and his institution, which other common bread hath not: so that if any of you would ask, when the Minister in this action is breaking or distributing that Bread, pouring out and distributing that Wine; if you would I say, ask what sort of creatures those are? this is the answer: They are holy things. Ye must give this name to the signs and seals of the body and blood of Christ. That Bread of the Sacrament is a holy Bread; and that Wine is an holy Wine: Why? Because the blessed institution of Christ, hath severed them from that use whereunto they served before, and hath applied them unto an holy use; not to feed the body, but to feed the soul.

Thus far concerning the power of that Bread: it hath a power flowing from Christ and his institution. Now the second thing is, how long this power continueth with that Bread; how long that Bread hath this office. In a word, I say, this power continueth with that Bread during the time of the action; during the service of the Table. Look how long that action continueth, and that the service of the Table lasteth, so long it continueth holy Bread; so long continueth the power with that Bread: but look how soon the action is ended, so soon endeth the holiness of it: look how soon the service of the Table is ended; so soon that Bread becomes common bread again, and the holiness of it ceaseth. Then this power continueth not forever, but it continueth only during the time of the action & service of the Table. Thus far concerning the Elements.

There is besides the Elements another sort of signs in the Sacrament: there is not a ceremony in the Sacrament of the Lord's Supper, but is a sign, and hath its own spiritual signification with it: as namely, looking to the breaking of that Bread, it representeth unto thee the breaking of the body and blood of Christ. Not that his body and bones were broken, but that it was broken with dolor, with anguish and distress of heart; with the weight of the indignation and fury of God, that he sustained for our sins which he took upon him. Then the breaking is an essential ceremony: the pouring out of the wine also is an essential ceremony. For as ye see clearly, that by the Wine is signified the blood of Christ, so by the pouring out of the Wine, is signified that his blood was severed from his flesh; and the severing of those two maketh death: for in blood is the life; and consequently it testifieth his death. The pouring out of the Wine then telleth thee, that he died for thee, that his blood was shed for thee; so this is an essential ceremony which must not be left out. Likewise the distribution, giving and eating are essential ceremonies. And what doth the eating testify unto thee? The applying of the body & blood of Christ unto thy soul. So that there is none of these rites but have their own signification; and there cannot one of them be left out but ye shall pervert the whole action. Thus far concerning the signs.

Now what profit can ye make of all this discourse? Learn this lesson, and ye shall make profit by these things. In respect that every sign and ceremony hath its own spiritual signification, so that

there is not a ceremony in this whole action that wanteth its own spiritual signification; consider this and think with yourselves at that time especially when ye are at the Lord's Table, and in the sight of that action, that look what thou seest the Minister doing outwardly, whatever it be: (Is he breaking that Bread? is he dealing that Bread?) Think assuredly with thyself that Christ is as busy doing all these things spiritually unto thy soul: he is as busy giving unto thee his own body with his own hand: he is as busy giving to thee his own blood with the virtue and efficacy of it. So in this action (if thou be a faithful Communicant) look what the mouth doth, and how the mouth of the body is occupied outwardly: so is the hand and mouth of the soul (which is faith) occupied inwardly. As the mouth taketh that Bread and that Wine; so the mouth of thy soul taketh the body and blood of Christ, and that by faith. For by faith and a constant persuasion, is the only way to eat the body and drink the blood of Christ inwardly: and doing this, there cannot but follow a fruitful eating. Thus far for the consideration of the signs.

Now cometh in the matter wherein greatest difficulty standeth, whereof I spake the last day as God gave me the grace; yet in the particular I must speak as well as in the general, but somewhat more shortly. Then ye have to understand for the better information of your consciences; & for the better preparation of your souls ye have to understand, how that Bread and that Wine which are signs, are coupled with the body and blood of Christ which are signified thereby: What sort of conjunction is this, and from whence this conjunction floweth I shall be brief; because I have already in my last Lecture spoken of it at large.

Take heed, for if ye give not good attention, it is not possible that ye can conceive this conjunction. Concerning this conjunction would you know how these two are coupled? Then must you first mark the nature of the signs, and the nature of the thing signified; ye must observe both their natures: And why? Because nothing can be coupled nor conjoined with other, but so far as the nature of it will suffer; if the nature of it will not suffer a conjunction, they cannot be conjoined. Or will the nature of it suffer a conjunction? look how far it will suffer a conjunction, so far are they conjoined. Seeing then ye must observe the nature of the things that are conjoined, first mark the thing signified what the nature thereof is; marking that, ye shall see that the thing signified is of a spiritual nature, or a heavenly and mystical nature. Then may ye conclude, that this spiritual thing will suffer a spiritual conjunction, a mystical and secret conjunction.

Again, observe the sign: The sign of his nature (as I have told you) hath a relation unto the thing signified: and the thing signified, of his nature hath a relation unto the sign. So then the sign and the thing signified will suffer to be conjoined by a mutual relation: both the sign and the thing signified, in respect they have a mutual relation the one unto the other, they will suffer themselves to be conjoined by a relative conjunction. Now if ye ask me what sort of conjunction is between that Bread and Wine and the body and blood of Christ: to tell you in a word, I say, it is a secret and spiritual conjunction; such a conjunction as standeth in a mutual respect betwixt the Bread and the body of Christ, and betwixt the Wine and the blood of Christ: then I say, it is a secret and a spiritual conjunction. Ye would not be so inquisitive of this conjunction if it were corporal, visible, or local: if you saw them both before your eyes, you would not ask how they are conjoined; or if thou didst see them both in one place. But because you see but the one with your eyes, and the other is hid, this maketh the conjunction the more difficult to be uttered and understood. And how is it possible that ye can conceive this secret & hid conjunction, except you have the eyes of your mind illuminated by the Spirit, whereby ye may come to the right understanding? But if ye have any

insight into these spiritual matters that come by faith, this conjunction will appear as clearly by the eye of your faith, as the physical conjunction doth to the eye of your body.

Now to have this matter made more plain; there is another conjunction which serveth to make this conjunction very clear: namely, the conjunction betwixt the word which I speak, and the thing signified by that same word. As if I speak to you of things in this language which ye understand, be it of things past though never so long since; of things to come though never so far off; of things absent though never so far distant; yet so soon as I speak the word, whether it be of things past or to come, the thing itself will come into your mind. The word is heard no sooner by your ear, but the thing signified by the same word cometh into your mind. What maketh the thing signified, though absent, to come into my mind? This could not be, except there were a conjunction between the word and the thing signified by the word.

As for example; if I speak of the King who is now a great way distant from us, (I pray God bless him) ye will no sooner hear the word, but the King who is the thing signified by the word, will come into your mind. If I speak of things past, though they be already expired, yet the thing signified will presently come into your mind: so there is a conjunction ye see, between the word and the thing signified by the word. Mark this conjunction, and ye shall get the nature of the conjunction and coupling of the sign, which is the thing signified in the Sacrament.

For observe what sort of conjunction is between the word and the thing signified by the word, the same sort of conjunction is between the Sacrament which is seen to the eye of your body, and the thing signified by the Sacrament, which is seen to the eye of your soul only. As for example; so soon as thou seest that bread taken in the hand of the Minister, thou seest it not so soon, but incontinent the body of Christ must come into thy mind; these two are so conjoined, that they come both together: the one to the outward senses; the other, to the inward senses. This is not enough now, because in the institution ye are commanded to go further; and not only to look to that bread and that wine, but to take that bread and that wine: incontinent as your hands take the one, so your heart takes the other; as your teeth eats the one, so the teeth of your soul, which is faith, eats the other; that is, applieth Christ unto your soul. So ye see there is a conjunction here, secret and mystical: and therefore Christ cannot be conjoined but by a secret and mystical conjunction. The conjunction between Christ and us, is a secret and mystical conjunction, which the Apostle in the fifth of the Ephes. calleth that spiritual conjunction, full of a high mystery: this conjunction cannot be taken up at the first. So seeing the conjunction is secret and spiritual, and not perceived but by the spirit of God; all is as nothing except ye have some portion and measure of his Spirit. All that is taught in the word and Sacraments will never do you good, will never carry your souls to heaven, except the Spirit of God illuminate your minds, and make you to find in your souls the thing that ye hear in the word. Then learn this; seeing the word cannot be understood but by the spirit of God, crave that the Lord would illuminate the eyes of your minds by his Spirit; and be you as careful to get the Spirit as ye are careful now in the hearing of the word. Thus far concerning the conjunction.

Now ye have heard how the sign is conjoined with the thing signified, what remaineth for you to know? This rests yet to know, how the sign is received, & how the thing signified is received; whether they be both received with one mouth or not; whether the sign and the thing signified be received after one fashion and manner, or not. And marking the diverse manner of receiving, & the diversity of the instruments, ye shall not easily err in the Sacrament. The sign, and the thing

signified, are received by two mouths: for ye see the signs, that is, that bread and wine, whereunto they are given; they are given to the mouth of the body. Then the mouth of the body is the instrument that receiveth that bread and that wine, which are the signs. As that bread and that wine, are visible and corporal: so the mouth and instrument, whereby they are received, is visible and corporal. The thing signified by the bread and wine, is not received by the mouth of the body; no, the Scripture denieth that plainly; but it is received by the mouth of the soul. Then there are two mouths: that bread and that wine, which are the signs, are received by the mouth of the body: Christ, who is the thing signified is received by the mouth of the soul; that is, by a true faith.

Then bring not to the Lord's Table one mouth only, (for if ye bring the mouth of your body only, it availeth nothing:) but bring with you also the mouth of your soul, a constant persuasion in the death of Christ, for that is available.

Now concerning the manner how the signs are received, and the manner how the thing signified is received, ye may easily know that these corporal and natural signs must be received after a corporal and natural manner: they must be taken with the hand or mouth of the body. Again, a supernatural thing must be received after a supernatural manner. And a spiritual thing must be received after a spiritual manner. So as the signs are corporal, and received after a corporal manner with the hand or the mouth of the body; in like mannner the thing signified is spiritual, and received after a spiritual manner with the hand and mouth of the soul, which is true faith. Thus ye have briefly delivered unto you the whole preparation, that is necessary for the understanding of the Sacrament.

Now what doctrine gather I from this? Of this last point, where I say that Christ is the thing signified, & cannot be perceived but by faith, cannot be received nor digested but by a faithful soul: what kind of receiving confirm I in this Sacrament? I establish no kind of receiving of Christ but a spiritual receiving: he cannot be perceived nor received but by faith, and faith is spiritual: Therefore in this Sacrament I establish only a spiritual taking of Christ; and not a carnal, or fleshly receiving. This is the ground: Now let us see what inconvenience can follow upon this ground. The Papists say, that upon this ground this inconvenience shall follow. If there be no receiving of Christ but a spiritual receiving, then (say they) your Sacrament is in vain; this Sacrament of the Lord's Supper was instituted to no end. And what is their reason? If there be no way to receive Christ (say the Papists) but by faith, what need you then a Sacrament? Ye receive Christ by faith, in the word: by the naked and simple preaching of the word, ye get faith. So the simple word may serve the turn. What need have ye of a Sacrament, if ye get not some new thing in the Sacrament, which ye could not get in the word?

This is their argument; whereof ye see their conclusion to be this: We get no other new thing in the Sacrament then we do in the word, if there be no receiving but spiritual. Ergo, The Sacrament is superfluous.

We admit the Antecedent to be true: we get no other thing, nor no new thing in the Sacrament, but the same thing which we got in the word. I would have thee devise and imagine with thyself, what new thing thou wouldst have: let the heart of man devise, imagine, and wish; he durst never have thought to have such a thing as the Son of God; he durst never have presumed, to have pierced the clouds, to have ascended so high, as to have craved the Son of God in his flesh, to be the food of his soul. Having the Son of God, thou hast him who is the heir of all things; who is King of

heaven and earth; and in him thou hast all things. What more then canst thou wish? What better thing canst thou wish? He is equal with the Father, one in substance with the Father, true God, and true man, what more canst thou wish? Then I say, we get no other thing in the Sacrament then we had in the word: content thee with this. But suppose it be so; yet the Sacrament is not superfluous. But wouldest thou understand what new thing thou obtainest, what other thing thou gettest? I will tell thee. Suppose thou get that same thing which thou hadst in the word, yet thou gettest that same thing better. What is that better? Thou obtainest a greater and surer hold of that same thing in the Sacrament, then thou hadst by the hearing of the word. That same thing which thou possessedst by the hearing of the word, thou doest possess now more largely; it hath larger bounds in thy soul by the receiving of the Sacrament, then otherwise it could have by the hearing of the word only. Then wilt thou ask what new thing we get? I say, we get this new thing: we get Christ better then before; we get the thing which we had more fully: that is, with a surer apprehension then we had it before; we get a greater hold of Christ now. For by the Sacrament my faith is nourished, the bounds of my soul are enlarged: and so, whereas I had but a little hold of Christ before, as it were between my finger and my thumb, now I get him in my whole hand; and still the more that my faith groweth, the better hold I get of Christ Jesus. So the Sacrament is very necessary, and if it were no more but to get Christ better, & to get a faster apprehension of him by the Sacrament then we could have before.

Now if it were true that the Sacrament is superfluous: by the same reason it should follow also, that the repetition of the Sacrament is superfluous. For when ye come to the Sacrament the second time, ye get no other thing then ye did the first time: when ye come unto the Sacrament the third time, ye get no other thing then ye did the first time: and yet no man will say, that the third and the second coming is a superfluous thing. And why? Because by the second coming my faith is augmented, I understand better, I grow in knowledge, I grow in apprehension, I grow in feeling: and in getting the growth of all these, as oft as I come there is no man will say that the oft coming to the Sacrament is superfluous, and if it were every day once. So their first inconvenience availeth not: We get no new thing in the Sacrament; Ergo the Sacrament is superfluous.

Thus far for the first. Then there depends another thing on the same ground. If Christ be not received but by faith, then, say we, no wicked body can receive him; he that lacketh faith cannot receive him. He that lacketh faith may receive that Sacrament of that Bread and Wine, and may eat of that Bread and drink of that Wine; but he that wanteth faith, may not eat and drink of the body and blood of Christ signified by that Bread and by that Wine. So this is the ground: No faithless people can receive Christ, nor eat the body of Christ in the Sacrament.

Against this ground they bring their Argument out of the same words of the Apostle which I have read; the words are these; He that eateth of this Bread unworthily (saith the Apostle) and drinketh of this Cup unworthily, is guilty of the body and blood of Christ.

There is their ground: So that their Argument will suffer this form: No man can be guilty of that thing which he hath not received: they have not received the body and blood of Christ: therefore they cannot be guilty of the body and blood of Christ: but so it is that the Apostle saith, they are guilty, therefore they have received the body and blood of Christ.

I answer unto the Proposition and say, it is very false: They could not be guilty of that body and blood, except they had received it; for they may be guilty of that same body and of that same

blood, suppose they never received it. But mark the Text: the Text saith not, that they eat the body of Christ unworthily; but it saith, that they eat that Bread and drink that Wine unworthily: and yet because they eat that Bread & drink that Wine unworthily, they are counted before God guilty of the body and blood of Christ. Now wherefore is this? Not because they receive him; for if they received him, they could not but receive him worthily, for Christ cannot be received of any man but worthily: but they are accounted guilty of the body and blood of the Son of God, because they refused him. For when they did eat that Bread and drink that Wine, they might if they had had faith, have eaten and drunk the flesh of Christ Jesus. Now because thou refuseth the body of Christ offered to thee, thou contemnest his body offered unto thee, if thou have not an eye to discern and judge of this body that is offered. For if they had had faith, they might have seen his body offered with the Bread; by faith they might have taken that same body, and by faith, they might have eaten that same body. Therefore lacking their wedding garment, wanting faith whereby they should eat the body and drink the blood of Christ; wanting faith which is the eye of the soul to perceive, and the mouth of the soul to receive that body which is spiritually offered; they are counted guilty of that same body and blood.

Now let us make this more clear by a similitude. Ye see among worldly Princes, their custom is not to suffer their majesty to be impeached in the smallest thing that they have. What meaner thing is there that concerneth the majesty of a Prince then a seal? for the substance of it is but wax: yet if thou disdainfully use that seal and condemn it, and stamp it under thy feet, thou shalt be esteemed as guilty of his body and blood as he that laid violent hands on him, and thou shalt be punished accordingly. Much more if thou come as a swine or a dog to handle the seals of the body and blood of Christ; much more, I say, mayest thou be reckoned guilty of his body and of his blood.

Thus far of the eating of the body of Christ: The wicked cannot eat the body of Christ; but they may be guilty of it. The Apostle maketh this more plain yet by another speech which I have sometimes handled in this place. In Hebrews 6:6. it is said that Apostates, they that fall away, crucify the Son of God again; and their falling away maketh them as guilty as they were who crucified him. He is now in heaven, they cannot fetch him from thence to crucify him: yet the Apostle saith they crucify him. Why? Because their malice is as great as theirs that crucified him, because they match in malice with them that crucified him; so that if they had him on the earth they would do the like: therefore they are said to crucify the Son of God. So in Hebrews 10:29. there is another speech: the wicked are said to stamp the blood of Christ under their feet. Why? Because their malice is as great as theirs that stamped his blood.

Now they are accounted for this reason to be guilty of the body and blood of Christ, not because they eat his body, but because they refused it when they might have had it.

Now the time remaineth yet wherein we may have the body and blood of Christ. This time is very precious, and the dispensation of times is very secret and hath it own bounds: if ye take not this time now, it will away. This time of grace and of that heavenly food hath been dispensed unto you very long: but how ye have profited, your lives and behaviors testify. Remember therefore yourselves in time, and in time make use of it; for ye know not how long it will last: crave a mouth to receive as well the food of your souls that is offered, as ye do the food of your bodies: & take this time while ye may have it, or assuredly the time shall come, when ye shall cry for it but shall not get it; but in place of grace and mercy, shall come judgment, vengeance, and the dispensation

of wrath.

They will not leave this matter so, but they insist yet, and they bring more Arguments to prove that the wicked are partakers of the body and blood of Christ; That bread (say they) ye will grant which the wicked man eats is not naked bread, but is that bread which is the Sacrament. Thus then they make their Argument; The Sacrament hath ever conjoined with it, the thing signified: But the Sacrament is given to all, therefore the thing signified is given to all.

What if I grant to them all this Argument? There should no inconvenience follow. For the thing signified may be given to all; that is, offered to all, as it is offered to all men, and yet not received of all. Given to all; therefore received of all, it followeth not. I may offer you two things; yet it is in your own will, whether you will take them or no, but ye may take the one and refuse the other: and yet he that offers, offered you the thing that ye refused, as truly as the thing which ye took. So God deceiveth no man: but with the word and Sacraments assuredly he giveth two things, if they would take them. By his word he offers the word to the ear, he offers Christ Jesus to the soul. By his Sacraments he offers the Sacraments to the eye, he offers Christ Jesus to the soul.

Now it may be that where two things are truly and conjointly offered, a man may receive the one and refuse the other. He receiveth the one, because he hath an instrument to take it: he refuseth the other because he wanteth an instrument. I hear the word, because I have an ear to hear it with: I receive the Sacrament, because I have a mouth to receive it with: but as for the thing which the word and Sacraments represent, I may refuse it; because I have not a mouth to take it, nor an eye to perceive it: and therefore the fault is not on God's part, but on our part. The wicked get the body and blood of Christ offered to them conjointly with the word and Sacraments; but the fault is on their part, that they have not a mouth to receive him, and God is not bound to give them a mouth. Mark this: That if it were not of God's special grace and mercy, that he giveth me an eye to perceive him, & a mouth to receive him, I would refuse him as well as they. So this Argument holdeth not: Christ is offered to all; Ergo, he is received of all. Happy were they, if they could receive him. Thus far for the 3. Argument.

What resteth now for the full understanding of the Sacrament? These things remain; That we understand the Sacramental speeches that are used in the Sacrament: for we use to speak of them: God useth to speak of them: and the Ancients use to speak of them. We use to say, that the soul eateth the body of Christ, and drinketh the blood of Christ. These speeches would be opened to you, how the soul is said to eat the body, and drink the blood of Christ: these speeches are Sacramental; yet ye are not the wiser: but I will make it plain by God's grace. They are Sacramental; what is that? Ye know it is proper to the body to eat and drink, they are the proper actions of the body only. Now they are ascribed to the soul by a translation, by a figurative manner of speaking. That which is proper to the body, is ascribed to the soul, and it is said that the soul eateth and drinketh. The eating of the soul doth resemble the eating of the body: then the eating of the soul is no other thing but the applying of Christ to the soul; to believe that he hath shed his blood for me; that he hath purchased remission of sins for me. Wherefore then call you this an eating? Thy body eateth when thou appliest the meat to thy mouth. If then the eating of the body be no other thing but the applying of the meat to the mouth; the eating of the soul is no other thing but the applying of the nourishment to the soul. Then ye see what is meant by the eating and drinking of the soul: no other thing but the applying of Christ to my soul, and the applying of his

death and passion to my soul; and this is only done by faith: therefore he that lacked faith cannot eat Christ. Thus far for the eating and drinking of the soul, which are Sacramental speeches.

There remaineth now of all these great things, & of all this doctrine which hath been taught, but this one lesson: That thou learn to apply Christ rightly to thy soul. Thou art a great Divine, if thou hast learned this well: for in the right application of Christ to the sick soul, to the wounded conscience, and diseased heart, here begins the fountain of all our felicity, and the well-spring of all our joy. And I will tell you what this application worketh: Observe what the presence of thy soul within thee (suppose thou want Christ in thy soul) doth to this earthly body, to this lump of clay; as by the presence of the soul, it liveth, it moveth, it feeleth: as the soul giveth to the body, life, moving, and senses: that same very thing doth Christ unto thy soul. Hast thou once laid hold of, and applied him to thee? As the soul quickens thy body, so he quickens thy soul; not with an earthly or temporal life, but with the life which he liveth in heaven: he makes thee to live that same life, which the Angels live in heaven: he maketh thee to move not with worldly motions, but with heavenly, spiritual and celestial motions. Again, he inspires in thee not outward senses, but heavenly senses; he worketh in thee, a spiritual feeling, that in thine own heart and conscience, thou mayst find the effect of this word. So by the conjunction of Christ with my soul, get a thousand times greater benefits, then the body doth by the soul: for the body by the presence of the soul getteth only an earthly and temporal life, subject to continual misery; but by the presence of Christ in my soul I see a blessed life, I feel a blessed life: and that same life takes daily more and more increase in me. Then the ground of all our perfection and blessedness, standeth in this conjunction: & suppose thou mightest live Methushelaes years, and wert ever seeking; yet if in the last hour, thou get this conjunction thou must think thy travel well bestowed; thou hast gotten enough: for if we have obtained Christ, we have gotten all with him. Then the applying of Christ to my soul, is the fountain of all my joy & felicity. Now let us see how we get this conjunction. This is a spiritual conjunction, a conjunction hard and difficult to be purchased, obtained & gotten of us. How then is this conjunction brought about? which are the means of this conjunction on God's part? and which are the means on our part, to get Christ, to put Christ in our souls, and to make Christ one with us? There is one means on God's part, that helpeth us unto Christ, and there is another on our part. On God's part, there is the holy Spirit, which offereth the body and blood of Christ to us: and on our part, there must be a means, or else though he offer, we will not receive. Therefore of necessity there must be faith in our souls, to receive that which the holy Spirit offers, to receive that heavenly food of the body and blood of Christ which the holy Spirit offers. Then faith and the holy Spirit are the two means of this spiritual, and heavenly conjunction. By these two means, by faith and by the holy Spirit, I get the body of Christ, the body of Christ is mine, and he is given to my soul. Now here comes in the question; How canst thou say that the body of Christ is given or delivered to thee, seeing the body of Christ is sitting at the right hand of God the Father? and look how great distance is betwixt heaven and earth, as great distance is there betwixt the body of Christ, and thy body: how then say ye, that the body of Christ is given to you? The Papists understand not this; and therefore they imagine a gross and carnal conjunction. Except the Spirit of God reveal these things, they cannot be understood. The Spirit of God must illuminate our minds, and be planted in all our hearts before we can come to the understanding of this. Then wouldest thou understanding of this. Then wouldest thou understand how Christ is given thee? This ground is true, that the body of Christ is at the right hand of the Father; the blood of Christ is at the right hand of the Father: yet notwithstanding, though there be as great distance betwixt my

body and the body of Christ, as is betwixt heaven and earth, yet Christ's body is given to me, because I have a title to his body given to me: the right and title which is given to me of his body and blood, makes me to possess his body and blood. The distance of the place, hurteth not my title nor my right: for if any of you have a piece of Land lying in the farthest part of England, if ye have a good title to it, the distance of the place cannot hurt your title: so I say, the distance of place hurts not my title and my right that I have to Christ. But though he be sitting at the right hand of the Father, yet the title and right that I have to him makes him mine; so that I may say truly, this Christ is my property. Then Christ is not made mine, because I fetch him out of the heavens: but he is mine because I have a sure title and right to him, and having a sure title and just right to him, the distance of place, how far soever it be, can no ways hurt my title nor right; but where-ever he be, he is mine, because I have a right and title to him. Yea not only have I a title to him, but this title is confirmed to me. For as I get a title to him in the word, (and if I got not that title to him in the word, I durst not come to the Sacrament) so in the Sacrament I get the confirmation of my title, I get the Seal which confirms my title. Then to come to the point, Christ's body is sitting at the right hand of the Father, and yet he is mine, and is delivered to me, because I have right to his body, be it, where it will: he was borne for me, given to me, and delivered to me. So distance of place hurts not the surety of my title, as propinquity of place helps not the surety of the same. Though Christ would bow the heavens, and touch thee with his body as he did Judas, yet this could not help thee; for if thou hast not a title to him, thou darest not call him thine. So it is not the nearness nor proximity of place that maketh Christ mine: It is only the right that I have to him: I have right to him only by faith: So by faith only Christ is made mine. But they think they have gotten a great vantage of us, if we be so far from Christ as the heaven is from the earth; but this shall be answered by God's grace. I have a title to his body, his body is distant from my body, yet his body is not distant from me, that is, from my soul; I say his body and my soul are conjoined. It is a strange ladder that will reach from the earth to the heavens, yet let me tell you, there is a cord that extendeth from the earth to the heavens; and coupleth me and Christ together, and this is only true faith: By true faith, Christ, though he be in the heavens, is coupled and conjoined with me who am here on earth. I will show you this by a similitude. Is not the body of the Sun in the firmament? It is impossible for you to touch the body of the Sun, yet the body of the Sun and ye are conjoined, How? By those beams that shine on you, by that light that shineth upon you: Why may not the body of Christ then though it be in the heavens, be conjoined with me that am on earth, namely, by the beams, by the light and gladness that floweth from his body? My body and Christ's body are conjoined by the virtue and power flowing from his body: which virtue and power quickeneth my dead soul, maketh me to live the life of Christ, to begin to die to myself: and ever the more I die to myself, the more I live to Christ. This conjunction now is the ground, as I told you, of all our felicity and happiness, and I have made it clear to you at this time so far as God hath given me insight. Always ye see this conjunction is brought to pass by two special means; by the holy Spirit & by faith: If there be no other means but these two, what needest thou a carnal or a visible conjunction? Faith is invisible, and the Spirit is invisible, therefore thou canst not see it, nor take it up with the eye of thy body: The power of the holy Spirit is so subtle, secret and invisible, that thou canst not perceive it nor take it up with the eye of the body, and it will work great effects in thy soul or ever thou perceivest his working. In respect therefore that the means of this conjunction are so subtle, secret, and spiritual, why thinkest thou to get a sight of this conjunction with the eye of thy body? why imaginest thou such a carnal conjunction as this, which would do thee no good if thou hadst it?

Knowest thou not that the Spirit that coupleth us and Christ is infinite? so that it is as easy for the Spirit to couple us and Christ, how far distant soever we be, as it is easy for our souls to couple our head and the feet of our bodies though they be distant. Then seeing this conjunction is the ground and fountain of all our happiness: and seeing this ground of happiness is so subtil and so spiritual, what is your part? Remove all your outward senses, remove all your natural motions, remove your natural discourses and your natural reason, and follow the sight and information of the Spirit of God: Crave that it would please him to illuminate your understanding, that by the light of his Spirit ye may see clearly the spiritual conjunction. Except the eye of the Spirit be given you to perceive this spiritual conjunction, it is not possible that ye can get any insight in it. But if the Lord of his mercy will bestow some measure of his holy Spirit upon you; out of question ye shall soon come to the understanding of it, and ye shall think the time happy that ever ye heard this word. Except ye have some part of this Spirit, it is not possible that ye can be spiritual.

That which is borne of flesh and blood will remain flesh and blood, except the Spirit come in and make it spiritual.

Therefore ye must be borne again of the Spirit, ye must be borne in the body of Christ, his Spirit must quicken you.

This is called the quickening and living Spirit of Christ by John. And so soon as the Spirit cometh, what doth it? It chaseth away darkness out of the understanding: whereas before I knew not God, now I see him, not only generally that he is a God but that he is my God in Christ. What more doth the holy Spirit? It openeth the heart as well as the mind: and what doth it there? Those things whereon I bestowed the affections of my heart and employed the love of my soul, are by the working of the holy Spirit made gall to me, he maketh them venom to me, and to be as deadly hated of me as poison: He worketh such an inward disposition in my soul, that he maketh me to turn and fly from those things whereon I employed my love before, and to employ it upon God. This is a great perfection. Always in some measure he maketh me to love God better then any other thing: He changeth the affections and inclinations of my soul, he changeth the faculties and qualities of my soul: And though our hearts and minds be made new, yet the substance of them is not changed, but only the faculties and qualities are changed, in respect of the which change we are called new creatures, and except you be found new creatures ye are not in Christ.

Now to come to the point. This secret conjunction is brought to pass by faith and by the holy Spirit: by faith we lay hold on the body and blood of Christ: And though we be as far distant as heaven and earth are, the Spirit serveth us as a ladder to conjoin us with Christ: As the ladder of Jacob which reached from the ground to the heaven, to the self-same use serveth the Spirit of God to conjoin the body of Christ with my soul. Then observe the whole in a word: What maketh you to have any right or title to Christ? Nothing but the Spirit: nothing but faith. What should be your study then? Seek by all means possible to get faith: that as Peter, Acts 15:9. saith, your hearts and consciences may be sanctified by faith. And if you endeavor not as well to get faith in your hearts as in your minds, your faith availeth not. What availeth the faith that fleeteth in the fantasy, and bringeth a naked knowledge without the opening of the heart and consent of the will? So there must be an opening of thy heart and consent of thy will to do that thing that God commandeth, or else thy faith availeth not. Then strive to get faith in your hearts and minds; and doing so, ye do the duties of Christians. This is not done without the diligent hearing of the word, and diligent receiving

of the Sacrament. Then be diligent in these exercises, and be diligent in prayer: Praying in the holy Ghost, that he would nourish your souls inwardly with the body and blood of Christ: That he would increase faith in your hearts and minds, and make it to grow up more and more daily, until you come to the full fruition of that blessed immortality: Unto the which the Lord of his mercy bring us; and that for the righteous merits of Christ Jesus: To whom with the Father and the holy Ghost, be all honor, praise and glory, both now and ever: Amen.

THE FIFTH SERMON, UPON THE LORD'S SUPPER.

THE FIFTH SERMON, UPON THE LORD'S SUPPER.

For I have received of the Lord, that which I also have delivered unto you: to wit, that the Lord Jesus in the night that he was betrayed, took Bread, &c. 1. COR. 11.23.

WE have heard (well-beloved in Christ Jesus) in our last exercise, what names were given to the Sacrament of the Lord's Supper, as well in the Scriptures as by the Ancients of the Latin and East Churches: we heard the chief ends wherefore, and whereunto this holy Sacrament was at first instituted: we heard the things that were contained in this Sacrament, what they were, how they are coupled, how they are delivered, and how they are received: we heard also some objections that might be objected to the contrary of this doctrine: we heard them propounded, and as God gave the grace, refuted: we heard how the faithful soul is said to eat Christ's body, and drink Christ's blood: We heard the manner how Christ is, or can be received of us. And we concluded in this point: That Christ Jesus the Savior of mankind, our Savior, cannot be perceived nor yet received, but by a spiritual way and apprehension. Neither the flesh of Christ, nor the blood of Christ, nor Christ himself, can be perceived but by the eye of faith; can be received but by the mouth of faith; nor can be laid hold on, but by the hand of faith.

Now faith is a spiritual thing: for faith is the gift of God, poured down into the hearts and minds of men and women, wrought in the soul of everyone, and that by the mighty working and operation of the holy Spirit. So the only way to lay hold on Christ being by faith, and faith of it own nature being spiritual, it followeth therefore that there is no way to lay hold on Christ but a spiritual way: there is not a hand to fasten on Christ but a spiritual hand, there is not a mouth to digest Christ but a spiritual mouth. The Scriptures familiarly by all these terms describe the nature and efficacy of faith.

We are said to eat the flesh of Christ by faith, and to drink his blood by faith, in this Sacrament: chiefly in doing of two things: First, in calling to our remembrance the bitter death and passion of Christ, the blood that he shed upon the cross, the Supper which he instituted in remembrance of him, before he went to the Cross: the commandment which he gave: Do this in remembrance of me: I say, we eat his flesh, and drink his blood spiritually. First in this point, in recording and remembering faithfully how he died for us, how his blood was shed upon the cross. This is the first point, a point that cannot be remembered truly, except it be wrought by the mighty power of the holy Spirit. The second point of the spiritual eating standeth in this, That I and every one of you believe firmly, that he died for me in particular: That his blood was shed on the cross, for a full remission and redemption of me and my sins. The chief and principal point of the eating of Christ his flesh & drinking of his blood, standeth in believing firmly that that flesh was delivered to death for my sins; that that blood of his was shed for the remission of my sins: and except every soul come near to himself, and firmly consent and agree, and be persuaded, that Christ died for him: that soul cannot be saved, that soul cannot eat the flesh, nor drink the blood of Christ. Then the eating of the flesh, and drinking of the blood of Christ, standeth in a faithful memory, in a firm

belief, and in a true applying of the merits of the death and passion of Christ, to my own conscience in particular.

There were sundry things objected against this kind of receiving: I will not insist to repeat them: But beside all the objections which ye heard objected against this kind of spiritual receiving by faith, they say, If Christ his flesh nor his blood be not perceived, nor received, but by the Spirit, by faith in the Spirit: then say they, ye receive him but by an imagination: if he be not received carnally nor corporally, but only by the Spirit and by faith; then is he not received but by way of imagination, conceit, and fantasy. So they account faith an imagination of the mind, a fantasy and opinion, fleeting in the hearts of men. I cannot blame them to think so of faith: For as none can judge of the sweetness of honey, but they that have tasted of it: so there is none can discern nor judge of the nature of faith, but they that have felt it, and tasted in their hearts what it is. And if they had tasted and felt in their souls, what faith brings with it; alas, they would not call that spiritual Jewel, and only jewel of the soul, an imagination. They call it an imagination: and the Apostle describing it, Hebrews 11:1. calleth it a substance and substantial ground: Mark how well these two agree, An imagination, and a substantial ground. They call it an uncertain opinion, fleeting in the brain and fantasy of man: He calleth it an evidence and demonstration, in the same definition. See how directly contrary, the Apostle and they are, in the nature of faith. Upon this they infer, that as it is true in general, he cannot be delivered nor given, but that same way that he is received; and look what way anything is received, the same way it is given and delivered: So (as they say) he being received by way of imagination, he is also in their fantasy, given and delivered by way of imagination. For if he be not given, say they, to thy hand, to thy mouth, nor to thy stomach corporally: he cannot be given but by an imagination and fantastical opinion. The reason that moveth them to think that Christ cannot be theirs, nor given to them truly in effect and really, except he be given carnally, is this: That thing which is so far absent and distant from us as the heaven is from the earth, cannot be said to be given us, nor to be ours: But by our own confession, say they to us, Christ his body is as far absent from us as the heaven is from the earth: Therefore Christ his body, nor his flesh, cannot be given unto us, except by way of imagination, and so not truly nor in effect. This argument framed in this sort, would at the first sight seem to be of some force. But let us examine the proposition of it: The proposition is this; That thing which is so far absent from us as the heaven is from the earth, cannot be said to be delivered to us, to be given to us, or any ways to be ours.

Now whether is this proposition true or false? I say, this proposition is untrue, and the contrary most true. A thing may be given to us, and may become ours, though the thing in person itself be as far distant from us as the heaven is from the earth. And how prove I this? What maketh anything to be ours? What maketh any of you esteem a thing to be given unto you? Is it not a title? Is it not a just right to that thing? If ye have a just right given unto you, by him who hath power to give it and a sure title, confirmed to you by him who hath the power; though the thing that he giveth unto you, be not delivered into your hands, yet by the right and title which he granteth to you, is not the thing yours? There is no doubt of it, for it is not the nearness of the thing to my body & to my hand, that maketh the thing mine; for it may be in mine hand, and yet not belong to me. Neither is it the distance nor absence of the thing that makes it not to be mine, but it may be far absent from me and yet be mine, because the title is mine, and because I have gotten a right to it from him who hath the power to give it. So then this ground is true, It is a sure title and a just right that maketh a

thing, though it be far distant from us, to be ours. But so it is, that a lively and true faith in the blood and death of Christ, maketh us to have a sure title and a good right to the flesh and blood of Christ, and to his merits: look what he merited by his death, & shedding of his blood upon the cross, all that together with himself also appertaineth to me, and that by a title and a right which I have gotten to him, of God; which is faith: And the surer that my title is, the more sure am I of the thing that is given me by the title. Now this Sacrament of the Lord's Supper, was instituted to confirm our title, to seal up our right which we have to the body and blood, to the death and passion of Christ: and so the body of Christ is said to be given to us, the blood of Christ is said to be delivered to us, when our title which we have of him, of his death, of his body and blood, is confirmed in our hearts. For this Sacrament is instituted for the growth and increase of our faith, for the increase of our holiness and sanctification: which faith the greater that it is in our hearts, the more sure are we, that Christ his death appertaineth to us. I grant as I have said, that the flesh of Christ is not delivered into my hands, his flesh is not put into my mouth, nor entereth into my stomach: Yet God forbid that thou shouldst say, He is not truly given, although Christ's flesh be not put into thy hand, nor mouth of thy body: and wherefor should it? Hath he not appointed bread & wine for the nourishment of the body & may not that content you? Are they not sufficient to nourish you to this earthly & temporal life? Hath he not appointed Christ to be delivered to the inward mouth of thy soul, to be given into the hand of thy soul, that thy soul may seed on him and be quickened with that life wherewith the Angels live, wherewith the Son of God and God himself live?

So the flesh of Christ is not appointed to nourish thy body, but to nourish thy soul in the hope, yea in the growth of that immortal life: and therefore I say, though the flesh of Christ be not delivered into the hand of thy body, yet it is delivered to that part that it should nourish: the soul is that part that it should nourish, therefore to the soul it is delivered.

Yea that Bread and that Wine are no more really delivered to the body and to the hand of the body, then the flesh of Christ is delivered to the soul and to the hand and mouth of the soul, which is faith: therefore crave no more a carnal delivery, nor think not upon a carnal receiving.

Thou must not think that either God giveth the flesh of Christ to the mouth of the body; or that thou by the mouth of thy body receivest the flesh of Christ: For ye must understand this principle in the Scriptures of God; our souls cannot be joined with the flesh of Christ, nor the flesh of Christ cannot be joined with our souls but by a spiritual band. Not by a carnal band of blood and alliance; not by the touching of his flesh with our flesh: but he is conjoined with us by a spiritual band; that is, by the power and virtue of his holy Spirit. And therefore the Apostle saith, 1. Cor. 12.13. That by the means of his holy Spirit, all we who are faithful men and women, are baptized into one body of Christ. That is, we are conjoined and fastened with one Christ by the means, saith he, of one Spirit: not by a carnal band or any gross conjunction, but only by the band of the holy Spirit.

That same holy Spirit that is in him, is in every one of us in some measure: and in respect one Spirit is in him and in us, therefore we are accounted all to be one body, and to be members of one spiritual and mystical body. And in the same verse the Apostle saith, we are all made to drink into one and the self-same Spirit: that is, we are made to drink of the blood of Christ. And this blood is no other thing but the quickening virtue and power that floweth from Christ, and from the merits of his death: we are made all to drink of that blood when we drink of the lively power and virtue that floweth out of that blood.

So there is not a band that can couple my soul with the flesh of Christ, but only a spiritual band and a spiritual union. And therefore it is that the Apostle 1. Cor. 6.17. saith, He that is joined unto the Lord is one Spirit. And John saith, that which is borne of the Spirit, is Spirit. So it is only by the participation of the holy Spirit that we are conjoined with the flesh and blood of Christ Jesus.

That carnal band whether it be the band of blood which runneth through one race, or the carnal touching of flesh with flesh, that carnal band (I say) was never esteemed of by Christ. In the time that he was conversant here upon earth, he respected nothing that band: for as he witnessed himself by his own words, he never had that carnal band in any kind of reverence or estimation in respect of the spiritual band.

But as for the spiritual band whereby we are coupled with him by one Spirit; he ever esteemed of this band in the time that he was conversant on earth, & in a word, he hath left the praise and commendations of the same.

To let you see how lightly he esteemed of the carnal band of blood and alliance, which we esteem so much, ye may see in the eight of Luke, 20.21. for there they coming to him, say, Master, thy Mother and thy brethren stand without, and would see thee: ye shall hear his answer unto them, how little he esteemed of that carnal band; in the 21. verse, in a manner denying that band, he saith; My Mother and my brethren, are those which hear the word of God and do it. As if he would have said, it is not that carnal band yt I esteem: it is not that carnal conjunction that I reverence: it is the spiritual conjunction by the participation of his holy Spirit; whereby we are moved to hear the word of God, to give reverence to it and obey it.

This carnal band was never profitable, as that in the 8 of Luke doth plainly testify: for if the touching of Christ's flesh had been profitable, the multitude, whereof mention is made in that Chapter, that thrusted and pressed him, had been the better by their carnal touching. But so it is that there was never any of them the better by their carnal touching; therefore the carnal touching profiteth nothing. Saith not Christ himself, John 6:63. (to draw them from that sinister confidence they had in the flesh only) My flesh profiteth nothing; It is the Spirit that quickeneth? To touch him by the holy Spirit and by faith in thy soul, this touching by faith hath ever been profitable, and we have a plain example of it in the same Chapter.

Even so the poor woman that had long been diseased with a bloody issue the space of twelve years, and had wasted and consumed the greatest part of her substance in seeking remedy; she found no help by the natural and bodily Physician: at the last by virtue of the holy Spirit working faith in her heart, she understands and conceives that she is able to recover the health of her body and the health of her soul from Christ Jesus, who came to save both body and soul. And upon this persuasion which she had in her heart, that Christ could cure both body and soul, she came unto him; and as the Text saith, she pressed through the multitude to come to him: and when she was come, it is not said that she touched his flesh with her hand (in case the Papists would ascribe the virtue which came out of him to her carnal touching:) but it is said, that she touched only the hem of his garment with her hand; and with faith, which is the hand of the soul, she touched her Savior God and man. And to let you understand that she touched him by faith, he saith to her at the last, go thy way, thy faith hath saved thee.

She touched him not so soon by faith, but incontinent there came a power out of him: which power and virtue she felt by the effect of it in her soul; and our Savior felt it when it went from him. The effect whereby she felt it, was the health of her soul: and the effect whereby he felt it, was the going from him. And so soon as he felt it go from him, he saith, who is it that hath touched me? Peter (who was ever most sudden) answereth and saith, thou art thronged and thrust by the multitude, & yet thou askest who hath touched thee.

Our Savior answers again, it is not that touching that I speak of; it is another kind of touching. There is one hath touched me who hath drawn a virtue and power out of me: the multitude taketh no virtue from me. The poor woman thinking she had done amiss, and perceiving she could not be hid, came trembling and said; I have done it. He answered her at the last and said, depart in peace; thy faith hath saved thee: Thy faith hath drawn out a virtue and power from me, that hath made both thy soul and thy body whole.

So that this touching of Christ hath ever been profitable; is & shall be profitable: like as the touching of Christ with the corporal hand hath never been, is not, nor ever shall be profitable. And why? Christ is not appointed to be a carnal head, to be set upon the necks of our bodies, that he may do the office of a carnal head thereunto, to furnish natural motions and senses to our bodies. No, the Scriptures call not Christ a natural head, but the Scriptures call him a spiritual head, to be set upon the neck of our souls: that is, to be conjoined with our souls; that out of him into our souls may distill holy motions, heavenly senses; and that there may flow out of him to us, a spiritual and heavenly life.

Then the Scriptures call him a spiritual head, as they call us a spiritual body: and as the life which we get from him is spiritual, so all our conjunction with him is spiritual. And in respect he worketh that same operation in my soul, which the carnal head doth in my body, therefore he is called a spiritual head: therefore he is called the head of his Church, because he furnisheth her with spiritual motion and senses, which is the life of the Church.

So to be short, there is nothing in this conjunction carnal; there is nothing gross in it; there is nothing that may be compassed by our natural judgment and understanding. And therefore whosoever would attain to any small in-sight of this spiritual conjunction between Christ and us, of necessity he must humble himself & earnestly pray for the Spirit; otherwise it is not possible to get any understanding, no not the least apprehension how the flesh of Christ and we are conjoined, except we have some light given us by the Spirit; that is, except our hearts be wakened by the mighty working of the Spirit of Christ, this shall remain as a dead & closed letter unto us. So ye are to crave that the Lord in his mercy would waken you, illuminate your understandings, and make you to have a spiritual light to discern of these spiritual things. Next, ye must study and be careful to remove all vain cogitations & earthly fantasies: when ye come to hear so high a matter, ye must cast off all filthy thoughts, ill motions and care of the world; and ye must shake off all things that clog your hearts. Thirdly, ye must come with a purpose to hear the word, to give diligent ear to the word, & with a sanctified heart to receive it; with a purpose to grow and increase in holiness, as well in body as in soul all the days of your life.

And coming with this purpose, no question, the holy Spirit shall reveal those things to you which ye want. And though this word pass and bring no commodity for the present, yet the holy Spirit hereafter shall reveal to thee the truth of that which thou hast now heard. This then is the end of

all; Be present in your hearts and minds, and let your souls be emptied of all the cares of the world, that they may receive that comfort which is offered in the hearing of the word.

Now I come to the defining of the Sacrament of the Lord's Supper. I call this Sacrament, A holy Seal, annexed to the covenant of grace and mercy in Christ. A seal to be ministered publicly, always according to the holy institution of Christ Jesus: that by the lawful ministry thereof, the Sacramental union between the signs and the thing signified, may stand: and this union standing, Christ Jesus, who is the thing signified, is as truly delivered to the increase of our spiritual nourishment, as the signs are given and delivered to the body, for our temporal nourishment.

Now let us examine the words and parts of this definition. First of all, I call this Sacrament a Seal; because this Sacrament serveth to the same use to our souls, that a common seal doth to a common Evidence. As the seal which is annexed to the Evidence, confirms & seals up the truth contained in the Evidence: so this Sacrament of the body and blood of Christ, confirmeth and sealeth up the truth of mercy and grace, contained in the covenant of mercy and grace: for this respect it is called a seal.

It is called a holy Seal. Why? Because it is taken from profane use, whereunto that bread served before; and that bread is applied to a holy use. There is a power given to that bread, to signify the precious body of Christ Jesus, to represent the nourishing and feeding of our souls. And in respect it serveth now in the Sacrament to so holy a use, therefore I call it a holy seal. This is not my word; it is the Apostles, Romans 4:11. where he giveth the Sacrament the same name and calleth it a seal. And further, if the wisdom of Christ in his Apostle had been followed, and if men had not invented new names of their own for this Sacrament, but had contented & satisfied themselves with the names which God hath given by his Apostle, & that Christ himself hath given to this Sacrament; I am assured, none of these controversies and debates (which never will cease) had fallen out: but where men will go about to be wiser then God, and go beyond God in devising names which he never gave, upon men's own invention such debates have fallen out. A lesson by the way, that no flesh presume to be wiser then God, but let them stoop & keep the names which God hath given to this Sacrament.

Thirdly, I say, annexed to the Covenant; annexed and hung to the Charter: because it cannot be called a seal properly except it be hung to an Evidence. What it is by nature the same it remaineth, and no more, if it be not annexed to some Evidence: it is only the hanging of it to the Evidence that maketh men account it a seal; not being esteemed except it be hanged to the Evidence. Even so it is here; if this Sacrament be not ministered and joined to the preached word, to the preaching of the covenant of mercy and grace, it cannot be a seal; but what it is by nature, it is no more. As by nature it is but a common piece of bread; so it is no more if it be not annexed to the preaching of the word, and ministered therewith as Christ hath commanded. Therefore I say, the seal must be annexed and hanged to the Evidence, to the preaching of the word, for the confirming of the Evidence; otherwise it is not a seal. But it is not so with the Evidence which is the word of God: for ye know any Evidence will make faith though it want a seal; and it will serve to make a right, if it be subscribed without a seal: but the seal without the Evidence availeth nothing. Even so it is with the word of God: though the Sacraments be not annexed to the word, yet the word will serve the turn: it serveth us to get Christ, it serveth to engender and beget faith in us, and maketh us to grow up in faith. But the seal without the word can serve us to no holy use: therefore I say, the seal must be

annexed to the word preached, to the covenant of mercy and grace.

Now it followeth in the definition, that this seal must be ministered publicly. Wherefore say I publicly? To exclude all private administration of this Sacrament. For if this Sacrament be administered to any privately, it is not a Sacrament. Why? Because the Apostle calleth this Sacrament a Communion: therefore if ye administer it privately, ye lose the Sacrament. For this Sacrament is a Communion of the body and blood of Christ: therefore of necessity it must be by way of communication; and so the action must be publicly ministered.

Secondly, this Sacrament must be publicly ministered, because Christ Jesus who is the thing signified in this Sacrament, is no such thing as pertaineth to one man only: if this were so, he might be privately given and ministered. But seeing Christ which is the thing signified in the Sacrament, is a common thing belonging to every faithful man and woman, therefore he ought to be commonly given to all, in a common action, in a society, & congregation of the faithful.

Thirdly, this Sacrament is a Thanksgiving to God the Father for his benefits. Now it appertaineth not to one or two, to thank God only; but as we are all partakers of his temporal and spiritual benefits, so we ought all of us publicly to give him thanks for the same. Therefore I say, in the definition, this seal ought to be publicly, and not privately ministered; as the Papists do in their private Masses.

This Seal must be publicly ministered according to Christ his institution. Wherefore say I Christ his institution, more then man's institution or Angels institution? Why keep I to Christ his institution? Because man hath not power to institute or make a Sacrament: because an Angel hath not power to make or institute a Sacrament. For none hath power to make or institute a Sacrament, but he yt hath power to give Christ, who is the thing signified in the Sacrament. But so it is that none hath power to give Christ but either the Father or himself: therefore none hath power to make or institute a Sacrament, but either the Father or the Son: only God must make a Sacrament. Secondly, this Sacrament is a part of God's service and worship: but so it is that none hath power to appoint any part of his service, or prescribe any part of his worship, but only God himself: therefore none can make a Sacrament but God himself. There is no Prince will be contented to be served after another man's fantasy: but he will prescribe his service according unto his own pleasure: how much more is it meet that God should appoint his own service & worship? Therefore there is neither man nor Angel, hath power to institute any part of the service of God.

The Sacraments are a part of his service: therefore there is no Angel nor man hath power to institute a Sacrament. The greatest style that any man can have in the ministry of the word and Sacraments, is that style which the Apostle gives them, 1. Cor. 4.1. There we are called Stewards and Dispensers of the graces of God, Ministers of those mysteries and holy things. It followeth then, that we are not Authors, Creators and makers of them, but only Ministers and Dispensers of the Sacraments. So it is evident, that no man nor creature hath power to make a Sacrament. Then it must be according to the institution of Christ, his institution must be kept: look what he said, what he did, what he commanded thee to do; all that must be said, done and obeyed. If thou leavest one jot of that undone which he commanded thee to do, thou pervertest the institution: for there is nothing left in register of that institution but it is essential.

So in the celebration of Christ's institution we must take heed to whatsoever he said, did or commanded to be done: Thou must first say whatsoever he said, and then do whatsoever he did. For the Ministry of the Sacrament must follow after the word. First thou must say that which Christ commanded thee to say, and thou must teach that which he commanded thee to teach: and then minister the Sacrament. Then to keep this institution we must begin at the saying, and say whatsoever Christ commanded us; then after, faithfully to do all that which he commanded to be done. Then I call the word, the whole institution of Christ Jesus, preached and proclaimed, denounced distinctly, clearly and sensibly to the people in such sort, that if we leave any kind of circumstance or ceremony of this institution undone, we pervert the whole action.

It is agreed upon and condescended unto between us who celebrate this institution, and all the sects in the world who have separated themselves from this institution, that two things are necessary, and must concur in the nature and constitution of a Sacrament. To wit, there must be a word, and there must be an element concurring. There is not a sect that granteth not this, That the word must concur with the element, before there can be a Sacrament. Though they easily admit this general, wherein we agree well with them, yet when it cometh to the special, and that we enter into particular in the handling and treating of the word; how well soever we agree in the general, yet in the particular we are far asunder. For when we come to dispute and reason on these particulars; First, what we mean by the word: Secondly, how this word ought to be entreated: Thirdly, what virtue this word hath: Fourthly, how far the virtue of this word doth extend itself: And last of all, to whom the word ought to be directed and pronounced: In all these particulars we are as far asunder as ever we seemed to agree in the general.

