THE
DOCTRINE
OF
FAITH.

Wherein are practically handled ten principall points, which explain the Nature and Use of it.

By JOHN ROGERS, Preacher of Gods Word at Dedham in Essex.

Es a. 7. 9.
If you will not believe, surely you shall not be established.

LONDON,
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To the Right Worshipfull Mistresse Helen Bacon of Shribland-hall, to the Lady Mildmay, wife to Sir Henry Mildmay of Graces, and to Mistris Gurdon, wife to Master Brampton Gurdon of Assington: the Author prayeth all increase of Faith, many good dayes here, and eternall life in the kingdom of heaven.

Right Worshipfull, when I thought(according to the custome) of putting forth this little poore A 2 Treatise
Treatise in the name of some vertuous and worthy person, straitway you three, above-named came into my minde, and I knew not how to sever you, nor which I could leave out, therefore made bold rather to Dedicate it to you all together, for these reasons: First, God hath neerely joyned you all together by many bonds; both Civill and Religious, both of Nature and Grace, and hath given you to bee all of one minde in the Lord. I have also had exceding great experience of your love both to mee and to my ministration, and am much bound unto you all. I thought it therefore meet to render this as a small token.
Dedication.

ken and testimony of my
unfained love and true
thankfulness to your Wor-
ships all. And though never
a one of you but deserve to
beare the Name alone of a
farre better worke than this,
yet seeing as this is my first
fruits in this kinde, so I
know not, but its most like
to bee the last, therefore I
have beene thus bold to
joyne you all together, hum-
bly craving your accep-
tance of this poore mite.
And thus desiring to you
all, a principall portion of
blessing of this and all o-
ther holy helpes that it plea-
seth God to bring to your
hands, to further you well
to his heavenly kingdome,
The Epistle, &c.

I humbly take my leave of your Worships, resting ever-

Your Worships in any service that I am able.

I. R.

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To the Reader.

Christian Reader, these things that thou findest in this little Treatise of Faith, were the summe of sundry Sermons preacht in my ordinary weekde-law Lecture, seven or eight yeeres agoe, which I wrote brokenly and briefly for my owne memory, leaving out many things that in the uses & Applications of the points were deliveréd in preaching, which should set an edge upon the doctrines deliveréd. I was requestéd by some of the Auditors, when...
The Epistle

I had finish'd them in preaching, that they might have them still at hand for help of their memories, and furthering of their profiting thereby: But I thought it a good mercy of God to me, that I might doe his Church some little service by preaching (wherein it hath pleased his Majesty to give me some success and blessing, which is all I have to rejoice of in this world) and as for printing, the knowledge of my owne unfitness, and my want of leisure made me to refuse that motion, and never to give my minds to that work. But now of late a speciall godly friend by much importunity drew my Notes from me, and hath gotten them written out (which I never could or would doe) whose Copie when I had perused, I found things so shortly and imperfectly set downe, as I much desired it might have beene suppressed still, but his strong persuasions that it might bee of good use to the poore people of God, in time over-
to the Reader.

...overcame mee: though thou shalt finde it farre otherwise than I would have had it if I had bad leisure to have revised it, or then if I had yeelded to the first motion it might have beene, for then when things were freshe in minde, I could with little more paines have set them downe more fully and perfectly than now I can, or could if I bad leisure by many degrees; neither could I possibly in cold blood, and so long after, call to minde or write those stirring passages that God brings to hand in the heat of preaching. Well, craving pardon for all defects, I commit it to thy hand as it is, humbly begging the Lords blessing and good hand to goe with all. If any by the Excellency, Necessity and Rareness of this grace of Faith shall bee provoked to labour to be possessed of it, that are as yet without it, and those that have it to nourish it, that it may encrease to the best degrees, and to live by it to the glory of God, their...
The Epistle

increase of comfort here, and salvation hereafter; I shall have attained my end, be heartily glad, and give God thanks. If any reap any fruit hereby (as if they read it advisedly, teachably, and with seeking God, I hope they shall) give God the praise, and pray for the Author, and for this crazed and last part of his life.

But let me advise thee of one thing, good Christian Reader, that howsoever thou shalt often find in this Treatise, Faith spoken of as of a particular persuasion of a man's heart, that Christ Jesus is his, and that he shall be saved by him, that yet it is not meant, that that is the first act of Faith, which is rather an accepting of Christ, a leaning upon him, and a laying hold on him offered by God; And then after by a second act of Faith by finding a true and unsatiate change of heart and life wrought in him, he is then and thereby persuaded that he is one of those that Christ dyed
to the Reader.

dyed for. Therefore this I take to be a good description of Faith; That it is the mighty works of the holy Ghost, whereby a sinner humbled by the Law, and quite driven out of himself, by or upon the gracious and sweet voice of the Gospel, and the free and impartial offer of mercy from God in Christ, comes in time to cast himself upon Christ, and trust to him as the All-sufficient and only fountains of his salvation, and that he is willing to be subject to his will all his days.

And to say that Faith is a particular Application of Christ to a man's own soul, is a true and safe definition thereof: for there be such as truly believe in Christ, and that to salvation, if they should then dye, that yet are not come to be persuaded that Christ is theirs; which comes after, either by the testimony of God's Spirit, or the witness of their own spirit, from the truth of their Sainification.

Having advertised thee of this,
I commend thee to God, and to the word of his grace which is able to build thee up further, and give thee inheritance with them that be sanctified by Faith in Christ Jesus.

The weakest and most unworthy of the true servants of Jesus Christ.

J. R.
Seeing a lively and justifying Faith is above all other graces most excellent, profitable and necessary, as being that alone instrument whereby we apply unto our selves Christ Jesus and all his benefits for our justification and salvation: And seeing withall it is of such difficulty to be obtained (for it is as easy to fulfill the Law as to believe the Gospel) and a thing wherein men may and doe so soone and often deceive themselves, and so dangerous and deadly if they be deceived: therefore I purpose by the assistance of Gods grace and holy Spirit,
Spirit, to handle this doctrine of Faith at large. And for our more orderly and distinct proceeding herein, I will principally insist upon these points and heads which follow:

1. What Faith is.
2. The Author or chiefe efficient, and by what means it is wrought in us.
3. The degrees of it.
4. The excellency of it.
5. The difficulty of it.
6. The necessity of it.
7. The perpetuity of it, and that true faith cannot bee wholly lost.
8. The signes and fruits whereby it may be knowne.
9. The let's and impediments of it, which make it to bee of such rarenesse.
10. The contraries of it.

And the Lord enable mee so sufficiently to handle these things as they bee in themselves prof.
what Faith is.

First I will shew what faith is. This is needfull to bee well cleared and handled as the ground of all the other points that follow. To which end I will first distinguish it from those things that are called faith in Scripture, and bee not the faith I am about, and from false and insufficient faiths, and to shew what it is not first, and then what it is.

1. It is not our believing any mans word, or promise to us, or mans writing, which is a faith and confidence in him; As if a great man should promise to free a poore man out of prison, by paying his debt, hee believing it, it comforts him much: But the faith we are about to speake of, respecteth God only, and his Word, and not mans words or writings, nor humane things.

2. It is not fidelicie and faith fulnesse
What Faith is.

faithfulness in keeping our promises, which is called faith on God's part, as Rom. 3:3. so on ours, Gal. 5. and among the fruits of the Spirit, faith or fidelity is reckoned one, so Mat. 23:23.

3. It is not the doctrine of the Gospel, which yet is called Faith Acts 6:7. Gal. 1:23. and oft in the epistle to Timothy.

4. It is not a particular faith of the lawfulness of this or that to be done, as in things indifferent, of our liberty purchased by Christ from the bondage of the ceremonial Law, which in Paul's time some stronger Christians believed, and therefore did eat any thing without making conscience, and which yet the weaker did not, but made conscience still of them; and now this is a faith to believe their liberty spoken of, Rom. 14. hast thou faith? which is not to be understood either of
of a general faith, believing the whole word of God, nor of justifying faith, but of that particular liberty, and therefore he bids them that have it, to keep it to themselves, at least for a while, and not by words or deeds to shew it forth to the hurt of their weak brethren. Now the other faith it is not meet we keep it to ourselves, but we must confess with our mouthes, and be ready ever to give account, and also must shew forth the fruits of it to the example of others.

It is not historick faith, which is a believing, not of the stories of the Bible onely to bee true, but a believing of the whole word of God, the articles of the faith; but believed onely in a historick manner generally, not applied particularly to himselfe.

To know the word of God more or lesse of it, yea the whole...
What Faith is.

whole Scripture, and to give assent that it is true, and goe no further, is historickall faith, and may bee in reprobates both within the Church, as also in such as be without the Church; as Turkes beleev that there is a God, that Christ was borne of the Virgin Mary, the resurrection of the dead, &c. yea, the Divells have it, James 2.19. And therefore such a faith is unable to save. But true faith is this, and more, it addes particular application of it to his owne selfe. Every true believer hath historickall faith, but historickall onely is not true faith, therefore let none content themselves herewith, for howsoever they may thinke themselves some body if they can tell the stories of the Bible and can discourse, and because they verily beleev all things to be most certaine, yet they do no more than some Atheists.
What Faith is.

It is not Temporary faith, of which much in the Scripture is spoken Mat. 13. parable of the frower, the thorny ground Luke 8. 10. Many believe, but our Saviour would not commit himselfe unto them, and Simon Magnus believed. This hath more than the former, adding to knowledge and assent, a profession of the Word: yet living still in their sines, and carnall estate, it is not sufficient for salvation.

Some Temporaries goe further than some, divers degrees; some besides profession are moved at the Word, affected with some kindes of griefe at such doctrines as serve to move griefe, and joy in that that moves joy, heare the Word with joy, yea also reforme many things, cut away outward
evills, take up many good duties publike, yea and private. As some of the Israelites by murmuring were cut off a little after they came out of Egypt, some went on further and then cut off, some further, and there fell, some even within eleven dayes journey, and never yet came to Canaan; so here. Thus farre went Pharaoh, Iehu, Abab, Ananias and Saphira, Indas, Nicholas the Deacon, Demas, Alexander; notable Temporaries, and yet but Temporaries, seeing afterwards, they fell away. For men may have great knowledge, assent, profession, yea excellent gifts, and shewes of every grace, (and goe a great way to the deceiving of themselves and many others) and yet for want of particular apprehension of Christ, they are not planted into him, have no sap of grace and sanctification; and therefore
What Faith is.

Therefore cannot continue but wither away in time, like seed in stony ground, hasty indeed at first but not durable, as corn on the house top. This being built on a sandy foundation, as the countenance of men in authority, profit, pleasure, credit, novelty, when any of these fail, or some strong temptation cometh, they break off and fall away, or if none such come, they may continue so to their end, and perish, though most be discovered, at least vehemently suspected of those that have understanding of the way of salvation.

Though the world, first and last takes them for right honest men, and good Christians as can bee, and though they themselves would desire to bee no better, yet the servants of God suspect many of these by their coldness, standing ever at a stay, taking liberty in some things.
things, especially if it be a little point, lothness to be examined, their whole estate never troubled with doubting, &c.

True faith goeth further than this, for the believer particularly applieth Christ to himselfe truly, and so lives by him a true sanctified life: this temporary falls short; therefore let us beware, and not trust to it, the rather because most of the people of England be deceived herewith, and goe no further. Yea most of the people bee of the worse Temporaries, onely believing the word of God to be true, and professing it because law enjoynes them so to doe; but see how most live after their owne lusts, and therefore have no true faith which purifieth the heart. And this would soone be seen if any alteration of religion should come, flying as shepe from before a dog: so most of these would turne...
What Faith is.

There be many of the better sort of temporaries among us, some that goe further than some, and yet but hypocrites, and will fall short of heaven.

Therefore let us take heed that we content not ourselves securely as many doe. Oh extreme folly of many that are but mere Temporaries, yea and none of the best of them neither, by many degrees, and yet thinke themselves well and in a very good case, which yet are farre short of many hypocrites which bee now in hell: yea, they are farther short of that was in them when they lived here than they bee now of the best Christians, and yet thinke well of themselves. How many that never confess their sinnes as Pharaoh, and intreated Moses to pray for them.
What Faith is.

in all their life, never humbled as Pharaoh, but remain obstinate and willful, never hung the head in their lives, but go on boldly and madly; that never had such good motions and speeches as Balaam, never a heavenly or good favourite thought, but horribly profligate or muckish, never as lehn zealous for God; but as cold as a stone, no heart for God, or to hinder any sinne, nay the contrary, to set up evil: many never did as Herod reverence Gods Ministers, heare them gladly, reforme many things, nor as Ananias and Saphira, but rather pull from the Church, as teares, that have not only no such gifts but nothing so unblamable a life, and yet thinke they shall be saved: if they which went so farre beyond you, bee yet gone to destruction, doe you thinke you shall doe well? oh endless folly and madness!
what Faith is.

Never then be quiet till you be even with, nor have outstript any Temporary in the world, though not in gifts, yet in truth and honesty of heart, in particular applying Christ, and living by him in soundness in all things.

Many a man loseth a great measure of labour, and his soul too, for want of a little more added; a small thing parts God from them: many a time they lose Heaven for one lust, as Indas. God hath set downe that he will not abate a hairs breadth of his price, and they thinke they offer faire, and will goe no further, if this will doe it they will goe on in their bargaine, else not: if you will be content with that they have done, so, if not, they will not unsettle and disquiet themselves now after so long time of profession; that they have been moved at a Sermon forty years agoe, have been well
What Faith is.

well thought of alwayes, and now to begin againe, they will never yeeld to it.

Like one that should come to a Merchants celler to buy wine, hee tastes and likes very well, commends them for very good cheapens, comes neere the price, the Merchant will not abate, hee will not rise, so hee goes away without. Thus is it with the Temporary, though hee offers faire, yet he will not come up to the Lords price. O bee not unwise, lose not all this labour you have taken, in hearing, reading, praying, professing; and it may bee have beene called Purtanes, and beene hated for your well-doing, & yet lose your soul for a little more: therfore as our Saviour said to the yongue man that boasted hee bad done all these, yet one thing is lacking, so say I to this man.

It is not Faith of miracles, which is when a man hath some
particular word or revelation from God, that he will use him to the working some extraordinary things, as, casting out of devils, healing diseases, removing mountaines, or some revelation of some thing to come, whereby he is able certainly to foretell it, as Balaam. This Faith hath its doubtings, which were reproved in Moses and Aaron, Num. 20.12, in the Disciples, Matth. 17.20, in Peter, Matth. 14. This is common to reprobates: Judas had it; by this devils were cast out, Matt. 7.22. This may be severed from love, so cannot true Faith. When he faith, 1 Cor. 13.2, if I had all Faith, he means not every kinde of Faith, but all of that kinde. The greatest degree of this Faith may be without love: many had true Faith and this too, as the Apostles; some this and no true Faith, as Judas. Many had then, much more
more now, some true Faith there is; yet have not the other; for it is now out of date, lasting one item for the beginnings of the Gospel, for confirmation thereof. But this true justifying Faith now, and shall bee in this Church of God to the end of the world.

So the passive Faith of miracles is not to salvation when man was persuaded that such as were called of God thereto could and would heal them. For and that by a word, Acts 14.8, 9. If a man had either of both, hee would thinke himselfe like Simon Magus, some great man, but he might perish for all this. The pooreft true beleever is far greater than hee, Luke 20.20. that removes the devill out of his bodily possession, this out of his spirituall; and consequently, that from the bodily, this from the spirituall death; that cures, bodily blindness, lame-

ness,
What Faith is.

With thee, this cures the spiritual; for it that removes mountains, this
or it which removes sin from the soul,
which stickes neere.

But true faith containeth in
Faith more than all that is in these.

in that hath indeed some things co-
end ed on with them, which I will
first speake of; and then of that
minin where it goes beyond them.

First, in true faith there is a
knowledge of God's Word re-
quired: secondly, an assent, &c.
For knowledge this is the
ground of faith; no faith
both without knowledge; Rom. i. 16.
how can they believe in him of
whom they have not heard? Faith
commeth by hearing, and that
is faith of the Word preached. 1
again, That we believe with
the heart we must confess with
the mouth, and how can we
confess that we know not?
therefore faith is the gift of
God, whereby a man is parti-
cularly persuaded of his owne
What Faith is.

salvation by Jesus Christ, a gift of the grace of God, not of men: for they all should have it, and that they have not, 2 Thes. 3:2. It is not gotten by books, as arts and sciences, no man can work it in himselfe or any other, parent, his childe, husband in his wife, &c. We see by experience how people long many live under the Word, and yet have no Faith. Let them be thankful highly to God that have it, let the other seeke it of him: but many are like those, Joh. 6:52. that understood not our Saviour Christ, and yet would not ask him, so now there bee many who as they cannot work Faith in themselves, so will not beg it of God neither.

It is true, wee cannot know the things that wee beleive to the furthest end and perfectly, as the creation of the world of nothing, our Saviour Christs Incarnation, the Resurrection of
What Faith is.

1. There must bee a convenient measure of knowledge of the grounds of Religion, before it is faith can be.

2. All ignorant people among our selves, who partly that for want of catechising, partly for want of care in themselves, as God hath given them, do remain so earthly, carelesse, and notorious ignorants, as it may therefore be concluded that they bee a generation that have no Faith.

This will witnesse heavily against them, seeing there is now means of knowledge to all
What Faith is.

all that will take any paine to use Christ.

Oh therefore stirre up yourselves to get knowledge, things que\nquest your Ministers to catechize, and read catechisms for
your selves.

A convenient knowledge is the principles of Religion and the
necessary to be had. Though he may bee a man know not ever so
particular of his misery, and he may have a knowledge of
how he came into it, and the fall of Adam, yet a knowledge
of his misery by sinne, and punishment deserved 

so of Christ, that there is no in
vation but by him, and by his
death, though not knowledge
particular of Christ's nature and
offices. And so in the other prin
ciples, though another be

In true Faith is an assent
to the truth of God's Word
and that not wavering but
forme, not because we see how
or can render or see reasons of
the truth of the things, but becau
What Faith is.

Faith is to believe and teach as Paul did, that he believed and taught, as he durst pronounce him according to the truth, of that he believed and taught, as he was ready to lay down his life for it, as the Martyrs.

And here by the way understand what is the Object of faith, viz. God's Word, not man's word, or conceit, or any such thing. I believe such a thing as that I shall be saved, because God hath spoken it, not because I think so, or because I finde it so written in the Apocrypha, or some man's writing.

I believe like a fool, except I can bring God's Word for that word.

I believe for that is the only foundation and ground of true faith, because God hath spoken it, that is well; for then we may believe it; and otherwise we

Object of
Faith.
Faith
builds not
it self, as
Popery
tells, upon
unwritten
verities.
What Faith is.

We believe like children; many believe and cannot tell why; a groundlesse faith.

Secondly, the whole word of God is the object of faith; law, gospel, commandements, prohibitions, promises, threats; so that I must believe all, and not as some, that believe the promises, but not the threats. Yet the most proper object of faith is the gospel, and Christ therein exhibited, and life and salvation promised by him: the promise of life first, and then all other inferior promises of preservation, provision, of perseverance, audience. It is the believing the promise of salvation by Christ that saves us, not the believing of any part of God's word; therefore they that believe the maine fully (as they say) and yet have no faith in the inferior promises, but run to unlawful shifts, or be utterly dismaied in any trouble, they
What Faith is.

They deceive themselves: if the greater, then much more the lesser, Rom. 8. 32. Some cannot bee confident of outward things, and those inferior promises, except it be from believing the maine promise, &c.

Next to the assent in true faith, followeth that wherein it outstrips the other two false faiths, viz. a particular application of the word of God, especially the promises, even the promise of life and salvation by Jesus Christ to a man's own selfe; for as hypocrites beleve the threatnings in generall, but not to themselves; so the promises, &c.

It is therefore a particular persuasion of my heart, that Christ Jesus is mine, and that I shall have life and salvation by his meanes; that whatsoever Christ did for the redemption of man-kinde, hee did it for mee, &c.
What Faith is.

A persuasion, not a conceit of an opinion, or blinde and certaine conjecture, but it is persuasion of the heart. An here by the way understand the seat of true faith, to bee the whole soule of man, not in the head onely, or heart onely. Knowledge and assent in the head; the particular apprehension and application of it ones selfe, and the confidence and comfort growing thereon, is in the heart; so that faith began in the head, but not perfected till it come in the heart. Aes. 8. towards the end; if thou believe with all thy heart. Acts 16. God opened Lydia's heart, and Rom. 10. with the heart a man believeth to righteousness.

Faith is a persuasion, as Rom. 8. 38. I am persuaded; and therefore called knowledge; to shew the certainty. By his knowledge shall my righteous servant justify many, Esa. 53. 11. This life...
What Faith is.

_What Faith is._

Life eternal, that they might know thee, John 17.3. I know that my Redeemer liveth, 2 Cor. 1.1. Concealed by faith, that it is called Heb. 11.1. Hence also it is, that it is called Heb. 11.1. A demonstration, from the word of God of such things as be above beliefs: and an evidence of things not seen, making things absent to the believers to be present, as resurreccion to eternal life. It is also called an assurance Heb. 10.22. draw near in assurance, and Rom. 4. Abraham was fully assured. Though every faith be not a full assurance or persuasion, yet every true faith hath assurance and certaintie in it, and tends hereto more and more: for the weakest desire to be assured, yea, that faith that is weakest hath certaintie in it, being built on certain grounds, upon the word of God and promise, or on the witness of the Spirit.

As a man in a dungeon sees light.
light at a little crevis, as certainly as hee that is abroad, though not so much; And a purblinde man sees the Sunne as certainly though not so clearly as the quickest sighted. A shaking pale hand shakes in the reaching out to take the gift, but it holds it surely; so true faith is opposed and assailed with doubtings, but they bee not of the nature of faith, but of our own corruption, and the unregenerate part, as faith is of the part regenerate. When they looke upon themselves, they doubt and feare; when upon Gods unspeakable goodneffe and infallible truth, then they are bold in believing: so that a weake believer doubts betwenee whiles, not of Gods word, or whether Christ bee a sufficient Saviour, or whether or no God will performe his promise to humble and contrite hearted sinners that seeke and cry unto him.
what Faith is.

him for grace and mercy, &c.
but whether he be such an one
or no, which hee shall know
more certainly in time, &c.

It is a particular persuasion,
My Lord, my God, faith Thomas,
and Job, My Redeemer livesth, and
Gal. 2.20 and Mary, My Saviour.
According to that of the Pro-
phets Hab. 2.4. The just shall live
by his owne faith. This is set
out by divers phraſes of Scrip-
ture, John 1.12. Beliſſe is called
the receiving of Chriſt as the
hand a gift, and eating Chriſt's
flesh, and drinking his blood, John
6. putting on Chriſt, Rom. 13.
Which is an appropriating that
part of the meate to a mans
felfe which is prepared. And as
heſeing, liking, and commen-
ding the meat nourifeheth not,
if it bee not eaten, so not the
knowing of Chriſt, affenting to
the truth of the promife, and of
Chriſt the Saviour, except I ap-
ply him to mee.

And
And this is signified by the particular setting downe the articles of our Faith, which are not well beleued when in generall, but when every of them is particularly applied to my selfe; for what availes to beleeeve that God is a Father, if I beleeeve him not to bee mine? and Christ a perfect Saviour who dyed for mans sins, rose againe for his righteousness, except I believe bee did these for mee? and so in the rest; That there is a holy Catholike Church, except I bee a member of it; forgiveness of sinnes, resurrection to eternall life, except I believe they belong to mee.

This is confirmed by the Lords ordinance of the Sacrament wherein he applieth Christ to us in particular, and wills us to appropriate him to our selves. In the Lords Supper God gives Christ under the out-
What Faith is.

outward signs of Bread and Wine; as if he should say, As verily as I give thee this, so verily I give thee my Son & all his benefits. Now as every one particularly takes the bread and wine, eating and drinking the same, so are men thereby taught to reach out the hand of Faith to take Christ home to them.

This serves for examination, that every man may try whether he have this particular assurance yea or no: if he have, and that well grounded, and so have a true faith, herein he may be comforted.

As for those that are not particularly persuaded, they receive no fruit or benefit by God's holy ordinances. Some because prophanely they never regarded any such thing, but have spent their time about other matters, esteeming this as a matter needless, or to be had at
at pleasure; and therefore have never thought of it: therefore cause have they to bee ashamed and awakened.

Others have it not, because they have sought it most lazily, who now and then have beene touched with some little sight of sinne and danger, and by the provokings of the Gos­pell have been moved sometimes, but as soone goes out againe, and other things put it by, and so seeking coldly and by fits have got nothing.

If these had a lath or two more of the Law(as they must here they will mend their pace) it might doe well. But doe men trifle about the weightieſt matters, and thinke they will come alone or at leisuer Oh let such remember that the sloathfull hand maketh poore.

Others have it not, because they never secke it, as supposing that it cannot be found, be­
cause they think none can know so much of God's mind, and that they be proud that say so. These like Rats bewray themselves by their own noise, that they be no believers; for Faith is a particular persuasion; and because they are not assurred, they would that no body else should.

Neither indeed can I tell how they should, seeing they never had their proud stomaches pulled downe, to deny and goe out of themselves with heavy hearts for sinne, to seek mercy, nor have their proud hearts stooped to Christ's yoke and government. But such must come to another passe ere they come by any assurance.

What if they have none? yet others who being meekned and humbled, doe seek mercy, with broken hearts, and are willing to stoope in all things, these may and shall get assurance,
when such carnall worldlings shall be cast out. They thinke it impossible, but the impossibility lyes in their proud stomackes; if they would but come downe as they ought, they shou'd find it possible, and shou'd obtaine it.

Others are perswaded, yea and fully too, that they shall be saved, but if you aske them how they came by it, they cannot tell. Such thinke that it is sufficient to have goods, though they cannot tell how they came by them.

Nor can they prove it, or have any ground from Gods Word, and yet they are so verily perswaded; but why? they say they are not book-learned; but all the towne cannot beate them from it. But doe you believe, and cannot prove it? Some will say, because God is mercifull. So God is just, and will bee glorified in the con-
demnation of all ignorant and careless persons. Some because they have not been so bad as many others, but careful to pay every man his own, and to do no body wrong. A wofull reason and rotten ground; if it had beene quite contrary it had beene much better to bee liked of, seeing now they thinke to be beholding to themselves for Heaven; and publicans and sinners shall goe to Heaven before such proud Pharisees. Some by their good repenting, never having Christ in their eye. Some more cunning, say they are sure to be saved, and that by Christ, and that he dyed for them, but what promise in all the Gospel doe they prove it from, or ground upon, they cannot tell.

But it may bee they will say, Christ dyed for sinners; but I am a sinner say they, therefore he dyed for me.

But Christ came not to dye.
What Faith is.

for all sinners; but for the humble, broken in heart, penitent, which, these are very farre from.

But some I know, yea divers in this company I am persuaded, have attained this true and particular assurance, and are able to prove how they came by it, and by the fruits of it can approve it. Let these be thankfull for that they have, and for all the meanes whereby they came to it: and knowing themselves to have such a lively faith as is necessary to salvation, let this provoke them to labour after the increase of it by a constant use of all good meanes, and godly watchfulness, and good conversation.

And for those that yet have not this persuasion, but seek it, as the one needfull thing, let them not bee dismayed; seeing they are not wholly without it, but let them continue, and labour,
What Faith is.

bour, and in time they shall see more.

2. Next this confuteeth the tormenting doctrine of the Church of Rome, that teacheth that particular persuasion and assurance of God's love is heretical pride and damnable presumption, and that men may hope well but goe no further, & so hope, as yet they must still be in doubt and feare, which they count to bee a vertue in our Faith to be mixt therewith, which is a grosse thing, seeing they are of the flesh, and the unregenerate part, and we are bidden to believe, and not only to hope well.

They finding people in trouble of minde, doe hold them in doubting, and by their doctrine leave them in desparation, because they teach them not to looke for salvation by the free mercy of God, and the merits of Jesus Christ, but
What Faith is.

partly at least by their owne workes; therefore they tell them they must goe thus farre a pilgrimage, and offer to this and that Saint, lay out thus much for Indulgences, repaire such a Church, give thus much to such a Cloysters; and doing thus they may bee in good hope: and for the more surety they must give money to the Priests to say Masses and Dirges for them, that if their soules happen to goe to Purgatory, they may be soone delivered. And hereof it commeth to passe, that they seeing their sinnes many, and deserving certaine damnation, and their workes imperfect, are ever afraid they have not done enough, & so fall to despare, the proper fruit of this doctrine.

But why do they thus teach? onely for their owne gaine, to fill their coffers, like un-conscienceable Chirurgions, that set for
forward a wound to day, and
backe to morrow, and lay poi-
tioned things to it, making it a
grievous sore, to picke out the
more money, whereas they
could have healed it quickely,
but then they should have had
out little mony.

And as some Lawyer that
lets forward a mans caufe in
Law, but after lets the Adver-
sary have a vantage, that it
may bee the more difficult and
longer-lasting suite, and also
make the Clyent double the
fees, and yet it may bee lost at
last; so these, if they would ap-
plie the right plaister at first,
should deale well: but then the
cure would bee too soone
wrought, and their kingdome
would come downe, as Gardner
said: If you open that doore
to the common people, then all
is gone. By this craft they
have their living, as Demetrius
said, Acts 19.
But let us thank God that we are not under this woeful bondage, in which men are continued long in doubting and at last brought to utter despair. And let us whilst the light of the Gospell lasteth, labour after the assurance of our salvation; seeing if it bee diligently sought after, it may assuredly be attained, as appeareth by these reasons following:

1. God bids us make it sure. 2. Pet. 1. 10. also. 2. Cor. 1. 3. 5. and therefore it may be done.

2. If a man may know that he believeth, then may he be sure of his salvation; but a man may know that, 1. 1ob. 2. 3. For though some thinke they have it that have it not, yet this hinder not but that a true believer may know. And as one dreaming that he is rich and is not, hinders not but that he that is rich may know he is so.
3. If a man may know that he is sanctified, then he may know he shall be saved, Rom. 8, but this a man may know; for though we cannot perfectly know our hearts, yet we may, so far as we may by the Word of God discern enough to assure us of our sanctification.

4. Also the Spirit of God witnesseth to our spirits that we are the Lord's; that is, the Spirit of truth, that knoweth all things, the deep things of God, is of the privy Council, and of whose testimony no doubt is to be made.

5. Also if we may have peace toward God, yea peace passing all understanding, yea joy, and that unspeakable and glorious, and be filled with joy and peace in believing, as Rom. 15, then we may be assured of our salvation: for can blue hope breed these? no, but true.
What Faith is.

true assurance.

6. If wee have entrance with confidence into God's presence, as Ephes. 3.12. then wee may be assured. But the former is true, and therefore the latter.

But the Papists object,

Ob. 1. It is presumption.

Ans. Yea, if we look for salvation by any thing in our selves, but seeing we are assured of it only for God's free mercy, and Christ's merits, wholly denying our selves, it is no pride; the rather, because God requires it of us: and therefore it is rather pride in them, under a colour of humility, to disobey God's Commandements.

Ob. 2. No mans name is in the Scripture. Ans. But there is better; for there is the believers nature.

Ob. 3. But the promises are set downe generally or indefinitely, not particularly to mee.
Anf. We may by a true and sound reasoning make it good to our selves, as in other things. Every man is a reasonable creature. Assumption. But I am a man; therefore the conclusion followeth necessarily.

Thus we do from the general propositions of the Law, inferre particular conclusions. For how know you, you have deserved hell? The Scripture faith, cursed is every one that continueth not in all things written in the Booke, &c. Deut. 27, 26. But I have broken the Law; therefore thus you conclude, though your name be not there: so may and ought we doe from the Gospel. Who so believes shall bee saved: but I believe, therefore I shall be saved.

So the weary, and laden, lost, hungrying, and such like, shall have mercy. But I am so, therefore &c. This is more certaine than if my name were in the Bible.
Ob. 4. We are bidden to work out our salvation in fear and trembling. And not a slavish kind of fear; for we must serve him without fear all the days of our life, Luke 2. but a religious fear of offending, which stands very well with assurance.

Ob. 5. How can we be sure of our salvation, when we know not whether we shall hold out to the end? Such and such have fallen, Saul, Solomon, Indas, Diemis, David, Peter. This shall be answered towards the latter end of this treatise, where I prove the Perpetuity of Faith.

It remains therefore for all that have been said to the contrary, that we may be particularly assured of our salvation, and that this is true Faith. And therefore let us labour for this above all things, and not be deceived about it.

Thirdly,
What Faith is.

Thirdly this serveth to teach and move all and every of us to labour for this faith, and particular assurance; without which there is no joy: and to give no rest to God or our selves till we have it. Seek it, and seek it earnestly, as becomes such a jewel.

Oh the folly and madness of most people that can make a life without this, but not worthy to be called a life: in death you would be assured; but you should seek it now, or else never looke for it then, &c. My hearts desire is, that if it were Gods will you might all prove believers; I should be glad, but you should have the benefit. Some fruit I thanke God I finde in this kinde now and then, but oh that the rest would come in, &c. without this no comfort in life or death, no heart to any good dutie, no part in Christ.
The second point propounded is concerning the author and chiefe efficient of Faith, and the means whereby her worketh it in us. For the worker of Faith, it is God and none other: first it is not Nature, for then all should have it, but 2 Thes. 3. All men have not Faith.

And though many say they have ever believed, and it was borne with them, yet they deceive themselves, and have no true faith in them at all. Such faith indeed as they have, may be, and was borne with them: that is, a blinde presumptuous conceit, without ground.