I leave to meddle with any other sect, but will deal with the Papists only, because we have most to do with them: And first of all we are to understand what we mean by the word, and what they mean by it. We by the word (as I have said) understand the whole institution of Christ Jesus, whatsoever he said, or did, or commanded to be done, without adding or diminishing, or alteration of the meaning or sense of the word: This we mean by the word in the Sacrament.

Now what understand the Papists by the word? They preach not the institution of Christ, nor take the whole institution as he left it. But in place thereof, they select and choose out of his institution four or five words, and they make the whole virtue of the institution to consist in the four or five words. And it were nothing if they would content themselves with these words, because they are the words of the institution. But they add to the words, they take from the words, and alter the meaning of the same words at their pleasure. That ye may know this; In their Mass which they call the Lord's Supper, I will let you see the substance of it: I will divide their Mass into substantial and accidental things. To the substance of the Mass there are three things required. There must of necessity be a Priest, that is to say, such a one as takes upon him the office of our Mediator Christ Jesus, to intercede between God and man. Secondly, to the substance of the Mass is required, that the Priest offer the body and blood of Christ. We come here to receive the same things: There the Priest offers them to God the Father. Thirdly, by this work (say they) they obtain all good things: by this work wrought they obtain remission of sins as well to the dead as to the quick; but in special they obtain remission of sins to the Priest who is the distributor, & to him to whom the Priest applieth that sacrifice: And as for the rest of the Church who are absent, they obtain this remission of their sins by this work generally. These three things are necessary to the substance of the Mass. As for the accidents that must concur to the making of a Mass, they are of two sorts:

Some of them are always necessary, without the which that action cannot be: again, some are not necessary, and the action may be without them, but not without a deadly sin. These things that are necessary, concern partly the Priest, and partly the action itself. The accidents that are necessary to the Priest are of two sorts: One sort are such, as without the which he cannot be a Priest; The other sort such, without the which he cannot be free from deadly sin. The things without the which he cannot be a Priest, are these: Except he have a power given of his Bishop to consecrate, which power is justified by the unction and shaving of his crown: Except again, he have power to speak, and that the roof of his mouth be whole that he may speak, he cannot be a Priest. These two are always necessary, and concur to the person. Other things again are not so necessary; as that the Priest must be free from suspension, from cursing, deadly sin, and all Ecclesiastical pain and censures. These things are necessary to the person. There are again two things necessary to the action: One sort without the which the action cannot be; without the Lord's prayer it cannot be, without the five words of the institution it cannot be. Other things again are not so necessary; as the consecration of the place where the Mass is said, the Altar stone, the blessing of the Chalice, the water, the singing, he that should help to say Mass, and the rest. So they and we in no sort agree concerning the word what is meant by it. The second point is, how this word ought to be entreated, wherein we are as far asunder: we say, the word taken as hath been said, for the whole institution, ought to be entreated after this manner. First, there ought to be a lawful Pastor, who hath his calling of God to deliver it. And this Pastor ought to deliver the word lawfully; what is that? he ought to preach it, to proclaim it publicly, with a plain speech to denounce it: he ought to open up and declare all the parts of it, what is the people's part, & what is his own part, how he ought to deliver and distribute that Bread and that Wine, how the people ought to receive at his hands that Bread and that Wine, to inform their faith how they ought to receive Christ's body and blood signified by that Bread and Wine: As also he ought to teach them how they should come with reverence unto that Table, and communicate with the precious body and blood of Christ. This he ought to do in a familiar language, that the people may understand him, that they may hear him, that they may perceive and lay up in their hearts the things that he speaketh. For what availeth it you to hear a thing whispered and not spoken out? or if it be spoken out, what availeth it you to hear it if ye understand it not? For except ye hear Christ in a familiar and plain language, ye cannot understand: and except ye understand, it is impossible for you to believe: and without belief there is no application of Christ: and except ye believe and apply Christ to yourselves, your coming to the Sacrament is in vain. So of necessity if this Sacrament be lawfully handled, the Pastor must preach the institution of Christ that it may be heard, and in a familiar language that it may be understood, in such sort that the faithful people may be informed how to receive, and the Minister may know his part, how to deliver and distribute.

This I say, should be the right handling of the holy institution of this Sacrament.

Now what do they? In place of a Minister, Pastor or Bishop (call him as you please) who is lawfully called of God, they substitute a priest, surrogate a hireling, who hath no calling or office now in ye Church of God. For the office of a priest as they use their priesthood, is no other thing but the office of Christ Jesus, the office of the Mediator betwixt God & us: for they make their priests daily to offer up Christ Jesus, to the Father. Now this is the Mediator Christ his office, and he did it once for all, once forever, saith the Apostle: so that they have no entrance to do this over again: and in respect that their priests do this again which Christ hath done already, they do it without command,

they have no warrant in the word of God. And if they had warrant for their calling in the word of God, yet they handle the Sacrament amiss: for whereas they should speak forth clearly, they whisper and conjure the elements by a certain kind of whispering. Whereas they should speak it in a known language that the people may understand, they speak in an unknown language: and though they spake it in a known and familiar tongue, yet in that they whisper it, the people cannot be the better. And what shall I say? Seeing they thus handle the word though it be the very institution itself, yet they so spoil it in the handling that it is not a holy Sacrament. Then we differ as much in the second point, how that word ought to be handled and entreated.

Now the third point is what virtue this word hath, how far the virtue of this word extendeth itself: In this point we grant and acknowledge that the word hath a virtue: & the word taken as hath been said, worketh somewhat even toward the same elements of bread and wine; for we acknowledge that those element by the virtue of this word are changed, not in their substance and natural properties: but we grant that the elements are changed, in a quality which they had not before; in such sort that these elements are taken from the common use whereunto they served before, and by the institution of Christ they are applied unto another holy use. Mark how far the holy use differs from the common use; there is as great difference betwixt the elements this day in the action, and the thing that they were yesterday. For I grant that the elements are changed; and yet this change proceedeth not of the nature of the elements, from an enclosed virtue supposed to be in the words, nor from the whispering of the words, but it proceeds from the will of Christ, from the ordinance and appointment of Christ, set down in his own institution: for that thing is holy, which God calleth holy; and that thing is profane, which God calleth profane.

To let you understand how these signs are made holy, it is necessary that these two things be considered. First what he is that makes them holy, whether Gods Angel, or man. Secondly, whosoever he be that maketh them holy, by what means and way he maketh them holy. And by the consideration of these two, we shall come to the consideration and right viewing of the sanctification of the Elements.

For the First, we say that God is only he that may make a thing which was common to be holy. So we say, that God by his will and ordinance declared and set down in his word, hath made the things that were common, by his appointment to be holy. As for the way and means whereby they are made holy, it is the word of God, the institution of Christ the will of Christ, declared in his institution, that maketh them holy. For the preaching and opening of the word & institution of Christ, lets us see that God hath made these things holy; and not only that he hath made them holy, but letteth us see a holy manner how they should be used, in what place, at what time, with what heart, and to what end. So it is the will Christ, declared in his institution, whereby the things that were common before are now made holy. There are two other things also which make the same elements holy: and these two are used in this institution. There is prayer and thanksgiving, which make the creatures of God holy to our use: whereas otherwise if we receive the good creatures of God, like dogs, and thank him not for them, it is a sure token that they were never sanctified to our use.

By prayer we obtain grace and strength from God to use the creatures, and this whole action, holily and lawfully as it should be. And therefore not only in this holy action should we begin with God & with invocation of his name, but in all actions in the world we begin in the name of God. So

it is the will of God that prayer, and thanksgiving conjoined with the elements, do make them holy. All these three contained in the action of the Lord's Supper, make the Seals holy: For beside the will of God declared in the institution, in the Lord's Supper we use invocation; and in this invocation we use thanksgiving. The elements are not made holy by the word of God only, but by the use of prayer and thanksgiving, which three are the only means whereby these things are sanctified.

Now to express and lay forth the sanctification of the Elements: The Evangelists and the Apostle Paul use indifferently the word, to bless and to give thanks, and commonly they put the one for the other: For ye may see that Mark and Paul use the word Bless: Matthew and Luke, use the word to give thanks, and all in one signification: And Mark himself in the 14. of his Gospel, 22. verse, speaking of the same action of the Lord's Supper, useth the word to Bless, and in the 23. verse he useth the word to Give thanks, and both in one signification to let you see, that the Apostle, Christ himself, and the Evangelists, use the word to Bless, and to Give thanks indifferently, to signify the sanctification and consecration of the elements. Except ye take the one for the other, it will be hard to gather any good meaning out of the Apostles words: for I remember the Apostle 1. Corinthians 10.16. saith: The cup of blessing which we bless; what is that? I take the word to signify, as I have said, which we bless, that is, which we sanctify and prepare by blessing. So to bless and to give thanks in the Lord's Supper, signify no other thing but to sanctify: otherwise if ye take the word in another signification ye shall fall into an error; and why? God is said to bless, and man is said to bless: God is said to bless when he giveth good things unto his creatures, for God's blessing is ever effectual; and therefore he is said to bless when he giveth good thing. Man again is said to bless either privately or publicly, when he craveth blessing at the hands of God for any man; when he blesseth in the name and at the commandment of God, any person or people. Now if ye ascribe blessing in any of these two significations to the cup, it is amiss: for we use neither to crave a blessing to insensible elements; nor yet to bless them in the name of God: and God useth to give good things to the sons of men, and not to insensible creatures. Therefore we must needs use the word Bless, in the third signification, The cup of blessing which we bless, that is, which we sanctify and prepare by blessing. Thus far we understand, for the sanctification of the elements.

Now let us see how they sanctify the elements, and what is the form of their consecration; so far as I understand of it, it consisteth in these five words: Hoc est enim corpus meum. It standeth in these five words, and in the whispering of them; for if you whisper them not, ye lose the fashion of incantation: for the thing which we call sanctifying, they call whispering: and the whispering of those five words, they call the consecration of the elements. And when the words are after this manner whispered, they presuppose such a secret and monstrous virtue to be enclosed in the syllables, that the virtue and power which floweth from the words, is able to chase away wholly the substance of the bread, so that the very bread and substance of it is altogether destroyed by this power. Secondly, that this power which floweth from these words, is able to fetch and pull down another substance, to wit, the flesh and blood of Christ Jesus that sitteth at the right hand of his Father, and is able to put it within the compass of that bread. This is a strange and a great virtue, that not only will overthrow that substance, but put it within the compass of that bread. The same five words whispered in this manner have such a monstrous operation, say they, that they are able both to chase away the one substance, to pull down another, and to put it within the compass of that bread. We altogether deny that there is such a virtue in these words: for as I have said before, we deny not that the word hath a virtue, but deny that there is such a virtue enclosed in the words:

we deny the quality of the virtue, or that it floweth from such a fountain. For we grant that the word hath a virtue; there is never a word that God speaketh here, but it hath a virtue joined with it: but we deny that this virtue is enclosed in the syllables, in the whispering or pronouncing of the words: for if there were such a virtue and power enclosed in the syllables, by the same reason it should follow, that there were a virtue in the figure & shape of the letters that make up the words. Now there is no man will think that there is any virtue in the figure or shape of the letters: and there is as little virtue in the syllables or pronouncing of the words themselves. So we deny that there is any virtue enclosed in the syllables or resident in the word. But we say that there is a power conjoined with the word, and this power is not resident in the word, but is resident in the eternal word, in the essential word whereof John the Evangelist maketh mention, Chap. 1. The word which was from the beginning, that is, the Son of God Christ Jesus. We say, there is not a dram weight of this virtue & power resident in any creature yt ever God created, but it is only resident in Christ Jesus: And therefore there floweth no virtue from the syllables, nor from the words that are spoken, but from Christ and his Spirit, who giveth the virtue to those words. So we differ in this; we say, that there is not any virtue resident in the syllables, we say that the syllables and pronouncing of the syllables work nothing: but we say that the virtue is resident in the person of the Son of God, and he worketh by his own word.

Now we say that there cannot be such a monstrous change, as to say the whispering of so many words should change the own substance of the bread, pull down the substance of the body of Christ, and put his body in so narrow a compass, we say that cannot be. And this I shall prove by these three rules; namely, By the verity of the flesh of Christ Jesus; By the articles of our belief; And by the true end of the institution of this Sacrament. And so we shall see by God's grace the infinite absurdities that follow upon their opinion.

The first principle that I lay is this; Seeing yt Christ Jesus the Son of God in the time appointed, took true flesh of the womb of the Virgin, & united himself with our nature in one personal union; to ye end that our nature which fell altogether from integrity in the first Adam, might recover the same in the second Adam: yea not only ye same, but so much the greater as our second Adam excelleth the first in all degrees. And in respect he took on him a body like unto ours in all things (sin excepted,) of necessity it must follow, that the definition of a true body, and the inseparable properties thereof must be competent to him. But these are the inseparable properties; namely, to be in one certain place, to be finite, circumscribed, visible, and palpable: for all these concur (quarto modo, as the Logicians say) to a body; so that they cannot be separate from the subject without the distraction thereof. Then I reason on this manner; A true human body is in a certain place; Christ Jesus body is a true human body: therefore it is in a certain place. I call a place a certain condition of an instrumental body, whereby it cometh to pass that where-ever the body be, of necessity it is limited within that place; and while it is there, it cannot be elsewhere.

If you would have the probation of my Proposition from the Doctors, read Augustine to Dardanus, speaking of this same body of Christ. Take away a certain room from the bodies, and they shall be in no place; and if they be in no place, they are not. The same Augustine writing upon John, in his 30. Treatise saith, the body in the which the Lord did arise, of necessity must be in a place; but his divine efficacy and nature is diffused everywhere. And in his third Epistle he saith, how much soever the body be, or how little soever the body be, it behooveth to occupy the bounds of a place. And besides these, the history of the Acts proveth most evidently Christ his body to be in a certain

place: as Acts 3:21. the words are these; Whom the heavens must contain, until the time that all things be restored, which God had spoken by the mouth of all his holy Prophets. Though I need not to insist in the probation of these things, yet I proceed. Secondly then I reason after this manner; A human body is finite and circumscribed; but the body of Christ is a human body. What warrant from the Doctors have I for this? I leave many purposely, and will allege only Augustine, who writing to Dardanus, believe (saith he) Christ to be everywhere in that he is God; but only to be in heaven, according to the nature of a true body.

And in his 146. Epistle, I believe, saith he, the body of Christ to be so in heaven as it was on the earth, when he went up to heaven. But it was circumscribed in a certain place on the earth. Ergo, it is so in the heaven. And consequently, it cannot be in the Mass-bread and in heaven both at one time. The last reason is this: A human body is visible and palpable: but Christ hath a human body, and he is corporally present, as they say: therefore Christ his body is visible and palpable.

I prove my Proposition by Christ his own words taken out of Luke 24:39. In the which place, to persuade the Apostles of the verity of his body, and to prove evidently that it was not fantastical, he useth the argument taken from these two qualities, and he commandeth his Apostles to feel and see; giving them thereby to understand, that as these two senses are the most certain of all the rest, so are they most able to discern, whether he was a body or a Spirit. As if he would have said, If I be visible and palpable, ye may be out of doubt that I have a true body. For as the Poet saith, which Tertullian citeth also to this same purpose; Tangere enim, & tangi, nisi corpus, nulla potest res.

By these arguments it may be evidently seen, how this Transubstantiation may no way stand with the verity of the body of Christ Jesus. And as it fights with the flesh of Christ Jesus, so it repugnes directly the articles of our faith. For in our Belief we profess, that Christ ascended out of this earth to the heaven, where he sits at the right hand of the Father, where he governs and directs all things in heaven and earth; from the which place, he is to come at the last day to judge the world.

This article teacheth us, that he hath changed his dwelling which he had amongst us on earth, and is ascended into the heavens, where he sits at the right hand of his Father, and shall remain there (according to the testimony of Peter, which I cited out of the Acts 3:21.) until the last day. If he sit at his Fathers right hand, and be to remain in heaven until the last day, then is he not corporally in the bread. But the article of our belief saith, that he sitteth at the right hand of his Father: and Peter saith in that place, that the heavens must contain him until the last day. Therefore this Transubstantiation is directly against the articles of our Belief, and the manifest place of the Scripture.

Thirdly, it is opposite unto the end wherefore this Sacrament was instituted, and this is most evident: for the end of the Sacrament is spiritual, as the effect that floweth thereof is spiritual, and the instrument whereby this spiritual food is applied to us, is also spiritual. But from a natural and corporal presence, a spiritual effect can never flow: therefore the corporal and natural presence of the body and blood of Christ Jesus repugnes directly the end of this Sacrament: for the corporal presence must have a corporal eating: of this eating followeth a digestion in the stomach: and the thing that is digested in the stomach is never able to feed my soul to life eternal. So this corporal presence must ever tend to a corporal end; which is directly contrary unto the end wherefor the Sacrament was instituted.

Further, if the bread were transubstantiate, it should become the thing signified; if it become the thing signified, this Sacrament should want a sign, and so it should not be a Sacrament: for every Sacrament, as ye have heard, is a sign. Now to say that the accidents of true bread, as the color and the roundness of it, may serve as signs, that is more then folly: for between the sign and the thing signified, there must be a conformity: but there is no conformity between the accidents, and the body and blood of Christ Jesus. For if that were so, the accidents behooved to nourish us corporally; as the body and blood of Christ le- pointed to nourish us spiritually.

Again, if the bread become the body & blood of Christ Jesus, it should follow that he had a body without blood; for he hath instituted another sign besides to represent his blood. Also if there had been such a wonderful thing as they speak of, in this Sacrament, there would have been plain mention made thereof in the Scripture: for God himself never works a notable work but he declares it either openly or more secretly in the Scripture, that thereby he may be glorified in his wonderful works. As ye may read in the Evangelist John 2:8. where the water was changed into wine; Gene. 2.22. where the rib of Adam, was changed into Heva: Exodus 7:10. where Aaron's rod was turned into a Serpent: there ye see that changing is manifestly expressed. Therefore I say, if there had been such a monstrous change in these elements of the Supper as they affirm, the Scripture would not have concealed it, but expressed it: but in respect there is no mention made of this change in the Scriptures, therefore there is no such change in this action. Further if there were such a change, as they say, either it is before these words of consecration be spoken, or follows after the same words be spoken. If the change be before the words of the consecration be spoken, the consecration is superfluous, and their Proposition is false: if the change be after the words be spoken, this bread is my body, their Proposition is false also; because the word bread is spoken, before the last syllable of their five words is pronounced. These, and infinite more absurdities follow of this doctrine.

And yet they obstinately persevere, and urge us with the letter, affirming that the words of Christ are so plain that they admit no figure. They would have spoken more advisedly if they had sought counsel of Augustine, to have discerned between a figurative speech, and a proper speech: for he in his third book and 16. chapter of Christian doctrine, speaks after this sort; If the speech, saith he, seem to command a wickedness or mischief, or to forbid any happiness or any welfare, it is not proper, it is then figurative. And he adds for an example, a place out of John 6:53. Except, saith our Savior, ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whereunto Augustine addeth: This speech saith he, seemeth to command a mischief therefore it is a figurative speech, whereby we are commanded to communicate with the sufferings of Christ Jesus, and with gladness to keep in perpetual memory, that the flesh of the Lord was crucified and wounded for us. For otherwise it were more horrible (as the same Augustine maketh mention in the second book against the Adversaries of the law) to eat the flesh of Christ Jesus really, then to murder him; and more horrible to drink his blood, then to shed his blood. Yet notwithstanding they are not ashamed still to hold & maintain, that those words ought to be taken properly. So that it appeareth, that of very malice for contradiction sake, to the end only that they may withstand the truth, they will not acknowledge this to be a sacramental speech. For they are compelled will they, nil they, in other speeches of the like sort to acknowledge a figure; as Genes. 17.10. Circumcision is called the covenant; and Exodus 12:11. the Lamb is called the Passover; and Math. 20.22. the Cup is called his Blood; and Luke 22:20. the Cup is called the New Testament; and 1. Cor. 10.4.

the Rock is called Christ. All these speeches are sacramental, and receive a kind of interpretation: yet they maliciously press to deny us this in these words (Hoc est corpus meum,) which they are compelled to grant in the rest, as especially where Paul calleth the rock Christ.

Now when they are driven out of this Fortress they fly as unhappily to the second: namely, That God by his omnipotency may make the body of Christ to be in heaven, and in the bread both at one time. Ergo, say they, it is so. If I denied their consequent, they would be much troubled to prove it. But the question standeth not here, whether God may do it or not: but the question is, Whether God will it or not; or may will it or not. And we say reverently, that his Majesty may not will it: for though it be true that he may many things which he will not, yet it is as true, that there are many things which he may not will; of the which sort this is: and these are reduced to two sorts.

First, he may not will those things which are contrary to his nature: as to be changeable, as to decay, & such others: for if he might will these things, they should not be arguments of any puissance or of any other power, but rather certain arguments of his impotency and infirmity. And therefore though he may not will these things, he ceaseth not to be omnipotent; but so much the rather his constant and invincible power is known.

Secondly, God may not will some things by reason of a presupposed condition: as such things, whereof he hath concluded the contrary before; of the which sort is this which is now controverted. For seeing that God hath concluded, that a human body should consist of instrumental parts, and therefore to be comprehended and circumscribed within one, and the own proper place: and also seeing he hath appointed Christ Jesus to have the like body, and that not for a time, but eternally: in respect of this determined will (I say) God may not will the contrary now, either to abolish this body which he hath appointed to be eternal, or yet to make it at one time, in respect of one thing, a body and not a body, quantified and not quantified, finite and infinite, local and not local: for to will these things which are plain contrary in themselves he may not, no more than it is possible for him to will a lie. So it may be seen of all men, that we preserve the omnipotency of God; and with reverence from our hearts, acknowledge him only to be only omnipotent: and we desire all men to esteem them as Calumniators, who abuse the ears of the simple ones to persuade them the contrary of us.

They are not content with this: but they say, That God may will a contradiction, and make both the parts to be true at one time. And to prove this, they would bring in the miracles which God works: as if they would say, every miracle includes a contradiction. As for example; God made a Virgin to bear a Son, they think this work brings with it a contradiction. To bear a Son, say they, is the one part of the contradiction; and to be a Virgin, is the other part of the contradiction. This work is a miracle, but it implieth no contradiction: for concerning the holy Virgins conception, therein is no contradiction. There was a miracle indeed, that a virgin should bear a Son, contrary to the course of nature: for to be a virgins, & yet to have a child, are not contradictory if she have conceived & brought forth by miracle, as did the blessed Virgin: But to be a virgins and not a virgins at one time, this is the contradiction. So Christ his body to be visible and invisible, local & not local, at one time, is in every respect the like contradiction; and therefore impossible to be true.

Their other example, of Christ his entering in, the doors being closed and shut, what appearance of contradiction hath it? Can they prove that he entered through the doors? And if he did, then was there an alteration of qualities and that by miracle, either in Christ his body, or in the doors; but no

contradiction in nature, unless you know not what a contradiction is.

Their third and last example of the fire in Nebuchadnezzars Oven, which consumed the ministers, but hurt not them that were in the midst of it, appears to be of no weight, by that which hath already been answered. They imagine, as appeareth, that in every miracle a contradiction is implied: which is absurd. If they can prove that this fire was both hot and cold, then they say something to the purpose: but that it burns up some and hurts not others, is no contradiction; because by miracle the force thereof was repressed. So this second ground is sure; God may not will that thing which implieth a contradiction. But so it is that the real presence of the body of Christ in the Sacrament implieth a contradiction; for it maketh the body of Christ visible and invisible, compassed and not compassed at one time: therefore God may not will such a thing.

When they are driven from this, they make their last refuge a peremptory defense in their own opinion: for they say, Christ his body is freed from physical rules: for Theology is not subject to physical rules. It is a very ill gathered consequence, to say, that we subject Theology to Physic, because that we (first, according to Theology, which is the law of God; and next, according to Physic, which is the law of Nature) defend the natural properties of the true and natural body of Christ Jesus. Then I grant this, that Theology is not subject unto Physic; what of this? Ergo, Christ his body is freed from physical rules. How followeth that I pray you? By what law may ye free or can ye free the body of Christ? By the law of Nature ye cannot; for he was made of the seed of David, and took on him true flesh of the womb of the Virgin: And far less by the law of God, which is Theology: for ye know that Christ was appointed from all eternity, to take on him our nature and to become true man.

Indeed it is true, that the law of God cannot be subject to the law of nature; for the law of Nature floweth from the law of God as out of the own spring: but it is as true, that if ye take Christ his body from the law of Nature, ye shall free it also from the law of God. For I affirm that the Scripture so consents with the law of Nature, that if ye deny the one, ye shall deny the other; and if ye admit the one, ye shall admit also the other. Therefore if they look well about them, they shall find the beam to be in their own eye: for they pervert both the law of God and the law of Nature, by a new invented natural knowledge of their own.

For whatsoever he be that attributes to one and the self-same body, natural and unnatural properties, which directly fight against themselves; I say, that man perverteth both true Theology and Nature. But they to one and the self-same body of Christ Jesus, attribute natural and unnatural properties: therefore it is they that pervert both the use of true Theology, and the order set down and established in Nature.

Would you know the reason of my Proposition? I say, it behooveth as well in Theology as in Nature, of necessity one of the contrary enunciations to be false. But once to make an end with them, I will answer their last refuge. Thus they reason; A glorified body is not subject to natural rules: but Christ his body is glorified; therefore it is not subject to natural rules. First of all, before we answer directly, we must consider wherein standeth the glorification of a body, and then the answer will be easy.

The Apostle Paul, 1. Cor. 15.42. speaketh after this manner; So also, saith he, is the resurrection of the dead. The body is sown in corruption, & is raised in incorruption: It is sown in dishonor, and

is raised in glory: It is sown in weakness, and is raised in power. And a little after: This corruption must put on incorruption, and this mortality must put on immortality. By this clear Antithesis, Paul plainly describeth the glorification of a body; for he opposeth these two, the unglorified and the glorified body: And to the unglorified body he ascribeth corruption, ignominy, infirmity, carnality, and mortality: To the glorified body he attributes incorruption, glory, power, spirituality and immortality. Of this opposition we may gather easily, what the resurrection and glorification bringeth to the body. In a word, by them we see that the body is only spoiled of corruption, shame, infirmity, naturalty, and mortality: and it becometh only spoiled of all the infirmities of our nature, that it may be clothed with a more glorious apparel: as with incorruption, power, glory, spirituality, and immortality. We see then, that this glorification imports a change indeed; but I believe no man will be so mad, as to think this change to be made in the substance: for if that were so, the old substance behooved to decay, and a new should arise: but we hear no such thing in this description. And as little is the change made in the quantity: for we find no word either of augmentation or diminution of any substance, which behooved to be, if it were in the quantity. The most that we can perceive, this mutation consisteth in the qualities, by the which the body casteth off the old coat of infirmity, and is clothed a new with the coat of glory: for Christ after he did arise, he both went and came, was seen and touched. Of the things before deduced, it clearly followeth, That in respect the glory of the body of Christ hath wrought nothing in his nature and substance, and consequently in his natural dimensions, neither yet in any other essential property. that therefore the glorification of his body freeth it not from the rules of Nature. For so long as that nature of a true body remaineth, there are no supernatural gifts whereby it may be glorified, were they never so high (so far as they may be gathered out of ye Scriptures) that may hurt either the nature or the natural property of it: For there is no gift nor quality that may hurt nature, but that gift that is against nature. But the supernatural gift is neither unnatural, neither yet against nature: therefore it cannot hurt nor impair nature. And my reason is this; Those gifts that decor and beautify nature, they cannot hurt nor impair nature: But all supernatural gifts beautify and decor nature; Therefore they cannot take away either nature, or yet the natural property.

They leave us not so: but out of this doctrine of Paul, concerning the glorification of the body, they draw an objection to press us withal. Paul granteth that a glorified body is a spiritual body, but a spiritual body is an invisible body; Therefore a glorified body is invisible: and by consequence, the body of Christ is invisible.

Though the argument be not formal: yet to be short I deny their assumption: for if there were no more but that word, body, that word might be an argument that the spiritual body is not invisible. But yet to open the matter more clearly, according to the meaning of Saint Paul in that place: Saint Paul in a word as it were, in the 44. verse of that Chapter, sheweth the change that shall be in the qualities of the body by the resurrection. For he saith, that our natural bodies shall become spiritual bodies: and then in the next verse immediately following, he expoundeth these two qualities: for in the 45. verse, that is called a natural body, saith he, which is maintained and quickened by a living soul only, such as Adams was. And again, that is said to be a spiritual body, which together besides the soul is quickened with a far more excellent virtue, to wit, with the Spirit of God, which descendeth from Christ the second Adam unto us. Then according unto this ground I answer with Augustine ad Constantium: As the natural body is not a soul, but a body: even so the spiritual body is not said to be a soul, but a body. And by consequent, it is not invisible. For the

further explaining of this head, I will give them only one knot to loose, & so end this point. Then I reason: If therefore Christ's body is naturally and really in the Lord's Supper, because that it is glorified: It followeth consequently, that when it was not glorified, it could not be really present. But it was not glorified when this supper was first instituted. Therefore it was not really present in the bread at Christ's first Supper. If his body was not really present in the bread at the first Supper, it cannot be naturally present now. For whatsoever they use now in the administration of their Supper or of their Mass, (call it as you will) according to their own confession, they use it according to the ordinance, form, and manner that Christ Jesus himself used in his first Supper: For they say plainly in their disputation at Poyssie, and in all the rest of their works, That Christ Jesus first of all observed that form which they use in their Mass, and left it to his Apostles and to their successors, that they should do the like. And so by their own words they have entangled themselves, and crucified their Mass: what can they answer to this? They will not stand dumb I am sure: for maintenance of their religion they must say something. Thus they say, That though the body of Christ which was locally present with the rest of his disciples, was not glorified, yet the body which he exhibited in the bread was glorified. They might as well have held their peace, and say nothing. For mark the words of the text as they are written, Luke 22:19. where it is said, and he took the bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you: and Saint Paul, 1. Cor. 11.24. hath these words, Take, eat, this is my body, which is broken for you. This relative, which, is relative to the body which was exhibited in the bread: for according to their own confession, those words are pronounced upon the bread and directed unto it. But that same body was given and broken unto us, that is to say, crucified and broken with anguish and dolours. Then I reason after this sort: To be crucified and broken with anguish and dolours, can no ways agree and accord with a glorified body: But the body that Christ exhibited in the bread, is said of the Evangelists, to be crucified and broken for us: Ergo, that body was not glorified.

Now last of all they are not yet content, but say, Christ can make the bread his body; and therefore his body is really present. That Christ can make the bread his body, we grant: for Christ being God, can do whatsoever he will: only let them show, That Christ will make of real bread, his real flesh, and then this controversy will end. Christ indeed makes the bread his body, not really but sacramentally: For Christ hath not a body made of bread; his body was made once of the pure substance of his blessed Mother: Another body then this, or oftener made then once, hath he none: wherefore all doctrine that teacheth Christ's body to be made of bread is impious and heretical. The Papists doctrine of real presence teacheth, that Christ's body in the Sacrament is made of bread, by changing the bread into his body through consecration: wherefore we may boldly and truly conclude; That their doctrine of real presence is both wicked and heretical. Now to conclude this head: I beseech them, seeing that reason fails them, that they fight not against God for maintenance of a lie how old soever it be, (for the devil is old enough, and yet he could never change his nature.) But let them rather glorify God in confessing these speeches to be Sacramental.

Then what is the reason and ground wherefore the Papists pull down the substance of the body of Christ and the blood of Christ, and make the very substance to be corporally, really, and substantially in the Sacrament? The reason is this, because they cannot see by their natural judgment, nor can understand by their natural wit, the truth of this to wit, how Christ's flesh and

blood can be present in the Sacrament, except he be present to their corporal mouth and stomach. If they had the light to inform them, that Christ might be present in the Sacrament, and not to the hand, to the mouth, or stomach, they would never think of such a monstrous presence as they imagine to be there. But being destitute of the spiritual light, they follow their natural reason, and make a natural and carnal presence. So that ye have this lesson to note from hence: There is no man that hath not the spirit of God to understand this word, this is my body, but out of question he will do as the Papists do that is, he will understand it carnally: And so they misknowing the right meaning of it, it is no marvel though and we differ in this matter.

For will you ask of a Papist, first if the true body of Christ be there, or if the true flesh and blood of Christ be there; he will say, it is there: will you ask him wherein? he will say in and under the accidents of the bread and wine, under the hew and roundness of the bread: will you ask him again, by what instrument it is received? He will tell you by the mouth and stomach of the body: So this is their gross understanding of the body and blood of Christ. Will you ask of the Ubiqueter, if the true body of Christ be present? he will say, it is: will you ask, if it be in, with, or under the bread? he will answer, It is in the bread, contentive, that is, the bread contains it: will you ask him to what instrument it is offered? he will answer, that the body of Christ is offered to the mouth of our body, and that the blood of Christ is offered to the mouth of our body, as the Papists do: Will you know of us how Christ Jesus his true body & blood is present? We will say, that they are spiritually present, really present, that is, present in the Lord's Supper, and not in the bread: we will not say, that his true flesh is present to the hand, or to the mouth of our bodies; but we say it is spiritually present, that is, present unto thy spirit and faithful soul: yea, even as present inwardly unto thy soul, as the bread and wine are present unto thy body outwardly. Will you ask then, if the body and blood of Christ Jesus be present in the Lord's Supper? We answer in a word; They are present, but not in the bread and wine, nor in the accidents, nor substance of bread and wine. And we make Christ to be present in this Sacrament, because he is present to my soul, to my spirit, & faith. Also we make him present in the Lord's Supper, because I have him in his promise, This is my body; which promise is present to my faith: and the nature of faith is to make things that are absent in themselves, yet present. And therefore seeing he is both present by faith in his promise and present by the virtue of his holy Spirit, who can say but that he is present in this Sacrament?

But yet the word would be explained, what we mean by the word, present, how a thing is said to be present, and absent. And knowing this, ye shall find all the matter easy. I say, things are said to be present, as they are perceived by any outward or inward sense, and as they are perceived by any of the senses, so are they present, and the further they be perceived the further present: and by what sense anything is perceived, to that sense it is present. As if it be outwardly perceived by an outward sense, that thing is outwardly present. As for example, if it be perceived by the outward sight of the eye, by the outward hearing of the ear, by the outward feeling of the hands or taste of the mouth, it is outwardly present. Or if anything be perceived by the inward eye, by the inward taste and feeling of the soul, this thing cannot be outwardly present, but it must be spiritually and inwardly present to the soul. So I say everything is present, as it is perceived. So that if you perceive not a thing outwardly, it is outwardly absent: and if ye perceive not a thing inwardly, it is inwardly absent. It is not distance of place that maketh a thing absent. nor propinquity of place that makes a thing present: but it is only the perceiving of anything by any of thy senses that makes a thing present; and the not perceiving that makes a thing absent: I say, though the thing it self were

never so far distant, if thou perceive it by thine outward sense, it is present unto thee. As for example, my body and the Sun are as far distant in place, as the heaven is from the earth; & yet this distance stayeth not the Sun's presence from me: why? because I perceive the Sun by mine eye and other senses; I feel it and perceive it by the heat, by the light, and by his brightness. So if a thing were never so far distant, if we have senses to perceive the same, it is present to us. Then the distance of place makes not a thing absent from thee, if thou hast senses to perceive it: likewise the nearness of place makes not a thing present, be it never so near, if thou hast not senses to perceive it. As for example, if the Sun shine upon thine eyes, if thou be blind it is not present to thee, because thou canst not perceive it. A sweet tune will never be present to a deaf ear, though it be sung in the ear of that man, because he hath not a sense to perceive it: and a well told tale will never be present to a fool, because he cannot understand it, nor hath no judgment to perceive it: So it is not the nearness nor distance of place that maketh anything present or absent, but only the perceiving or not perceiving of it.

Now the word being made clear, ask you how the body of Christ is present? To give our judgment in a word, as ye have heard from time to time, he is present, not to the outward senses, but to the inward senses, which is faith wrought in the soul. For this action of the Sacrament and of the Lord's Supper, is partly corporal, and partly spiritual: I call this action partly corporal, not in respect only that the objects, that is, that bread and wine are corporal, but also in respect my mouth whereunto these things are offered, the instrument whereby, and the manner how these things are received, are all corporal and natural. It's all the same action again, partly spiritual, not only in respect of Christ Jesus who is the heavenly and spiritual thing of the Sacrament, but also in respect of my soul whereunto Christ is offered and given, in respect the instrument whereby, and the manner how he is received, are all spiritual: for I get not Christ corporally but spiritually. So in these respects I call this action partly corporal and partly spiritual.

Now confound not these two sorts of actions, the corporal and natural signs, with the spiritual thing signified thereby: again, confound not the mouth of the body with the mouth of the soul. Thirdly, confound not the outward manner of receiving by the hand of the body with the spiritual manner of receiving by the hand of the soul. And so it shall be exceeding clear to see, that each thing shall be present to the own instrument; that is, the body of Christ which is the spiritual thing signified, shall be present to the spiritual mouth and hand: and the bread and wine which are the corporal signs, are present to the corporal mouth and hand. Then how is any object present? A corporal object is corporally present: and an inward object is inwardly present. Of what nature is the thing signified? It is of a heavenly nature. Then ask you how he is present; He is spiritually and heavenly present to the soul, and the mouth of the soul, which is faith. For it were a preposterous thing to make the thing signified present to thy belly, or to the mouth or eye of thy body; for if that were so, it should not be spiritually present: because everything is present as it agreeth in its own nature. Is it a bodily thing? it is bodily present: and if it be a heavenly thing, it is spiritually present. So I think no man can doubt how the body of Christ is present: he is not carnally present, but spiritually present to my soul, and to faith in my soul. Thus far concerning the manner of his presence.

Now the last part of our difference is this: we have to consider to whom the words ought to be directed and pronounced: For we and the Papists differ in this last point; we say that the words ought to be directed and pronounced unto the people, to the faithful communicants. They on the contrary say, that the words ought not to be directed nor pronounced to the people, but to the

elements, and not to be clearly pronounced, but whispered on the elements; So that if they be spoken to the people, or spoken openly, their charm availeth not. Now I say, that as this holy action is perverted by them in all the rest, so they pervert it in this point also, in speaking that to the dumb elements which they should speak to the people of God: For I shall prove it clearly by three arguments taken out of the Scriptures, that the words ought not to be spoken to the bread, but to the people of God.

And first I say, the promises of mercy and grace ought to be directed and pronounced to them in whom the Lord performeth them and maketh them effectual: But so it is that the promises of mercy and grace are performed, and made effectual not in bread and wine, but in faithful men and women: Therefore these promises should be directed to faithful men and women. Now here is the promise of mercy and graces: This is my body which is broken for you: and this promise is made to no other thing but to the faithful, and so to them only it ought to be directed. Secondly, we have to consider, that this Sacrament seals up a covenant of grace and mercy. Now with whom will God make his covenant of mercy and grace? will he make a covenant with a piece of bread or any dumb element: There is no man will enter into covenant with his servant, much less will enter into covenant with a dumb element. So in respect this Sacrament seals up a covenant, this covenant of necessity must be made with a faithful soul, and in no wise with the dumb element: and therefore these words cannot be directed to the elements. Thirdly, look to ye end wherefore this Sacrament was appointed. Is it not to lead us to Christ? Is it not to nourish my faith in Christ? Is it not to nourish me in a constant persuasion of the Lord's mercy in Christ? Was this Sacrament appointed to make the elements God's? No, for if ye mark God's purpose in this institution, ye shall find that Christ hath not ordained this institution to nobilitate the elements, to favor & respect the elements which were Bread and Wine yesterday, to be God's today. We on the contrary say plainly, that the institution of Christ respecteth not the elements to alter their nature. Indeed it is appointed to alter us, to change us, and to make us more and more spiritual, and to sanctify the elements to our use. But the special end is this, to make us holy, and more and more to grow up in a sure faith in Christ, & not to alter the elements nor to make them gods. And therefore by all these three Arguments, it is evident that the words ought nor to be directed to the elements, but to the people and faithful communicants.

Now to come to an end: There is one thing without the which we cannot profit, let us discourse never so long upon the right understanding of the Sacrament. Ye see now how all that is spoken concerning the Sacrament, is grounded and dependeth upon faith. Let a man have faith be it never so little, he shall get some hold of Christ, and some insight in the understanding of this Sacrament: but wanting faith, though a man endeavor himself to make the Sacraments never so sensible, it is not possible that he can get any hold of Christ, or any insight of him. For without faith we cannot be Christians: we can neither get a sight of God, nor feel God in Christ without faith.

Faith is the only thing that translateth our souls out of that death and damnation wherein we were conceived and borne, and planteth life in us. So the whole study and endeavor of a Christian should tend to this; To crave that the Lord in his mercy would illuminate his mind with the eye of faith, and that he would kindle in his heart a love of faith, and work in his heart a thirst and desire of the object of faith, and more and more to thirst and hunger for the food of faith that nourisheth us to life eternal.

Without this faith (how-soever the natural man understanding naturally, would flatter himself) surely there is no blessedness; but all his life is more than terrible misery. For whatsoever it be that flatters and pleaseth thee now, be it a thought or motion of the mind, or an action of the body that pleaseth thee now without faith, the same very motion, cogitation, or action, shall torment thee hereafter.

So without faith it is not possible to please God; and whatsoever pleaseth not God, is done to torment thee. Therefore crave mercy for whatsoever motion, cogitation, or action, wherein thou hast offended God; or for the same God shall offend and torment thee. And to eschew the offense of God there is no means but by true faith; therefore the study of a Christian should be to grow in faith.

Now by hearing of the word thou gettest faith; and by receiving this Sacrament thou obtainest the increase of faith; and having faith, the receiving of the Sacrament shall be fruitful: but without faith thou eatest thine own condemnation. Then the whole study of a Christian is to get faith; and this faith cannot be obtained with idleness, but by earnest prayer: therefore let everyone of us fall down, and crave earnestly this faith and the increase of it, whereby we may be worthy receivers of this blessed Sacrament; and that for the righteous merits of Christ Jesus: To whom with the Father and the holy Spirit, be all honor, praise and glory, both now and ever, Amen.

THE SIXTH SERMON UPON THE 38. CHAP. OF the Prophecy of ISAIAH, preached in the presence of th...

THE SIXTH SERMON UPON THE 38. CHAP. OF the Prophecy of ISAIAH, preached in the presence of the Kings Majesty.

1 About that time was Hezekiah sick unto the death, and the Prophet Isaiah the son of Amos came unto him, and said unto him, thus saith the Lord, put thine house in an order, for thou shalt die, and not live.

2 And Hezekiah turned his face unto the wall, and prayed to the Lord.

3 And said, I beseech thee, Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight; and Hezekiah wept sore. Isaiah 38.

In these words which I have presently read (well-beloved in Christ Jesus,) the heavy disease whereinto this godly King fell, is at length described, and the manner of his behavior under this disease is well set down. It pleased the Lord to exercise this godly King with this heavy temptation amongst many more. And suppose it be true that diseases are common to all flesh, yet the manner how to behave ourselves under diseases, is not common. Therefore let all flesh take heed to the several parts of this history, that they may learn so to behave themselves in the day of their misery, that taking up this Kings behavior, they may in the end obtain his comfort.

[1] In the beginning of this Chapter, the King is brought in lying under a heavy disease: the kind and manner of this disease is concealed, although it may be gathered from the 21 verse of the Chap. and therefore I note it here. [2] Secondly, the time when he fell into this disease is also noted. [3] Thirdly, the greatness and weight of this disease is likewise noted. [4] And last of all, the manner of the Kings behavior under so terrible a disease is at length set down. To return to the first: The kind of the disease as may be gathered out of that verse, was a pestilential boil: for the name which is given to the boil, is the same name which is given to the botch of Egypt, that same name which is expressed Exodus 9:9 a murther kind of boil breaking out into many heads; for so the nature of the word signifieth: The most dangerous and deadly kind of plague that was in the days of that king. In deed since as the world hath grown in wickedness, so it hath brought forth more dangerous kinds of botches then before: the experience whereof this Town hath had. For as man is ingenious to invent new sins to provoke God to wrath, the Lord being both just and prudent, on the other part deviseth new plagues to punish these new sins of men: for the storehouse of the Lord's judgments can never be emptied. But surely it is a wonderful matter that he should have visited so godly a King with so terrible a both, in respect that this plague proceedeth commonly from his hot rage and wrath. For from his wrath it takes these names oftentimes; as when it is called the finger of the Lord, his fear by night, his flying arrow by day, and the devouring plague. Now I say the matter is wonderful, that he loving this King so well, should so extremely have plagued him in the sight of the whole world. What should this teach us? This visitation of the King teacheth us two necessary lessons. First it teacheth us, not to measure the favor and hatred of God by any

external thing on the earth: For if we look to the visitation of God upon his children, if we look to the nature of the plague and affliction either in quantity or quality, if we look to the long continuance & diuturnity of the plague; in the judgment of man and in the judgment of him that is afflicted, sometime it shall come to pass that he shall think himself in a worse case then any of the reprobate. But howsoever it be so esteemed in the heart and judgment of man, yet it is far otherwise in the judgment of God. For there lieth hid one thing in the heart of God concerning us that are his children; and another thing concerning the Reprobate, in such sort, that suppose affliction be common to us and them; yet the cause from whence the affliction proceedeth, is not common, not the end whereunto it tendeth. For as to us our affliction sloweth from the favor, love and mercy of God in Christ Jesus, and tendeth to our great profit and commodity; to wit, that we being corrected here, should not perish hereafter with the wicked world. But as for the affliction of the reprobate, it floweth from the hot wrath and indignation of God upon them, he as a righteous judge beginning their punishment here which shall last forever. So affliction that is unto them a part of his justice, unto us is a merciful correction. The Prophet Isaiah in his 27. chap. expresseth this matter so lively, that I think there is no part of Scripture in the which there is greater comfort. In the 4. and 7. verses of that chapter he saith to the Church, I am not, saith he, in fury, I am not in rage ; suppose I strike thee, yea suppose I beat thee, saith he, I strike not thee as I strike them that strike thee, I slay not thee as I them that slay thee: for in correcting thee I purge thee from thine iniquity, in striking thee I remove thy sins from thee, but I do not so with the rest. Then the first lesson that ye have to learn here is this, Measure not the favor of God by any external thing in the earth, whether it be prosperity or adversity.

The second thing that ye have to learn here, is this, ye see Kings may have the Plague. There is no Prince in the earth exempted from the judgment of God, when he pleaseth to apply them. Thus far for the name of the disease.

The second thing that is noted here, is the time when the King fell into this disease: there is no certain time set down here; but the time specified is relative to the last history: It is relative to that time when the King of Ashur took arms against him, which was the 13. yere of his reign. So it was the 14. year of his reign that he fell into this disease: for this godly King reigned 29. years; 15. of them were given him after his disease: In the 14. year of his reign the wars began, and this time is relative to that history; so it must be in the 14. of his reign that he fell into that disease, whether the disease was after the siege, or during the same the judgment of the learned differs: although in 2. Chron. 32. chap. it appeareth that he fell into this disease after the siege and time of his delivery. For we read in that history, that the King in the meantime of this siege, was building up the ruinous walls, was stopping the conduits of the waters, was sending messengers to Isaiah, and was resorting to the Temple. These were all arguments of a wholesome and well-disposed King, and there is no argument of infirmity here So it appeareth, that it was after the siege that he fell into this disease.

Now take heed where my note riseth; he is scarcely freed from the fearful wars, when he falleth into a terrible plague. We see then, that the estate of the godliest and best Princes, is to be subject to continual temptation, grief and vexation, so that the issue of one trouble is the beginning of another. So it pleaseth the Lord to exercise them. And to what end I pray you? To the end that this life, with the pleasures and glory of it, may become bitter to their taste; and so they may be moved to seek for a better. And this lesson appertaineth to all Christians: for if thou be a Christian, thou

must look for trouble, of necessity thou must take up thy daily cross and follow Christ. As for the fed carcasses of this world, the Lord in his righteous judgment hath appointed them for slaughter. But if thou be one of them whom he hath not appointed for slaughter, thou must be subject to a continual exercise, either in soul or in body, in family or fame, one way or other, thou must be subject to a continual exercise. For there is no way to pierce the clouds, but by a continual tribulation. And seeing it is so, it becometh us not to have our hearts here grunting upon this earth; but it becometh us to have our hearts hoisted and our minds lifted up to the heavens where our Master reigneth in glory, and to use the things of this world as they may best further us to the next world: or otherwise, terrible is the judgment and incommodity that the things of this world shall bring upon us. Thus far concerning the time.

As to the greatness of the disease, I find it noted in the verses which I have read by sundry things: First, the Prophet showeth the greatness of the disease, whereas he saith, he was sick even to ye death. Secondly, the greatness of his disease is aggravated, while as the Prophet getteth command in the name of the Lord to assure him of death. And thirdly, the boil it self which broke out, was deadly, and showeth also the weight of the disease.

Now in this extremity the Prophet visiteth him, and in the name of the Lord enjoineth him two things: first, to take order with his house: next, to prepare him for death, and to pull his heart the more from all present things and all earthly comfort, assureth him of death shortly: and for his further assurance, he doubleth the word, saying, thou shalt die, and not live. It is so hard a thing to have the hearts of Kings pulled from their wealth, and from their glory.

The Prophet in visiting of the King, learneth us a point of duty towards our diseased brethren, a point whereunto we are bound by nature, by charity, and by all sorts of laws; but chiefly we who have the care of souls, and represent Isaiah in our office, at this time chiefly we are bound to visit our brethren; for at such times the Devil is most busy, the bodies of men are abstracted from the hearing of the preached word, and old sins begin to revive and return to their memories, and therefore at that time there is great need of comfort. We are also informed here by the Prophet how to propound our comfort, lest we spend our time in idle and unprofitable talk, as worldly men do: To wit, first of all that we bid the patient take order with his house, that is, make his testament, and lay aside the worldly part, that so his heart may be ready to go when the Lord calleth on his soul. The most part of the world are so negligent in this point of duty, that there are very few that have their heart free when the Lord knocketh: but they are compelled to leave their heart behind them where their treasure is, or where they love best, and that because they set themselves here as in a permanent City. And in their life time they will not so much as once think of death, but dream to themselves length of days: and which I wonder most of; there is not a man about them that will do so much as once to put them in mind of death, yea not when the Lord beginneth to strike; but some say, it will trouble him and make him heavy; others come in and say, they would do it, but they cannot for tears and sorrow: The Doctor saith, Nature is strong enough, be of good comfort. So that if the Pastor leave this point of duty, there is not a friend almost that beginneth to admonish a man until his outward senses begin to leave him. Now as it becometh the Pastor to propound this, so it becometh the Patient to obey it: for this command is not given by man, but by God. For Isaiah giveth it in the Name of God: and it is not only given to Kings, but it reacheth to all masters of families whosoever: for the Lord hath willed them to have a care of their families, not only in their life time, but in their death also, that by this means all occasion of quarrels and

debates might be cut off after their death. The Patriarchs, the godly Kings, they have left their example registered concerning this point; so that I will not insist at this present further in it. Now the worldly part being set aside, and the conscience put at rest, the soul is prepared to hear of death: and so the Prophet cometh in the second place with the denunciation of death. Indeed Isaiah in his denunciation appeareth to be very strict, but how strict soever he was, he hath his warrant: We have not the like warrant, therefore we ought not to use the like strictness toward the Patient. Always generally we ought to exhort him to unburden his conscience, to disburden his soul, and to make ----- whensoever it shall please the Lord to call ----the chief points of our visitation standeth ----two: first, to bid the Patient lay aside the ----: and next, to prepare for the heavenly part.

Yet ere I leave the denunciation, these appeareth in the denunciation three faults to conclude. First it seemeth that the Prophet in his denunciation ---- over rigorous against so godly a King, and handles the King over extremely in this heavy disease: for he cuts from him at the first, all hope of this present life. He doth far otherwise then our Doctors of medicine; for if they see any certain sign of death, they will not show it to the Patient himself, but to some of his friends: he on the contrary denounceth death to himself, constantly affirming that he shall die. Now this appeareth to be very hard: But I answer, if this denunciation had been used against an Ethnic or a licentious liver, indeed it had been a hard denunciation. For as to an Ethnic who hath his hope only in the earth, it is not possible that he can make his hope to mount above the earth, so that he thinketh when he is gone, all is gone to him. Secondly, this denunciation would appear hard and extreme to them that live according to the flesh; for ô how bitter is death, saith Solomon, to them that live according to the flesh! And I pray you what is the cause that death is so bitter unto them? Because in the agony of death they feel another thing then this violent separation of the soul from the body: for beside this, they feel a conscience of iniquity gnawing them: they feel also the heavy wrath of God kindled against their sin and iniquity, and the sense of this wrath striketh such a horror in their souls, that at the very memory of death they tremble. Therefore I say to such kind of persons as those, this would have been a hard kind of threatening: But unto Christians, and namely to such a godly King as this was, it was no hard language. For as to us that we Christians, we must not look on death as she is in her own nature: But we must look upon her as she is made to us, by the benefit and mercy in Christ Jesus. And looking on death this way, is not death spoiled of her sting, is she not sanctified to us in the death of Christ, and is she not made to us an entry to everlasting felicity, is she not a returning from our banishment, and passing to our everlasting heaven? So looking on death not in the own nature, but as she is made to us in Christ, at the voice of death we ought to lift up our eyes and be glad, that the redemption of our soul is so near; when the separation shall be made, & the Lord shall call on us, we ought to rejoice, seeing he hath made death to us, a further step to joy, and a means of a stricter conjunction. But it is not possible that words can make men prepare them for death. The readiest way to eschew the horror of death is to think upon death, and yet notwithstanding of all the great spectacles that we see daily, we are never a hair moved. Always the readiest way, as I have said, is, to take up such a life presently as may best agree with that life which we aspire unto. Thou must take up a new course, thou must conform thy life here with the life to come, that a harmony being betwixt the two lives, death may be to thee an entry to that everlasting joy. Thou must bid all thy foul affections good night, for thou and they cannot come both to heaven: Thou must bid sin whereunto thou art a slave and an ordinary servant, farewell; for except thou be this way altered, thou must not think that death shall

be to thee a passage to heaven. Then learn ye that would have death pleasant, so to rule and square this life, that it may agree in some measure with the life to come.

The second omission that appeareth in this denunciation is this, it seemeth to be superfluous: for why? the kind of plague assured him of his death, the Physicians assured him, the weakness of his own nature assured him that he should die. So the denunciation seemeth to be superfluous; but it is not superfluous in deed, if we shall examine our own nature, how loath all men are to die; for we know by experience, that there are some who will scarcely take death to them, even at the last gasp; and what love we have to this life, it is known to all men. Therefore the Prophet so strictly denounced death, that by this strict denunciation, the King may be moved to lift his hope above nature and all natural means, and of God only to seek support where nature had denied him: And so the denunciation is not superfluous, it is the ready way to make him run unto the right way.

Now the last omission that appeareth in this denunciation is this. The Lord seemeth by his Prophet to dissemble, for is not this a high dissimulation, to say that he shall die, and yet notwithstanding to mean the contrary? So there appeareth a great dissimulation on God's part denounced by his Prophet, that he should die instantly: and yet he was of mind that he should live fifteen years after this. To answer unto this, this general must be laid down for a ground, that unto all the threatenings and promises of God there is a condition annexed, which condition is either secretly enclosed in the promise or threatening, or else it is openly expressed. That this is true, see Ezekiel the 18.1. and Dan, 4.27, this condition hath place.

Then this being the nature of the threatenings of God, this terrible denunciation how terrible soever it appear, yet it hath a condition in it, to wit, Except he repent, except he seek me, and make his recourse to me by prayer. For out of question, the Lord was of mind to punish Nineveh, except they had prevented him by repentance. So I say, all the promises and threatenings of God have a condition annexed, which is either openly expressed, or covertly to be understood. And therefore the denunciation hath a secret condition, and this condition made the King to live: for suppose it be simply propounded, yet it is not to bring him to despair, but only to make him the more instant to seek grace & health at the hands of the living God. Now have I touched the greatness, the time, and the kind of the disease. Let us make our profit thereof; for it is necessary that this doctrine be applied to our times.

Then I say, praised be the living God, our King is not diseased, but surely his country is heavily diseased; for so long as Papists & Papistry remain in it, so long as these pestilent men remain in it, and so long as these floods of iniquity which flows from the great men, remain, there is a heavy judgment hanging over this Country. And in my conscience, I cannot but look for a heavy judgment until these things be removed. There is no great man, but whatsoever liketh him, he thinketh it lawful: And not only is this in this part of the land, but in all other parts of this Nation gross iniquities are committed; and the Church is made a prey to all men, there is such disdain and contempt of the word in the whole estate. Except these things be purged, I cannot look but the Lord shall raise some if it were out of the furthest Indies to plague this land. Albeit I doubt not but the liberty of the Church here, and the sobs and sighs of the godly here, have delayed the judgment from the whole land: yea, I am assured of it, and therefore I pray God that he may so work in your heart (Sir) by grace, yt ye may put to your hand to purge your part of the I will. The Lord of his mercy establish

your heart by grace, that for no man's pleasure ye communicate with other men's sins. Three manner of ways we are said to communicate with other men's sins. First, when both with heart and hand we do one thing with them. Secondly, when we consent with our heart only. Thirdly, when we oversee where we should reprove, and forbear where we should punish and in this way Magistrates are only guilty. Thus far for the application. Now I go forward to my text.

The last thing that we have to speak of, is the manner of the Kings behavior under so terrible a disease; we have in the second three verses, his behavior lively expressed. As to his behavior, I speak only of it as the text speaketh; I doubt not but he reasoned otherwise, and gave other answers to Isaiah: But I content me with that which the text saith. Then in his behavior we see, he retyreth himself, first to God by prayer, and to testify that he prayeth from his heart, it is said that he weeped bitterly. Surely this is an evident argument that his prayer flowed from his heart, & was indited by the right Spirit; for if God leave us to our own natural spirit, we neither know what to pray, nor how to pray: But as it is said, Romans 8:26. it is the Spirit of God that incited our prayer, that raiseth these sighs and these sobs, that maketh our heart to melt in those tears that are pleasing to him. So it appeareth here by the earnestness of his prayer, that it flowed from the right fountain, and therefore it cannot be but pleasing to God.

This prayer and manner of his behavior, assureth us of two things; first, it makes us certain of his faith; Secondly, of his repentance: I say, it makes us certain of his faith. For how is it possible that I can crave anything at the hands of him in whom I trust not? Or how can we call upon him (saith the Apostle) in whom we believe not? Then Prayer to God is an evident argument, that we trust in God. So I say, it is an argument of his faith, and where faith is, of necessity repentance must be; for these two companions, Faith and Repentance, are inseparable. As Peter testifieth in the Acts , 15. chap. For so far as the heart is purged, so far is the life renewed: so faith, and newness of life going together, faith and repentance must also go together. Then his prayer testifieth his faith, his faith testifieth his repentance, his repentance testifieth of the secret condition enclosed in the threatening; and the condition being fulfilled, the threatening cannot strike. So by this deduction it may appear, that suppose the Prophet denounced very strictly, yet under the denunciation there was a condition, which condition taketh effect in the King. Thus far concerning his behavior.

Now as to his gesture, I shall be short in it: It is said that he turned him to the wall, he did this out of question for two respects. First, that he might weep the more bitterly: for it is said, that he poured forth his soul in tears. And so he desired not that he should be seen. Secondly, he turned him to the wall, to the end that his eyes should not carry his mind from God. For we know easily, that when any of us is making our prayer in any public place, there is no object that falleth before our senses, but it will draw us from that communing which we have with God. So it is necessary for them yt would pray earnestly, to withdraw them unto a secret place, according as our master commanded his Disciples to enter into their secret chamber. Thus far for his gesture.

As to the words of the prayer, they are set down in the third verse: in his prayer he suppresseth his petition (for his petition is the prorogation of his days;) according to the custom of the godly men of old, as Daniel 9:4. And in place of the petition he setteth down the reason why his petition should be heard. As to the reasons, they are three in number.

[1] The first is, Remember Lord, that I have walked in thy truth. [2] Secondly, I have walked with an upright heart. [3] Thirdly, I have done that which is good in thy sight. In all these three it would

appear, that he is boasting of his own merits: for the words appear to be full of ostentation and pride. But to answer to this, the Lord measureth not ostentation and pride by words, but by the heart from whence the words proceed: A broken, a contrite and humble heart, is ever acceptable to him, use what form of words you will. And a proud heart is ever displeasing to him, use what form of words it will.

Now what is he doing here? he is not making a vaunt or bragging of his works only; he is showing to God, yt howsoever his plague was great, yet he had a good conscience, the testimony whereof upheld him: In such sort, that suppose all outward things said that God was angry at him, yet he could not be persuaded in his conscience but he was his friend.

And therefore in his whole prayer he reasoneth as though he would say after this manner: Lord, thou knowest that the profane men of this country will think it an extreme curse that I shall die without children, and by this they will esteem the deeds to be accused which I have done before: they will curse and damn the religion that I have reformed, and the order of thy house which I have begun. And yet notwithstanding I am assured in my conscience, that I have the warrant of thy Law in all that I have done: For I sought not myself, but thee only; therefore (Lord) deliver me. So this kind of reasoning cometh neither of ostentation nor of pride. Now as to myself (would he say,) when I examine my doings, I find my conscience so pure, that in all my proceedings I had a good warrant; and in all my doings I sought not mine own particular, but thy glory: And therefore Lord remember me, & take not my life from me, that I be not a stumbling block to the weak ones, and a rejoicing to mine enemies. This is the only thing which we are taught here; We see this good King when all worldly comfort faileth him, and in his greatest extremity, he reposeth himself upon the testimony of a good conscience; this is the only thing that sustaineth him, this is the only thing that comforteth him, and wherein now in the very instant of his death he hath to glory. Surely when I read through the Bible, I find that all the servants of God in their greatest trouble, had recourse to this testimony of conscience. Ye see Moses when he hath to do with Core, Dathan, and Abiram, he hath recourse to the testimony of his conscience. Ye see David when he hath to do with Saul, he hath recourse to this testimony of conscience. Ye see Nehemiah maketh recourse to this: Ye see Daniel maketh recourse to this, 6.23. And the Apostle Paul, 1. Cor. 4. maketh his recourse to this, and saith, I pass very little for your judgment or any man's judgment; my glory is the testimony of mine own conscience. And the Author of the Epistle to the Hebrews, in his last Chapter: I am assured (saith he) that I have kept a good conscience in all things. So go through all the servants of God, and ye shall see they have had ever recourse to this testimony of conscience; and blessed is that man that it not condemned in his doings by his own conscience. For if we are not able to eschew the condemnation of our own heart, how shall we be able to eschew the condemnation of God, who seeth all the secrets of the heart? So that man is more than blessed that is not condemned of his own heart. For as to this conscience it is a faithful pledge keeper: the pawns yt it receiveth it rendereth; of good turns it giveth a joyful testimony, of evil turns it giveth a bitter testimony. And suppose the most part of our deeds be now covered from the eye of man, and her testimony for the most part hid from our self; yet there is a day coming which now is at hand, in the which all these things that are now hid under darkness shall come to light, and the secrets of all hearts shall be disclosed. The books of conscience shall be cast open, and he that bringeth not in these books, the discharge of his sins in register, purchased by the blood of Christ Jesus whereby our consciences are only washen from these dead works; he that bringeth not this discharge with

him, to him shall his whole sins present themselves. So that not only shall he be judged by the sentence of the righteous Judge, but his own conscience which in this life forejudged him, shall condemn him there, and all the Angels of God with his elect children shall justify his judgment: Therefore it is time we had now our discharge registered.

Now would God I might obtain this of the office bearers in Church or Policy, that they would now cast them in their life, to have the approbation of their conscience in the time of their death. The Lord grant it to all them that seek to serve him: But specially, the Lord make you (Sir) so to walk in your life, that you may have a joyful testimony of your conscience in your death; that being approved with your own conscience, and the testimony of God within your conscience, in the mouth of these two faithful witnesses your salvation may be sure, not in yourself, but in the blood of Christ Jesus, whose mercy is our only merit.

As this is desired in him, so it is required in the rest of the office-bearers: Lord grant that they may follow such a trade of life, that in their death their conscience may make mention of their deeds to their joy. Thus far for this part of his behavior.

Now resteth one thing to speak, and so I shall end: Take up the manner of his behavior under this disease, he is straitened with the extremity of his disease on the one side, and with the Lord's threatening on the other: what doth he in this strait pinch? He seeketh by prayer to the same God that struck him, and now by his Prophet threateneth him. This is wonderful: for if he had had to do with any other person, as namely, if he had had to do with the King of Ashur as before, it had been an easy matter to have retired to God: But now having to do with God, and God apparently being his enemy, it is wonderful that he should have recourse to God. This is a notable faith in him, for he hopeth against hope, he runneth to that same God that smiteth him. So notwithstanding that he threateneth him with death, yet he runneth to him, and he appealeth from his justice to mercy in the merits of Christ: he appealeth from God as a righteous Judge, unto him as a Redeemer in Christ, and his appellation is heard. For, as we shall hear hereafter (by God's grace) he is healed: Thus far concerning his repentance. Now as to the prorogation of his days, the question might rise, whether it was lawful for him to crave it or not. I shall touch it but in general; and first I say, in Hezekiah person it is very lawful: for he lacked posterity, and in this the promise of God had not taken effect in him, and so it was lawful for him to seek the accomplishment of the Lord's promise made to his father David: and also the reformation of the Church was but new begun, the commonwealth was not as yet established, and all these craved the presence of the King. So if we look to the particular, in him it was lawful. I come to the general, it is lawful at sometimes to seek at God prorogation of days, and my reason is this; Length of days is one of the greatest blessings temporal that we have, as in that promise annexed to the commandment appeareth. And as the Apostle in the 2. Chap. 27. to the Philip. when he maketh mention of the disease of Epaphroditus, he saith, no doubt he was sick very near unto death, but the Lord had mercy on him, and not only upon him, but on me also. So he counteth the prorogation of days a special mercy. And there is no mercy nor benefit of God but it may be craved, so that it be craved to the right end. For we directing our life to the glory of God, and using it as Pilgrims and strangers seeking our home, and having it ready to lay down in the hands of God at his pleasure, why is it not lawful to crave it? Indeed John in his 12. Chap. 25. ver. seemeth to gainsay this, where he saith, He that loveth this life shall lose it. This knot may be soon loosed. There is a love of this life which is commendable, and there is a love which is worthy of reproof, whereof John speaketh, to wit, an extraordinary

love, and such a love whereby we place our whole felicity in this life, not looking for a better after this. So this love is damned by John. The other love which is of God, is when we are ready to lay down our life at his Majesty's feet, and seek the prorogation of our life for no respect but for his glory, (as this King did,) as he sheweth clearly in the end of his own words, in the 18 and 19 verses. Thus far concerning the petition. So if we respect God and his glory we may seek this blessing. Always ye see in the greatest extremity, the only comfort that he hath is the testimony of a good conscience: And this ought to be our stay when we are threatened of God, either with plague or any other calamity.

Well, as I said in the beginning, if it were possible that the Lord's threatenings could make us to have recourse to him that he might cleanse our consciences in time, we should have as great comfort in our trouble as this King had. Would God he would give us melting hearts.

Lord work this in you (Sir) that as he hath honored in your birth, so ye may honor him by your doings in your government. The Lord of his mercy give us hearts to crave this; Lord give us hearts to sigh for the things we cannot amend: Lord give us grace to have recourse to Christ Jesus, and by his mercy to enter into that City, for without it there is nothing but swine and dogs, nothing but Papistry and idolatry. Let us, I say, have recourse to this God, who is only able to preserve both Church and Country. To this God be all honor, praise and glory, forever and ever. Amen.

THE SEVENTH SERMON UPON THE 38. CHAP. of the Prophecy of ISAIAH, preached in the presence of ...

THE SEVENTH SERMON UPON THE 38. CHAP. of the Prophecy of ISAIAH, preached in the presence of the Kings Majesty.

The text.

4 Then came the word of the Lord to Isaiah saying,

5 Go, and say unto Hezekiah, thus saith the Lord God of David thy Father: I have heard thy prayer, and seen thy tears: Behold, I will add unto thy days fifteen years.

6 And I will deliver thee out of the hand of the King of Ashur, and this City: for I will defend this City.

IN the describing of this Kings disease, we observed; first, the manner and kind of the disease. We noted secondly, the time when it took him. We noted thirdly, the greatness of this disease. And last of all, we marked his behavior under this disease. As to the kind of the disease, we marked it to have been a pestilent kind of boil like unto the botch of Egypt, a boil of the worst kind that could be in those days. So it pleased the Lord to exercise the patience of his tender servant; suppose he had an entire liking of this King, yet it pleased him so roughly to handle him. Upon this we marked, that the favor & hatred of God should not be esteemed by any external thing in the earth: suppose plagues and afflictions be common both to good & evil; yet the cause from whence they come is not common, & the end whereunto they tend is not common. The Spirit of God assureth us, that this kind of exercise is the only way to purge our iniquity. By this kind of exercise the sins of Jacob are removed. Then let no man judge the woe of his brother by reason of affliction. Secondly, we marked the time when he took this disease, we noted this time to have been the 14. year of his reign, shortly after he was delivered out of the hands of Sennacherib: So he is not so soon delivered from one fearful war, but he falleth in the hands of a terrible plague. And here we gathered, that the life of a good King is a continual grief, and a continual temptation: so that the issue of one trouble is the beginning of a greater, and their whole life is as it were, a continual vexation. So it pleaseth the Lord to exercise the patience of his own, to the end he may engender a bitterness of this life into them, that this life being bitter, they may seek for a better; for the Lord feedeth not his own as slaughter oxen: No, but he holdeth their backs under continual crosses, that by this they may learn to have their minds aloft, that they may learn how to use the world and all these trifles beneath, to wit, as they may serve them to the life to come. Thus for the time.

As for the greatness of the disease, we painted it forth by two circumstances. First, by nature it was deadly, for there was no force of nature that could prevail over it. Secondly, the servant of God by a denunciation assured him that it was deadly, and this aggravateth highly the greatness of this disease. Upon this denunciation, we took up a general lesson concerning the promises and threatenings of God: to wit, that in all his promises and threatenings, there is a condition annexed, which either is expressed, or perpetually to be, understood; So it is here; for suppose the Prophet

used the simple form of denunciation, yet it was not to bring him to despair, but that he might the more earnestly seek grace and mercy at God. Lastly we marked his behavior under this disease, and we found, that suppose the plague threatened him on the one hand, and God terrified him on the other hand; yet in this extremity he maketh his recourse to him that terrifieth him. It was an easy matter to have retired to him, when the King of Asshur terrified him. But this is a wonderful triumph of faith, yt the Lord appearing to be his enemy, yet he maketh his recourse unto him. This he could not have done, except he had been sustained by the testimony of a good conscience; it is not possible that he could have retired to God that is a consuming fire in a guilty conscience, except he had been upholden by the testimony of a good conscience; having this testimony, he knew that this threatening was to amend him and not to slay him, in word, and not indeed. Upon this we gathered this observation; Blessed is the man that is not condemned in his own conscience: for if we cannot escape the condemnation of our own heart, how much less can we be able to escape the condemnation of God who made the heart? for The Lord condemneth no man but him whom his conscience first condemneth: so the Lord hath placed this conscience here, to resemble the judgment which is to follow after. For whom the conscience condemneth, assuredly the Lord condemneth. And whom the conscience with the warrant of the word approveth, no question the Lord approveth. Then the lesson we gathered was this: All office-bearers ought so to behave themselves in this life, that in their death they may have the testimony of a good conscience: for it is not possible that the conscience can testify well, except in time he take up a new trade of living, except you keep your hands free of other men's sins. And therefore I exhorted all inferior magistrates, superior, and in special the supreme, that the Lord by his spirit would so rule your conscience (Sir) that ye may keep yourself free from other men's iniquities. Thus far we proceeded in our last exercise.

Now followeth the comfort that the King being placed in this extremity did find: the Lord sendeth him comfort from heaven. The form and manner of the comfort is set down in there verses which I have read; but the circumstances are more particularly set down in the 2. King. 20. chap. Always this order is kept in these verses: First in the 4. verse is set down the circumstance of time, when this comfort was offered; and upon the circumstance of time, the circumstance of place, where he was when he received this comfort may easily be gathered. Besides this, the persons, the Author, the giver of this commission, the Minister and bearer are noted. Unto this verse, before that he come to the comfort, he useth a preface: in the end of this preface there is a narration, that the Lord had heard the kings prayer, & had seen his tears. In the third place he propoundeth the comfort. And last of all, we have the confirmation of this proposition, by a wonderful sign and miracle from heaven.

Then to come back to the 4. verse, he touched the circumstance of time very obscurely, when the King received this comfort, for it is said, then came the word of the Lord. This particle (Then) is relative to that time, which is more clearly set down in 2. King, 20. This then is to be understood, when the Prophet was in the middle court, when the word of the Lord came unto him, and commanded him to stay: look how much space there was betwixt the Kings bed where he lay, and the second hall, as great space is there betwixt the denunciation, & the recalling thereof. He was not as yet passed the second hall, when the word of the Lord came unto him, and commanded him to go back, and to recall that same sentence in a moment with one mouth, which before he pronounced: now he commandeth him to pronounce the contrary. This is a wonderful change in

such a suddenness, and upon this suddenness there are many notable things that offer themselves worthy of consideration. First, of this suddenness mark this lesson: we see how pithy and effectual the prayer of the King hath been; this prayer is so effectual that in a moment it moveth the great God to reverse that same sentence which he had pronounced: that which heaven nor earth nor any other creature was able to alter, he maketh the prayer of his own servant to call back. Beside this, his prayer purchased health of body, length of days, a sure and prosperous estate; and afterward all this is confirmed by such a wonderful miracle, ye like whereof was never seen nor heard of before. Look then if the prayers of the faithful be not wondrous effectual. It is not possible that all these effects can flow of the pithiness of prayer, seeing there is nothing so weak in itself, but it cometh of the free nature of God, whose nature is to be merciful; and it is the nature of mercy to have pity upon misery. This is the reason why our prayers are in an instant of time heard. And here also we may learn how well God answers to the names that are given him, Exodus 34:6. where he is called exceeding merciful, slow to anger, ready to forgive: he uttereth himself to be a God of great compassion and exceeding in mercy toward us: in such sort, that in an instant sometimes he granteth our requests. The last thing that I mark upon the suddenness, is the strict and entire conjunction that is betwixt the faithful soul in earth on the one part, and God in heaven on the other part. This conjunction is so entire and strict, that it maketh God as present to our prayers, as if heaven and earth were joined together. This conjunction maketh his Son Christ to be as near in time of need, as if he had placed his throne of grace in the bed where we lie. To prove this, ye see how speedily his prayer mounteth, ye see how swiftly the answer returneth, and with such celerity all this matter is done, as if there were no distance betwixt heaven and earth. So the lesson is this, The faithful soul hath God as present, as if heaven and earth were joined together. There is no distance of place, no distance of room that can make God to consume time in doing of his will, but where faith is, it maketh him so present, that incontinently we get our dispatch. Crave not therefore (o Papist) any other presence then this, and examine not this presence by natural reason; for where faith hath place, natural reason must cease. Examine not these things by reason of nature, which are above nature. Thus far concerning the circumstance of time.

Now of the circumstance of time I gather the circumstance of place, where the King was when he received this comfort. For if the Prophet was commanded to turn back when he was in the second hall, it behooveth the King to be at home, lying on his own bed. And this by the way, is a great sign of the favor of God toward him, that his sickness taketh him at home where he might be best eased without the trouble of others. This is by the way.

Now as to the third circumstance; The Author of the comfort no doubt was God: for there is no good gift but it floweth from him. The minister that he used is his own Prophet: He useth the ministry of his Prophet in applying of the comfort, not that he was forced to use the ministry of man in doing of this thing; but so it pleaseth the Lord to engage and bind himself to his instruments, that he will not work beside them, & so it pleased him to bind him to his preached word, that beside his word he will not work. And therefore he calleth his word a Sword, a fire, an hammer, and an arrow: and that from the diverse effects that he worketh by his word. As he bindeth him to his word, so he willingly bindeth him to his servants, who are the Ministers of his word to work by their ministry: In such sort, that he will not be bound to the word pronounced by every man and woman, but by them whom he sendeth. And therefore they are in an error who think that by their own reading of

the Scriptures in their private houses, they are able to get as great profit as by hearing preaching: Yea suppose they say they can read better then he can preach. No, read as much as they will, their reading shall never bring forth faith, for it is by hearing that faith cometh; and where the ministry is, and they contemn the hearing, they contemn faith: for faith cometh only by hearing ordinarily. Thus far for the circumstances.

Now, the effect of the comfort is set down in three points: the first two points agree with the petition, the third is further then came in his mind to seek. The health of body is the first: it agreeth with the petition: Length of days is the second, it agreeth also with the petition: The third, is further then he could have looked for, and more then he sought, what is that? A sure estate, a prosperous estate, and a glorious estate promised to him during all the rest of his days. This was more then he sought. Now as to the order that the Prophet keepeth ere he come to the comfort, he useth a short preface. The words are these: The Lord calleth on him and he saith, Go to Hezekiah, thus saith the Lord God of thy father David. This preface differeth in two points from the preface that he used in the beginning of the chap. First, there is here mention made of David, which is not in the former, and so oft as ever ye find mention made of David in the beginning of any preface, so oft let the singular favor and mercy of God come in your mind. And whenever ye see David placed in any preface, let Christ come in your mind, because David was a type of Christ.

This mention of David placed here, is to let the King see that the readiness of his comfort flowed from the Messias, to wit, Jesus Christ, from whom all true comfort flowed, and without whom there is neither comfort nor consolation. He calleth himself the God of David; because the principal promises of grace were made to David and his house, and specially that promise concerning the Messias, in whom all the rest of the promises are yea and Amen, fully accomplished in him.

This is the first point of difference: the second point wherein they differ is this; in this preface he calleth David the Kings father; as if he would say, The man whom I love so well I see him to be thy father, and thee to be his child and his son, not only by nature but by graces; I see thee to be his son by faith: And therefore the whole promise of grace made to him and his seed, must properly appertain to thee; where otherwise if thou hadst been his son by carnal propagation only, these promises of grace had no more appertained to thy person, then they did appertain to the person of Achaz thy father. But by reason thou art not only his son by nature, but also by grace, therefore the whole promise of grace appertains to thee: for as the Apostle saith, Romans 9. It is not carnal generation that maketh us sons of the promise: for not all that are of Israel, are Israel in deed. They are not all the sons of God, that are the sons of the flesh, but only the sons of the promise are the children of God; that is, they that through belief in the promise of mercy become the sons of mercy, and are made the children of God. Then this belief in the promises, maketh us not only sons to God, but sons to David and Abraham; for following the footsteps of Abraham in his faith, by imitation of his faith we become his sons. Thus far concerning the words of the preface.

Of this I mark two or three things, and first, by these words ye see the Prophet stayeth not nor bideth not, but holdeth forth his course till he be commanded of the Lord to stand and stay, he hath a special command for him ere he return. This teacheth all Office-bearers, that in God's errand no man ought to enterprise anything at his own hand, but to have the Lord's own advice ere he proceed to his work; we have his advice when we have the warrant of his word. The second thing I mark, as soon as he is commanded to go, he stayeth not, but so soon as God saith the word, he

obeyeth, he maketh no doubting, he asketh no reasons at God, he taketh it not to his advisement, he maketh no oppositions but incontinently he obeyeth: and surely this is true, that if ever flesh and blood had any reason to have repined, Isaiah had reason at this time. And why? In a moment and with one mouth he was commanded to recall that severe sentence which he had pronounced, and to pronounce the contrary; which might have ingendered a wonderful suspicion in the Kings heart in respect of the suddenness. If Isaiah had been as short and as angry as Jonah, no question he would have asked a reason at God: For Jonah was not commanded to recall his sentence, neither was he sent in such suddenness to call it back, but he seeing the words of his threatening not to come to pass, therefore he fretteth and fumeth against God; where if he had been commanded in such suddenness to go and recall his sentence, ye may easily conjecture what should have been his part. This perturbation that was in Jonah letteth us see that he was ignorant of the nature of the threatenings of God. For if he had understood, that in all the threatenings of God there is a condition annexed, he would not have taken it so highly. And if he had understood that the mind of God was not to cast off a sinner, he had not taken it so angrily. But being ignorant of this, he falleth into this fuming and fretting against God.

So I say, there is two things here to be noted, one thing to be eschewed of the teachers in the person of Jonah, another thing to be followed of them in the person of Isaiah. The thing that is to be eschewed is this: Jonah standeth so precisely upon his reputation, that he is exceeding angry that God should change his judgment in mercy. Now I say, this fault would be eschewed of all, and specially of office-bearers; and I am sure there is no office-bearer, which hath the fear of God in his heart, who would not rejoice exceedingly, and be glad to see all these threatenings which from time to time are pronounced against these bloody men; all those threatenings that are pronounced against the manifest oppressors, and against these sacrilegious persons; I am assured there is none but he would exceedingly rejoice, to see these threatenings turned in mercy. Again, I am assured there is not a spiritual office-bearer that hath the fear of God in his heart, who would not exceedingly rejoice to see all the threatenings and admonitions directed from this place to Magistrates of all ranks, inferior, superior, and supreme, turned in mercy. He is more than unhappy that is so inclined to threatening, that if he see the Spirit of God offer the contrary occasion, will not be a thousand times more ready to comfort: And therefore the Lord in his mercy give you grace. (Sir) that ye may have that testimony of a good conscience to uphold you, without the which there is no true comfort. But alas, when I look on the misery and calamity of this Country, I am almost out of hope; for why? Your subjects have gotten such a custom of sin and evil doing, whereby they have drawn on such a habit and hardness of heart, that nothing is pleasant to them but that which is displeasing to God, and nothing displeasing to them but yt which is pleasing to him. What is it, I pray you, that custom will not bow? What is it that custom will not alter? What is it that continual use will not harden? There is no potion so bitter-tasted in ye beginning, but if thou use it a little while, it shall appear not so bitter: continue yet further in it, it shall appear nothing bitter at all: & go forward yet in it, and in the end it shall become sweet, suppose in ye beginning it were most bitter. Even so it standeth with that miserable man that casteth his whole delight in ill doing that he hath such a custom in evil doing, that nothing is pleasing to him but which is displeasing to God: and nothing displeasing to him but that which is pleasing to God. For the mischievous custom of evil doing banisheth light out of the mind. And as it banisheth light out of the mind, it so banisheth all feeling out of the conscience, and instead of light cometh darkness, and instead of feeling cometh hardness. Now the conscience being hardened, & the mind being darkened, what remaineth but a

desperate and an obstinate condition like to the devil, who is said to be bound in chains under perpetual darkness? This is wonderful, that such continual thundering of these threatenings is not able to move them. But it is no marvel, for there is no words will move them; yea it is impossible to the bloody man or oppressor to refrain, from time they be once given over to sin. For from time the sin hath gotten superiority in them (as Peter saith,) it commandeth them more absolutely than a Prince would command his subject; for sin hath made them such slaves, and they are so carried with impotency of their affections, that they dare no more refrain from the service of sin, then a good servant from his masters service. I pray God that he so multiply the Spirit of government upon you (Sir,) & that holy unction of Kings, that we may once see this great insolency that breaketh out in so great contempt, condignly punished, that ye may keep your conscience pure and holy. Thus much concerning the thing that is to be eschewed in Jonah.

Now followeth another lesson to be learned in the person of Isaiah; ye see Isaiah is ready to do what the Lord commandeth. When the Lord biddeth him blow the blast of judgment, he bloweth it: When the Lord biddeth him come, he cometh, & when the Lord biddeth him go, he goeth. Then the lesson is this, we that are the Trumpeters of the Lord, we must not blow as our affections and men bid, but as the Lord biddeth us: we must not sound the retreat when we should sound the march, nor we must not sound the march, when we should sound the retreat. We must not sound judgment when the Lord biddeth sound mercy, and we must not sound mercy, when the Lord biddeth sound judgment. But now the sins of the Land crave that all pulpits sound judgment: Therefore judgment must be sounded. There is no way to avert this judgment, but that every man according to his calling put to his hand to reform, according to the bounds and power that is committed unto him. And the best way were, that ye that are Noble men concur with your Prince, and his Majesty concur with heart and hand to repair the ruins of this Country. Thus far for the second lesson.

Now he subjoineth the Narrative. In the Narrative he saith to the King, That the Lord hath heard his prayer, and hath seen his tears: as if he would say, suppose thou lay in thy chamber & turned thee to the wall, yet I heard all the words that thou spake: and I saw all the tears that distilled from thee. And suppose it was not in the temple, yet all was manifest to me. This is a great comfort. Then the lesson in general is this: In all places, and to all estates the Lord's ear is ever fastened to the cries of his own, & he seeth their tears, and he heareth their words. And suppose he be not always as ready to dispatch them as he was to Hezekiah, yet he leaveth them not, but he sustaineth them in the meantime by the comfort of his spirit, and in the end he granteth them their petition so far as is sufficient. And if it be according to his will, he giveth them more then they sought. If this be true, that the Lord's ear is present to hear the prayer of his own, and his eye to see their tears, will not the Lord be moved at the cries of them that are oppressed with these bloody men? It is wonderful that no threatening nor denunciation will move these men; but if every tear be poured in the Lord's vial, and every word heard of the Lord: how much more shall every drop of blood be in the Lord's vial? What is the reason that these bloody men will not give ear? The reason is this; they have laid this ground, and upon this false ground they build all their false conclusions with Atheists, that there is not a God; and upon this ground they build all their mischievous works. But I would demand of these men that have laid this ground, if there be not a God, whence floweth this fear and terror of conscience? this trembling and unquietness, which gnaweth them? if there be not a God, how is it that they are so tormented? Suppose they have banished knowledge out of their

mind, & feeling out of their conscience, & all that should fear them out of their heart; yet they have even this fear & trembling in their soul. And it is not possible to banish this fear, do what they can; yea the more murders they commit, the greater is their fear. So where men think to make themselves sure by slaughter, it is the high way to cast themselves in greater unsurety, and make their heart more fearful then it was. From whence come these torments but from God forewarning them of Hell? and these are the beginning of hell to thee in this life. Which if God would let off the all-full measure, they would not fail to put violent hands on themselves, thinking thereby to get an out-gate to their soul; for they think if the soul were out of this body it should be in a better case, where in the mean time they pass to uglier pains and greater torments. Now all these torments and ugly pains which eat them up, move them not, and except the Lord work it they will never be moved: he hath commanded all to hear his word, and he hath promised to work by his servants who utter his word, and therefore I say, these bloody men and oppressors they ought to be here present, that the Lord if it be possible, by this means may call them back by repentance, that they may prevent that terrible judgment whereof they have but little feeling as yet. But ere they go they will feel it better.

Now I come to the proposition, and there I shall end: he propoundeth the comfort shortly in three points, two of them are according to the petition. The third is more then he craved: health of body agreeth to the petition, prorogation of days agreeth to the petition, a glorious estate, a sure & a prosperous estate came not in his mind; and this also he getteth, he not only will deliver him out the hands of Ashur, but deliver the whole City. And this promise of a prosperous and joyful estate is more then he thought on or looked for. Of this there might be many things marked, but I leave them. And this only I observe. The Lord having to do with this King, to make him thankful in times coming, he granteth him more then he sought, and provoketh him as it were after this manner, saying; Whatever thou lackest, seek it of me. Lackest thou health of body? seek it of me. Lackest thou prorogation of days? seek it of me. Lackest thou a sure, glorious and prosperous estate? seek it of me. There cannot be a more affable kind of entreating, then is betwixt God and the King; he desireth him whatever he lacks to seek it of him. Except Kings humble them to honor God, & hold them in his continual favor, it is not possible that they can look for these things of him. But by the contrary, if Kings humble them to serve God, & hold them in his favor, there is no honor nor dignity that he hath provided for them by birthright or other ways, but if he see it serve to their good, in despite of the world they shall have it. But if they fall from the service of God and cast themselves out of his favor, they shall lose dignity, birthright, privilege of nature, and all other things, & themselves beside. Examples of this we have in the Scriptures: Cain being Adams eldest son, and having the birthright, so long as he kept him in the favor of God he was in hope of it; but from time he lost the favor of God by the slaughter of his brother Abel, he was banished from the face of God, and lost his birthright with all his inheritance. Ishmael in like manner was Abraham's eldest son, yet because he was not in the favor of God, he got no part of his inheritance. Esau was his fathers eldest son, yet because he fell from the favor of God, his brother was preferred to him, & his birthright helped him not. Now the general doctrine is this: It is only the favor of God that maketh men to enjoy privileges, dignities, or whatsoever they have right to; if they keep the favor of God, it is not possible that they can be disappointed. So the exhortation is easy unto you (Sir:) as your majesty thinketh to possess that which the Lord hath appointed for you, so look that you keep you in the favor of God. There is no way to keep the favor of God, but to purge your country of these two, Idolatry and blood; for under these I comprehend all the sins committed against the

two tables. Let this be done, and it is not possible that ye can be disappointed of anything that may serve for your wealth. For it is the favor of God that shall make you to enjoy not only your possessions, but all other privileges that ye are borne to. The Lord of his mercy work it in your heart (Sir,) that we may see this as an argument that ye are in his favor, when ye shall put to your hand to reform this country, and so make it known that ye fear God and love his people. This being done, suppose men would be inconstant and lie, yet God is not as man not as the son of man, saith Balaam, that he should lie. Depend on him. The Lord work it in our hearts that we may earnestly crave it and obtain it, that your heart being established by grace, ye may obey his holy will. The Lord grant it for Christ's sake, to whom be all honor, praise and glory, for now and ever, Amen.

THE EIGHTH SERMON, UPON ISAIAH, CHAPTER 38.

THE EIGHTH SERMON, UPON ISAIAH, CHAPTER 38.

7 And this sign shalt thou have of the Lord, that the Lord will do this thing that he hath spoken.

8 Behold, I bring again the shadow of the degrees (whereby it is gone down in the dial of Achaz by the Sun, ten degrees backward: so the Sun returned by ten degrees, by the which degrees it was gone down.

9 The writing of Hezekiah King of Judah, when he had been sick, and was recovered of his sickness.

10 I said in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years.

11 I said, I shall not see the Lord, even the Lord in the land of the living, I shall see man no more among the inhabitants of the world.

In our last lesson (well-beloved in Christ Jesus,) we heard the manner and form of the comfort that was offered by the Prophet unto the sick King: we heard when this comfort was offered, we heard where it was offered, we heard the person that was the giver; we heard the person that was the bearer; we heard the preface which the Lord used, to make the King attentive; we heard the narrative shortly, and the parts of the comfort propounded. As to the circumstances, we noted where the Prophet was when he received this commission: he was in the middle court, he was not as yet past the second hall, when the word of the Lord bad him stay and go back again. At this time he is commanded to recall his former sentence, and with that same mouth to pronounce the quite contrary. No further distance is there betwixt the pronouncing of the one sentence and the other, then is betwixt the Kings bed and the second hall. Look what space the Prophet spent in going betwixt the Kings bed and the second hall, as great space is consumed betwixt the one sentence and the other. Upon the suddenness we marked sundry notable things: and first, we marked the great force of the Kings prayer: to wit, his prayer is so effectual that it maketh the Lord to recall his own sentence in one instant of time. That same thing which heaven and earth and all the creatures therein could not have moved him to do, that the prayer of his servant moved him to do. Now, beside the retraction, the force of his prayer appeareth in the health of his body, in lengthening of his days, in giving him a prosperous and sure estate: and last, in confirming it by such a wonderful sign, that the like was never heard nor seen before. Judge ye then what is the force and effect of the prayer of a faithful man. The second thing that I marked was this, the wonderful inclination that the Lord hath to mercy, how well he answereth to his names and stiles, whiles he is called a God of compassion, a God of exceeding and infinite mercy. The third thing that we marked on this suddenness was, that strict and entire conjunction that standeth betwixt the faithful soul on the one part, and God on the other part, to wit, the conjunction is so strict, that it maketh God as present to the faithful soul, as if heaven and earth were coupled together. This conjunction by faith maketh Christ our help, to be as near in time of need, as if he had placed his

throne of grace in the bed where we lie. Ye see how swiftly the Kings prayer mounteth, ye see how swiftly the answer returneth, ye see in such a celerity the matter is dispatched, as if there were no distance betwixt heaven and earth. Then by this it clearly appeareth, that there is no distance of place that can make the Lord consume time in doing of his will. Also, there is no distance of place, neither thickness of walls that can hold the Lord's presence from the faithful soul, but he is as present to the faithful soul, as any corporal object is to the bodily eye: There is no object so present to the bodily eye, as the Lord is present to the soul. Thus far we proceeded in the first circumstance. Upon this we gathered and let you see where the King lay: It behooved him to have been laid in his own house. And we show also that this was a sign of the favor of God, that he should be diseased there, where he might be best eased without trouble to others. As to the giver of the gift, it is God; for there is no good gift but it floweth from him. As to the bearer, it is Isaiah, not of necessity, for the Lord is not bound to any second instruments, but of a voluntary and free obligation, he hath obliged himself to utter his power, and to work by them. Here I wished you in my exhortation, be diligent hearers of the word, be not deceived with your foolish conceits: I will read as good at home & better: I say, the Lord will not work by thy reading, when thou contemnest the ordinary means; he hath bound him to his instruments that by hearing faith shall come; he will not work by his Spirit, except thou hear. Hear the word therefore, as long as the Lord giveth thee grace, and continueth it. He hath bound himself to grant faith by hearing, and not by reading in contempt of hearing. As to the preface, we show it differed from the former preface in two points. First, there was mention here made of David, which was not in the other, and consequently of Christs in whom the comfort of the King stood, and on whom all the comfort of the old Testament is grounded, without whom, there is no true comfort. Secondly, in this preface, he is called David's son not only by nature, but by grace: and therefore, the whole promise of grace made unto David, justly appertaineth to him; whereas otherwise, if he had been his son by nature only, the promises of grace had no more concerned him in particular, then they concerned his father Ahaz. But because by grace he was made the son of grace: therefore the promises of grace justly appertain to him. Here we did let you see, that it is not carnal generation which we draw from our parents, that maketh us the sons of God, faithful as they are; but the generation of the promise, in following the trade of their faith, we are made the sons of our faithful predecessors. There was two things marked in the preface: First, the Prophet returneth not, until he got a command. The lesson is this to office-bearers in their calling, to enterprise nothing in God's affairs, until they get his own advice. The other thing, we see in him a wonderful and ready obedience to God. For suppose the Prophet saw his threatening in an instant of time to be turned in mercy, yet he is not angry, but rejoiceth to see the Lord work so with this King. Upon this we gathered a lesson for teachers: They should not be moved greatly, when they see the Lord's threatenings in an instant of time, if it were possible, turned in mercy. I think there is none (as I spake then) but they will be exceedingly rejoiced to see these threatenings which are threatened against these bloody butchers, against these adulterers, against these oppressors and sacrilegious persons: there is none, I think, but he will be exceedingly rejoiced to see the Lord work so, that the Minister have as great occasion to comfort as he had to threaten. I think also that there is none that feareth God, who will not rejoice to see the Magistrate, who is the overseer, and should take order with these bloody men: there is none but he will rejoice to see the threatenings which are justly pronounced, and shall as justly light if they be not prevented, to be turned in mercy. But surely there is no hope of it; for iniquity groweth so, and it is come to such a maturity, that surely the Lord from heaven will take vengeance on it, if

the Magistrate put not to his hand in time. On the other part, we learn of Isaiah, to blow mercy when the Lord biddeth, and to sound judgment when the Lord biddeth; for seeing the Lord hath appointed us to be his mouth, we must not speak what we please, for so we are not the Lord's mouth, but our own mouth. So he that taketh upon him to be his mouth, let him sound as the Lord biddeth him. In the Narrative he saith, he heard the Kings prayer. And as he heard the Kings prayer, so he heareth the prayers, and seeth the tears of the oppressed of this land, which the Magistrate should both hear and see. And as he heareth them, so he hath gathered their tears in his vial, and in his own time he will provide a remedy. Lastly he pronounceth three things unto him, health of the body, length of days, and a sure and prosperous estate, which never entered in his mind to seek. And therefore I exhorted him that was present and you all, what so ever ye want seek it of God, seek it in Christ Jesus, whether it be for the soul or body; in him are placed full treasures for both, if ye keep you in the favor of God, and keep you in his protection, nothing shall hurt you: And by the contrary, if ye lose his favor ye shall lose all. Thus far we proceeded in our last exercise. Now in the words which I have read, first of all, he confirmeth that which he said unto the King, and he maketh him sure that whatsoever God hath spoken, it shall be found in experience, and for his surety he giveth him a sign, a wonderful sign, the like whereof was never heard of nor seen before. The manner of the giving of the sign was this: First of all, the king he seeketh a sign. Secondly, the Lord granteth a sign: Yea look in what manner the King sought it, in that same manner it is granted. Thirdly, the sign is wrought and manifested, not by the power of the Prophet, but by the virtue of God. To come back then to the first, the King seeketh a sign as may be seen, 2. Kings 20. and surely in seeking of it, he did not amiss, for if we look to the circumstance of the history, he is plainly compelled to seek it: for as Augustine saith, writing on this same place, concerning the miracles of holy writs, while as, (saith he) the Prophet Isaiah propoundeth in an hour two contrary sentences, which could not both stand, it behooveth one of them to be confirmed by a sign, and so it was need. Then I say, the King faileth not in seeking of a sign, or as if he had said after this manner to the Prophet: thou camest even now, and said, it behooved me to die; thou returnest in an instant, and sayest that I shall live. Whereby shall I know this last to be true, and what token shall I have of it? Was it necessary then? surely it was necessary.

As to the seeking of the sign he sought it not of incredulity, nor to the end to tempt God, but to strengthen & confirm his weak faith, which is weak in us all. And a weak faith, suppose it be weak, yet it is true faith: for if our faith be true and lively, howbeit it be weak, it is the right faith. It is required of faith, that so much as is of it, it be true and lively. But so long as it is here, weak shall it be. Then for the strengthening of his weak faith, it was necessary that he should have sought a sign, which was done no doubt by the advice of the Spirit of God. It is true the wicked have sought signs, as Matthew 12:16. But when they seek them, their heart is void of faith, for they cannot seek them to confirm the thing they have not; but they seek them of incredulity, and of contempt of God. Again, there is another sort, who when signs are offered they will not receive them, as Ahaz this man's father: when the sign was offered to him by Isaiah, and given to him, he would not have it, but he did cast it off by a shift. This king is not so, but he seeketh a sign for the strengthening of his weak faith. And in this doing he followeth the example of the good servants of God who passed before. Gideon before him sought a sign, Judges 6. Moses also that was before him, sought a sign for the confirming & strengthening of their faith. So I say the King in seeking of this sign doth not amiss; and to testify that he doth no wrong, the Lord granteth it unto him, which he would not have

done, if he had done amiss in seeking of it. Beside this, he giveth him his choice in this sign, for look in what manner he craved it, in that same manner it is granted unto him, which testifieth that he did not amiss in seeking of it.

As to the manner of the sign, how he sought it, and how it was granted by God, it is this shortly. The King desireth that not only the shadow of the degrees whereby the hours were discerned in Ahaz Dial should be brought back: but also he desireth that the Sun with the shadow should be brought back so many degrees. Now the Sun had gone forward in his course, and had spent ten hours of the day: so he had but two hours to his going down. In effect therefore he desireth the Sun to be brought back these ten hours which he had spent. So that the day which by nature should have lasted but for the space of twelve hours, by the drawing back of the Sun in an instant is made to last for the space of twenty-two hours. Look if this was a wonder or not. Thus far for the meaning of the wonder and the manner thereof. Ye see this wonder was manifested partly in the body of Achaz dial, and partly in the body of the Sun. Now in this that it is shown in the body of the dial, it letteth us see that the accurate distinction of seasons and times, together with the arts and sciences that bring them, are not altogether displeasing before God. And further it letteth us see, that these same sciences whereby the seasons of times are discerned, had place in Judah in Achaz days: for naturally we have that knowledge to discern the seasons of the course of the day and of the course of the night, naturally we have that. As to the day we divide it into ye dawning, morning, noon, & evening: and in like manner the night, into evening, midnight, and cockcrow. Now time hath brought in these arts and sciences, which have brought in a more accurate distinction of times and seasons. These observations appear clearly to have had place in Judah in Achaz days. We read not that these instruments entered in Grecia or Rome; not in Grecia before Anaximenes Milesius brought them in; Not in Rome before one Marcus Valerius Messala brought them in. And he brought them out of Sicilia forth of a city called Catina. Marcus Varro brought in a more accurate thereafter. Always this was the first; but I leave these particulars, I insist not in them: And I come to that which may most edify you in the faith of God. So I say, this sign was wrought in the body of the dial, and also it was wrought in the body of the Sun. It was wrought in the dial which was a public work set up in a public place upon the head of the steps of the stair of the palace against the Temple where the whole City resorted, so that the work was known to the whole City, and consequently to all Judah, and that by reason of the public place. Secondly, it is wrought in the body of the Sun, that all the world might see the wonder in the Sun as well as Judah did, both in Sun and dial, that they might be convicted, seeing him in his wonderful works who of nature is invisible, that they might say with themselves, we are out of the way and have worshipped the wrong God, leaving the right God. For surely when I look on the wonders which God hath shown from time to time on this King, I am moved to think that God had purposely brought him into these extremities and great dangers, that in his wonderful deliverances he might be known to the whole world; he bringeth him into such dangers that whereas nature and natural means could have no place: he delivereth him so miraculously by such wonders, to make all the world to stoop. Another end was this, that this good King might be honored of all the world whom God so honored. For good reason it is, that those whom God so honoreth they should honor. These have been the two ends why God hath wrought so many miracles in the person of this King. For ye heard how wonderfully in the night by his Angel, he destroyed a hundredth and fourscore thousands of persons; this is a wonderful thing, and now when he had fallen in the hands of a terrible plague, so that there is none able to help it, yet the Lord healeth him extraordinarily, and he

confirmeth it by such a wonder that the like was never heard of or seen before. In deed we read in Jehoshuashs time, that the Sun was made to stand in the firmament; but to go back by so many hours and degrees, it was never heard of nor seen before. Look then if these signs served not to the honor of God, and under God to the honor of his servant.

The profit that is to be gathered of signs, properly called signs instituted by God, stands in ye representation: for there cannot be a sign properly, except it represent in some measure the thing signified by it. There must be some conformity and proportion, or else it is not a sign, as Augustine saith. But this sign whereof we speak is miraculous and supernatural, and therefore hath no such relation as Sacraments have. But yet there may be a proper and secret relation espied in it, which is this: for it appeareth well that God would let us see, and let the King see by the working of this sign, that look how easy it was to him to bring back the Sun which had but two hours to his going down, to that same place where he rose in the morning; as easy it is to him, and far easier to bring back the Kings life which had but two hours to the time of death, to a fresh morning of youth again, and to a joyful age: It is as easy to God to work the one as the other. And so we may take up the end why these signs and such like wonders was wrought by Christ in establishing of the new covenant. The end no doubt was to strengthen our faith which we have already received by the preaching of the Gospel; for signs are not given to create in us faith, they are not given to begin our conjunction with Christ, it is the preaching of the Gospel that beginneth this conjunction: Signs are given as seals to enlarge and confirm this our conjunction. And as the Apostle saith well, Hebrews 2. signs serve to two two ends: first, to bear witness to the truth; secondly, to confirm the faith of the believer. This ye see clearly in our Sacrament, the Sacrament of the Supper. This Sacrament was not appointed to make our conjunction first with Christ; we have not entry unto Christ by this Sacrament, but it maketh us to possess Christ whom we had already in some measure: It maketh us to possess him more fully, and extendeth the bounds of our narrow heart, that he may be the more largely received of us; so of this sign the King hath great comfort. I grant there is greater comfort to be had in the word then of the sign, and greater comfort to be had of the working of the Spirit within, then of either of them: yet it is as true, that every one of these bringeth their own comfort. There is greater comfort to be had of the word then of the sign, and yet the sign hath the own comfort. There is greater comfort to be had of the Spirit then of the word, and yet the word hath the own comfort. And there is no word able to utter, and far less any heart able to receive that comfort, yea not half the quarter of that comfort which is prepared for them that love God. So this sign, suppose there be not so great comfort uttered by it as by the word, yet it hath the own comfort. Thus far concerning the sign itself.

As to the third thing, the manifesting of this sign, it is not by the virtue or power that flowed out of Isaiah, suppose he was an instrument; for the text resolveth this clearly, where it is said, this is the sign of the Lord: besides this, it is certain that there is no force nor virtue in any creature, yea not in the devil himself to work any true wonder, but in God himself only. For why? there is no sign or wonder which is a true wonder, but it passeth the force, bounds, and compass of nature: Therefore there is no creature able to work any wonder: For why, they are bounded within the compass and bounds of their nature: and therefore as to all these wonders and miracles which are wrought by the devil and the Pope his vicar, they are false and lying wonders; I say it not, but the Apostle saith it, 2. Thess. 2. that the coming of Antichrist shall be in the mighty power of the devil, in the which he shall work false wonders and lying signs. And as all the rest are false and lies, so these legs

and arms which ye see in the entries and porches of their Churches, are manifest lies and deceits of Satan.

Now as to the manner of the working of this miracle, it is said in the 2. Kings. 20. that it was procured by the Prophets prayer: It is said there, that the Prophet prayed that the Sun should be brought back. So the prayer of the Prophet prevented before it came to pass. Now, that same very thing which the Lord was purposed to do, and promised to do, yet he will do it in such sort, that he will have the Prophet first to ask it. Now this letteth us see clearly, that there is no merit in our prayers, there is no such force or worthiness in our prayers as to merit anything, but the Lord promiseth freely; and as he promiseth freely, so he performeth it as freely. Then wherefore will he have us to pray? Because prayer is a part of the worship of God, he will have us to feel what the want of benefits is, he will have us exercised in this part of duty; that when we get them, we may use them so much the more to his glory.