It is not nature's. Mat. 16.17. flesh and blood have not revealed these things to thee, but our Father which is in heaven.

Wee have it not from our parents John 1.13. It is not only not in our corrupt nature, but it was not in the
the pure nature of Adam, who believed in God, but not in Jesus Christ. For it came in since the fall that we have need of a Redeemer; and to be saved by another body's sufferings and obedience is a supernatural thing, and hard to believe. To the Greeks and wise men of the world it is foolishness. 1 Cor. 1,23.

Nay we are nothing apt to it, nor able to think a good thought; our heart is so bound up in unbelief, and we lockt in the chains of it, that except God open the doore of the heart as he did Lydia's, to see and feel our sins, and the wrath of God due thereby, we despair, and fly from God as Indas, yea every step to Faith is out of our power and reach.

Not man nor Angell can worke it with all the wisedome they have. It is the worke and gift of God; of Father, Sonne
Sonne, and holy Ghost. Of the Father, John 6:44. of the Son, Heb. 1:2. of the holy Ghost, 2 Cor. 4:13. Phil. 1:29. it is given unto you freely, not only to believe on him, but also to suffer for his sake, John 1:13. Acts 10.

God opened Lydia's heart yea, and that of his mighty power, as it is, 2 Thess. 1:11. If what Eph. 1:18, 19. mention is made for the working of faith, of the mighty power of God.

So is he the increaser and perfector of it: Lord increase our faith, said the Disciples. And Christ is called the finisher of our faith, Heb. 12:2, and Phil. 1:6. I am persuaded that he that hath begun this good work in you will finish it, till the day of Jesus Christ.

Again, by faith we are delivered from death, which we can do but God that raiseth the dead. 2. We are pulled thereby out of the hands of strong
Of the strong adversaries as Sinne, Death, and Death, which no power but God can overcome, and which no better man could have done than that immediately before our eyes, the works of God in us, without any assistance in us; we are like those who could not put in our whole of God in us, without any assistance in our whole: let this instruct us to humility and thankfulness.

And to be thankful to God, and giving all glory to him, that he hath given his grace to many others, as well as to us, both in our present state and in our future state, and that he hath given us some grace to know us, that we have faith, and acknowledge the whole work of God in us, without any assistance in us.

Let this instruct us to humility and thankfulness, and to be thankful to God, and giving all glory to him, that he hath given his grace to many others, as well as to us, both in our present state and in our future state, and that he hath given us some grace to know us, that we have faith, and acknowledge the whole work of God in us, without any assistance in us.
had had the sight and burden of our sins might have despaired as some doe.

They that never knew what sinne meant they can easily believe, but they that have felt the burden of sinne finde it hard, all such may thanke God they despaired not.

Wee should also make high account of it both for the gift and for the giver: a great King gave it us, therefore nourish and use it so well that hee may give us more.

Secondly, it serveth to confute the common opinion of the easinesse of Faith, that either they have ever beleived, or can beleive when they lift. Men can neither worke it in themselves, nor yet will beg it of God, that can; if the blinde men in the Gospell had done so, they might have dyed blinde; so thefe.

If wee have it not, then let us labour
labour with God in humility for it in the use of the means, and not trust to ourselves, as most doe, that go on without it, yea, knowing they have it not, yet they go on, as it were in their power at their owne pleasure, or as though it would fall into their mouthes alone: as they John 6, that neither understood our Saviour Christs speach, nor would ask him who would have taught them; whose example let us shunne, and begge it of God with all earnestnesse as a thing so necessary.

Ob. But what shall my prayer doe good till I have faith?

Ans. Doe thy duty as thou canst, which is a thing required, and though thou canst not do it well, yet see if God will bee wanting to such desires: as our Saviour Christ faith, whatsoever yee pray for shall bee granted, yea if you aske the holy
The anther and

|Causes. | Ghost: now one cannot pray well but by the holy Ghost.          |
|        | The causes that move God to work Faith in any, is first his free election; 2. The next the merit of our Saviour Christ. First his election, therefore Acts 13:48. so many as were ordained to eternal life, believed: and hereof it is called faith of God's Elect. So our Saviour faith John 6:37. All that my Father hath given me shall come to me. |
|        | God workes Faith in all his Elect in due time, that live to years of understanding: for Infants, hee saves them by a way no lesse wonderfull than unknowne to us, by applying Christ to them by his Spirit. |
|        | But all that be of yeares hee workes faith in them at one time or other. |
|        | It is not (as some imagine) that children have faith wrought in them at their Baptisme, |
tis me, but afterwards.

Wee have a marke of our election when we come to believe, and not before: they therefore that have it, let them rejoice in it; they that have it not, let them never bee quiet, seeking till then, if they have lived under the means, they carry the marke of a reprobate.

2. Wee must ascribe nothing to our selves for our faith, but to Gods free mercy, and Christs merit, and bee thankfull to God in Christ Iesus for it.

The means whereby God workes it, is, The ministry of his Word, Rom. 10. 17. the which is therefore called the arme of God, & the power of God to salvation, Rom. 1. 16. the word of Faith: see it in Act. 2. 37. Lydia, Act. 16. 1 Cor. 14.

Even the ministry of the Word by mortall man, not by Angels,

It was our request that it should be so, Exod. 19. so God granted it, and promised to raise up a Prophet like Moses, that is, Jesus Christ, like us in all things except sin, and both before and after him a succession of Prophets, Eph. 4.11.

And this he will have done by plain preaching in the evidence of the Spirit, and power of God, the plain delivery of the Word without the painted eloquence of men's wisdom, high & stately phrase of speech. And as he would not give David the victory in Saul's armour, so he will not let his ministers prevail with carnal weapons. He would have Christ crucified to be preached in a crucified phrase.

And therefore though this seem a homely and plain way for...
for effecting such a thing, yet seeing God hath sanctified it to this end, it shall prevaine; as the compassing and blowing of the trumpets of Rams horns to pull downe the walls of Iericho.

This serveth to rebuke those that either simply or under any colour abase this ordinance, or equall any other to it in this respect, much more if they prefer any other thing before it: whom the King will honour (as in the story of Mordecaies advancement) every man honours too; so should it be, whom or what God honoureth that should we.

Some make reading equall, and call that preaching. It is true, it is a kinde of preaching, taking the Word in a large sense, as they that being healed, publisht abroad what Christ had done for them: but to equall with the ministry of the Word, either publike reading or private, is to abuse Gods ordinance;
The author and

ance. It is not that which God hath used or doth use to the working of Faith. And we see by experience what fruit comes of bare reading without preaching. The Eunuch read the Scripture himself, but was never the nearer, till Philip preached Jesus to him out of it; Acts 8:35. So after the Lecture of the Law and Prophets, the people say, If you have any word of exhortation to the people say on, Acts 13:15. So our Saviour Christ, Luke 4:17, read a text, and then preached out of it.

Secondly, it reproveth those that under a colour of magnifying prayer, would cry downe the credit of preaching, as if they might not stand together. Yes, and be both of credit and good use; and who makes more conscience of prayer, than they that are most painfull in preaching?
But what prayer do they thus call for, when they say less preaching and more praying? not that most lively and forcible prayer which is conceived by the helpe of Gods Spirit, which many are more enemies to, than to preaching, and disgracefully abuse Gods holy ordinance, and the gift of prayer, by calling prayer conceived extrumpery.

True it is that there is a place for set formes of prayer in the Church, and of an ancient & profitable use it is in the Church of God: but by this either to disgrace conceived prayer, or to use so much set prayer as should jostle out the preaching of the Word, none of sound judgement and good conscience will approve.

This also teacheth us reverently to attend on it as Gods ordinance, for working of Faith, and to meete the Lord.
where hee hath appointed. It ever we shall have Faith it shall bee by this meanes; attend at wisedomes gates, and watch at the posts.

And therefore that we neither tarry at home reading, when we should be hearing the Word preached; nor that we have oxen and farines when we be called to the Word, and much lesse at the ale-house; nor shift off and say, Oh if we might heare an Angell from heaven, or see such miracles as in former times, wee would have beleived; but this plaine preaching by men that we know whence they are, is poor; as the Israelites did by Manna. Oh falshood of mans heart; but if they take no good by this, then neither if one should rise from the dead, Luk 16. Gods ordinance carries force.

3. Let us examine our selves, whether it hath been a word of Faith
Faith to us or no, else we have heard to small use. If it should rain, & the Sun shine on others ground, & make it fruitfull, and not at all upon ours, wee would thinke it a heavie punishment, much more in this. If yea, then it hath obtained the right end in us; let us thanke God, and attend it still for increase.

Againe, if the Word be the meanes of working Faith in us, then the Ministers of God are instruments in this businesse, which is a great honour to us, and should make us very carefull. And this also should cause the people to reverence Gods servants upon whom is the holy anointing, and that who so preacheth the Word soundly and sincerely, they should give them double honour, and labour to make use of their ministry; and to attend upon it when they take pains, though all things bee not to
The Author and

Now yet we must know it is not the outward ministry of the Word only, that is able to worke Faith, but with the inward working of the Spirit, and it is that makes every part of the Word effectuall. It is neither the Ministers gifts, nor the peoples aptnesse, wit or good nature, but the worke of Gods Spirit, Acts 11. The hand of the Lord was with them: so that, what is Paul, and what is Apollo? They may plant and water, but it is God that giveth the increase. God, and not Paul opened Lydias heart. True it is the Minister may helpe or hinder, by the matter or maner of his preaching, and his life. If he preacheth such matter as is fittest to worke Faith, if in a zealous and good manner, and live godly, this man is most like to prevaille, rather than such as shall teach truths, but not so
proper, or shall preach coldly or girdingly at the better sort, or flatteringly, or live dishonestly. And this should teach us not to trust to Ministers' gifts, or our own wit, but to crave the assistance of God's Spirit, every time we go to the Word. The contrary is the cause of little profiting. Pray him to bless the doctrine of the Law to humble and throw you downe, and the doctrine of the Gospell to comfort againe in due time, and to make every point to be effectual; without which the Word shall bee a sound in the eare, but vanish away without any impression.

As the Anabaptists doe foolishly on the one side, boasting of great matters of Faith wrought by the Spirit without the Word: for, for the Ministry of the Word they care not, but have all by revelations; whereas God workes both ac-

meanes of Faith.
according to his Word, and by
his Word, and not usually without it, therefore they are vain
delusions. So most among us
content our selves with the
Word, and never regard to
crave and looke for the inward
working, of the Spirit.

Oh. But why doe you will
us to pray to God for his Spirit
to worke with his Word? Is
our prayer like to prevale? you
have taught us that without
Faith there is no pleasing of
God, and that prayer is abom-

Anf. True, I grant, one
without Faith cannot doe a
thing in the right manner pleas-
ing to God, yet it is a thing
that God requires to attend
his Word, and to pray that his
Spirit may make it effectual;
which if we doe not see sinne
double, both by abiding in un-
belief, and disobeying Gods
commandement too.
True also it is, that God is not bound therefore to heare this prayer, and worke grace in this party, because he once made us all happy; yet it is very likely that God will heare it: he can pardon and passe by the faults of the duety, and blefe the duety, who useth to turne all to the good of those he meanes good unto. He may heare his prayer at least as he heares the yongue Ravens that cry, Job 39. So that the party reasons thus with himselfe, or may, when he is tempted not to heare or pray for a blessing, because it is in vaine, and it is sinne: If I doe not heare and pray, I am sure I sinne, and so must needs perish, but in seeking I know not what God may doe for mee. As the Lepers, 2. King. 7. that fare without the gate of Samaria ready to starve; If we stay here we die, if we goe into the citie. (say they) there is nothing but fa-
famine; but if we go to the camp of the Aramites they can but kill us, and we cannot tell whether they will or no. It may be we may finde some victuals, or they may spare us, we may speede better than we looke for: so here.

Finally, let them know, that whilst God worketh in them earnest desires to pray and to be heard, hee doth also at the same time worke in them the first degrees of true Faith, and so accepteth of and heareth their prayers according to his gracious promise, although they know not that Faith is already begun in them; for this is one fruit of Faith, to pray fervently with an earnest desire to have our suits granted.

Now then let us consider more paticularly, what part of the Word of God serves to worke Faith. And that is both Law and Gospell, and the joyne...
ministerie of them both; the one preparing, the other effecting it by degrees.

Ob. I do not think but God workes this Faith at once, where it is without such steps: And besides I observe how God workes diversely in many, some after one fashion, some another.

Ans. None can prove or shew president, that faith was wrought in an instant at first, without any preparation going before: nor can it bee conceived how a man should beleive in Christ for salvation, that felt not before himselfe in a miserable state. But as the needle goes before to pierce the cloath, and makes way for the thread to sew it: so is it in this case.

I grant the Lord who is the most free Agent, takes liberty, and workes as it pleaseth him, and there is oddes and difference for time, measure, and such
such things, but for the general always the same; by humbling first, then comforting, and that by degrees: I speak ordinarily.

Therefore seeing by observation his dealing with most, we may well say, that thus he doth and will ordinarily work with those that he meaneth effectually to call and work Faith in. Though it may bee the parties may not perceive every step by which they are brought along, yet it is so usually. True it is that God humbleth some more, some lesse, and so gives more and speedier comfort to some than to others: some extraordinarily humbled, and yet but weakely comforted; and contrariwise, some meanely humbled, and yet extraordinarily comforted. But this is not usual.

Some get up sooner a great deal, and with small meanes and helpes; some with many more.
means of Faith.

more helpes, yet much adoe to get comfort, or to be upheld.

Yet this hinders not but it is true, that God usually keepes an order, and according to the measure of the one is the other which hee doth. And so wee may propound it not to binde the Lord, but our selves, to expect ordinarily from him.

Therefore wee Ministers must not separate the things God hath joyned, but preach both Law and Gospell.

Yea magnifie the great wisdome and mercy of God that hath left to his Church such a ministry of both together, without which there could be no sound worke of grace wrought in any.

If the Law onely be preach-ed, its the way to terrifie, torture, and drive to despaire; if the Gospell only, to make folks licentious Christians, and to looke for salvation by Christ ere
The author and © ere ever they know what need they have of him: and so to be Christians by halves, and a pleasure, and to break off when they list, and at last to be never Woec v the necre, If the Lay teach men, they must avoid this W; sinne and do that duty, which is the second use of the Lay that pertains indeed to the regenerate, concealing the first use of the Law: men will be doing as they can, and think they doe very well, and yet deceive themselves; therefore the Gopell comes and tells them, without Faith it is impossible to please God, and cutts their combe againe: and both together doe wondrous well, and make a found Christian where they have their working. Yea and that in order. The Law first humbles, then the Gopell comforts; the Law tells us what to do, the Gopell that we must do it.
we must do it in faith, or else it is in vain.

In the next place consider how the Law and the Gospel do work, first upon the head, then upon the heart: first enlightening the mind, next working upon the will and affections; as, the Law, with the inward working of the Spirit (without which no good is to be looked for) makes a man see his misery. Secondly, by the same Spirit it humbles a man's heart, in the sight and sense of it: so, the Gospel enlightens the mind with knowledge of the way of redemption: Secondly, it works upon the heart to affect, seek, prize it, and at last to apprehend and believe it: the latter is the more difficult work of the two, the heart being more out of frame than the understanding.

But let us more distinctly consider
consider of the several works of the kings of Law and Gospel, to and in the working of Faith. First the Law, and it hath three workes. 1. It enlighteneth the sinner. 2. It convinceth him. 3. Raiseth up terror in him. But of this (in a word) be sure, that the Law workes no grace, but onely prepares for it. A man may have all that the Law can worke, and yet bee a reprobate; and yet the workings of the Law could not be wanting; it is a killing letter, the ministration of death and of condemnation, 2 Cor. 3. 15.

The Law enlighteneth a miserable sinner, in whom God hath a meaning to work Faith; with a cleere and particular sight of his misery, and wofull state he stands in by sinne, and makes him distinctly to see these things: 1. His sinne (being at first created happy) that hee hath woefully fallen from it, and
and lo\(\text{st}\) it, and wickedly rebelled against so good a God. Next, it tells him of his originall sin, whereby as with a plague of leprosie his whole nature, soule and body, and every faculty of them is tainted and poysoned.

Then the wo\(\text{ful}\)l state of the body, every member being become a weapon of unrighteou\(\text{s}\)ness, and sinne, as the throate an open sepulchre, the mouth full of deceit, and so in the rest, Rom. 3. 13. 14. lame to any good, as in the particulars.

Not onely thus, but that as he never did, so can never doe thought but sinne, his corrupt nature poysoning every action, even the best that he doth, so as he is not able to thinke a good thought. But then it tells him the other part of his miserie, which is that that troubles him, else he would not bee stirred at all for his sinnes though never so many; but the punish-
ment is that that must trouble him, not his sinne, as yet hee is not come to that. For punishment, the Law tells him hee is cursed, that is, subject to all evil here and hereafter, and that the wages of sinne is death the first and the second, and fore-runners of them both.

But all the punishment of this life, though cursed at home, abroad, sitting, walking in himſelfe, in his minde, body, goods, name, though these be much, yet alas this is a heaven in comparison of the hellish torments which hee must endure everlastingly in the world to come.

Next, the Law sheweth that this party hath no way to help himselfe out of this miserie by any thing hee can doe, but doth daily increase it.

2. The Law also by the working of the Spirit doth convince the party that that is particularly
particularly true of him which before he used to post over his head as pertaining to others not to him; but now God makes him take this to himselfe, and to apply and appropriate it as if the Minister spoketo him alone by name; and to thinke the Minister knowes all his heart, looketh on him, and speaks directly to him, though it may bee the Minister knew him not, or not his case, but God makes him so to thinke.

3. Next, the Law raiseth terror upon these two; and puts this sinner out of his old secure peaceable course of impenitence, that he went on in. Whether the prophane that went on boldly in his sinne, or the civill man trusting in his owne righteousness; the law drives him out of those conceits, and terrifieth him with scare, finding himselfe in a most wofull state, both
both by his innumerable sinne, and the infinite punishment due thereby, and finding the keeping of the Law impossible, and the suffering the punishment deserved intolerable; and so this workes feare, and makes him as one shot into the flesh with a crosse or bearded arrow, which he cannot shake out, nor abide the smart, but stamps as one stung with an Adder, that cannot stand his ground, but is wholly possessed with feare.

Hee findes his sinne as his irrecoverable debt, his conscience as an unpartiell accuser and cruell taylor, himselfe a prisoner, and a prison to himselfe, Death a Sergeant to arrest him, God a terrible Judge, the Law an Advocate to plead for God against him, the Divell his executioner, Hell the place of his torment, where hee is to endure endlesse, easelss, and remed-
remediless woe.

Now this cannot but terrify, though some more, some less, as we shall hear hereafter.

And here by the way observe a difference between natural terror and this legal terror: That ariseth of some natural cause, or the work of the Devil; and some are so feared, that they dare not be alone, think they see ugly sights, and night and day cannot sleep. Now this hath no disposition to doe any good, but to drive men from God rather; and such either by wrestling outgrow it, or by shifting place, or going to a Physician, or which is worse, to a Wizzard.

Indeed so God of his grace may worke, as hee may fail into the hands of some wise and godly experienced man, that may seeke to turne the streame, and by laying open his spiritu-
all miserie to drowne the former, and so it may come to legal terror, and be an occasion of good; though this is rare.

But legal terror is upon the ground of the apprehension of their sinne and punishment, and is usually made by God an occasion of much good.

Now though this legal terror be oft an occasion of good, yet it is not so necessarily, nor ever, but an hypocrite and reprobate may have it, yea a man may have it and bee a divell, and many ways miscarry; as, he may despaire as Indas, or weare it away as Cain by building Cities, inventing Musicke, and such conceits, still the unequietnesse of his conscience: and (as many among us) by drinking, gaming, merriments, or much imployment in the world, that hee may not heare the inward din and noyse with-
within. As it was when they offered their children to Mo-
se's children in a brazen vessel, hollow, with fire under, they had some
playing with tabrets to drown the noise of the children's cry:

And some, again finding themselves overburthened by the
inquiries of the devil, that is ever at hand in such
times, do throw it off, and fall to their profane course of all
dilution, and think, they were best take their pleasures
while they may, feeling they
nothing, or a little. Indeed if
there were any hope it were a
other matter, but feeling there
not, they will take their fill
and thus though they have not
committed the unpardonable
fame, yet cutting off them-
And all this comes

And thus though they have not
on them as a punishment of their former presumption, whereby through the devil's persuasion they thought God all of mercy, and that they could have him at an hour's warning at any time, and could please him with a call, and cold, Lord have mercy. And now they are as far as on the other side ready to deny God's mercy and power to save them, as they did his justice before.

So that we see that legal terror is but a common gift. All come not to it, but are shut up in hardness of heart: and though a man may have it and be lost, yet it is that that all come not to. Sundry never came so far, were never enlightened, or not convinced; or if both, yet not terrified. What, not though they are convinced of all this woe to belong to them? No truly, such is the impenetrable hardness of
of the heart of man more than an Adamant.

Tell a man, all he hath is cast away by sea or fire, and his children slain, it terrifieth and amazeth him; but tell him of worse things, he is not moved.

Tell a man he is condemned to die, it makes him (I mean a guiltie person) at his wits end, nay appallshim, and makes him quake, but tell him he is condemned to eternall death, hee is not affected with it.

If you lay a load on a man too heavie for him, presently he sinkes under it, but yet hee can stand up under the burthen of hearing the everlaſting wrath of God for his infinite sines.

Nay, bruite beasts bee terrifiied by them that be too strong for them: when the Lyon rores, the beasts tremble; if a great Mastiffe come running at a little dog, he falls downe, and turns
him on his backe, and holds up his feet.

Yea the insensible creatures, the trees, plants, that hold their colour, vigour, leaves and fruit while the season is pleasant, yet when cold frosts and nipping windes come they yeelde, hang head, and as it were confess they be overcome: only miserable hard souled man is insensible as a stone at whatsoever God can say or do. If the Lord should smite a man in all the parts of his body, strip him as he did Job of all the comforts of this life at once, and make him as he made him, Job 33. yea pull his skin over his eares, and then preach the Law as terribly as he did with thunder, lightning, earthquakes, as on Mount Sinai, he might well roare and bellow for paine, and vexation, and curse God to his face, as the divell said of Job, and blaspheme as those, Rev.
vel. 16. for the plagues; but yet except the Lord shew them the cause why, and the end hee aymes at, hee would bee never more moved for sinne and punishment than the very stone. Men can heare the terrours of the Law, and yet they shall bee unto them but as the sound of many waters, and as an imperfect sound. How long were the Israelites hammered by troubles for their idolatry, ere they would yeeld? So most among us, like Jonah fall fast asleepe under the hatches, when the Mariners are aloft at their wits end crying. So many when others are crying out, and wringing their hands, and tearing their haire, they are jolly and lusty, that have as much cause; yea wonder, nay stand and deride such as milke-sops, and fools to make such a stirre. Oh woefull heart of man!

Though the Lord bee pro-
claiming desolation and destruction by his Law, yet they care not, nor are moved, but say as they, {\textit{Deut.}} 29. I shall doe well, though I walk in the stubbornnesse of mine owne heart. Thus men harden their hearts like brasse against all that can bee said.

Well, though some be never terrified at all, but remain insensible blocks; and others terrified, and yet miscarry, as wee have heard, divers wayes, yet hee in whom God will worke Faith, shall safely saile between these two rockes of insensible blockishnesse, and desperate madnessse or dissoluteness: and hee shall be terrified, and yet God will keepe him secretly, that hee shall neither despaire, or doe himselfe hurt, which hee shall bee persuaded to bee the worst way that can bee taken and abhorre it, or at least shall be preserved from it; nor shall...
returne to his old course againe: and God will make him distaste the temptation also. So hee shall be humbled, and yet take no hurt, but it shall in time turne to his great good.

Now yet further understand that all taste not of the terrors of the Law alike: some are terrified suddenly, and violently it rusheth upon them; some more leisurly and for a long time, which may be as much as that former, though it do not so seeme; as a little brooke soone runnes over upon a little dash of raine, and makes a land-floud, when yet there is more water in a great river, though it keepes within the bankes.

Some have lived in ignorance & a dissolute life without the meanes; these be oft at the hearing of the Law exceedingely smitten, and not having knowledge of the Gospell to looke
The Author and looke to, are more sorely and longer terrified. Some others have beene brought up under meanes, and have had knowledge, and have bin brought up innocently from grosse evils, & used to prayer and good exercises, and lived with them that loved good Preachers, these are oft more insensibly wrought upon by the Law, because both Law and Gospel wrought together at leisure, and being smitten they could look to the promise, and somewhat help themselves. These also are sooner taken downe than the former, in whom sinne is deeply rooted.

As some Hawkes which bee taken after they have flowne, and have caught the prey for themselves, these cost a wondering full toile to bring them to be tame, and handsome haggard things. Some others taken out of the nest, which howsoever they have a wilde nature, yet being
taken in time, so yongue, are easilier brought to hand.

Yet further know, some which bee innocent and free from grosse sinnes as any, and of good knowledge, yet have beene wonderfully tormented, and long held under, when many of bad life have got comfort in farre lesse time, and with lesse terrour by much; either because they be of a more fearfull nature, or else have much melancholy joyned withall; God so disposing it, wee see so it is: which may bee to shew us that the least sinne whatsoever, seene in the kinde with the desert of it, is enough to cast us downe.

Some deeply weigh the mery they are in, and are troubled at it, yet so as they can keepe it in, and beare it till God send comfort which they seeke in the meanes.

Some are so wonderfully terrified as they quake & tremble, fall
The Author and

fall from meate, cannot sleepe, looke pale, have bellies like barrells, roll and tumble, and have great trouble in the body thereby, thinking that all creatures witness against them; if they see the fire, it puts them strongly in mind of hell fire, and therefore cannot abide to see it; if great winde, they feare it will blow downe the house on them, and send them to hell: if thunder and lightening, they quake, and feare, and cannot be pacified.

Some dare not eat for feare of being choak't, or because they be unworthy, and shall but increase their condemnation; care not how they goe in apparell but for very shame; thinke the Divell is ready to carry them away if they bee in the darke; thinke hee pulled them by the coate, feare to die; lest they goe speedily to hell: thinke they feele a fire within them.

Thus
Thus some by melancholy and the temptation of Satan, have beene in a wofull case long, and yet doe well at last.

Some goe longer under their burthen, because they keepe it to themselves for shame or bashfulnesse, till their backe is ready to burst with keeping the divells counsell. Some others breake their minde to some wise and faithfull friend, and so get out sooner by much.

Now further, know that God in this worke of terror, raiseth it upon sight of some one or few sinnes most hainous either in nature and qualitie, or else by some circumstances aggravated: this more lies upon their conscience, and tormenteth them rather than all their sinnes.

As you shall see if a man goe over the whole Law, hee will be more stricken at the denunciation of Gods judgements against some one sinne, than
against all the breaches of the whole Law together. As Acts 2, Peter laid to their charge, and they were terrified for crucifying Christ: they had committed many other, but this was in their eye. As if a Master will convince his servant, he will not bring a number of smaller accusations against him, which might make him finde out excuses and shifts, but some one foule thing that he cannot deny, thus to make him hang his head: so God layeth to their charge some speciall foule sinne, that they may be convinced, and yet but one, or few.

And this the Lord doth of purpose that the party should not be swallowed up; for if he should see all his finnes as ugly as hee sees some one, hee were not able to beare it: therefore God tempering mercy with justice doth thus; for ayming not at the parties hurt but good.
God lets him see but some so as he may bear it.

Now let us see some reasons why the Lord thus terrifieth them whom he will bring to comfort and faith.

1. First, that he might bear through by his Spirit an eare into our heart to receive instruction, without which we should be as unfit to receive any, as the Merchants waxe to receive any impression of the seale till it bee melted. God speaks once or twice and man heares not, till he bring him to that passe that is spoken of Job 33. For till then, tell this sinner that he must lay away his lusts, his old delights, and sweet sins; and take up a course of godly life; and you may as good thinke to have a wilde haggard Hauke to hye and kill the Partridge, and come to your hand againe; or a Colt of foure or five yeares old, fat, and never handled
handled, to draw quietly in the furrow, or a wilde Bull, or the Unicorn of which God speaks in Job. Hee will scarce give you the hearing of any such thing, or if he doe, he will doe as hee lift for all that; hee stummes like the wilde Ass, Jer. 2. none will trouble themselves about her, but take her in her mouth: so God takes this Ass in his mouth, when hee is well laden with the heavy hand of God upon him; else you were as good speake to the walls as to him. But when the party is thus tamed and taken downe, then there is some speaking to him, as Paul, Lord, what wilt thou have me to doe? when he was smitten downe; so the Taylor, a desperate wretch and cruell person, yet taken downe by the earthquake, and Paul and Silas his preaching; oh then what shall I do to bee saved? so they, Acts 2:37. whereas if you
you had spoken unto them before in their jollity and pompe, and when they were at ease, and bad what they would at will, you might as soone have catcht a Hare with a Tabor as prevailed with them.

And herein the Lord tempers his dealing diversly according to peoples dispositions; for as some children will need more stripes than some, and the wise parents deale accordingly, so some by one Sermon of the Law thundered out, or some small affliction, are so pulled downe as they cry out they bee damned, they bee utterly undone, none so vile as they, no mercy for them, and can hardly bee kept from sinking. Some others bee not so much cast downe at three hundred Sermons. And why? Some will shift from the hand of God; and hearing the Word, and being terrified, they will come no more.
more there a good while, and others will wrestle with the terrors and bear them out, and resist them, and will not yield nor blanken for them, lest they should seem to lose the credit of the field. Well, these must have the more hammering when they thus resist, and if God have no favour towards them, it shall be sufficient, he will give them over and say, you shall never be so well offered again, or else he will fasten more judgments on them to their destruction, as Jer. 28. 17.

But if God have a favour towards them, and purpose their good, then all their striving shall do them no good, no kicking against the prick, God will lay on more load, terror upon terror, trouble upon trouble, till he have bound him hand and foot, and made him tame: he will make him yield ere he have done with him. And if
if he put the Lord to all this business, and himself so much trouble, he may thanke himselfe, hee might have spared some of it, if he had beene handsomer and more tractable; God would have spared himselfe some of this labour, and him some of this trouble, if that which he would have done could have beene done without it. And yet herein God is very mercifull to this party in laying all this load on him, seeing there is no remedy, rather than that he should remaine insensible, seeing so he should have gone sleeping to destruction.

2. Secondly, the Lord thus terrifieth us to make us truely thankesfull to him for our deliverance, without which terror the proud lordly heart of man would never be; but either set light by Christ, or never give God that thankes that hee deserved
served for such a mercy. But when we are brought to hell's mouth, and have no hope of deliverance, but fear of certaine damnation, if then the Lord, beyond, yea contrary to expectation doth shew mercy and release; oh this makes us thankful, and to tell what God hath done for us, and to say, this is worthy to be written with a pen of iron, in the table of our heart never to be forgotten.

So that God by this terror doth but make matter for a song of thanksgiving against the time when this poore creature shall bee able to endite it, which shall be afterward.

Now as men live to bestow their favours on them that bee in great neede or in a strait, because they will ever remember it, as a poore man redeemed out of prison for debt; and as a hungry man will be thankful...
meanes of Faith.

full for meate; the sick for a
Physitian, (For what cares a
full stomache for a hony combe,
whereas to the hungry every
bitter thing is sweet:) so is it in
this case betweene God and
us.

And thus howsoever we
would thinke no good, could
come out of such a confusion
and woffull terror, in the sin-
ners heart, (as indeed no more
there would, but rather it
would drive men to despaire, or
to fly against God, if God him-
selue were not the worker in it)
yet he that brought light out
of darkenesse, brings order out
of confusion, and good out of
evill by this.

And thus God deales rough-
ly first with those with whom
after he will deale mildly and
mercifully, as Elisba 2 Reg 6.
did bid them handle the noble
man roughly at the doore, yet
after told him of plenty, so at
the
the door and entrance God deals harshly, but afterward mildly. And as Joseph at first handled his brothers roughly, called them Spies, put one in prison, though of no ill minde, but afterwards wept over them, feasted them, yea, and sent Chariots for them, and kept them and theirs all their days; so deals the Lord at first with those whom yet afterwards he weepes over, and feasts here with comfort, and hereafter in his heavenly kingdom.

And as Elijah was prepared by a whirle-winde and earthquake to heare a still voyce, so wee by the terrible voyce of the Law, to heare the sweet voyce of the Gospell.

The first use of this is to move and perswade us Ministers that wee preach the Law to the people, open the ten Commandements, shew people their misery, then God's judgements...
means of Faith.

ments against sinne and sinners, to humble them and prepare them for God. Not that wee ought to preach that onely, for so doth none of any understanding, but that we preach not the Gospell alone which is no lesse absurd; to heale where was no wound, and comfort them that bee too proud and jolly already. This is to sow pillows and to cry peace, peace, when there is no peace, and to daube with untempered mortar. Wee must not affect a bare title to be ministers of the Gospell only; though indeed we be so called from the more excellent part of our ministry, but wee must so preach the Gospell as that wee doe not in the meane while leave out the Law. For the Law though it worke no grace, yet it makes way for it, as the needle sowes not the cloth but makes way for the threed.
As the time of the old Testament were the days of the Law, yet the Gospell was taught then; for in all the sacrifices was Law and Gospell, so now in the days of the Gospell must the Law be preached, though not as the principall. Else we shall never make sound and true Christians, but carnall and loose Gospellers. The Gospell preached without the Law, is cause of so many wanton professors that talke of Christ and the Gospell, but live as they list. Let none feare it will drive the people to despaire; seeing there is no such mooving in these dayes, but rather the people bee like the Smithes dog, who can lie under the hammers noyse, and the sparkes flying, and yet fast a-sleepe. Besides, God usually brings it to good: and if any should miscarry, it is but such as would have perish'd though there
there had been done other course taken in preaching to them. And let none speak against the preaching of the Law, for it is the wholesome way that God himself, and his servants in all ages have taken: he did reprove, convince, and curse Adam and Eve, and after they preached the Lord of the world shall break the Serpent's head; So in their sacrifices. As God prepared Balaam by the whirlwind and earthquake to have the first voice, &c. &c. And all the servants of God had visions terrible to abase them: so he told them his wisdom. And if the servants of God had seen that such a course should be taken with them, then what need had they, that were never humbled? So John Baptist dealt with his hearers, and our Saviour Christ likewise came to seek and to save the lost. 2 Tim. 3:15.
2:37. First preached the Law, and after the Gospel. So Paul and Silas, Act. 16. The contrary is the way to make people come as hereafter, though it please them for the present; As if one should heale a sore on the top and not corrosive it to draw and eate out the inward sore, it would within a while break out againe: with farre greater danger: So shall we finde it in this case.