What the prayers of this Country, specially the prayers of the Church of this town, have purchased in the withdrawing of the Lord's threatening, and chiefly of the last threatening, I mean that huge Navy of ships; I think now the manifest effects declare. But what honor God hath gotten for it, our manners since that time clearly testify. For if ye look to the growth of sin, more ugly sins were never committed then since that fame ceased. So I say, he is mad, and void of all natural light, much more supernatural, who thinketh that the Lord hath taken away his hand, suppose he striketh not. Indeed he hath withdrawn his hand, to let us see the force of our prayers, and to try us how we would use this benefit; but seeing it is so highly abused, if there were no other thing but the birth of iniquity wherewith the land is overburdened, ere the Lord want any means to punish the committers and overseers of these iniquities, he will rather punish the land from heaven immediately, or else make it to spew out the inhabitants. For suppose the Lord spare, yet he will not forgive this contempt. But this sparing is of the Lord's benignity; he letteth them hoard up sin against the day of wrath. I insist no further in it.

Now followeth in order the Kings thankfulness unto the Lord, for the benefit which he hath received. And forsooth, this King is greatly thankful: and he hath set down and left in register his song of thankfulness, to testify, that he is not like to us; he hath set down a notable song of lamentation and thanksgiving, that we read of none better in any King except that which is in the 51. Psal. He hath set down a song of lamentation, to testify his infirmity and disease; and he hath set down a song of praise, to testify his thankfulness toward God.

This song standeth of three parts. In the first part he letteth us see the great trouble and perplexity, whereinto he was fallen; what he said, and what he did in his trouble. In the second part, he maketh a rehearsal of the greatness of the benefits that he hath received, and promiseth to put his trust in him, to make his dependence on God, and on no other. In the third part he letteth us see that he is mindful to be thankful as long as he liveth, and all his days to praise him, and not to be forgetful of him. I think these be the three parts of the song.

Now ere we enter into the first part, it is necessary that ye understand the course of this Kings life, and the manner of his behavior in his whole life; that marking the course of his life at least, if ye will not follow the course of other common Christians, ye may learn to follow a King. Take heed then unto the course of his life. In the 14 year of his reign, he was threatened by the King of Ashur, he was threatened by two sundry Ambassadors, and God his Master and he himself was in their face

blasphemed. After this in his great extremity what doth he? He and the Prophet go to the Church and address them to prayer, this is one part of his exercise. And upon his instant prayer what cometh to pass? He purchaseth a wonderful deliverance: and upon this deliverance what doth he? He and the Prophet praiseth God. So, here ye see prayer and praise are his chief exercises. Now he is not so soon delivered, but he falleth in the hands of a terrible plague: and death is so present sent to him, that he seeth no out-gate. Now what doth he? He and the Prophet both pray, I doubt not. What followeth upon this? He is delivered. What followeth of the deliverance? He and the Prophet thank God. So here also ye see prayer and praise. What further? Upon this deliverance he falleth into pride & ambition he braggeth of all his jewels and treasures, as if he had conquered them by his own industry. What followeth upon this? The Prophet threateneth him; Upon this threatening he is humbled: After humiliation the Prophet comforteth him, and upon his comfort he thanketh God, and saith, the word of the Lord is good, but yet let there be peace and rest in my days. Now take heed to the whole course of this Kings life, and ye shall see his whole life to be nothing else but a falling and rising, a praying and praising of God continually. For as long as we carry about with us these decaying houses of clay, (as Job saith) & are clogged with them, yea, as long as the dregs of iniquity remain in our souls, we shall be subject to a continual falling and rising, by the grace of God, and not of our selves. Of the which this his continual praying and praising of God springeth. He prayeth for strength in his battles, and he praiseth God for his victory and deliverance.

Now take up the lesson, and learn of a King what should be a Christians exercise, that seeing this mortality wherein we dwell, & the corruption wherewith we are beset (for our sanctification is but begun, and very imperfect in this life) maketh us to slide; and seeing we are subject to daily trouble, and our life is but a continual fighting, should not this be our exercise, continual praying and praising of God? praying God for strength in the time of our falls and troubles, and praising him for our victories? He that shall follow the life of this King, shall obtain the like end. And suppose his life be a continual fighting, yet the Lord shall ever raise him, and comfort him with his Spirit. He that omitteth this exercise of prayer, is most unhappy; for if he craveth not strength, he is unworthy of rising. There is none of us but we are all subject to this estate. And therefore if we would rise, we must pray; yea, pray instantly and continually. So, I recommend prayer & praising unto you all. Thus far concerning the course of the Kings life. Now to come to the first part of the song: In the first part he letteth us see the great trouble, perplexity, and perturbation of mind wherein he was; he letteth us see what he said in this trouble. Ere he enter to the words, in the beginning of the 9. verse he noteth the circumstance of time, when he was cast into this trouble and perturbation of mind: and forsooth, the circumstance is worthy of noting. In the circumstance of time it is said, In the cutting off of my days: when was that? to wit, at what time the Prophet told him, that it behooved him to die. Then this trouble and perturbation came on me. From the time he had once said, it behooved him to die, he fell into this fear, suppose a godly King, and as well reported of as any other King in the Scriptures: yet as soon as he heareth the sentence of death pronounced, he trembleth and feareth exceedingly. And surely it cannot be otherwise; for death is a violent separation and tearing asunder of that which the Lord hath appointed to be conjoined, to wit, the soul and the body. If the body had remained in the first estate, and continued under obedience, these two had never been separated; but by reason of disobedience and breakeng of the law of God, in came sin, in cometh the violent separation, in cometh death, which is the reward of sin, as the Apostle speaketh. Romans 6.

It is true indeed, (for this is necessary to be known) that there have been many evil men that have sought death: and it is as true, that there have been many good men that have sought death: yet never one of these sought death for itself, for it is not natural to seek the dissolution of our selves. But these evil men that sought death, and put hand on themselves, in their appearance they sought it for a better: to wit, to eschew the present torment and vexation of hell in their conscience wherein they were, thinking that their miserable soul, being out of the body, should be at greater liberty then if it were detained in this prison: But they are all deceived. For suppose hell be begun here, yet it is not in a full measure until this life be done, and so the miserable caitiff deceiveth himself. On the other side, there have been good men that have sought death, but not for itself but for a better. If they knew not & felt not that there were a better life to follow after death, they would not seek it: but by reason they see there is a greater joy to follow after it, therefore they regard not to taste in some measure for the present of the bitterness of death. It is true again & I grant, that death unto thee who art a Christian is sanctified in the death of our master and Savior Christ Jesus; (for blessed is the death of them that die in the Lord.) But suppose the death be sanctified, yet thou art not wholly sanctified: for if thou were as sanctified as the death, thou wouldst not have such a thing as terror, pain or grief in thy death. But seeing in the best of us all there is a remnant of corruption (would to God it were but a remnant) so thick and foul that it is shame to speak of it; this corruption urgeth the conscience, so that where the conscience is urged, there must be a fear; and the more the conscience be urged, the greater is the pain and terror. It is true that this fear is tempered by faith that dwelleth in the soul, and the hope of joy that dwelleth in the faithful soul, holdeth this fear in awe, that hope of heavenly joy so swalloweth up and devoureth the fear, and maketh it to appear to the looker on that the soul hath no fear: but no doubt there is a fear, and it is sure there is some grief. It is only as I have said, the hope of that heavenly joy that holdeth this fear in awe; where this hope is not, terrible is that fear, wonderful are these terrors, great is that anguish of soul that is there, so that I cannot find names to express it. Terrible it is to see the countenance of God in his justice, there is no creature that can abide it. Terrible it is to see their own sins present themselves, the ugliness and guiltiness of sin. And beside all these, to be left destitute of hope, it is not the least part of their grief; and yet this is not regarded. For men will not rise to get faith, if it should cost them but an hour, they will not come to hear the word. This is a wonderful and miserable madness that is in the soul of man, that he will never provide for hell until hell catch him.

Now to come to our purpose, the less the corruptions be, the less must be the fear. Wherein then should your exercise stand, should ye not study to diminish this corruption? For he that would be void of fear, must travel to diminish this corruption, that the conscience may be clean, and ye may have a good testimony, which maketh men to be without terror. For as long as the love of this world and of worldly things occupieth our soul, it is not possible that it can be without fear: For why? there is no heart that can willingly part with the thing that it loveth, without exceeding sorrow and grief. Then we should travel to take order with these affections and love to worldly things, but so far as they may serve to the love of God, and in God to love ourselves and our neighbor; that when he calleth no strange love may draw us from him. There is a common law in all cities concerning the forbidden goods, which are discharged plainly to be carried out of the country where we are presently, and suppose they were carried, they can serve to no use in the country whither we go. To let you see the exposition of the Parable; I say, the love of this world & the cares thereof, the love of the flesh and the lusts thereof, are these forbidden goods which serve to no

use in the country whither we go, yea they are plainly forbidden by the King of the country. For the heart which is replenished with these, shall have no entry there. There is a plain discharge sounded concerning these goods, that we cleanse our hearts of them, and prepare ourselves to bring those commodities with us that agree with the nature of that country. Let us make us for the love of God and of our neighbor, and let us cast off all contrary love; only let us love God, and in God let us love our neighbor. Now if I might obtain this one lesson for all the rest, I would think my travel very well bestowed, and therefore I insist so much the more in it, that it may sink into your hearts. Now then this good King feareth, which telleth me that in all Christians there is some fear.

I come to the next, what saith he in his trouble and perturbation? The effect of the thing he saith is this: First he saith He saw his own death prepared for him: Next, because he was troubled with it and cast in a great perturbation, he subjoineth the reasons why he was so grieved. And as I may gather them, they are three in number. But ere I come to the reasons I will tell you his own words which he said in time of his trouble; he said, I shall go down to the gates of the grave, I am drawing near to the gates of death. For so soon as I heard the Prophet say that I should die, so soon I began to prepare me for it; for if all threatenings come to pass as the Prophet hath said, if I find no out-gate in the mercy of God, I must die. For this I know, that I am a mortal man; and suppose I be a King and a glorious King, yet I am not exempted from death, and therefore I will prepare me for it. He knew well, that suppose he made himself ready, he was not one hair nearer to death. Now surely if ye would follow this King, ye would be a thousand times readier and more able to live then ye are in your diseases. But ye are cast up in such a dainty and delicate fashion, that no man will suffer to hear of death, saying, It is a thing that will further man to die. But I say the contrary; and the Spirit of God saith the contrary. I say, the readier ye be to die, ye are the readier to live; he that saith the contrary, I say he speaketh an untruth, if he were the best Doctor of Physic. Therefore when sickness which is the messenger of death beginneth to pull your ears, the first thing that ought to be propounded to the patient, is to bid him make him ready for death; for the readier he is to die, as I have said, he is the more able to live. Then ye see Hezekiah knew, that suppose he was a King, yet he was mortal. As to his words, he setteth down three reasons wherefore his death grieveth him so much. If ye look to the reasons, there appeareth at the first no weight in them; yet being tried more narrowly, ye shall find in them a greater validity. The first reason is this, I am deprived of the residue of my years. He was a man at that time of 38. or 39. years, and of such age as he might have lived twice as long by the course of nature, as David saith O! but this appeareth to be a slight reason, & it is slight indeed if there be no more in it. He is not so much grieved at the cutting off his years as at the cutting off the affairs which the shortening of his years brought with it. So there were two respects wherefore this King was so grieved at the cutting off of his days: The first, because the work of reformation in Church & policy, which he had begun, would cease. And out of question this hasty cutting off made him so well prepared in his heart to die, as he would have been if he had had leisure. So in respect he lacked time; and yet he was not so void of all preparation as commonly youth is, that cast off all repentance to the last age, thinking there is time enough before them: In these respects, that the work of reformation by the cutting off of his time would be imperfect, and in respect he should not have been so well prepared in his heart, therefore he is grieved at his death, and saith, I am deprived of the residue of mine years.

Well, to apply this unto our cause, I think there is none but they see clearly, that if we come not with better speed to the work of reformation then we are like to do, I fear that we leave not this

work only un-ended, but un-begun: for if this confusion of Church and policy grow from day today as it doth without interruption, as if there were not a King in Israel, I say if this confusion endure, no question but the birth of iniquity shall so overburden the land, that it shall make it to spew forth the inhabitants. I will not insist, I am assured there is no magistrate of any degree but he is lawfully forewarned and made inexcusable before God.

The second reason wherefore his death grieved him, is set down in the beginning of the 11. verse, where he saith, I shall not see the Lord in the land of the living: Then this is it yt grieved him, because he should not see the Lord. How can this be? I am assured, he had that same eye in seeing of the Lord that David had. How is it that he saith, he shall not see the Lord? What kind of eye David had is declared in the 16. Psal. Where he saith, that he set the Lord before him in all his works, he rejoiceth exceedingly in his heart; and he saith, I am sure that my soul shall be gathered with the rest of the souls of my faithful predecessors, who are in the presence of God, where there is fullness of pleasure, and sweetness of life forever. I am assured, this good man was not destitute of this eye, but in some measure he saw with it, as his father David. How is then that he saith, He shall not see the Lord? He expoundeth himself a little after; & ye see a clear commentary in the end of the verse, he saith, He shall not see the Lord in the Land of the living. As though he would say, I shall not see him as I was wont to see him before, I shall not see him in his Church, as the rest of his faithful servants see him.

How this was, ye know the custom of the Scriptures in this matter. God was said to be seen of old, when the visible signs wherein he gave his presence, were seen. For God being in himself invisible, when the visible signs of his presence were seen, he himself was said to be seen. As when they saw the Temple, God came in their mind, when they saw the Tabernacle, God was said to be seen, & chiefly when they saw the Ark, God was said to be seen, because about it appeared the glory of God: For in that same cloud, which replenished the inward house, his glory appeared. Now by reason that these visible signs wherein he gave his presence were seen, God was said to be seen. Then the reason is this, I shall not see the Lord in the land of the living: That is, I shall be taken from his service, I shall not see him in his Temple as I was wont to do. Surely in this, as in all the rest, he followeth the footsteps of his good father David. As we may read in all ye Psalms, made in time of his greatest persecution. There was nothing grieved him so much as because he had not liberty to assemble with the rest of the faithful, as Psalm. 84. and 112. he saith, my heart rejoiced when they said to me, let us go to the house of the Lord. This singular & godly love of the word of God, among many virtues, is extreme loss to this King. And for this reason he is now grieved.

Now let us compare ourselves with this King, and try whether ye follow him in your hearts in this point or not: that is, whether ye have such a desire to hear the word as he had. But surely, he shall condemn all estates. For if ye will look to the profane multitude of this country, how well they like of the hearing of the word, their manners declare. For as to the multitude, if they have any business remaining, it is cast off until the Lord's Day; and if there be any markets, meetings, appointments, and traffics, all is cast off till that day. And the best of you hath taken such a loathing at the hearing of the word, that ye are weary to rise in the morning to hear it, if it were but an hour sooner then your diet. What must this contempt work? Of necessity it must bring exceeding famine of that same food which we loathed. For the Lord will not suffer his word which of itself is so dainty and delicate, to be contemned. And it cannot be but that the same word, which your fathers and some

of yourselves have run many miles to hear, is as dainty now as it was then. And therefore it cannot be that the Lord will suffer this contempt, but either there must be greater zeal, or of force we shall be spoiled of it. Thus far concerning the second cause.

As to the third, I shall touch it shortly, and so I shall end. The third cause is this; he saith, he shall see man no more among the inhabitants of the earth. Now what a cause is this? This appeareth to be a very slight cause that he should be grieved at his death, because he should see man no more. For I am assured, there were men in his days whom he took no pleasure to see, and whom he could not see without great grief, even such monsters as are now in our days. This general must be restrained to this, as if he would say, I shall not see men, that is, faithful men, honest and obedient subjects to God and their King, of whose company I had delight, and whose protection I was, I shall see these good men no more. He had such a care of the Church and of the Christian subjects under him, that in the very hour of his death he sheweth his compassion toward them, and is grieved that they should lack his protection in time coming.

Well, the country is exceeding blessed that hath such a Prince, who is endued with the care of his subjects, and specially of the Church, that in his death he is sorry that they should be deprived of his protection. And turn it over again: As cursed and unhappy is that country, who hath a King yt hath no kind of care or respect of his subjects, much less of God's Church, which is the best part of his subjects. Therefore it is every one of your duties that hear me, & see what it is to lack this blessing, to crave of God, that he would distill his grace into his Majesty's heart, which may move him to take up another manner of protection then hitherto he hath done. Oh, would to God it were so. Thus far for the exposition of the causes shortly.

In all these causes, some things are worthy of praise, and some things are worthy of dispraise; for I stand not to justify him in them all. They are worthy of commendation, so far as they flowed from faith, and tended to the glory of God and weal of his Church. They are worthy of reproof, so far as they flowed from ye foolish affection & corruption of nature, without the which none can be, so long as we be in this life. Then ye see, the best goods yt we have to carry with us of our own, is this corruption & foolish affection. No question, Kings have not this power to carry their jewels & magnificence with them; but surely they carry their vices & faults of their government with them, which shall meet them. And surely, if this good King carried any of this stuff with him, much more shall other Kings. And as it is in Kings, so is it in every of us; we shall all carry with us virtues or vices. If we carry virtue with us, then shall we have a good conscience to meet us there.

Then to end this matter, prepare your hearts, and make both hand and heart void of the love and affection of the world, that your hearts being busied only with the love of good things, ye may carry your hearts with you when the Lord calleth. And as your ears are bent to receive this word, so let it be digested in your hearts, that in your death I may see the fruits and effects thereof. And seeing we must either carry with us virtues or vices, the favor of God to mercy, or the favor of Satan to judgment, should not our whole endeavor be that these foul vices may be removed out of our hearts? and should not our whole study be, that our soul which is holden so fast bound in the chains of wickedness, may be set at freedom and liberty? That we may have melting hearts, acknowledging that by the blood of Christ our sins are forgiven; that through a steadfast faith in his blood, & sure hope in his mercy, we may seal up that peace which floweth from the pacification purchased by the offering up of his own body? Now when I see mine own conscience pacified, and

my soul so washed from the spots of corruption, that all my sins are forgiven me, am I not happy? and this can never be, except in your hearts ye be as attentive as with your ears ye are to hear me. But if this matter as it is heard by the ear, so it were learned & remembered by the heart, we should see greater profit in sanctification and newness of life this day then we do, and death would not be so fearful to many as it is. For the ready way to eschew the fear of death, is, not to delay your repentance, but let the whole course of your life be a continual repentance. Happy is he that learneth this lesson, and more than happy is he that followeth it, and as unhappy he, that never practiseth it. The Lord work so with us, & grant us such increase of his Spirit, that we may follow it, and study to practice it in our life and conversation. The Lord grant this for the righteous merits of Jesus Christ; to whom with the Father and the holy Spirit, be all praise, honor and glory, for now and forever. Amen.

THE NINTH SERMON UPON ISAIAH, CHAPTER 38.

THE NINTH SERMON UPON ISAIAH, CHAPTER 38.

12 Mine habitation is departed, and is removed from me, like a shepherds tent: I have cut off like a weaver my life: he will cut me off from the height, from day to night, thou wilt make an end of me.

13 I reckoned to the morning, but he brake all my bones like a Lion: from day to night wilt thou make an end of me.

14 Like a Crane or Swallow, so did I chatter: I did mourn as a Dove: mine eyes were lift up on high; O Lord it hath oppressed me, comfort me.

I N our last sermon (well-beloved in Christ Jesus) the Prophet assureth the King of his health by a wonderful sign, which was given to him. The manner and form of the manifesting of the sign was this; The King seeketh a sign and the Lord granteth a sign unto him: and after the same manner that he sought a sign it was given to him. Thirdly, the Lord manifesteth this sign by his own power and virtue, without the support of any creature. The King seeketh a sign, not that he is distrustful of God's promise, nor yet to tempt God as the wicked do; but he seeketh a sign to strengthen his belief in the Lord's promise. He believeth the promise, yet his belief was weak: and to strengthen his weak faith he seeketh the sign. The thing that weakeneth his belief was this: The Prophet in an hour and shorter space cometh to the King, and proposeth two contrary sentences: First he saith to him, make thee ready thou must die; in an instant of time he pronounceth the plain contrary and saith, Thou shalt live: both these two could not stand. Therefore he seeketh a sign to strengthen his belief, whereby he might know the truth of the last promise. This sign was given him as ye heard; and look after what manner he craved it, after that same manner it is granted according to his desire: The Sun is brought back, as also the shadow of it in his fathers dial by ten degrees, and the day which otherwise should have lasted but twelve hours, by this wonder it is made to endure for the space of 22 hours. The sign was wrought partly in the dial, partly in the body of the Sun. It was wrought in the body of the dial, because it was a public work, see up in a public place at the head of the palace over against the Temple: to the end the miracle wrought in it, which was in such an open and common place, might be known to all the city, and consequently to all that were in Judea. It was wrought in the body of the Sun, that the knowledge of that work might come to the whole world, that the whole world who saw that light, might see in that work a God whom they saw not so before. This sign was exceeding fit and proper for the purpose, for by this sign the King saw evidently that it was as easy to God to bring back his life to a flourishing youth, which was hastening to decay, as it was to bring back the Sun, which was very near to his going down. This sign is wrought only by the virtue of God. For that general is true, there is no creature, yea not the devil himself, that hath power to show any true miracle. Then all those miracles that are in the popish Churches, as the images of legs and arms, wax clothes, and all the rest of that sort, are deceiving lies of the devil. The King purchaseth this sign by his own prayer, to learn us this lesson, That suppose the Lord be of mind and purpose to give us benefits, and suppose he hath promised to grant benefits unto us, yet he will not give them but to the seekers, he will have us first seeking

them before we obtain them. And so he would learn us this exercise, to stand constant in honoring and worshipping of him who hath these benefits to give us. Before we entered into the song, we declared unto you the whole course of this Kings life from the 14. year of his reign; and in his whole course ye saw, that his whole life was a continual falling and rising, a continual praying and praising of God: Praying in the time of his falls and of his trouble, that the Lord would strengthen him by his Spirit: And praising God for his victories, that he had so mightily delivered him. In this we see an image of a Christian life, and of a Christian exercise, to assure every one of you that while ye are here, your life shall be but a continual falling and rising, rising by the special grace and mercy of God in Christ Jesus. And therefore it becometh you to be occupied in the same exercises wherein this King was employed: In the time of your falls and troubles to be diligent in prayer, seeking strength of the Lord to endure; and praising him in your victories. He that forgetteth to pray, forgetteth to rise, and therefore take heed that in all your troubles ye have ever recourse to God by prayer. We took the song to stand of these three parts: In the first part is set down the great trouble, perplexity and perturbation wherein the King was, what he said during this trouble, and what he did: In the second part there is a rehearsal made of the great benefit that he obtained, how singular and how excellent it was: In the third part he maketh a faithful promise, to be thankful to God for this benefit, to praise him all the days of his life, & that so long as he lived he would never forget him. In the first part we marked the circumstance of time when this trouble of mind overtook the King; to wit, at what time the servant of God came to him, & told him it behooved him to die: from the time he heard death denounced, incontinently the mention of death striketh a fear and a trembling in him. It casteth him in a great perturbation of mind. Suppose he was a godly King, and indeed such a King of whom there is as good mention made as of any other King in the Scriptures of God, yet notwithstanding at the hearing of death he feareth and trembleth. This death is indeed a renting asunder of those two parts which were appointed to have remained together, and therefore it is no marvel, suppose the mention of it strike a fear in the heart. Our own sin hath procured it, and in some measure it is good that we taste what sin hath brought with it. It is true indeed, our death that are Christians, is fully sanctified in the death of Christ Jesus: But it is as true on the other side, that suppose our death be fully sanctified, yet so long as we remain in this earth we are not fully sanctified. And in respect there remaineth in us (yea in the best of us all) a remanent of corruption, yea would God it were but a remanent; of this floweth this fear, trouble & perturbation of mind. It is true, that this faith and the constant hope of a better life that dwelleth in the other part of the soul, do temper the fear, mitigate the trouble, and swallow up the pain of death: yet in respect of the corruption that remaineth, some fear must be, and the greater the corruption is, the greater fear falleth upon the conscience. The chief corruption that grieveth us in the time of death, is the love of the world, the cares of the world, the inordinate love of flesh and blood: So that he that would make himself void of fear, must provide to rid his hands and his heart of these inordinate affections: for experience (although unhappy) teacheth us, that there is no man that can part with that he loveth without exceeding grief. And therefore in the point of death, experience teacheth what it is to cast our affection on frivolous things that suddenly vanish. So I say, now it is time to rid your hands and purge your hearts of such preposterous affections, that death which unto others is so terrible, when it cometh it may be a blessing unto you. I show unto you that all those care were forbidden goods, expressly inhibited by the King of heaven, which are neither profitable for you nor to the country whither ye go. And therefore I desired you to carry with you the love of God, and the love of your neighbor in God: And these kind of commodities shall

both profit you, and be welcome to the country whither ye go. In this trouble the first thing that he uttereth, he saith with himself, I see I must die, I am drawing near to the ports of the grave. Suppose he was very loath to die, as his words do testify, yet he maketh him ready. It is foolish & false to think, that preparation to death is a furtherance to death: No, the contrary is true. The readier ye are to die, the more able ye are to live, & the less shall be your anguish when the Lord calleth. As to the reasons I will not insist in them, only the last reason that maketh death to be so fearful to this good King, was the great love which he had to the Church that was in his country; the great care which he had of his faithful subjects, who should lack by his death his merciful protection. And in this I did let you see, that the country had an exceeding blessing, where the Prince is so careful for the Church in his country, and of his faithful subjects, that in his death he hath mind of them, and is grieved to depart from them. As on the other side, the Church must be as heavily cursed, where the Prince hath no regard of ye Church in his country, nor of his faithful subjects. As to the reasons I will not stand precisely in justifying of them all; I think as the word soundeth, that there is something worthy of praise and commendation in them, and something worthy of dispraise and reproof; For so far as they flow of faith and of the good spirit of God, no question they are worthy of praise, and so far as they flow from the Kings unruly affections, they are worthy of dispraise. And surely, it appeareth by the words, that his affections had been somewhat unruly. Well, the lesson that I gathered was; This is the profit that we reap of these preposterous affections, they draw our love from God to the creatures. And ere these affections can be drawn from the creature, they bring such a grief unto them as it were another death. Therefore the thing that we craved was, that ye should set your affection upon God. The truth of love is in God, and therefore it becometh you to bring your hearts from the creature unto God, and employ your affection upon him, in whom only is solid joy. Thus far we proceeded in our last exercise.

Now in the words which I have read, he returneth to his complaint, and he taketh up his lamentation again: & in the first part of the 12. verse, he uttereth his trouble wherein he was. In the end of that verse and in the verse following, he uttereth the great rage & fury of his sickness. And in the 14. verse he letteth us see what he did in this great rage and extremity of his disease.

Then to return to the 12. verse: I say in the beginning of it, he returneth to his lamentation, and he uttereth his complaint as he had wont to do, bursting out after this manner: Mine habitation (saith he) is departed and transported from me. As if he would say, my life is to depart, and the Lord is to transport it to another part, I see death is instant, and the Lord is cutting off this present life of mine.

He letteth us see the manner how his life is to be transported, by two similitudes. The first similitude he taketh from a shepherds tent: The second similitude he taketh from a Weaver and his web.

As to the first similitude, he saith, his life is to be transported from him like a shepherds tent: Look how the tents of shepherds are removed, transported and removed, so, saith the King, he saw his life to be subject to the same transportation. It is known to you all that read histories, that in the East hot countries, as namely among the Tartars and Arabians where the shepherds in the summer seasons remain under tents, so often as they remove their flocks, they remove their tents. And in our own country here, when our shepherds remove their flocks, they remove their other

necessaries, alluding to that same custom: so would the King say, look how these tents are removed in the summer season & transported, my life is subject to the same condition.

Of this similitude we have matter full of good doctrine: For this similitude doth first teach us, that there is nothing more instable & uncertain, then is the life of man here beneath: There is nothing more subject to instability then this life which we live in this body: For, as to the nature of tents, ye see (whether ye call them tents, pavilions, or tabernacles, all is one) by experience there is nothing more unstable nor uncertain to dwell in then is a tent. For why? it lacketh a ground, it lacketh a foundation and stability, and instead of a ground it leaneth only to certain pins which enter not deeply into the earth; and consequently by the lightest blast of every wind they are blown up, and when the pins fail the tent falleth: So the King would teach us by this similitude, that this life of ours lacketh a ground, lacketh a foundation, and lacketh a stability. And therefore the King in this comparison, would send us to the life which hath the sure ground, foundation and stability, he sendeth us to that kingdom which as the Apostle, Hebrews 12. saith, cannot be shaken by no kind of stormy blasts: And, as I remember, Heb. 11 9.10. there in these verses the Apostle maketh a flat opposition betwixt these tents that lack a ground and the City of God, saying; that as tents and tabernacles lack a foundation and ground, so the City of God on the contrary hath a ground and a foundation; and in stead of one, he calleth them in the plural number, foundations, look, (saith he) to the city that hath the foundations, whose craftsman and builder is the God of heaven. He expoundeth himself what he meaneth by the foundations, in the last verse, where he saith, such a kingdom as cannot be shaken; that is, whose ground is so sure, that it cannot be shaken nor totter by no process of time, nor stormy blasts. Then the first lesson that ye have from this part of the comparison is this: Learn to seek for the city yt hath sure foundations, seek for the city that cannot be shaken. The Lord give you grace so to do.

In the other part of the comparison he letteth us see, that so long as we are in this life, we have no permanent abode nor certain remaining whereunto we may lean. For as ye may perceive by the history of Genesis, the Patriarchs dwelled in tents, to testify unto us two things: First, to testify that they were no countrymen there, nor native borne men of that country; but strangers and pilgrims in that country, and as they professed themselves, that they were not only strangers of that country, but counted themselves strangers so long as they remained on the face of this earth. The second thing that they testified by dwelling in tents, is, that they were minded not to remain there, it was not their purpose to fix their staff (as we speak,) there: But they were upon their journey, and seeking the way that leadeth homeward, the way that led to their native country, to the City that hath the sure foundations, as they confessed themselves. Then (I say) there is another lesson that we may reap of his similitude: It teacheth us that we have no permanent being here, and we ought not to settle our hearts, nor cast our love on anything here; but seeing we are subject to flitting and removing, not knowing what hour we shall be warned to remove, there is nothing more sure then that we must remove, and nothing more unknown then the time. Therefore it becometh us now in time while we have leisure, to transport our goods, and to send them before us where we are to remain, to send our substance where we are to abide forever. For proof hereof your own experience teacheth you, that there is none of you who have warning and are certain that ye are to remove, but ye will transport your goods and send your substance where ye are to abide. Therefore, seeing yt this is concluded principally in all your hearts, that there is no remaining here but we must remove, and ye are uncertain in what moment ye shall be warned to remove, it

becometh us to send our goods, substance & riches before us. And if it be true that our Master saith, that the heart followeth the treasure, let both heart and treasure be sent thither: surely this is a singular lesson, if it were learned. For he is a mad man, & more than mad, that will place his felicity where he is not to remain, and where he knoweth not what hour he shall be warned to depart: I am assured there is none here but they will say as I say. Yet on the other side it is as true, there is none here but he doth as pleaseth himself. Therefore I will call only one thing to your minds. I remember there is a parable set down, Luke 12:16. concerning a rich man who did cast down his barns and enlarged them for his great abundance: when all this was done, he saith to his soul, take thy rest, eat and drink and take thy pleasure, for I have laid up enough for thee. This insatiable fool (as our master calleth him there) knew not that he was tenant at will, and he knew not of the thing that was to come: but as if he had had the times and seasons at his command, he layeth this resolution with his soul: But ye see in this parable how soon he is disappointed, and his soul getteth not the use of this conclusion: for that same night it is taken from him. Well, I know there are none so gross that in words will lay this conclusion with this rich man; but I know again, there are none so wise but in effect they do it: There are none but they say the same to their soul in deed. Always I say, all these conclusions are false and proceed of a foolish brain, and the wisdom that bringeth on this conclusion is plain folly, and their souls shall be disappointed. There is no certain conclusion but that which floweth from the truth: This word is sure, therefore thou must have thy warrant out of the word of God: this word saith thou hast no certainty, no not an hour here. Therefore this word admonisheth all to be ready. And if ye would be rich, seeing riches is the blessing of God, be rich in good works, and send your riches before you, and be rich in God, that ye and your riches may remain together there forever. If I might obtain of you this lesson and no more, I would think this days exercise well employed. Then let men take such a resolution with themselves that they may be so disposed, that when the messenger of death cometh, he cannot come amiss, come when he will. Thus far concerning the first similitude.

The other similitude is taken from a Weaver and his web. And in the words he saith after this manner: I have, saith he, wrought my life, or woven the web of my life to the off-cutting. As the Weaver weaveth his web, so is my life woven ready to be cut off: as if he would say in effect, I see I have shortened my days, there is no remaining for me, I have brought my life to the off-cutting; I have prevented the just time by mine own doing, I have procured my own death. In which words he would teach us, that by his own doings he hath procured & hastened his own death, and by his evil life shortened his time. It is true indeed, that as by sin death entered into the world, so by the multiplying of sin our death is hastened. For that disease is not that striketh on body or soul, but it floweth of sin, yea the death of soul and body floweth of sin. The thing that shorteneth our days is sin, the thing that maketh our days evil and troublesome, is sin, saith Jacob. Sin maketh our days full of anguish and grief, full of trouble and sorrow: Sin wrappeth us in a thousand cares and exceeding vanities whereby we are deceived, and sin consumeth us with unprofitable labors and travels which are not necessary. And what more? Sin weakeneth this body of ours by deceiveable pleasures, it vexeth our mind with such fear and terrors as I cannot express them: Shortly, all the evil that ever God inflicteth, it floweth of sin.

And if it be true that this good King had occasion to say, that his sin procured his death: If so godly a King, so good a youth, had occasion to say this, that sin shortened his days, what may the youth of this country say? what may I pray you, our young Nobility say? Surely, if this King walked in

such paths as made him to draw near to his death, it appeareth well that they have taken post in this way, everyone (as appeareth) contending who should run the speediest course to an evil end, except God prevent it. The Psalmist saith, that the bloody man shall not live half his days; if this be true, what shall become of the bloody adulterer, of the sacrilegious blasphemer, much more the Papist and the Idolater? In the which and infinite other vices they run post. If a man having this one vice, shall not end the half of his days, how much more shall his days be shortened in whom these vices concur all in one? this is sure, it cannot fail. I leave the great men, and come to the inferior sort; Look to the profane multitude, ye see in their behavior how speedily they run this post. There are two sins which are joined together in them: to wit, gluttony and drunkenness. And there are none but they know, that these two are the fountains of all bodily diseases, and of the chief diseases of the soul, whereby they perish forever. Now what, I pray you, saith Solomon, Prover. 23. with whom (saith he) lodgeth fear, sorrow, contention, debate and strife? with whom but with the drunken man, and with him that loveth wine? & yet ye see how the greatest part in city & country are defiled with these vices, procuring so far as in them lieth, an evil end to their own souls. It is a terrible thing to fall into the hands of God, and yet so many as let them loose to these vices must fall into his hands. For it cannot be but the wrath of God from heaven must be poured upon such ungodliness. And there is none who hath poured forth his love and taken himself to these vices, but surely, except he be wonderfully prevented, he shall perish in his sin. And this is not one of the least judgments of God: For John 8. it is counted one of the most terrible judgments, when the Lord threateneth the Pharisees that they shall perish in their sin. If the word which is now sounded might have been able to have called men back, surely it hath been clearly and continually sounded: but when I look to the effects, it appeareth well that this word hath been sounded to the hardening of the greatest part, and to seal up their judgment against the day of the Lord's wrath, which day they have blotted out of their minds and put out of their knowledge, that they should not see it. The Lord nourish this light by his Spirit in us, whereby we may see that there is a heaven and that there is a hell; that seeing the danger, we may press to eschew it; and seeing the felicity, we may haste us to embrace it. Would God it were so. Thus far for the first part of the similitude.

He goeth forward and he saith, He hath cut him off from his beam, or from the throombs that go about the beam, as ye call them. As if he would say after this manner: As the Weaver doth cut off the web from the throombs of his beam, so the Lord hath taken resolute purpose to cut off my life from his beam. In this changing of the persons he letteth us see a great discretion and knowledge in himself; he ascribeth the cutting off to God, but he taketh the cause to himself; he ascribeth the chastisement to God, but he taketh the sin which is the cause of the chastisement, to himself; and he acknowledged God to have his beginning in this work, and himself to have his hand in it also: he acknowledgeth God to be a doer, as in all works God hath his working: And there is no work so abominable as it floweth from the instrument, but as it floweth from God it is both holy and just. So this wise King taketh the cause of his chastisement from God to himself: Happy is he that in time condemneth and judgeth himself; that he may eschew the condemnation of God. Thus far concerning the first part of our division.

Now in the end of this verse and of the verse following, the King setteth down the great fury and rage of his sickness. It was a pestilent fever, and so the raging fury behooved to be exceeding great. He uttereth the vehemency of his disease in the words following, and he speaketh as if he would say after this manner; If God hold on as he beginneth, by the same sickness ere night he

will make an end of me. And in the verse following he saith, I propound to myself and I looked for it, that like a devouring Lion he should bruise my bones, he should bruise them shortly, yea ere night. For I take all this to be spoken on one day.

The words indeed (the terrible disease of the body excepted) uttereth more. For it is not possible that so good a King could have spoken so of God, except he had felt some other thing then any distress in his body. So in uttering of these voices he letteth us see, that he had the pains of soul and trouble of conscience joined with the disease of his body, and that he felt God to be as it were a consuming fire, it is not possible that he could have uttered such voices of God, as to call him a devouring Lion, except he felt another kind of fever then any natural fever. Ye see David when he is in the like extremity of body and soul, he crieth Psalms 6. that his bones are vexed and do quake for fear.

Of all the diseases that can come upon any person, no question the disease of the soul and conscience is the greatest. And of all the diseases and troubles that overtake the conscience, no question this is the greater, when with the sight of sin which is enough and more than enough for any to sustain, when with this sight there is a feeling of the wrath of God joined. O! then this sickness is insupportable, when with the sight of sin is joined a touch and feeling of the wrath of God: Merciful God, if the horror be not exceeding great and terrible, so that it is a wonderful matter that the soul can stand upon any assurance of faith, but it should incontinently run to desperation! Yet it is true, that there is never a one of the chief servants of God but he hath had experience of this either less or more: and he hath been touched with the feeling of that hell which the reprobate shall have in a full measure.

The ends why the Lord suffereth his dear children to be in such extremities, are these, to let them see expressly what Christ hath suffered, while as he suffered the full weight of his Fathers wrath inflamed against their sins. And not only against their sins, but also against the sins of all the elect: He casteth them, I say, into this extremity, to let them see what Christ hath suffered for them; how far they are bound to Christ, and how precious that redemption purchased by his blood should be unto us. For it is not possible that any man can make much of that benefit which they know not to be a benefit: so it is not possible for you to make much of heaven, except you have had some taste of hell. And therefore it is that he sendeth his servants to heaven, even by the gates of hell; to let them see that there was no connivance between the Father and the Son. For it might have been thought (as many of the wicked think) that there had been a connivance between God the Father and his Son Christ: And therefore I say, he letteth them taste of these distractions and pangs of hell, that they may say: I see he hath felt hell in another sort, that hath redeemed us from hell: And where that I cannot sustain this which is tempered in a small measure, it hath been a great burden indeed which our Savior hath sustained, whilst he sustained hell for our sins, and for the sins of the whole elect. O then, this exercise is to let them see how far they are bound to God.

The dissolute life of the profane multitude letteth us see clearly, that there is never a one of them that have known the meaning of this article, and this is a sealed letter to many of you all: Therefore it is that they make no account of the death of Christ, and think that he died for himself. For it appeareth they have no touch nor remorse of sin, which is the thing that will destroy them except it be prevented. Their manifest contempt testifieth this over well, for they go forward without remorse in all kind of sins, the more they are forbidden. I remember the Apostle is more sharp in his

threatening against these men, then any man can be: For he saith, Hebrews 10. at the end: If he that contemned Moses or any part of his laws died without mercy, how much more shall he be worthy of punishment that contemneth the person of the Son of God? that treadeth the Son of God under foot, and counteth his blood an unholy thing? who will not apply the mercy of Christ to themselves, and reject the Spirit of Christ whereby they should be sanctified. These threatenings, suppose they take not effect suddenly, as also the promises, suppose they be not believed of you, yet they must be uttered by us, that these walls may testify and bear witness to your conscience, that there was a Prophet here: These things were told us, and we had time to have done them if we had listed.

Ere I leave this, it is necessary for you all that ye mark the examples of these heavy diseases. There are few that are touched with them, although they are very worthy of marking. I say, it is necessary that the examples of these diseases be marked, whether it be men or women that have them, we should mark them, if it were but to learn this lesson: We may see how easy it is for God to repress the pride of the flesh: we may see how easy it is to the Lord to daunt the foolishness and wantonness of youth; in an instant of time, in the space of twelve hours, a glorious King is brought to the gates of death. Then ye should say with yourselves, it is time for us to change our course, we see how easy it is to the Lord to bring high conceits low. The Lord doth this to this King, and he seeketh no fire nor sword, he useth no external armor, nor he seeketh no foreign instrument to do it, but he taketh of the stuff that is within him, he taketh the matter of sin wherein he was conceived & borne, unhappy sin which is the matter of all judgments and plagues, it is the matter of death both in body and soul. This matter within ourselves is as ready at the Lord's hand as if it were in his own storehouse, to plague thee best, that intendedst to gainstand him. Th[■] ye that have your health and the benefit of it, learn to use it well: for if ye abuse it and use it to defile your bodies, which he hath appointed to be the temples of his holy Spirit; look how easy it was to him to bring the King low, as easy and far easier shall it be to him to bring the best of you down. Then I say, ye that have the benefit of health, employ it to the honor of him, and comfort of his Church, that gave you it. Thus far concerning the second part of our division.

In the third part contained in the 14. verse, he letteth us see what he did in this great extremity, the raging fury of his sickness being so great, he letteth us see what was his exercise: and he saith (as ye may see in that verse,) that notwithstanding God handled him so, yet he maketh his recourse to the same God who plagued him, and he seeketh and presseth friendship at the same God who threatened him. He seeketh him as ye may see in that verse, two manner of ways, so long as his tongue served him, that the extremity of his disease took not away the use of it from him. And whereas the extremity of the disease took his speech from him, that he could not utter his mind by words, yet he leaveth not off, but where he might not utter his mind by distinct voices and words, he seeketh him by a dolorous mourning, like to the Dove, and by a heavy lamentation, like to the chattering of the Swallow or Crane. And last of all, he in his gesture lifteth up his eyes to heaven. By this means he retireth himself to God when the benefit of the tongue was taken from him.

The words that he speaketh so long as liberty is granted to him, are few, but very sententious. Where he saith, it hath oppressed me, refresh me or weave me out, persisting in the similitude: As if he would say, I see well the rage and fury of my sickness is so great, that neither force of nature nor any natural means is able to comfort me, the force of the disease hath overcome all force of nature and natural means: Therefore, seeing there is no help in nature, I make my recourse to the

God of nature, to whom it is very easy to give help where nature hath refused it. And therefore I desire of the omnipotent God that he would weave out the rest of the web of my life, to restore me to my health, to his glory and to the comfort of his Church. This I think be the sum and meaning of his prayer, whether he mourned, whether he moaned, whether he spake or chattered.

As to the words, the petition would only be considered. It might appear strange that the King should seek the prorogation of his days, as if there were not a life better than this, or a day after this; but if ye weigh the matter well, and consider the race of the history, ye shall find that he had many particulars that moved him to seek the prorogation of his days; and chiefly we know that Manasseh his son was not yet begotten, he lacketh as yet children, in whom he might see the pledges of God's favor and accomplishment of the promises made to him and his fathers house; and specially of that promise concerning the Messias. Now lacking children, in whom he should see the accomplishment of this promise, had he not good reason to seek the lengthening of his days until he see the promise accomplished?

As to the general, I insisted in it before; and therefore I shall be the shorter. I say, it is lawful in some respect to crave prorogation of days; for seeing it is the benefit of God, seeing the servants of God have sought it before, and seeing the Apostle counteth it a special mercy of God, as we may see in the person of Epaphroditus, Phil. 2. verse 29. we must also esteem the same a special mercy. Whosoever knoweth surely in their mind, that the lengthening of their days will serve better to the glory of God, and comfort of his Church, then present death; I say, it is lawful, and they may in faith crave it; Although there is a general condition to be looked to in this, as in all other petitions, that ye submit your will and affections to be ruled by the good will of God, in such sort, that ye have your life and the commodities of it ready to lay down at his feet, ready to offer up in sacrifice when it pleaseth him.

Of this I shall gather one or two notes, and so I shall end this present exercise. The first thing that I will you to mark, is the contrary voices that this King uttereth in the 14. verse and in the verse foregoing: Read these verses, and ye shall see how contrary he is to himself. In the 13. verse ye see he uttereth voices full of doubting, and as it appeareth, full of despair, at the least full of doubting, he uttereth such voices as if God had been his deadly enemy. In the fourteenth ver. he uttereth the flat contrary. And he maketh his recourse to the same God, whom he seemeth to make his enemy, in the 13. verse, and he seeketh a blessing of him; which testifieth that he trusted in him: for none can call on him in whom they trust not. So this is his behavior in this disease: one while he thinketh God a consuming fire, another while he hath his recourse to him as his only refuge. One while he uttereth voices full of doubting, another while he uttereth voices full of confidence. Now the question ariseth: Is it possible that faith and doubting can have place both in one soul? I say, it is very possible, & there is never a one of ye servants of God but they have had it. And this is sure, that there is no conscience so at rest, that it is without all trouble, and no estate of men so quiet that is without some inquietness in this life: for it is the custom of God, to bring his dearest children sometime into doubting, & suppose he do so, yet in the meantime he sustaineth them from despair. Know we not that this faith of ours is imperfect, subject to a continual growing and progress, but never coming to a perfection so long as we are here, subject to stammering, to manifold errors, wrestlings, and doubtings? Yet all these imperfections are freely pardoned in the righteous merits of Jesus Christ. Where is that soul, or who is he that hath that soul, that if he will examine his faith with the absolute perfection that is in the nature of God, to whom nothing is

pleasant but that which is perfect, who shall not fall in doubting so soon as he beholdeth him? Examine your faith with that perfection which is commanded in the Scriptures, and with that progress that is wished for in the holy Scriptures, & who shall not doubt? By this examination, let him but cast down his eyes on the manifold corruption yt is in him, and on the heavy judgment of God that hangeth over both body and soul for sin, and who will not doubt? It is not possible but he must doubt, having his eyes bent on himself and his affections, wherewith he is defiled. So I say, doubting is common to all the best servants of God. There is none of you that will esteem Paul to have been one of the worst; and yet his words declare, that there was a doubting in his soul: for 2. Corinth. 4.8. he saith plainly, we are always in affliction, but not in distress: We are in doubt, but we despair not. So he granteth that there is a doubting in the soul that hath faith; only he denieth despair: As if he would say, I give you to understand, that doubting may stand in the soul with faith, but not to despair: for the word despair, importeth of itself, the cutting of the pillars of our belief. Therefore faith and despair cannot both stand in one soul: But faith and doubting do lodge in my soul, and shall lodge in all the souls of the faithful to the end of the world. Under doubting, he comprehendeth all the errors, temptations, stammerings and wrestlings wherewith our faith is assaulted full oft, which makes us sometimes incline to despair, sometimes to hope: whilst we look on ourselves, to despair, and whilst we look on the mercy of God in Christ Jesus, to hope. Now the Apostle taketh this doubting to himself, as a thing whereunto all Christians are subject.

There are few of you that know what this meaneth, although it is certain ye may be visited this way; therefore keep in memory this, that suppose ye have not to do with it yourselves, yet ye may use it when you visit others: for seeing we carry about with us these bodies of sin, (for the spirit of faith and sanctification filleth not all the soul in this life) and the largest part of the soul being defiled with this remanent corruption, it must utter such stuff as it hath, to wit doubting and stammering. Now seeing there remaineth in the greatest part this corruption, of necessity it must be occupied in doing, it must be working. And what bringeth it forth? Sin. And what doth the multiplication of sin, but hindereth our faith and persuasion, and casteth a veil and a mist betwixt the sight of God and us? and therefore the Prophet calleth it a separation, whereby we are deprived of the sight of God which we have in the Mediator Christ. Seeing then so long as we are in these bodies of clay, we are subject to sin, we cannot but doubt. For suppose we fall not into these gross iniquities, yet sin and the guiltiness thereof bringeth a doubting, and casteth a veil over the eye of our faith; and this veil being on the eye of our faith, out of question it hindereth our persuasion, and maketh us not to be so steadfast in our belief as otherwise we would be, for he that seeth evil, will oft times take one thing for another. So this corruption is the cause of our doubting, which in some measure is ever in the soul.

Now what learn we of this? first we learn this comfort, yt it is no new thing to the servants of God, to utter contrary voices in their great trouble, to utter voices proceeding of a deep sense of the love and the mercy of God in one word, and in another word to utter a feeling of his hatred and wrath, as if he were our deadly enemy. Sometimes this King uttereth words full of doubting, sometime he seeketh benefits of him as he were his good friend. Christ used these contrary voices. There was never a special servant of God, but they had them: And Christ had them himself, more than any servant that he hath; not proceeding of any doubting or mistrust in the mercy of his Father, (because in him there was no root of infidelity,) but coming of the feeling of his extreme wrath for a time. Look Matthew 26. There he saith twice over, let this cup depart from me. And again, he

taketh up himself and he saith, Not I as will, but as thou wilt: These are quite contrary; he saith to God, why hast thou forsaken me, and yet he calleth him, my God, my God. So I say, it is no new thing, to the servants of God being in trouble, and having some root of infidelity abiding still in them, to utter voices sometimes full of doubting, and sometimes full of faith. Thus far for the first. Now again, to testify that the soul having faith hath been subject to doubting, and as faith is on the one part, so doubting is on the other: this is a thing that hath been in all the servants of God, and shall be to the end of the world. The example of this ye have in David, ye have the example of it here in Hezekiah, & in all the rest of the good servants of God. Then suppose many of you know not what I say, yet keep the lesson in memory, for it shall stand you in great good stead. For this is sure, that suppose the pains of the body be great, yet there is as great difference betwixt the pains of the body and the pains of the soul, as is betwixt God and the creature. Ye would choose rather all the torments of the body that can be devised, ere ye felt one touch of the consuming wrath of God in the soul. But yet these words will not effect it, for words will not mollify the heart, except the Lord by the power of his Spirit work in the heart. And therefore I have to crave of God, & ye have by your prayers to assist me, that ye be not unfruitful hearers of the word; but seeing there is a Hell, ye may study to prevent it. Now last of all, ye see the King learneth you a new fashion of prayer, and I beseech you mark it. When the extremity is so great that he may not utter nor speak distinct voices, and his speech is taken from him, yet he leaveth not off to pray: but hath recourse to his lamenting & mourning, counterfeiting the distinct voices of the Dove, Crane & Swallow; by this diversity of tunes, uttering his great anxiety. And what fashion of prayer is this? I say, this kind of sighing, mourning, and lifting up of the eyes, is as good language to God, as any language spoken by the tongue. He understandeth the meaning of thy sigh and groan, better than thou understandest me that speakest. And how is this? It is his own Spirit that raiseth these sighs & groans, that moveth these mournings. And I pray you, knoweth he not the meaning of his own Spirit? This the Apostle declareth, Romans 8. He knoweth the meaning of his own Spirit, and therefore whether this Spirit move us to sigh, to mourn or to speak, the Lord understandeth all alike. Then learn this form of prayer, when the Lord visiteth you with sickness, in such sort that the use of the tongue is taken from you, and ye may not lift up your hands to praise him, nor lift up your eyes to look unto him, yet let your moan be made; yea further, suppose the heart would not make moan with the mouth, yet let the mouth, suppose it hath no help, honor and glorify God. Yea, I say more, suppose the case stand so, as it may be that the heart be contrary to prayer, and the mind will not assist the mouth to pray, yet ere God be not honored, let him be honored with the lip; & if the mouth will not do it, let the hand do it. And every member in like manner, to the which the Lord hath given leave, let th^u honor God; because even this striving against the hardness of the heart, and provoking of it with the outward members of the body, is pleasant to God: & no doubt it is he who gives this will as a special grace, howbeit we get not incontinently the performance. If ye can learn this, it is not possible that ye can want prayer: for prayer is such, as sometimes is uttered by tears, sometimes by sighs, sometimes by words, and sometimes by gesture. And ever let thy Spirit be well occupied, musing upon God and spiritual things: and whether thou eat, whether thou drink, take thy rest, or whatever thou do, let thy Spirit have ever thy mind on God, comfort thee with this. When the Lord visiteth thee with such kind of disease, that thy tongue is taken from thee, let the rest of thy members honor him. And if ye be not so diseased yourself, yet in your visitation comfort others herewith, assuring them that this kind of language is as well understood as if it were spoken with the tongue. I end here: This king is not exempted from trouble, he is not exempted

from temptation both of body and soul. There is none that cast them to live godly, but of force they must suffer trouble: There is none that will make them for heaven, but of all estates, prince or people, or whatever they be, they must walk in the strait way. As to them that walk in the broad way, they shall grow worse and worse, as the Apostle saith, till they come to such a height, until at the last the Lord anger them by the same sins, whereby they anger him. For this is his just judgment, that as thou hast angered him by Adultery, he shall anger thee by the same sin: Hast thou angered him by blood, he shall anger thee by blood also. Hast thou angered him by blasphemy, he shall anger thee with the punishment of blasphemy. Hast thou angered him with drunkenness, he shall anger thee with the punishment of drunkenness. For every sin hath the own punishment in the selfsame. Then as ye would eschew the punishment of sin: so cast you to eschew sin, that so far as the Lord will give you grace, ye may keep yourselves free. And so ye shall have, not only joy & long days here, but everlasting joy after this, purchased to us in the righteous merits of Christ Jesus: To wh^o with the Father, & the holy Spirit, be all honor, praise & glory, forever & ever; Amen.

THE TENTH SERMON UPON ISAIAH, CHAPTER 38.

THE TENTH SERMON UPON ISAIAH, CHAPTER 38.

15 What shall I say? For he hath said it to me, and he hath done it: I shall walk weakly all my years in the bitterness of my soul.

16 O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be known: that thou causest me to sleep, and hast given life to me.

I N our last Sermon, (well-beloved in Christ Jesus) the King returned to his wonted grief, and took up his old lamentation again, uttering his trouble in these words: My habitation is departed and transported from me; as if he should say, my life is ready to depart, death is instant, and my removing is at hand: he sheweth the manner of his removing by two similitudes, the one similitude is taken from a shepherds tent, the other from a Weaver and his web. As to the first, look in what manner we see the shepherd tents flitted and removed, after the same manner I see my life to be flitted and removed. In the which we are taught, not to settle our standing here, nor to fixe our anker here, but that we may be ready to remove, because we are under warning, and know not what hour the Lord will call on us. There is none yt is sure that he must change habitation, and is out of doubt in his conscience that he is to remove, that will settle his heart in that place which he is not able to keep; but being assured that he shall remove, he will send his household stuff and substance before him. If this be true in earthly things, how much more ought we, seeing the Lord giveth us leisure, to send our substance before us? And as it is true that the heart followeth the substance, let both heart and substance be sent to heaven, where they may both meet us to our comfort. Be rich in God, be rich in good works, and that kind of substance shall be able to convoy thee, and shall serve & stand instead to thee both in heaven and earth. The second comparison was taken from the Weaver and his web, and the effect of it is this: as the Weaver bringeth his web to the off cutting, so, would the King say, I see I have brought this miserable life of mine to the off-cutting, I have procured my sudden and untimely death by mine evil life, I have hasted this messenger. It is true, that all the diseases of the body, and the chief diseases of the soul flow from sin. And as death entered by sin, so by multiplication of sin, death is hastened; sin shorteneth our life, sin maketh our days evil, sin maketh them full of grief and sorrow, sin involveth us in a thousand cares, sin wrappeth us in infinite unprofitable labors: Sin weakeneth our body by deceiveable pleasures, sin vexeth our mind with such terrors as cannot be expressed. Albeit if this good King had occasion to say, that his evil spent life spurred him to his death, what may our young nobility say? if it be true that one sin, blood, cutteth the half of the days, as the Psalmist saith; how much more shall a heap of sins concurring in one person shorten the days? The sacrilegious blasphemer, and the bloody adulterer, and infinite more other sins, concurring in one person, shall not these shorten this miserable life? The thing which they fear most, & would willingliest eschew, that same thing (such is their judgment,) they run headlong on. As to the profane multitude, ye see these two vices, gluttony and drunkenness, whereby they draw on themselves sudden death: and there is never a man, but he is subject unto one sin or other, which

shorteneth the thread of his life, and draweth on that which he would eschew: Well, I will not insist in these occasions of death; take heed whether ye walk in mercy, or in your own sins. If ye walk in your own sins, of all judgments it is the most terrible to be left to yourself: now mercy is offered, and therefore ye that would be translated from death to life, use this time diligently. In the second part of that exercise I shown you the rage and fury of his sickness, we did let you see the weight of his fever was so great, that it made him think that God was a devouring Lion, ready to bruise all his bones to powder: It made him to look that both soul and body should be taken from him that day ere night. We shown that these voices could not flow from a temporal pain only, but there behooved to be a fire in the soul, a further pain then could come of any bodily disease in the earth. Of all troubles that come unto man, the trouble of conscience is the greatest; & of all other troubles this is the chiefest, when besides a sight of sin, there is a touch of the insupportable anger & indignation of the living God. It appeareth by these voices, that the King felt a touch of this wrath, whereby God appeareth to be a consuming fire. It is the custom of God to bring his children into these extremities, that feeling the pangs of hell, they may see how precious the death of Christ ought to be unto them: How far they are bound unto him, what is the duty they owe unto him that went betwixt them and so bitter a punishment. This kind of extremity teacheth us how easy it is for the Lord to repress the pride of the flesh, and to beat down this wantonness of our filthy nature. This glorious King in the space of 12. hours is brought to the ports of the grave and of desperation in a manner: So ye see how easy it is for the Lord to bring the proudest flesh low, and to do this he needeth not fire nor sword, nor any other instrument but such as we have within ourselves: he is able to make our own darlings to be our greatest tortures: For we carry within us either one viper or other which shall destroy the soul, except the Lord prevent in mercy. Last of all, we show how this King in his greatest extremity behaved himself, notwithstanding God appeareth to be a fire to his soul, yet he retireth to the same God: and where he might not by words utter the grief and trouble of his heart when the benefit of his speech was taken from him, yet he ceaseth not, but he sigheth and maketh his moan, counterfeiting the Dove, the Swallow and the Crane, he chattereth and lifteth up his eyes, using all such gestures: so long as he had his tongue he prayeth, and the words are few which he speaketh, but they are sententious; It hath oppressed, refresh me, or weave me out. As if he would say, the force of this disease and fury of this fever is so great, that it overcometh all force of nature: Therefore, seeing nature will avail nothing, I fly to the God of nature to whom it is easy to support nature, and of this God I crave health and continuance of my days; I crave that as he hath begun, so he would weave out this web to the glory of his name and comfort of his Church. From this last part we shown you two things; we marked first these contrary voices into which the servants of God burst forth in their greatest troubles, uttering sometimes words full of doubting, and sometimes full of confidence. In the 15. verse God appeareth to have been a consuming fire and a raging Lion to him. In the 14. verse, he maketh his recourse to the same God, and suppose he threatened him, yet he reposeth upon him. Upon this we did let you see, first, that doubting and confidence may have place both in one and the selfsame soul: There was never a servant of God but had experience of this: yea it is proper to the children of God to be subject to this doubting, suppose in mercy they be kept from desperation. For seeing this faith of ours as long as we are here is imperfect, how is it possible that any faithful soul weighing their faith with that perfection which is in God, to whom nothing is pleasant but that which is perfect, how is it possible, I say, but that soul must doubt? As the faithful again see the Scriptures and look to that perfection that is required therein, look to the progress and increase of faith that is required

therein, and see on the other side their great wants, how far we are from this progress, how is it possible but the soul must doubt? Again, laying aside this trial, and looking down upon our behavior to these sins that are in our flesh, and to the lusts whereunto our hearts are inclined, and to the angry face of God against sin, how is it possible but we must doubt? Therefore I conclude, There is never a servant of God but in their souls they had this doubting; looking on themselves they doubted, looking on the mercy of God in Christ Jesus they believed. That notable vessel acknowledged himself to be subject to this doubting. 1. Cor. 4.8. where he saith, we are always in affliction, but not in distress, we doubt, but we despair not. That good vessel acknowledged doubting, only he denieth despair: He granteth that this doubting hath place in the soul with faith, but not despair; seeing despair cutteth the pillars of our hope, and consequently of our faith: Therefore it cannot remain in the soul with faith. Under doubting he comprehendeth all other errors, stammerings and wrestlings whereby the soul is troubled, wrestling between hope & despair: But all these imperfections are freely pardoned in the righteous merits of Christ, or else there were no place of salvation for us. I wished those who knew this, to comfort themselves with it; & they that had not experience of this, to remember the lesson that they might make use thereof, if at any time it shall please the Lord to assault them with these terrible visitations. The last lesson that we gathered of the last part was this: We learned of this King to make our recourse to God in our greatest anguish of body and soul, and when the benefit of our speech and tongues are taken from us, that we cannot pray to God in distinct language, yet not to leave off, but make recourse unto him by sighing of the heart, by lifting up of eyes, by continual groaning, moaning and lamentation; that in these things God may be glorified: for it is true, the Lord knoweth the meaning of thy sigh and sob, as well as thou knowest this language which I speak. And how is this? because they are raised by his own Spirit, and are the works of his own Spirit: and I pray you, knoweth he not the meaning of his own Spirit? Therefore when the benefit of the tongue is taken from you, that ye may not praise him with your tongue, then let every member of the body and soul concur to praise him as long as there is any of them free. There is none exempted from these troubles, there is none can enter into the kingdom of heaven, except first he taste of these troubles: There is no estate, Emperor, King, or Prince, that looketh for life, but he must enter in that narrow way. Only they that are appointed for damnation walk in the broad way, but terrible is the narrowness that abideth them in the end. They have a short time of largeness to be recompensed with everlasting straightness: Therefore their estate is rather to be lamented then envied. Always, ye that make you for the city that hath her foundations, & for the kingdom that cannot be shaken, ye should not be weary to go forward in the narrow way, but whatever trouble he hath laid upon the soul or body, let us take it in patience; for these are the pledges of mercy, such as make conformity between us and Christ Jesus, in whom only is true comfort and salvation. Thus far we proceeded in our last exercise.

Now, in that which I have read, he entereth into the second part of the song. [1] And first, he bursteth out of hand (as it were) into the praise of God, [2] then after he sheweth the benefit which he hath received, and the wonderful comfort which he hath gotten of God. [3] And in respect that this comfort did flow from the word of promise, he taketh occasion in the 16. verse to praise the word of God: [4] And in the 17. ver. he noteth the time when he fell into this disease, [5] and in the end of that verse he letteth us see the manner how he was delivered.

Now to return to the 15. verse, I say, while as the King is musing and pausing upon the greatness of the benefit, ravished in an admiration of the wonderful works of God, he cannot contain himself, but he bursteth forth in these voices of praise and thanksgiving: What shall I say? A pathetic and cutted kind of speech, signifying that his heart was so stuffed and swollen, his tongue would not serve him to express the matter. What shall I say? As if he would say, where shall I borrow any words to express the matter? Where shall I borrow praise, that I may answer so great goodness and kindness as I have found in my particular, in this God of mine? I turned not so soon unto him, and the tears distilled not so soon from mine eyes, but he accepted my person, he granted my health, and promised me his favorable and merciful protection all the rest of my days. How am I able to meet these benefits in word, much less in deed? Yea, it is not possible to the tongue to utter that which the heart thinketh. But suppose I cannot as I would, I shall praise thee as I may, and as thou hast given me the grace.

A notable kind of thanksgiving learned of his predecessor David, who when he was in like case, used the like form of praise, saying: What shall I render to God for all his benefits? A form of praise wherein this good King granteth three things: first he granteth this ingeniously, that the benefit which he received was free, freely bestowed on him without any procurement of his: Yea, he acknowledged that he procured the quite contrary. Secondly, he granteth that he hath nothing in himself to meet this benefit: yea not one word, much less a deed, yea scarcely is he able to render praise for it. Thirdly, he testifieth that suppose he may not in such measure as his heart would, and as the worthiness of the benefit required, burst forth in the praise of this great God, yet he would not be idle. And surely, suppose he speaketh few words, yet in these few he giveth the signs of a more thankful heart, then if he had spoken a cart full of words, or uttered millions of words. It is not the babbling of the tongue that the Lord looketh to; but he looketh and hath an eye to the inward disposition of the heart, he looketh to the constitution of the spirit, because he is a Spirit. And therefore the Lord liketh of this Kings heart, suppose his words would not serve him.

Since those corporal sacrifices in the old law ceased, there is not a spiritual sacrifice more acceptable to God then is the sacrifice of praise and thanksgiving: for the sacrifice of praise and thanksgiving sanctifieth not only thy person, but all the benefits which the Lord bestoweth on thy person. For that which is true in meat and drink, is true in all the rest of the benefits which are pledges of his mercy in Christ Jesus. Now the Apostle testifieth in the 4 to Timothy, first Epist. 4. verse, that thanksgiving sanctifieth our meat and drink, and maketh it both holy and wholesome. As this is true in these creatures, so it is true in all the rest of the benefits and blessings of God.

So when I look on this thanksgiving, I am moved, yea I am compelled to mark three things in it; first, I am moved to mark the wonderful goodness of God. Secondly, our horrible ingratitude. Thirdly, the great arrogancy of the enemies of God, the Papists. [1] First then I say, ye may easily see the goodness of God in this form of praise, who when he may require our life, our soul and body, and the whole actions of our life for his benefits, yet he is content with a simple kind of praise and thanksgiving; in such sort that if ye heart be good, suppose we babble with words, yet it is acceptable to him. [2] As this sheweth his kindness and wonderful mercy on his part: so on our part it sheweth our horrible ingratitude, that albeit little will content our God, yet we will not bestow that little on him; it cometh never in our mind to think it, much less to do it in deed. So this is an intolerable ingratitude upon our part. This ingratitude maketh it come to pass, that we possess his benefits with an evil conscience. This maketh it come to pass, that the curse of God hangeth over

all your riches, which curse ye either see in your days, or else it is seen after you in your prodigal posterity: And this is only by reason ye are unthankful to God for his benefits. I am assured (and this ground cannot deceive me,) there is none of you that hath purchased any benefit in a good conscience, but ye will thank God for it: for a good conscience will never shake off the memory of God altogether. So when ye forget to thank God, it is an evident argument that the benefit is purchased in an evil conscience: For the which cause the curse of God is hanging over your riches. Which appeareth either in your time, or suppose the Lord be longsuffering, in your posterity. Then to testify that the benefits are well come by, be thankful to God for them, and purchase nothing but that whereof ye have a sure warrant in your conscience. [3] Now the third thing that I am moved to mark, I say, this letteth us see the horrible arrogancy of the Papists, who think that they cannot only be thankful for his benefits in word, but also they are able to do him one good turn for another in deed; and when after their manner they have satisfied him, they make a superplus, which they call works of supererogation. Those their works of supererogation are a superlative folly and madness which cannot be expressed; that whereas the best servants of God found in experience, that by word they were not able to satisfy him, they think by their deeds to satisfy his infinite goodness. But I leave them, and go forward.

He sheweth in the next words the greatness of the benefit, and he taketh it up briefly under two words, after this manner: He hath said it, and himself hath done it: he said it in his promise, he did it in keeping of his promise; he both said and did it himself, that the whole glory of the work might appertain to him: he said it freely, for I procured the contrary; he kept it as freely: for the Lord is true, suppose all the world be false. Ye see how properly he taketh up under these two words, the mercy and truth of God; the mercy of God in promising, the truth of God in keeping and performing of his promises: The mercy of God in promising freely, for he is debtor to no man, and therefore whatsoever he promiseth, he promiseth freely: for there is none of us can make claim to any better condition, then the natural branches might have made claim to; and if ye list to read of their natural inclination, ye have many places of Scripture: and in special I send you to Deuter. 32. Exodus 32. Isaiah 48. For there speaking of the Jews, the Lord saith, I foreknew thy stubbornness, I saw the sinews of thy neck were of brass, and thy face of iron, I foresaw that thou wouldst remain false and unfaithful: yet notwithstanding I made my promise freely unto thee, and as freely as I made it, I kept it as feely. It is I, it is I, saith he in the 43. of Isaiah, that putteth away thine iniquities: it is I, that for mine own name sake calleth not thy sins to memory. If this be true in the natural branches, how much more is it true in us? Then we have nothing to lay betwixt us & the judgments of God, but his mercy freely offered us in the blood of Christ Jesus. It is God, saith he, that hath done this: As if he would say, all the rest are liars; only God is true, and ere he fail in one jot of that he saith, he is able to make the world turn upside down, and to invert the order of nature, as ye may see in the former part of the Chapter, in bringing back of the Sun by ten degrees. And therefore this teacheth us, that there lacketh not in God neither a power nor a will; only on our part there lacketh an hand, an instrument to receive and believe the promises: And therefore suppose there be carts full of promises, and as sure promises that there can be nothing surer, it is not possible that these promises can avail anything, except the Spirit prepare a way for himself, except the Lord create in the soul faith. Therefore all your care and diligence should stand in this, to crave that with the hearing of the word, the Lord would conjoin the working of his Spirit: that faith being wrought, and the heart being opened fully, we may lean and repose steadfastly on the faithful promises of God.

In the end of the verse, he sheweth a blessed and happy effect which issued out of this notable benefit: he saith, I shall henceforth all the rest of my years walk, overpassing the bitterness of my soul: As if he would say, by this benefit, the grief of my conscience and the terrors and troubles of my soul are removed. He maketh no mention of the rest of the benefits, of the health of his body, of his sure and prosperous estate, which was both promised and given unto him. But he touched that which troubled him most, the grief of his conscience was the thing that troubled him most, and therefore he maketh mention only of it. This bitterness made such a deep impression in his soul, that in ye¹⁷. verse he calleth it bitter bitterness, he hath no words to express this bitterness, whatever it was. Where the judgments of God make such a print in the soul, it is long ere sin can blot it out: and so long as the memory of the judgment remaineth, it is easy to be thankful, it is easy to go forward in doing some part of our duty, it is easy to stand in awe yt we fall not into the hands of God; but when we blot out this memory, we return to that same puddle out of the which we were delivered. Therefore I commend to you to crave of God a sanctified memory, that ye may keep fresh the judgments of God which either ye have seen in others, or felt in your own bodies, that the feeling of these judgments, may serve you to be thankful to him, and may make you to stand in awe; and beware to fall into the hands of a consuming fire.

Now, this King finding this benefit so sweet, he is compelled to burst forth in the praise of the word of God, which brought forth so good an effect: And first he praiseth it generally from the good it doeth unto all men: Then he praiseth it in particular, from his own particular experience & comfort which he received in his own person. This doctrine is necessary and notable for these times. First, then he praiseth the word, from the good it worketh in all flesh; By these things (saith he) men live: that this, by the force of these words it cometh to pass, that we enjoy the benefit of this natural life, whereby we live in this body upon earth: For the Lord's word calleth on things that are not, as though they were, and his word maketh them to be. By his word he created heaven and earth, by his word he gave man life and breath, and whatsoever is necessary to him: By his word he assigned to him the earth, the seasons and bounds of his habitation: To this end that man being created according to the image of God, he might seek God; and no doubt, he is not far from every one of us: For as the Apostle saith, Acts 17. In him we live, move, and have our being. And as this is true in this natural life, so is it as true in the entertainment of this life: for by the benefit of this word we are sustained. For our life standeth not only in meat and drink, but in every word that proceedeth out of the Lord's mouth, Matthew 4. that is, in everything whereunto the Lord giveth power to nourish: For it is the Lord's word that giveth power to nourish us. And suppose meat and drink were removed, the Lord is able to make stones to nourish us. This good King acknowledged this good effect to come of the word, and therefore he praiseth the word.

Now, after he had praised it from the general effect, he goeth forward, and praiseth it from his own particular experience, and he saith in the conclusion of these things: The life of my soul standeth; that is, in thy saying and doing, in thy truth and mercy, in thy promising, and keeping thereof, standeth the life of my soul: as if the King would say: Not only have I this natural life which I live in this miserable body, by the benefit of the word, but I have a more precious life, the life of my soul and spirit, which discerneth me from the rest of mankind, which putteth me in a better estate then the rest of the world, which maketh mine heaven to begin here, which never shall end. For as there is a life and death of the body, so there is a life and death of the soul. The life of the body may be conjoined with the death of the soul, and the death of the body, may stand with the life of

the soul. The life of the body standeth in the presence of the soul; the life of the soul standeth in the presence of the Spirit of life. Except the soul be borne again by the Spirit of life, ye shall never see the face of God; before the soul be quickened by the Spirit of life, it remaineth a dead carrion, dead in sin, dead in the lusts of the flesh (as the Apostle saith) Ephes. 2. Colossians 2. And consequently, there remaineth but a carrion, both in soul & body: the soul being as void of a spiritual and heavenly life, as a carrion is of a natural life. The words of the Apostle in that place, & in sundry places are, Dead in sin, dead in trespasses, and in the uncircumcised lusts of the flesh: Where death hath place, life must be wholly extinguished; and where death hath place, there can neither be half-life, quarter life, nor a breath of life: But so it is, that death hath place in our soul by nature: Therefore by nature there cannot be so much as a spark of that heavenly life in it. And if there be not so much as a spark of life in it, where is that half or quarter life whereof the Papists speak? They will not have it dead, but lamed or crooked: The Apostle saith in plain terms, that it is dead; and therefore that spiritual life must be wholly put out, and consequently, all kind of will to good, and all sight of God in Christ is banished away; & this death of the soul remaineth perpetually in us, until such time that the participation of the Spirit of life, which is in the body of Christ Jesus, free us from the law of sin and from the law of death which is in our own nature. Romans 8.

Now would ye know whether your soul liveth or not? Would ye perceive whether this Spirit of life be begun in you or not? I will give you certain effects, whereby ye may examine the life of the soul. There are many effects given us in the Scriptures; as namely, Galatians 6. But I leave them, & choose three special effects, whereby everyone may discern of the life of the soul. There is first, that inward peace of conscience. There is next, that joy and rejoicing under trouble. There is thirdly, a love of God, a love of virtue, and a hatred of vice: where ever any of these three hath place, there the soul liveth, where thou findest thy conscience refreshed, and thy soul recreate from the great terrors & manifold pangs of sin, no question the soul liveth: for this is the effect of the right Spirit, and this is the right peace whereof the world is ignorant, that passeth all natural understanding. The more thou makest this peace to grow, ye more thou livest in thy soul. The more this peace groweth, the more sin decayeth, the more thou castest out all that baggage of sin, that troubleth the quiet estate of the conscience. In a word, the only thing that troubleth the soul, that disquieteth the conscience, and that we have to cast out, is sin: For sin is the only thing that severeth us from God, in whom there is only true peace and quietness to be found. Therefore our exercise should chiefly stand in this, to expel this enemy and monster sin, and to possess that saving juice and wholesome peace that passeth all understanding.

The second effect, whereby we may know that the soul liveth, is the joy and rejoicing under trouble. For we know by experience, that trouble of it own nature, cannot bring forth this joy, but bringeth forth the contrary effects, as sadness, heaviness and sorrow. Now, where the Spirit is so disposed that we rejoice under trouble, this is a sure argument of the blessed Spirit, the Spirit of life, which only quickeneth the soul; and this joy maketh us not only to rejoice in trouble, but to glory also, as saith the Apostle: For surely the cross of Christ is our only joy, & the shame of Christ is our only honor. Hereby we perceive the great glory that the Lord hath called us to, that not only he maketh us to believe his word: but to suffer for him also: only ye have to take heed to your troubles: For this joy accompanieth not all troubles, but only those troubles that are suffered for Christ's cause, for righteousness sake, & are underserved. For those troubles that are deserved,

the like joy is not to be found in them.

The third effect, whereby we may know that the soul liveth, is the love of God, and hatred of evil: Where this love is kindled in the soul, where we begin to know God, to love him and to taste of him, (for it is not possible that we can love him, except we have a taste of his sweetness) this love make us like to God, for God is love, (as John saith.) If love dwell in thine heart, God dwelleth in thine heart, and this love is a sure pledge of the life of the soul; where this love is, of necessity also there must be a hatred of evil.

Now try and examine, if the Spirit of life hath wrought these effects in thy soul in any measure, if it were never so small: it is a sure argument that this life is begun, and the life which God hath begun, he will perfect it. If the love of God were never so little, and the hatred of evil were never so little: if any of these effects were but in a small measure, ye may be sure that Christ dwelleth in your hearts by faith, and that the soul liveth. Ye that feel this, (as I would that ye all felt it) press to nourish and strengthen this life; not weary in well doing, but go forward in working the works of the Spirit. Sow not in the flesh, go not forward in the lusts and appetites thereof: for ye may learn of the Apostle, what advantage this labor bringeth: to wit, shame and confusion, death of the body, and death of soul. Romans 6. But on the contrary, go forward in nourishing of the Spirit, and in well doing. Sow in the Spirit, and as the Apostle saith, ye shall reap an everlasting and incomprehensible life.

This Spirit then is said to be nourished and corroborate in our hearts, when we nourish the light and knowledge of God in Christ Jesus, when we edify ourselves in our most holy faith, and continue in the exercise of prayer: As by the contrary we banish this light of the good Spirit, and by our evil doing we banish the knowledge of God in Christ, when we put out this light, diminish our persuasion, and leave off the exercise of prayer: For by the same means whereby the soul liveth, they being removed, the soul dieth. Therefore those that would live this way, they ought to nourish the knowledge of God, they ought to be exercised in well doing, in hearing of God's word, in edifying them in their most holy faith, and in continual craving of grace and mercy by prayer.

Now the King saith, he hath this life, and he hath experience of the good word in this (for I take this to be a different life from the other, whereof he spake before, to wit, this is the life of the soul, which proceedeth of the word of promise,) for this word is the power of God to salvation, to all them that believe. Romans 1. Set your hearts, saith Moses, Deuteronomy 32, upon this word, for it is not a vain word; it is your life and felicity. The words which I speak (saith our Master, John , 6.) are Spirit & life; And from, this John calleth him the word of life, the bread of life. Peter saith, whom shall we go to? for in thee are the words of life. It is he that hath life in himself, John , 5. From this also it is said, 1. Cor. 15. that as the first Adam was made a living soul, so the second Adam was made a quickening Spirit: and by reason we are made participant of this spirit, by the ministry of his word, therefore it is called the word of the Spirit; & by the same reason we that are his Ministers are counted the Ministers of the Spirit, as the Apostle calleth us, 2. Cor. 3. They that would read further of the praise of this word, I remit them to the 19. Psalm, where the properties of this word are exactly set down. I will end here.

Who so looketh upon the precious effects of this word, and on the other side, looketh upon our unhappy behavior; I am assured, it would astonish any Christian heart, to behold how the Lord can suffer our contempt so long as he doth. For formerly, whereas there was scarcely crumbs of this

bread of life to be had in this country, men sought it out diligently, and ran to have it with such zeal, that they compassed both sea and land, they spared neither travel nor cost; but forcibly as it were, thronged and thrust in, and made irruption in this kingdom: But now when it hath pleased the Lord to offer unto us great plenty of this food, we so despise the bounty and liberality of this good God, that we turn this great grace and mercy of his, into judgment and vengeance upon our own heads. And as to the greatest part of the multitude, they disdain it so spitefully, that they had rather embrace the leaven of the Pharisees, and draw them to that company where they can have no other food, but songs, masks, mummings, and unknown Languages: And so think to feed their souls by the mockery of God.

Now as to the Gentlemen, Earls, Lord's, and Barons, they are so drunken with sacrilege, that ere they will part with these goods, they had rather part with the life of their soul; yea, when it cometh to this, that the word cannot be entertained but by their expenses, they make no choice, but had rather lose their souls a hundred times, ere they would bestow a half penny upon the Church. This is true in the greatest part: so it is the Lord that wonderfully continueth the light amongst us, that keepeth a face of a ministry in Scotland. There is no good entertainment, but a very great poverty in the most part of the Ministry. See then if the judgment of God pronounced, 2. Thes. 2. goeth not fast forward, who hath given us over, as appeareth, to be deceived by the mighty power and working of the Devil; in such sort, that every man striveth, who shall put his appetites furthest in execution. Oh! unhappy and wrathful country, that hath so abused the merciful calling and great benignity of God; it is a wonderful thing to look upon this matter, and to consider our great ingratitude. The more that knowledge groweth, the more conscience decayeth, as if conscience and knowledge could not both rest in one breast: look to the works of all men, it appeareth that the bringing in of light hath banished conscience which was in the time of darkness. What can be the cause of this, that as light groweth, the effect of light decayeth? It is a thing that passeth the understanding of man, and the end of it shall be more then terrible. Is it not more then wonderful, that the more that this Country is watered with the saving and heavenly dew, the more our hearts are hardened? What must this bring forth? It must bring forth at the last, an eternal consumption, which consumption must be so much the greater, the greater that our contempt is: For it is not possible, but that ground which is so oft refreshed with rain and dew, and yet bringeth forth no other thing but thorns and briars, but at the last it must be burnt up. How is it possible that thorns that are provided for the fire, but they must be consumed by the fire? And seeing our deeds testify that we are nothing but thorns, of necessity we must be burnt up, except the Lord work otherwise then I have any expectation: For the longer that judgment is delayed, it shall be heavier when it lighteth, seeing the contempt is so great. Therefore the Lord give you grace, that as ye know there is a Hell and eternity of pain, and as ye would eschew it, so ye may take up a new course of life. But this cannot be, except the Lord work it by his holy Spirit, except he forget our sins, and assure us of the remission of them in the blood of Christ. And therefore, I have to crave with you, and ye with me, that this may come to pass, that in the bowels of his mercy we may eschew that terrible damnation, from the which the Lord preserve us, for Christ Jesus his Sons sake. To whom with the Father and the holy Ghost, be all honor and praise, now & forever. Amen.

THE ELEVENTH SERMON UPON ISAIAH, CHAPTER 38.

THE ELEVENTH SERMON UPON ISAIAH, CHAPTER 38.

16 O Lord, to them that overlive them, and to all that are in them, the life of my spirit shall be known: that thou causest me to sleep, and hast given life to me.

17 Behold, for felicity I had bitter grief, but it was thy pleasure to deliver my soul from the pit of corruption, for thou hast cast all my sins behind thy back.

18 For the grave cannot confess thee, death cannot praise thee, they that go down into the pit, cannot hope for thy truth.

19 But the living, the living shall confess thee as I do this day, the father to the children shall declare thy truth.

20 The Lord was ready to save me: therefore I will sing my song all the days of my life in the house of the Lord.

21 Then said Isaiah, take a lump of dry figs, and lay it upon the byle, and he shall recover.

22 Also Hezekiah had said, what is the sign that I shall go up into the house of the Lord?

In our last lesson, well-beloved in Christ Jesus, the King entered into the second part of his song: And first of all as ye heard, he bursteth forth of hand into the praise of God. Then after he setteth down the greatness of the benefits received in two words, with the chief comfort that he found. And in respect the comfort flowed from the word of God, he entered into the commendation of the word of God. Then first of all, whilst the King is musing and pausing upon the greatness of the Lord's benefits, and ravished in admiration of the greatness of the works of God, he cannot contain himself any longer, but the bursteth forth into the praise of God and saith, what shall I say? A pathetic and abrupt kind of speech, whereby he testifieth that his tongue would not serve him to express the matter, his heart was so swollen with praise, that he was not able to utter it in any quantity of words. In this doing, suppose his words be few, yet he sheweth himself more thankful then if he had uttered a million of words. So thankfulness standeth not in the multitude of syllables and voices, but it standeth in the heart and disposition of the soul. Where the Lord findeth the heart thankful, there is no word that can flow from that heart but it is acceptable. And howsoever the Kings words be few, yet in his words he granteth three things. First, he granteth the benefit was free and freely bestowed. Secondly, he granteth that he hath nothing to render for it; yea not so much as one word, much less a deed. Thirdly, he letteth us see that howsoever he was not able to answer to the worthiness of this benefit, yet he was not idle, but he uttereth praise as God gave him the grace; for it is not possible that a good conscience and a godly soul can altogether forget God, but in the due time it will ever thank God for his benefits; so that whosoever either forgetteth or casteth off this exercise, they testify their wealth to be evil purchased, and that there is a curse hanging over them and their riches both; which curse appeareth either in their own times or suddenly after in their prodigal posterity. Therefore ye that would have the curse removed in time,

learned to thank God for his benefits, that ye may possess them with the blessing of God to you and yours. Therefore he taketh up the greatness of the benefit, and comprehendeth it under these two words, He said, and he himself did it: he said it in his promise, he did it in accomplishing of his promise; he did it and said it himself, that the whole glory of the work should appertain to him; he said it freely, for the King confessed that he deserved the contrary; he did it as freely in keeping his promise. For suppose all the world be false, yet God remained true: ye see how properly he taketh up under these two words the mercy and truth of God: his mercy in promising, & his truth in accomplishing. All the promises which the Lord maketh, they flow from his mercy, and all his accomplishings, they flow from his truth. His promises from mercy, why? He is debtor to no man: His accomplishings from his truth, why? He is truth itself, and there is no promise that he hath made but he will keep, yea he will invert nature rather, as it appeareth in the drawing back of the Sun whereof ye heard: and heaven and earth shall perish ere a jot of his promise fail. Yet notwithstanding this is true, that there is such a constancy and fidelity in him, all these promises will not avail us, except the Lord prepare our hearts; yea except he sanctify our hearts by means of faith, that in our souls we may see this truth, we shall never regard it; and except he give us a heart to apply this truth, all the promises which he hath made, and is to make, serve for no use to us. Therefore it is the duty of all Christians to be instant in craving, that the Lord would prepare their hearts by faith, that seeing him in their minds, and feeling him in their hearts, they may find his mercy and truth, and repose in them forever. After this we entered into the recommendation of the word of God, and generally we praised the word from this, that we have the benefit of this temporal life by it; as this is true in general, so he goeth forward, and praiseth the word from his own experience in particular, and he granteth that not only he hath the benefit of this temporal life by the word, but of the spiritual also. And as he hath the life whereby he liveth in his body by it, so he hath by it the life whereby he liveth in the soul. For as there is a life and death of the body, so there is a life and death of the soul. The life of the body may be conjoined well with the death of the soul; for we may live in the body, and be dead in the soul at one time. Also, the death of the body may stand with the life of the soul: for we may depart from this life, and go to a better. The life of the body standeth in the presence of the soul, but the life of the soul standeth in the presence of the Spirit of life: except our souls be borne anew again by the virtue of that Spirit of life, it is not possible that we can see God and taste of his joy. For by nature we are not only hurt, lame & maimed, but altogether dead in sin: so that look how void a corps is of a natural life, as void are we of a heavenly and spiritual life. The reason is this, where death hath place, there life must be wholly put out: But by nature death hath place in us: therefore the spiritual life must be wholly put out. If the Spirit of life be wholly put out, there remaineth not so much as a breath, out of the which any good cogitations or actions may proceed. If so be there is not so much as one breath, where is all that free-will of the Papists, where is that integrity which remaineth in the filthy nature? Then I say, we naturally remain in the death of body and soul still, until that by the participation of the Spirit of life which dwelleth in the body of Christ, until I say, that this Spirit free us from sin and death: And so until this time we shall never mount above the clouds, nor see the face of God. And therefore as I exhorted you the last day, so I insist in the same exhortation now, that every one of you mark and perceive yourselves, whether you have such a life begun in you or not. I gave you three effects which will never deceive you. The first is, if ye find yourselves refreshed and recreate in your spirits from the terrors of your conscience and the fear of sin; which recreation and refreshment of the spirit, is called that peace that passeth all understanding, whereof the world is

ignorant: he that findeth any of this, if it were never so little within him, no question he hath this life begun in him, and the more this peace is augmented, the more the life groweth. But this peace groweth by removing of sin. Therefore our whole study should be to remove sin: for the only thing that troubleth the conscience is sin. Take away sin, the conscience shall be at rest: Wherefore this was the chief effect I willed you to take heed unto. The second effect is joy and rejoicing under trouble: For we see trouble of the own nature bringeth not forth this effect, but rather bringeth forth sorrow, heaviness and lamentation: Then when our spirit is so disposed, that under trouble we rejoice and glory in it, this is the Spirit of life. This joy is not in all troubles, it is not in the trouble which we procure, but only in the trouble which we sustain for righteousness sake, and which we sustain for Christ his sake. The third effect is, if ye have a love of God and good men, and a hatred of evil; where these effects are in any measure, no doubt but the Spirit of life is there. As by the contrary, where there is a love of wicked and evil men, no question, let them speak of Christ as they will, the spirit of the devil hath full dominion. This Spirit of life we show was entertained by nourishing of the knowledge of God, when we edify ourselves in our most holy faith, when we nourish the exercise of prayer. As by the contrary the Spirit is put out, when by our evil doings we put out the knowledge of God, when we diminish our persuasion of his mercy in Christ, & fall from the exercise of prayer. Then ye that have this life begun nourish it by well doing; for by well doing, no question our faith is corroborate. Delight therefore in well doing, sow in the Spirit and not in the flesh, run not with the thief, nor consent not with the murderer: for so ye shall be participant of their punishment; but sow in the Spirit, and of this ye shall reap an everlasting and comfortable life, where otherwise, of sin, ye shall reap nothing but shame and everlasting condemnation. I have discoursed long on this head, because it is very necessary, and I would wish you to consider of these things. Think on the great benefits of God granted unto this country: Think again upon our ingratitude and unnatural behavior. There is no Christian that will weigh these two in one balance, but he shall conclude that it is wonderful why the Lord suffereth iniquity in this country so long to be unpunished. Formerly when there was but crumbs of the bread of life, they ran to seek it, so that they compassed both sea and land, and spared neither travel nor cost to be engrafted into the kingdom of Christ: But now when there is plenty of it, we have taken such a loathsomeness thereof, that we abuse the liberality of God offered to us, and turn his grace and mercy into vengeance on our own heads. For as to the multitude, ye see that they have already preferred the leaven of the Pharisees, and gone to mumchances, mumries, and unknown language wherein they puddled before. As to the noble and gentlemen, they are so drunken with sacrilege, that rather than they will render these goods, they will hazard both body and soul. There is none but they see this, and have cause to lament it. I cannot but be ravished in admiration when I see these two, to wit, the more that light is offered, our hearts are the harder; the more that light groweth and knowledge increaseth, conscience decayeth; as if knowledge and conscience could not dwell both in one country. The more light increaseth, the more well doing decayeth: which testifieth that the darkness wherein the Papists lived, keeping a conscience in respect of us, shall rise and condemn us that in so great light have lost all conscience. This is a part of my wonder. Now what must follow of this? The Apostle, Hebrews 6. letteth us see, that the ground which is often watered and refreshed with rain in due season, and in the meantime bringeth nothing forth but briars and thorns, which are only meet faggots for the fire, shall be burnt up in the Lord's judgment. To apply this, howsoever the judgment be delayed, of necessity there remaineth an utter burning up, which consumption must be the greater, the greater that the light is: For the greater light, the greater

contempt; and the greater contempt, the heavier must the judgment be. And surely, I look with myself and am in a constant expectation, that except matters proceed otherwise in this country then they have done, it shall be made a spectacle to all other countries in the earth. Thus far we proceeded in our last exercise.

Now in the end of the 16. verse, he continueth and he praiseth that same blessed word of God, from other effects which he found in his own person, and in the end of this verse he saith; By the benefit of the word I have obtained health of body: For as sickness had taken all strength from me, and had spoiled me of my force, by the benefit of the word I am restored to my strength, to my force and wealth again: Yea not only by the benefit of the word am I restored to my health, but by the same benefit I am preserved in my health, and continue therein. So that look from the beginning: First, he ascribeth the life of the body to the word: Secondly, he ascribeth the life of his soul to the word, he ascribeth the health of his body and soul to the word: And last of all, he ascribeth the continuance of the health of body and soul to this word. What comfort is there to be found, but it is in the word? What comfort can a Christian heart wish, but it is in the word? Yea I say more, it is not possible to the mouth nor to the heart of man to express the comfort which the soul hath in this word. It is not possible to the mouth to utter the joy which it worketh in them in whom this Spirit is effectual. Notwithstanding all this great benefit that floweth of the word, let us see who runneth to this word to seek comfort? If we look to the profane multitude, yea to the best of us all, there is never a one that runneth to this word until all worldly comfort do fail us: But when nature and all natural means hath left us, then we run as it were compelled to the word; yea we are so late in running, that oft times we get an evil answer when we come, and the gates are violently shut upon us, as they were on the foolish virgins. Well, the word is daily and continually sounded: Therefore seek to get comfort of this word in time. Look that ye hear this word with great reverence, and study to practice it daily more and more in your daily life and conversation.

Now in the 17. verse of this Chapter he noteth the time: First, when he fell into this disease: Secondly, he letteth us know the manner how he was delivered. As to the time when he fell into it, he saith it was in time of peace, after he was delivered from the hands of Sanacherib, and when he was at ease in great wealth and abundance; and as he himself confesseth, when he was beginning to forget God and to abuse the great benefit of his delivery; at that same time God beginneth to pull his ear, and he casteth him out of the hands of a fearful war into the hands of a terrible plague.

I marked in the entry of this Chapter some things upon this circumstance. And therefore I content me only with this observations; We may perceive by this same circumstance, how hard a thing it is to flesh and blood to bear the cup of great wealth and long health even. Yea it is a thing altogether impossible to flesh, to bear the cup of prosperity and health equally any long space, but except the Lord exercise us by one exercise or other, hold us in awe and tune our ear, like fed horse we begin to repine.

Therefore I say, seeing this is a common sickness unto all flesh (as I have spoken) we have to seek our counsel of Agur the son of Jake, who fearing to fall into these inconveniences desireth two things of God: first he prayeth that he will remove all vanity and lying words from him; that is, that he will remove and forget his sins, and deliver him from evil. Secondly, that he will neither tempt him with over great abundance, nor yet with over great poverty; that he would not tempt him

with over great abundance, lest should forget him, nor yet with over great poverty, lest he should speak evil of him; but chiefly he craveth of God that he will grant unto him his daily bread; that is, unto every one of us according to the nature of our calling and estate, so much of these temporal goods as he knoweth meetest for his glory and our salvation. Then to eschew the inconveniences of abundance, which do make us forget God, & of poverty that maketh us to blaspheme God, beg of God that he would grant you your daily bread.

But I pray you, what marvel is it, that a wealthy and glorious King in the time of his greatest prosperity should fall into the ignorance of God? What marvel is it that a King, who commonly taketh unto him an absolute power, and hath none about him but flatterers for the most part; and who continually drinketh in vanity at all his senses like water, what marvel is it that lie fall into the ignorance of God? when we see our own mean Lord's who are not Kings, to fall into such proud contempt, that they are always ready, as appeareth, to take up open wars against God? so that Julian was no greater professed enemy then they are like to be if they continue. Suppose a King fall into this ignorance of God, what marvel is it, seeing that these mean Lord's in very mean wealth do the like, yea and the greater? Well this King was chastised in the mercy of God, that he should not fall into the condemnation of the Reprobate. And that man if he be not chastised in time by the mercy of God, he shall find it terrible to fall into his hands. It is terrible to fall into the hands of a consuming fire: sport with flesh as they please, but jest not with God; he shall find in experience if he run out this course, that he shall curse the day of his birth, & disclaim the hour that ever he saw this light, except that same God whom he blasphemed, preserve him in mercy.

In the end of the verse he letteth us see the manner how he was delivered, and he sheweth in the end of that verse, that it pleased the Lord to turn his bitter bitterness into a far better contentment of spirit. The way whereby he did it was this, he removed his sins from him, he forgave him his iniquity; for except the Lord had forgiven him his sins, it had not been possible that the bitterness of his soul and conscience could be removed. Then so soon as he turned him to his God, acknowledged his life by-gone, and sought mercy by all manner of ways, as sometimes by word, by groaning, by tears, by sighs, by dolorous moan and lamentation, and by all kind of humble gesture, he obtained mercy: so that the Lord did cast his whole sins behind his back. The cause that moved the Lord to show mercy, he noteth in the midst of that verse. There was no occasion in the King, for he deserved the contrary; it was only the love of the Lord, only the kindness of the Lord in Christ Jesus his Messiah, who was to come of this King himself.

In the manner of his deliverance, this King acknowledged three things which are worthy of marking. First, the King acknowledgeth, that sin is the only cause of our misery, whether it be in our conscience, body or soul; surely this King speaketh very true. For there is nothing that God can hate in us but sin, there is nothing that he can correct in us but sin; there is nothing that his furious jealousy can burn up but sin; there is nothing that he can purge in us but sin. Take away sin, and the punishment of the wicked shall cease: yea, there shall be no such thing as a wicked one, and the purgation of the godly shall not need. So both punishment and purgation shall cease, sin being taken way; for sin is the only thing that is punished in them, and purged in us. Now this King acknowledging this, ran unto God, confessed his sins, & found mercy. So note the lesson: Whether the Lord visit us with trouble of body or conscience, seeing that sin is the cause of our trouble, let us run the high way to God, examine our by-past life, acknowledge our offenses, and run unto the throne of grace for mercy: And whosoever runneth to that throne, shall find mercy in

the day of his greatest necessity; this is the first thing that he acknowledged.

The second thing that he acknowledgeth is this; he acknowledgeth the remission of his sins, (the best and surest cure that can be applied to any disease.) For there cannot be a better cure, nor a surer cure, then to remove the cause of the disease: Therefore the removing of sin cureth the disease. The unhappy world when they are visited with any disease, they run only to the body, and seek the cause of the disease only in the body, as though the body had the only wit; they run never to the soul; when in the meantime the body is but an instrument to the soul. For if the soul were well, it is impossible that we could be diseased. Therefore, seeing the cause of the disease lurketh in the soul, when the Lord visiteth you with any disease run to the soul, acknowledge that sin is the cause, lay the fault where it is, and crave mercy of God; for this is the ready way to cure our diseases. Would God this lesson were learned, for if it were well observed, we should not see so many kind of pestilent diseases raging in this country, as at this day we do.

The third thing the King acknowledged, is, that it is not his own integrity that procured his deliverance; he acknowledgeth, that it was not his innocence in life, nor his good deeds, as may appear in the beginning of the chapter: For in his prayer he appeareth to have made an ostentation of his good deeds and innocence of life: but here in the end of this verse he resolveth this doubt, he letteth us see it was the mercy of God in Christ Jesus, that was the only cause of his deliverance. Thus far for the meaning of the words.

Now let us mark the form of speech: The form is this, because (saith he) he hath cast all my sins behind his back. This form of speech is borrowed from our custom. For those things that men may not behold, that are filthy and abominable, we cast them behind our back that we may not see them. Now sin being the only thing which is abominable in the presence of God, when he forgiveth us our sins, he is said to cast them behind his back. The only thing yt hideth the countenance of God from us, is sin; for there is nothing that can separate man from his creator, but sin only. And what lose we, when we are separate from the countenance of God? We lose true pleasure and perfect pleasure: There can neither be true nor perfect pleasure, but in the sight and countenance of God. And whilst we are by sin debarred from his countenance, we are deprived both of true and perfect pleasure. Then the diligent care of a Christian should stand in this, that sin debar him not from the countenance of God: But we should be diligent in begging mercy for Christ his cause, that enjoying his countenance, we may have satiety of pleasure to last forever. The second thing that I mark in these words, is this: Where he saith, He hath cast all his sins, &c. he saith not, he hath cast a part, and lift another part: he saith not, that he hath forgiven venial sins, and left mortal sins; but he saith, all sins, of what sort, rank, or degree soever they be, he hath cast them all behind his back. All these sorts of sins that sever us from God, and detain us from his countenance, may be all brought under these three sorts. Under the first I understand this original corruption, this foul puddle, this rotten root, of the which all these rotten fruits do flow and proceed: This corruption, in the which we are both conceived and borne, which maketh us the children of wrath, dead in sin, and in the uncircumcision of our flesh. Under the second sort, I comprehend all motions, cogitations, and actions of our whole life, whereby we decline never so little, and go aside from that perfect duty which we owe to God and to our neighbor: So, in a word, I comprehend under this second sort, all our actual sins. This natural corruption, which we call original sin; by the which it cometh to pass, that suppose the substance of our body and soul be not abolished, yet both body and soul is so hurt, changed and altered, that they appear not to be the thing they were at the first.

For as to the body, by reason of this corruption it is subject to death, and from death it is resolved to powder and ashes: As to the soul, suppose the substance of it decay not, yet ye see the qualities of it are so altered and changed, that the light of the understanding is turned in darkness, the integrity of the will in wickedness, the uprightness and intention to good, is turned in a declining from good, and in a bent purpose to do evil. And shortly, in a word, by this corruption we have lost the image of God, which shined so brightly in us in our creation. Under the third sort of sin, I understand the lack of the obedience, and want of the accomplishment of the Law. For by nature in our first creation, we were not only bound to abstain from sin, but to accomplish all righteousness, and to conform us to the will of God perfectly in all things. Now by this corruption we fail in this point, as well also as in the rest, and so we are guilty of all sorts of sin; and being guilty of all sorts of sin, of necessity we must be subject to death and condemnation, for the reward of sin (as the Apostle saith) is death. Now the King saith not, that the Lord hath freed him from one or two sorts, and not delivered him from the third; bur he saith he hath delivered him from all his sins, and consequently from death and condemnation. For this is the custom of God in Christ, if ye mark it well, from the time he beginneth to call his children to repentance, and to work with them inwardly, he forgiveth them not a part of their sins, but from the time he enters to this work, at an instant he forgiveth them all the sins of their whole life past, present, and to come; as the Parable, Matthew 18:23. testifieth, where ye see the Lord forgiveth the whole debt. The reason of this is Christ his Son, who took our debt on him, and was surety for us; he died not for a part of our sins only, nor satisfied not his Father for a part only, but for the whole business: And therefore the debt being once paid, the Father cannot require further; and so when he beginneth to forgive us our sins, he forgiveth us all our sins, simul & semel. The remission of sins is freely offered to all flesh in Christ, by the publishing of the Gospel, and is freely applied by the working of the Spirit of God, and is received only by the hand of faith which is in the heart. Except the Lord purify the conscience, cleanse the heart, and open it, as he did Lydia's heart, offer what remission ye will, it is not possible we can apply it unto ourselves, except the conscience and soul be recreated in the sweetness and peace that floweth out of Christ. Offer remission never so oft, the conscience dare not be so bold as to apply it to itself. And therefore the whole study of a Christian should stand in this, that he be not deceived with presumption in steed of faith, which presumption in the end, tendeth to desperation. And let us not be flattered by every sleight faith & light opinion that flieth in the fantasy: For justifying faith must open the heart and be digested in the heart inwardly, that the heart may be turned thereby. For where the heart is only touched with a light taste which is not steadfast, incontinently as soon as the truth cometh, this taste is spewed forth: but where this grace is digested in the heart, in such sort yt the stubbornness of our will is abated, our understanding changed, & our affections altered, no question, we have access to God, and seeing him in our mind, and feeling him in our heart, there is no storm that can make us to run from him, but the greater the storm is, the nearer we will draw to him. Seeing we know there is a better life with him then is here, all this is the duty of a Christian: therefore every one of you, try your hearts and minds, urge God continually, by importunate suiting, and wring this grace out of him, that it may please him to open our hearts. For except the heart be opened, that ye may feel the sweetness, & that your will and affections be altered, it is not possible that ye can be inclined to good. Desire of God therefore increase of faith, that we may abide the storm, blow whensoever it will.

Now, ere we go from the words of this verse, he saith, it is he that hath cast all my sins, &c. Which he is this? God the Father, Son, and holy Ghost, three persons, one God, hath done it, no creature but God only. And ye see, as ye may read, Luke 5. yt the Pharisees were not ignorant of this, that God only might forgive sins. For in that same place Luke , 5. in that conference which the Pharisees have, they say, what a blasphemy is this? Who hath power to forgive sins, but God only? Now, look to the behavior of Christ after these words, who partly by his silence approveth them, & partly by a miracle he ratifieth their speech to be true, that God in heaven hath only power to forgive sins; & there is a good reason, even in our natural judgment, that ratifieth this to be true; for who hath power to forgive the debt, but the creditor? Now, God only is our creditor, therefore God only hath power to forgive; for it is the law of God that is transgressed: For all sin is the transgression of ye Law, & therefore all sin offendeth him, mediately, or immediately: and seeing he properly is offended, he only must forgive. As to Christ Jesus man, he hanging on the cross, craveth mercy for his murderers, of God his Father, and saith, forgive them Lord, for they know not what they do. And when he himself forgiveth sins, in this he testifieth, that he is true God, as the Ancients gathered well by this effect that he forgave sins, that he was not a simple creature, but true God also: & where the Church is said to forgive sins, they remit in the name & authority of Christ Jesus; or else when they forgive, they may be called pronouncers and publishers of God's remission. For in uttering his word, they show themselves to be his mouth, & not their own mouth. As to us that are brethren, we are said to forgive others, & we forgive others indeed, but our remission relieveth not the man of his guiltiness, but the guiltiness remaineth ever in the soul, until God remove it: And in respect the guiltiness remaineth until it be removed by God, & none hath power to wash away the guiltiness but God; therefore it is God properly that is the forgiver of sins: and for this cause it is, that David in his 51 Psalm crieth out and saith, Against thee, against thee only I have sinned. Now seeing it is he only that forgiveth sins, let us seek remission at God and no other.

The last thing that I mark, is the cause that moved God to forgive him his sins: he saith, because he loveth his person, and for this love that he did bear unto him, he neither suffered the bitterness to remain in his soul, nor his body to see the grave. It is confessed by the King, that there was nothing in himself worthy of this love: Therefore he is not loved for his own cause; of necessity then, he must be loved for that man's cause that took away his sin. Now read over ye Scriptures, what man is that who hath taken away our sins, taken on him our debt, & discharged him honestly and honorably of it, even he that is God and man also, Christ Jesus; and therefore in these same words, quietly he acknowledgeth his sins to be removed for the love which God did bear to him in Christ Jesus, who was in his loins as yet according to the flesh. I say, there was no man able to bear and discharge this burden, save this man which is God also; able because he was God, and as he was able, so he discharged this burden in his own time. And Christ is justly the only Mediator betwixt God and Man. And therefore whom the Lord loveth, he loveth in him: and to whom the Lord showeth mercy, it is for his cause only. For why? he perfectly satisfied for the whole business, which may be easily seen in these three points. For first he delivered us from these sins, which we call actual sins. And how? by his perfect satisfaction, whereby he satisfied fully in suffering hell in his soul, and death in his body, and that on the cross. And so freed us from these actual sins, and the punishment thereof: So that in this point he is a perfect Mediator.