To the people the use is, that they examine whether ever they felt the terrors of the Law, of which we have spoked, as wee see they must that come to faith. And here bee three sorts of persons to be spoken to. First, such as never knew what any such workes meant. Secondly, such as have bene under terror, but have outgrown it. Thirdly, such as yet lie under it. 

I ask the most, did you ever feel
feel your selves in a fearfull estate, and were you ever disquieted and terrified about the same? Alas, the most part will say, they know no such matter, nor what it meanes, nay, some think they would bee loth to be in any such case, as they have seen some to bee.

Well, what is the reason thou never wert troubled at thy estate? Is it because thou wert never inlightened to know the particulars, and depth of thy misery? It may bee; For some are ignorant indeed, and know it not, or onely a little in generall, that they bee sinners; but of the depth, and particulars of their wofull estate they are not advised. Well, if it bee forwant of being enlightened, then know it now, and the Lord enlighten thee. And to this end informe thy selfe of the depth of misery, in which all mankinde bee by nature, till
by grace they be recovered out of it.

Or is it because thou wert not convinced, that it is thy state, but hast knownest it only in general, and so posted it over to others; and hast either not thought it true of thee, or never weighed it with thyself? if thou hast not been convinced, then now be, and the Lord convince thee. To which end I speake to every one, rich, poor, man, woman, young, old; if thou beest one of the sonnes of Adam, thou art in this woeful state, and it is as true of thee, as of any other in the world.

Or hast thou been enlightened and convinced, and yet dost not fear? hast thou been stricken downe about it, and yet art not humbled? thou hast an obstinate, hard, and senseless heart indeed. Will not the hearing of all this turn and
and of all these plagues, and of the eternall wrath of the infinite God; will not, I say, all this terrifie thee? If one should tell thee all thou hast is burnt, and thy children killed, this would amaze thee, and take up thy thoughts; or that thou art condemned to die: and will not this that thou art thus and thus guilty, and in danger of all the curses in the book of the Law; and that if thou shouldst die to night thou shouldst sink to hell for ever; will not this terrifie thee? The brute creatures will condemn thee; for if they see themselves overmatcht they fall downe and fear: if the Lyon roares the beasts tremble; but if the glorious God of the whole world roarse, wilt not thou a poore mortall creature, a worme, bee afraid?

Heathen Felix shall rise up in judgement against thee, who
trembled at the preaching of Paul.

Yea wicked reprobate Indi
shall; nay, the Divells them-
selves: for they tremble.

God will put terror into thine insensible conscience ere he have done with thee; or else if the terrors of the Law cannot waken thee, the torments of hell shall.

O fearfull case, that the Law being so preached as it is (and yet oh that it were more plainly and zealously preached than it is) that so few are moved at it! Alas no; people are jolly, lusty, and stout, they do not meane to blanke nor yeeld, but harden their hearts and goe on boldly & lustily, as if they had no cause to hang the head.

Well, the Lord will pull downe your proud lookes if you belong to him, and make your hearts heavier, or else you shall never have part in his comforts.
Is there not cause enough to make thy stout heart to yield? think of thy sinness, of that thou deservest hereby; think of hell torments, the eternity of them; that there be sundry in hell not halfe so great sinners as thou, and that if thou shouldst die to night thou shouldest doe this thither also.

And pray God that hee that made thy heart would work upon it, and make it, and that by his Law as upon them, \textit{Acts} 2:37, and throw thee downe as he did Paul, \textit{Acts} 16:31.

Yet I will give thee leave thus to doe, begge of God that he would shew thee thy sins and punishment, not as he could, but as thou maist be able to beeare.

Next there are some will say, they have felt currie of their estate, but they have outgrown it, it is past: Yea? What have you done with it? Have you bro-
broke prison; and did God let you out? If you have broke prison, you must even again and the worse than before: for if God have let you out, well and good; but how prove you that? This you may know by considering the manner: how God brings his from terror to comfort in the person of this party or kind of parties that, we are now in hand with; even good Christians, who have had their terror turned into comfort, which they would not part with for the world. Why if it be thus that you have got out, God forbid that I or any living should dare to speak against it. It is of God, and no marvel; for he aimed at no other at first: his meaning was not when he cast thee downe at first to destroy thee, but to make thee fittest to comfort, and then, oX bestow it upon thee: therefore this is no new thing.
And if this be your case, it ought to stirre you up to great thankfulness for this wonderfull mercy of God: for he hath done much to guid you safely to this passe through so many dangers: for you might have been left in senslesse blockishnesse and perisht, and you have scapt that. In thy terror thou mightest have fallen to despaire, or to drive it away untimely, and so have perisht; thou haft scaped that too. Yea, when thou camelt to seek help, thou mightest have sought and lost; but God hath blest thee through all these, and brought thee to peace, blessed be the Lord, seeing many have perished in the way to this, that thou art come to.

No doubt in thy first beginning to beleve and after thy obtaining, thou thoughtst thou
couldst not bee thankesfull enough to God, and now beware thou be not carelesse, forgetfull, or fall from thy first love: hold on in a course of thankfulness and holy obedience, that thou maiest still enjoy thy comfort. Also bee careful to helpe others by the same comforts that thou hast felt.

Ob. Yet sometimes I feare I got comfort too soone, and was not humbled sufficiently.

Ans. If thou hadst loade enough to weary thee out of thy selfe, and not to leave till thou soughtest and foundst Christ, it was sufficient, thanke God that thou wert not pressed as God could have pressed thee.

Now for the others that have broke prison; some have got out of their terror by striving against it, as, eyther they have drunke it away, or plaid it away: and if this be your case, then
then the more foole you, thou hast provided very ill for thyselfe. Doe'st thou thinke these terours will bee consumed so, or will bee answered so? Is the debt ever the more paide, for making the Bayliffe drunken? The Creditor will set on thee againe. Or it may be thou wilt never againe come to the like offer; God was beginning to come neere thee, and thou wert somewhat beginning to come toward the way to Heaven: oh if thou hadt followed it, and stook while the iron was hot, who knoweth what it might have come to? but thou haft quench'd it, and so thou wilt be harder to worke upon than ever before.

All the counsell I can give thee, is to call after these terours which thou haft fought to drive away, and call aloud ere they be gone past call; and call quickly ere thy heart be harde-
The Author and Edmund Waller. 

...and then it will cost the double labour. And pray God to work them upon thy heart again.

Others have outgrown them, by snatching hold of the promise of mercy and salvation, of it belonged to them, thinking themselves good Christians, because they had felt some terrors; but alas, herein quite deceived; for then Judas was a good Christian, and the Devil himself. No, the promise of salvation is not straight belonging to one terrified in conscience, but to one that is not only terrified for his punishment, but is contrite hearted for sinne, which is the worke of the Gospell.

There bee many stapes betweene therein wrought by the Law, and believing pardon of sinnes: It is too long a study at once, as will appeare in handling the Gospels working.

These...
These terrors if they had continued till they had beene turned to sorrow and compunction of heart for sinne, it had beene well.

These must either come back againe, or else trust to a false persuasion and perish; they must learne to step one step after another according to Gods word.

Yet it may be thou shalt finde it harder the second time than before, as they that breake prison are laid in surer next time.

The third sort are they which are still under the Iron harrow.

To these I say, let them know this is somewhat, and in preparation to more; bleffe the fire that melted thee, and kill the scourg that humbled thee; thou mightst have beene left a blocke: Know this is the Lords discipline and course hee takes with his:

Such as are still under terrors and the spirit of bondage.
And let not these be weary of the yoke of God and the Law, and make overmuch haste out of this state, for so may they undo themselves: for, as some withstanding their terror have withstood their salvation; so some have by hastening out made waste of all, and being impatient of being in this case, and overwilling to catch hold of the Promise straight, have proved but loose, unsound, and unsavoury Christians in time, which if they had tarried the Lords leisure in it, might have come to sound and true comfort, which would have continued all their days.

As some youths impatient of service will not serve out their time, but buy out two or three, or four yeares of their time, and so coming to themselves, and setting up ere they have stayednesse or skill, they soone waste away their stocke, and then
then are saine seven yeares after to come and bee a servant with their old Master or some other, which if they had served out their time, might have bin free men long agoe, and lived in as good sort as their Masters; So these must after long deceiving themselves, either come backe againe under the bondage of the Law, and begin againe, or else after their unFOUND and unsavoury course ended, must perish, who might have beene free men, and had much true comfort long agoe, and beene able to comfort others, if they had not beene too haſtie. Or as an impatient patient, gets the Chirurgion to pull out the tent and corrosive, or pulls it off himselfe as soone as it begins to smart a little, and thinkes it is searcht enough, and now layes on healing plaiſters. But afterwards this breaks out againe worse then ever;
ever; whereas if the corrosive had been let lie on till it had eaten out the corruption indeed, then it might have been whole long ago.

Let these therefore attend on the ministry of the Word still till they have learned from thence what God's meanings are towards them, who will give them such counsel, as (if they will be ruled by it) shall bring all to good end in due time.

You have heard of the working of the Law in one that should become a believer: but the Law workes no such thing: when it hath slaine a man, there it leaves him without any hope or helpe in himselfe or any other.

But now then the Gospell comes, and is glad tidings of salvation, and speaks better things, and by little and little workes faith in him that sometimes
times was farre off from any such thing.

First, the Gospell proclaims: a remedy, and tells the world: and this terrified sinner, that there is yet helpe to bee had for miserable sinners, whereby they may bee sated from all their woe, and may become the chil-
dren of God, and be heirs of heaven, viz. that God hath gi-
96+ matiires: bath wrom cifying Gods wrath by his fer-
iings i infoulc and body, and; |
purchaſed us eternall life; And 4 that there 4s none; excluded. |
that.exchude themſelves. .. Ahd:4 that-God is gracious and mer-
j(cefull, not deſiring the death of |'

| Firſt, theGaſpeltproclaimes: |
| there isyet helpe'to beehad for |
| miserable sinners, whereby they |
| may bee sated from all their |
mercy upon him: for that it hee
be not more willing to perish
than God is to save him, hee
may doe well.

Now, the Gospell revealing
this, by the helpe of the spirit
the partie is inlightened to un
derstand this; which is not yet
knowne of everybody.

Secondly, by the same spirit
hee is made able to beleve
that there is such a remedie in
indeed, I meane in generall, but
whether hee shall have any part
in it, is counsell yet to him, and
farre off, so that this partie is
neither ignorant of the reme-
die, nor yet doubtfull, but
knowes and beleves it. These
be the workes of the Gospell,
and that every one that be-
leeves shall have part in this
remedy, yea, and that if hee
could beleve, he should have
his part also in it.

Thirdly, the Gospell thus
making us to know and beleve
the
the remedy, workes further: 
Oh it staies him from sinking, 
under his burden, from des- 
faire, and keepes his head a- 
bove water. And this is as far 
as it is beleived; for alas 
some are very hardly staied with 
this: for what is an uncertaine 
and absent beneffe able to doe 
in a certain and present misery, 
or to stay one? but some it doth 
thus staie from utter despaire, 
though as yet they remaine in 
a heavie state. If one stung 
with a serpent, swelling and in 
grievous pain, should hear that 
there is one forty or fifty miles 
off that had an oile that had 
cured some in such case, so that if 
one should find him at home, & 
can get some of it, he might do 
well again. This staies him a lit- 
tle, but alas his tormenting pain 
continueth. And so it is in this 
case. 

4. The next worke of the 
Gospel is contrition and bro- 
ken-
kennel of heart in this sinner, which is a gracious work of God's Spirit in a man, whereby he hearing of the mercy of God and his gracious disposition, and that there may be mercy for him, this breaks his heart, and turns legal terror for the punishment, to godly grief for sinself, for offending God, and dishonouring him, that hath been so good to him, to spare him all this while, and not cut him off; and that he understands he is of such a gracious disposition. Oh vile wretch that I am, I am faith he against whom have I offended, not against a Tyrant, but against a most gracious God, that preserved and maintained me fed and clothed me, when I did nothing but rebel against him and play the bedlam, who might have damned me this many years ago, and yet spared me, and now puts me in...
some hope that I may find mercy at his hand: Oh woefull caitiff that I have beene: and am! so long and often to have offended so good a God.

Now, that wee be not deceived and thinke wee have contrite hearts, and have not, here I will set out the notes of it, by putting a difference between it and some things like unto it.

First, betwene naturall sorrow and this contrition; nature grieves for losses, sicknesses, death of neere friends: this breakes much both body and minde, and makes folkes looke old; and wee say, such an one breakes apace, or is much broken, it is seene in his face: for what is naturall sorrow, but a fleeing from something that is hurtfull to us, and when wee cannot flee from it, then lying under it? But there is great difference betwenee it and contrition, and godly griefe: naturall
natural sorrow comes upon worldly causes, contrition is for sin, and wrought by the Word of God.

Natural sorrow is momentary; for though a man be grieved for his broken arm or leg, or this or that loss of goods, of child, or wife, yet in time this grief wears away, when God hath recompenced our loss some other way.

But contrition & sorrow for sin is perpetuall, and lasts ever; though he get comfort, yet he is broken in heart for his sins all his life long, and broken from his sins for ever; for he will never turne to them more.

And this may stay some that have feared their owne soundness, because when they have lost wife, husband, child, they have grieved exceedingly; it hath broken their heart, caused plentiful full tears; yet such heaviness as could not be comforted; and kept within doores.

But
But never could find such broken hearts for their sinnes, nor weepe so bitterly in remembrance of them.

This may be in a true child of God: for the griefe for worldly losses came sodainely, and was for a time great, but in time it weares away and is forgotten, when God hath healed him againe. But the griefe for your sinnes continueth still, doth it not? You grieve no more now for the paine or losse you had twenty yeares agoe; that is gone, but you grieve still for the sinnes you committed so long agoe. Well then this may be, and is farre greater. That was like a land flood, a sudden running over of a small brooke, but the water in a great River that keeps within its bankes is more than that.

Against, there is this difference betweene legall terrors and this contrition; seeing that
is for punishment most; what
this chiefly for sinne; that
wrought by the Law and legal
comminations, this by the Gol-
pell and hearing of God's mer-
cy: that terrifieth and ama-
zeth a man as a blow on the
head with a leaver, and smites
him downe, leaving him with-
out any feeling at all; or if there
be any, it moves him to fles
from God as from a terrible
Judge. But this is a sware
crease of heart for offending
God, which troubles him more
than the fear of hell ever did,
and vexeth him, that if there
were no hell to punish him he
would thus grieve.

Legall terror leaves the
heart as whole as it was, and
still hardened. True, it is, that
it stops the working of pride
and holds downe the acts of it
for some time and damps it, but the
habit and disposition these is
the same that before.
one should with a barrel of iron burst into three or sore pieces a stone, or brasse mortar, yet for all that it remains as hard as before; but a soft fire melts it, and makes it fit to be cast into a mould. So though Felix trembled, yet he continued as covetous still as he was before, and expected a bribe, which because he failed of, he left Paul bound. Abah though so strucke downe and humbly yet after he continued as vile, and imprisoned Michaiah; so Judas after his terror yet added murder to murder; and they. Num. 14. 1. 2. 3. 4. But contrition mollieth the hardnesse, and breaks in pieces the wholenesse of the heart: as wee may see in the examples of contrite ones who never sinned, like David, none of his subjects were ever numbered. So David never numbered the people more. Furthermore, there is difference.
Between it and the counterfeit contrition of an hypocrite, which is a light griefe, and flitting sorrow of unsound professors, who wring the hands, shed a few teares, or make some complaints of themselves for their sinnes, but it is quickly over; like a morning dew that soone is lickt up when the Sunne ariseth; or like a bull-rush that bowes while the winde blowes it, but when the blast is over, it returns to its former straightsnesse.

But Contrition is a searching, prickling, and stinging sorrow, which abides also till God doth remove and turne it into quietnesse; yea, and sometimes also after. Many have had good pangs after the Word preached, which if they had lasted, might have bee the hope and beginning of true contrition indeed.
Therefore we may see that this is a gracious and divine work in the heart of a man farre exceeding any of these three.

Yea an excellent gift it is that humbles a sinner truly and kindly, and so breeding humility, makes him capable of all the graces of God: for the humble he will teach his ways.

It makes the heart soft and tender, that the sins may come up by the roots, yea teachable, and apt to have any good thing planted in it, and soft to receive the impression of the Lord in it.

Yet here for all this we must understand, that this contrition is not repentance, but differs much from it: For contrition is a preparative act setting a man to Faith; repentance is a grace consequent and followes after faith: contrition is an ungrounded good inclination, purpose, desire, that would doe much.
much, viz. turne from all sinne for ever, and doe all the contrary good: but alas, it is not able to performe it, in respect it cannot in it selfe, nor in Christ, for hee is not yet in Christ till faith be formed in him.

But repentance is a grounded grace, whereby a man by faith being planted into Christ, hath from him wherewithall to carry him out to turne from all sinne, and take up the contrary good. They therefore that confound contrition and repentance (as some do, & they no Papists) runne into two absurdities: First, that repentance goes before faith: Secondly, that a man may doe some good thing, and pleasing to God before faith.

Ob. Is not a contrite and broken heart, acceptable to God and pleasing?

Ans. True, as it is the gift and worke of his Spirit it is, but
but in the beginning it is not as it comes from us: neither can the sinner know that this his contrition pleaseth God, because he knoweth not himselfe to have faith. True, it is somewhat hard to say the very time when faith is wrought; but till it bee, nothing doth simply please God. To make this plaine, understand that there bee three kindes of the gifts of God.

Some common to elect and reprobate, as knowledge in Scripture, prophecy, tongues, miracles.

Some speciall, belonging to the elect onely, as faith by which we are justified, a renewed heart, a good conscience, the feare of God.

Some middle ones wrought in the heart of those that yet be not actually the Children of God, yet certainly shall bee, and which whosoever have
wrought in them, shall surely have faith, and cannot go long without it. Such are, this contrition, and such dispositions as be in men before faith, which yet are wrought by the Gospel. These are better than common gifts, yet not actually graces, and yet gracious inclinations to faith, which are in those that are to be justified, and which (if we speake properly) cannot be wrought in any that shall perish.

To proceed further in shewing the working of this contrition: when the Gospel speaks so graciously of the Lord, and his readiness to forgive wretched sinners never so many or so great offences, yet the sinner terrified by the Law cannot beleive and apply it. Oh no, faith he, no such thing for me, I have beene thus and thus vile, and have thus and thus dishonoured God, when hee waited
waited my conversion and
good : I ranne from him and
plaid my parts, I despised the
Ministers, and all good people,
&c. Well, yet faith the Gospell,
the Lord may have mercy upon
thee, so as thou dost humble
thy selfe : What, to thee? no such
matter. Yes, even to thee. Oh
then you have given him his
loade, hee seekes to get alone,
that he might weepe his belly
full; he cannot contenue then:
but as the gracious eye of our
Saviour Christ upon Peter melt-
ted him into teares, so is his
heart melted and resolved into
teares of repentance. Never
did Benhadad and his servants
hearing that the Kings of Israel
were mercifull Kings, humble
themselves more with ropes a-
bout their necks in sack-cloath,
than this man will to God.

Oh hee cryes out, Against
whom have I sinned ? against a
Tyrant? no, but against a most
gracious God, that is so mercifull as could not be put out of his gracious course, by all my wickedness; and yet gives me some hope of mercy. Oh vile wretch, villain that I am to offend so gracious a God. If I had done thus much against a man, or the tithe I have done against him, he would have pursued me to the uttermost long ere now, and hunted me out of the country; it should have beene to hot for me: but the Lord hath spared me all this while. Oh this cuts his soule more than the feeling of hell for the time.

This also so changeth his minde, that whereas before he could goe bolt upright for all his sinnes, now they crush him to the ground: before sinne was as sweete as hony, now more bitter than gall or wormwood: before he could goe under all his sinnes, and never shrinke
troubled with them, were one of a thousand most welcome man: so that now his daintiest meat is his bane, and contrariwise this bitterness and griefe of heart makes him fetch up all his sweete morsells.

This breeds an utter and deepe dislike of all his former courses. Hee cannot abide to thinke of them, yet cannot forget them: they are ever before him, but so as hee is broken from them for ever, turning to
them no more: oh it hath stung him so as he can never have pleasure to doe any more that hee hath done; as David had small joy ever to number the people more, for which his heart smote him.

Yea it makes him angry with himselfe and vexe, as David, that hee had done so exceeding foolishly, and that he was a foolish ignorant beast.

Yea to confess his sinnes, and shame himselfe. No body shall neede to tell him what to say, for his heart is full, and hee will powre out all to God, and say more against himselfe than any body else can.

Yea hee will aggravate his sinnes by the patience of God: Oh they be so much the viler, because God hath had so much patience towards mee: oh I was unworthy that hee should ever thus beare with me. Also by the means he hath had: If
I had not had the means of grace, it would not grieve me so much, but I that have lived so long under such means and made no use of them, oh wofull wretch.

It will cause him to humble himselfe before God, and throw away all conceit or trust of anything in himselfe, of knowledge, wit, learning, worldly wisedome, civility, and righteousness of his owne. Oh these he stood not a little upon, and thought himselfe no meane one, but now he accounts all dung, abhorres himselfe in dust and ashes; as Paul that counted his privileges that he was a Jew, a Pharisee, learned in the Law, zealous, strict; oh these made him proud and to lift his head full highly, but when God humbled him, he then accounted all dogs meat and dung, and sought for all good out of himselfe in Christ.
Lastly, to this contrite person is given softness and tenderness of heart, whereby he is fitted and prepared to receive further instruction from the Lord; for as yet he hath his burden on his shoulder, and knowes not what God will doe with him; but goe back againe he never will, but will waite upon God for his direction, what he would have him doe.

Hee cryes out therefore and complains, I am loaden, who shall eate me? undone, who shall helpe me? to beare it he feeleth intolerable, to escape it in himselfe impossible, onely some little faint hope keepest him from despairing.

Now we must take notice of the necessitie of this contrition in every kinde of sinner, that shall ever come to good: for the prophane person that hath boldly and without all fear gone on, hee must be cruft in heart.
means of Faith.

heart for sin, ere ever he shall have mercy at God's hand, or any promise belong to him.

So the civil and carnal Gospeller, and hypocritical professors, that think themselves in happy case, that they please God highly with that they do, yea, that they deserve not only health, wealth, and outward blessings, but even salvation at last at God's hand for their good service, they have done. But they must come to loathe and abhor these, and will. When God works this contrition, then they shall see what base and poor stuff it was, they have so highly thought of, seeing now they do discern that God makes base reckoning of it, and holds it as abomination; for when they served God, it was only in ceremony and now, without any substance or looking to their hearts to do it in any care-
carefulnesse of heart for the manner.

Yet how hard a thing it is to bring the heart of man to breake for and from his sinnes! oh it is God onely can doe it, men had rather past with any thing, nay, all they have, nay lose their very lives than their lusts: oh the rebellious heart of man, that hath had too long acquaintance with sinne to bee broken from it shortly, and is too deeply rivetted in evil, that he should easily be pulled from it.

Now the consideration hereof should forcibly move us to be highly thankfull to God, who as he hath provided a blessed remedy, so hath proclaimed it by his Gospell to the sones of men, which is a speciall privilege, that they have not always enjoyed.

Secondly, let us examine whether the Gospell hath Enlighte-
lightened us, and whether wee
know and then beleeve the re-
medy, and Gods mercifull na-
ture.

Next, did you ever feel the
Gospell breaking your heart,
and the loving kindnesse of
God melting you thus and
thus, as hath beene taught?

Alas, most must say they know
not what any such thing
means: alas wee have few bro-
ken hearts for sinne; and yet
there was never more cause;
ever more means also, and
yet alas even the Gospell is da-
ily preached, but few are melted
herewith.

Most will not part from their
corruptions, but had as liefe
you should pull their hearts
from them, as their lults; they
know not how to live; it were
no life if they were barred of
them; many know not how
they should spend their time if
they were left. It may bee at
last
last they wish they were undone againe in respect of the punishment they fee to come for them, but that is no contribution. Well, as loath as you are to come to it, your heart must be broken ere God will have any mercy for you.

Others will goe with you in many things, thew liking to the Word, love to the Minifters, be moved at the Word, desire after mercy and salvation, yea mend many things amisse, and doe many duties, and yet for a contrite heart, you must pardon them for that. If you urge it, either you shall hear no more of them, as John Baptist did not of Herod, and Christ of many of his Disciples, or else they will bee borne with for that, they will coast over another way, and meet you anon, but over this steep hill, and cragged rocke, you shall not lead them.

Nay
Nay many think themselves believers and in great good case, that yet never came where contrition of heart grew: but their profession, religion and faith is but vain, and will perish with them, if they trust to it; like Laodicea men would be saved and be believers, but they will go to heaven whole without blemish. But know that thy heart is not fit for God till it bee broken; and as our Saviour Christ was no sacrifice for our sinnes till his soule was broken for our sinnes, so shall we never have part in this sacrifice, till our hearts be broken for sinne.

Oh this makes our preaching so unprofitable, religion so costly a service, and faith so rare, because few are ever thus broken. Oh, we may tear our throats, and wear our tongues to the stumps, ere we can persuade a sinner to see the odious hainous
hainousnesse of his sinne, and
danger of it, and bring him to a
detestation of it.

And why is this? because
few beleeeue and deeply con-
der either of their owne mis-
ery or of Gods gracious dispo-
sition and readiness to shew
mercy; which if they did, it
could not but breake their
hearts. Let us therefore bee
perswaded to this duty, unto
which we may be best enabled
by the deepewe weighing of both
these together, and praying
God to worke us to it. But oh
the vile heart of man, sinne
must have sorrow; if not here,
then hereafter: if men feele
not the terrours of the Law
here, but be lusty, and spend
their dayes in carnall delights,
time will come that God will
awaken their consciences, and
their terrours (may bee in this
life) if not, yet hereafter they
will prove untolerable.

Now
Now I would here further persuade those that be contrite hearted, first to be thankfull to God that hath brought them to this passe: the promise of God belongs to such, therefore bee of good comfort; and though thou beest not yet able to apprehend it, yet if thou couldest it is thy due, with God's good leave. Christ came to case the weary, finde the lost, heale the sick, binde up the broken, and therefore he will have mercy on thee. Which that thou maieft the better beleewe, remembre the example of the Publican,Prodigall, David,those Act. 2.39. who were all in the like case.

And let this also bee added, that seeing God hath brought thee thus farre, he meanes not to leave thee now, but will have mercy on thee. And his end in casting thee downe was not to destroy but to save thee: he hath delivered
delivered thee from insensible blockishness and hardness of heart, and in thy terror hath kept thee also, and hath not suffered thee to bewail thy sinne slightly, but truly, earnestly, deeply and constantly; hee would never have done all this for thee, if hee had not meant to bring thee further, hee would have left thee ere this. As therefore Manahs wife said to him, If the Lord were pleased to kill us hee would not have shewed us these things; so I say to thee, If the Lord would have cast thee off, hee would not have used so many meanes to draw thee unto him.

Now I should proceed to some other steps toward faith wrought by the Gospell betweene this contrition and faith, save that there is yet somewhat more to bee said to this contrite-hearted person, who hath his burden upon his shoulders,
shoulders, and is not yet persuaded that any part in the remedy doth belong to him.

Why hath he not right in the promise? yes there is nothing on God's part why he may not apprehend and apply it; God gives him good leave, and the promises are made to such.

And though a man dares not apply the promise to one only terrified by the Law, yet to one truly thus humbled by the Gospel, and contrite-hearted, we dare doe no other: Yet this party is not able to apprehend it, there is much both within and without him to the contrary.

1. The devil is a great enemy to it, who envieth that he is come thus farre; knowing now he shall lose him, and therefore he will prolong the works all that he can, and hinder the proceeding of it, both knowing that beleevings, the mother
both of comfort and obedience; therefore he opposes it all he can.

2. Himself hath much against it: he (it may be) with his grief hath forgotten that God hath made promise of mercy to the penitent, or if he remember it, yet he will call into question, whether he be such an one or no; yea or if he be and cannot deny it, yet he is not able to apply it to himself through weakness. Like a sick man that knoweth he hath right to his meat, but is so weak, that he is not able to reach for it and put it to his mouth.

If a man had nothing to doe for him but teach him that he knows not, or bring to his remembrance that he had forgotten, or make him know that he is such an one that the Promise belongs to, it were but an easie taske. But here is the difficultie
dificitie, to make him beleue that not withstading any thing that can be said of Sathan or his owne corruption, that he is the childe of God, and the promise of mercy and salvation belongs to him. This party hath many objections against it, some of which I will recite, and answer them, and so proceed.

Ob. When the promise of pardon is offered to this party, Alas, to me, faith he? no such matter, that were marvell; oh no I am vile, and see nothing but wretchednesse and misery, as being at the very pits brinke. They that can beleue it, let them, they be happy men, for my part I am farre off, I dare not. A likely matter, that from such low abasement I should be advanced to such honour, from hell to heaven.

Answ. And why not you as well as others that have beene as farre off as you? and have beene
The Author and

beene long held off, yet have got comfort at last, and so shall you. God hath not excluded you, therefore shut not out your selfe. What if sorrow and comfort be contraries? Yet sorrow tends to comfort; and what if he therefore cast thee downe that he might raise thee up, and would never have brought thee thus farre, if he had not purposed good to thee?

2. Ob. Alas, what likelyhood is there that God should receive and accept mee when men reject me? My superiors they contemne me, my friends that have loved mee and have beene glad of my company, even they looke aloofe and care not for me.

4. An. What of this? God feareth not as men seares for they be carnally. They of the world love and like their owne, and God likes his owne. The world rejecting thee is no argument good.

God
God will doe so, but the contrary rather, as we see in the example of the blinde man; John 9. When thou wert whole, and talk, and goodly like Elisha, thou likedst thy selfe, and the world liked thee, but now thy heart broken, and tame, as it were, they make no more account of thee than of an old rent garment. But God never liked thee till how thou art garment; a whole heart God cear not for, but a broken heart he accept for a sacrifice acceptable to him. For breaking is decaying, whole is like it self. Thy heart never sent out good favour till now; as Maries ointment while it was in the box, but when it was broken the smell went all over the house. And as spices whole and not trayed smel not, but broked go so into with thee in this case. Therefore be of good comsort, thou shalt get as much favour with God as thou hast.
shalt lose with the world. As long as God takes pleasure in thee, no matter who dislikes. Besides, thou art in better liking with the Angells, and the Church of God, who thought of thee as of a prophane or civil man, but now as of one that is in the setting for God, and to make a believer.

Ob. 3. Me thinkes I would sometimes beginne to believe, and be of good hope, but then my unworthinesse pulse mee backe, as a grimme Sergeant should pull back a poore Suiter that were putting up his petition to a great man. I can doe nothing worthy. Gods acceptance : if I could doe thus or thus, there were some hope.

Ans. What hath God been doing all this while but to pull downe thy proud stomack, and yet dost thou talke of worthinesse? When thou wert a Pharisee thou thoughtst thy selfe
Thou art unworthy, it is true, if not, what need hadst thou of God's mercy? or what glory should God have of giving one for another? giving something to one that were worthy to attain it? Thou speakest as though thou wouldst not be beholden to God, but he will accept thee though unworthy, that he may bind thee to him for ever. Count not God as a man to whom nothing bring, nothing have: God is about to make thee worthy, and thy worthiness stands in his free favour: The feeling of thy unworthiness makes thee worthy, that is, fit for God to shew mercy to thee, seeing, besides thy sin, that makes thee unworthy, thou hast a sense of it, and a heart broken for it, and having these, God will not reject thee.
because of thy unworthinesse.
Thou wert never worthy nor
fit till now; when thou wert in
better case in thine owne feel-
ing, God cared lesse for thee,
and thou wert further off.
What talk'st thou of worthi-
ness, when the Angels bee not
clear in his sight, nor the Saints
worthy in themselves? Know
that God respects (in shewing
thee mercy) his goodness and
mercy, and not thy goodness;
that hee doth, is free. Againe,
have others that have found
mercy had it for their worthi-
ness? or could they see cause
in themselves, why they should
find mercy rather than others?
And as for thy doings, thou
must have that power from
God after thy believing, there-
fore believe first.

Ob: A. Oh but my finnes be
so many and so great.