Secondly, he delivered us from the puddle and rotten root, from the which they proceed. For ye see Christ Jesus was conceived in the womb of the Virgin, and that by the mighty power of his holy Spirit. So that our nature in him was fully sanctified by that same power. And this perfect purity of our nature in his person, covereth our impurity: for he was not conceived in sin and corruption as we are, but by the power of the holy Spirit, who perfectly sanctified our nature in him, even in the moment of his conception. So he being thoroughly purged, his purity covereth our impurity.

Now in the third point also he is a perfect Mediator, for he not only satisfied for our sins, but he accomplished the whole law for us, yea and more than the law required; for the second Table requireth only that we should love our neighbor as our self. But Christ did more than this: for none loveth his neighbor so, that willingly he will die for him. So Christ in dying for us, sheweth that he loveth us more than the law required: And so he not only accomplished the law for us, but did more than the law required.

Now this perfect righteousness of his cometh in between us and his Father, and covereth our rebellion and disobedience; or else we could not be free from condemnation in this point also. All these, to wit, perfect purity, perfect satisfaction, and perfect righteousness, are to be found in Christ perfectly. And therefore only mercy and remission of sin is to be sought for in him, and he that hath not Christ to be his intercessor, that man shall never taste of mercy.

Now let us go to the application: what manner of intercession can Christ make for that man that blasphemeth his Father? It is not possible that the Son can intercede where the Father is blasphemed willfully and willingly. Yea of all judgments this is a most terrible judgment, where the spirit of blasphemy hath such power, that he maketh a man to utter such voices against his maker. Thus far concerning these words.

Now in the next two verses he giveth two reasons, wherefor the Lord forgave him his sins, and delivered him from the death of his body; and he sheweth in that 18, and 19 verses, that the Lord in this work had his own entry and special respect to his own glory, which glory he saw would be advanced more by the lengthening of his days then otherwise by the shortening thereof. Secondly, that the benefit of his delivery would be a matter of praise to all generations to the end of the world: For it is said, the fathers shall instruct their children; and so fathers and children in their extremities they shall run to God for the like mercy. Now for these two ends, that God might be praised of the King in his own person, and of his posterity, and of all the posterities thereafter, the Lord bestoweth this benefit upon the King, and giveth him health.

I take up the reasons in these two verses, the 18. and 19. And the first reason is taken up in the 18, and beginning of the 19. for there he saith, the grave cannot confess thee, death cannot praise thee: As if he would say, dead men and buried cannot praise thee, as we do in these bodies of ours in the land of the living, living in thy Church here. Dead men that rest in their graves cannot look for the accomplishment of thy promises. And if I were dead and my body in the grave, I could not look for the accomplishment of thy promise in giving me a son. It is only the living, the living that is able to praise thee. There he doubleth the word, to let you see that they must be endued with a double life that praise the Lord aright. They must not only be endued with the life of the body, but also they must live in their soul. Now the King saith, I being restored to this double life, both in body and soul, I shall praise thee. For none can praise thee worthily as I do this day, but they that are alive as I am. This is the first reason.

Now to examine the words, he meaneth not that they who are dead and buried leave off this exercise; only he meaneth that they who are dead and buried will not praise God in their bodies, will not praise him as we do here on earth. And therefore we must not think that they leave off this exercise. Yea by the contrary we must believe, that the souls of the Saints departed are more busy in this exercise then when they were alive: and how prove I this? The nearer the soul is unto God, the greater pleasure and delight it taketh in him; but after it is departed out of this life, it is so much the nearer coupled with God. Therefore it taketh the greater pleasure and delight in him. Now the greater pleasure it taketh in God, the greater praise it must give to him: for pleasure cannot come into the heart, but it must redound back to him that gave it. Therefore the nearer the soul is conjoined with God, it praiseth him so much the more. Now after the death of the body, the souls of the faithful are more straightly coupled with God: therefore after death they praise him ye more. Where Christ hath dwelt once in this life, suppose the bodies die and be resolved in powder by reason of sin; yet the soul liveth by reason of righteousness. Yea suppose the body be dissolved, yet that Spirit of life that dwelt in the soul, raiseth thy soul to heaven: even as the Spirit of life that dwelt in Christ Jesus raised his body from the grave. And as the Spirit of life is the only cause that made us to praise him in our bodies: so that same Spirit maketh us to praise him out of these bodies; by reason, suppose we be absent in body, yet are present in our soul with the Lord. For the words Romans 8, are these. If Christ dwell in you, suppose the body be dead by reason of sin, yet the Spirit is alive for righteousness sake. The meaning of the words is, suppose they that are departed leave off to praise the Lord in their bodies, and in the earth (which he calleth the land of the living,) yet they leave not off at all.

Now of this I shall mark one or two things. Take up the end wherefore the Lord delivereth any person, city or country from any trouble within or without; the chief end of his delivery is this, that that person, city or country, may serve as an instrument to preach his benefits, to sound his praise, and to render unto him hearty thanks for it. Are our sins forgiven us to this end? is there any country or any city set at liberty to this end that we should provoke God to anger by heavier sins again? Is this the end wherefore he forgiveth sins? Is this the end wherefore he bestoweth his benefits, that we should use them as weapons to fight against himself? Is not this rather the high way to kindle him to greater severity? and to sharpen his fury against ourselves? Yea, and what exception I pray you can we use in his greatest severity, seeing we have provoked it ourselves? I speak it to this end: there is not a person in particular, nor any in general, but of natural knowledge they will say; There was never a greater benefit bestowed on a country, then in relieving us of the fear of that barbarous Nation; he must either confess this, or he is an asse. This benefit if it were rightly measured and considered, (read over the Scriptures, confer benefit with benefit, miracle with miracle, all circumstances being well considered,) ye shall find that since the children of Israel came through the red Sea there hath not been a greater. To what end delivered he us? is it that we should provoke him with greater sins? Look since the fear of these strangers past, what sin is there but this country hath defiled herself with it? See ye not slaughter in greater measure, oppression, murder without any mercy, see ye not all law and equity trampled underfoot? And briefly, see ye not this confusion risen to such a height, that every Lord in his own bounds is a King? what sort of birth (I pray you) shall this confusion bring forth? At the last it must bring forth one of these two of necessity, and take heed, ye may chance to see it, except the Lord prevent it. Either the supreme magistrate and inferior magistrates must concur in one voice to put an end to this confusion, or the confusion (out of doubt) shall put an end to him. I am assured one of these

two must follow; for the weight of his wrath which hangeth over this land is insupportable; the earth is not able to bear this birth of our iniquity; and if there were no other punishment, as I have often said, the earth shall be compelled to spew forth the inhabitants ere God want means to punish. As this is true in the country in general, so it is as true in this City in particular; for it never came yet (for the most part) in your hearts to thank God aright for your delivery. Therefore the Lord is beginning to let you see that he can raise strangers, men who have the hearts of strangers among ourselves: he hath means enough in the midst of our own bowels to punish this country, suppose he seek not strangers. But indeed in this late brag of our neighbor Lord, he desireth you to go back to the consideration of the greatness of the last benefit: And if ye acknowledge it rightly and be thankful for it, there is no domestic force ye need to regard. For as to the force that can proceed any way from that man, ye know it. And surely it would appear to me, that that man hath sold himself to iniquity; and the end will declare it, except the Lord prevent him with his undeserved grace, which I desire most heartily. Although in the meantime, suppose there be peace promised, yet stand ye on your guards, and let it not come to pass by your misbehavior and backwardness, that the glory of God and the liberty of this City be impaired in any wise, but stand on your guards, that as this City hath been a terror to evil men before-time, so it may terrify him also. For no question, where God and a good quarrel concur, that side shall have the upper hand. This only by the way. For it becometh me of my duty to maintain the good cause, and to instruct you in this point of your duty.

The second thing that I mark: ye see the glory of God is ever conjoined with the life of his own, so that we cannot advance God's glory, but we shall further our own salvation; and we cannot neglect the one, but we shall neglect the other. Seeing then that these two are necessarily conjoined, for God's sake let everyone remember to set forward the glory of God in his life so far as he may, according to his estate and calling. This life is so miserable in itself, and there is none that seeth the confusion of this country to grow so fast, that can look for any redress of these things in his own time. So here beneath is no comfort, all runneth on to such a desolation and miserable confusion, that of all lives of the earth our lives were most miserable, if we had not a sight of a better. For all joy to be looked for here beneath is taken away. Well, I leave this second part and come to the last. The third part of this song is in this 20. verse, which is the conclusion of the whole song.

In this conclusion the King testifieth, that he will not only praise God for the present, for the benefit which he hath received, but he maketh a solemn promise, that so long as he liveth he will never forget this benefit, all the days of his life he will praise him, yea praise him in his song, he shall praise him with his instrument, and he shall praise him publicly in the house and congregation of the Lord, because the benefit is public: he shall praise him in his body, because he received the health thereof, and he shall praise him in his soul, because he is restored to the wonted joys thereof. This I think be the meaning of the last verse.

The King in thus doing sheweth himself to be very thankful; and if that good servant of God show himself so thankful, how much more should we whom he delivereth, notwithstanding we cast ourselves headlong into our diseases by our own folly? But there is never a man so soon as the heavy hand of God is off him, but he returneth with the Sow to that same puddle wherein he was, & with the dogs to that same vomit again. As to the praise I have spoken of it before. I insist no further, but go to the last.

The last two verses are added to, and as it appeareth, appertain not to the song, but to the history; howsoever they are added to I will not dispute, it hath pleased the Spirit of God so to do, and so it should please us. I have spoken of the last verse of these two already, and will not repeat. As to the first of the two: ye see there is an injunction given by the Prophet to the King, to take a lump of dry figs and make a plaster, and lay it unto the boil, and it shall be whole: This injunction is obeyed by the King.

Of this injunction it would appear, that the Prophet playeth the part of a Physician, rather than of a Prophet of God. For this Simple which he biddeth him apply, pertaineth to the Physician of the body: so that it appeareth, he rather doth the office of a Doctor of Physic then of a Prophet. Yet howsoever it would appear so, it is not so: for the Prophet was occupied at this time in uttering of his commission: in the which he doth nothing whereof he hath not a warrant. Therefore in the same words he doth nothing unbeseeming the part of a true Prophet, and he hath his special warrant in this doing.

Now what is the reason, when as the Lord might have done this without any ordinary means, yet he biddeth the Prophet apply the same plaster? He doth this, no question, for these three ends. First, to let the King see by this doing, he would not have his ordinary means nor second causes be contemned. And suppose he may work without them, yet he hath appointed secondary causes to bring about his effect, which he will not have contemned. The second end which was the chief end, he saw that the Kings faith was but weak; for the Prophet promised that within three days he should pass up to the Temple, and the Kings sore was not come as yet to a maturity, but raging on him: so he thought this almost impossible, and could scarcely apprehend the truth of this promise. Now to support his faith he useth an external object: For the more and the more pithy the objects be, the more our faith is stayed and confirmed. Therefore in the Sacraments we have so many objects to our eye, to our hands, & all to strengthen our faith. And so he giveth him this means to strengthen his faith, & to assure him that it should come to pass which the Prophet promised.

The third end is, to teach him that the Lord is the only Physician, as well of the body as of the soul: he hath command over all remedies, and so he may stay or further the effects thereof as he pleaseth, and consequently he hath command over all diseases. This is certain, and therefore except the blessing of God concur with these secondly things, there is no physic can avail or profit. And it is so to be thought of Physicians, as of the husbandmen and their husbandry: Ye see when the husbandmen have done their whole exact travel, so that they have left nothing undone that in them lieth; yet if the Lord give not increase, they are disappointed of their travel. Even so, suppose Physicians propound remedies to be applied with all diligence, yet if the Lord bless not the work, if he abstract his effect or power from the second causes, it is not possible that the patient can be cured. So he teacheth the diseased and all Doctors of Physic these two lessons: First, he teacheth the Patient to desire of God that he will give leave to the means to work some good effect; and let the Doctor crave on the other side, that the Lord would bless his work, that it may redound to God's glory and the comfort of the Patient. And where God is begun with, and ended with, no doubt but the work shall have a good issue. Therefore in all troubles, let everyone have recourse unto God, and in God use his creatures, and so God shall bless you and the creatures both in his Son Christ Jesus: To whom be all praise, honor and glory both now and ever. Amen.

THE TWELFTH SERMON, UPON THE 76. PSALM, BY M. ROBERT BRUCE,

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(IN THE Church of Edinborow,) at a thanksgiving to God for delivery from the tyranny of the Spaniards.

The text.

1 God is known in Jury: his name is great in Israel.

2 For in Shalem is his Tabernacle: and his dwelling in Zion,

2 There brake he the arrows of the bow: the shield, and the sword, and the battle. Selah.

4 Thou art more bright and puissant, then the mountains of prey.

5 The stout hearted are spoiled, they have stepped their sleep: and all the men of strength have not found their hands.

6 At thy rebuke, ô God of Jacob, both the chariot and horse are cast asleep.

7 Thou, even thou art to be feared: and who shall stand in thy sight when thou art angry?

8 Thou didest cause thy judgment to be heard from heaven, therefore the earth feared and was still.

I Have chosen this song, which is a song of praise and of thanksgiving, (Well-beloved in Christ Jesus) as a song that is most meet for our purpose, and that agreeth best with the business and holy action that we have in hand this day. For in this song the Psalmist praiseth God for his singular benefits bestowed from time to time upon his own people: As namely, by reason he hath chosen them to be his people, and selected them out from amongst all the Nations on the earth, to be a peculiar inheritance and possession to himself; he hath bequeathed unto them his Oracles, which he had done to no other company under the Sun beside her; he hath made his residence with her, which he hath done with no other society of men in the earth; he hath taken the defense of her against whatsoever sort of enemies, which he hath done to no other sort or condition of men: In such sort, that she hath found from time to time, experience of his mighty hand, to her great comfort, to his glory, and to the perpetual overthrow of his and her enemies that have assailed her. No doubt but some singular and particular delivery hath given occasion to this notable song; albeit the form of the song is general, and may serve well to the use of the Church in all ages following to the end of the world. For these benefits wherefore the Psalmist praiseth God in this Psalm, they have been common, they are common, and shall be common benefits to the Church so long as she is absent in the body from the Lord; For he hath given the custody of his word to no other society in the earth but to his Church; he dwelleth with no other company of men but with the company of faithful men and women; he taketh the defense of no other sort of people

in the earth, but of these faithful men. These people have felt in experience his inward & outward deliveries, both in soul & body; & the Church of this country at this day, that she standeth on foot, and that she hath liberty to assemble, and that now she hath a mouth and voice to praise him, she hath this God to thank only, and not any flesh under the Sun.

Therefore I say, address your hearts every one of you in some measure to do this; for surely, ye had never better occasion than ye have at this time. All men I know are not alike disposed & yet were never more unfit. For I know there is a sort of men, who think themselves by this delivery disappointed, who in their hearts are as sorrowful of ye Spaniards case, as they themselves are: of these I look for no praying. There is another sort of men, who were never touched with the danger, and these men cannot be moved with the delivery; for he that saw not the peril, it is not possible that he can esteem of the delivery. There is thirdly, another sort of men, who both saw the peril, sighed for the peril, and desired the delivery: This sort of men will praise God for the benefit of delivery. Surely in this, we have all occasion to thank God, that commandment hath passed from Church and King, that all knees shall bow and do reverence to this God, whether they do it feignedly or truly, to themselves be it said: whether they do it under pretense or sincerity, to themselves be it said; for the weal and profit will redound to themselves only. Although we that fear God have great occasion to praise him, that his name is glorified this day, suppose it be feignedly.

This Psalm hath three special parts. In the first part he propoundeth certain benefits, in the which, the Lord shown himself both gracious & merciful to his Church. In the second part, he praiseth God for a singular delivery, for a work more than wonderful; a work in the which the Lord shown himself to be a mighty preserver of his own, and a terrible revenger on his enemies: a work accomplished by his own virtue and force only, without the support of any creature living. In the third part he setteth down an exhortation to the Church, to grow in thankfulness towards God; to grow in thankfulness towards him, that he may grow in mercy and savor towards her; and that he may grow in anger and hatred towards his and her enemies. These are the parts of this Psalm.

In the first part, there is first propounded a chief and principal benefit, wherein still the Lord showeth himself exceeding gracious towards his people, the benefit is this: that he hath revealed himself so plainly and so familiarly to her, besides all the rest of the world: In such sort, that he hath made her acquainted with him, and made himself well known to her. For first, the Lord hath revealed himself to his Church, by a special and particular revelation, beside that general revelation, which is known in the whole world: for as to this general revelation which is known to the world, it serveth nothing to our instruction, profit, nor erudition; but serveth rather to our conviction, that the Lord may have within us a testimony of our just condemnation. And therefore beside this general revelation, whereby he hath revealed himself unto all flesh, he hath manifested himself to his Church, by a special and particular revelation; beside that common light and natural understanding, he hath opened himself to us by an heavenly light & supernatural understanding, which heavenly light & understanding maketh us, first the children of light and of the day; which heavenly light discerneth us from the rest of the world, who are darkness and the children of the night, (as the Apostle calleth them.) For this heavenly light and supernatural understanding, whereby we see God, is proper only to the true members of Christ Jesus who are his Church; none hath this eye of Faith but they only. It is so proper to them, that it severeth them from all other societies in ye earth, whether they take unto themselves ye name of the Church, or are altogether

enemies thereunto. This supernatural light and understanding is offered by the word, & is given unto us by the Spirit of God: for the natural man, as long as he remaineth in his natural estate, cannot perceive the things of God. For why? the greatest light and greatest wit that is in our nature, is the greatest enemy that this heavenly light & wit can have; as we have in the Apostle writing Romans 8. The best wit, yea that which we call ye best wit that is in a natural man, it counteth the word of God foolishness. And therefore, seeing the world by her own wisdom, yea the greatest Philosopher in it, by his own knowledge could not know God: this God was moved by that same light and wit, which the world counteth foolishness, to make men to know him in Christ Jesus, to their eternal salvation. This wit, I say, is offered to us by his word, and given by his Spirit only: For as there is no man knoweth what is the mind of man toward hm, except the spirit of the man's self, or he to whom this spirit revealeth it: so there is none knoweth the wisdom of God, nor knoweth his mind toward him, except the Spirit of God, and they to whom this Spirit communicateth the matter. Of this Spirit he hath poured upon his own Church, whereby he hath revealed himself more plainly to her, and given her a clearer sight of him, then all the rest of the world can have. For as to that sight which we have of God, which is common to us with the rest of the world in the mirror of his works, it faileth us in the very entry, we lose it in the threshold, it is choked and suffocate by the mischief of our affections within us. Again, as to that sight which we have in his word: take once his Spirit from the word, that this word be but a slaying letter, and not a quickening Spirit; the mirror of the word is but a dim mirror, and a sealed letter to all men, as Isaiah calleth it: It cannot profit us.

Therefore there is no way to seek God truly, but in the mirror of his own word and Spirit conjunctly: that is, by the word piercing the ear, and the Spirit piercing the heart. The word to work outwardly, and to pierce the ear, and the Spirit to work inwardly an eye in the mind, and to open adore in the heart: Where this conjunct and joined working is, it cometh to pass, that the veil of ignorance is taken out of our minds; it cometh to pass, that our hard hearts are mollified; it cometh to pass yt the filthiness of our affections are mortified; it cometh to pass, that our souls are renewed; our conscience getteth this boldness, that with joy we dare open these mouths of ours which otherwise we durst never open, and call the Father of Jesus Christ, Our Father.

This heavenly revelation we have by the working of the word and Spirit conjunctly; and still the more we get of the Spirit, the more clearly we see him, and the better know we our God. Then let us come to the matter: by this heavenly revelation of God by his word and by his Spirit, it cometh to pass that God is well known in Judah; that is, in his Church. And of this good knowledge, which is no other thing but faith, again it cometh to pass, that his name is great in Israel; that is, yt his name is greatly praised, highly extolled, and his remembrance is ever continually in memory in Israel.

By the name of God here, God himself is understood: for in so many good effects as God uttereth himself toward his Church, as many names he giveth to himself, whereby he may be praised of her. As for example when, he promiseth unto his Church freely grace and mercy, his Church giveth him a name, and calleth him merciful. When he keepeth his promises, and uttereth himself a faithful God to his Church, his Church giveth him a name, and calleth him a true God. When he delivereth his Church out of danger, and showeth himself a mighty God, & terrible against his enemies, the Church giveth him a name, and calleth him a potent God, and so forth in the rest of his effects: So that by the name of God, is understood here God himself; as God maketh himself to

be known in his wonderful works and effects.

Then to take up the doctrine of this first benefit, we see, this heavenly & familiar revelation of God only, and no other thing, maketh this God well known in Israel. Of this heavenly and familiar revelation springeth true knowledge, which is no other thing but our justifying faith; and of this justifying faith & benefit of knowledge, springeth a continual praising and loving of God: for these two further others mutually: the true knowledge of God, and the true praising of God. God is well known in Judah: Therefore his name is greatly praised there. So that it is not possible but that man who knoweth God rightly, must praise him truly.

God is not like our countrymen: For many of our men, where they are best known, they are worst loved. It is far otherwise with God, for where he is best known, he is best loved. And this love can never be idle, but must burst forth in praises and thanksgiving of him whom it loveth: For these two follow others mutually: the true knowledge of God, and the true praising of God.

Now let us see, and let us turn over this argument upon ourselves, and see if the consequence be true in us. This country no ways praiseth God, nor magnifieth his name: and therefore it followeth, he was never well known here, his name is not great in Scotland. Therefore it is a sure token, yt his goodness was never well felt in Scotland. Surely, if a multitude of benefits might have moved us to have altered our taste, we might long since have tasted the sweetness. If a multitude of miracles and many wonders might have made him to have been known among us: there are more shown to us, and more wonderful then ever was shown to Pharaoh. But God knoweth what we have profited, both in our knowledge, and in our feeling. For, as to our knowledge in our hearts, whatsoever we profess in our mouths, (for all that is come and gone,) we are for the most part asking with Pharaoh, who is the great Jehovah, that we should obey him? And on the other part, we doubt as much of his Son the Savior of the world; so that we are still asking with the blind man, John 9. Who is the Lord, that we should believe in him? I say, if marvelous or wondrous works might have moved us to know & praise him, he hath shown a work lately, which even the more we hear of it, it is the more marvelous. And yet I am assured, a great part of the circumstances that should aggravate this matter, are not as yet come to our knowledge. We are assembled this day for that end, and to praise him for this benefit, that his name may be great in Edinburgh. The Lord grant that every one of you, in some measure, may burst forth in thanksgiving: that ye may answer to our expectation, as God hath given you grace. And on the other side, accursed be he, as he is accursed from the heaven, that presenteth himself here to scorn God, that cometh here, and bringeth not his heart and mind ready prepared in some measure to praise him. I stand not here upon the degrees of preparation, howsoever it be, so it be true: otherwise here I pronounce him accursed from the heaven, that cometh not here to praise God in some measure.

Since these corporal Sacrifices ceased in the which God was honored, there is no spiritual Sacrifice more acceptable to him then the Sacrifice of thanksgiving: For as to this Sacrifice; it sanctifieth not only our own persons, but the whole creatures appointed to the use of our persons: For that which is true in meat and drink, is true in all the rest of the creatures of God; ye see by your experience daily, that your meat and drink is made wholesome to your nourishment by thanksgiving to God after dinner and supper, and so oft as ye refresh your bodies. This that is true in these creatures is true in all the rest of the benefits of God: So this proposition abideth firm: Thankfulness to God sanctifieth the whole benefits of God. It is not possible but a good conscience

must praise God in some measure. A good conscience cannot cast off the memory of God and his benefits altogether; but in some measure it must praise him: Therefore that we may possess this great work and benefit of our delivery in the mercy and favor of God, and with his blessing in a good conscience, let us in some measure give him praise therefore. Surely the longer ye look in this benefit, and the more ye weigh it, ye will find it the more worthy of praise.

I am sorry in my heart that our disposition is so evil, that we cannot praise him as we would; yet howsoever it be that we can do it as we would, let us do it as we may according to that measure of grace that is granted to every one of us. And for this default that is in us, let everyone of us desire pardon, following me after this manner: Lord be merciful to our unprepared hearts, Lord behold us in the righteous merits of thy Son; and suffer not this evil disposition of ours to be a hindrance to the second delivery, if peradventure that Balaak with his Priest Balaam make the second assault: But Lord in thy mercies sanctify our hearts more and more to all thy holy uses, that thy merciful protection may cover us; and being environed therewith, we shall not be found naked, let the fury and rage of the enemy assail when he pleaseth. Let us I say after this manner be thankful to God. And surely, the thankful memory of this benefit shall be the ready way to purchase the second delivery, in case (as I have said) the enemies of God, being possessed with that restless spirit of the Devil, make the second assault. Thus far concerning the first benefit.

The second benefit whereby he showeth himself gracious to his people, followeth in the second verse: to wit, He made his residence with them, he dwelt at Shalem, as his Tabernacle placed in Zion doth testify. He dwelt at Jerusalem which at that time was called Shalem, where his Tabernacle was placed. This dwelling of God with his Church is the second benefit wherein he showeth himself gracious to her. For suppose it be true that the majesty of our God replenisheth heaven and earth, and is everywhere, yet it is as true that this God of ours dwelleth not everywhere, for he dwelleth only in his Church and among his faithful. For the Lord is far off continually from the hearts of the wicked (as the Apostle saith.) Therefore the Lord had made as yet his residence and dwelling to be in Zion: He dwelt in the hearts and consciences of his own people of old, he gave them ensigns of his visible presence, as was the Tabernacle, the Ark, as types and ceremonies which were seats of his oracles; and gave many miracles and wonders for the confirming of his presence. Now it hath pleased the Lord to translate his Tabernacle from the Jews to us, and to set down the ensigns of his presence among us; such as the preaching of his word, as ye hear it this day; the ministering of his Sacraments, as ye see this day; and the exercise of discipline, as we have at this time. These are the visible ensigns of his presence whereby your senses are informed that ye invisible God dwelleth here, he maketh his residence properly in the hearts of faithful men and women: And the Lord dwelleth in his Saints two manner of ways: to wit, by faith, and by his holy Spirit. It is by the benefit of faith & the Spirit of God, that we become the Church of God, Temples of his holy Spirit, Citizens with the Saints, and domestics of heaven. For by this faith our hearts (as Peter speaketh, Acts 15.) are purified, whereby Christ Jesus may have residence in them, and as Ephes. 3.17. whereby Christ may dwell in us. By the same faith again we are built on the doctrine of the Prophets and Apostles, that we may be a habitation to God by his holy Spirit, as in the last verse, Ephes. 2. Then I say, if the Lord dwelleth in his Saints by these two manner of ways, by faith and by his holy Spirit. he dwelleth not substantially in his Saints, but he dwelleth so only in his own Son: For the fullness of the Godhead dwelleth in him corporally. By faith and his holy Spirit therefore he maketh his residence with you, by the ministry of his word and

Sacraments he testifieth his presence here.

And surely more and greater promises Jerusalem had never then this Church of ours hath; more notable testimonies of his presence and mighty deliverances Judah had never then we have. And God dwelt never in no nation of the earth (at least since the Gospel began) so long in such sincerity and purity, without error or heresy as he hath done with us. So that if there be any nation under the Sun bound to praise God, we are chiefly bound, and of all nations we must be most ungrate if his name be not great among us. But when I look to the horrible ingratitude answering to this obligation, I cannot promise a continuance of this light and presence. For will ye look unto our answering in our lives: the great men in this country are become companions to the thieves and Pirates, oppressors, and manifest blasphemers of God and man. Ye see murder, oppression and bloodshed is the only thing that they shoot and mark at. As to the simple sort of people, the profane multitude, they are altogether godless, there is not such a thing in them as a natural light whereby they may see God in his works, much less the supernatural. As to the greatest part of our Priests, our Ministers, their mouths have lost the truth, and their persons have lost their reverence; the Lord hath made them contemptible in the eyes of men: And by reason they have forgot to give him his due reverence, he hath taken their reverence out of the hearts of men. Well, the Lord will not weary and trouble himself perpetually, as he hath done these many years past, in offering pearls to filthy swine, to cures and to dogs. It is not possible that he should weary himself still; but at the last seeing there is no estate of life that testifieth any true love to his truth, therefore it is as ye see, the most part of this country is given over already to a strange delusion, because they would not receive his Son when he was offered: therefore the Lord hath given them over to a strange delusion. And to what I pray you? Even to prefer the leaven of the Pharisees and dregs of Papistry, to the wholesome and blessed word of truth. And shall this be the end of these plagues? No, but in respect of the contempt of the truth, their bodies shall be plagued also in the sight of you all, whosoever they be that have made foul defection from that blessed truth.

And upon this we have also a petition in the second place, to crave of God as in the first place; to crave that the Lord of his great mercy in time would prevent this utter extermination, which this great confusion both in Church and policy so terribly threateneth and portendeth. For it is not possible that things can ever stand still in this estate, but of necessity either the Magistrate and in special the supreme Magistrate must put to his hand, and make an end of this confusion, or else this confusion shall make an end of him. Therefore yet I say, join your prayers with me, that the Lord would prevent this exterminating & confusion threatened, and give him grace and an inclining will to make his soul free of the iniquities of his Nobles. Thus far concerning the second benefit.

Now in the second part of this Psalm which beginneth at the third verse: he praiseth God for a singular deliverance which he had granted to his Church, for a deliverance in the which he shown himself more than wonderful: a deliverance accomplished by his own power and force, without the help or aide of any creature; a deliverance in the which he shown himself a mighty preserver of his own, and a terrible Judge to the enemy. What deliverance it was in particular he expresseth not: I agree well to think it the same deliverance which was purchased against Sennacherib. I will not insist in the particular, but if ye take it to be so, ye shall take it well.

He keepeth this order in setting down this wonderful deliverance. First in the third verse, he setteth down the overthrow generally together with the circumstance of place, where this overthrow was

done. In the 4. verse he amplifieth this deed, and by way of comparison he enlargeth it. And that it may be the more pithy, he turneth his speech to God. In the 5. and 6. verses he setteth down the manner of the victory more particularly, and he letteth us see in the same verses how easily God did it: And in the 7. verse he is ravished in admiration of the work, and he bursteth forth into that grave sentence: Thou, even thou art terrible, &c.

To come back then to the third verse: in it there are two things. First he setteth down the overthrow generally, and he noteth the place next where the overthrow was done. As to this overthrow he saith, He brake their bows and their arrows, their shields and their battle. As if he would say in one word, he utterly overthrew the enemies & put them to flight, he made them to leave all their armor behind them that came to invade his dwelling place: For the breaking of the armor had served to little purpose, except he had broken the men also that managed the armor. And therefore by that accustomed figure he understandeth by the breaking of the armor, the breaking of all them that did bear the armor.

As to the place where this overthrow was done, he noteth it in the first word by an adverb of place, pointing it out, as it were by his finger. Where was it done? It was done where God dwelt, where he made his residence at Salem, which is Jerusalem; he testified to his own people, and bare Sennacherib witness that he dwelt there. There is no man that will suffer himself to be cast out of his dwelling place willingly: These men, to wit, the King of Ashur and his accomplices, came to cast out God out of his dwelling place; but he stood to the defense of his own house, & shown them that he would not remove for their pleasure. For the Church then, and the Church now, have found in experience, that there is no external force in the world able to dislodge God against his will, nor make him to change his dwelling place, if we dislodge him not our selves; if they had not cast him out by their actions, he had never been dislodged. So long as the Jews left him a clean footstep to remain in, so long he dwelt and lodged with them: But from time all was defiled, therefore (as ye have heard sometimes from this place, and may read in that 9.10. and 11. of Ezekiel) at last he is compelled to take his leave. How loath he was to depart, his many good-nights, his many rests which are there set down do clearly testify. I think, between the Cherubims and the mount of Olives he made four rests, as ye have in that prophecy of Ezekiel, and all to testify how loath he was to depart, and how ready he was to abide, if they had turned unto him: But they turned not unto him, and therefore he departed. Thus far concerning the text.

Now if we shall compare delivery with delivery, and compare like with like: it is commonly questioned already, and will be questioned till the end of the world, where was yonder great overthrow given, and in what place was yonder navy destroyed? It will be answered again; and I am assured it is answered already; this navy was destroyed about the coasts of the Lord's own dwelling place, where he made his residence. They came to invade his own Isle, & to cast him out of his possession. And what did he? He shown them to their own cost, that he would not remove neither for the Pope nor Spaniards pleasure. And surely, if we have not the fault ourselves, he will never remove. What glory, what preeminence, what comfort, what dignity we have by the presence of God, I think it was never well known of us: And if there were no more but this singular comfort which as yet appeareth never to have entered into your hearts, I think the very commodity, besides the glory which we have of the presence of God, should move us much. And yet notwithstanding all this glory and dignity that we have by him, we will not suffer him to remain among us.

That thing which no external force was able to bring about, we by our filthy and wicked lines are like to bring to pass. Look all the corners of the country, is there a clean place wherein he may make his residence and his rest, without the cries and lamentable voices of terrible murder, oppression and blood; where shall he make his residence, where he shall not be dislodged by blasphemy? Alas, this is over rife among men, whom we would otherwise account good men. It is not possible for him to make his residence amongst a people that is altogether unclean, he must have a clean chamber to rest in at the least; if that our hearts be altogether unclean, he can have no abode here.

O then, what is the remedy of this? and how shall this matter be helped? for if he depart we lose all. There is no other remedy but to prepare a lodging for his remaining. And how shall this be? I will tell you. Look how much more excellent our God and his blessed Spirit is then any Monarch or Prince in the earth, let us be so much the more careful that our hearts and consciences may be clean and holy for his remaining. Let not our hearts be a closet and a dunghill of all corruption. It is not possible for him to dwell there. For the blessed Spirit of God cannot rest but in a clean place. Then I say, look what reverence thou bearest to earthly men: for is it possible that the face and countenance of a Prince should strike thee with such fear, that the reverence thou bearest to him will make thee not only to compose thy gesture, but so to temper thy talk, that thy tongue utter neither evil nor filthy communication? And hath the reverence of man, (suppose he be at odds with thee) such force? How much more should the presence of the mighty God by his holy Spirit (not being near by thee as commonly Princes are, but within thy heart and mind) make thee greedy and earnest to take order with thy cogitations and affections, that the wickedness of them dislodge him not? It is not possible that the Spirit of God can dwell where he hath so great molestation; For when the heart is continually set on mischief, what rest can there be for the good Spirit of God?

Therefore take up thyself in time, and desire of God with me, as I am to desire in this last point. And what is that, that I have to desire? I have to desire that God would show himself present continually in our hearts, that the majesty of his presence may make us to have a regard to our cogitations and affections. I wish that his blessed Spirit would so mortify our sinful lusts and affections, that he may rest in our souls quietly without molestation. Every one of you all in this third point, desire for the mortifying of your lusts and affections, that he may make his residence in you, and pray for an eye to see his glorious presence, that the sight thereof may make you to stand in awe. And this being done, ye shall keep God with you; otherwise if this be not done, adieu with God. Thus far concerning our third verse.

As to the 4. verse ye see, in it he will not leave this matter yet, but he amplifieth this matter, and setteth out this great work by way and form of a comparison. And he addresseth his speech to God, even as if he saw him before him, and he saith, Thou art more puissant, bright, and glorious, then the mountains of prey. As if he would say, thou art more glorious and mighty then the greatest King or Monarch of the earth: thou hast not a match in majesty, nor a fellow in dignity, thou hast no match in power nor in glory.

By the mountains of prey he understandeth here, no question, the highest moutaines. And it is very easy for you to know what is meant by the highest mountains: by them he understandeth the greatest Kings and Kingdoms in the earth. I say, by the mountains of prey he understandeth the highest mountains: And why? By reason the beasts of prey hunted by dogs, or sleight of the

hunter, they have recourse to the highest places for their safeguard. So by reason that the ravenous beasts betake them to these high mountains and inaccessible places, I think here by the mountains of prey, is understood the highest mountains.

Now, what is the sense and meaning of this? There is no King nor kingdom in the earth, that may come near in power and majesty to our great King. If this be true, that no King or Monarch may come near in majesty to our great God Jehovah, this also must be true: he that hath God with him hath help enough. This also must be true, if we keep God on our side, there is no counsel, force, policy, nor endeavor, (suppose all these four excel in the enemy.) can prevail against his Church. This Balak the King of Moab knew well, that so long as God stood by his people, his people was invincible, and therefore as ye have there in that history, he taketh consultation with his neighbors the Midianites, and adviseth with them what should be best. And surely he took a right consultation, they concluded, that except God were corrupted, it was not possible to get victory over them. And therefore he compasseth to get God to be corrupted. And how? he addresseth him to corrupt Balaam, thinking that way God should lie by also, by reason Balaam was counted to be his Prophet, and so come to his purpose. Indeed if God had been corrupted from his people, as Balaam was, he had attained to his purpose; but seeing God stood by his people, although his Prophet disappointed them yet the people were preserved.

Then I say, the lesson is only this: keep God well on our side; for if we keep God in our hearts and consciences, let the enemy assail us when he will, he shall find ever more with us than with them. God cannot be kept, except there be another kind of reformation than I see appearing yet. I have spoken already enough of this. And therefore I go forward. Thus much for the 4. verse.

In the 5. and 6. verses he setteth down more particularly, the manner how this victory was obtained by God, after what sort, & how easily he overcame these great enemies. As to the manner of the victory, it standeth in two sorts, according to two kinds of enemies that were in the army. There was one sort of great and mighty men, who were Princes and rulers of the army: there was another of inferior rank and estate, who were counted the valiant men of courage, and strong men of the army. Against both these sorts, he useth two sorts of means to obtain the victory; And first in the 5. verse, he setteth upon the men of courage, who were puffed up in the conceit of their own strength and valiantness. And what doth he with them? He striketh such a fear in them whereby he spoileth & pulleth from them both wit and strength, he spoileth them of heart and hand, in such sort, that their wit and strength serveth them to no more use, then if they had been asleep. Their hands which they boasted of so much the night before, served them to no better service then if they had been cut off. These men by flight escaped, they left their armor & all behind them: and they that were swiftest, thought them to have the greatest vantage. This work then was wrought by a terrible fear which he struck into their hearts and consciences.

As to the other sort, they fought on horses and chariots, and these were the great men, the princes and rulers of the army: The means that he useth against these, is told in the end of the 6. verse: He striketh them with a deadly sleep, with such a sleep that the rider was as dead as the Chariot. I will not insist; the Chariot is here placed for the rider, by the same figure whereof we spake before. Thus far concerning the manner.

As to the other thing, how easily he brought this about, he letteth us see it in the beginning of the 6. verse, all this was done at his rebuke. All this great overthrow cost him but a word: There was

no matter to weary him here, nor to make any trouble to him. There was no more desired in it, but only the word of his mouth. The Lord is said to rebuke, when he punisheth; for the rebukes of the Lord are continually effectual, he maketh not a proffer against his enemies, but he layeth on also: So the word and voice of his mouth returneth never again without the errand done. Thus far concerning the particular of the overthrow purchased against Sennacherib.

To take up this now, and apply it to this overthrow: As to the particulars of their overthrow, for the which we praise God this day, they are not all come as yet to our knowledge, after what sort, and in what manner the Lord hath overthrown that navy of ships. There are two things that are certain, who hath done this feat, and how easily he hath done it. As to him who did work this overthrow, I think there is no man but he seeth, there is no creature on the earth had a hand in this work, or can claim any portion in it, and so go betwixt God and his glory. The most that ye creature can speak of is this; we be of an engine of fire devised by the English, which scattered the ships while they lay at anchor; but yet notwithstanding few or none perished by that engine. The whole slaughter & drowning of ships hath followed since: at the least the most part. So that it was the mighty hand of God from heaven, who this way testified his anger against them. And there are none under the Sun can come betwixt him and it. Then we see clearly, who hath wrought the work, God immediately from heaven. As to the other thing, how easily he hath done it, I think none of you can be ignorant of it. It hath not taken him up 13. or 14. years preparation. It hath not cost millions of Gold, or thousands of men. What then? It cost him but a word. And what word? He commanded the winds only, and the winds did disperse them. Then ye see how mightily & how easily God hath done this work: And upon the sight of these particulars, ye may take up two notable lessons.

The first lesson is this, God never armeth his creatures in vain, he never sendeth them out to do his errand that they return empty: but as he directeth them, so they accomplish his direction. As this is true in God, and faileth never on his part: so we see, it faileth commonly on man's part. Look to all the expeditions, great preparations, and armies of puissant Princes these many years by-past; every one of them hath been frustrate in the end. For notwithstanding all the ships of all the army of Spain, his levying of men partly in Spain, and partly in the low Countries: notwithstanding all his great army, which was so long in setting forth, whereby he thought no doubt to have rooted out the Church, while he is fully bent to have put in execution that bloody decree of the council of Trent; howsoever he pretendeth another purpose in the meantime; yet what cometh to pass I pray you? When he was of mind to fight with the Church, he meeteth with the wind, and he findeth the wind more than party, as the dead corpses of men and broken ships in all coasts do testify.

As this letteth us see, that God is never disappointed of his purpose: so it letteth us see, that men are commonly disappointed of their purpose.

The other thing is this: I say, it hath been the custom of God from time to time, to bring his Church into wonderful extremities, that in the judgment of man there appeareth no hope of safety in them: yea, much less in the judgment of others; in our own judgment oftentimes, there appeareth no escape: I say, it is his custom to bring his Church into these extremities, that his glory may appear so much the more in her extraordinary deliverances. For such is the nature of proud flesh, that if he use them as instruments in his work, they cannot content themselves with the half, or to compound with him; but they take the whole glory to themselves. So the Lord bringeth his Church

into such extraordinary dangers, whereas no creature can relieve them, he delivereth them extraordinarily, that the whole glory may appertain to himself; And praised be his name therefore.

Now what profit and commodity have the enemies of God in all these great assaults, long preparations, wearisome travel, and great changes? What profit reap they in this? They rush their heads against a wall, and haste themselves to an evil end. They provoke the fury of the Holy one, and make both soul and body to perish. Is not this the profit? and yet they are so blind in this matter, that never a one of them can teach another.

The Lord was not sleeping when he appointed enemies to his Church, but foresaw and appointed their ends: and beyond these ends they might not pass. And wherefore appointed he the enemies, what are the ends, let us see, unto the which he appointed them? The first end, is to exercise his Church: as Spain hath put us in an exercise this twelve months by-past; that is one end. This is very good. What is the next end? to bless his Church by this? Yea, he maketh his very enemies to do good to his Church, he maketh them that knew him not, to grant entertainment to his Church: And when it pleaseth him, he maketh them to grant her further assistance.

The last end is when he hath wrong all these good uses out of them, whereof they have no thanks because they do it for another end, he maketh each one of them to be hangmen to other: as ye see commonly in our Hilands; he maketh each one of them to bury others, and so punisheth sin by sin in them. Then are they not over busy in procuring such an evil end? for they cannot assail the apple of his eye, but he must be angry against them. And so long as we remain under his obedience, he counteth us as dear to him as the apple of his eye or the black of his eye. And so whosoever assaulteth the Church, so long as she remaineth in his obedience, they shall win an evil end. Hath not experience taught this in our time? have we not seen the experience of this in the great men of our time, who have opposed themselves unto the Church? in the Lord's of the South, and great men of the North, that have opposed themselves to the Church? Have we not seen that stone which they have pushed at to remove, to have bruised them? Well, there is one of them lying in prison not bruised yet; but he shall be bruised if he take not up himself. And he in the North also shall be bruised if he continue; for there are none yet that ever endeavored to push at that stone, but it bruised them. It were better to stumble upon any other stone, then upon that precious corner. For there is none that stumble upon that stone, but he shall break the neck both of body and soul. I see this stone placed to be a stone of offense, whereon too many of this country (alas) break their necks. Indeed, I am sorry to see that the most part of this country should make a stumbling stone of that precious corner. Albeit in this point among the rest, we have this petition to seek at God, that howsoever it be a stumbling stone unto them, it may remain a sure foundation & ground-stone to us, on the which we being built as lively stones, may be a holy Temple to our Lord; and that the Lord in time would prevent this utter extermination, which the devil in his rage and members intend. Thus far concerning the particulars, by just proportion betwixt that singular delivery from Sennacherib, and our delivery from Spain.

Now what resteth? Ye see in the 7. verse, he is ravished in admiration of the great work and of this great benefit; And what doeth he? he bursteth forth in ye pithy sentence: Thou, even thou art terrible; as if he would say, Thou only, even thou art terrible, & hast not any match or companion. For the proudest man in the earth, & he that is most high in his own conceit, is not able to strike any such terror as to dash a man or stupefy his senses. This terror is proper to God only, it is he

only that giveth the heart to men, and spoileth them of this heart when he pleaseth, and casteth them into a dead sleep. Therefore, this only is proper to God; And wherefore is it that he doubleth the Pronoun, Thou, thou, but to testify that it is he only that is terrible? He proveth this in the end of the verse, & how? By an interrogation there, saying, Who is able to stand and abide in his presence, if once his anger beginneth never so little to kindle? Look to the devil, what became of him from the time he presumed to make himself companion to him? He was cast down out of heaven perpetually. Look to Adam, from the time he began to follow the wit of the devil, and presumed in himself, he was cast out of Paradise. And so, there is no creature that can abide in the presence of God of itself. For how is it possible that we that are stubble, can abide in the presence of a consuming fire? Is not stubble the mater of fire? even so we that are conceived in sin, borne in sin, and are but a mass of sins; we are no more but as stubble is to the fire, so are we in the presence of God who is a consuming fire, except we haur a sconce, except we have Christ Jesus to stand betwixt us and him. And therefore he is appointed to be a mediator and intercessor, to stand betwixt us and God the Father; to make our prayers acceptable, his merits step in betwixt the Father and us, his justice covereth our wickedness, his purity covereth our impurity, that under this coverture the Father may be well satisfied, & we may stand in his presence, & be defended from the devil and all enemies: Otherwise, there is no creature able to stand in the presence of God.

What teacheth this us? It letteth us see the great weakness & infirmity of the creature in respect of the Creator. Is not this a great weakness, when the blessed Angels, although they stand & shall stand by grace, yet they are not able to behold his countenance, but must cover their faces with their wings? how much more are other creatures unable to stand in his presence? And yet notwithstanding all this great infirmity which is in us, which are but worms of the earth, sinful flesh will sometime forget it self, so that in it own conceit it will match itself with God, and in his word despite him, and provoke him to the combat as it were, as Juli[■] did: I have heard of him yt hath provoked God to combat, and it hath come to mine ears: this is blasphemy. If it be true, that man is fallen into the hands of the living God; And suppose he be delayed, because the Lord is long suffering to try his repentance, if he abuse the Lord's patience, that by blasphemies his wrath be nourished and his anger as it were with coals incensed, heavy shall his end be. Well, it is a heavy thing that he is fallen into the hands of such a God: lest not with the majesty of God, whatever ye do with flesh. Indeed, it is no new thing for flesh to miss-know it self, and specially whilst he hath cast them into a reprobate sense, and spoiled them not only of supernatural light, but of natural also. Alas, they know not what torments abideth them, nor the terrible hell that is prepared for them, except God prevent them in his mercy. Indeed, I wish that God may prevent them who utter these blasphemies; and if it be possible, they may be reclaimed, that their life may testify their repentance.

And now to end this present exercise, that I and so many of you as are to communicate may dress us to that Table; let us remember that he is only terrible: and seeing he only is terrible, because he is only Lord of body & soul, only he hath power to save and cast away. And seeing it is so, let us fear, and retire ourselves to him who is able to preserve and keep both body and soul, and sanctify them throughout, and present them blameless at that great day of the glorious appearing of Jesus Christ. To whom with the Father and the holy Ghost, be all honor, praise and glory, both now and forever. Amen.

THE THIRTEENTH SERMON, UPON THE 76. PSALM.

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8 Thou diddest cause thy judgment to be heard from heaven, therefore the earth feared and was still:

When thou O God, arose to judgment, to help all the meek of the earth. Selah.

10 Surely, the rage of man shall turn to thy praise: the remnant of the rage shalt thou restrain.

11 Vow and perform unto the Lord your God, all ye that be round about him, let them bring presents unto him that ought to be feared.

12 He shall cut off the spirit of Princes: he is terrible to the Kings of the earth.

We divided (well-beloved in Christ Jesus) this Psalm in three parts. In the first part there was propounded unto you certain benefits, wherein the Lord showeth himself exceeding merciful and gracious to his Church. The benefits wherein he showeth himself so gracious were two; namely: The first and chief benefit wherein he showeth himself exceeding merciful to his Church was this; that he had revealed himself to her by a familiar and heavenly revelation. For why? the Church knoweth not only that which may be known of God by a general knowledge, which is common to the whole world, but she knoweth that which may be known of God, by a special knowledge, heavenly revelation and supernatural light; the which supernatural light and heavenly revelation, maketh us to be counted the children of the light, and of the day. Which supernatural light severeth us from the rest of the world, who are darkness and the children of the night; supernatural light is proper to the Church only: so that there is none that can know God rightly, but they who have received of this light.

This spiritual light is so proper to the Church, that it discerneth her from all false Churches upon the face of the earth: for as the Apostle saith; Faith which is no other thing but this light, appertaineth not unto all; but this gift of justifying faith, is nothing else but that very light which is given to those, who before all eternity were appointed for salvation.

This special revelation is not obtained or purchased by any natural force: for so it were common to all men. It is not purchased by natural wit or understanding: for the wisdom of this world cannot know those things that are of God: Yea, the wisdom of the world is the greatest enemy to the wisdom of God, and the wit of the world esteemeth the wit of God to be plain foolishness. This light is not gotten by the sight of the works of God, or by looking upon this great Universe; we get a light indeed by looking on the works of God, but this light conveigheth us not a far off; we lose it in the threshold, in the very entry it is choked by our affections, and the vile appetites that are in us do choke it. Now we get not this supernatural light only by the outward ministry of the word; no: sever me the Spirit from the word, the word is nothing else but a minister of death to my soul, and a slaying letter, it serveth for nothing, but to be a further testimony of my just condemnation. Therefore this heavenly light whereby we are made heirs of heaven, and the children of God, is

purchased by the word and Spirit of God jointly: By the word striking and piercing the ear outwardly, and the Spirit penetrating the heart inwardly. So where these two are conjoined, that heavenly light is wrought, and it is an earnest-penny of thy everlasting salvation.

Of this light and revelation it cometh to pass, that God is well known in Judah: that is, in his own Church; and of this knowledge it cometh to pass that his Name is great in Israel: that is, his praise is highly extolled, and his name renowned among all them that know him rightly.

By the Name of God is understood God himself, as he maketh himself known in the wonderful works which he worketh: as when he hath mercy on his Church, he is called a merciful God; when he keepeth his promises, he is called a true God; when he delivereth her mightily, he is called a potent God. And so as many works as he worketh, so many Names he hath.

Now of this revelation cometh the knowledge of God. For, except the Spirit of God take away the ignorance of our hearts, it is as impossible for me to know God rightly, as the dumb element. Except this veil of ignorance which sticketh so fast unto our hearts be taken off, that in time the mighty power of God may be revered, there remaineth no further sight then serveth unto our eternal condemnation. Therefore the Spirit must concur mightily to take off this veil of ignorance, that our hearts and minds being renewed, we may begin to be new creatures in Christ Jesus. Of this knowledge it cometh to pass, that God is revered and his praises are sounded: for it is impossible that these who know God aright, but they must praise him and reverence his Name. God is not like the great men of this country: for they, where they are best known, there are worst loved: But God by the contrary, where he is best known, he is best loved. And this love of God can never be idle, but it must burst forth into his praises. So these two are joined together: the Spirit of God bringeth knowledge, which knowledge is helpful to faith, and true faith ever praiseth God.

Then examine your knowledge from the effect, the praise of God, and see whether the knowledge of God be in this country or not. This conclusion must hold fast; where God is highly praised, he is well known: and the contrary must hold as fast, where God is no ways praised, he is not known there. Assume now, but so it is, that he is no ways praised in this country; Therefore he was never well known of us, his goodness and mercy was never well tasted of us. And surely, if multitude of benefits, or multitude of miracles might have made God known to us, we have had our large part: Yea to omit all the rest, I think, though there were no more but this delivery past, it is a sufficient argument to move the hearts of all creatures to praise his name. But such is our horrible ingratitude that for lack of praise we bring not only a curse upon the benefit, but a curse upon our own persons. And therefore mine exhortation is now, as then, That with such hearts as the Lord hath given us, we be ready to sound his praise for this great delivery: the thankful memory of this last benefit shall be the ready way to purchase the next: therefore with thankful hearts let us praise him. And where they are not so disposed, as the worthiness of the benefit requireth, let us beg mercy for our evil disposed hearts, let us desire pardon for our unprepared hearts; and wish that it would please the Lord to sanctify them further and further to his own praises; that being covered with his merciful protection, we may at all times rest under his wings and safeguard, so that we shall be sure to assail the enemy when he pleaseth. Thus far for the first benefit.