Ais. That is not the matter that will stand between God and
and thee, so long as thy heart is broken for them; so long as God is the Physician, no matter what be the disease: his mercy is above all thy sinnes. Christ's merits is not a weak plaster that can heal a green cut, but not an old sore; so to conceive of it were to disgrace the blood of Christ; the blood of Jesus Christ cleanseth us from all sinnes, Psal. 51. 7. God is rich in mercy, Ephes. 2. 4. abundant in goodness, Exod. 34. hath a multitude of mercies, Psal. 51. Psal. 108. 4. though our sins reach up to heaven, God's mercy reacheth above the heavens. God forgiveth iniquity, transgression, and sinne, Exod. 34. yea rebellion, Hos. 14. 5. Thou art not worse than Moses, asses, than they, Acts. 2. that crucified Christ, than Paul that persecuted the Church of God; and Mary Magdalen. These have found mercy; therefore thou also following their
The author and

example maift be assured of it. If a man having many debtors should proclai me to them all (some owing more, some lesse) that let all of them come to him, and confess the debt, and he will forgive them great and small: will any man doubt, because his debt is great that it shall not be forgiven, especially if he see greater sums remitted?

Ob. 5. Yea but I have been a mocker at goodness, a scoff er at the deare children of God, hated the Ministers, given to all vileneffe.

Ans. True, this is vile; for wee see the Ismaelites cast out for mocking, and the children torne by the Beares. But yet no matter what thou hast been, seeing now it shall be enquired what thou art, and wouldst bee hereafter. As long as God hath given thee another heart, that that is past shall be forgotten: as thou remembrest them God for
forgets them.

Ob. 6. Yea but there bee few that shall have part in this remedy, and it is so great, that I feare it is too great for me.

 Ans. If the Lord will give thee it, who shall hinder thee? Great gifts become great Princes: consider what gifts Princes give, five hundred pounds a year or a thousand pounds, make Noblemen of Gentlemen, Favourites Marquesses. The greater it is, the more cause hast thou to be thankful, both here and in heaven. And for the fewnesse, if it please the Lord to work that in thee that he works in few, and to bestow that mercy on thee that hee gives to few; if, I say, he will be thus gracious, the more cause hast thou to admire his mercy.

Ob. 7. Oh but I have not beene humbled enough; the promise is made to the con-
as some, then I could believe.

Answ. Beware thou become not a Papist in thinking to meri-
tine mercy by thy contrition: oh it is not thy contrition, if it had been a hundred times more, could merit pardon of the least of thy sins. If the Lord Jesus had not suffered infinite sorrow and grief in soule and body for them, it is not all our grieving could satisfie Gods justice for the least of our sins; no not though we should weep out our eyes, and mourn to death. Therefore though God hath appointed all to whom hee will shew mercy to bee contrite hearted; yet not to come to mercy thereby as by a meritorious means, but as by a convenient and meet disposition to prepare us to seek & receive mercy with thankfulnes.

This is but a tricke of Satan, who before contrition held thee from sorrow, and would have
means of Faith.

have made thee thinke any too much, and more than needes; but now hee knowes that thou hast sufficient in respect of God's gracious acceptance, he would perswade thee it is never enough, because hee would finke thee if it were possible. Though hee see thee stand trembling with thy load on thy shoulders, yet he would perswade thee that thou feellest no burthen.

That contrition is enough that God will accept and put an end to, and that which drives us so to seek Christ, as wee cannot bee satisfied without him.

If it please God to grant thee meres and comfort with more ease, and more speed than some others, be thankefull for it, and adde not loade to thy burthen. The Lord knowes what is fit for everyone; thou must soon have more than thou canst bear.
beare: God keepes not a measure to all in this thing.

Ob. 8. But all the promises are made to believers, and none others, and I have no faith.

Anf. Though faith be not yet found in thee, nor thou able to apprehend Christ, yet thou art not farre from it: therefore seeing the promise belongs to thee, why dost thou not strive now to lay hold on it? Thou hast great need of a Physician, and Christ hee hath comfort for such: thou must have helpe or else art undone, and Christ is very willing to helpe such, and such onely; why then dost thou not catch hold of him, reach out thy hand of faith and touch him, that virtue may goe out of him to heal thee? If thou canst not runne to him, then goe, if not goe, creepe; but be sure to lay hold on him and touch him, as the
woman with the issue of blood, whom our Saviour Christ reproved not for so doing, but commended her highly: and so would he thee if thou wouldest follow her example and believe in him. We must not think it pleaseth God that we should stand straining of courtesy, but that we believe God on his word, that we may have hearts and mouths to praise him, and to set about the work of a godly life.

Thus the contrites doubts being answered, and by God's goodnesse somewhat removed, hee growes somewhat on further, and hearing the Lords large and loving offer, and without exception, and considering his neede of it, and the truth of God that promiseth it, yea and to him; this breeds in him a further thing, that is, a desire after his part in this mercy, which hath sundry com-
The Author and

ions with it, which are like
the hiding of the pearle by the
wise Merchant when hee had
found it.

For between contrition and
faith are divers steppes. The
Lord could dispatch it at once,
seeing the contrite person hath
right to the promise, and God
meanes at last to doe him good,
save onely that God seeth it not
to good for him, but is long
preparing him, for so great a
worke. And seeing it is for
the best, God doth him no
wrong, especially seeing hee is
upheld by hope of obtaining in
the end, which keeps him
from discouragement. As
betweene the finding of the
pearle and buying it, are hiding
it, departing with joy, selling
all: now then is the pearle
found, when promise is made
to the humble and contrite, of
pardon in Christ, and salvation:
after which follows a define
with
with care and joy, and then
hungrying and thirsting for it,
and selling all for it; and then
buying it, which is believing,
when he apprehends the pro-
mise, and applies it to himselfe.
Now for desire: Oh hee sees the
excellency of mercy, his need,
Gods offer, and that hee is in
good sadnesse; oh hee, hath an
earnest desire in his heart; Oh
that it might bee, oh the Lord
grant it to me.

Oh. But what is this partie
come no further than to desire
all this while? I thought he had
come to faith by this time: you
talkt of desire before, that
finding himselfe in a miserable
case, desired to be out of it.

Ans. There is great dif-
ference betweene that desire and
this; that was ungrounded, and
onely feeling himselfe in ill
case, he desired to be out of it,
but this is a grounded desire,
upon the promise that God
makes
The Author and

158

makes to him of mercy whereupon he builds: Lord thou hast promised mercy to them that labour and are heavy laden if they come to thee; Lord I come to thee, therefore have mercy on mee.

As if a rich man having many debtors unable to pay him, one of them feeling himself so, desires he had his debt forgiven him, though he have no hope of it; but afterwards the rich man sends him word, if he will come to him, and confess the debt, and aske to have it forgiven, he will: now he desires it after another fashion with a more lively desire. Yea, this party begins to lay some hold on the promise, which puts some life and warmth into him, whereas when the minister before spake of the promises, it was musicke to a sad heart, but now he desires, and is glad to heare the promises applied.
<table>
<thead>
<tr>
<th>Request</th>
<th>159</th>
</tr>
</thead>
<tbody>
<tr>
<td>He could not fasten upon. Wheras before he sought for judgements, now he turns the Booke for comforts and promises. Now to this desire is added request; for he cannot keepe in his desire in his heart, but it must out, and so hee falls to poure out his heart to God, to lay out his bitter complaint, confessing and crying for pardon, leaning upon the promise as upon his staffe, which before he could not fasten upon. For God will inure him betimes to that order hee must take after with him, viz. to offer up his owne request, and petition, not giving unto him till he be able to aske it: therefore the spirit helpes his infirmity, and teacheth him how to pray, and what to aske, sending up sighes and groanes that cannot be expressed. Thus did the Publican, Oh Lord bee mercifull unto mee a sinner.</td>
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Luk. 15:19

So the Prodigall, Make me as one of thy hired servants.  
So Manasses prayed to God, and God heard him.

Which confession and prayer though an hypocrite may make, yet not from a broken heart. It is true, Pharaoh and Judas confessed, but not in a sound and right manner.

To this is joyed care; not a hopeless fear that God will not be mercifull, but a scrupulous solicitude, lest he should miss of his desire. He calls that perill that never shall bee nor can bee (for God will shew him mercy) and yet hee hath this thought: But what if I should miss? which serves onely to add to his industry, and increase the bent of his indevours.

As no man hath any great matter in hand, though hee be very far from it, but will have a thought, What if he should be pre-
of Faith.

prevented? to whet on his de-

dire, and stirre up his endeav-
yours that hee may neglect no

The next is hope, viz. that
he shall obtaine, and that onely
because God hath spoken it:
and though hee have not the
strength to hold it fast, yet hee
hopes hee shall, which doth
greatly animate him.

This hope, though it bee not
the hope that is the daughter
of faith, that makes not ashamed,
which is as stedsfast as faith it
selfe, and is the anchor of the
soule, yet it is farre differing
from the blinde groundlesse
hope of the world.

The next is joy, proceeding
from this hope that hee shall ob-
taine, and that he is so neere it;
as it is said of the Merchant
when hee had hid the pearle,
that hee departed with joy, as
being glad that he was so neere
a good bargaine, though yet he
had
had not bought it. Which joy, though it be not so great as that that comes after faith which is unspeakeable, yet it is farre beyond the joy of hypocrites, which is upon no, or false grounds; as that of Agag, 1. Sam. 15. his false joy of safety; and of worldlings in their corne and wine, or prophane ones in their beastly lusts, whose joy shall be turned into wailing and gnashing of teeth. This joy refresheth greatly as the little honey that Jonathan did eate, and what if he had eaten his fill? so what shall bee to this party after believing?

And it is not to bee thought strange he should have any joy before believing; oh yes, finding himselfe so neere a good turne, it glads his heart. As the poore blinde man, Mar. 10.50. that our Saviour Christ called to him, hee threw away his cloak, and arose haftily.
means of Faith.

chew, Luk. 19. came downe hasty and received Christ joyfully, ere ever hee had received any good from him, though it may be hee had some hope hee should, if he were at his house once.

And all these together are answerable to the hiding of the pearle, and going away rejoicing; for what was that but a casting and musing in the mind, and having divers conceits about it; as thus, What successse had I that ever I should finde such a pearle, when not one of a thousand findes any? what an opportunity have I now of enriching my selfe for ever? what a foole should I bee if I shoule neglect it? were I ever like to come to the like offer againe? oh what neede have I of it? what shall become of me without it? and so doth he that hath found the spirituall pearle.

Next followeth hungriqing and Thristing.
and thirsting for mercy and Christ, all one with that of selling all to buy the pearle.

But because the holy Ghost useth both phraſes, I will speake of both. The desire of him that shall have mercy is compared to hunger sometimes, most often to thirſt; not onely for some resemblance between them, but to shew that it is not a desire fit to obtaine Christ and his bloud, except it be like thirſt. Hunger is a want of hot and dry, thirſt a want of cold and moist, both grievous, but thirſt the more sore by much. If hot and dry be wanting, yet if the other bee supplyed, nature is long supplyed and upheld; not contrariwise. Thirſt is of all sensual appetites the strongest, most impatient of being unsatisfied, and impotent of being without that it desireth.

1. He shew some reſemb lance betweene the naturall and
and spirituall thirst: Thirst is an emptinesse of cold and moist, and a great paine arising from the same by the sucking and drawing of the veins in the stomack, for some coole moisture to nourish the lower parts, when there is none, & so it pincheth the veins together, and causeth great paine: So in the spirituall thirst there is a great emptinesse of all health, hope, and happinesse in himself, and so a great paine of soule for want thereof.

2. The thirsty hath a great desire; an earnest, not faint or cold desire after drinke, as the Hart for the rivers, or the dry chapt gaping earth for raine, yea and that without delay, thinking everie day a yeare, and an house to bee a whole day. So the spirituall thirster for the blood of Christ, doth not coldly and hardly with for it, but im-
importunately desires it, ye cannot be content to say, here. after and one day I hope I shall, and that is as good, in sickness, at my death. Oh no, give me drinke else I die: oh I faint for want of it.

3. This makes him set a high price upon the thing hee wants, without which he seeth hee perisheth. I would give twenty pound, a hundred pound for drinke enough to satisfy mee, to save my life. And so also it is in the spiritual thirst.

4. And this makes him take any paines to compass it; whence is our proverbe, hunger breaks thorough stone wall. Oh it will adventure it selfe, take any paines. As one that eagerly seekes to kill one that would else kill him; so he that spiritually thirsteth will runne, hide, early, late, heare, read, pray, conferre, and doe them again.
again and again to get faith, and to compass his desire. And whereas before he would not stirre out of door, now he careth not what paines he taketh to have his desire satisfied.

5. The thirsty in his extremity thinkes with himselfe of his folly when he had his fill, how little he regarded it, and was not thankful in that he had at his list to drinke and satisfy himselfe; that he threw away oft that he would bee full glad of now, yea it may be abused it to drunkenesse, and now he accuseth himselfe of his former folly. So the spiritual thirster thinkes with vexation to himselfe, How oft have I heard of the sweet promises of the Gospel, and never regarded them? I take them who would, I prized them not, they were as water spilt for me: heaven was offered, take it who would, and the merits of Christ;
I had other matters in hand: But now, the least promise would glad my heart. I was a full man that cared not for a honey-combe, now if I had the least of God's sweet promises, the crummes under the table, the droppings of the honey, it would much refresh me.

6. He then comes to pity them that endure thirst, the poor which he heard complaining sometimes, but never pitied, because he never felt what it was: Oh heath, saith he, that I was, I have regarded the state of the poor when I heard them complain, now I feel what it is. Oh what a goodly matter it is to have minds fill'd at their need at my time! Oh what a great pity, the poor be not regarded. If ever I get water to furb my life, I will pity: she, the poor hungry souls more than ever I did.
out, that he hearing some com-
plaine, and wring their hands,
and take great pains in hear-
ing the Word, pitied them
not, but thought them fools,
and idle, in that they must
needs speake with the Minis-
ter. I thought ill of them for
it, and counted it needlest, but
now I know what it is, I seele
it my selfe; I hope if ever I bee
throughly satished, I shall bee
more pitifull and charitable in
censuring others.

7. If a man thirst, when he
thinkes of all else he hath, he
takes no pleasure in them:
what will his wealth, gold,
house, land, doe him good if
hee perish for thirst? nay it ra-
ther increaseth his griefe, to
thinke he must goe from all for
want of drinke. Bring him gay
cloathes, sweete smells, musick:
Away with all, give me drinke
to quench my thirst. As Sim-
fon had no joy of his great vi-
to-
The author and story of the 1000 Philistines, because he feared he should die for thirst, *Indg. 15.18*. So he that spiritually thirsteth, prizeth Christ above all; so that if you lay all the honours, profits, pleasures in one scale, and Christ in the other, he counts all dung in comparison of him. And he that is the greatest person, if he come to this hunger, hee takes no pleasure in all hee hath, without, or in comparison of this.

8. If any man should in this case come to him, and bring him drinke or water (as to a man chased over a dry desart in parching weather) would he strain courtezie, and say he is loth to be beholding, and he never deserved it of him? oh no, but hee gladly and thankfully receives it, and eagerly falls to it.

So if any come to him in this case, and comfortably apply the pro-
promise of Christ and salvation to him, and be an instrument of comfort to him, oh he remembers that day for ever, and counts that party one of a thousand, loves him ever after, and gladly embraces this gracious offer when he tendrith it unto him. And if God will vouchsafe to bestow this mercy on him, oh he thinketh himself bound to serve him on hands and knees all daies of his life; oh that were to be written in his heart with a pen of iron.

Selling all, is when a man to obtain Christ and a part in his death and obedience, for salvation, is content to part with any thing that should stand in his way to hinder him from it. What must the sinner sell? all that he hath? what is that? his goods, lands, children? No, there be none of his owne, God hath but lent him these to use;
and some that would have Christ, and shall, have no goods to sell. What then is our own? our sinnes, and nothing else: these therefore we must sell. Tush, what should you name them? they be not worth the selling to purchase Christ, seeing they are but base things. True, they bee such things as one would thinke should not be named with Christ, or that we should make any account of them; but such is our wretchednesse, and sinne is so sweete, and stickes so close, as, though they be nought worth, yet we preferre them above any thing, and love them as, yea before our lives: many a man loseth his life for his lusts. Therefore when a man comes to this pass, with indignation to be willing to part with his sinnes, to have no more to doe with them (as hee must, that will have part in Christ, he cannot have Christ; and
and keepe any one of his sinnes) this is a great matter, and that partie sha'll have the pearle.

And thus God brings along the man, and when he is at this passe God seales it up to him, and enables him to beleve, and faith, Seeing thou wilt have no nay, be it unto thee according to thy desire: and God seales him up by the spirit of promise, as surely as any writing is made sure by sealing of it: then hee beleeves the word of God, and rests, and casts himselfe upon it. And thus he findes himselfe discharged of all woe, made par-taker of all good, at peace in himselfe, and fitted, and in tune to doe God some service.

This is to some sooner, to some later, according to the helps and meanes they have, and wise handling they meete withall, and as God gives power.

Some in the time of hearing
of the Word, open themselves, and apprehend the promise; some after, when they are casting over that they have heard, and musing, and trying themselves thereby, get comfort and lay hold.

Some after humble and earnest prayer, some at the Sacrament. And then is hee planted into Christ, and a happy man thenceforward that ever hee was borne.

It is hard to say at what instant faith is wrought, whether not till a man feels that hee apprehends the promises, or even in his earnest desires, hungering and thirsting; for even these are pronounced blessed.

Some having got hold, hold it fatter than some by much, yet none but with doubtings sometimes; yet some are much privileged this way, especially they that came hardliest by it.

Some ever and anon, let it goe,
goe, and are full of doubtings, and to seeke of that sometimes they had; some upon one occasion, some upon another, some upon no occasion: But even God that gave them power to believe, withdrawing his hand but a little, they are much troubled, that hereby they may know whence their strength is.

And this may teach us Ministers to shew the people the doctrine of Faith distinctly, and particularly the working of it, and by what steps God brings men to it, that they may try themselves, and not be deceived; without which they that have gone thus along, yet may still hang in doubt whether they have faith or no.

And many think they have it, when they never came near it, taking such long strides as deceive themselves.

2. This may move also the
people to try themselves. They that have attained faith, and assurance, and comfort, and came by it thus, and by these steps, let them enjoy it and bee thankful: no man dares speake against it; nor let them call it into question, or bee made to doubt. Many are still questioning of their beginnings, and though they came to faith and comfort by these steps, yet are still fearing that they have not begun in truth, or that they are not in the right way, or tooke comfort ere it belonged to them. True, it is good to bee very carefull in laying the foundation of our house, but if we be ever pulling up after it is laid, we shall never finish the building.

3. They that now be in this case, and on the anvil (as it were) in framing to make believers of them, may also make good use of that which hath beene
beene said. Didst thou ever finde this earnest desire? didst thou pour out thy humble and earnest requests to God for mercy, ease and pardon? hast thou felt this care; this hope? and hast thou felt this joy, even because thou foundest thyselfe not farre from enjoying so unspeakable a benefit? hast thou felt such a hungring and thirst after the blood of Christ, as thou couldst not be quiet without it; nothing else would satisfie? hast thou highly prized it, and doest thou finde thy selfe willing as thou wouldest have any mercy, to part with all thy sinnes, even those that have beene the most profitable, and pleasing ones; that were sometimes to thee as neere as thy skin, as deare as thy life, so as thou couldst not bring thy heart to thinke of leaving of them, but thoughtst thou couldst not live without them?
haſt thou now finally made them away?

Be of good comfort, Christ is thine, and the promise belongs to thee, and God can no more deny thee thy part in mercy and salvation, than he can lie, repent, or deny himself: and hath he not promised from time to time eternal life to such? Revel. 21. and 22, yea makes proclamation Isa. ab 55. 1. the price is no mony, but a thirsting soule, and Job. 7, 39. and 4, 14, to the woman of Samaria.

Wherein is great difference between the naturall and spiritual thirst; for in the naturall a man may thirst, and yet bee farre from drinke, or anything to coole or refresh him: his thirst prepares him for drinke, but prepares no drinke for him. But in this it is farre otherwise; for as the spiritual thirst prepares a man for drinke, so in
means of Faith.

prepareth drinke for the man: for God hath promised to satisfy every such one.

So that a man may say of this man and his thirst, as Christ of Lazarus. This thirst is not unto death; for thou canst not but have the well of water of life: for God hath provided it for such, yea for all such and none other.

In the other thirst, it is ease to be a thirst, nay impossible in parching heat & labour but to be so, but the difficulty is to get water, which is furthest off many times when it is most needed. In the spirituall the difficulty is to get a thirst; for if that bee, the worst is over: for then the water of life is at hand, and cannot be wanting.

Nay it is said he that drinkes of this water by faith, shall never thirst more. In the natural, hee that hath his thirst flaked at one time, may yet at an other
other time thrist, and dye therewith. Not so in the spiri-


tuall; hee shall never thrist more, i.e. deadly: for though he
shall desire more grace, more assurance of Christ and salva-


tion, yet he shall at first drinke such a draught of Christ, as
hee shall never bee quite drie more. And though hee may
sometimes lose some of his feeling, or all, for a time, yet
he shall not deadly thrist, for it shall spring up in him againe
in time.

Yea he shall have out of his belley even rivers of water
of life, flowing out to everlasting life. Hee shall have com-
fort to himselfe, and be able to helpe, coole, and refresh others.
As many a one sometimes unable to lay hold of any comfort
themselves, after are able to comfort others graciously.

Be therefore of good comfort: It is thine, it is done in hea-


heaven, and shall be so in the earth. You shall not have to

any other comfort, but God shall be faithful to his word to

comfort all his people: for the Lord, he is the comforter of

the covenant, and the eternal life, beyond the sun and the

moon, and all the stars of heaven, and the barren land shall

be as fruitful as the garden, and the lame shall leap like a

hare. You shall not have to lay hold of any comfort, but

God's word shall be faithfull to all of you, and in all

your afflictions, and in all your bonds, and in all your

punishments, and in all your sufferings, and in all your

maladies, and in all your infirmities, and in all your

sicknesses, and in all your disease, and in all your maladies,

and in all your miseries, and in all your embattlements,

and in all your adversities, and in all your perils, and in all

your perils, and in all your storms, and in all your tempests,
meanes of Faith.

heaven that thou wouldest have: It only wants to be done in thy conscience, which shall be sure ere long; strive against any doubting, and apprehend. God's call is for thee, therefore come: he bids thee believe, therefore doe so. Though comfort be a cordial lockt up with the Lord, yet the thirster hath unlocked it by his thirst, and set open the vessel; and though other water may be farre from the thirsty, this is no further off than God, who is ever near to those that call upon him faithfully.

But how few come to this state of thirsting! As there are few contrite, as I said before, so few come to these steps; most people are full, some with their lusts and sins: they satisfy and please them so well, as they desire nothing else: they feel no neede of Christ, they have no leisure to attend him; hee doth but
but trouble them: what is this but to preferre Barrabas before Christ, as Esau preferred pottage to the birth-right? They are full of draffe and hogs meate, but empty of any good nourishment. If these lusts and they might ever abide together, then it were the leffe to be wondered at, but in the midst of all their lusts comes the vengeance of God upon them, and marres all the play: as wee see in Balthasbar. But when God shall by death or judgement call them to account, what then? But that is not thought of, its too sad a thought. Then as they have beene full of sinne, they must also now bee filled with the wrath of God.

Some are so full of their wealth, honour, and businesse, and some of worldly dealings, that these take them up sufficiently. Alas. poore vanities.
poore Gadarens!

Some full of their civil right-

eous, others of their

knowledge, gifts, and profes-
sion: These are put up with
wind, but it contents them: they
be full, and feel no want of
Christ.

God must, and will empty
your stomach, and bring you
to another pass over you
find any mercy at his hand:
you must be purged of this
stomach. God will make you as
empty and barren as a glove
over ever you have any part of
his mercy or Christ. Many
would have Christ, but they de-
sire coldly, lazily: now and
then, they bestow a few cold
wishes, and prayers, or sighs
for him; but they can stay their
stomachs well enough without
him: what may they think of
themselves, when some others
cry out, and wring their hands,
weep for one drop of the
blood
blood of Christ, and they greater sinners than these, and yet are not one whit moved? Being asked if they be persuad
of the love of God, and the forgivenesse of their sinnes: No truly (say they) but I would I were. If you wanted but a point to your hose, would you wish you had one, and not in- deavour to get it? Wishes and woulders goe without. I hope I shall one day (say they) ere I die. So they have it in their sickness, and at their death, they can now spare it. These be too indifferent to obtaine: then they would have some of other folkes oyle, but oh they must be more earnest and present suitors if they will speed.

And thinke wee God will give men such a jewel in death, that cared little for it in life? No; it may be then they would full faine. Now give me that same Lord that thou offer-
meanes of Faith.

redit me a great while agoe. No, it had beene good taking a good bargaine when it was offerte. If a man should bring to one of you a hundred pound, and you were shoveling up dirt, or playing at cardes, and should pray him not to trouble you, and bid him come againe afterward, would not any say hee were worthy to misse it at his need? If one having a pardon offered him, and should make light of it, and should on the ladder desire it, might hee not well goe without it?

Hath God nothing to doe with his mercy ( thinke you ) and Christ's blood, but to cast it away on those that can scarce think they need it, or will scarce thanke him for it? No, God's mercies goe not a begging yet, God can finde such to bestow them on, as will thanke him heartily, and embrace them joyfully.

Now
Now wee his Ministers, his Almoners to distribute his comforts, even as many as bee in the Scripture, dare not lavish them out, and promise them to such lazy indifferentes as these: But if wee see any ready to faint for want, saying, Give me drinke or else I die, then wee reach the cup of consolation to him, and bid him drinke of it; neither dare wee to give it to any other.

God will not pour the oyle of Grace or precious comfort into a vessels full of cracks, that will let it leake out againe. Get therefore a thirsty foule, see thy voidenesse of all good in thy selfe, and that without Christ there is nothing to bee expected but perishing.

Take the load of thy sinnes on thy shoulders, and this will so weary thee, as it will bring thee to a thirst.

How few ever come to sell all
all for Christ? No, but somewhat they will part with, but not with some by any means. So Amnon and Saphira were content to forgo two parts: and those hypocrites, Micaiah 6. would part with a thousand of Rams, &c. but not with their sinnes. Thou art a higler, a benchwhistler, a base chapman that standest halfpenyng with God, and shalt never come to be the owner of this treasure. How many bee like him, that comes and tastes, and likes the Merchants wine, commends it, cheapens, asks the price, offers somewhat towards it, but not to the worth? The Merchant will abate nothing, and tells him it is a very good pennyworth; the other will give no more, and so they part. The Merchant hath his wine full, but the other goeth away empty, and after (may be) comes againe, and it is gone:
another came and swept it away.

How near come some that yet shall never have heaven? they lose heaven for some one lust; if they could but yeeld up that one thing that was wanting, it might have beene a bargain. Oh folly! oh madness! to be bewailed! play not the fool; away with that other lust too: it is an unspeakable rich bargain. Oh shall I part with my deceit in my shop, my lust, my pleasure, this way and that? alas, spare me in this one thing. What talkst thou of pleasure, lay away thy sinne, that brings sinfull and deadly stinging pleasure, that will end in eternall paine; and take up Christ that will bring thee true and sound pleasure, that shall begin here, and never end, but be full and perfect hereafter for ever in heaven.

God open peoples eyes.

A boy should swaddle, or to chuse the blind, God open peoples eyes.

How near come some that yet shall never have heaven? they lose heaven for some one lust; if they could but yeeld up that one thing that was wanting, it might have beene a bargain. Oh folly! oh madness! to be bewailed! play not the fool; away with that other lust too: it is an unspeakable rich bargain. Oh shall I part with my deceit in my shop, my lust, my pleasure, this way and that? alas, spare me in this one thing. What talkst thou of pleasure, lay away thy sinne, that brings sinfull and deadly stinging pleasure, that will end in eternall paine; and take up Christ that will bring thee true and sound pleasure, that shall begin here, and never end, but be full and perfect hereafter for ever in heaven.

God open peoples eyes.
A body would thinke there should bee no great ado to perswade men to such a reasonable, nay to such a gainesfull bargaine: but such is mans woeful blindness, and inability to see or to judge what is best, as hee chuseth most preposterously to his owne destruction.

And thus much of the causes and means of Faith, and how it is wrought in us.

Having spoken of the author and means of Faith, it followeth that wee now speake of the degrees of it. All attaine not to a like measure, neither is any great measure attainted unto at once, but in time and by degrees. There is a strong Faith and a weake: see Rom. 4.18. &c. where the Apostle sheweth what had beene a weake Faith, or what it had beene for Abraham to have consulted with flesh and blood, with sense and reason, and so to
to have doubted of the promise of God, which he did not, but was contrariwise strengthened in faith, &c.

A little Faith and a great Faith are both mentioned in Scriptures: of a great Faith we have an example in the Centurion, Matt. 8:10. I have not found so great Faith, no not in Israel, and Matt. 8:15. in the woman of Cana, that did abide so many repulses, and yet hung still on Christ, O woman, great is thy Faith, &c. Of small Faith we have an example in the Disciples, Matt. 16:8. O ye of little Faith: So, Matt. 8:26. all the Disciples were for their little Faith reproved and Peter alone.

Matt. 14:31. Some Faith is so weak, that it is called unbeliefence, as Mark 11:23. I believe, Lord help me to believe, and when the Disciples asked our Saviour why they could not heal the lunaticke child, he an-
Degrees of Faith.

anwereth them, because of your unleefe, Matth. 17.20. For if you had Faith as a graine of mustard seede, &c. So that besides believers and unbelievers, such as have no Faith, which bee many: some that have no shew of it; some that have a bold presumptuous conceit, some a temporary Faith, which are sometimes bold, and lifted up, sometimes as quite to seeke againe, and all because they have no good foundation, and indeede have no true Faith. There are also degrees betweene true believers, even as God pleaseth to bestow on some more on some lesse, Ephes. 4.7; 1. Cor. 2.11, Rom. 12.3, even as God hath impleiment for them, or as they have means, or as they bee carefull in the use of them. As therefore God deales in the bodily stature, making some high some low, &c. as in the temporall goods,
Degrees of Faith.

First then I will speak of a weake Faith, and then of a strong. A weake Faith is either when a man or woman is of small knowledge in the Scriptures and principles of Religion, or weake in apprehension of the promises of God concerning forgivensesse of sinnes and salvation by Christ; having attained some perswasion, and sometimes a little confidence in it, and yet againe doubtfull, and to seeke, and full of feares lest it be not so, and that they never beginne well. Or when a man is cast backe againe.
Degrees of Faith.

again, and becometh doubtfull sometimes of perseverance, when considering what enemies there be, and how weak he is, and what oppositions hee may meete with.

Sometimes fearing hee shall never get strength against some of his corruptions, and that therefore his Faith will faile him at the last, and hee shall marre all: sometimes when hee gets a little ground, hee is of good hope; sometimes againe in his dumps and deepe teares.

So sometimes Christians are weake in the other inferiour promises, and grow soone discouraged by little things; and as the Disciples, Matth.8. If they be in any trouble, they are ready to faint, or thinke it over long, to be freed. If helpe come not by and by, then they are discouraged, and are ready to helpe themselves by unlawfull meanes, as Asa, 2.Cro.16.
or else they are full of cares for the world, fearing they shall want ere they die, and therefore grow too careful, though God hath made promises to the contrary.

Examples of weak faith there are many in the Scripture: as in the Disciples Matthew 26. 28, who all fled from their Master, & could not believe his Resurrection, when Mary told them.

Many there were in the times of persecution, that hid themselves, or fled; some taken, that recanted, though soon after getting more strength, they again put forth themselves, and suffered courageously; some never had strength, which yet no doubt had some measure of Grace.

Many in our own times, yea too many, are weak in faith; some ever and anon in their damps and fears after some comfort received: and so in other things.
Quest. But how can you tell that this is true faith at all, that is so full of doubtings, &c?

Ans. Yes very well, by this, that the comfort and assurance they sometimes have, they have got it the right way, and came to it by the steps whereby it pleaseth God to bring men to faith by.

2. The spirit of God, which cannot deceive them, witnesseth to their spirit.

3. These signs shew it, seeing they constantly and earnestly still seek the Lord Jesus Christ, and the favour of God; they grieve at their unbelief, mourn for it, and strive against it.

They hunger after the Word, they love the Saints of God dearly; they are very fearful to offend God, and desire to live an unblameable life, &c.

2. Quest. How chanceth it then seeing their faith is true that
that it is so weak?

Ans. Alas there is small need to ask this; for it is easy to have weak faith, but hard to have it strong.

1. Some are but novices newly converted, these being infants must needs be weak, and have many turne-agains and fears. And if it be so, its the better signe; for who can looke it should bee otherwise? doe any thinke a new borne childe, or of a quarter old, should goe alone? Christ would have no burthens laid on his yongue disciples, nor strong new wine put into old vessels.

2. Some have small knowledge, and therefore their faith must needs be small, and they held downe with many a temptation: as the Disciples that fled from their Master, because they knew little to stay them.

3. Some are not able to discern
Ds eorne of the comforts offered
them, and have no power to
apprehend the promise; which
is no wonder, for it is not a
small thing to do, as Samuel
at first discerned not God's
voice.

4. Some want means: some
that attain the public, yet
neglect the private helps of
secret prayer, reading and me-
ditation, and so are weak.

5. Some are so close that they
keepe all to themselves, and o-
pen not their doubts to some
godly minister or experienced
Christian, and so they must
needs be weak the longer.
Some thinke they were never
humbled enough.

6. Some thinke they see and
find more corruption in them-
selves, than can bee in one that
is a believer and the childe of
God: though herein they are
deceived; for the sight of it,
with hatred and reslitance, ra-
ther
ther proves their faith.

7. Some also walk not so carefully, but are carried too much after the world: or fall into this or that sin, and make not haste out of it again by repentance, and so weaken themselves.