The second benefit wherein the Lord shown himself gracious toward his people is this: he made his residence with this people, which he did with no other nation of the earth; he taketh his abiding at Shalem, as the tokens and ensigns of his presence did testify. God maketh his residence with

no sort of people in ye earth but with his Church: he hath espied out and select to himself a people among all the nations of the earth, and with them he hath made his residence.

It is no strange language to say, that God hath chosen a people to himself, and doth make his residence with such a people. For albeit the majesty of God fill and replenish both heaven and earth, and his power reach everywhere, yet is it as true; our God dwelleth everywhere, he hath selected a sort of people, & a number of persons, with whom he maketh his residence. And among all nations he selected this nation of the Jews, unto whom he gave the visible ensigns of his presence, and in whose hearts he dwelt. Now it hath pleased him in mercy to translate his Tabernacle, & to make his residence with us: and he hath chosen a few of the hearts of this country, where he hath begun his dwelling place: for God dwelleth now in the hearts and consciences of his own by his holy Spirit: and surely, so he hath dwelt with us these 30. years, and in such purity that he hath not done the like with any nation in the earth. He hath not remained with any nation without error or heresy to long as he hath done with us: So that of all nations we may be counted most unworthy, for this entertainment which we give to God: it is not possible that he can continue his residence with us if he be handled after this sort: For we all, King, Priest, and people, have made defection from God. Well, the Lord will not weary himself still with us, he will not vex his righteous Spirit in offering pearls to dogs & swine, he cannot dwell here. Now ye see he is beginning to give a great part of this nation over to a strange delusion; ye see by reason they loved not the truth, he hath made them to prefer the leaven of the Pharisees to the truth; and this is the righteous judgment of God. And whereunto see ye all things work, but unto a universal confusion? So we have this petition to desire of God, That he in his mercy would prevent this utter extermination, which the confusion both in Church and policy visibly portendeth; and that he would put it in the hearts of the Magistrates to set to their hand, to disburden the earth of this horrible confusion.

Now in the second part of this Psalm he testifieth, that he made his residence at Shalem by a wonderful miracle, a work wrought by himself only. Again, in the 4. verse we see the place noted where this overthrow was given. As to the place, he noteth it by an adverb of place, there he brake, pointing it out with his finger as it were: It was done there where God dwelleth; there where he hath chosen a lodging to himself, there this notable overthrow was given. Ye know this and nature hath taught it; there is no man will be cast out of his dwelling place willingly, but if they presume to cast him forth, he will stand to the defense of his lodging. So when these men came to cast God out of his dwelling place, he stood to the defense thereof. I compared like with like, and I shown yt this question flieth in all men's mouths: Where was yonder great overthrow given? It is answered and will be answered, about the coasts of the Lord's dwelling place, there yonder navy perished: They came to cast God out of his Isle, but he stood to the defense thereof, and shown he was not ready to remove. And it is certain, there is no external force in the earth that can cast out God, except we cast him out by our wicked lives & devilish conversations, he will never be cast forth. What great comfort & commodity we have by this dwelling of God with us, judge ye. Would God he had good neighborhood: For suppose he maketh his residence with us, yet he getteth evil neighborhood: and greater unquietness is not out of hell then he getteth on all sides. Well, I tell you it is not possible that the Lord can be dislodged by any external force, except we dislodge him by our wicked lives and conversations, he will never be dislodged: And how far we are gone forward in this work, the doings of this country clearly testify. Let us see where he may rest, where

he may make his residence, where the cries of murder and blood shall not amaze him? Where shall he sit, where the clamors of blood, the great complaints & cries of oppression shall not astonish him? What part is clean, let us see, without horrible blasphemies? Well, how is it possible but this way we must lose God? and losing God we lose all.

I shown you, the ready way to entertain him, was, that seeing he hath chosen his dwelling place in the hearts and consciences of his own, it is not possible he can be entertained, except we take up a new fashion of doing. The manner of doing that we ought to take up is this; Look what reverence thou bearest unto any Prince or Magistrate in the earth externally, let the like reverence be given to God inwardly: although there be no proportion between these two. And if the external reverence which thou bearest unto a man be of such force, that it will make thee to compose thy gesture, and refrain thy tongue, that thou burst not forth into evil speech which may offend him: How much more ought the reverence which we bear to God, dwelling within us by his holy Spirit, make us to refrain from evil thoughts, and from wicked and filthy affections? For the affections of the heart are as good language to God, as the words of the mouth are to any Prince. Then I say, should not our third petition be this, that the Lord would rule our hearts so by his presence, yt the cogitations thereof molest him not, nor the canker of our affections disturb him not? If this be done, then God shall make his residence with you.

Now after he hath noted the place in the 5. verse, he enlargeth this work by a notable comparison; in the which he letteth us see, that there is no majesty nor power in heaven or earth that can come near in glory, majesty, or power to our great God: that is, there are no arms, force, counsel, nor endeavor, that can prevail against God. So the nations that have God upon their side, have more with them then be against them. Upon this I desired you, seeing we have such an advantage of the dwelling of God, to prepare a clean chamber where he may make his residence; he maketh his residence only in the hearts of his own: The heart is only made clean by faith, therefore let us beg faith, that God may rest with us; and God being with us, the enemy shall find more with us then with them, surprise us when they will.

In the 6. and 7. verses he setteth down more particularly, the manner of this great overthrow, after what sort, how easily he accomplished this great work: he letteth us see, all this great victory did cost him but a word, it cost him no more travel, but he commanded the winds, and the winds did undo them: For the Lord's rebukes are ever effectual, he proffereth not against his enemies, but he layeth on. So this great victory cost him not 14. or 15. years preparation; it cost him not millions of gold and levyings of men, part in Spain, and part in the Low-countries; it cost him but one word. So it could not be that this work which was so mightily & easily done, could have been done except the Lord had done it. Thus far we proceeded in our last lesson.

Now to come to our text. After that he hath shown in particular the manner of this delivery, and letten us see after what sort, and how easily God hath done this work; and after he hath cried out, Thou, thou art terrible: being ravished by the greatness of the work, and after that he hath shown the great infirmity and weakness of the creature, so oft as it dare presume to oppose it self and match itself with the great Creator: after he hath done this, he insisteth yet in setting forth of this wonderful judgment; and in the 8. verse he letteth us see, that this great and terrible judgment was wrought by the power and force of God only; it was done extraordinarily from the heaven by himself only. So that the whole world saw the finger and hand of God in it.

Then in the beginning of this eight verse, I say, he maketh it known that he did it only; and in the end of the verse he letteth us see what his judgments wrought in the hearts of men. In the 9. verse, he letteth us see the time when it was that it pleased him to work it, and to what end he wrought it. In the 10. verse he letteth us see whereunto the great fury and rage of the wicked served: and in the end of that verse he meeteth with an objection which the Church might have made: And in the last two verses is contained the conclusion of the Psalm.

Then to return to the 8. verse: in the beginning thereof the Prophet maketh it known, that it was God only that did this work immediately, without the employment of any creature. And therefore this manner of execution testified to the whole world, that God only was the chief doer of it.

Then the chief reason that moved God to do this extraordinarily and immediately with his own hand, is this: Although our God hath infinite ways and as many means in his hand, at all times ready to destroy his enemies: yet such is the malice of man, and the envy of the Devil (that possesseth man) to the glory of God, that so long as God worketh his work ordinarily, and employeth this or that instrument in doing of his work, so long man spoileth God of his Glory, and spoileth him of a part of his praise. So yt man will sometime ascribe the glory to his own industry and wit, or to fortune, or to one occasion or other: so that ere they suffer God to have his whole glory, they will give a part of it to any creature of the earth. For this cause the Lord worketh extraordinarily, and from heaven, that the mouths of all the world, yea of the very enemies, may be compelled to say, (and this confession must be wrung out of them,) that it is the finger of God that wrought this, without the support of any creature.

After what sort he wrought this overthrow I will not dispute in particular, whether it were by lightning, thunder, earthquake, upon this I insist not. The general is sure and certain, that it was a work that flowed from heaven immediately.

Now he saith in the end of the verse, that this terrible judgment brought forth two effects in the hearts of men: First, it brought forth a wonderful fear: and secondly, it brought forth a great silence, their tongues were taken from them, the earth feared, and was still. By the earth, the inhabitants of the earth is understood: or if we will hold us in our particular, the remanent of Sennacherib's army is understood, I mean the remanent of the army that were saved from the judgment: This remanent began to fear, and be afraid with a terrible fear, and the tongues of them that were so stout the night before, held themselves quiet. They that lifted and hoisted their arms the night before, & provoked God, as it were, to the combat, after the sight of this judgment, they have their hands to seek; and they who boasted so much of their valiantness, and filled the very earth with their blasphemies the night before, when they saw this terrible judgment, were silent, and had not a word to speak.

It is wonderful, the Lord's manner of doing and proceeding is a hid manner of doing against his enemies, and few perceive the fashion of the bringing about of his judgments. For ye see, he taketh his enemies in an instant at unawares: whilst a man is in the height of his pride, he bereaveth him of his counsel, he bereaveth him of his force, and spoileth him both of heart and hand, in such sort, that he hath no wit to devise more than an Ass, and hath not a hand to perform anymore then if he wanted hands. So he bereaveth him of his policy & exquisite judgment. And how is this done? It is by a blind fear that he striketh them with: he casteth them into such anguish and blindness of mind, that they neither see God who is the striker, nor, can find any way out, but

are cast into a desperate estate, and utter darkness remediless. And so it cometh to pass, that these miserable men lay violent hands on themselves, thinking that the soul which now is in prison, as it were, will be in a better estate, if it were out of the body: but alas, they are deceived. So I say, the judgment of God when it lighteth, how long soever it be delayed, terrible shall it be when it lighteth on the enemy. It is a fearful thing to cast ourselves willingly into the hands of a consuming fire.

Therefore now seeing ye have courses in hand, ye should take good heed to your courses, look well about you, and be diligent to know whether ye be on God's side or against him. Ye again that are not practicers, and meddle not with high matters, take heed how ye walk in your own calling. Look unto your trade, ye that are Merchants, look unto your dealing, ye that are Lawyers, how crooked or how straight ye are: ye that are Lord's and Judges, with what conscience ye proceed in your vocation, and mark this: Look to his word, look what profit ye have made of his word, examine your calling by his word. And if ye examine your calling by his word this way, ye shall find the fruit or loss of your calling: but if ye depend on the testimony of your conscience, without the examination and rule of his word, ye will be deceived: for many do this, and say, I am not troubled in conscience, I am sure my conscience presseth me not; when in the mean time they run a wicked course, & try not their calling by the blessed word of God: but look only to the estate of their conscience, which in such evil affairs flatters them; they think themselves sure enough. O, but thou art deceived, and why? Thy conscience may be deceived as well as thou. And how? Thy conscience can give thee no better warrant of thy doing, neither to accuse nor to excuse, but as she is informed. So that if she be rightly informed, she will give thee a right warrant: but if she be evilly informed, she will give thee as evil a warrant and flatter thee: So that of a slight information, she will give as slight a testimony. There is no right information but that which proceedeth of the word; therefore seeing now ye have the word so clearly taught unto you, ye should try and examine your callings by this word. See what this word biddeth you do, try in particular, and say; What warrant of the word have I to do this? what warrant have I of his mouth, for thus doing? And finding a warrant of God's word, and of his Spirit going together, thou art sure: But where the conscience giveth a testimony without the warrant of the word, it is a deceiving testimony without the warrant of the word, it is a deceiving testimony. Therefore conjoin these two: Try narrowly in your doings, if the word and the Spirit go together. And if these two be joined, they shall stand as two witnesses with thee.

The greatest impediment, that stayeth men from the conjoining of these two in their doings, is the affection they have to their own person, the affection and love they have to themselves hindereth this trill: For we see that such is the superiority and dominion which that affection hath, that it carrieth reason whither it pleaseth; and it is so strong that it suffereth not the grace of God to enter into us, but moveth man to give obedience to the wickedness of her lust of appetite; and to say, Ere I will want the service of my lust & pleasure of mine appetites, I will make subject rather ye word to mine appetite, then subdue my appetite to the word, & so to want my pleasure. (Judge ye what conscience this is.) They make the word to serve their appetites, and never suffer the word to mortify their appetites. And of this what cometh to pass? By this kind of dealing it cometh to pass, that at last they lose their conscience, so that it can neither accuse nor excuse, because they are cast asleep & lie in this dead sleep till they be wakened with a terrible wakening by God, the righteous judge from heaven. Take heed, for this is the truth. And at that wakening, he shall make

the terrors of these same sins (which, if they had followed counsel, they might have eschewed) terribly to overwhelm them. Now the conscience is at quietness and rest, and holdeth thee in security; But alas, it is a festered security. The inward heart is full of filth, which filthiness shall bring such terrors in the end with it, that it shall multiply thy torments, and so oppress thee, except in time thou search out the bottom of thy conscience. Therefore be not deceived; as ye are come into this world to serve & glorify him, so everyone in your own ranks and callings be upright. Ye deal uprightly in you calling when ye have the warrant of the word, for the warrant of the word is not changeable, it cometh not under alteration: But once have the warrant, and have it full. So whosoever obtaineth the warrant of the word in this world, that blessed mouth shall be a warrant to them in a greater place. Then take heed to this terrible judgment, look in time, that out of time it overtake thee not with a terrible wakening.

Now to come to the ninth verse. In this verse he noteth the time when this great judgment was wrought upon the enemies: and he saith, it was wrought when God arose; it was not done when God sate; for ye whole time when he sate, his enemies were spending their time in raging, murder, oppression & blood, as now ye may see the great men in this country raging, who are his enemies. Then all the time that God sate, his enemies were aloft. And this long sitting of God, what did it? whereas it should have drawn them to repentance, it confirmed them in their pride, & increased their malice. Well, God ariseth at the last, and when he ariseth he striketh them with a terrible judgment. He bringeth in God here, after the manner of earthly Judges, after the custom of our Judges: For first they sit down, they try, seek out, and advise; and after advisement they resolve, and after advisement and resolution they rise up, given judgment, and pronounce the sentence. Even so the Prophet bringeth in God after the same manner, sitting, and after sitting arising and pronouncing the sentence. Then the Lord ye see hath his time of sitting, & his time of rising.

The time of his sitting, I call the time of his patience, the time of his long suffering, the time of his benignity, whereby he allureth, yea if it were possible, his very enemies to turn unto him: And I call the time of his sitting, the time of his delay of the execution of his judgment. I call the time of his rising, the time of his execution, the time of his hot wrath, and the time of the declaration of his righteous judgment upon flesh. The Lord hath both these times, and they who abuse the time of his sitting, shall not be able to escape the time of his rising. Sennacherib abused the patience and long suffering of God's sitting, but he escaped not his rising, as he did bear him witness. All doctrine should be applied to our present estate; all men's consciences are asleep, and except they be now wakened in time, terrible shall that wakening be which they shall have, when the terrors thereof shall oppress them. Therefore it is good that this matter of terror were presented in time, to waken the conscience. For by the way, the biting conscience is not the worst of all sort of consciences, but the biting conscience is in ye second rank: for the conscience that biteth thee, and accuseth thee, sendeth thee to seek remedy. And the more that it hasteth thee, the sooner thou purchasest remission of thy sins, and peace in the body and blood of Christ Jesus. So of all consciences the biting conscience is not the worst, but is in the second rank: it sendeth thee to seek remedy. Only of this beware, that thou furnish not matter to her biting by increasing of further corruption, but ever cast out sin whereby God is offended, and this biting nourished; and in the end thou shalt find a true pacification, and a taste of the right peace that floweth from Christ Jesus, which peace passeth all understanding.

To come to the particular: The Lord is not risen as yet in this country, albeit he hath sitten long. And why hath he sitten, but to see if his enemies will repent? And hath this taken effect? No; for he hath not greater enemies in any part then the great men in this country, where his word is so clearly preached. So that the greater the knowledge is, the greater is the contempt; and the greater the contempt is, the heavier must the judgment be that abideth them. Now in all this time of the Lord's sitting, what are they doing? They are burning and scalding, slaying and murdering, and using all kind of oppression, and raging so, as if there were not a King in Israel. Well, the Lord sitteth not to this end, that they should abuse his patience; he sitteth not that they should be confirmed in their cruelty, that they should lose their knowledge, or think that either there were not God, or God were become like themselves. Always I say, this is not the end wherefore he sitteth, but he sitteth only to this end, that he may draw them by the hand to repentance. And now seeing they have abused the time of his sitting, he is even at the rising; And assuredly the Lord shall rise to be revenged upon the iniquities of the great men of this Country, whose sins do so abound. And whereby know ye this? By one argument which is infallible. Examine by your own wit and judgment which ye have of the book of God, and by your natural judgment: Is it possible that the ground of this country is able to bear a greater birth of iniquity, both in Hie-land & Low-land? Is it possible that it can be heavier loaden with mischief in all corners then it is now? Yea the ground must be disburdened of this iniquity, where the Lieutenant wh^o God hath placed, overseeth it, and will not disburden the earth of her birth: where the Magistrates that are inferiors neglect their duties, of necessity he must extraordinarily from the heaven disburden the earth thereof. And surely to let this pass, if there were no more but these horrible confusions in all parts, which no man can overtake, it appeareth that the Judge of the world himself shall come down shortly to disburden it. And why? Because I see all tokens that go immediately before his coming, to be already passed; faith is scarily to be found, yea no faith in promises, much less faith in Christ Jesus. For iniquity aboundeth so, and there are so many confusions left unovertaken by the Magistrate, that it appeareth clearly, the Judge himself must needs come, and that the Judge of the world shall be the first yt shall redress this confusion. And seeing it is so, it becometh not us to be idle, for surely the time draweth near. And if the time shall be shortened for the elects cause, now I think it shall be shortened for the cries of the poor of this land. Therefore it is no time for us to sleep. It is time for us to prepare to go & meet yt great Judge now, whilst oil is offered abundantly: buy oil to your lamps; for so soon as the Trumpet blows, and that he is making homeward from the clouds to his Fathers dwelling, from whence he shall come, it is no time to have our oil to seek. Now we have this oil of gladness freely offered: Therefore it becometh you to prepare yourselves, that when he cometh, whether it be at night or in the morning, by night or by day, he may not find you unawares. These iniquities and wickedness of the heart of man are so deep, that if the Ethnic might say justly, that the labyrinths & deceits of the heart of man are infinite; how much more may we speak it, having Jerem. his warrant, who calleth it deep and inscrutable above all things? Jerem. 17. It is time therefore, that we be busy in seeking the renewing, breaking and humiliation of our hearts, for the outward scar, suppose it appeareth to be whole, where the inward is festered, it availeth nothing, but maketh it to fester again. Therefore now it is time to study to have your hearts broken, for once they must be broken ere they be healed. Once they must be low ere they be high. For thine heart that was never touched with any sense of thine own sin, and feeling of God's judgment, knew never what the taste of mercy meant: For there is no way to go to heaven, but by the gates of hell. Therefore it is time to beg of God, that

he would bring your hearts to that estate, that ye may know your sin, & sorrow for it; and that he may prepare your hearts so, that ye may look for the accomplishment of your happiness in his coming: And where the heart is so desirous of that day, it may be welcome, come when it will. The Lord of heaven prepare your hearts: It is not possible that this can be done, O Lord; except thou by the mighty power of thy Spirit, humble them, and hammer down this natural hardness that is in them, otherwise our hearts will never give obedience to thee. Therefore, O Lord, work it.

Now in the end of the verse he letteth us see, to what end the Lord rise and executed judgment: The chief cause that moved him to rise, was the poor and oppressed in all corners of the earth. The great complaint and cry of the people in all countries, was the cause why God did rise. Examine then and try, hath not God good cause to rise in this country? I know well there cannot be more complaints of the poor in a country then in this: so that it is no marvel, but he rise and that suddenly, he is like unto himself no was of before: Then these great complaints and cries of the poor, must make him to rise as ye have it, Psal. 12. And if they prevent not his rising, terrible shall it be to the wicked: forever with the salvation of his own the destruction of his enemies is joined. And out of these, both salvation & destruction, he maketh himself to be glorified. Then I would these bloody men and oppressors (that renown themselves with shame and ignominy) knew that the Lord will rise and that shortly, except they prevent him, whereof I see no appearance.

In the tenth verse he letteth us see to what purpose the great fury of these men serveth; and in the beginning he letteth us see it with a constant affirmation, Surely, surely, the rage of men shall turn to his praise: Their greatest rage and highest fury is the highest matter of the Lord's praise. That same fury and rage whereby they think to dishonor God and overwhelm his Church, he turneth to the contrary, and maketh out of that same fury his own glory and the delivery of his Church to shine. The Lord is a wonderful workman, he bringeth about his purpose in such sort, that he can draw out light out of darkness, and bring forth his own praise out of their greatest rage. Have ye not seen this from time to time? hath he not made his greatest enemies to testify it, and drawn a confession out of their own mouths? Ye read in the history of Julian the Apostate, when he was in his greatest rage, and in the top of his fury provoking Christ to the combat: in that high rage whilst he draweth his weapon to strike our head, he striketh himself: and after he had given himself a deadly wound, he bursteth forth and saith at the last, thou hast won O Galilean: so out of his own mouth the Lord drew a confession of this praise. Ye read in the 6. of Exod. of those enchanters that opposed themselves to Moses and Aaron, and counterfeited all that they did until it came to the plague of Lice: there they stand and say, it is the finger of the Lord; as if they would say, this plague is done by the mighty hand and power of God only, we are not able to counterfeit it. Here we see they are compelled out of their own mouth to confess the praise of the Lord. Sennacherib was compelled to say, (who list to read that history) and it is said that his grave hath this superscription, that he confessed it was the great God of heaven that fought against him. Now hear ye at the same present, what say the Spaniards? They are compelled to say, that it was the finger of the Lord, the mighty hand of the God of Jacob that hath wrought this overthrow without the help of any creature. So by these examples and many more ye see the verity of this proposition: God maketh the greatest rage and fury of his enemies to be the greatest matter of his praise.

Now in ye end of the verse he meeteth an objection, which the Church might have objected. For the Church in those days (as the Church this day) might have said, although this victory of the

Lord's be strange and wonderful, yet he hath not slain all: For we understand that the Lord shall not make all Christ's enemies his footstool until the last day. And therefore seeing there is a remnant of them who are endued with that same restless spirit that their forefathers were before, they cannot rest, but still pursue and come against the Church of God. For the spirit of the devil although it possess not all ye enemies in a like measure, yet they are all possessed with one sort and kind of spirit, which possessed their elder brother Cain; to wit, the spirit of persecution possesseth the all where ever they be scattered. And as Cain persecuted his brother Abel, so we must look to be persecuted of them: as ye hear this spirit bursting forth in horrible effects which come to your ears our of Roan, out of Paris, and out of all those parts. Ye hear there of the great persecution and bloody rage of the enemies, which testifieth that they are possessed with that same spirit of persecution where with their elder brother Cain was possessed. So the Church seeing that the Lord hath not slain all, but that there is a remnant left, who are endued with that same restless spirit of their predecessors, she might have said, Who shall restrain the remnant of the rage of the enemies? For although that here they be called a remnant, yet in respect of us they are not a remnant, but an huge multitude. Therefore seeing it is so that they are possessed with this spirit that will make them to conjoin their forces, they will renew their assault, and who shall restrain them?

The Prophet answers clearly in the name of God, and biddeth the Church take no thought of their rage: for he that had destroyed the root, would destroy the remnant: the God of glory that overthrew the main army, would also restrain the remnant. The Church hath no more ado but to depend upon the God of armies, and he shall fight for her. Now ye see how clearly and easily this matter applieth itself: Ye know how it is common in the mouths of all men, that this fleet which is perished, is counted to have come only to have scoured the waters, and to have espied the forces of the Queen of England; there is a greater army coming, the second assault shall be made with greater courage, and shall have a better success. This is the common objection, & upon this the weak ones of ye Church may ask: Who shall restrain this remnant? and who shall oppose unto this second assault? The Prophet answereth, the God of heaven shall restrain the second assault: The mighty God of this Isle who hath shown himself wonderful from time to time in this country, howsoever we be ingrate, he shall restrain the second as he did the first: So on our part we have no more ado, but to hold us in the sight of God. And this is even a very great work to hold us in his eye: for by bending up of our eye to him, we shall draw down his merciful eye to us: and so being guarded with his eye, and being environed with his merciful protection which is unto us a brazen wall, the enemy shall never prevail, assail when he pleaseth. And this shall be done only by holding us in the sight of God's eye. Therefore so long as every one of you in particular, and this country in general, is able to hold themselves in the sight of his eye, heaven and earth and all that is therein, is not able to overcome them. But if thou build up a parpan wall of thine own making between thee and him, then not he only, but all his creature shall be fearful to thee and ready to destroy thee. For, wherefore is it that some men are commonly so exceedingly afraid, but only for want of an issue? and we have this issue of trouble only in the sight of his eye: So that if thou keep God, thou hast ever a sure issue. O then, the care of a Christian should be this, to repent and sorrow for his sins past, to demolish and cast down this parpan wall of iniquity that it grow no more, but that by sobs and sighs, piece by piece it may be demolished. No question, the more sin is removed, the more we are in the sight of his eye; and the more we see him, the greater comfort shall we get all manner of ways: There is no other way to be saved but by this. Thus far

concerning the second part of our division.

Now in the third part which is in the last two verses, he concludeth with a notable exhortation, that seeing the God of heaven hath deserved so well of her, she should show herself thankful. The least thing that she can do is to praise the Name of God, yea surely it is the least thing: Therefore he saith, Vow, and perform your vows; Vow to testify your thankfulness: Perform your vows to testify your obedience, and how ready ye are to serve so good a God.

By vows here he understandeth not these foolish vows, but the action of praise and thanksgiving: for so oft as the Spirit of God maketh mention of vows, so oft he meaneth of vows of thanksgiving; as ye may see clearly in this book of the Psalms, as namely in the 50.55.60.61.65. and 66. Psalms. And to vow to thank God, it is a part of our duty, we are bound to it, yea we have our warrant for it. And these sorts of vows are very profitable, for we have two great benefits by them. First they stir up & confirm our faith: For when a man is in any great extremity, and promiseth to be thankful to God if he be delivered, it strengtheneth his faith, and maketh him to look the more for his delivery. And again, when the delivery is past that we are returned to our own home, if it were no more but for very shame & keeping of the promise that we made, we cannot but be thankful. So these sorts of vows are good, & ought to be vowed and performed: but those unlawful vows of the Papists have no ground here. Neither ought any wicked vows ought to be kept, vows which are rashly vowed to be wickedly performed, for in so doing they make a double fault: First, they do a fault in vowing rashly: secondly, they make a fault in performing their rash vow: All these vows are beside the warrant of the word; we should promise to be thankful to God, and to perform.

Then the exhortation riseth unto us after the example of the Prophet here; that seeing in this great benefit (although we had never received more benefits) the Lord hath deserved so well of you, ye ought every one of you to frame your hearts to grow in thankfulness to him, whereby he may grow in mercy and love towards you, and in hatred and anger towards his enemies. And although ye be thankful, think not that ye deserve anything, for when ye have done this, ye cannot add anything to his estate, ye enrich not God one whit: It is not possible that he who is absolutely perfect of himself can need anything whereby his estate may be enriched; yea suppose we add nothing to his estate, our best thanksgiving is no ways acceptable to him but by way of grace; if Christ Jesus step not in betwixt us and him, it is not possible that our persons or any action that floweth from our person can be acceptable unto him. Therefore it is only by way of grace and mercy in Christ Jesus, in whom he cannot be displeased with us, that our thankfulness is accepted by him: So it is not for our merits, as the Papists foolishly allege, nor by way of our deserving, that he accepteth of us; it is by way of mercy and grace that he alloweth of us and our thankfulness. Indeed he accepteth so of our thanksgiving, that unless we praise him nothing can please him: And therefore seeing all our actions are acceptable to him only in his well-beloved, let us praise him in Christ. Ye see, we will thank him for meat and drink after dinner and supper: and why should ye not thank him for the rest of the creatures? As for this benefit of your delivery and preservation both of Church & country, the Lord give us hearts to thank him. Now in the end of this verse he saith, let them bring presents to him that ought to be feared. We have no other presents to bring, but this sacrifice of praise and thanksgiving, which is called calves of the lips, Psal. 51. Would God that this were truly given, although not in such measure as is required. Always let us bring these sacrifices, and present them to him only, who is fearful, not only to mean men, but to the greatest Princes and Monarchs of the earth. And how proveth he this? He proveth this in the last verse,

where he saith, He cutteth off the spirit of Princes: that is, he spoileth them of their wit and force: and last of all, when it pleaseth him, he spoileth them of the life itself, he taketh all from them, even from these same Princes that oppose themselves most against him; he spoileth them in an instant of heart & hand and all forces, and maketh them a spectacle to all nations. Well, they will not learn in time, it is terrible for Princes to fall into his hands: For when they fall into his hands, he is not satisfied to spoil them both of heart and hand, but after he hath spoiled them both of heart and hand, he taketh the very life from them. Sennacherib found this, for his own sons laid hands on him & slue him. Our great men think they will eschew his hands: There is no example or proclamation of judgment that will make them leave off from burning, slaying and murder. This is not looked to by the Council, and he who should punish this, overseeth it; and they that are inferior magistrates oversee it: so that this land is so overwhelmed with sin, that it cannot be discharged, until the great God himself doth it. Terrible is he therefore to Kings, & look how terrible Kings are to mean men, far more terrible is he to them. The Kings of the earth, at least since the Gospel began, have ever conspired to expel Christ out of the number of Kings, and so to root out his kingdom, that he should not bear rule in the earth. And this conclusion hath been laid by them. So by Kings here to whom he is terrible, is to be understood, those mischievous Kings that will not acknowledge Christ as King, nor submit their scepter to his scepter: but have all conspired and assayed their forces to put him out of their number. What profit they have gotten of this, time hath tried. Ye see what the King of Spain hath gained, ye see what his predecessors gained. And what followeth? There is a second assault to be made: and it is not possible but the second assault must be; For the devil must be ever like to himself. So the second assault shall come, & in great rage he shall push at that same stone, as he and his predecessors have done oft before. Is it sure that Spain shall make the second assault? It is sure, and yonder argument letteth me see it: for the spirit of the devil cannot be at rest. And what shall come of this? The next thing that ye shall hear, God shall cut off his life; he that hath spoiled him first of his heart and hand, shall spoil him of all: and so the second thing that ye shall hear, the great Monarch of Spain shall die. And so he shall be disappointed in the second assault, and all the kingdoms which are under the protection of this King shall be let loose: For rather shall heaven and earth go together, ere God suffer his Church to be rooted out, if we remain in any part of our obedience. O then we ought earnestly to prepare us to reverence him who is only fearful: For if they who have the supreme place will not reverence him, he shall take their reverence out of the hearts of men. It is only for God's sake that they are revered: whosoever therefore honoreth not God, he shall not honor him. So we ought to honor God and give him his due reverence and his own place, that we reverence no man nor the laws of any man but God, and for God's cause. And so honoring God, God shall honor us and extol us, and that in the righteous merits of his Son. To whom with the Father and the holy Spirit, be all honor and praise, both now and ever, Amen.

THE FOURTEENTH SERMON, UPON THE 40. PSALM: PREACHED IN THE time of public fast.

THE FOURTEENTH SERMON, UPON THE 40. PSALM: PREACHED IN THE time of public fast.

1 I waited patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me also out of the horrible pit, out of the miry clay, and set my feet upon the rock: and ordered my goings.

3 And he hath put in my mouth a new song of praise unto our God: many shall see it and fear, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turn aside to lies.

5 O Lord my God, thou hast made thy wonderful works so many, that none can count in order to thee, thy thoughts toward us: I would declare and speak of them, but they are more then I am able to express.

6 Sacrifice and offering thou didst not desire: (for mine ears hast thou prepared) burnt offering and sin offering hast thou not required.

7 Thou said I, Loe, I am come, for in the roll of the book it is written of me.

8 I desired to do thy good will, O my God: yea thy law is within mine heart.

9 I have declared thy righteousness in the great Congregation: Loe, I will not refrain my lips, O Lord, thou knowest.

10 I have not hid thy righteousness within my heart, but I have declared thy truth and thy salvation: I have not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thy tender mercy from me, O Lord: let thy mercy and thy truth always preserve me.

12 For innumerable troubles have compassed me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number then the hairs of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord to deliver me: make haste, O Lord, to help me.

14 Let them be confounded and put to shame together that seek my soul to destroy it, let them be driven backward and put to rebuke that desire mine hurt.

15 Let them be destroyed for a reward of their shame, which say unto me, Aha, aha.

16 Let all them that seek thee, rejoice and be glad in thee: and let them that love thy salvation, say always, The Lord be praised.

17 Though I be poor and needy, the Lord thinketh on me: thou art mine helper and my deliverer: my God, make no tarrying.

This Psalm for the most part, tendeth to praise and thanksgiving: For the Author of it (David) partly praiseth God from his own late experience, and partly from the public experience of the whole Church. Therefore for this his experience, he offereth his service to God, protesting to be thankful to him, as he had been thankful in times past. And in the end of the Psalm, he retireth himself to prayer, and commendeth his estate to the protection of God, that as he had delivered him in time past, so he would continue the same in mercy to him in time to come. This I take to be the sum of this Psalm.

Touching the parts of it, we have three: in the first whereof we have the praise and commendation of the mercy and kindness of God, whereby it cometh to pass, that he rejecteth not them that depend upon him. In the second, for this experience that he hath found, he offereth his service to God; & as he had proclaimed his justice & mercy in time past, so he protesteth that he is ready to do the same in time to come. In the third, as I spake before, he retireth to prayer, he commendeth his estate to God, that as it had pleased him to preserve him in time past, so it would please him to preserve him in time to come. Following the literal meaning, this is the effect of the Psalm. If you take it otherwise, there is a notable prophecy concerning the office of Christ Jesus; concerning the abolishing of the old covenant, and establishing of the new: and concerning the sacrifice of our high Priest, the Priest of the New Testament, Christ Jesus.

Then to return to the first part: therein we have a singular experience set down: Indeed, if the circumstances were well considered, his experience is more than singular; for by the last Psalm, the estate and care wherein he was at this time may be easily gathered. He was pursued by the treason of his own son Absalom, he was pursued by the scorns and lests of his own servants. In this great extremity, he bursteth out into prayer, & beggeth of God, that he would withdraw his hand from him for a space: and why? He was consumed with his own iniquity, he desireth, that at the last he would incline his ears to his prayers, and keep no longer silence at his tears, in respect he knew he was but a sojourner and a pilgrim in the earth, as the rest of his fathers were: he saith, withdraw thine heavy hand, O Lord, and let the mercy that I looked for, appear to me. Now, in this Psalm he letteth us see, what issue and end his long waiting obtained, to wit, a most blessed and happy end: For in this Psalm we see, that the Lord at last inclined his ear unto him, and shown in experience that though he answereth him not at first, yet he was not deaf, but accomplished his desire, in drawing him out of his misery in the which he lay; which misery he describeth by two proper similitudes.

The first similitude is taken from the pit. The second is taken from the mire of clay. At the last, the Lord drew him out of this horrible pit, and placed him upon the shore: he opposeth the rock unto the pit, and the fair way to the miry clay, and placed him upon a plain and fair way, and directed his journey. So his long expectation obtained a most happy issue.

In this his experience, there are three things that offer themselves to be considered: First, what was this that he sustained in this long waiting, what was it that made him to continue without

despair. Secondly, what was David's exercise all the time of this long waiting. Thirdly, what issue & end this long waiting obtained. As for the waiting, there was no other thing that sustained him, but that same which we Christians call a Christian hope, or a Christian expectation; which hope is the work of the holy Spirit, wrought in us by the power thereof, whereby it cometh to pass, that we with great patience abide the performance of the Lord's promises.

In this hope there are two things enclosed: There is first, the absence of the thing hoped for, & yet notwithstanding a certain expectation of the same. This hope of ours is different from our faith, though it rise and spring thereof, in two special points: For the nature of faith, taketh hold on the promise; for nothing can be believed but the promise: promises are propounded to be believed, and commandments to be obeyed. The nature of faith then, taketh hold of the promise: The nature of hope looketh not so much to the promise, as to the thing promised. The nature of hope is to look continually, until it possess the thing that is promised. The nature of faith maketh the thing which is absent in itself and in very deed, to be present, as if it were extant and subsisting before thy senses: and therefore, faith is called the ground & substance of things absent; for faith maketh them as sure by the promise as if the thing promised were in my hand. It maketh me as sure of the promise, as if the debt were already paid. Hope again, maketh not the thing promised present, but looketh on still until it be present, and waiteth on continually until it possess it; and when it is obtained, then faith and hope cease: For what need we (saith the Apostle,) to hope for the thing we see or have in our hand? Now look how sure our faith is, as sure, of necessity, must our hope be. A sure promise maketh a sure faith: a slack promise will never make a constant faith. The promise of God is only sure: therefore the hope and faith that is grounded on God, is only sure. This sure Hope liveth in this world by way of patience, for impatiency cutteth the pillars of hope. Impatiency carrieth us to despair, and to lay violent hands on ourselves. So hope liveth by patience, and patience by hope. Now the matter of patience is trouble upon trouble. Affliction engendereth patience (saith the Apostle,) Romans 5. For a bed of ease is not a matter of patience, a prosperous course is not a matter to assay our hope: so trouble upon trouble, is the matter & exercise of patience; long putting off & delay of things hoped for, is ye exercise of true patience, Now, of this deduction I gather one proposition: That is a sure, constant & Christian hope, which being exercised by trouble upon trouble, by long process and delay of time, yet remaineth constant. Whoever is endued with such an hope, he may wait on still, he hath a sure and constant hope; But so is this hope whereof we speak, the hope of the gain. Therefore he had a Christian and sure hope. For his troubles, ye heard them the other day: he was pursued by the treason of his son, backbited by his servants; yet he abideth patiently. Indeed sometime he bursteth forth through impatience, but in an instant he took up himself; & to testify his long putting off and delay, he saith here, In waiting I waited. Then I say, ye have it proved, that David had a sure, firm, and constant hope. The surer that an anchor is, and the more deep it is fixed, it will be the worse to pluck up. Let the storm rage as it pleaseth, continue as it will, the anchor that is deeply fixed will hardly be plukt up. The anchor of our soul (saith the Apostle) is Hope: Therefore the more sure & deeply it is fixed, it will be the worse to pull up. Our whole study, diligence & care should be, to see, when & in what place we should cast this anchor of hope. Cast we our anchor on any man, the storm shall not rise so soon, but it shall unloose. Cast we it upon any creature, it can be no surer then the creature itself: Therefore when the storm cometh, it will rise up. In sum, cast we it anywhere below under the clouds, it must unloose in time of storm: Then this anchor differs from other anchors, it must enter within the veil, and reach in in Sancta sanctorum. It must take hold on

Christ sitting at the right hand of his Father. There is no sure ground for our anchor, except it enter within the veil. And if we obtain access that we enter within the veil, there is no storm nor continuance of storm, (blow as it pleaseth,) yt will raise it up, & consequently cause us to make shipwreck of our souls. The Lord of his mercy grant unto every one of us, understanding that we may cast the Anchor of our hope aright.

As for the second thing, concerning the exercise wherein he was exercised enduring his waiting on, he noteth in the end of the verse, that he was employed in crying; and in the last Psalm, he was busied in praying, sighing and sobbing, enduring ye time of his long waiting. This was his exercise. And if this exercise had not continued, it had not been possible that his patience should have continued. By this exercise he entertaineth patience, and by patience he entertaineth hope. For as to this sighing and mourning, it is no ways contrary to the nature of hope, no more than joy is: for this mourning and sighing riseth of the long delay, and absence of the thing hoped for; as on the other part, the joy riseth of the approaching and drawing near in our expectations of the thing hoped for. So this sighing, crying, and praying was his exercise, and they are the only means to purchase strength, to stand and continue in hope.

As touching the third thing, ye hear what end & issue this long waiting of his took, to wit; a prosperous and a happy end. The Lord inclined his ear to him, and not only inclined he his ear, but granted him his hearts desire. Upon this ground I mark one or two things, and so I shall go forward.

The first thing I would have you to learn, is this; learn of David, your kind of exercise in extremity of troubles: Learn of David the right means whereby ye may entertain patience in greatest calamity. The means that he setteth down here, are crying, sighing, lamenting and praying unto God: and in other parts of the Psalm he addeth also many other means, though these be special. And if thou wouldest do well in these great agonies, thou shalt call to memory, the examples of the servants of God, who have passed the like straits. If thou do well, thou shalt call to memory the testimonies of the favor of God, shown to thyself, if thou hast felt any in thy life past: If thou do well, thou shalt call to memory, that the decree of the Lord's election is unchangeable; call to memory that his power is omnipotent; call to memory the singular works of the Lord toward his Elect. Let this be thine exercise in trouble. If this way thou be directed, thou mayst be assured, thou shalt obtain that issue & end that David did. Thus for ye first lesson.

The second thing I mark here, is this; I see here, that the Lord, though he put off and delay the effect of his prayer, and granteth not his desire at the first, yet he heareth him. I shall give you a certain argument, whereby thou mayst know that the Lord heareth, although he delay the effect of thy prayers. Continueth thou in prayer? hast thou this strength given thee to persevere in suiting anything? Thou mayst be assured he heareth: for this is an argument that he heareth thee, for naturally our impatience carrieth us to desperation: Our lust is so great, specially in spiritual troubles, that we cannot continue in suiting; When thou therefore continueth in suiting, thou mayest be sure that this strength is furnished of God, and cometh from heaven. If thou have strength, he letteth thee see yt he heareth thy prayer, though he delay the effect and force thereof, yet pray continually.

This doctrine is so necessary for the troubled conscience, that I think it is the meetest bridle in the Scripture to restrain our impatience: It is the meetest bit to hold us in continual exercise of

patience. For if the heart understand, that the Lord hath rejected our prayer altogether, it is not possible to continue in prayer: so when we know that the Lord heareth us, suppose he delay, let us desire patience to abide his good will.

The third thing that I mark is this, his crying and weeping obtaineth a prosperous issue: for by his long crying he is drawn out of a terrible pit, by his long crying he is drawn out of the mire and deep clay. There is no pit so deep, take it as thou wilt, that can stay the ear of the ever living God. There is no distance of place, nor thickness of impediments that can stay the voice of any suppliant. Be the pit never so deep, wilt thou cry truly, thou shalt be heard. And it is as true on the other side, whosoever crieth and shewteth, if his pit were never so deep, he is not drowned: hast thou this liberty to cry, in crying thou risest, the more thou continuest, the nearer is delivery: Therefore only he is in a miserable estate, who being thrown down in a deep and horrible pit, knoweth not, notwithstanding that he is there, nor feeleth not his misery. For as long as we have the knowledge and some feeling of our misery, be the pit as ugly as it will, we are in danger, but not lost: but where knowledge & feeling is away, there we are drowned; there is not one of us all but so long as we are here, we are in one pit or other. The pit of iniquity circleth us so long as we are here, there is no means to be delivered but by feeling our misery: for feeling maketh us to cry, and by crying we are heard. Thus much for the Prophets first experience.

Upon this in the third verse he taketh occasion to praise God by reason of this his singular experience, which gave him the matter & argument of a new song; This song is called a new song, by reason of the new occasion of the new delivery, which occasioneth to him the matter of new praise.

In the end of the verse, he setteth down two special uses of this praise whereunto it tendeth. The first use is, it tendeth to stir up the Church to follow his example in praising God. The second use of it tendeth to the edification of every member of the Church in the fear and worshipping of God. Of this verse I gather shortly two lessons, and so I shall go forward.

The first, who is it that putteth this song of praise in our mouth, who maketh us to sing this new song in our heart? only God putteth the song of praise in our mouth, and maketh us to sing this new song in our heart; for by nature none hath knowledge to praise him, nor will praise him. The way and manner how to praise him is, by a taste and feeling of his sweetness. It is not possible that the heart can praise him, except it have a taste thereof. All the benefits of the Lord whether they be spiritual or temporal, should be as many occasions of praise; but this silence is an argument of the hardness of our heart: for surely, if we were touched with a feeling of this sweetness, we would burst forth in praise; but our slothfulness sheweth the hardness of our heart. And where this foul death continueth, there is no reconciliation with God.

The second thing that I mark, is upon the end of this verse. It is not enough to praise God thyself; it is not enough to thank him in thine own heart: But if thou be a true member of the Church, thou must propose this benefit to the Church: for benefits are not given as particular privileges to particular persons: but as public testimonies of the favor of God towards his Church. Therefore every benefit should be proposed to the Church, that the Church may have occasion to praise God in it. Now upon this third verse, he bursteth forth into that notable sentence which we have in the fourth verse: Blessed is the man that maketh the Lord his trust, and regardeth not the proud. Surely, that man is exceedingly blessed, who is not carried with the example of the proud and vain

in the earth: for why? by nature there is never a one of us, but we are all proud & vain. Secondly, how forcible evil example is, all men by experience know. Thirdly, we know the multitude accounteth common custom and example for law. Therefore of necessity, that man must be exceedingly blessed, that in such a sight of evil examples, putteth his trust in God: Surely, these few in number that depend upon God, if they be compared with the rest of the world, of all men of the earth they will be counted most miserable and unhappy: and as the Apostle saith, they were the offscourings and sweepings of the world. For as long as they are here beneath in the kingdom of patience, their life is hid with Christ, and will not appear until the Lord appear, to be marvelous in his Saints, 2. Thes. 1. At the which time their bodies shall shine as the Sun, and their souls shall shine as the Angels. In hope of this estate, the poor members of the Church repose in the present peregrination. There are here two ways set down; There is a broad and an open way, wherein the proud and vain men of the earth walk. There is a narrow and a strait way, wherein the simple and they that depend on God walk. Indeed the broad way is large, easy and pleasant, there is no throng nor trouble in it, as would appear for a while; but the end of it is straightness, everlasting and terrible straightness. On the other side, the other way is strait in the entry, and many impediments are in that way, yet the end is large and pleasant, and bringeth a joyful eternity. I think that the sojourner, that is certain of a good lodging, may well endure the difficulties of the way: And therefore, seeing we are certain of our lodging, & that the way is short, let everyone strive to enter into it, how strait so ever it be, the end is large. The Lord of his mercy work in every one of us, that we may both know the way, and walk in it till our lives end.

The last thing that I mark upon this experience: ye see two ends why the Lord delayeth to help his servants. The first and special end is, that he may be the more glorified, the more that he differeth: The second end is, that these hasty men that will not abide the leisure of the Lord, may see themselves disappointed, when they see the servants of the Lord so mightily delivered. For there is not one amongst a thousand, that in patience will wait upon the deliverance of the Lord, but run to this or those means, unto unlawful means, and ever seek help for the present, although it be with the hurt of conscience. And these unlawful sorts of deliveries bring ever shame in the end: And therefore it is that the Lord delayeth his deliverance, that partly these hasty men may be ashamed, and that his glory might be the greater in the deliverance of his own.

In the fifth verse the Lord is praised from the public experience of the Church; for ye number of his blessings which he bestoweth, & is to bestow upon his Church, cannot be expressed. There is no heart able to conceive, nor mouth able to express ye infinite number of his blessings. The ear hath not heard (saith the Apostle,) ye eye hath not seen, nor hath it entered into the heart to conceive the ten thousandth part of the joy prepared for the children of God: for if this heart of ours were able to conceive any part of that joy, we should possess more of it here then we do. The little sparks of that joy and the feeling thereof, have such force in the children of God, that they carry their hearts out of their bodies as it were, and lift them up to the very heavens; then how great shall the full joy be, I pray you, when the whole soul shall be possessed fully? As for the greatness and excellency of the blessings of God, the heart of man is no way able to conceive, or the tongue to express. Albeit however we are not able to conceive them, let everyone travel to make a further and a greater progress in this knowledge: for the more we profit in this exercise, the more thankful may we be to God. Thus much concerning the first part of the Psalm.

In the second part (I shall be short by God's grace,) for this his experience which he hath found, he offereth his service freely to God, he offereth himself most voluntarily; as one who delighted in the law of the Lord; as one who hath proclaimed his mercy and justice, and the rest of his virtues in time past. And he confesseth in the 6. verse, that this obedience flowed not out of himself, but of the piercing of the ear of his heart. It pleaseth the Lord to prepare and open the ears of his heart, that he might obey him: for as to outward sacrifice and external worshipping, when it is disjoined from the inward service of the heart, the Lord hath no liking of it. Therefore it pleased the Lord to pierce the ear of his heart: And of this it cometh to pass that he cometh and offereth his service willingly, saying: I hear thee crying on me (Lord) in thy book. In the first word of thy book, hearken and take heed (ô David,) and here he saith, I am coming. If we follow the literal meaning of the words, this is the effect and meaning; but if we follow the mystical sense, there is here a clear prophecy of the Messiah: For the Apostle to the Hebrews, Chap. 10.5. bringeth in Christ Jesus speaking these same words of himself, which David here speaketh in the 7.8. and 9. verses. And for the better understanding of this prophecy, the Apostle in that place setteth down the circumstance of time when he spake these words, to wit: when he came into the world, when he took on our nature and was clothed with our flesh, he spake these words contained in the 7.8. and 9. verses. As to the words, the Apostle applieth them otherwise to Christ then David here doth to himself: for in the words which the Apostle citeth, there is a clause changed: for where David saith, thou hast pierced mine ear, the Apostle saith, thou hast given me a body. There appeareth to be a great difference here, yet I say the sentence remaineth one howsoever the words differ: And to let you see that the sentence is one, this is my reason. As the boring of the ear was a sign of obedience of the servant to the master, Exodus 21. so the taking on of our body and of our flesh in Christ, is a perfect sign of his obedience to his Father. And look how sure a sign of service the boring of the ear was to the master, as sure a token is the assuming of our flesh, of the obedience of Christ to his Father. So obedience is signified by the one, and obedience is signified by the other; as for Christ, he took not on this servile form for his own cause; but for our cause, and for us was his ear bored, soul and body sustaining that full wrath which we should have endured eternally: And yet notwithstanding so unthankful are we, that except he bore our ear after another sort; that is, bore our hearts and souls as Lydia's was, Acts 16. we can never thank him nor know him for this benefit.

Then the effect and sum of the Prophecy may be this: Christ would testify to us, that he is now by the benefit of the Father become our high Priest, not to offer legal sacrifices, the blood of lambs and goats as before; but to offer his own body which was the verity of all other sacrifices, that by this sacrifice our conscience might be purged. We have the abolishing of the Old Testament set down in the 6. verse: the establishing of the New Testament in the 7. verse: the office of Christ in the 8. verse.

Now as to the lessons, I mark two or three shortly, and so I shall end. The first lesson riseth out of the 6. verse; he saith in the 6. verse, it is not the worthiness of external worshipping, it is not the worthiness of legal sacrifices, that made the prayers of the ancients to be heard: It was not the worthiness of their ceremonies that made their delivery to be purchased: It is not the worthiness of our merits and satisfactions that maketh our prayers to be heard; it is only the blood of the Lamb that made David to be heard at that time, and us to be heard now, that purchased his deliverance then, and our deliverance now. Accursed therefore is that religion that mixeth any other merits with

the merits of Christ; and double accursed is the religion that derogateth anything from the honor of this merit: This for the first lesson.

The second thing that I mark, is the end why David's prayer is heard, and our prayer is heard: The end is, not to abuse the goodness of God to the wantonness of the flesh; not to take occasion of the grace of God, to provoke him the next time to anger; but the end is, to consecrate soul and body to his service, and to make a public protestation everyone in his own calling, to be thankful to him in all time to come. This is the end wherefor the Lord delivereth us, and heareth our prayers.

I grant there is none of us but in one measure or other we abuse the grace of God, but there is an abusing with a fighting or reluctance; and there is another with a loose rein. And whosoever abuseth the grace of God with a loose rein, he casteth himself into the hands of God; and who so casteth himself oft into the hands of God, at the last he shall never come out. So in time let everyone beware to abuse the grace of God this way; but beg a liberty and a renewing of the Spirit, that that which is pleasing to him, may be also pleasing to us: and that which is displeasing to him, may be displeasing to us.

The last thing that I mark is this, whereof cometh this willingness and free offering of ourselves to the service of God? David noteth it in a word: It proceedeth not of external worshipping, but of the boring of the ear; except the Lord had prepared the ear of his heart, it was not possible for him to have brought with him a mind or a will to serve God. Then this willingness is wrought by the Spirit of God, and not only this willingness, but the doing and execution of his will is wrought by the Spirit of God: For by nature we are hard hearted; and more unfit then brute beasts to do the Lord's will. And therefore whosoever would be partaker of the grace of the New Testament, let him look into himself how far his will is reformed: For the more we submit our will to the will of God, the more we are partakers of the grace of the New Testament. So long as we make the will of man a rule to our will, we testify that we have not tasted of the grace of the New Testament: Only then are we partakers of the grace of the New Testament when the Spirit of grace boweth our will, and maketh it to obey in some part the will of God. For I mean not that our whole will can obey the will of God: It is not possible so long as we are here, that we can run one way: if the affections could run one way, and bend themselves wholly to God, in a manner we should possess life eternal in this life. But so long as we are here, we are compassed with two wills, from the which proceedeth two sorts of motions; affections and cogitations: In this battle the regenerate man continueth to the end. I require not a perfection of the will, or a perfection of the heart; but I desire a delight in the law and in the love of God: a will to love, and a pressing more and more to subdue our will to the love of God. Where this resisting is, the battle is; and where a battle continueth, there is a true Christian, who at the last shall get the victory. Resist thy wicked will, resist the motions thereof, resist the cogitations thereof, and sorrow for the actions thereof: if thou resist the motions and cogitations thereof, thou art in good estate. It is only the consenting to the actions and performance thereof that maketh thee guilty before God. Suppose thou hast evil cogitations & motions, yet if so be thou resist them, thou art not guilty before God. But if thou consent and perform the appetites of sin, the action will bring guiltiness, and guiltiness will banish light; and light being banished, God is banished. The obedience of sin banisheth a good will, and placeth instead thereof an evil will: so the perfection of a Christian in this life standeth in resisting: To try night and day that thou consent not to the actions of thy wicked will.