Yet we are to know, that this weak faith, is true faith; as 1 Tim. 1. Faith unsanctified, and like precious faith, they had with other the worthy Saints of God. As precious, though not so great; the same holy Ghost the author; the same Gospel the instrument, &c.

Little faith is true faith, as well as great, a little man is a man as well as a great man, a little water is as truly water as the Ocean Sea, &c.

The Disciples had true Faith, and yet very weak; weak in knowledge: though they believed, Matth. 16. that he was the Messiah, that should...
fave the world, yet how, they
could not tell: they were igno-
rant of his death; for when he
told them of his sufferings,
Matth. 20. and Marke 9 34.
and Luke 9. 43. yet it is said
they understood not that
word, and Peter tooke his Ma-
sier aside and counsellel him
not to goe to Jerusalem to dye,
&c.

They were ignorant also of
his resurrection; for when Ma-
ry told them of it they beleved
it not.

Of his ascension, John 13 and
chapt. 14. when hee spake of a
little tarrying with them, and
then of his going away, they un-
derstood it not; they knew not
whither he went; they said, and
knew not the way. Now how
weake was this their know-
ledge to bee ignorant of such
maine Articles?

Also they were ignorant of
Christ's Kingdom, dreaming

K 4 of
of an earthly kingdom, and desired to sit at his right and left hand, &c. Yea and in this ignorance they continued even after his Resurrection, as Act. 1. Yea and as they were weak in knowledge, so also in believing; and therefore fled all from Christ. But weak Faith may prove strong in time; the learnedst Clerke was in his horned book, the greatest Giant was in swaddling clouts, the tallest Oake was a twig, and Faith groweth from a graine of Mustard seed to a tall tree: As from a child to man, so corne groweth from a weake blade to a stalk, and eare, and ripe corne therein, &c.

The Disciples, so weak before, afterwards when the holy Ghost was sent upon them, they were exceeding strong, &c. feared not the faces of the Tyrants. Peter that feared at a damfels voice,
voice, after feared not the whole Council, Acts 4. and when God shall please to enlarge them as he doth some by degrees in their health; some in sickness, and some in death, they are as strangely enlarged in their Faith as in their length.

If it never prove great, yet weak Faith shall save; for it interests us to Christ, and makes him and all his benefits ours; for it is not the strength of Faith that saves, but the truth of our Faith; nor weakness of Faith that condemns, but the want of Faith: for the least Faith layeth hold on Christ, and so will save us. Neither are we saved by the worth or quantity of our Faith: but by Christ, which is laid hold on by a weak Faith as well as a strong. As a weak hand that can put meat into the mouth, shall feed and nourish the body as well as if it were a strong hand.
hand, seeing the body is not nourished by the strength of the hand, but by the goodness of the meate. As a weake Palsie hand takes a gift of a Prince, as well, though not so strongly as another; so a weake believer shall lay hold of enough to serve his turne. A childe in the armes can take a piece of gold in the hand; a weake and little eye can see the whole body of the Sunne, as well as a great and strong, &c.

And so weake Faith shall save as well as a stronger. As it was in the beholding of the brazen Serpent, whosoever could looke up to it was cured: all looked not with eyes of equal strength; some were purblinde, some bleare-eyed, some weake and dimme with age, some with paine, yet whosoever looked, though weakly, was healed: so John 3.16, it is not said, who so believeth strongly, but
but, Whosoever believeth shall not perish, but have everlasting life, John 1.12.

And the weakest Faith shall never fail or be taken away: God will not reject it. The devil shall never overcome it, nor did we ever read that any were rejected for their weakest Faith.

Yet this must be understood with good caution, lest any should hence grow careless, and say, Why then a little Faith is as good as a great: what needeth so much pains? Oh no, though none are rejected for little Faith, yet some are reproved for it: Oh faithless generation, how long shall I, &c? Oh ye of little Faith.

It is a blemish to have small Faith, especially after long time or much means. And though a weak Faith shall get to heaven, yet with wonderful difficulty, especially if God send great...
tryalls and changes, from health to great sickness, sore paine, long diseases, from wealth to poverty; or if there be changes in the Church or Common-wealth.

As if two were to goe a mile up hill, one very able bodied, good lungs and pectoralls; the other weake and troubled with the greene sickness, stoppt in the liver and spleene, or having ill lungs and in a consumption: one goeth up stoutly and not much bloweth, but holds out strongly; the other ere he have gone a quarter the way, pants as if heart would burst, lookes pale as if he would fall downe; goes a while and fits downe, feares hee shall never get up, then creepes on hands and knees, then beginnes againe a little, then downe againe; at last it may bee with great ado hee gets up, but not without much doubt and difficulty.

And
And as if two Ships faile together, the one strong and all tackling sound and good, the other weake and full of holes, both may get to the haven, but one goeth singing and confidently, the other with much feare of every wave that beats against it, &c. And when it leaketh, they are faine to pumpe out the water, and are afraid lest it should finke, &c.

Therefore it is no wisedome, for any to content themselves with a weake faith: who would be weake that might bee strong, poore that might bee rich? For hee that hath but weake faith, shall want the comforts that a strong faith hath, and be ready to be carried away with every winde of Doctrine. Hee shall be unsettled and set backe by every temptation, and bee very unmeet to resist great ones. Hee will be ready to faint in every croffe,
croffe; unfit to doe any great service, or to suffer any great matter; be ever afraid of Death, backward to his duty, have no boldnesse to come into Gods presence. Finally, none that have weake faith can bee content with that measure, if it be true; seeing it is a note of all true graces, that they are still growing, from a graine of mustard seed to a great tree; from a childe to a man. And therefore they can have no assurance that their faith is true, if being small they are content with that measure, and neglect the means of their spiritual growth.

But the Lord of his great goodnesse hath provided wayes and means to be used, whereby wee may grow from weake faith to strong, from a seed to a tall tree, from a Babe to a tall man, &c.

The use hereof is first for th
those that have but a small and weak faith, and yet may discern by the notes and signs of it, that they have a true faith; let them not be discouraged, but be thankful to God highly for any, seeing most part have none at all; and so mightest thou with them have perished. Again, consider that thy little faith is better than the great brags of Hypocrites and vaine glorying Pharisees.

Yea, thy little faith is better than all the world; more precious than gold that perisheth, though tried never so much and often in the fire: and therefore be thankful for it.

Neither let the Devil make thee believethat it is but a false or a temporarie faith, and that because thou hast so many doubts, therefore thou shalt altogether faile at last: no, the Scriptures tell us as well of the weak faith of the Disciples, 

Thomas,
Degrees of Faith.

Thomas, Peter, and Nicodemus, as of the strong faith of Abraham, Job, Paul, and Daniel, and the three Children. This thy weak faith, makes Christ thine, and shall save thee. All the gates of hell cannot prevail against it.

Again, this thy weak faith may prove a strong and tall faith; especially if thou be but a beginner. Then be not discouraged, seeing everything must have a beginning: thou mayest come to help and strengthen others in time. And though thou shouldst die by and by, yet it should bring thee to Heaven.

Yet let none content themselves with a weak faith, but having time and means, strive for a greater; else we can have no assurance that we have any true faith. For, who having a godly living and but weak assurance of it, desires not that hee
Who would live alwayes in a poore condition, if hee could helpe it? and to have but from hand to mouth, from one day to another, and scant that, and not rather have of his owne for all turnes in health and sickness, yea and to helpe others that need, &c?

Who would bee continually in feare, ready to bee unsettled upon every occasion? unfit to doe God any great service? or be ever unfit to doe any good? or ever afraid of Death? What a poore life is this?

Alas, if great and strong temptations come, thou must endure long paines and fore.
If persecution come, what shall a weak faith do then? Alas, he that hath but a groat in his purse, can spend no more. We provide not only for fair weather, but for foul, Bootes and Cloake, and Hood; yea, carry these with us, when it may be we have no need of them at our going forth, but we know not what may fall out, ere we come home again. It may be fair a few miles, and a clear sky without rain; but after there may come foul weather.

What should the Martyrs have done, if they had been at this wavering stay? Yet how uncomfortably do we walk daily, by reason of this weaknesses of faith through our continaull doubts and feara? Besides that, our faith is made the least fruitful. And though the devil cannot wholly quench the least measure of true
true Faith, yet he may so choak it with the ashes of his temptations, that it shall neither shew light nor heate, &c. Let us therefore diligently use the means of strengthening our Faith; as the Ministry of the Word, which is excellent above other means: for as it was ordained of God to beget Faith, so to nourish it, 1 Pet. 1.1, Ephes. 4.11, and to edifie the body of Christ: therefore the Apostles returned backe by the Churches with they had plant-ed, to settle and confirme the peoples hearts in the Faith. By hearing the promises of the Gospell laide open againe and againe, yea and offer'd and thrust upon us still, wee are not onely kept in remembrance of them, but are excited to believe them, and are much strengthened thereby.

Also thereby heare we more of the nature of God, his mercy, truth,
truth, unchangeableness: also divers examples of God's mercy on others, & of their Faith; &c.

So also reading the Scriptures by ourselves is a good help: Iob. 5. Search them & meditate on the promises contained in them, and this will be a good means, as David faith, to confirm us; Thy promise, faith he, hath quickned mee, &c. But our care must be that we read with consideration and application. Here I may adde this point, what is the smallest measure of Faith that can bee, to wit, when a man not being able to apply the promises to himselfe, and to say, I am perswaded my finnes bee forgiven, yet out of a troubled heart doth unfainedly desire the favour of God above all the world. To this thirsting, what promises be made? Matth. 5. 6. Iohn 7. 37. It is accepted with God for Faith, &c. and doth justify the
the sinner, seeing it is a weak kind of apprehension. But that we do not mistake our selves, we are to know that it is not every kind of desire, but that which desireth the favour and love of God more than heaven and salvation. We see it in David Psalm 46.7. and Psalm 31.16. Make thy face to shine upon thy servant: Thy favour is better than life, Psalm 63. 2. It is a vehement desire, that cannot be satisfied without the thing desired: as a woman longing, Psalm 119.20. 40. as the Hart brayeth after the rivers of water, Psalm 42.1. 3. It is not by fits, but constant till it obtaineth: as the hungry man till hee get meate. 4. It is joined with a desire to obey God, and hath good affections, desiring to come under Gods government, as well as to be pardoned: whereas the hypocrites desire is cold and slight, by fits and flashes, and severed from
from the use of the meanes whereby it might bee satisfied.

The Sacraments likewise are good helps: As first the Sacrament of Baptisme may strengthen our Faith, seeing in it remission of our sinnes is not only signified, but also sealed unto us. Nor is water more effectuall for the washing away of the filth of the body, than the blood of Christ thereby signified to cleanse our soules from the guilt and punishment of all our sins.

Secondly the Supper of the Lord is of like efficacy to strengthen our Faith, wherein God hath put his Scale to his Word, that by two immutable things, wherein it is impossible that God should lie, we might have strong consolation, Heb. 6.19. Herein God not onely paints out unto us Christ Jesus, so that as the Apostle faith, wee may see him as it were crucified before our Eyes. As for the affection of the heart to use the Sacraments, this may be said to be of the greatest use and service both to the inward and outward man. For the Sacraments being the tokens of the assurance of our faith, whereby we receive that grace and benefit of Christ, which as it were signified to us in the ordinance of the Church. But it must be noted, that if our hearts were not attended to this use of the Sacraments, we should at most perform the outward actions, and yet be without the inward grace, which is the end and intent of the Sacraments.
before our eies, Gal. 3, 1. but also afresh exhibites and gives him to us, and that every one particularly; yea and not darkely, but in a very familiar manner, under ordinary signes subject to all our senses, whereby hee would put us out of doubt, that as verily as the Minister gives unto us the outward signes, so verily God gives unto us his Sonne Christ with all his benefites. So that except wee bee worse than Thomas, wee must then beleive, and bee made stronger.

So that God dealeth with us as mothers who nurse their yongue children; they lap them up warme, and give them both breasts, and so they grow up: so is it betweene God and us.

Another principall meanes of Faith is earnest and devout Prayer, wherby in secret we beg it of God: for though it is not the first meanes of getting Faith,
Faith, (for we cannot pray in Faith, till we have Faith) yet our Saviour Christ hath taught us, by praying for Peter that his Faith should not fail; how we should get our Faith increased and established. So the man, Mark 9:24. "Lord help my unbelief; and the Disciples, Lord increase our Faith." If we ask the holy Ghost, it shall be given us, Luke 11:13, and how much more the graces and gifts of the holy Spirit? John 16:23.

Fourthly, often meditate of the unchangeableness of God in his promises in themselves, to others, and to ourselves, and the experiences that we have had of God's goodness to us, and of the truth of our hearts to him.

Fifthly, society and conference with our fellow-brethren; especially some experienced Christian or faithful Minister, and revealing unto them
our doubts, is a notable means. For they may much confirm us by their counsels and consolations fetched out of the Word, and by their own experience laid before us; for it availes much to our comfort to hear that others have beene in our case, and yet now strong in Faith. As its in bodily aile, so in the spirituall, &c. Rom. 14. 1. Oh there may bee much good gotten this way, and especially by visiting the sick, and beholding the faith and zealous resolution of any in trouble, pains, death, imprisonment, &c.

Sixthly, fruitfulnesse in good workes is a notable means to strengthen Faith, when we bee plentiful in well doing, ready to every good word and worke in our generall and particular calling, to God, to men, &c. For as the Sunne heates a wall, and being heat, it beateth backe, and
increaseth the heat of the Sun-beames; so Faith brings forth good works, & good works increase Faith: for they be strong arguments to us of the truth and soundness of our Faith; and therefore the Apostle exhorteth unto them, i. Cor. 15. Wherefore be steadfast and unmoveable, always abounding in the works of the Lord. This being added as a means to make us steadfast. A barren life can never have a steadfast Faith: Also walk close with God, as constantly in one thing as in another, not taking liberty to break off our Christian course and communion with God when we list: but we must hold fast, awaking with God, walking with him all day, looking to our hearts and waies at home, abroad, alone, in company, in prosperity, in adversity, and so when we lye downe at night making even reckonings.

And
Degrees of Faith.

And if wee faile in any thing, we must humble ourselves, and crave pardon, and never cease till we be reconciled.

On the other side, if we can walke carelessly, and divers days or weeke want our communion with God, our faith will be weake; but constant walking with God brendeth strong faith. And therefore we are to be exhorted to the use of these meanes. And the lazieffe of many Christians is justly to be rebuked, who are content with a weake faith long together, and that when they enjoy the meanes of getting more.

If they can but prove they have any faith at all, they much wrong themselves, in not looking for increase.

Oh how ill doe these provide for themselves! If God should lay greater tryalls on them than they bee fitt to beare, and
they be at their wits ends, it were just; seeing he need not to fit their trialls to the strength they have, but to that which they might have had.

But if we have used all means carefully, then let us content our selves with that portion which God will give us, and assure our selves, that he will never try us beyond that he will enable us to beare.

1 Cor. 10.13.

Strong faith, is when a man is full of knowledge of the Scriptures, and so able to resist and meet with temptation laid against him; and withall is strong in apprehension of the love of God, and his promises: so that having got hold, he will not be beat off, nor let goe, but holds firme and fast; so as you may as well wring a club out of a Giants hand: as it is said of Romanus, none could wring the staffe of faith out of his hand.
So **Revel. 2:13**, the Angel of the Church of Pergamius could not be drawn to deny the faith, though he dwelled where **Sathan's throne** was.

Yea, he that is strong in faith, so believes the promise of salvation, as he is fully persuaded of it, and that Christ loved him, and gave himselfe for him; that there is no condemnation to him: yea with **Paul**, that neither life nor death, Angels nor principalities: and **Rom. 8:38.39**. He believes also the other promises firmly of protection and defence, though much bee objected against it, as **David**, that God was his shield, rocke, strong tower; and though an **Hoast pitched against him**. **Psal. 27:1**. yet because God had promised that he should be King after **Saul**, he believed none could prevail against him. So likewise hee **faith, Psal. 23.4**. **Though I walk through L 3**
through the valley of the shadow of death, I will fear no evil: and Psal. 2. 1. he sheweth that which also himselfe beleved, that all the oppositions of men were but in vaine against him.

So when all goes against him, yet he beleves God cannot forfaie his. And so Job, Though bee kill mee, yet I will trust in him. Job 13 15. Thus Asa, 2 Cero. 14. though there were so great oddes against him, yet bee beleved; and so also Ichobaphat. So that God will defend his, as wee see in the example of Daniel, and the three Children, who beleved euen above beleife, and so were delivered.

Thus Mordescay, Esther 4. 14, beleved strongly, that though the likeliest means should faile, yet God would raife up deliverance to his people (to whom he had made covenant) some other way.

The Martyrs likewise had this
this strong faith, as shee that said, If you take away my meate, God will take away my hunger.

So the two yongue Davyes that answered their father, If God send us no meate, he will send us no hunger.

And others that forsooke all, and said with Paul, Act. 2c. 24. Neither count I my life deare unto my selfe, so that I may finish my course with joy.

Such a faith was in Doctor Taylour that said, besmeised but two stiles before he shoulde beat his fathers house: also, We shall have a sharpe breakesast, but a joyful dinner, &c.

This strong faith is not gotten at once, nor at first; but as the bodily stature is by insensible degrees, so and much more is the spirittual growth of faith, not runne up at once in a night, as Jonahs gourd, but by degrees, and after good time and continuance in the use of the
means after frequent witneſsings of Gods spirit. After many experiences of the truth of our owne hearts to God in hatred of all wickedneſſe, reſtilling profitable and pleasing ſinnes, doing painefull duties conſtant, and ſuch as we have had no thanke for our labour in doing of them; these prove to our ſelves, that wee are the Lords: After many bicker-ments and combats, and after many experiences of the love of God to us, of his presence with us, hearing our prayers, defending and delivering us, &c.

This strong faith is not of a novice, but of a valiant Champion. Experience breeds hope that maketh not ashamed: as David by experience of killing a Beare and a Lyon grew reſolute, he ſhould kill Goliah; and Paul, 2 Cor. 1.10. Who hath delivered us from so great a death, and
and doth deliver us, in whom wee trust hee will yet deliver us.

A Souldier at first is fearfull; but after upon experience of many victories and escapes he groweth couragious. So we.

And God seeth not fit to give a young beginner a full assurance; for it would bee to him as a great fail to a little vessel, to pull him under water: his corruption would take occasion hereby of hurt; and therefore hee bringeth men to it as they be able to beare it.

Now that we may the better discerne it, I will here set downe some notes of a strong faith: and first, hee hath peace, yea an habituate peace with God, peace that passeth understanding, and joy of the holy Ghost; and this the Apostle prayeth for, Rom. 15.13. The God of hope fill you with all joy and peace in believing. So that fulness of faith breeds fulneſs.
of peace and joy, and also boldness to come into God's presence, Eph. 3.12. Hebr. 10.22. Let us draw nere in assurance of faith, &c. It makes us to cry Abba Father. It breeds love, yea great love to God, for faith worketh by love, Gal. 5.6. So the Apostle, The love of Christ constraineth us, 2 Cor. 5.14. Yea the top of love, that is, zeale for the glory of God.

Another signe is fruitfulness in good works and well doing; and constant close walking with God.

Strong faith is not carried away; though never so many and so great ones teach contrary, or labour to remove the believer, yet he is settled, established, and rooted in the knowledge and love of the truth; he is not to choose his Religion; no, he hath gone to work upon better grounds than so.

He cometh the temptation.
tion of multitudes, customes, examples, and let never so many bee of another minde or course, they move not him: though they wonder at him like an owle, hee can pity them upon good ground, and in Faith. When some baite at him, some perswade and pity him, and wish his eies were opened, and, wee wish you good, yet is not he unsettled: As we see in Elias, who stood firme though there were foure hundred falle Prophets against him and the people.

So amongst the holy Martyrs, some poore women have stood out against all the Doctors that opposed them. They are not shaken by the Apostacy of such as have bee nee great Professors or Preachers, 1. John 2,19. For none are fallen but the childe of perdition. Therefore they are not unsettled, though many
fall away, yea Professors or Teachers.

A strong Faith despiseth the offers of profits, pleasures, honours, to forsake his Religion; he will not be enticed and told away like a dogge with a crult, he hath assurance of other manner of things already, which hee will not lose for all the world: as wee see in Moses, who refuseth to bee called the sonne of Pharaohs daughter: and as for reproaches, troubles, persecution, hee cares not for them; if they come and threaten prison, fire, faggot, this stirres not him, he is resolved, and is as Mount Sion that cannot be moved, but standeth fast for ever, Psal. 125.1. He endureth the cross and despiseth the shame, and faith with Paul, my life is not dear to me: And I am not only ready to be bound, but to die at Jerusalem for the Name of the Lord Jesus, Acts. 21.13. He stickes to the
the Word, and builds not on man; therefore though others fall away, yet he stands fast. As the woman that being told her fellow prisoner was altered and of another mind: If she be, faith she, I built my Faith not on her, or any other, but upon God's Word, and that is not altered I am sure.

If he have a promise from God, though all seem to be against it, yet he relies upon it: though it be delayed, yet he waits, and faith, though it tarry, wait, and it will surely come, it will not tarry, Hab. 2. 3. He fears not troubles, but knowes all comes through his fathers hand, and that man and devill cannot doe what they would: and therefore he goeth on comfortably to day, to morrow, and to the end. In his worldly dealings, which are of most weight, he useth the meanes and depends upon God
God for success. If he be in trouble, he hastens not out by unlawful means; as David would not kill Saul to shorten his troubles, nor hasten the Kingdome to himselfe.

If hee have small or no meanes, yet having Gods Word for him, he is not discouraged, as Asa, Jonathan, and his armour bearer, and Joshua compassing Jericho; his heart is fixed, hee believes in the Lord, hee will not feare; and if heaven and earth should goe together, yet (as David) hee would say, Psal. 27.3. The Lord is my light and salvation, whom shall I feare? &c. And Simeon murmur dimittis, and Stephens prai-er, Act. 7.59. Lord Jesus receive my spirit. Hee can thinke of death without any prevailing feare, and of the grave, saying with Paul, I desire to be dissolved, Philip. 1.23. Hee lookes beyond the grave to a joyfull resurrection.
So he can thinke of the day of judgement, and say, Welcome Lord Iesus: and though it be the terror, or may bee of the world; yea and weake Christians shake at it, yet hee fears it not, but can thinke of it with joy.

This is a most excellent thing: Any Faith is a jewell unvaluable, but a strong Faith carries a man through the world like a Conquerour, as our Saviour Christ faith. Mark 9.23. All things are possible to him that believeth. What a blessed thing it is for a man to live in such a continued constant peace with God, boldness in his presence & inward joy! It's a corner of heaven to bee zealous for God in a mans place, to be fruitfull and abundant in good workes, able and ready to comfort many and support the weake, to live without a slavish fear of God or his judgements,
ments, to stand immovable when others be shaken, to be without fear of death or judgment, and to be eased in all one's matters, living by Faith; when means be used, then to be quiet.

The strong believer is as Sampson; he breaks all bands of temptation, as straw, lays heapes upon heapes: he is like one of David's Worthies, like David himself, that having got experience fears nothing; he walks up and downe the world like a Giant, higher by head and shoulders than most men, with a strong shield in his hand that the devil himself cannot pierce, but it quenches his fiery darts, and alsogetteth victory against the world by his Faith, breaks through an hoast, and leaps over a wall, breaks a bow of steele. It is as farre better than a weak Faith, as a rich man's case, that hath

for
for all needs; for dyet: as if his minde stands not to one thing, hee hath another: so in his beer, or if need be can call for a cup of wine; so for his apparel, as the weather is: he hath in time of sickness wherewith to send for a Phisitian; hee hath for all needs, he can give to one and lend to another. If he list not to goe afoote, he can take his horse. And great oddes there is betwene such a state, and of a poore man that hath for meer necessity, from hand to mouth, and that very barely; and alas, wanting many things, would bee glad to have those things which would relieve his necessity. Or such a difference there is between them, as is betwene the case of a harty strong man that can goe, ride, worke, travell, and is hearty without complaint, & another that cannot goe two or three miles, but is so faint and dis tempered, that
hee is the worse after it a good while: or a woman that cannot put out her selfe for faintnesse, or if shee doe a little, it is with much trouble, and hath many ailes and complaints.

The Vfe is, that every man try whether he have this strong Faith; and the rather, because there be some that thinke they have it, who are but like rogues, that have a counterfeit passe, made by themselves or some other in an ale-house, or under a hedge.

There bee some that having leapt out of a lewd and bad course, and being stung a little with the terrours of the Law, presently have fallen to lay hold of the promise, and so all at once have been so fully assured, as they have had no doubts. They imagine that they are able to deale with any body, and thinke themselves fit and able to controll & censure any.
Degrees of Faith.

These make more hast than good speed, they fly ere they have wings, and are like a swaggering fellow with Beere in his crowne, who it may bee, as soone as he is out of his Inne, falls a galloping, and leaves other men behinde, but ere he hath ridde seven or eight mile, his horse is tyred, and those whom hee had outstript, overtake him, and get to their Inne in peace and good time, when as he is abroad in the highway.

The Bird that ventures out of the easiere she hath wings, the Kite or Buzzard catcheth her; so the divell desires no better booty, than such a proud over-hasty person: for as wee have seene by experience, they not knowing themselves, nor the corruptions of their owne hearts, nor having had experience of Sathans temptations, he pulls them either into some odde
degrees opinion, or else into some foule sinne, as to uncleannesse, covetousnesse, or such like. Howsoever, some of those, as I have noted, have by their sinne beene humbled, and begun better, and so in time have come to somewhat, when they had paid full dearely for their hast.

Some never came to good, but as their Gourd sprung in a night, so it perished and withered in another.

Is it not monstrous for a novice, a yongue childe new borne to be a man? saw you ever a childe borne with a beard, or all his teeth? yet this is the like case.

If a child new borne should scramble out of the Midwifes hand, and runne about the chamber, would it not scare all the company? So is it with these that will make such great haste.

These bee like some proud yongue
young man, that hath bought out some of his years, impatient of service, and will set up, and have a shop as good as his Masters, (the first day) who hath beene a shop-keeper these twentie yeares, and not having stocke, takes it up of trust, or borrowes upon usurie, and within a few yeares hee is blowne up for debt.

Another that serv'd out his time, and knew what belonged to it, hee sets up with a little of his owne, with one or two of the commodities that belong to his trade, and waits upon God, and gets up by little and little, and his shop mends every yeare.

Some other ignorant and carnall people will say, they are fully perswaded of their salvati-
on; oh, no man can make them blanke: but try these by the notes before spoken of, and there is no such love to God, zeale
zeale to his glory, fruitfulnesse in good life, no such comfortablenesse in affliction; but though they be very bold and full of comfort in prosperity, yet they are soone nipt in the head in affliction: like a base swaggerer that makes a stirre in an Alehouse with great words, as if he were some Champion, and being sent to warres, or dealt with by a man indeed, his heart failes him; so these when they are put to the tryall their hearts faile, and when death and danger appeareth, they are afraid to die. And such againe as were never seene to give any such regard to the Word, or any carefull attendance on it, or the Sacrament, or any good company; their strong faith, is but strong presumption, it will not abide the touchstone.

If any have this strong faith indeed, let them enjoy it, they have
have that that few have: and let
them nourish it by the meanes,
by fruitfulness in well doing,
and keepe close to God, and get
more to it; for the time may
come, that all may bee little
enough. *David* as much as he
had, yet had none to spare: and
if *Job* had had a little more
faith and patience than he had,
it would have done no hurt.

Now the meanes whereby
wee may increase from a weake
to a strong faith, are, first, with
all diligence and care to attend
on the meanes, publicke and pri-
vate, as hearing the Word,
prayer, receiving the Sacra-
ment, reading, meditation and
holy conferences.

Secondly, the often experience
of Gods love shining in all his
benefites: which being careful-
ly observed, will assure us
firmly of the continuance of
it, seeing he is immutable and
unchangeable in his goodnesse.

Third-
Thirdly, we must daily approve our love towards God by our obedience, both active and passive, being ready to do & suffer any thing for his sake. For our love towards him will assure us of his love towards us, seeing it is an inseparable fruit, and effect of it.

Fourthly, we must carefully maintain our communion with God, and walk close with him, carrying our selves holily and righteously, as in his sight and presence. And if through frailty we Step awry, we must recover our selves speedily, and rise out of our sinne by unfained repentance, and so renew our covenant with God, by renewing our faith in his gracious promises.

Fiftly, we must often and seriously meditate on God's saving attributes, as his goodness, mercy, omnipotency, and truth in his promises, and on the
the all-sufficiency of Christ's merits and obedience, which are the foundations upon which our faith is built, and will never fail us, though we fail in many things on our part. Lastly, we must be fruitful in well-doing, and in the practice of all Christian duties towards God, our neighbours, and ourselves; for a barren life and a strong faith cannot stand together.

Now let such of us as be, without it stirre up our selves to use these means whereby we may attaine unto it, by considering the excellency of it, and what need we may have of it, and labour to come to it, especially seeing God gives us means of much faith.

Let us strive to attain unto the best measure, and to exceed our selves. This strong faith is so excellent and needfull a thing, that the Apostle prayeth for
for it, for the Ephesians, and
commends it in the Thessalone-
ians, that their faith did grow
daily, and exHORTs the Coloss-
ians unto it, Chap.2,7. Againe,
consider that hereby we shall
give and bring much glory to
God, many ways, as might bee
shewed: and that we shall
provide wonderfully well for
ourselves, and shall doe much
good many ways to others.
This world is opposite against
goodness, therefore if we will
hold on zealously, we must get
strong faith. Besides, we know
not what we may meete with.
Folkes provide not for the pre-
sent or forepart of their jour-
ney only, but for time to come,
and therefore they wear
Bootes, and carry a Cloake and
Hood, when they have no pre-
sent need of them, not know-
ing what weather may come.

In the next place let us con-
sider, that though there bee a
strong
strong faith, yet there is none perfect and without temptation, but with some doubtings. They that have the strongest faith, may be assayed sometimes, though usually they quell them; and sometimes they may somewhat disquiet and hurt them, and yet afterwards turne to their good. The healthfull man, may yet be shaken with two or three fits of an Ague, that may make him take to his cap; and doubting is not mixt with his faith, although it opposeth it.

For Faith is of the spirit, and the regenerate part, doubting is of the flesh, and part unregenerate, and they continually fight the one against the other. And the divell also will watch his time to oppose it. Neither can there bee any perfect faith, because wee know but in part, and therefore believe but in part, 1 Cor, 13.12.
Degrees of Faith.

Some remnant of corruption and of unbelief will remain, in some more, in some lesser, and though usually faith get the mastery of doubting, yet sometimes the devil or our unbelief will watch a time to do us a scare. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, Galat. 5. 17.

Though Abraham were the father of believevers, yet by persuasion of Sarah he tooke Hagar, &c. Rebecca believed Jacob should have the blessing, and God would have it so; yet seeing Esau so neere it, her Faith failed, and shee holpeit forwards with a lye.

David likewise who so strongly believed, as appeares in the Psalmes, and by his resolution not to meddle with Saul, yet 1. Sam. 27.1. his Faith failes, so that he said in his heart, I shall now periss one day by the
the hand of Saul, though hee had God's promise to the contrary: and said in his haste all men are liars, Psal. 116.11.

Oh, great difficulties or long delays, bee often the foiles of Faith, and will try a strong Faith: Job's Faith failed him when he cursed his day: Moses his Faith quailed at the Rocke: Eliah would bee dead, that famous believer, who had raised the dead and shut up heaven: Asa, whose faith was great, 2. Chron. 14. Yet chapt. 16. his faith failed fouly.

Martha beleevd that if Christ had beene there, Lazarus had not dyed, yea and that he should rise againe at the last day; yet when our Saviour Christ went to the Sepulchre, and bid put away the stone, as going to raise him, Oh Master (faith she) hee stinketh: as though he had not been as able to raise him from the dead, as
to preserve him from death while he was living.

Sometimes God will leave his to a temptation, to shew them what they bee in themselves: and therefore judge not any rashly in whom we have or may see some weaknesses: they may be excellent believers, and shall recover themselves again. If thou see any in time of persecution recant, yet judge them not, tarry but a while, and ye shall see one come within a few days and renounce his recantation, and burne that hand first that wrote it; another going into the Church, and calling downe the host, and cutting off the Priests hand in revenge of himselfe for recanting.

Let therefore those that have such a faith, as they have no doubting, nor never had, (which is the case of divers) know, that they never believed that
that never doubted. A man were as good say, he were perfect and without any remnant of corruption. When many of Gods faithfull servants with much labour and many feares, have got a poore faith, have they got a perfect one they know not how? no, such a faith is too cheape to be good.

2. Againe if we have held the assurance of Gods love firmly a good while, yet if after it come to be set upon with doubting, marvell not, nor bee discouraged. Nay if you resist and overcome, it is a good signe of a strong faith; for he is not knowne to be a strong man that was never set upon, but he that hath had strong adversities, and yet got the day.

3. Moreover, never make account that the Bridegrome shall ever be with us, but that a time will come when hee shall bee taken from us. Therefore
as the Mariner in a calme looks and prepares for a storme, so let us use like wis'dome in this case: our faith shall then appeare when it is to tryed.

4. Finally, doe not rashly judge of such from whom thou hearest some impatient speeches, while they were minding their paine; or some doubtfull speech, as, Doe you thinke God will heare me? that I am his? that I shall hold out to the end? For did not David use some such weaknesse? judge them by their usuall speeches and behaviour, and think if thou wert in his or her clothes, that thou shouldest shew much more. Many, have stood strong in some temptation, and after have shewed weaknesse in farre lesse. We must not think hard-ly of any of Gods servants, Minis ters, or Christians, that shew at a time some weakness: judge them not, they will judge them.
themselves fast enough.

On the other side, if any now after much heaviness and long and earnest seeking, have got fast hold, and are now full of comfort, yet do not promise you shall ever hold it thus, or ever be at the top, or that it will ever bee full sea. Say not as David, I shall never bee moved, Psal. 30.6. lest if doubtings come againe, wee call all into question. No by no means, if you doubt of God's favour, say that you never made any other account, and make use of your former comforts, and hold by them. Resist and you shall overcome, and know that ever and anon such things will bee: yea you may be set upon on the death bed, as divers have had combats; sometimes after the Word or deep meditation of God's mercies, or after the Sacrament, how strong and confident doe you feele your selves?
Degrees of Faith.

Oh how you could do anything for God, even go through the fire, yet it may not always be thus.

Nay lastly, take notice of a worse point; yet to wit, that a strong faith may not only have some doubtings, but may be shrewdly oppressed, yea much diminished, at least in respect of the acts and operations of it. He that had a strong faith, may come to have but a weak faith, and so he may die (in his own sense, at least in outward appearance) in a far worse case than he was sometimes in his life; or so he may handle the matter, as he may recover himself again, as David and Peter did, whose faith suffered shrewd Eclipses, yet got up againe in time. But Asa, I am perswaded in his latter daies, was in worse case much than formerly he had beene in. We see the first part of his raigne.
raigne much commended, the latter much worse: and much unbeliefe he shewed, as 2. Chro. 16. in hiring the King of Aram, trusting in Physicians, and putting the Prophet into prison. This is a pitiful thing, like a Crab to goe backward. Some of weake have become strong, but of strong to become weake is a heavy case; as, for a man from wealth to fall to a poore condition. For as one that hath beene rich can worse endure poverty than they that never knew other; so hee that hath beene wont to have peace with God, joy and life to good duties, can hardly beare the want of them.

Now the causes hereof may be, either want of the meanes which are taken from him, or he gone from them; no profita- ble or usuall Ministry of the Word; the Sacraments but once or twice a yeare admin- istered
itred and received, no good company: shut up a strong man, and dye him thus, and his strength will soon abate.

2. A second cause is falling into some foule sinne, and not hasting out of it, but lying in it, as David, 2 Sam. 12. or a frequent giving way to ones corruptions; not lamenting, repenting, or reforming them. As fruitfulnesse in good works strengthens faith; so barrennes weakens it.

3. A third cause is presumptuously to get out of trouble by unlawful means, weakens the faith shrewdly, especially not hasting out of it by through repentance.

4. A fourth cause is love of the world, and multitude of dealings; many that at thirty, and a while after were in good case, after fall to great dealings, have many famines, or have the world coming in abundance.
dance, and so doe wofully abate and faile: I have heard of many in their yonguer dayes, that have seemed very zealous and full of grace, who have shrewdly abated in their later times.

Now the signes of it, are sleepinesse of heart, no life in Christian duties, some times use of the meanes, but with no zeale. How did David doe duties all that three quarters after his fearfull falls? much like the poore Christian who gave thankes, when he went to eate of his stolen mutton.

Another signe is the staying of the sensible worke of Gods spirit.

Likewise a continuall discontent, unquietnesse of minde and conscience; no minde to the company of the people of God.

Fear of death, the which is a fearfull estate, whilst the poore
poore Christian liveth in it, howsoever God of his free mercy, at last recovereth him out of it.

What then, is there no helpe or remedie for this? God forbid we should say so. That God that pardoned at first, can and will have mercy upon him again, though he have plaide the prodigall: for the love of a father reaches farre. But yet it will cost him the setting on. As if a father set up his sonne the second time, it it will bee with some checkes, and upon his humble suite, and it may be he must bring some of his kin.dred to plead and intreate for him: So is it with the poore Christian in this case.

They then that have suffered this losse, had need make a gathering, & get many good Ministers and Christians to contribute their prayers and counsels to helpe them up againe.
Degrees of Faith.

For it is possible to be recovered (as we see in the example of David) though with much ado, as appeareth Psal. 51, therefore be careful to see continually what hath cast you behind hand: Daily judge yourselves for your sins, till you feel your heart relent and wax tender in some sort: get under the dropping of a profitable and settled ministry.

Use the help of the Lord's Supper: and if ordinary means prevail not, add thereunto extraordinary; shake off too much dealings, and the delight of the world. And when thou art once recovered, walk more watchfully and warily ever after.

Some have thus recovered themselves; some that in their time were excellent, have proved very obscure, and much ado they have had to crawl to heaven, that if they had beene...
taken away twelve or sixteene years before, would have gone with full payle. And this may be a cause why God, therefore taketh away so many, when they be at the best.

Secondly, let them not that yet hold their owne, bee high minded, but walke in feare. Beware of these things before spoken of; else you may fall from your excellencie.

Cling to God, be constant in the meanes, that so you may never know what belongeth to this woeful state: for as some die in it with little comfort, and have much ado to bee comforted on their death-beds, so some have recovered, but it hath cost them dear first.

And thus having spoken of the nature and degrees of Faith, I will in the next place speake of the properties of it. And first I will shew the excellencie of Faith. And this might be
Excellencie of Faith.

be shewed first by the Author of it, in that it is not the worke of Nature, or of ourselves, nor yet of man or Angell, but of God only. But of this I have already spoken.

Secondly, it might bee shewed by the difficultie of obtaining it, but of this I shall have occasion to speake hereafter. And also by the rarenesse of it, in that few ever have beene true beleevers, Esa. 53.1. And when the Sonne of man shall come, shall bee finde faith upon the earth, Luk. 18.8.

But I will not insist upon any of these, but rather shew it by other arguments. And first by that honour which God hath put upon it. Secondly, by the unspeakable benefits which by it are derived unto us. Thirdly, by this that it brings much honour to God, and is also very profitable unto others, &c.

First,
First, God hath highly honoured it, in that he hath made it the only instrument of our salvation, there being no other condition of the Covenant of Grace, but believing, *Ioh. 3.16. Marc. 16. 16.* And whereas there are many other excellent graces, yet none of them are appointed to apply Christ, and to be the instrument of our salvation, but faith only. And whereas the greatest venture in the world, is the coming of our souls safely unto heaven, of this, faith assureth us, and that upon good, yea the best security, namely the Word and faithfulness of God.

Secondly, it is that whereby Christ Jesus and all his benefits are made ours; whereof it is said *Rom. 5.1.* We are justified by faith, viz. Christ's righteousness made ours by faith. As our sins were made his by imputation; and he bare the burden of them,
them, so his sufferings and obedience are made ours, and we justified thereby, Hab. 2.4. The just shall live by faith. As without faith we have nothing to doe with Christ, so by this he and all his benefits are verily and truely made ours: and is not this an excellent thing that intitles us and puts us into possession of Christ Jesus and all his benefits? It is more than if wee had beene a kin to Christ, had had him in our armes, lived in his company, than if we had heard him daily, had eate and drunke with him; nay than to have been his mother, sister, or brother, Mat. 12.48,49.

By faith our persons are made pleasing to God, and our workes acceptable: for while wee bee in our owne filthinesse, God cannot abide us, and our best workes are abominable.

It is said that God had respect to Abel and to his work,
and that by faith he offered a better and more acceptable sacrifice than Cain: his might be as good for the outside, but Abel was accepted, because it was done in faith by a believer, the imperfections thereof being taken away in Christ.

4. By it we are united to Christ, and made one with him, flesh of his flesh, and bone of his bone. Ephes. 5:30. Lively members of that body whereof he is head: and so as we have thereby right to his benefits; so we draw sap and virtue from him, to dye to sinne and live to righteousness, without which faith and union we bee dead in trespasses, and can doe nothing. An impet not grafted into a stocke, but lying by, withers, and never beares fruit, but is for the fire: so are we without Christ: and as a woodden legge receives no sense or motion from the head; it is but tied on with
Excellency of Faith.

with points, so wee without faith; and is not this an excellent thing that makes man a member of Christ?

5. It is the root of all other graces. Hence comes peace: for being assured of God's love unspeakable, and our pardon and salvation, it vanishes fear and terror, and peace comes instead of it, Rom. 5.1. yea and joy, as Rom. 5.2. yea Rom. 15.1. 3. The God of hope fill you with joy and peace in believing, yea as Phil. 4.7. peace that passes understanding, and 1. Pet. 1.8. joy that is unspeakable and glorious. That as it is unspeakable terror to be under our sins and the wrath of God; so unspeakable joy to be reconciled unto him: so it breeds boldness in God's presence, Ephes. 3.12. and is not this a goodly matter? yea and that at the day of judgement, when the proudest and boldest sinners
Excellency of Faith.

ners shall wish hills to fall on them, Apoc. 6. 16. as in this Epistle, cap. 2. 28. yea it will cause greater boldness than was in Hester to Ahasueroth. It will bring Christ into our arms, so as we may say with Simeon, Lord, now lettest thou thy servant depart in peace, &c. And as Joseph's brethren came to him with confidence when Benjamin was with them: so wee to God when wee bring Christ with us. Hence comes love to God, as it must needs: the love of Christ constrains, 2. Cor. 1. 8. Whom though ye see not, yet ye love him: and he shewes the reason, because ye believe in him. So Luke 7:47, the woman that knew that many sinnes were forgiven her, shee could not tell how to love enough: and David, Psal. 103. 3, Bless the Lord, O my soul, who forgiveth thee all thine iniquities: and Psal. 116. 11, also, What shall
I give unto the Lord for all his benefits towards me? So also it will work in us love to our brethren for his cause, Gal. 5. 6. faith worketh by love: which is ready to shew it selfe upon all occasions, according to the measure of our faith; to their soules, and bodies, forgiving wrongs, yea forgiving till seventy times seven times, Luke 17.4. which made the Apostles to pray for it, Lord increase our faith, ver. 5. It breedes thankfulnesse: and hence also comes patience, an excellent grace, when faith tells us that it is of our mercifull father that we be afflicted for our good, and that bee will lay no more on us than bee will enable us to beare, 1. Cor. 10. 13. and that the end shall bee happy. These things keepe us from murmuring, and from using unlawfull meanes, or sinking under our troubles. Some have spoken of a stone, that
that being cast into the sea, in the greatest storme and rage, would calme it presently; but to bee sure, faith calmes the heart where stormes and temptations have beene greatest. It is the lodestone that lookes ever to Christ, as that doth towards the North; and as that draws iron to it, so doth faith joyne our hearts to Christ. It is like the flower of the Sunne, which turns ever toward Christ, as that doth towards the Sunne: yea, what should I name particulars? for, hence comes all obedience. 

By faith Noah obeyed in making the Ark, which was a difficult thing; so Abraham forsooke his country, and offered his son.

It purgeth the heart, and chaseth away the love of all evil, and brings in the love of all Gods commandements, and breedes obedience to anything that
that God shall require, Psalm 119:8.

It makes us not only willing to obey God in doing, but even in suffering; to count house, land, wife, children, liberty, to be nothing for the love of God, but to Sticke to Christ though we lose all these.

To confess with boldness the Name of the Lord Jesus, and his truth, though with never such peril.

It caused the mother to send away her child that morning, to another nurse, when she was to goe to execution; and another to stand by, and see her child grievously tortured, saying, I never held child better bestowed, and thanking God that ever she bare him: And to forfake them cheerfully, as did D. Taylor and Cutbert Simson, who seeing his wife and children in the way as hee was going to the stake, and feeling some
Excellency of Faith.

Some yearning of bowells, rebuked himselfe, saying, Ah flesh, wouldest thou hinder mee in my journey? well, goe to, thou shalt not prevaile.

It made the Martyrs endure torments, and to neglect father, mother, wife, childe, to follow Christ. See Heb. io. toward the end, and Heb. ii. toward the end. It made Moses forsake Pharaohs Court, and to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne, Heb. ii. 25. It made many kiss the stake, clap hands in the fire, and to thanke God that they were worthy to suffer for his name; saying, that though they had a sharpe breakfast, yet they should have a joyfull dinner.

6. It is that that makes the Word, Sacraments, and our prayers profitable to us. The Word when it is beleived, and particularly applied to our selves,
selves, then it profiteth us; as contrarily, Heb. 4.2. The Sacrament of the Lord's Supper doth us no good without this; but only offers shells and outward signes to our condemnation, not discerning the Lord’s body; so guilty of the Lord’s body and to eate our condemnation, and so it becomes to us like the cursed and bitter water. Faith is the eye, hand, mouth of the soule, and therefore without that, the Sacrament cannot prof- fit. So our prayers made in faith prevaille much, Lam. 5.16, but nothing without it. Lam. 1. 6. 7.

7. It is a notable meanes to further us in our journey to- wards heaven, to keepe us safe from the mighty adversary of our soules and salvation; A shield to quench his fiery darts, Eph. 6.16, 1 Pet. 5.8. Your ad- versarie the devill as a roaring Lyon goeth about, whom resi- sted.
Steadfast in the faith. And this might be shewed by instancing in sundry of the temptations of the divell, which faith quencheth, and like a shield keepes them from piercing the heart.

It is the victory that overcomes the world. 1. the manifold ill examples of the multitude, which like a raging streame beares downe all before it; but they that are grounded fast in the faith are not moved by them.

The alluring and sweet baites of the deceitfull enchanting world, which are most strong and dangerous: therefore whereas Heb 11.37. it is set downe, that they were tempted; among other sore temptations, that is named for one.

Thus the Martyrs were tempted after this manner by the world. Play a wife mans part, save your selfe: if you will returne to the Church and abjure,
jure, you shall have this and that promotion, &c.

More by the enchantments of this trumpet have beene beguiled, than by the threats: Faith scorner that any base transitory profit or pleasure should draw his heart, that beleeueth, from God, or from a good conscience, or to sell his peace and hope of heaven.

So it overcometh the frownes, threats, and uttermost wrongs that it can doe, despisent the crosse, and enduring the shame; contemning any temporary affliction in respect of the love of God, and Christ Iesus, or hazzarding his part in the eternall happiness. Thus the Martyrs (as Romanus among the rest) overcame their adversaes, and made them weary, when as they could not tell what to say. If a man had enough of this, hee might goe thorough whatsoever. The

only
Excellency of Faith.

Only conqueror indeed is the believer, to whom nothing can come too difficult, to do, to suffer, yea that would pose all the world to do. So it fenceth us against the temptations of sin, that arise from our own corrupt nature: Shall I do thus and thus, and sin against my God and merciful Father? It draweth virtue from Christ to mortifie sin: It challengeth the promise that faith, sin shall not have dominion over your body that you should obey it in the lusts thereof, Rom. 6:12. It gives much glory to God, by believing things because he hath said them, to reason incredible, in nature impossible, puts to his scale that God is true. It gets upon the head of reason, when it is at the farthest, and sees quite beyond it, and claps the hands, saying, It is so, it is so. In Nature's school we conceive first, then believe; but in God's,
Excellency of Faith.

Gods, we believe first, and then conceive: conceive what we can, and what we cannot, believe and admire.

Thus we believe the Creation of the world of nothing, which most Philosophers gainsay, affirming, that of nothing nothing can be made.

So when we be wrapt in troubles, and compassed about, and see no way out, yet to believe I shall have a good end; as Abraham for offering his Son: yet God had said, In Isaac shall thy seed be called. So Joshua, and the people for the falling of the walls of Jericho; and Heb. 11.7, It is the substance of things hoped for, i.e. gives a being (to us) unto things that as yet (in themselves) have no being; and the evidence of things not seen, that is, a cleere demonstration of things that bee not seen. Thus we believe the resurrection of our bodies, and
eternal life after this.

Hereby now we believe the ruin of Rome, though she seem to prevale, and get the upper hand.

Hereby we hang upon God, when we see no likelihood or way of helpe or deliverance, so as we can say, I will trust in him, though he kill me, *Iob* 27:13, and in long delays, yet faith holds.

9. Faith is exceeding profitable through all our course, and in prosperity many ways, but especially it is our odde friend in adversitie. Another Simon to bear our crosse. Oh it doth us Knights service; then it holds us up by the chin, that we sink not, as else we must: so that our head is above water, though all the body bee under.

I should have fainted, except I had believed, to see the goodness of the Lord in the land of the living, *Psal. 27:13.*

This
This we may see in Jacob; for what had become of him when he heard of Esau's coming against him with four hundred men, but for his faith? It is true that God had made him a promise; but he had the comfort of it, because he believed it.

So Nebemiah, when he looked so pale, yet finding a promise and believing it, he laid himself upon it, *Neb. 2.2*.

So many amongst ourselves in divers afflictions should sink, were it not for the faith of God's promises; much more the Martyrs in their intolerable sufferings.

Our Saviour Christ was upheld by my God, my God, or else he had been gone.

10. And in the end of our life it is even as a chariot to carry up our souls to heaven, *John 3.16*. That as many as believe in him shall not perish, but have everlasting life. As Enoch
and Elish were translated (though not bodily as they) yet our faith translates our souls up to God, 1. Pet. 1.9. receiving the end of your faith, the salvation of your souls.

Now is not this an excellent grace that never fails us till it hath brought us to God, and makes death, which is the terror of the world, to be a welcome messenger?

11. Yet further the names given it in Scripture, and from the Scripture shew so much: For it is called Justifying Faith, Rom. 5.1. because it justifies us, which other faiths do not.

Saving Faith, as Ephes. 2.8. by Faith ye are saved: for some faiths bee not saving.

Lively Faith, in opposition to the dead faith of hypocrites, that draws no life from Christ, nor shewes forth any life in godly fruits of good works.
Excellency of Faith.

It is called Faith of Gods elect, Tit.1.1. a rare jewel bestowed on none but Gods deare ones, such as he ordained to salvation before the world; not such faith as reprobates may have.

Precious Faith, 2. Pet.1.1. of wondrous worth and value: no copper faith, but more precious than gold, yea than fine gold, Pet.1.7. yea, as Prov.31.10. a vertuous woman is said to be farre above the pearles, who is so commended for her faith which made her vertuous: and the wisedome so commended in the proverbs which proceeds from, and is joyned with true faith, is not onely better than silver, and much fine gold, but whatsoever else it can be compared unto.

Most holy Faith, Jude ver.20. because it is a gift of Gods most holy Spirit, and brings forth holy life, which it drawes from our most holy head Christ Jesus.
12. It gets us a good reputation in the Church of God, *Heb. 11.2.* It sets us on to do such workes of piety to God, and charity to men, as doe procure us as good a report, as valiant men had a great name by their exploits.

13. It obtaines us many a temporary blessing and deliverance: as to *Asa* and *Leboaphat* great victories, by their faithfull depending upon God.

It is not onely profitable to our selves, but to others also: *i.e.* to our children. Even a professor of faith benefits his children, interesting them unto Baptism and the privileges of the Church. But true faith greatly availes the children of such parents, both because God hath made promise to bee the God of such and also of their seede, besides their many faithfull prayers.

2. Yea to strangers, both for...
for their souls and bodies, Iam.
5.14. send for the elders, and the
prayer of faith shall save the sick,
i.e. heale him, and restore him
to health; yea if hee have com-
mitted sinnes they shall be forgiven.
Yea to the very wicked it may
obtaine temporall blessings, as
Moses his prayer obtained for
Pharaoh, and for the murmuring
Israelites, and Elisha for A-
hab in procuring raine.

In all these respects, who can
but say that faith is an excel-
lent grace? come gaze and look
upon it, that you may admire &
fall in love withall, as men doe
at the goodly house or sumptu-
ous palace of some great man,
or Prince, and such things.

No merchandize to bee com-
pared hereto; hee that hath it
hath God for his Father, Christ
his Saviour, the holy Ghost
his Comforter, the Angells to
guard him, creatures on the
earth, the world it selfe, yea all
things
things present and to come are his, and he Christ's.

Compare it with other things that be excellent, and see it excelling them: what shall I compare it with, wealth, honour, authority, great birth; base things in comparison, not worthy to be named with things that bee truly excellent.

What then? knowledge of things humane and divine, especially great understanding in the Scriptures is excellent; yet the devil hath this, and the meanest believer hath a better gift.

The gift of prophecy is an excellent gift, to open the Scripture, discourse of points of Religion and Faith; yea, and apply the same to the people's use; a very profitable gift, seeing it may convert many and build up more, yet this a reprobate may have.
Excellency of Faith.

The faith of miracles is an excellent gift; to cast out devils: hee that had these would with Simon Magus be thought some great man, and such gifts were worthy great reverence, yet these a reprobate might have, Matt. 7. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out devils? Yea, among other true and saving graces faith obtains the chiefety, as humility, love, patience, sobriety, which though they be excellent gifts, yet they apprehend not Christ; they breede not faith; but faith is the mother of them.

Wee may therefore say of faith, as Solomon of the vertuous woman, Many daughters have done vertuously, but thou surmountest them all, Prov. 31 29. Her price is above the pearles; for this is a most precious jwell, and pearle invaluable.
And as infidelity is the most odious vice, the breeder and mother of all sin, and doth most dishonor God, so is faith the contrary. Unbelief denies God the glory of his power, as if he were not able to fulfill the promise of his truth, or as if he were unfaithful; and makes a man flee from God, as Adam, and finally, makes Christ's coming into the world of no use.

Here see and know who are the excellent ones in the world; oh true believers, Psal. 16:3. They are called the excellent. Pro. 12:26. The righteous is more excellent than his neighbour, that is, who is not righteous: faith makes a man righteous, both by making Christ righteous himself ours by imputation, and secondly by drawing sanctifying grace from Christ.

He that is not thus righteous by faith, we say of him as of Ruben, he is not excellent. What
Whatsoever wealth, honour thou hast, whatsoever thou art, thou art not excellent; nay whatsoever knowledge, gifts, profession thou hast, without true faith, thou art not excellent, but a painted sheath, a gorgeous sepulchre: thou hast no part in Christ's death, neither is thy person or work pleasing to God, nor hast thou right to any good thing.

But the true believer is excellent, as having attained to a rare jewel, and an invaluable pearl: as may appear if you looke over the benefits of true faith before mentioned: yea though thou be poore and despised in the world, yet art thou happy. Be thankfull to God, and whatsoever paines thou hast taken to get faith, yet bee glad, seeing thou hast a rich penny-worth.

Wonder that man having stript himselfe of all his robes of
of his creation, should yet be restored to any such glory yet once again, and that God should ever bestow this on thee which is to so few given. Use all means to nourish this as thy jewell, as the Word, Sacraments, Prayer, good company, care to keepe a good conscience; in all things walk worthy of so excellent a gift, stain it not by any sinne willingly committed.

And doe thou know that hast it not, that thou cannot never be excellent, till thou dost enjoy it. But alas what toylings is there for base things, when the most excellent things indeed are left unregarded?

God open mens eyes, that they may see and seeke after the things that are truly excellent.

And thus having shewed the excellencie of faith, I am now in the next place to speake of the
the difficulty of it, and then of
the lets and impediments from
whence this difficulty ariseth.
For as Faith is excellent, so (acc-
cording to the nature of excel-
lent things) it is not easie but
hard to bee obtained. It is in-
deed easie for one to say, hee
hath faith; but to have a true
and lively faith indeed, is a
matter hardly atchieved. So
1am.3.14. What doth it profit my
brethren, though a man say he hath
faith, &c? It is easie to say, I be-
lieve and hope to bee saved by
Jesus Christ, but to beleive in-
deed is very hard, that is, to
beleive upon good ground and
warrant. For Faith is built up-
on the Word and promise of
God, or else it is no true faith;
and thus to beleive upon the
warrant of the Word is not so
easie a thing.
For this is not only not in
our owne power, but neither
man nor Angell can worke it, only
only it is of the operation of God.

Oh, Faith is a thing most excellent, as making Christ ours and us the children of God, and as being the shield which quencheth the fiery darts of the devil, our victory whereby we overcome the world, and that hand which purifieth the heart in the precious layer of Christ's blood. And therefore it is another manner of matter than for a man to say, I hope to be saved by Christ; seeing many of these, have no hearts purified nor lives reformed.

That is wrought by the ministry of the Word, sanctified by God for that end; but to worke a blinde hope, any means might bring men to that, or to say, I know I am a sinner, and hope to be saved by Iesus Christ.

Againe, the way to heaven is straight, and few finde it; and
Difficultie of Faith.

Isa. 53:1. Who hath believeth our report?

Luk. 18:8. And, When the Sonne of Man commeth, shall hee finde faith upon the earth?

It is indeed easie to presume; for that is of the flesh, & the diuell helps it forward: but hard to beleive.

To make this plaine to every man: you shall see that every step to faith is hard. Goe over the way that God brings one to faith, even the worke that the Law must doe is hard. For knowledge, first, even that is hard, in respect of our blinde and dull understanding, and especially our carelesnesse, in not giving our minde to get it, but have so many other things in our head; therefore few get any competency of knowledge, but are grosly ignorant.

Much more is the particular knowledge of every mans own finnes,
finnes, wretchednesse, corruptions, easie? Oh no, there is too much selfe-love in us for this, the proud heart of man cannot listen to it.

Then for a man to be convinced in conscience, that he is the man that is so miserable and undone, to confess it true of himselfe without any longer putting it off to others.

Next, to be stricken with terror upon this sight of our misery; Oh this is rare and hard to come to. Oh no, people can heare the Law, and their misery, and the judgements of God denounced against their finnes, and yet not blanke at all. No, they have armour of Profe to beare off that; hearts harder than flint, as impenetrable as a wall of braffe; oh no, their stout stomacke will not come downe. Nay, though God adde croffe, yet it stirreth us up to rage, impatience, rebellion, rather than casts...
The Law alone, oh it is but words, thunder without lightning, and when deeds come too, yet never the nearer most what.

Ministers fear to preach the Law for terrifying men, and driving them to despair, but they need not in respect of that great security that reigneth in them. And yet if a man were come to this, were it not a great piece of work? a Judas, a devil goes as far, yet these think they go as far enough. And if they be thus terrified, yet how few never go further, but outgrow it again, wrestle with it, or impatiently fall to their own course? And if a man go no further than the laws working, he had as good never have come to anything at all, for he shall perish: and though the hard-hearted one shall speed no better at last than he, yet he is quiet in the mean time.

Then
Difficultie of Faith.

Then come to the Gospel working. Is it easy for a man professed under the terrors of the Law to be so much as kept from sinking, or taking any other bad course, by hearing generally, that there is a help and remedy for sinners, but whether it be for him or no, he is uncertain?

Then again for contrition: Is it a small thing to break the heart of a man for, or from his sinne? Oh it is an invincible piece of work; a man will part with goods, children of his body, or any thing rather than from his lusts, or be brought to a deep dislike of his course, and vexation with himself for them, to cleere the Lord, and condemn himselfe, to become teachable and gentle, a scholar willing to be ruled by God in whatsoever course he shall prescribe him.

And then for him still to an
Difficult of Faith.

Tend on the ministry of the Word, that hee may see what God will doe for him in time; is this ease? And as he is scarce able to advise himselfe, so the divell makes him beleeeve if he should tell others, hee should discredit himselfe.

Then when this poore man is wrestling and winding out of his bands, faine hee would proceed to confesse his sinne, and cry to God for pardon (as hee seeth need enough) and encouragement from God, so to doe, and thus to unload himselfe: but then the divell blindes his eyes, hardens his heart, and stops his mouth that he cannot utter his complaint to God, as hee desirith, in any sort; but when hee would, the divell brings confusion into his soule, that he cannot tell almost how to goe about it. Indeed he doth it, but so awkely and coldly, as he is vexed with himselfe; and O thinkes,
thinkes, if I could mourse, and powre out my heart to God, I would not doubt of mercy; but I am lockt up, I cannot doe it. And at this passe the devill holds many a poore soule a good while without comfort: and though God doth accept the will for the deede, yet he himselfe is not so satisfied.

Then when hee finde that God meanes as verily to shew him mercy, as hee seethes himselfe to stand in neede of it, yet doe you thinke it is easie for him to come to a thirsty soule after it? True, hee seeth cause enough to thirst, finding himselfe quite empty, and seeth that if hee have not mercy hee must perish. It doth his heart good to heare of the promise, which is made to the thirsty, because they shall be filled, and they onely. But now he cannot finde such a thirst as he desires, but a fulnesse; he knowes
if he could thirst he should be satisfied, but hee cannot finde it: Oh, faith he thirst requireth sense, yea it is the sharpest sense and desire; which I cannot finde. Now though God will accept his desire, and give him both thirst and water of life too in time, yet in the mean while he is without it.

Then come to the last point before believing: Is it easie to come to sell all, to deny our selves, and take up our crosse daily that wee may follow Christ? oh these beloved sinnes that he hath committed spiritu all fornication so long & so off with, now to part with them all for ever, is a matter of great difficulty. Is is true, for any good there is in them hee might, but to our nature this is a hard worke.

Then when hee comes to buy the pearle, to goe through and strike up the bargaine, to
apprehend the promise, and apply it to himself; doth not many a one stand straining courteſie, and is full of feare, as thinking that it is not true to him, or that it is too good a bargaine, seeing others carry away the pearle, but he holds it in his hand, but dares not put it up as his owne? So that if God should not hearten and strengthen him, he would goe neere to lose it now when hee is come to the upshot. Well, at last hee fastens on it. But when hee hath done so, can hee hold it fast this weeke and next moneth? in a while is hee not in his dumpts, doubting again and full of feares?

Well, when he hath attained faith to beleeve the maine promise, even of pardon and falvation, yet there bee many other subordinate promises, as of perseverence, of sufficient grace to carry him through all difficulties.
ties and temptations, and is it easy to believe these? hath not the poor child of God some toil with this, when he believes his salvation, and yet sometimes fears he shall never hold out to the end? especially if long or sore paines, or persecution, and the fire should come, notwithstanding what God hath promised as well these as pardon and salvation.

And some inferior promises also of outward things are hardly believed: as, not failing of any needfull thing, that God will lay no more upon us than he will make us able to beare. Is it easy to believe these? and are not even believers oftentimes at their wits ends, and ready to faint in temptation of poverty, danger, and such like? I speake not of living by faith, and having this at all turnes through our course, which is a high point, (and of which it may
Difficulty of Faith.

may be I shall say somewhat ere I part with this point of faith, but even to believe things, and that we shall bee in all estates upheld by God, at the first especially, is a hard thing.

Then by this I hope you all see, that faith is no easie matter; for if every steppe to it be difficult, then the whole is not easie. Oh no, som cannot beleeeue, 10b. 5.44. some will not beleeeue, cap. 5.40. but few do beleeeue to be sure, as appeares too plainly.

If so, then for us Ministers; our duety is to travell much in this point, and to bring people to it, and to think that it is not enough to glance at it, or now and then to speake somewhat of it, but wee must dwell upon it, and think it as wel-spent time, and that it is as needefull a part of our labor as any other, and none like it, as without which indeed all is nothing, & that withall it is very hard.

And
And that we think not that every one that can say the Creed, ten Commandments, and Lords Prayer, and can say he is a sinner, and can speak of Christ, is straight a believer, and fit to come to the Lords Supper; or some that bee faire conditioned and better than most others, or then they have been, straight that they bee believers, when as any of any true insight can see no likelihood of faith in them. It is good to hope the best, and to give encouragement to small things; but we must tell them, somewhat is yet wanting to make them true believers, else this makes people careless. O lament the carnall security of men in these daies, who make wide doors to bring them to heaven.

This also confutes that erroneous and blinde conceit of the vulgar sort, that it is an easie thing to beleive, as appeares
Difficulty of Faith.

too plainly by their words and courses. For first for themselves; they thanke God they bee fully perswaded they shall bee saved, and have no doubt of it: But how came you by it? Nay that they cannot tell. But this is suspicious to have goods in our house, and not to know how wee came by them. They that have true faith, know how they came by it ere they had it. How long have you had this perswasion? Ever. That is enough to prove it nought: for faith is not bred with us, and he that is a beleever can remembet the time hee was no beleever. And what paines have you taken for it, what hath it cost you? they can say nothing to that: It is therefore too cheape to bee good, and of the right stampe.

I thought you that said it was so ealeie were furthest off from it.
To presume is easy indeed, but not to believe: ask the believer, he thinks it the hardest thing in the world; he could better do this and that, than he can believe. No, no, though they that never knew what the burden of sin meant, and so not the worth of God's mercy, make a slight matter of believing, and can do it without any doubting, yet they that have had their eyes opened, and hearts humbled, cannot so easily shake it off; it is too great a matter.

Also for others, they shew that they think it easy, and they wonder at them that are troubled, and have doubts: and coming to any such sickness, they rate them, and bid them, believe foole; cantst not believe? thou art a foole indeed. But yet the servants of God that go about it in good earnest, made it a hard piece of work.
worke; and indeed how long is it ere many can fasten on it? Therefore let those that came by it at ease suspect themselves: though some childe comes into the world with leffe paine to the mother than others, yet none without some.

Also hereby it appeares they thinke it easie, because many put it off till the last, and thinke to have it at their command. No friend, the time of sickness and the death-bed, is a time to use and spend faith in, not to get it; neither thinke thou to get it then that haft it not now.

3 But as for thee who haft attained grace to beleeve, doe thou thanke God highly, that hath brought thee thorow such a difficult piece of worke: thy father and thy mother, all the Ministers in the Countrie, and all the Angels in heaven could not have done it for thee, there-
fore be thankful.

Thou hast been brought through many difficulties, thou hast sayled by many a sand where others have sunk themselves, and betwixt many a rocke where others have split themselves and been cast away, as betwixt senseless blockishness and despair; and when thou camest to be contrite, remember that it went not over too soone, till it had made thee thirst and fell all. And many miscarry at these plots.