O then! it is a matter of great consequence to subdue & tame that great idol of evil will. We may speak of it as we please, and say, that we are able to do it, but of all the works of the earth it is the greatest: for such is the stubbornness of our will, that it will do nothing but what it liketh itself. Well, the perfection of a Christian standeth in striving; we must either strive, or we shall not be crowned.

Therefore let everyone beg of God, that he would work by his Spirit in this life, that he may resist the motions and cogitations of his heart; that he would arm him against the enticements thereof; that resisting here we may be crowned hereafter. In the last part of the Psal. he returneth to prayer; and as he had found the merciful delivery of God in time past, so he desireth that the Lord would continue the same mercy toward him in time to come, and undertake his protection against the troubles that were to ensue as well as he had done against the troubles past.

In this part he letteth us see this lesson, which if it were well learned, might stand us in great stead the whole course of our life: to wit, That the whole life of man in this earth (as Job saith) is a continual temptation, and the end of one misery is but an entry to a greater: so that our whole exercise should be to praise God for favors past, and to pray to God for times to come; that in praising and prayer our life being continually spent, we might hold Christ Jesus, who in life and death is exceeding advantage. To whom with the Father and the holy Spirit, be all honor and praise, world without end. So be it.

THE FIFTEENTH SERMON,

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UPON THE SECOND CHAPTER OF THE SECOND Epistle to Timothy, beginning at the 22. verse;

preached the ninth of November, 1589. at the which time the Earle Bothwell made his public repentance in the Church of Edinburgh.

22 Flee also from the lusts of youth, and follow after righteousness, faith, love and peace, with them that call on the Lord with pure heart.

23. And put away foolish and unlearned questions, knowing that they engender strife.

24 But the servant of the Lord must not strive: but must be gentle toward all men, apt to teach, suffering the evil men patiently.

25 Instructing them with meekness that are contrary minded, proving if God at any time will give them repentance, that they may know the truth.

26 And that they may come to amendment out of the snare of the devil, which are taken of him at his will.

In these two Epistles which the Apostle directeth unto his Disciple Timothy, he taketh a very great care to inform Timothy, that he may behave himself accordingly in all his proceedings; that he might behave himself as well in his own person, as in his office towards others beside: In his own person, in respect he was a young man, young in years, although though no other way young: neither young in knowledge nor in manners, but somewhat young in years. In respect of his youth, and of the imperfections that accompany youth: In respect of the continual folly whereunto youth is drawn, he biddeth him first remember, that he take heed to his youth: that he be not carried with those vices, with those affections and lusts that use violently to carry young men away.

As towards others, he willeth him to have a discretion & foresight of their estate, to discern the persons with whom he hath to do: And first of all that he consider, whether these persons be friends or adversaries, whether they be of one family with himself in the family of faith, or otherwise strangers as yet and adversaries to this faith. If they be friends and of the family of faith, as he is, he willeth him to keep Charity, to keep peace in Christ Jesus and unity with them: that as he keepeth his faith to God, so he may keep unity in love and peace with them.

If again those men be not of the family of faith, but adversaries to this faith; they are either obstinate with knowledge, or else ignorant, and obstinate with ignorance. Obstinate with knowledge, such as are heretics: Apostates that had knowledge, and have lost it. In case these men be heretics, he teacheth in the Epistle to Titus how he should behave himself toward them. If they be Apostates, he teacheth in the person of Hymenaeus and Philetus, how he should behave himself toward them; to wit, he should first travel to win them, if it be possible: And if thy travel

succeedeth not, that thou get no gains at their hands this way, then he willeth Timothy and the Pastors in Timothy, to go another way to work; to proclaim their names; yea at the last to give their flesh (as he speaketh) to the devil, that their soul may be safe, if it be possible in the day of the Lord: To proclaim their names, and make their names manifest to the people, that the people may be wary of such persons, and fear to fall into such offenses.

If the persons again be ignorant, they are either ignorant with simplicity, or ignorant with a willful stubbornness. In both these cases he informeth his Disciple. If they be ignorant with simplicity, he recommendeth unto the teacher three virtues, meekness, gentleness, and patience: Patience not of their evil, nor of their vices; but patience toward their persons, suffering them to come and hear. And suppose thou suffer him to come & hear, yet he willeth thee not to suffer his vices, he willeth thee not to conceal his vices, nor yet to flatter his vices. But this is his meaning; reprove his vices, advertise him of his faults; And in thine admonition do the thing that lieth in thee, that he who is admonished, may perceive that the admonition floweth from love; and that we seek nothing less than his shame and loss: and nothing more than his will and honor. This ought to be the behavior of those who have to do with simple ignorants: for if it were so that any man would bear with vices or iniquities that he knoweth to be in any person; it were the ready way, not only to lose the person with whom he beareth, but to lose himself also, in concealing that part of his office and duty which is enjoined to him. And therefore it is not such a patience that is required in the Pastor or Minister, that he suffers his vices, or conceal the persons vices; but only this kind of moderate, meek and good behavior is required in him, that in his reproof he may let the person see, so far as in him lieth, that he desireth nothing less than his shame, and nothing more than his amendment.

In case again, the person be ignorant and willful with ignorance; as there are many that are obstinate in ignorance, in such sort that the person of the Pastor is troubled and wearied with continual admonition and reproof, and maketh no speed at his hands; in such sort that at last the Pastor himself, through the long travel that he hath taken, conceiveth a despair of the recovery of that person: The Apostle in this place admonisheth the Pastor not to faint, nor to conceive by his long travels a despair, but though he remain stubborn, yet to abide upon him, pronounce the threatnings and promises of God indifferently, to tarry upon him at list and leisure, why? Because the gift of repentance which turneth the heart of man, is not in his own hand, nor is it in the hands of the Pastor to give it; but the gift of repentance, which turneth the heart of man, is in the hands of God; and God will bestow this gift at such time as he pleaseth, & not at that time when the Pastor pleaseth. In like manner the gift of repentance is not visibly wrought, it is not a corporal gift, that it may be received by the Pastor at the first hand when it is given and wrought in the heart of man: But it is a spiritual gift, and invisibly wrought in the soul of man. And oft times it is wrought then, when the Pastor least thinketh, and that by the mighty and gracious providence of our God. Therefore seeing it falleth out so oft times, that the Lord will bestow this gift when the Pastor least thinketh, he willeth the Pastor albeit the man be stubborn, not to despair. And when the Lord shall give him the gift of repentance, there is no question, but many commodities shall accompany this gift, which commodities are set down in the end of this Chapter.

By this gift, first he shall be delivered from the snare of the Devil, in the which he was holden captive to do him service. By this gift, secondly, he shall come to knowledge; not only to the knowledge of God in Christ, but of himself & his own misery. Thirdly by this gift of repentance, where his soul was sick & diseased before, his conscience terrified and exceedingly astonished; that

soul by the enjoying of this gift, shall be restored to health, he shall come to amendment, and to a wholesome disposition of heart, mind and conscience. This I take to be the sum of all that I have read.

The matter is large and the heads are many that might be handled upon this text: But I purpose not to insist in every head, but to content me only with such points as are most necessary for our edification and instruction. Therefore, I select out of the whole, two points to speak of by the grace of God at this time, as his Spirit shall assist me for the present. The two points that I am to speak of, are these: The first point, the first verse that I have read, the first part of it, giveth manifest occasion to it: to wit, what is the first & chief thing from which young men should flee. The second point, the last verse save one of this text giveth occasion to it, and the end of that verse; and it is this, What is the chief and principal thing that young men should follow and pursue.

The chief and principal thing that young men should flee, every youth in the world, is the lusts and affections of the mind whereunto youth is inclined, he should flee from the lusts of his youth; not so much from the lusts of any other man's youth, or another persons youth, as from the lusts that are in himself, and the lusts that his young years bring with them. And as he should flee from the lusts of his own youth, so the chief thing that he should follow, seek and pursue, is the gift of repentance, amendment of life, conversion unto God, taking up of a new course, a gift which is as far out of his hands and from him by nature, as the lusts of his youth are near him by nature. And therefore he should be so much the more diligent and earnest in begging this gift, the nearer he knoweth these lusts to be to him, and the further he knoweth this gift to be from him by nature. Of these two points, as the Lord shall assist me by his holy Spirit, I think to speak at this time.

And first concerning the lusts of youth, I understand by them, whatsoever motions, raging flames, or vicious affections, or whatsoever evil inclinations a young man is addicted to, from all these lusts and enticements youth ought to flee; as there is no vice under the Sun, unto the which youth is not too much subject. For our corruption so long as we live in this world is never idle, but in what age that ever we be our corruption is perpetually fertile, bringing forth evil thoughts, evil motions, evil actions out of us: But chiefly our corruption is fertile in our youth: in the time of our youth, chiefly and most of all is our corruption fertile and abundant: for then the blood of man burneth, then the affections are in a rage, and he hath no power of himself to control them: But he is carried hither and thither, as his own appetites command him: In such sort, that it may be counted a miracle, a special work and blessing of the Almighty God, to see a youth pass over his young years without a notable inconvenience either to body or soul or both, without some notable scar, as we speak. For there is no youth, there is none that took flesh that was begotten of man, but in his youth he is subject to one vice or other; and there are few but they are subject to many: but there is no youth that ever proceeded of the womb of a woman, but in his youth before his calling, he is subject unto one vice or other. The affection of the which vice whatever it be, whereto he is subject & is in servitude, commandeth him as ordinarily, & requireth obedience of him as ordinarily, as any master requireth of his servant. And the heart of that man, the mind of that man, the body of that man, are as ready to yield obedience to that vice & affection, as any servant or slave in the earth is ready to yield obedience to his master.

As for example, if any man be inclined unto aspiring and addicted in his heart to promotion, if he would be in worldly honor, in such sort that that vice commandeth him; in this point ambition hath

as ordinary a command of him, as mighty and potent a command to enjoin him, as any master hath over his servant. In like manner if a man's heart be set upon the dross of this world, upon the paltry that is in it, covetousness commandeth that man as ordinarily, and more constantly then any master is able to command his servant. If a man be addicted to the pleasure of his flesh & to defile his body, that lust commandeth that man as ordinarily and more continually, then any master can do his servant. And so fareth it in all the rest of the vices: look to what vice thou hast addicted thee in service, the affection of that vice ordinarily commandeth thee.

The ground of this floweth from the heart of man, and from the nature of man which is corrupted in the first Adam. For such is the condition and estate of the heart of man, so long as we remain in our natural estate, That the heart of every man & of every woman, that ever was begotten and borne, carrieth about in it the feed of all kind of vice and impiety. That vice is not so monstrous, nor that wickedness so ugly, which our ears or any of our senses abhor to hear or see, but the seed of that same vice lurketh and lieth naturally in the heart. It is true indeed, that all these seeds do not bud out, that all these seeds spring not, that men burst not forth into all high impieties in their external and outward actions: but there cometh a restraint into the soul, whereby we are restrained from these same actions, whereunto some men burst forth, and show what they are to the world.

This restraint whereby I abstain; and thou fallest in; I keep close, and thou burstest forth, cometh no more of my nature nor of thine that doth the turn, but of the grace & providence of the mighty God. For if God had no means to restrain the impiety that is in the heart of man, but every man as his heart carrieth him, bursteth forth in every impiety; how would it be possible that a society could be kept; how would it be possible that a Church could be gathered; how would it be possible, yt any man could have company, or any conversation amongst men? Therefore the Lord, that one society might be kept, that out of this society a Church might be gathered, doth restrain the impiety, the seeds of impiety, that lieth lurking and hid in the heart of every man.

The ways whereby he restraineth impiety, and holdeth the seeds of impiety choked that they burst not out, are two; he restraineth the impiety that lurketh in the heart, either by Discipline, or by severe punishment and good execution of laws: Or he restraineth this evil lurking in the heart, by the work of his own Spirit. The restraint that cometh by Discipline and execution of laws, doth not take away the tyranny of sin, it taketh not away the absolute command and sovereignty which sin hath; it holdeth wicked men in awe, it maketh them to keep an external society, and holdeth them in some honesty and civil conversation, but it taketh not away the sovereignty and empire of the affections.

The restraint again which is made by the Spirit of God, by the Spirit of Christ Jesus, which we call the Spirit of sanctification, the restraint that is made by this Spirit, taketh away the sovereignty and tyranny which mine affections had before it came: it taketh away the dominion and kingdom which mine affections had before it came: In such sort, that where the worldling is restrained from the outward impiety against his will, I, by the power of the Spirit of Christ Jesus, abstain willingly. But take heed I pray you; the coming of the Spirit of God into mine heart and mind, suppose it take away the full empire and sovereignty which mine affections had in my soul before it came; yet it taketh not away the lodging & dwelling of sin in my soul. But suppose mine affections and sin dwell not as a King, dwell not as a Prince, as an absolute commander, to command the powers of the soul, the members of the body, to put his will in execution as he had wont to do before; suppose

he dwell not as a King, yet he lodgeth in the soul as a companion, he dwelleth as a companion with the Spirit of God in me; to that part of my soul which the Spirit of God hath reformed in me: In such sort, that sin dwelleth in me, and it hath his own will, his own wit, his own counsel out of my mind which he followeth. As on the other side, the reformed part of me hath his own will, his own counsel, his own wisdom, and understanding in me, which he followeth: So that all the rest of the days of my life, there is a continual battle betwixt these two wills, the will of sin and flesh dwelling in my soul, and the will of the Spirit of God and of the reformed part of my soul: sin persuading me to do evil; the Spirit of God persuading me to do heavenly things: This part suggesting holy thoughts and motions, the other part suggesting wicked thoughts and motions. And this is the estate of every man in this earth, that hath entered into society with the Spirit of God.

To take up this matter, that the long discourse of it carry us not from our purpose. There is no youth, yea, more then youth, there is no age nor part of man's life, but carrieth the own affections, the own vices and imperfections with it, unto the which affections and vices every one of us are either slaves and servants, rather than enemies: servants without contradiction to sin, rather than enemies unto it without battle. All the powers of the soul and members of ye body in that man, where Christ hath not begun to work, content and agree to the evil action, run in a rage to the performance of the will of the flesh: For thou art either an ordinary slave and servant to sin, or else thou art a contradictor of sin. And this contradiction sheweth the battle that ye have within yourselves.

It is true, that in the natural man, reason and the light that is left in nature, maketh some opposition, but not long. For she is unarmed, destitute of power, and therefore the power of darkness that is in the affection, blindeth the eye of reason incontinently. To fly from thyself, & to fly from thy affections, it is not possible for thee, except that grace come down out of the heaven, except the Spirit of Christ give thee eyes to see and perceive that these same lusts of thine, these affections of thine which thou thoughtest in the folly of thy youth to be no sin, except that he give thee eyes to see that they are sin, thou will never condemn them. For this is the custom of the natural man, if he burst not forth into the outward actions which are to plainly damned in the Law of God, his inward lusts appear to him to be no sins: and it is only by the light of the Spirit of Christ, by the knowledge wrought by the Spirit of Christ, that he beginneth to see clearly, that all his affections and his lusts are utterly damned in the sight of God, and are sins. And this sight, first, maketh us flee from them; for we would never part with our lusts and affections, if the Spirit of God did not let us see the ugliness of them. And beside this ugliness, it maketh us to feel in our hearts and to taste of the bitterness of them, where the devil and our corruption made us to think that they were sweet oft before. When the Spirit beginneth to rip up our hearts and to discover the secrets of our hearts and blindness of our minds, it maketh us to feel the ugliness and bitterness that is in them: and this is the first thing that ever maketh man to repent, and giveth him a conscience of sin, and maketh him to have an earnest desire to fly from himself and the lusts of his youth.

If thou fly not in time, and take not on this flight in due season when thou art called to fly, as now thou art called to fly by the word of God, which giveth thee a clear light & an eye to see from whence thou shouldest fly If thou learn not now to fly, to question, thou and thine affections shall both perish. These same affections wherein thy soul through long custom so delighted, shall putrefy thy soul & shall corrupt thy soul more and more, shall bring thy body the tabernacle wherein thy soul lodgeth, to greater and greater decay; waste thy conscience, subvert thy faith,

and spoil thee of thy white garments whereby only access is granted thee to the throne of grace: and in the end shall bring everlasting destruction on soul and body both. Except therefore thou learn to fly, there is no escaping from everlasting death both in body and soul; therefore this flight is necessary. And now it is time that every one of you beg the Spirit of God that ye may fly. For if ye knew those terrors of conscience, the fire of God's wrath, and the fear of hell & damnation, whereunto the heart of every man is subject, for all the kingdoms of the earth ye would not take in hand to offend so mighty and so gracious a God. But such is the deceit and false pleasure of sin, and such is the canker & venom which the devil hath spewed into our hearts, that it shutteth our eyes, letteth us not see the ugliness of sin, nor taste of the bitterness thereof.

Therefore every one of you in the fear of God examine your affections, examine your minds, and see whereunto ye are addicted: suspect ever your affections whatever enticement they have to cloak the same with: suspect ever the motion of them, for the devil is in them: for when they appear to be most quiet, yea wholly rooted out and extinguished, the stumps of them stick in the soul and a very slight object or short idleness will kindle them again. So they would ever be handled like young Toads, for they are the worse by over great liberty. And as this should be done in every man, especially it should be done in public men; men who are placed in public offices, and must discharge them in some measure to the glory of God, to the contentment of his Church & weal of his people. As we ought to do this, so chiefly they ought ever to suspect their affections, lest giving place to their affections, they make them to pervert justice; for what is it that perverteth justice but affection? So these affections in public persons would be chiefly eschewed.

Then ye see the exhortation riseth clearly to you (my Lord) who are now placed to bear a piece of charge and government in the absence of our Prince, that ye (my Lord) cast away your affections and bury them under your feet, and let justice strike indifferently where it should strike. Let no community of name, alliance, proximity of blood, or whatsoever it be, move you to pervert justice, but let every man be answered according to the merit of his cause. Except these affections that accompany great men be removed, no question, ye must pervert that place. Let not the thief pass because he is your servant; nor the murderer because he is your kinsman; nor the oppressor because he is your dependant: therefore in time lay them aside, and let the execution declare that no man is spared for fear or favor. Thus far for the first point.

The next point that we have to speak of, is, that the thing that Youth should chiefly seek after, straitly pursue and follow, the Apostle here sets down; to wit, they ought to seek after the gift of repentance, seeing it is the Spirit that must mortify the lusts and affections of the youth, they should seek the Spirit of repentance.

This gift of repentance here is called the gift of God: And that every one of you may understand the better what this repentance meaneth: For suppose this doctrine sound in your ears daily, yet it soundeth not in your hearts: there are few that is their hearts have a feeling what the spirit of repentance meaneth: to bring you therefore to the better feeling and to the better knowledge of it, we shall keep this order in deducing of it. [1] First, we shall mark the word itself. [2] Secondly, we shall examine the parts of it. [3] Thirdly, we shall let you see who is the worker, and who is the efficient cause that worketh it. [4] Fourthly, by what instrument it is wrought. [5] Fifthly, who is the author and the giver of it. And last of all how many sorts of true repentance there are. As for the word itself, if ye will take heed to the force of it, and take heed to the signification of it; it hath this

force taken generally, to signify a sadness for the thing done, such a dolor for the thing done, so that it would gladly have it undone again: I call it a sadness for the thing done, whether it be good or evil, or howsoever it be, it would have it undone again; taking the word generally it signifieth this dolor.

The Apostle, 2. Corinth. 7. setteth down two sorts of dolor, two sorts of sorrow or dolor raised in the heart of man: he calleth the first sort a worldly dolor or sadness: he calleth it (no doubt) a worldly dolor and sadness, because it is conceived for a worldly respect, because it is conceived for a worldly and fleshly end, when a man beginneth to be sorrowful for the thing that is done, not so much for God's cause or for any reverence he beareth to the infinite majesty of God whom he hath offended, as for the present pain that is upon his body, for the present grief that is in his conscience, or for any worldly or fleshly respect. In this case where God is always neglected, where the sorrow is not for God's cause, that is a worldly and an earthly sorrow. And this kind of sorrow I can call no other thing, but a blind terror, vexation and anguish of conscience.

I call it blind in these respects, first by reason they see no issue, (for their estate no doubt were the more tolerable if they saw any hope of ease, that they might have some rest and ease in their conscience:) but they are always blind, & all sight of rest is taken from such a conscience. It is blind also in respect [1] they know not from whom it cometh, [2] who it is that striketh them with this, that they may come unto him by amendment. They see not that it cometh from God; and as they are ignorant of this, they are ignorant of the cause that procured it. [3] They are ignorant that their own sin and wickedness is the cause that procured it: so the ignorance of these three maketh it to be a blind torment; and this kind of torment which I call a blind torment, either it is increased in a high degree, or else it is mitigated that they may suffer it.

When it is increased into an high degree, desperation is the end of it, and it maketh them as Judas did, to lay hands on themselves. Sometimes again it is not so increased, but it is mitigated that they may bear it: and then by piece & piece it vanisheth: And so soon as it departeth, so soon departeth their sorrow and their tears; and at the departure of their pain, as their tears depart, so return they to the puddle out of which they came, as the Sow doth; and to the same vomit which they spewed out, as the Dog doth. So this dolor and torment turneth not the heart, it altereth not the soul, but moveth the soul for the present, & that by reason of the pain: And if the pain were away, they would return to the same sins wherein they offended God oft before, as greedily as ever they did. So that they mourn not for the sin, but for the presence of the pain.

The example of this we have in Esau, he wept bitterly for a while, so long as he felt any dolor: but after that the dolor was removed, he went back to his old sins again. And what did he? he addressed himself to anger his father worse than ever he did, and specially in choosing of his wife; which testifieth that his dolor was but for a worldly respect. So I say, this worldly dolor is either conceived for the present pain and torment that is upon the conscience, as we have an example in Cain; for in his repentance, wherefor sorrowed he? Not that he had offended God, not that he had displeased so gracious a Father: but for the greatness of his pain, and crieth out, My pain is greater then I can suffer. Mine iniquity, by the which I understand this pain; either my pain must be made less, or I am not able to bear it. So I say, this kind of sorrow is either conceived for the present pain, or for a worldly and civil respect.

Beside this sorrow therefore, there is a godly sorrow which the Apostle also setteth down in that same seventh Chapter. And this godly sorrow is an earnest sorrow, a true sorrow, not feigned nor counterfeit. And as it is true and earnest, so it is conceived, not so much for the present pain & torment that is upon the mind and conscience, (as no doubt the pain & torment that is upon their soul moveth them to it:) but it is not so much conceived for any present pain, as for God's own cause, that they have offended so gracious a God, who was so loving, so merciful, and had such pity and compassion upon the multitude of their sins. And therefore they set aside all creatures, forget creatures, although against them also they have offended; and they run to God only, seek mercy for their sins at him only, and put their trust in him only. So ye see David, Psal 51. as if he had offended none in the world but God only; he turneth to the majesty of the living God, and saith, Against thee, against thee only have I sinned, and done evil in thy sight. Now there is no doubt but he had offended against the man whom he slew, against the wife of the man whom he had defiled. Yet as if he had offended no creature, he addresseth him to God, and craveth pardon and mercy for his sins of him only.

So this is the true repentance, where men and women although they have offended the creatures, yet they run to God only to seek remission. And indeed this is the right way: for why? it is only God that can forgive them their sins, although they have offended men & women: there is no man nor woman that is able to purge their conscience, to take away the guiltiness of sin in their conscience. It is only God, who by the virtue of the blood of his Son doth purge the conscience: Therefore they address them to God only. Properly also it is him whom they have offended, for as for men and women they may escape their eyes: but it is not possible that they can escape the all-seeing eye of God, who seeth the sins of the heart as well as the sins of the body. Therefore in respect of his all-seeing eye, it becometh them specially to have recourse to him, & to address them to him only. This is called the godly sorrow.

In this part ye have only this to beware of, for the devil is ever ready at thine hand: and this caution is not only necessary for a hard willful heart, but if men and women through the weightiness of their sins conceive overdeep sorrow in their hearts, in this case they would be helped. For I say, at that time the devil is present, and so soon as he perceiveth thee beaten down with the consideration of thine own sins, that thou art as it were presently in the pit of hell, then he is busy to make thee to doubt, to make thee to despair, and to make thee to think that thy sins are so many, so ugly and so great, that the Lord will never forgive them; and casteth in this or that stay before thee, to terrify thee that thou come not to seek grace at ye throne of grace. Therefore men should in this point take heed to themselves, they should remit their cogitation, & not hold it ever fixed upon the consideration of the ugliness of their sins and weightiness of their iniquities; but thou oughtst to remit these cogitations sometime, to take thee to the consideration of the mercy of God, to hoist it up to the consideration of the great goodness of God, to the infinite store of mercy which he hath promised to penitent sinners in Christ Jesus. So when thou art cast down, and the devil would draw thee to desperation, withdraw rather thine heart to the consideration of the riches of the mercy of God: And whatsoever thou think of thyself, (and the more abject, so thou end in humility, and not in desperation, it is the better) think nothing of God but more than excellent, and of his mercy as a thing that passeth all his works, an infinite thing that cannot be compassed. For of all sins that can be committed, I esteem this the greatest, when a man in his heart will match the greatness of his iniquity with the infinite weight of the mercy of God; when the devil by his

suggestion maketh thee to believe that thy sins are greater than the mercy of God, and his mercy although it be infinite, less then thy sins. Of all sins I think this the greatest; for in this thou spoilest God of his majesty, of his infinite power, thou makest him not a God: For if he were not infinite in all things, he were not a God. So I say, in true dolor to prevent this thing, men must not stick perpetually upon the consideration of their sins, but sometime it is necessary that they withdraw their cogitation. This sorrow, where it is, appeareth in the effects: For if the effects of it appear not in thy life, thy repentance is not true.

Where this godly dolor is, first it bringeth forth in that person a hatred of that which God hateth, it maketh that person to agree with God, in that he hateth the thing which God hateth, and loveth the thing which he loveth. It worketh then [1] first a hatred of sin which God hateth: [2] This hatred of sin bringeth forth a turning from sin: For I could never turn from it if I hated it not. [3] This turning from the sin bringeth forth a flight; that is, a further turning & continuance in departing. [4] This flight from sin bringeth forth a care and study how to please God; [5] and this study bringeth a more earnest care how to hold fast yt hold of him which thou hast gotten, & to retain his favor which thou hast felt. All these effects flow from the right sorrow & dolor.

This part of repentance is called mortification, or (as the Ancients call it) Contrition. It is called mortification, because by the power of the Spirit which worketh this dolor, sin is mortified. It slayeth the lusts and affections that are in me, it taketh away the strength and power of sin within me: in respect of the which slaughter it is called mortification. For Christ not only overcame sin and death, & hell by virtue of his death perfectly in his own person, but he spoiled sin and death of his power, and carried such a rich & honorable triumph over them all, that sin hath lost his power, and death hath lost his sting. So that whosoever can get hold of Christ and his power, by the virtue thereof sin shall die in him, and his affections shall be daily by little & little slain. In respect of the which effects, this part of repentance is called mortification. Of this godly sorrow springeth the other part of repentance, whereby we turn our hearts to God & apply the mercy of God to ourselves. And this part is called by the Prophets conversion: by the Apostle himself, Romans 2. Circumcision of the heart. And Christ speaking of repentance, he speaketh of it under the name of conversion, as the chief part of repentance, speaking to the men of Galilee, Luke 13. Except also ye repent, ye shall all perish also: that is, except ye turn also. This conversion whereby our hearts are turned unto God, floweth from this godly sorrow: But take heed, this turning is not the first effect; it is not wrought in an instant of time. It is not possible that the conscience that is only terrified with the sight of the own sins can turn unto God. It is a great matter to the heart that feeleth the wrath of God in so great measure, to wrestle out against desperation, much more to turn unto him. It is a greater matter to the soul that is under the fear of hell and everlasting death, to turn unto him: But so long as I find him a fire burning me up as stubble, no question, I must fly from him. So long as the present torment remaineth in mine heart, it is not possible that I can turn to him. Therefore there goeth before this turning a feeling of mercy, a feeling of his peace, a feeling of his sweetness whereby I find his wrath pacified, I find his fury pacified. And were not this taste of mercy, I would never turn unto him. But from ye time that mine heart getteth a taste of his mercy, a taste of that peace yt passeth all understanding, whereby I find his wrath to be pacified, the terrors of my conscience to be quieted, & the fire of his wrath to be quenched; then I begin to turn to him, to believe in him, and to apply the promise of mercy in particular to myself, which I durst in no wise do so long as I felt nothing but the fire of his wrath upon my conscience. Upon this feeling I say,

ariseth the application, and upon the application riseth the turning unto him. So this feeling of wrath (in order) although not in time, goeth before the turning unto God. The turning bringeth forth a joy and gladness for mercy that he hath gotten, & this joy bringeth forth a love toward him.

As the other part bringeth forth a hatred of sin: so this part bringeth forth a love toward God. This love again bringeth forth a care and study to please him, and this care and study bringeth forth an appetite of revenge and indignation against thy corruption, so that thou wouldest be revenged upon thy corruption which made thee to sin and offend against him.

And this part of repentance, in respect of the great and manifold effects of it, is called Vivification: As the other part is called mortification, so is this called vivification, in respect the Spirit of God maketh a new creation in us, maketh us up as new creatures of old, endoweth our hearts with new affections, our souls with new qualities, & bringeth forth in us living motions, actions and cogitations which are called living, because as they proceed from a living Spirit, so they carry us to life everlasting. They are called also living in respect of those dead actions which we brought forth in former times, which were called dead, not only in respect that they flowed from the flesh, that is, from corruption, but because they carried us unto the death of body and soul. In this respect I call this part vivification; others call it confession; and it getteth this name in respect the soul that is quickened, cannot but burst forth into the praise of God, and glorify him with a confession; he cannot conceal the kindness of God done unto him, but he will confess it before the world, and proclaim the riches of the mercy of God, that they may glorify a common God and Father with him. And this confession is the chiefest thing in the earth, which the devil endeavoreth most diligently to stay: For, as there is nothing in the earth whereby God is glorified more then by a sincere confession, so there is nothing in the earth that the devil travaileth more to stay then this confession, in respect he seeth God so far glorified by it. The Lord desireth not the death of a sinner, he seeketh not the slaughter of his creature, he seeketh but the repairing of his own glory; and this he counteth to be done by a sincere confession of thy sin. Therefore it is I say, that the devil laboreth to stay this confession; And to hold them from this confession, he casteth in the shame of the world, the estimation before men this inconvenience, that inconvenience. For this ye may perceive of his craft, that where shame is and shame should be indeed when the action is in doing, there he maketh us bold and stout: But where no shame is, and no shame can follow of it, where God should be glorified by a confession, his Church edified, and men moved through their example to do the like, there he casteth in shame, and maketh them believe, it is the most shameful thing that ever they did; and all this, that the soul should not be saved, but holden drowned in his snare forever and ever. Therefore men would be advertised of this, that they be not ashamed to glorify God with an open confession: As they are not ashamed to sin publicly, so they should not be ashamed to confess it as publicly, that God may be glorified. Remember this.

This is not spoken for this Noble man's cause only: It is spoken for every one of you that are in inferior ranks, that every one of you may confess your own sins. And seeing this is the craft of the devil by the holding you back, that ye may damn your souls, be ye as careful to win your souls by confessing your sins to the world. The confession of David, Psal. 51. serveth it to his shame, or to his honor? No; of all the deeds that ever he did, it is counted in all ages, the most notable and honorable deed. So, let not the devil deceive men in this point. As to the kind of repentance, which proceedeth of desperation, it is nothing worse, it turneth not the heart nor the mind; but this repentance which turneth the hearts of men, proceedeth of the Spirit of Christ. So, it is the Spirit of

Christ that is the worker of this true dolor and conversion.

As to the instruments which he useth in working of it, they are two: First, the Law: next the Gospel. He must first bring in the Law, to bring us to the acknowledging of our sin: For, except the Law did threaten us, we would never come to the knowledge of our sins. Then next, he bringeth in the Gospel, the promises of mercy and grace freely offered in Christ and through Christ, to all them that believe. So the Gospel cometh in the second room. By the Gospel he worketh faith, & after he hath wrought faith, he draweth out exhortations out of the Law and out of the Gospel, that according to the Law we may conform our lives, and obey the same in all time to come. So, the Law and the Gospel are the means, whereby repentance is wrought in the soul of man: exhortations out of the Law and Gospel, are the means whereby a good life and conversation is continued among men.

As to the Author, he letteth us see that this gift groweth not in our own breasts, nor it proceedeth not of ourselves, nor from any creature in heaven or earth, but from God only: it is the gift of God, given freely for Christ Jesus his sake. For ye may consider with yourselves, and look how impossible it was to make ourselves the sons of men: far more impossible it is for us to make ourselves the sons of God. And by repentance we are made the children of God, companions to the Angels, and sons of light. So, that the second creation which is wrought in us by the Spirit of repentance, is a far more great and excellent work, then our first creation in this world.

In this part of repentance, whereby we are assured of the mercy of God, as there is a caution in the other part to be observed, so there is a caution here to be taken heed of: for our nature is so wicked and corrupt, that it cannot hold it self within bounds, nor contain itself in any mediocrity. But as when we find the fire of God's wrath in any measure kindled for sin, we would look back to desperation: So if the conscience be acquainted long with the joy, with the taste of his mercy and of his peace, the devil in this world deceiveth us, and draweth us to presumption. Therefore as before, being cast down with the consideration of thine own sins, so eschew desperation, thou withdrawest thy consideration to the mercy of God: So now, to eschew presumption, thou must cast back thy thoughts to the consideration of thyself, of thine own sins and iniquities, and look what thou wast before thou wast called to repentance. This is the way to hold thee low and humble, and to distinguish grace from nature.

As to the sorts of repentance: Of true repentance there are two sorts; an ordinary repentance, wherein every Christian is bound to walk all the days of his life: and an extraordinary and a special repentance. The ordinary repentance is this, when any man after he is called to the participation of grace, falleth into some special sin, the rising from that sin I call a special repentance, as David's rising. In this ordinary repentance we are commanded all to walk: the special repentance should waken them, that are fallen into one special vice or other. From the extraordinary, we should beseech the Lord to preserve us. Always, if we fall, the Lord waken us. Now ye have heard the parts of repentance, according to the order and division which I have laid.

There is nothing farther to be spoken of this head, except only this: We ought to praise and thank God for the victory that we have gotten over our selves through him: We have to consider and see, how far we are bound unto him, that he should have had such a special regard unto us vile sinners, that he hath poured out streams, heaps and conduits of his mercy among us; which he hath denied to others, who in the judgment of the world, were in a better ease then we. The

consideration of this, no doubt, will raise a thankfulness in us, and move us to consider, how far we are bound to so gracious a God. As for the gift itself, seeing it is not in us, we ought ever to be instant in seeking of it. Therefore I recommend this repentance to be sought of every one of you. And ere we go further let us pray for it, both to ourselves and others.

Then remember the things that have been spoken. What is the chief thing that young men should fly, to wit, the lusts of the flesh: & what is the chief thing that they should follow and strictly pursue, the gift of repentance. Therefore from your hearts seek this gift. And ere we go forward to the rest of our action, let us pray for it, and pray that this matter may have a good issue and succeed well, & that for the righteous merits of Christ. To whom with the Father and the holy Ghost be all honor, praise and glory both now and ever.

The Sermon being ended, the Minister directeth his speech to the Auditory assembled for the time, in effect as followeth.

It is not unknown to you all (well-beloved in Christ Jesus) how many means and sundry ways, the Lord hath to waken a sleeping conscience, to bring men to the confession of their sins, and to make them to seek grace and mercy at his hands. And as he lacketh no store of instruments and means, so it hath pleased him of his mercy, to the salvation of his soul who is penitent, and to your good example who hear, to work this motion in the heart of this noble man: in such sort that he is content from his heart, upon his knees to acknowledge and confess those sins whereby he hath offended the majesty of God, and given evil example to the meanest and poorest of you. And to let you understand that this confession is willing and from his heart. It is true, and none of you can pretend ignorance of it, that by the liberty of the Acts of our Church and custom received, it had been lawful for him, according to the order, in his own Church to have made satisfaction: yet, such is the willingness of his own heart, that for the better satisfaction of you that are indwellers in this City, he is content in this chief part and Church of the country, and in that same place, where he last shed innocent blood, to repair the same, and in the presence of you all to seek mercy at the God of heaven. The Lord hath put this motion in his heart, and that not suddenly not of late; but he informed our brother James Gibson, along time before his Majesty's departure out of this country, and desired him to come and show unto us, yt he was willing to make satisfaction to the Church, not only for his murder and bloodshed, but for taking the name of God in vain; and for everything wherein he hath abused himself; and for all his offensive & rash speeches: generally, for everything, wherein he hath offended the least of you. Which if we had understood, we had made more haste to require the practice of it sooner. Always we have every one of us to thank God, that he hath so moved his heart, and to beseech of the Lord that it may be from his heart, & that he may declare the effects of it in all time to come. Therefore (my Lord) ye have no further ado but fall on your knees, & crave of God mercy and pardon for your sins whereby ye have offended him. The Lord of his mercy grant it you.

THE WORDS WHICH THE EARLE Bothuell, &c. uttered, being upon his knees:

I would God, that I could make such a Repentance as my heart desireth: and I desire you all to pray for it.

The Lord of his mercy, grant it to him, and to us all. Amen.

THE SIXTEENTH SERMON,

THE SIXTEENTH SERMON,

UPON 2. TIMOTHY 2.15.

IN WAY OF EXHORTATION to the Provincial assembly of the Presbyteries of Louthiane, holden at Edinburgh the 16. of September, 1589.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, deviding the word of truth aright. 2. TIMOTHY, 2.15.

It is not unknown unto you (Brethren) that in Timothy we have the true pattern of a Profitable Pastor set down, how he should behave himself in all things, what he should do, what he should leave undone; what he should follow, what he should fly: In everything he is forewarned, but chiefly among many, of one thing, that he study not to please men, that he hunt not for their praise and commendation. For why? Experience from time to time hath taught, yt these men have not only endangered their own estate, but hazarded also the whole estate of the Church. As namely, there were two in his own time, in the days of Timothy, who to get a name among men, that they were very curious disputers & subtle reasoners, moved doubts upon everything, chopped & changed with the truth of God, as if it had been the profane word of man: & at ye last, they began to move questions, & raise some doubts upon ye very articles of our belief. And the spirit of the devil to carried them forward, that from doubting, at the last, it came unto a plain defection. They denied the article of the resurrection in particular. So they did not only lose themselves and poisoned the Auditory, but they perverted the truth of God, so far as in them lay. From these men's example, the Apostle forewarned his Disciple, and in him every Pastor, that they beware not only of this vain jangling about words, (specially in matters of conscience,) but chiefly beware of the root & fountain, from whence they spring, to wit, of that natural self-love, which we nourish all in our bosoms, and are so loath to part with in our whole life.

And we have an example before our eyes in our time, of a man going about to make himself great, and to get the praise of men: who in the end, not only hazarded his own estate, but endangered the estate of the whole Church, so far as lay in him. So, as the example of Hymenaeus was meet to move Timothy to beware of such a vice: even so, let the example of our Hymenaeus, which is yet in our eyes, move us, that we fall not into the like snare, that we cast not only, not to hunt for the praise of men, but also that we apply us to eschew the root and fountain from whence it springeth; to wit, that natural self-love, whereof every one of us hath a portion. And since we are entered into the school Christ, let us study to learn that one lesson, to renounce ourselves. The Lord give us hearts to learn it, and make us to be borne again in this life, and to renounce ourselves in this life, which are not the works of man, but the singular works of God renewing man.

Now as he hath shown him, what he shall eschew; and that this is the vice which he should chiefly fly: so in this 15. verse, he beginneth to admonish him, that the contrary of it is the chief virtue which he should embrace, and the only thing which he should aim at, during his whole life: to wit,

he should Study to be approved of God. For seeing there is no workman, but he wisheth to suit his work to be allowed of, (this is a common instinct in us with the rest, to seek to be approved:) therefore the Apostle informeth him and admonisheth him, what sort of approbation he shall seek, at whose hands he shall seek it, and after what manner he shall come by it.

So for the present we have these three things to speak of: Of the sort of approbation that a Pastor should seek: at whose hands he should seek it: and how, and after what manner he shall obtain it. As to the sort of approbation, it must be spiritual & godly, flowing from the Spirit of God, and not from flesh and blood. And as it must flow from the Spirit of God, and not from flesh and blood: so must he seek it at the hands of God only; and not of any creature living. Study to be allowed of him; for why? suppose men would allow of thee, thou art not the more approved. For if thou instead of others shouldst praise thyself, thou art never one hair the better. For if a man honor himself, (saith our master John , 8.) his honor is nothing worth: and he whom men commends, (saith the Apostle, 2. Cor. 10.15.) is not approved; but only he is approved whom God commendeth. Therefore, let us not seek honor one from another, but let us seek the honor which cometh from God only: let us study to be approved of him only; for obtain we his approbation, we shall get the other two, for there is but three in all: For if God approve us, he shall make our own conscience approve us. And have we our own conscience and God within our conscience to allow of us, we have two of the best; for these two will never leave us, they will stand by us here, and when it cometh before a higher Tribunal, they will make us joyful. And as to the third sort which is by men, where these two go before, we shall have the Church of God (no doubt) and good men to approve us. For where God and conscience calleth a man inwardly, this God maketh his Church by their testimony to ratify his calling outwardly. As ye see he commanded the Church to separate Paul & Barnabas, to the work whereunto he had called them inwardly; so, obtain we his approbation, & we shall have all the three. Therefore let us look to none but his; we look to his approbation, when we look to ourselves: then honoreth he us, when we honor him. When we seek nothing but him, then seeketh he us and our weal. And it is for better for us that he seek our good, then that we ourselves seek it. For he can and may seek it best. Therefore let us study to seek God and his honor, that God may seek us and our honor.

And will we look who hath sent us forth, who employeth us, who made us Ambassadors instead of Christ? we shall find that we ought to study to please none but him. We are not subject to render account to any but to him. To him we are subject indeed: therefore it is necessary that we study to be approved of him. Now to come by his approbation, the Apostle sheweth us what way we may proceed, & how we shall behave ourselves; namely, that we do two things. First, that we study, that is, that we have a sound care to present ourselves before him; Next, that we study to present our work of the ministry before him; as he would say, that we study to take heed to ourselves and to our office. To ourselves, that we be good Christians, to our office, that we be good Pastor: for he will never be a good Pastor that is not a good Christian: Therefore the first thing that he must take heed to, is to his person, that he study to present himself, get access to his countenance and stand before him. Now there is no standing before God but in purity, and by purity of the heart: it is the pure heart only that looketh upon God and standeth before him. For Blessed are the pure in heart, (saith our Master, Math. 5.) for they shall see God. The heart again is no way purged but by faith; so it is by faith only that we stand & present ourselves unto God. The good Pastor to get himself approved, must study for the increase of faith and sanctification. For he shall never teach

with authority and power, except he feel in himself the thing that he would have wrought in others: how shall he press to sanctify others, who is not sanctified himself? how shall he teach holily who is not holy? So we must study for our own particular sanctification, that while as we preach salvation to others, we be not reprobates ourselves.

Next we must study to present our works, and how we have traveled before him. That is, we must study to show our selves good Pastors as well as good Christians; and to this effect he letteth us see what properties are required in particular of us, to do the part of a Pastor. And first of all he showeth us, that we must be workmen, not idle; for the ministry is a work and no idle business: And in respect that men may work and all out of frame and out of order, therefore he adjoineth, we must be such sort of workmen that need not be ashamed, that is, workmen without reproof.

The work of the ministry standeth in two points, in ruling & teaching; the third thing that he must do, as he must be a worthy workman, so he must be a skillful workman, that can cut aright and work rightly; and in the end of the verse he showeth him whereupon he shall work, & wherein he shall travel; to wit, upon the word of truth. And because these things cannot be done without great travel, he biddeth him study for them all. So to come back, the first thing that we must take heed to: We must take heed that we be not idle. And it is required of us yt we be workmen, that is, the ministry as I have said, is a work and no idle business. That it is a work, I have many places to prove it, but there is one in special out of the 1. Thessa. 5.12. where the Apostle saith, I pray you acknowledge those that labor among you, and have them in great estimation for their works sake. So the ministry is a work, and that we are workmen, Acknowledge, saith he, those that labor among you, and have them in most great estimation for their works sake.

The work of the ministry standeth in two points, in ruling, and in teaching; and these are the two points: for ruling we have 1. Thes. 5.12. where it is said, and rule you in the Lord. And as for teaching, the 17. verse 1. Tim. 5. Chap. letteth us see yt they must labor in the word. Now by reason that men may work, and work out of frame; and that men may labor diligently, and yet out of order: he adjoineth, that they must be such workmen as need not to be ashamed; as he would say, worthy workmen and without reproof. For the ministry is a worthy work, He that seeketh the office of a Bishop, (saith the Apostle) 1. Tim. 3. doth seek a worthy work. So he must be a faithful and a worthy workman. To do the part of a faithful and worthy workman, he must do two things; he must not only rule, but rule rightly; he must not only teach, but teach skillfully: That he must rule rightly, we have the Apostle for us, 1. Tim. 5.17 where he saith: The Elders that rule well (and not only simply the Elders that rule) are worthy, &c. Now to rule rightly, it is as the Apostle speaketh, 1. Thes. 5. To rule in the Lord: to rule in the Lord again, is to rule spiritually, in spiritual affairs as the Lord did.

To rule in the Lord, is not to rule as a Lord: For we preach Christ Jesus to be our Lord, (saith the Apostle) and we are your servants for his sake. So to rule in the Lord, is not to rule as a Lord, but under the Lord as a servant. To rule in the Lord, is to rule as he did. Now he saith of himself, Math. 18. That he came not down to do his own will, but his Fathers will who sent him: So as the Lord ruled not after his own will, much less must we rule after our will: yea not after the will of the Prince. We must lay all sorts of wills aside, and follow the will of God only. For so many conclusions and determinations as flow from the will of man, yea although they were the will of the Prince, beside the warrant of God's word: they are as many nullities, and have no power to strike

upon the conscience, no more then ye Popes Bulls. So he must lay aside all sort of will, and rule after the Lord's will. For his will is perfect, good and holy, (as the Apostle speaketh. Romans 12:2.) Further, if he will rule as the Lord did, he must rule carefully and very diligently; for as it was his meat and drink (as he speaketh himself) to do the work of his Father, so we must be careful and prefer his work before any work of our own, although it concern our body never so near.

To move us to diligence we should remember, that we have the City of God to watch over, we should remember that we have the spouse of Christ to present as a pure virgin, and we have the lambs of Christ committed to our feeding; for that threefold repetition of our Master bidding Peter feed his lambs, what required it but diligence? And who is able to answer to the meanest of these things? And yet I have not spoken the half of the things that are requisite. So that I marvel not if of old and of late also, there be many loath to enter their shoulders under so heavy a burden. But it is a great marvel that any should be found that can intrude himself to so weighty and hard at work. Whoever he be that runneth so unsent, he will never do good in this work.

As he must rule rightly, so he must teach skillfully; and this is set down in the end of this verse, where he biddeth them devide the word and devide aright. As to the former speech it is a borrowed kind of phrase, wherein the Apostle alludeth to two things, first to the bread of the family, comparing ye word to household bread, & us to stewards, who are the dividers of yt bread. As it is required in a steward of a great family that he be discreet: in such sort that he have a respect to every man's age, ability and disposition, and devide to them thereafter: So in us that are the dispensers of this blessed word, there is a special kind of dexterity wished, that is, the gift of discretion, whereby we may skillfully and fruitfully devide to everyone. He that will do the part of a skillful Teacher, must be a faithful interpreter, and a skillful applier, to interpret faithfully: he must take heed to three things chiefly: first he must take heed to the meaning of the Author, that he take up his true meaning so near as he can. To take up his meaning truly, he must first take heed to the words what they signify, he must try their signification, & after trial gather such a meaning as the words may bear, and as their signification may agree with: for if he gather a contrary meaning, or another then they may import, he is not an interpreter of these words, but a perverter of them. Next, to see if the meaning be right, he must confer th^e with other parts & places of the Scripture: see how it agreeth with the analogy of faith. And if he find any harmony, there is no doubt but the sense is true. The third thing that he must do, he must take heed how the words are placed, in what order they come in, what relation they have to the things that go before, and also how they are fastened with the things that follow. But he that would interpret truly, must chiefly take heed to the Scriptures: for all true interpretations must be sought out of the Scriptures: for seeing that all truth is contained in the Scriptures, there can be no true interpretation but that which floweth from thence. Men should not be leaned to where they want Scriptures; for no man should use a lie to interpret a truth: and the words of men without Scripture are only lies and vanities. Also if the interpreter would be sensible as he ought and should be, of force he must use Scripture, he must confer place with place: and that thing which he findeth obscurely spoken in one place, he will find it more clearly spoken in another. So, many Scriptures are necessary, and he that would interpret truly, must have many Scriptures in his memory. Therefore we should pray for holy memories; for our old memories will not keep these things, they must be sanctified memories that shall keep holy things. As he must be a faithful interpreter, so he must be a skillful applier: for he must Divide the word aright. It is not enough that he apply, except he apply it also skillfully: So application is

necessary, skillful application, I say, is necessary. As it is not possible that we can feed upon food, except it be applied to our mouth; as little is it possible, that our souls can feed, except the food of them be applied. Indeed things would be applied skillfully: for as if the food be applied to any other part but the mouth, the application serveth not; even so it is in spiritual things, if they be not applied to the right parts, and to the right diseases, the application may do them more evil then good. Therefore it is necessary, that he who would do the part of a skillful applier, do know the faults and diseases of his flock; which is not possible to be done in this Town, except it were divided into parishes, that everyone might have a reasonable number to come to him, that he were acquainted with, and accustomed with their manners and behavior. This application, is a chief point of the Pastors office: for there is no edifying beside it: there is no obedience to God but by it. And therefore, as by interpretation he informeth the mind, and maketh it to understand what he should do, what he should leave undone: So by application he should subdue the will, that it may give obedience and follow the understanding.

Then in a word, we see that the gift of government, and ye gift of exhortation, are necessarily requisite to be in a Pastor in some measure, in such sort, yt he cannot be a Pastor, except he have a part of both these gifts, as I have said, in some measure: And therefore ye have to take heed to your admission in admitting of young men, ye should see how they have profited in both these gifts. And that act which was made in the last provincial assembly, would be taken heed to, that none be placed in this office, except he have learned by time the gift of government, together with the gift of teaching in some measure. And as for application it is so necessary, if it were no more but to turn over ye very words of the text upon the Auditory, it must not be left; yea, and the nearer that we go to God's word, the application is so much the better: for his word must ever have a greater force with it then any other word. And when the people hear that God speaketh, and not man, it striketh a great reverence in the hearts of the auditory: And so much the more, when we consider the worthiness and dignity of the subject, whereupon we ought to take these pains and are to entreat.

The Apostle calleth it here the word of truth. The more notable that any subject is, it would be so much the more wisely handled; And we have not such a notable subject as this, for there is not a subject that hath these epithets, to be called sound, wholesome, holy and true, but this. And beside this, there is neither health, soundness, truth nor holiness: Therefore we should not chop nor change with the word, as if it were a vain word, but with great humility it would be handled.

But who is able to do these things, or to answer to the meanest part of them? These things crave an exact diligence, a singular care and a painful travel. They are not purchased by sluggishness, they will not give us leave to employ ourselves else-where, but they take the whole man, yea the whole thing that he may do, if it were more. And therefore in respect of this, the Apostle useth the word Study, showing us that these things are not gotten without study; that is, without an earnest care and great diligence. All things whereunto a Pastor should study may be taken up in two words: In faith, and in a good conscience. Study we for these two, there is no doubt but we shall take heed both to ourselves, and to our office. And these two we cannot keep, except we study for the third also, which is the keeper of all the rest; to wit, the holy Spirit. We must study to entertain and nourish him, and this is done chiefly, by praying in the holy Spirit: Therefore, we should be acquainted with prayer, and be instant in it, that the Lord would not withdraw his holy Spirit from us; but rather increase the power thereof from day today, that we might find by experience, and by

a sensible feeling, the truth of his heavenly promises within ourselves, and specially of that promise of life everlasting. To the which life, Christ Jesus, that great Pastor of the sheep, who gave his life for his flock, bring us. To whom with the Father and the holy Spirit, be all honor, praise and glory, forever and ever. Amen.

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