And know, as it was difficult to get faith (and thanke God for it) so now whatsoever paines thou takest for it, thou wilt not part with it againe for any thing: Wilt? No.

So know also, that thou shalt finde difficulty to keepe and nourish it.

4. Let none count of it as a thing get with a wet finger, and
and at their pleasure, and therefore put it off till death, or seek it lazily; but, as for a matter of great difficulty, lay for it betimes. If a malefactor lay not for a pardon till he be on the ladder, he may be hanged ere that come; so many are dead ere they get faith, they went about it so late and so lazily: then they would have oyle, but while they are seeking it, the Bridegroome comes, and they are shut out, as it is with many that know they must have faith, and have gone about it, but too late.

Let us then be content to take paines about it, and that in time, and though we obtaine it not by and by, yet follow it, & think no pains too great for it; be not content to take only one step, and to think to have faith by and by, but let us wait our time for it, one thing after another, as others have done.
Difficulty of Faith.

The next point after the difficulty of faith, is to speak of the fewness of believers, and then as a reason of it, come to the lets. Not only as Pass! faith, all men have not faith, but few ever have had, or have it. When the old world was drowned, & only Noah & his family preserved, how few were the number of true believers? When the Church was in a family, as of Abraham, Isaac, there were Issaels and Esau's. In the Prophets days, how few? Es. 53.1. When our Saviour Christ came, how few believed on earth? he came among his owne, and his owne received him not, and both Jewes and Gentiles conspire to put him to death.

And even amongst us, take ignorant, prophane, civil worldlings, and hypocrites out of towns, and how many will be left.
At this hour there is little faith, most have no means of faith, most of those that live under the means have no faith; there were three bad grounds and but one good. Few find the narrow way. There are many called, few chosen; so when Christ shall come, shall he find faith upon earth? Luke 18:8

Quest. But how can we tell that there be few believers?

Ans. The grosse ignorance so common in most parts of the Land, doth plainly shew it; for without knowledge no faith, seeing it is the first thing in faith.

2. So much wickedness of life against the first & second table, as we should soon see, if we should go over the Commandments, & most be tainted with foule sinnes: they that been not, yet live in some sinnes (ascivil persons and hypocrites) though not so grosse: as unfaithfulnesse:

And
Difficultie of Faith.

And the hatred of the children of God, which being so common, prove certainly that there is no faith; for faith purifieth the heart, Acts 15.9. 

1. Joh. 3.3. faith is not idle nor barren, but fruitfull, casting out all knowne sin, and loving the contrary.

And therefore let every body looke about them, and feare themselves, except they can prove it well.

Now the cause why so few attaine to faith, is because there are many lets and impediments which hinder them from it. But of these I will speake hereafter, when I come to handle the ninth point (which I pronounced) in its due place.

But howsoever it bee a matter of great difficulty to attaine unto a lively faith, yet wee are to know that it is most necessary for all that will be saved; and therefore in the sixth place I will...
will shew the necessity of it. And first, it is so necessary, that without it we can have no comfort in this life, nor salvation hereafter; no life of grace here, nor of glory in heaven, Job 3:16. Mark 16:16. Act 16:31.

Wee can have no right to Christ's death, but remaine in our owne filthinesse. It is faith onely that makes Christ ours

by God's appointment; no right to his obedience, but liuely under our sinnes and guilt, lyable to the curse of God, and to beare our owne burden.

Without faith it is impossible to please God, Heb. 11:6. seeing there can bee no person nor worke pleasing till wee have true faith. Wee can have no spirituall life without it, but we remaine stakke dead in our sins, not able to move a finger in any good action nor to think a good thought: for without me you can doe nothing, John 15:5.
Necessity of Faith.

Can we draw any virtue or spiritual life, but from Christ by faith; and by it we being knit to so loving a head, and the fountain of life, we are made alive to God, Ephes. 2:1.

We can have no peace, much less joy without it. There may indeed be a false peace, and men are ready to cry peace, peace, but it will end in warre: men (either never feeling the burden of sinne, or imagining themselves in a good case when they are farre from it) may have, as many have, a false deceitfull peace, but no sound one. Its but a mad laughter and carnall joy.

There is without it no boldnesse in the presence of God, to call him father, or to ask any thing of him, much less boldness to commend our selves to him in death, or boldnesse at the day of judgement.

Our Saviour Christ said, Fa-
Necessity of Faith.

 ther, into thy hands I commend my
spirit, Luke 23. 46. And so David,
Psal. 31. 5. Lord, into thy hands I
commend my spirit: for thou hast
redeemed me.

No love to God, Luke 7. 47.
the woman loved much, be-
cause she believed that many
sinnes were forgiven her, not
that we loved him, but he loved us
first, 1. Joh. 4. 19. nor to our bre-
thren; for then we love them
in Christ, when we believe
that we are children of the
same Father.

No zeal for God, or obedi-
ence in doing or suffering; we
cannot mortifie our earthly
members, and crucifie our be-
loved sinnes: oh no, till we be
assured that God hath done
great things for our soule. So to
take up the painefull course of
godlineſſe. Much lesſe can we
suffer for Chriſts sake, before
by faith we believe that he
suffered so much for us.

With-
Necessity of Faith.

Without faith we can have no right to a bite of bread; no means to resist the world or the devil, for it is the shield of faith that quenches all his fiery darts, Eph. 6:16. Job. 5:4. It is the victory that overcomes the world; and it overcomes also the flesh and our corruptions, drawing virtue from Christ's death. No means without it to make us patient, much less joyful in trouble, as we are bidden, Heb. 11:35-36.

No comfort in our life; for what sound comfort but from hence? Psa. 4:6:7. So no joy in death; for if we know we shall perish, or are in doubt whither we shall go, we can have no joy but horror and terror.

We can have without it no salvation after this life: for he that believes not, is condemned already, Job. 3:18. Mark 16:16. He that believes not shall be damned;
It is the wedding garment, which whosoever wanteth, can never sit downe with Abraham, Isaac, and Jacob, in the kingdom of heaven, but shall be bound hand and foot, and cast into utter darkness, whatsoever else he hath, *Math. 22.13*.

It is the oyle in our Lamps which wee must have, or else wee shall never enter with the Bridegroome, but shall be shut out, though we cry, *Lord open unto us.*

It hath ever beene necessary; for even by this have all beene saved from the beginning. By it our Elders were well reported of, *Heb. 11.3*.

*Oz.* Indeed many are commended for faith, but it is faith in some particular promise, as, *Noah,* That hee and his should be preserved in the flood; and *Abraham,* That he should have
Necessity of Faith.

Answ. We must know they had faith in the Messiah to come, who was revealed though dimly, and from that promise they also believed other particular promises made by God, but from that as from the originall and fundamentall promise of all the rest.

So Christ faith, Abraham saw my daye, and rejoyced, Joh. 8. 36. so 1 Cor. 10. 3. The Israelites did eate the same spiritual meate.

It is necessary to all kindes of persons, rich, poore, and both one way; old, yongue, that bee of any discretion, they must have faith or else no salvation.

The poore cannot be excused by their poverty or want of learning, nor the rich dispensed with; but all must have faith.

Every one must have a faith of his own; for every man must be
be saved by his owne faith: not the childe by the parents, husbands by their wives, or contrariwise, though they had the greatest beleever in the world to their father or husband. It is true that the parents faith benefits the childe, but to apply Christ to him it can no more doe, than my eating can fat or feed another, or anothers wearing of cloathes can warme mee.

It is not a thing needfull, and very needfull; yet so as we may make a shift without it, and bee saved, but not doe so well: but of absolute necessity, seeing there can bee no well-beeing without it. As a key is a thing very needfull to open a doore that is lockt, yet not so necessa-ry, but that some other shift may be made: as you may picke the locke, it may be, or breake the doore open. But not so here, where there is no other means,
means, for this is the only key, no picking the lock, no breaking open the door; none can come to heaven by stealth or violence, whether God will or no. And all that come there by his knowledge, and will, must come by faith.

Then what a miserable case are all they in, that have not the means to know Christ, and therefore cannot possibly believe in him? Oh lamentable state of huge nations and people in this case!

The works of God are wonderfull; severity towards them, toward us bountifullness. How should we pity and pray for them, and wonder at God's mercy to us, and our portion? Was not Goshen a happy place over Egypt was? So we to them: And Amos 4.7. God caused it to rain in one city, and not another, and that is rained not on, withered. Thus it is with us: And oh
Neceſsit of Faith,

| oh thrice happy they that know the day of their visitation. |

Secondly, it serveth to teach us Ministers to bee very much and carefull in handling this most necessary point of faith; and in teaching the things most fit to worke faith: As the doctrine of the Law to humble men, then of Christ, and of Faith; what it is, the necessity of it, and how it is wrought, and how we may know it.

And not content our selves to teach this duty and that, and to inveigh against this and that sinne. For we have done the people no good till they be believers.

To what purpose is it to urge the people without faith to doe this, and forbeare that? as if one should bid a lame man or one with great bolts on his legs to run for a wager, or a sicke man to goe to his work.
or meate. Till a man be made alive by faith, and have a state in grace, it is but lost labour. And yee see that the most amend nothing by preaching, because the doctrine of faith is no more insisted on. If one should fall to mend, and to leave this sinne, and doe that duety, what were this, not comming from faith, and not being universal; they are but works of an hypocrite, and of a restrained man, by the common gifts of the Spirit. And what if wee could restraine all our Parish? one converted man and beleeuer were better than they all: for this will only ease his torments, and bee somewhat better for others that live with him, but save him it will never.

This is to build without a foundation, and to put a piece of new cloath into an old garment, and new wine into old
Necessity of Faith.

Paul in all his Epistles first dwells on the things that serve to bring to faith, and in the latter part of them comes to particular duties, &c. and so ought we also to do.

This makes the people also trust to their doings, so that if they reform somewhat at preaching they think they be in a happy case, because so few do thus much; but for want of knowing this, that without faith it is impossible to please God in any thing we do, they deceive themselves.

As Popery doth foolishly, that calls for a good life, & the mean time overthows the foundation of it, a true faith; so when we stand beating upon this and that point, and do not care how seldom we urge the point of faith, alas, what do we? It is great pity of the loss of so many good exhortations for want of a foundation. True it is...
is that all such points in a mixt congregation must bee taught, yet so, as still wee oft be harping about the things that should worke faith, and especially in such places where most are without faith quite.

Thirdly, it may serve for comfort to all that know truly they have faith. Oh let them thinke what they should have done without it; they had bin miserable creatures: and therefore that they study how to bee thankfull to God that hath wrought it; that they nourish it daily, that it may increase, walke worthy of such mercy, and shew forth the fruits of it.

Fourthly, it is for reproofs of most people, that regard any thing else but this, which is not at all, or but little regarded; tith mint and annise, and legoe weighty matters, cumber themselves about many things, but chuse not the good part.
Necessity of Faith.

part, Luke 10.42. At last every body would be assured, and on their death bedde they send for the Minister: such a Christian would borrow oyle of others, but they have but for themselves; & therefore many are shut out, though they cry, Lord, Lord, &c. If it bee good in death, it is to be sought for before in time; many seek knowledge and gifts, but few seek and make sure of a true faith: yea many regard not this point of faith at all.

Others couzen themselves with every counterfeit; they hope well, &c. People either believe not what we say of the necessity of faith, or else conceive they have it when it is nothing so. If they believe it not, let them confute us; if they cannot, why then do they not labour after it?

Oh that I had grace enough to lament and weep abundantly.
Necessity of Faith.

ly; oh that my head were a
fountaine of teares, that I
might powre them out abund-
dantly for the misery of peo-
ples, whom God hath made
happy in respect of time and
meanes, but they unhappily
neglect that that should make
them happy here, and hereafter
for ever.

Fifthly, it serveth for instruc-
tion to them that have it not;
Oh let all both high and low
looke to this, and bee ashamed
you have spent your time so
badly as to bee without that,
which if you dye without you
must needs perish.

Let not the poore finde ex-
cuses by their poverty or want
of learning.

And you aged, looke you
about you, seeing you have
one foote in the grave; if the
other goe in too, woe be to ma-
ny of you.

You yongue ones that be of

P 3 any
Neceſsity of Faith.

any understanding, know you also that your life is uncertain, and that if you dye without faith, you are undone.

And you parents, traine up your children religiously in the understanding of the principles of Religion, and urge things upon them, that by your means and God's blessing on the publicke Ministry, faith being wrought in them, you may have much comfort of them, if they be taken away in their yonguer yeares.

And you husbands, long and labour to see faith in your wives, and wives in your husbands, and be not content that they live a peaceable life, and that you want nothing; and therefore you will not disquiet your wives and husbands about such things, seeing so you might fare the worse.

Oh beware of such carnall thoughts, and labour each with other
other that you may be brought to faith. And know, that true believers cannot be content that their husbands, or children be only civil.

The seventh point which I propounded to handle, and last property of faith, is the perpetuity of it. And therefore in the next place I am to shew, that true justifying faith is perpetual, and that wheresoever it is, it can never be lost, overcome, nor taken away, nor wholly fail, but abideth to the end.

It is true that a temporary faith may be lost, such as we read of some, *Luke 8:13*, that believed for a season, as the seed in the stony ground soon springs up, but after withereth. And such likewise as build on the sand, which soon fail, and fall when the wind bloweth, and the storm arieth; but he that buildeth on the Rock, the floods,
louds and windes cannot move him.

Temporary faith is so called because it lasteth not: but this argumenteth there is a faith that endureth, which is that immortal seed that never dyeth.

Yet we must know, that the reason of our never losing our faith, is not for any strength in our selves, but from the might of God, else we might lose our salvation every day: but it is not in our owne keeping, as Adams, but in God's, 1 Pet. 1. 5. & 2 Cor. 1. 21. It is God that establisheth with you in Christ: and therefore though wee bee weake in our selves, yet we are able to doe all things through Christ Jesus which strengtheneth us. Phil. 4. 13.

When we apprehend Christ by faith, wee doe not so much apprehend him, as hee doth comprehend us; and therefore if wee could let him goe, yet he
Perpetuity of Faith.

He will not let us goe, nay he will not let us let him goe: as Jeremiasb 31.34 & 32.40.

As wee are knit on our parts to Christ by faith, so on Gods part by his Spirit, which is almighty and unchangeable, and holds us to him for ever.

Now this may be proved first by many testimonies of Scripture, Psal.1.3. The faithfull are compared to a Tree planted by the River, and Jeremiasb 17.8, the same are planted into a head so full of Sappe and spiritual life as can never fade, Psal.15.5. with 2 Peter 1.10, Psal.112.1. Psal.125.1.2.

And John 3.16. John the Baptist telleth us, that he who believeeth on the Sonne hath already passed from death to life. Rom.8.1. There is no condemnation to them that are in Christ; and therefore hee cannot lose his faith; for if hee could, then he might perish.

P 5 So
Perpetuity of Faith.

So John 6.35, our Saviour giveth a reason of that, John 7.38. such a one that hath rivers flowing out of him cannot thirst, &c.

Secondly, this may be also proved by strong reasons. For first, the election of God, which is unchangeable, and the foundation of God stands firme, as is implied by that speech of our Saviour, Math. 24. 23, where he saith, that the false christs would if it were possible deceive the very Elect.

But every believer is Elect of God, as appeareth, in that Faith is called the faith of Gods Elect, and Acts 13. 48. election is made the cause of believing.

Secondly, the will of God, which is unresistable, and who made the world, by his will and doth whatsoever he will both in heaven and earth, he wills it, Job 6. 39 40.

Thirdly,
Thirdly, the love of God is unchangeable; for whom he loveth, to the end he loveth them. John 13:1, 17:3. I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. And his gifts and calling are without repentance. Rom. 11:29. that is to say, his saving gifts: for common gifts may be lost; and some saving gifts in some degree and for a time, as peace, joy, gifts of grace; but the essential gifts to salvation, vid. Faith and Sanctification, these be never taken away, only they may be abated, and the degrees may be lost, at least in respect of their acts and operations, but not the things themselves.

Fourthly, the union of the Believers with Christ, is so true and real an union, as that it is also indissoluble, we being flesh of his flesh, and bone of his
Perpetuity of Faith.

his bones, Eph. 5.30. what Giant will suffer his limbes and members to bee pulled away? and how much lesse will Christ suffer any to pull a member from him, and so to leave him a maimed and imperfect body?

Fistly, it may bee proved by Christ's promise and intercession, (who is ever heard) both for Peter, Luk. 22.32. and John 17. and now his intercession in heaven for all his Saints.

Ob. But wee may have so many enemies, and means to pluck our faith from us; as also so great troubles may come in rushing upon us, as may deprive us of our faith.

Ans. Well, the Lord knoweth to deliver his out of temptation, 1 Pet. 2.9. yea and not to lay more on his than hee inableth them to bear: and hee will also give an issue with temptation, 1 Cor. 10.13.

Also the devil is thus and thus strong, yet John 10.29.
Perpetuity of Faith.

My Father is greater than all, and none can plucke us out of his hand; and faith is a puissant shield which quencheth all his fiery darts, Ephes. 6:16. And if the world be against us, faith is the victory that overcomes the world, 1. Iob. 5:4.

Ob. It is said in the fifteenth of S. John, verse 2. that every branch in Christ that beareth not, beareth away; whereby it seemeth that a man may be a branch in Christ, and yet bear no fruit, and so be cut off and burnt.

Ans. The answer to this may serve for many such places; which is true, and not an evasion, vidiues, some bee true, some seeming branches.

Ob. Judas, Simon Magnus, Demas, Alexander, had faith, and fell away, and lost all.

I said temporary faith may bee lost, and such had all these, of whom that is true, of all, that the
the Apostle John speaketh, 1. John 2.19. They went out from us, but were not of us; and of Judæa alone, John 17.12. None of them is lost but the child of perdition, Rom. 11.17. And whereas the Apostle faith that some of the branches were broken off, he meaneth not the elect or true believers, but some that were of Abraham's stocke and posterity according to the flesh, in whose stead the Gentiles which were not of Abraham's stocke were grafted in.

Ob. David and Peter had true faith, and yet lost it.

Ans. I answer, that they lost not their faith; for Christ prayed for Peter directly that his faith might not fail, Luke 22.32. and therefore it failed not, seeing he was heard in all things. Their faith only was covered for a time and lay hid, and the working thereof was interrupted: but though they were
Perpetuity of Faith.

were in a swoone, yet they came to themselves againe.

Indeede, Psal. 51. vers. 10. David prayed God to create in him a cleane heart, but hee spake according to his owne feeling, not as it was in truth.

Ob. But what say you to all the caveat, as Rom. 11.20. Thou standest by faith, be not high minded, but feared?

Ans. This is meant not of the particular elect of God, but of the whole Church, and body of the people; for his elect cannot finally fall. Secondly, by such admonitions and caveat, he putteth a bar against it that they may not fall.

Ob. 1 Cor. 10.12. Let him that standeth take heed lest he fall, and Heb. 12.13. Make straight paths for your feete, lest that which is lame be turned out of the way, but let it rather be healed. Phil. 12.12. Worke out your owne salvation with feare and trembling.

Ans.
Such speeches are used to awaken hypocrites, and to make beginners look to their foundation; or if they be directed to good Christians, then we are thus to understand it, that God who hath appointed them should not fall, hath appointed to keep them from falling by these admonitions and dehortations. Otherwise also they may be intended not to make us fear our falling quite away, but so far as we may fall, or to do any thing unworthy of our hope; and to walk in fear, that we do not remit anything nor slacken our pace in the ways of godliness; yet true faith may be hindered for a time and hidden, and a man may lose the sense of it, and the actions and workings thereof may be hindered, but the habitude cannot quite be lost.

Even as fire may be so covered...
Perpetuity of Faith.

Red with ashes, as no heat, nor light can be seen or felt, yet when the ashes be uncovered and more wood laid to, and blown upon, it will flame out again, and shew itself both in light and heat. So, as the Sunne out of a thick cloud again breaketh out & shineth; or as a man in a deep swoone seeth dead, but let him alone, or use means, and by and by he comes againe to himselfe: and when hee was at worst, one might perceive a little breath and pulse, &c. So in this swoone of a Christian, we shall perceive complainings and mislikings of himselfe.

As the trees in winter blowne with strong windes, which yet indeede make them roote the faster, and by frosts and blasts are nipt, which yet hurt not the trees, but kill the cankers and hurtfull wormes: and howsoever in the winter they
Perpetuity of Faith.

they seeme dead, yet in the spring, when the Sunne and Showers come, they shoot out and bud, and beare both leaves and fruit.

And this may serve to confute those erroneous spirits that teach the contrary, as Papists and Pelagians, who (as other of the heretickes will bring seeming places, and wring them to their own meaning, and goe against direct and most plain Scriptures.

Secondly, it serveth for a singular comfort to all true believers: For if Gods election will, love, and our union with Christ be strong enough, then are we safe, and Christs prayer heard. Therefore be of good comfort, and bee holy secure in respect of the end, only be careful in respect of the means; and bee thankful to him that hath thus provided, in whose might also we stand.
Perpetuity of Faith.

Thirdly, what an exceeding encouragement and provocati-
on is this unto all to make
them labour to get this faith,
which is of that unspeakeable
worth? and being gotten, can
never be lost more. What end-
lesse toyle doe men take for
that which they are uncertaine,
whether ever they shall obtaine
it;or if they doe,they know not
how soone they shall lose it?
It would kill ones heart to
toyle for it, and when we haye
it, may straight lose it. But it is
not so of faith, which being
once gotten can never be lost.

Fourthly, it also teacheth us
what to thinke of the finall fall-
ings away of such as have see-
med great in the Church of
God.

But leste upon this doctrine,
any should sucke poysone, and
waxe proud and careless, I
will tell you of some fearefull
things, that may make every
Christi-
Christians heart to tremble within him. Besides that decay that I have spoken of in the end of the point of strong faith, a Believer may suffer most grievous revolt, and fall farre, as may make all that hear of it, much more that see it, to quake.

A true believer may waxe proud (and that usually is the root of Apostacies and cause of downfalls) he may say waxe proud in himselfe, in his knowledge, gifts, and his owne strength, as Peter did; if having had some experience of the power of the grace of God in him; hee may thence come to a carlesse and overly performance of holy duties, and use of the meanes, thence to a neglect of the meanes, thence to a giving way carelesly to his inward corruptions, without repentance of them afterward for a time, hence he may easily drop
drop into some foule sinne, as David, and from one to another: or into a course of base living, which by the continuance of it makes it odious, to be a companion of base persons, a bibber with those, with whom sometime he would have beene death to have spoken with in any familiar manner, a gamester at home and abroad, spend away his time basely abroad, and in wrangling and contention at home, and become a most ill example in the family, though sometime he were so zealous, as that hee toldd on others to goodnesse, even the worst plow-boy hee kept; hee may come to a careless neglect of the ministry of the Word, Sabbath, and other times and places of Gods worship, shunning all good company as much as possible can be. In this hee may continue long with a senslesse and hard heart.
Hee may by the occasion of this, come to lose all his sense and feeling of his peace with God, and in his owne conscience, boldnesse with God, all his credit with the Church, and become a dead logge to any thing that is good. Yea, hereupon when God shall awaken his conscience, he may come to horroure and feare, and a wounded soule, not only not feeling any faith, but even feeling God a revenging Judge, ready to cut him off, and give him his portion with hypocrites: hee may further (as it usually falls out) have some heavy crosse fall upon him, under which hee may lye in a fearefull case wrestling with it, and the everlasting vengeance of God, yea he may bee given up to Sathan to bee tempted to Atheisme, to blasphemy, impatience, to despair. And herein hee may make all that feare God and know him to
Shake their heads, and grieve in their hearts for him; and he may also set open the mouthes of the wicked against him, and become a common scorne, in every ale-bench. Yea the blood-gates of blasphemy may be broken open against him, and the Gospell, and the way of God may through his fearfull fall be exceedingly ill spoken of, and many thereby defiled; and hereby many weake ones may be shaken, and the wicked confirmed greatly in their vile course. Yea hee may continue long in this case, and yet may recover againe, so as hee may desire him; for it will cost him the setting on, and hot water, and more than ever it did at first: Or hee may recover in part, as some piece of his comfort, but never any thing like that he had: Or hee may be freed of his outward affliction, but not lightly of both. But he may
may lie under both, and so dye with terror, and never come to a sensible apprehension of mercy again, and so dye, that it shall be doubted of hands, even the most charitable, whether he is gone to heaven or hell. And this God will doe, to shew to the world, he will not beare with sin in his owne, especially presumption sine; and to make Christians beware, and told the wicked that there remaines fearful things for them.

Oh most fearful case to hear of. Would one ever thinke that a Christian could come to this passe? Yet these things may bee shewed in the examples of David & Solomon, som in the one, som in the other. The wonderfull sines of David, his admired horror, compared to breaking of bones, the temporall afflictions sent upon him
him, and that followed him,
(the blasphemy of the enemies
of God by his means.) And
though he by God's mercy be
recovered perfectly, yet he car-
ries the scar to this day.

But Salomon, besides these
things in David, fell much
more fearfully; so that his
Sunne seemed to set in a blacke
cloude. For it is questioned
this day by Divines, whether
he ever repented or no, or dyed
a reprobate. And the Lord hath
of purpose left him so without
any infallible and evident te-
stimony of his repentance,
though wee have arguments
enow from the Scriptures to
prove him to die the servant of
God.

Now as this was a foule ab-
basement to Salomon, a man to
whom God had twice so appeared, a man the wisest of men,
and one of the holy men of
God, whom he used as a pen-
man
man of the Scriptures; and therefore inspired with the holy Ghost, as appeareth, 2. Pet. 1. 21.

So what a fearful fall is this for a man that sometimes hath had a firm persuasion of God's love, peace in conscience, boldness with God, credit in the Church, that hath provoked many to good, and now himself fallen from all, into the contraries of all these? For this is as if a rich man should come to begging's state. I heard of a woman so rich & so proud, as shee having her house neere the Church, would have it laid with clothes all the way for her to go upon, and other things accordingly.

But she came afterwards to that poverty, as she would goe up and downe to neighbours to borrow a piece of bread or cheese, being ashamed to beg it other wise; and being sicke, lay...
Perpetuity of Faith.

basely, but that neighbours brought in some things to lay on her.

Now to a spiritual eye this woefull fall that I have spoken of of a beleeuer, is farre more fearefull.

Oe. If it bee so, then as good or better not to trouble oneself about Religion, or the getting of Faith.

Ans. God forbid: for though some one or few may bring themselves to this misery through their carelesnesse, yet many and most doe, and may enjoy the sweete peace of it till they attaine unto the end of it, even their salvation.

And the worst estate that ever a beleeuer can come to, yet is better than the best of an unbelieuer. We might as well fall wholly and finally as thus farre, and lye so long, but only for God's unchangeable love and good hand. And therefore
thank we God that hath kept us, when wee have seene others fouly fallen.

But this use hereof is to be made, to wit, to make all Christians cast away pride, security, and carelesnesse, and to walke in holy reverence and humilitie. Some having gotten something, and finding some change, boastingly will say, They have now got past perishing; and as for faith, that they can never lose. But beware, and examine well, lest this prove but a temporary faith; for usually true faith is jealous and suspicious of its selfe. But if you cannot perish nor quite lose your faith, yet may you fall so farre as may make you a spectacle & scorn to Angels and Men. What if a man shal not bee hanged for his faults? yet if he be whipt at the Carts taile through divers Market-townes, set on the Pillory, and lose his eares, may not this
this bee bad enough? therefore beware of pride, and of the negligent and carelesse use of the meanes, and of the neglect of them publicke and private, and falling from the society of Gods people, and of giving way to our inward corruptions and lusts, and of any grosse sinne: or if we have dropt into any, let us make haste by true repentance to rise out of them againe. Cling to God and to the meanes, and a conscionable humble use of them. And if you feel any thing contrary, spy it, and shake it off quickly, lest ye bee brought by degrees to this fearfull state.

But what should such a one doe that is fallen into this woe-full case? It is possible hee may be recovered: Oh if there bee any such in this place, God grant I may speake to your hearts. I am sure I know such.

If there bee any here that lives

Q. 3
neere such, and have had acquaintance with them, I would pray them to finde a time to tell them from mee, nay from the Lord, what you have heard, and what course they must take if ever they meane to attaine unto salvation. These would be holpe by prayers, especially of those that have been provok'd to goodnesse by their counsell and callings; and they are to know, that there is a possibility of recovery, as wee see in the Prodigall.

To which end, they must base and throw downe themselves before the Lord, in the most lowly manner that they can possibly, lying groveling on the ground, kissthe earth, yea, if they could possibly goe under the earth: then they must most humbly confesse and rippe up all with a most heauie heart, judging and condemning themselves to the pit of hell,
Perpetuity of Faith.

hell, and worthy to be cut off for ever: yea and aggravate their vile sinnes by Gods great mercy shewed to them above most men.

Then must they lye downe under the hand of God, being content and willing that God should doe with them in correction as hee pleaseth; yea they must cut themselves (in holy revenge) short of some of their lawfull liberties, and never leave crying and pleading till they obtaine some little hope.

And if they feele, but the least moving of the Spirit and comfort, Oh they must be highly thankfull, and follow it till they have obtained it in greater measure. Neyther must they thinke to speed toon, but if they can after long time, they have cause to think themselves happy; neyther is it like that they shall finde God easie to bee intreated and found of them, who
have so much provoked him to just displeasure. If with much ado and long earnest seeking, comfort be obtained, they may think themselves well. Then must they for ever after abstain from the very appearance of evil, and cling to the means, and suspect themselves, even in their best duties, lest ever they should decline again, seeing then their case would be worse than ever it was before.

Having shewed what faith is, the causes, means, degrees, and properties of it, it now followeth, according to the order which I have professed, that I should set down the signs, by which examining ourselves, we may certainly know whether we have a true faith or no. But because it is a thing which is not granted of all, that a man may ordinarily attain to this knowledge; there-
therefore before I come to shew the companions, fruits, and signs of faith, whereby every man may try and examine himself whether he hath true faith or no, I will first handle this question, Whether a man may attain to this knowledge: that I may not seem to beg the question, or to ground the following discourse upon an uncertain supposition; and first I will prove that it is possible, & then how it may be done.

First, then it may appear that we may certainly know whether we have true faith, because the Apostle bids us try our selves whether we bee in the faith: which he would not have done, if it were a thing that could not be tried and known; yea hee addeth further in the same place, 2 Cor. 13.5. Know you not that Jesus Christ is in you, except you be reprobates? Again in 2, Cor. 2.12. The Spirit of God
God leaves us not to doubt full gheses, what things God hath given and we received, whereof faith is one and a principal, but would have us certainly to know them. 1. Joh. 2, 3.

Of this certainty of knowledge we have also examples; as of David, Psal. 116 10. I believed, therefore have I spoken: Of Job, chap. 9. 25. I know that my Redeemer liveth, & c. And of Paul, 2. Tim. 1. 12. I know whom I have believed, and Rom. 8 38, 39.

Ob. Yea but these were extraordinary men, and knew it by extraordinary revelation.

Ans. No such thing; for the Apostle Paul telleth us, 2. Cor. 4. 13. that we have received the same Spirit of faith, i.e. he and the rest of God's Church and children. Also the Eunuch, Act 8. knew he believed, seeing he professed his faith, & desired Baptism for the confirming thereof. So the blind man, Joh. 9. 38.
9 3 8. faith, Lord I believe. So also this appeareth by the manner of making the confession of our faith; I believe, and so forth: which sheweth, a man may know that hee believeth. Again, if a man may bee assur'd and know that he shall bee saved (which I have proved before) then he may know hee hath faith, seeing there is no salvation without it.

And who can thinke that God would worke so necessary a grace in his, and they shall not know it? for what comfort then were there of it?

And finally, is this wrought so secretly and lies it so still in a man that hath it, that it cannot be discerned?

Ob. The heart is deceitfull, therefore who can know that he hath faith?

Ans. True, the heart of an unregenerate man is deceitfull, and a double false heart: but in
a regenerate man his heart is made new and true, a single and simple heart, Isa 38:3. And though a regenerate man cannot know his heart in every particular, and every winding thereof in smaller things, yet in all maine and essential things he may know how it is with him, especially being willing to know as the servant of God is. Cannot a man be truly said to know his house that knowes all the roomes of it, though some odde hole under the flaires, or lobby in the top of the house bee unknowne to him?

Ob. Many have thought they have faith, and yet had not; therefore we may be mistaken as well as they.

Ans. This proves nothing, because some have beene deceived, therefore no man can tell. Though some man dreame he hates and drinks, or is greatly
Signes of Faith, &c.

rich, and waking findes it contrary, and that hee is poore and hungry; this proves not but that hee that hath meate, and drinke, and riches, knoweth he hath them, and is rich. Though one in Bedlam besides himselfe, having got a little peccce of paper in his hand, falsely conceites that hee can shew all kinde of learning out of it, and that hee is wiser than all the learned men in the Countrey, this lets not, but that hee that is truly learned may know that he is so.

And why is it that some thinke they have faith, and have not? It is because they bee willing to deceive themselves, or else they might know, but either they will not try at all, or else so lightly they will try themselves, or be tryed of such as cannot or will not trye them to the purpose: now doth this let, but that they that are
are willing to try, and thoroughly try themselves, and be tried of others that be skillful, but that they may know?

Some have deceived themselves and others a long time, as Indians and many others, who yet if they would have thoroughly tried themselves, or dealt truly, and submitted themselves to others' trial, might have known: but not doing so, no marvel though they be deceived.

As for example, some counterfeit coin is so like that which is good and current, as that it is not easily discerned, (as they say there is much counterfeit gold abroad now, brass underward, but double guilt on the outside) now if this be not tried at all, or by one that toucheth it lightly, so that it goes not through the guilt, it may goe unknowne: but if this be brought to a skilfull Goldsmith...
Sígnes of Faith, &c.

Smith, and tryed throughly by the Touchstone, it may bee knowne. And so it is in the tryall of counterfeit faith.

Ob. Some that have faith, yet make great question and doubt whether they have it or no, nay cannot bee perswaded they have any at all. And therefore it is not a thing that can certainly be knowne.

An. This particular proves not against a generall, some know not; therefore none doe know, &c.

It is true some that have true faith, yet are not sensible of it, and know it not. They know they have beene about it; but know not certainly that God hath wrought it. And these be of two sorts; first, novices who being newly come to faith, are not acquainted with the worke of God, and are therefore jealous and suspicious of themselves. as all true believers
leevers are: yet this makes not but that Christians of more standing, & that know the fruit of Faith, may know they have it; and so they in time. As Samuel was at first unacquainted with God's voice, and being called by God, went to Eli, but afterwards he made answer to God, when he called him, as knowing that it was his voice: So these having some answer, and comfort from God, think it is but some delusion of the devil, or of their own heart; but upon better knowledge and experience, they know assuredly that it is God who hath spoken this comfort unto them by his Spirit.

The other sort are believers that be in some great and sore temptation, who have known that they have had faith, but now indeed make doubt of it, and in their own feeling have none. Yet this makes not, but that...
Signes of Faith, &c.

that they that bee in no such temptation doe know their faith; And that these also in time, when the temptation is over, shall know it againe. As for example, A man by accident having gotten a great blow on the head, or being in some fit of a burning Ague, knoweth not what he faith, or doth, or hath; yet others that bee not in this case may and doe know, and so shall hee againe, when his fit is off, and hee come to himselfe. And so also it is with some Christians, when they are in the fit of tentations, or spiritual desertions, they cannot judge of their state, but when these are over, then they are able to discerne it. Therefore conclude, That a man may know that he hath faith, if hee have it, though not every one can at all times.

And this serveth to rebuke them that know not whether they
they have faith, yea or no, and yet are content to goe by thinkes. Go from one end of the Church to the other, and how few can make a wise answer to this question, Have you any faith? I hope, or I think, have, will some say. Do you goe by thinkes? Do you but think so? what, is it because you cannot come to know? what a shame is this, that you suffer such a necessary thing to hang by the eye-lids? what if God had taken you away, or deeply visited you? would (thinkes) have, comforted or carried you through? Do you but think so? I think you may perish for all this. Yea have you beene long at this passe, and do you but think so, and yet are there with content? then I do not thinke, but am sure, that you have no faith at all: for if you had any, you would not be content with thinkes, but desire to
to make it sure.

Some poore weake, yet true Christian, is not indeed certaine of it, but yet they faine would bee, and are not content to continue in that case.

You goe not by thinkes for your evidence of your house and land: or if you did so sometimes, yet hearing of some claime laid to your land, you have searclyt it out, and had counsel: And now you say, I have them in my boxe lockt up sure, I feare no man: So faith a true and wise Christian, I have my Evidences here laid up in my heart, I would bee loth they were to seeke now.

2. It serveth also to rebuke them that deceive themselves by thinking they have faith, when it is nothing so. What, is it because they could not know? If they be deceived, it is the devil and their owne hearts that have deceived them,
Signes of Faith, &c.

them, for God hath provided that they might know.

But people are willing to be beguiled, else they would try better. Now what madness is this to deceive one's self in that, whereupon lies our utter undoing?

3. It serveth likewise for instruction to all, and to teach them to take pains to know out this matter.

For hath God beene so gracious as for our comfort to give us means, by which we may know assuredly how it stands with us, and shall we be slothfull and negligent in the use of them, and so hinder our knowledge and assuranc?

The fourth use respects those that know, and can well prove they have faith, (let them be highly thankfull to God that provided such means whereby they are come to this blessed estate, and hath made them also...
also so happy as to know it) oh
what a jewel is this, so to
know that they are in the state
of grace, that they are the peo-
ple of God; & that all shall turn
to their good here, and to their
everlasting glory hereafter,
seeing hereby they are fitted to
go through prosperity, and
adversity, life and death!

And for them that have faith,
and yet for unskilfulness, by
reason of their small experi-
ence, never knew it, or by tem-
plantation have lost the feeling of
it; they are to know, that it
may be so, they know it not, al-
though they have it: For as
many children have right to
lands, that know not of it, so is
it with them in respect of their
heavenly inheritance.

So likewise the other in
temptation, must yet for a
while bee judged by others ra-
ther than by themselves; which
if they doe, they shall come to
see
see it with their owne eyes; shortly, if they diligently use the means to attain unto it.

And, thus having proved that we may come to this knowledge and assurance that we have a true faith; I will shew in the next place how we may come to know it, setting downe those infallible marks and signes of faith, upon which we may safely ground our knowledge. Wee may know that we have faith by the antecedents; and consequent thereof; by the causes of it, and the effects; by what went before it, and by what doth follow and accompany it; and by considering both how, and how it wrought; and how it worked.

And in this disquisition we are to know, that we may have the best judgement hereof, not by one of these alone, but by considering them all together. For if wee judge only by the fruits
<table>
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<tr>
<th>Signes of Faith, &amp;c.</th>
<th>359</th>
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| fruits of faith (as most doe) and never looke to the causes, means, and manner of working of it, wee may be deceived, seeing an hypocrite may doe many things which might well become a beleeuer, and goe far in many dueties, and in the reforming of many outward evils, and yet in the meantime is utterly delirute of a true justifying faith. And many times the fruits in a true Christian bee so weake, especially at sometimes, and in respect of their owne feeling, as if we goe by these only, hypocriticall and counterfeit faith will be taken for true faith, and true faith counted no faith. But when we conjoine them, them both give evidence, each to otheer, and both together give such strong and certaine assitance to him that hath them, that canno deceive him; And therefor it will doe well it were joyned before with
|
Signes of Faith, &c.

with the other. If one can go along with them all, though he be but weakly, yet he shall have better evidence than he that hath but one or two, though they seem to be in a greater measure, & nothing of some other at all. For hereby many deceive themselves, whilst they go by halves, snatching up some things, and nothing at all in many other. First then we will examine our faith by the causes of it. If a man be brought along to faith by those steps that God brings his to faith by, that is a good evidence that he hath faith. As if a man be going to a place, and hath been told by one skilful in the way, that he must go by such a Church, then by a tuft of ashes, and a foure way leet, then by such and such a marke: If he goe by these one after the other till he come to the place, he concludes that is the place, because...
cause he came by every of those marks which before were told him: not by some one or two, but all of them one after the other; and not by things like them, but the selfe same he was told of. And so also we may be assured that we are come to have true faith, when we can discern in us the marks and signs of it concurring together.

The steps by which God bringeth a man to faith by the working of the Law and the Gospel, I have handled at large. I now referre them to three heads, Illumination, Humiliation, and Desire after Christ. First for Illumination; God enlightens the understanding with the light and knowledge of the miserable state wherein we stand by reason of sinne and punishment, and our inability to get out of it of ourselves. And this not only in generall, but particulay;
that that is my state. And then by the Gospel enlightens him with the knowledge of the doctrine of Redemption by Christ, as, that God hath of his free grace appointed a sufficient means of salvation by Christ Jesus, and that by his death, and sufferings, and obedience, &c. & that he hath done this, though not for all, yet for all believers, and only for believers; and that he may have his part in it, if he can believe. And though this bee but small, yet it is the first step, and not to be left out; for many come not thus far. As for all ignorant persons that know not these things in some sort, they have no faith; and if they think they have, it is a vain shadow, and no such matter, nor possible. And therefore ignorant persons must be rowzed up to know these things.

Next, God humbles all that
he will work faith in; and first hee smites them with terror by the Law, for the miserable state they see and feel themselves in, and calls them down, though not all in like degree, as I have said before: then the God of mercy and speaking so kindly to all, though never so bad, if they do not exclude themselves. And this breaks the heart with grief for sinning against so patient a God as God hath beene to him all his days of rebellion, and that now offers him mercy. Thus hee is in a holy despair of any helpe or good in himselfe, and is ashamed and confounded in himselfe, willing to take any course that God shall prescribe him; saying with the Laylour, Acts 16.30. What shall I doe to be saved? but resolving never to goe backe to his old course, or to doe as hee hath done. And thus he is cast down weary.

Ezra. 9.6.
Dan. 9.7.
weary, sick, and lost.

Thence God brings him to a desire after Christ, and to have pardon in him & the favour of God. Not a cold laziness wish, as of Balaam, that he might die the death of the righteous, without any endeavour to live their life: but the panting of the heart, sighing, longing, and groaning, as the Hart brayeth after the river of waters, Psal. 42.1. Which inward longing and desire of the heart, is expressed and uttered by humble confession and condemning of himself, and with earnest cries for mercy, as we see in the example of the Publican and the Prodigall.

And then he further worketh in him that hungering after Christ, and thirsting that cannot delay, but breaketh through stone walls, use all means of obtaining Christ, and preferres him before all the world.
world. And maketh him willing and ready to sell all, to buy the pearl, that is, the most profitable or pleasing sins.

Now let us try ourselves faithfully, by these two latter signs, and the particulars of them, and as our heart maketh answer, so make use of it. If we cannot deny, but God hath thus dealt with us, then who dare speak against this? And therefore if this bee your case, you must take knowledge of it and be comforted, seeing they are much to be blamed, who though they cannot deny but that it hath been thus and thus with them, yet still doubt they have no faith, and thinke that they never begun right. For what would these have to certify them? Is there any thing more sure to be built on than the Word of God? And will not this serve your turnes?

It is true I grant, that it is good
good making sure of the foundation, and herein one cannot be too careful; yet where it is well, it is well. If one have digged to a firme bottom, and cast out all the light earth, and then have laid the foundation and ground-sells of his house, and every body, and even skillfull workemen say, it is well, shall one yet goe and pull it up againe, & say one cannot be too careful? Such an one may justly be thought weak and childish, so is it also in our spiritual building.

There are therefore two extremities here to be avoided; the one to be carelesse in laying a good foundation; the other out of needless scrupulosity to spend all our time and pains about it, and never to go forward in the building, that we may finish it. And at this passe the devil holds many a long time, which is very unprofitable, and they
they complaine of their dulness, and many other faults, when this doubtfullnesse and unbeliefe is the maine cause.

But where these proceedings have not beene (as in few are they to bee found) there is no faith; and therefore such remaine in the state of condemnation to this day. In which case there are very many remaine at this day, seeing few be humbled; many continue prophane persons, and onely civilly righteous persons; and some are onely slightly humbled, and having got comfort are never more grieved, whereas a true beleever even after faith, grieves still for his daily sinnes, whereas these thinke it enough that they were once grieved, and therefore now grieve no more for their soule sinnes. How few can bee brought on their knees? or to trouble themselves in coming
Signes of Faith, &c.

ming to a holy despair in themselves, and how few come to be teachable, or to make an holy use of what they have learned?

Oh they are too jolly, they cannot away with any such sad matters; and well they reserve it, till they may have it in Hell, world without end.

How few also (as it might easily be shewed) are they that come to any other desire after Christ except lazy wishes? for why, they have no sense of their owne misery.

How few come to those humble confessions and hearty crying to God for mercy, but content themselves with that late and lazie Lord have mercy upon mee? Some feele in themselves flashings at starts and fits, after a stirring Sermon, or after they have beene in the house of mourning, or seen some heavy hand of God, or are in some affi-
Signes of Faith, &c.

...but how few attain to that high prizing of Christ, and that thirsting after him? Oh no, they prize at too high a rate, other bables of profits and pleasures, to make high account of Christ. Others will, as far as they can have Christ and the world together, but if they must needs part with one, they will leave Christ rather than the world.

And whereas Christ requires that they should sell all to purchase the pearl, they will part only with some, but not all, and so God and they part. And surely well worthy is hee to lose his part in Christ and all his benefits, that prefers any lust before him, and the favour of God: These set too base a price on Christ ever to have any part in him.

And here we might well take occasion to lament the misery of most people whom God hath...
hath made happy in the means of faith and salvation, only they make themselves negligently and wilfully miserable for want of grace to make use thereof. Here then such people are to be exhorted that they would be think themselves, and while life and means of grace last, that they lay about them to bee possessed of this unvaluable pearle, which if they get, is sufficient to make them happy alone, and if they mistake it, all things else will doe them no pleasure.

By the plentifull means which through Gods mercy we enjoy, he maketh us more happy than most of the world. But by our owne carelessnesse and contempt, wee will make our selves more miserable than they. The Lord open peoples eyes

Moreover, wee may know that we have a true faith by the compa-
companions and fruits of it, which I will here briefly goe through. Some be markes and companions of a Faith that hath attained some degree and strength. And in this number is peace of conscience, which if it be found, is an evident signe of a strong faith, as might (if it were needfull) be shewed at large. For it might be proved by Scripture, that Peace comes from Beleeving, and that it must needs bring strange peace, where trouble was before. And howsoever there be a counterfeit of this peace in hypocrites, yet when tryalls and tentations come, it will soone vanish, and so easily be discerned from the true peace of the faithfull.

And joy of the holy Ghost unspeakable and glorious. 1 Pet. 1. 8. Also thankfulness to God, as Psal. 116. 12. and Psalme 103. 14. Now what counterfeit of it is in the hypocrites or wicked? and
and how it differs from their joy, and how it may be interrupted: How also wee are to admire at the unspeakable goodness of God, both for the greatness of the mercy, the rareness of it, seeing it is granted to so few: Also at his daily bearing with our weaknesses, & faults. But these are points already handled by these authors I last quoted, and therefore for more brevity sake I referre the Christian reader unto them.

Another companion of a strong faith: is bold confession of the name and truth of God, even before the enemies thereof.

Also contempt of this world, willingness to dye, and longing to bee at home with the Lord Iesus.

But besides these markes of a strong faith, there are other signes of the smallest measure of true faith.
First, a purified heart, Acts 15:9, and a change wrought in it from the love of all evil, to the love of God and all his commandments.

Secondly, a reformed life in one thing as well as in another, little as well as great, to God as well as to men, secret and openly; and that not by fits, but at all times.

Thirdly, love to God, declared by our care to please him, our fear to offend him, our grief when we have done amiss. And also love to them that love God.

Love for his sake to men, and even an endeavor to love our enemies.

Now this love towards others is declared by doing good unto them according to their need and our own ability, and by forgiving them that wrong us.

But especially we shall shew that
that we have a lively faith by loving the Saints in whom God's Image shines most, & who are most dear to God, and from whom we may get most good.

And those that be not yet, to seek to win them on, especially them under our care, or such as are nearer to us; as parents their children, and children sometimes their parents, one neighbour another; as Mat. 9. & Acts 16. Psal. 51. 13.

Then shall I teach transgressors thy way, and sinners shall be converted unto thee. Isa. 2. 11. So Philip being called, findeth Nathanael, and bringeth him to Christ, John 1. 45.

Another signe of Faith is, when those that believe have an earnest desire after more faith; and therefore a care to use the means for that end and purpose. For finding themselves weak, and the devil busy in opposing their faith, they desire...
signes of Faith, &c.

375

desire to have it strengthened, and having gotten some assurance, they desire a stronger, as the Eunuch, Acts 8. and having tasted so sweet a thing, they desire more of it: and therefore they long for the means from Sabbath to Sabbath, Sacrament to Sacrament, and for good company.

Also true faith is jealous of itself, and desires to try it itself, and is willing to be tried by others; and the most searching ministrē pleareth him best that hath it, or the Minister or friend that will sift him most thoroughly.

The use is, that every one of us trie our selves, by these signes: And if our hearts can say in God's presence without dissembling, that both God hath thus brought us along, and then that we finde these companions last named, then know, that God hath wrought true faith
faith in you and done that for you that he hath done for few, that ever were, are, or shall be, that which is of more worth than the whole world. Take knowledge of it that you may be thankful, and comfort you shall have enough, to do, to nourish it, and walk worthy of it, and to go through this evil world, though you doe not stand with ifs and ands, being doubtful and uncertain whether you have faith or no. The devell labours to hinder you from proceeding, seeing he could not let your coming thus farre. It is a great hindranece to profiting, when people are not resolved whether they have yet any faith: If you can abide the weight of the Sanctuary, conclude upon it; you can have no surer ground to build on than the Word of God.

You complain of dulness, when...
Signes of Faith, &c.

when your selves are the cause: where these things bee, know that there is true faith; men do not gather grapes of thorns, nor figges of thistles; Matth. 7. 16.

Againe, if there bee no faith, but where these antecedents and consequents bee, then I te-
sifie to the world, that there is very little faith in the land of England, as might easily ap-
pear if I should goe over the severall fruits of Faith before specified. For how few have puri-
fied their hearts? how few have any earnest ende-
vours, or any hungering or thirsting after Christ and his righteousnesse? how many have their hearts fraught with the love of all evil? how few either reformed at all, or but where they lift, and by fits?

And yet whosoever lives in any one knowne sinne, let him know.
know to his face, hee hath not true Faith. By which it appeareth, that there be but a few believers; the more shame for them, that have had all these means.

How few are there that love their neighbours, seeing all contraries to love abound? and as for love to the Saints, they do as a dog a pitch-fork, seeing they cannot of all things abide them.

As for desire after the means, a Sermon, or no Sermon, Sacrament, or no Sacrament, all in one; and for being examined, they will none of that, no, they do not mean it: they have figgetree, but it will bee cursed because of the barrenness.

Well, many talk of Faith, but assuredly it is but as Saint James faith, a dead Faith, that will doe them as little pleasure when time comes, as a dead horse will him that hath a long jour-
journey to ride. Oh have none
Faith but such as you talke of?
It shall be as the Lord will; and
as hee hath set downe in his
Word: where these signes bee
not, assuredly there can be no
Faith.

True Faith is a Lady or
Queene, attended by a great
traine of many excellent ver-
tues: shew mery Faith by thy
workes, shew a great Lady by
her traine; even this great La-
dy Faith by that great traine of
graces, with which the Apostle
Peter faith it is attended, 1 Pet.
5.6.7. &c. Therefore that Faith
the world talke on, which is
but a formall profession of Reli-
gion, without all power of true,
godlinesse, is but a rougli
Faith that goeth alone basely,
or a ragamuffianly Faith that
hath a lory ragged reforma-
tion, and some shewes of some
verues, but none sound and
substantiall. The times that
wee
wee have lived in and enjoyed the Gospel, may challenge more than such a vain Faith which the smallest means and the dimnest times might have wrought and challenged.

And thus much of the signs of Faith: now it followeth in the ninth place, that I intreat of the lets and impediments whereby men are usually hindered from attaining unto it. To which end we are to know, that there bee many lets within and without men to keep them from Faith, and so great, as few ever attaine it. True it is there bee many helps to Faith, especially in these times, and to us above many others: For imnumerable numbers there are in the world abroad, who have no means at all.

They before our Saviour Christs comming saw all in types and shadowes, and therefore but dimmely, and were to be
believe in a Messiah to come, whom they knew little of. They in our Saviour Christ's time had small helps in comparison of us. It was a worthy faith in them that believed in Christ, when he was in his swaddling clothes, as old Simeon and many others. Also in them that believed in him when he went up and downe as a man of no reputation. But we know Christ to be dead, risen the third day, ascended into heaven, and sitting at the right hand of God in unspeakeable glory, having overcome all his and our enemies: and therefore now it is much more easie to believe than in those daies; And also we have the new Testament, Christ come out of his father's bosome, all things so cleere and plaine, plentifull promises, and heaven (as it were) set open: wee have the Word and Sacraments, wherein Christ is crucified before
The first Let is Ignorance, a strong & invincible bar, seeing there can not possibly bee any true faith without competent knowledge of the principles of Religion. This is very common, sometimes through the fault of Ministers, that either preach not, or very seldom, or after a flanting manner, soaring aloft above our eyes; the Ministers of God beseeching us to bee through faith in Christ reconciled unto God, 2.Cor.5.20. We have also many worthy examples of believers gone before us, Martyrs and godly men and women among us, that lived and dyed in the comfort of their faith, and are gone to rest. Many examples likewise of the searefull judgements of God against unbelievers. Yet there be also many lets to faith, and these both from our selves, and also from the divell, and the world.
the peoples capacity, and not stouping to their weakness, or not Catechising and opening in order, and handling the grounds of Religion. Some also from the people themselves; for if Ministers were more defective, yet there is light in the Word, and men might with paines get knowledge: and therefore peoples ignorance is affected and wilfull. Some care not for comming at the Word at all: the rich have oxen, farms, pleasures to hinder them, the poore sit by the fire, or lye in bedde, or if they come, they sit and sleepe, or looke up and downe, not minding what they heare, and so the devill steales it all away. Some never thinke nor speake more of it when they bee out of the Church.

In which regard the Ministers of the Gosbell are to bee perswaded, for the love of God, to
to have a care and compassion of the people's souls, in assurance of a blessed reward, and to take pains, and wise and fit pains too, that so if the people get not faith, yet the let might not be in us.

For the people also, they are to bee persuaded to rowze up themselves to the getting of knowledge, that so they may bee fitted to attaine unto faith.

The second Let is the light esteeming of the Gospell: As there are few that be cast down by the Law or bee moved, so they make as light account of the Gospell; it is not precious, nay scarce welcome to them. They thinke that God in offering salvation by Christ, and tending the promise, seeks his owne good and not theirs, and that God should bee beholding to them if they receive the Gospell, rather than they to God for making such an offer;
whereas they should fall down and bless the Lord that ever such tidings should found in their cares.

3. Some think it impossible to be assured of the forgiveness of their sins and of salvation; and therefore never go about it.

This is but their own wretched laziness, furthered by Satan; for it is nothing so. The impossibility lies in nothing but in themselves; if their proud stomaches could but stoop, and come down to see and feel their vilness, and to go out of themselves, and to seek for salvation by faith in Christ, and could but renounce all their beloved lusts, it would be possible enough, yea easie; but that they will not doe. But hath not God commanded us to give all diligence to make our election and calling sure? 2 Pet. 1.

10. And is it not then our own

owne fault if we negle & it?

4. Some thinke it not impossibl e, but exceeding difficult and therefore like the sluggard that will not put his hand to his mouth, nor out of his bosom, nor goe out into the cold to provide necessaries for the preserving of his life and bodieth and perisheth in his sleeth: so is it with these lazie Christians in this case, whereas the difficulty (there being a possibility) should but what on their desire, especially seeing it is for a thing infinitely of value, and more worth than all their pains which they take for the obtaining of it. See what difficulties men goe through by sea and land for a little pelte, and shall wee bee lesse painfull in seeking for the rich treasures of spiritual grace and heavenly glo -

5. Some thinke it needleſſe, because they suppose that they may
may be saved without so much ado. A good hope indeed is well; but if troubles and death come, they shall finde all the assurance they can get little enough to carry them through, yea to helpe them to mortifie their lusts, corruptions, and carnall affections, or to continue them in a good course.

6. Some bee conceited of their owne righteousness, and so thinke they have no need to labour much after faith in Christ; like the Laodicean and Pharisee, and the yongue man in the Gospell, All these have I kept from my youth. The civill man thinkes to bee saved by keeping touch, living orderly, keeping his Church, and paying every man his owne, and by being liberall in giving almes to the poore: and therefore thinkes himselfe in case good enough, without going out of himselfe or making such
adoe, what shall they need the Gospel that can keep the Law? or if they fail in some things, yet by that time, God hath set the good against the bad, they hope there will be no great odds between them.

But these men must know and confess their civility, and carnal wisdom and righteousness to be dogs' meat and abominable in God's sight, and cast it all down, as Paul did, or else they shall never find mercy with God: Nay friend, God hath put in a strong barrier against a man's own righteousness, so that there can be no going to heaven that way. Doest thou boast of a filthy clout?

6. Some are so prophane, as that they will not be stirred by all the terrors of the Law, and so goe not one step to faith.

Some are cast downe, but weare it out againe, being utterly impatient of the paine, and burthen.

Some
Some beginning to sorrow somewhat for sinne, as soone as they feele any, straight cast the whole burthen on Christ, and so never tarry till they come to hunger and thirst after him.

Some seeming contrite, and having many good parts, yet stand with God for a little, and will not part with some one lust that spoyleth all. And these never buy because they will not come to the full price, and God will abate nothing of it.

8. Some thinke if they should begin, they should never hold out, and therefore that they were as good not begin at all. But let such get forth first and make some entrance into the course of Christiannitie, and then take thought for the other after.

9. Some thinke they must not only part with their beloved and profitable sinne, if they would come to this faith, but...
also that they must take pains
to take up a strict course of
godliness; which will require
much labour, and abridge them
of many delights and profits,
of which they cannot think
with any patience. And will
not think you, the pleasure,
comfort, and benefit of faith
pay for all these, and make you
great gainers by the exchange?

Some think they shall
be mocked, reproached, and
scorn'd as Puritans, cast off by
their friends, harch'd at, and
jilfed to the walls, of which
disgraces they are utterly
impatient; and the love of the
friendship of this world is
a great let to many. And indeed
in itself it is no small matter
to endure all these, if we have
no other strength but our own
natural abilities.

But to these I give this an-
swer, if thou gettest favour
with God, whose soever friend-
ship
ship thou lostest, yet art thou happy. If thou lostest prefer-
ment, or beest juisled and despi-
sed in the world, yet thou must rejoyce in thy gaines by Faith;
for the time will come, when they that doe it, will wish they
had beene thy haife.

This vile amy with the world
is the enmity of God, Jam. 4.4.
and he that will have the
worlds good will, let him
know, he can never have Gods.

Wee cannot serve God and Mam
mon, Math. 6.24.

The divell also will lay in
such a number of objections,
and stumbling blockes, as wee
cannot passe by without some
paines and dificulty. As he will
let before us the falls of pro-
fessours, and the varietie and
difference of opinions in points
of religion which are among
those that professe Christiani
tie. Seest thou not, will he say,
that there be some of one, some
of another opinion? Some think that we may be assured of our salvation, some say nay. Therefore never trouble thy head with any thing at all, follow thy business and live quietly. Also thou seest that most Noblemen, Gentlemen, and great ones, trouble not themselves with anything such thing, nay many Preachers and learned men live at their pleasure; and therefore be not thou so precise, nor make such scruple.

Also he labours to keep the faithfull preaching of the Word, from a place or people, or at least to make it ineffectual. Also he makes them believe that they have it, when they have it not, but only a tempting faith or presumptuous conceit.

The temptations also of the world are great lets to faith. First the love of the world, and eagerness after it, lets many
many from faith. And how excellently well might many do, if it were not for the world? But that must go forward, whatsoever the Word, Sacrament, Sabbath, or any thing else doth. They have no leisure to set their hearts on these, for their many and great employments. Or if they begin, the world puts it out again, and choakes the Word, and every good thought.

Moreover, the small number that labour after Faith, or take any such pains to get it, is no small let to the obtaining of it; two in a parish, and three in a Towne, one in a Hamlet, and for a man to go alone, and to be a wonder in Israel, is a thing much against the haire.

To go against the stream is hard. But if you will needs follow the multitude, you must speed as they do. You should know that the way to heaven,
is straite, and few finde it, and so be content to goe alone to heaven rather than not at all.

Their bad counsel likewise is another great let: for they that give ill example bee as bad of their tongues as in their lives, being ready thus to bait and taunt you. Oh you bee so precise, and shall no bodie bee saved but you, and a few more? what is become of our forefathers, who made no such a doe, and yet I hope you will not say, but that they are saved; and what shall become of Lords, Ladies, Gentlemen, many Ministers and learned men, that doe not thus, and of most part of the people? you will bee wiser than all your neighbours.

This is I confess, no small thing to bear and resist. Many of good hopes have from this a great let in their way. Some come flattering, some
persuading by worldly wisdom; and will be incensed to anger if you hearken not unto them.

If these prevaile not, then they raise up Persecution, and as hard measure as the times and laws will give leave.

No marvel then so few come to faith.

2. If any will come to faith (which they must doe, or else they shall never come to Heaven) then make account to have less endow, and to meete with an armie of Hindrances; and therefore provide your selves accordingly, and be courageous and resolute; for if any thing will hinder you, you will never come to faith.

And let them in whom this true faith is, praise God, and wondering at his gracious bounty make much of it. Let this be the second use, admiring his mercy that he should helpe us thorow
thorow so many lets.

Let nothing hinder us from getting faith, for then we lose our souls, therefore resolve to break thorow all, and bid the flesh, world, divell, stand backe, casting off feare, and favour, leaving off beloved sinnes, taking paines in the godly life, with the rest of this kinde, which let and hinder many, because they doe not shake them off.

And know that if every of these lets be well weighed, they will appeare to bee but toys, shewes and fraybugges, and not of moment: wee should therefore breake them off, as Sampson the cords, and take leave to save our soules. But if wee be tied by these as a drunken man is hang'd many houres by a bush in his path, it is a signe, that we are left of God to bee snared and taken; for they that are of God stride over them, like
like David leape over a wall, & are content rather to go alone to heaven, than with company to hell. Yea though we meet with persecution, let it not hinder our Christian course, seeing all that will live godly with Christ, must suffer persecution, and if we suffer with him, we shall likewise reign with him, 2 Tim. 3. 12. and 2. 12.

But rather seeing God hath given us so many helps, let us use them carefully, and listen to God's reasons which he useth to move us to faith, which be weighty; as, his high esteem of it, his readiness to helpe, and the infinite benefits that come to us by believing, and contrariwise the infinite punishments that come upon unbelievers both in this world, and the world to come.

Every one of which reasons is sufficient to weigh downe all that can be objected to the contrary.
Contraries of Faith.

And so much of the letts and impediments of Faith: now it followeth in the last place that I intreate of the contraries of Faith, by which it is most opposed.

The contraries to Faith are Unbeliefe on the one side, and Presumption on the other; for every vertue is in the midst between two vices, as Christ between two thieves, as liberalitie between covetousnesse and prodigality.

So is this Faith between Unbeliefe which falleth short, and Presumption that shooteth as farre over. These be as two dangerous rockes, and Faith faileth safely to Heaven between them both. But most split themselves on the one or the other of these: one believeth not where there is a promise, the other believeth where God never spake. First I will speake of Unbeliefe, which is when men
men believe not the Word of God; for Faith hath respect unto the Word, and builds upon it, and believes it, but Unbeliefe doth not so.

Now as in Faith, there be three things, Knowledge, Assent, and Application, or Apprehension; so there be three sorts of Unbelievers, some ignorant, not knowing the will of God; some knowing, and not assenting to it, but denying it; some knowing and assenting, and yet not particularly applying it to themselves. And of these I will speak severally.

And first of the Ignorant, which be of two sorts; first such as have no means of Knowledge: as Pagans, that live farre out of the pale of the Church, and from the sound of the Word, that never heard of the true God, of mans misery, of Christ Jesus; these not knowing, cannot possibly believe.
leaves. This is one kind of unbel-
leavers who are under a wor-
necessity of perishing.

Ob. John 15:22. If I had not come and spoken unto them, they had not had sinne.

Ans. That is, their sinne had not beene so great: or thus. They had some cloake and co-
colour for their sinne, as in the latter part of the verse. But now they have no cloake for their sinne. This Ignorance doth not wholly excuse any, partly because of the light which we have voluntarily lost in Adam; & because it is Gods just judg-
ment for their sinnes, that they have not the Gospell. Those that have imenes, e, ther leffe or more, eyther amongst the Papists or our selves; and yet have no competent measure of knowledge of the will of God; this is yet a thousand times greater sinne, or being affected ignorance, 2 Pet. 3:3. 

Jan.
Ant person is but as a horse in
man's shape. An axe or afe is
better than hee; for they know
all they should or can, but do not they; therefore their
end will be worse. It was un-
happy for these, that their lot fell to live in these times and
places: for light being come
into the world, men should
seek after it, and if they do not, their condemnation shall
be the greater. Let such know
that ignorance is a thing that
God hateth and forbideth,
Ps. 32.9. Be not like a horse
or mule which have no un-
derstanding, Ephes. 4.17.18.1 Thes.
4.13. and complaines of such,
Is. 1.3. The oxe knoweth his ow-
er, and the asfo his masters crib:
but Israel doth not know, &c. and
Is. 28.9. whom shall hee teach
knowledge? and whom shall hee make to understand doc-
trine? and oftentimes threat-
neth to punish, rendring this rea-
Contraries of Faith.

reason, Because they know not me, saith the Lord. And againe, God will render vengeance against all that do not know him. is the mother of all errors and heresies, not (as the Papists falsely affirm and teach) the mother of devotion; for if the people be blinded with ignorance, it is easy to make them believe any lies.

Secondly, such as know the Word of God, but acknowledge not the truth of it, but deny it: as Jews, and Turks that acknowledge the old Testament, and deny the new, and Jesus Christ the summe of both: Papists that acknowledge Christ but in part, making him but a part of a Saviour, by joining partners with him in all his offices.

Also Atheists and Epicures that deny all, God or Devil, Heaven or Hell, and the immortality of the soul.
Contraries of Faith.

A family of love that turne all the Scriptures into an allegory, and so deny all, are also a cursed kind of unbelievers.

So also all others that deny either the whole Scripture, or any fundamental points of Religion, &c.

3. Such as know and acknowledge the whole Word of God, and every part of it to be true, but apply none of it to themselves in particular, to yield obedience thereto: and this is grosse unbelief and enough to condemnation. As when men believe in generall the doctrine of mans misery, and acknowledge it true in particular, but are not at all humbled hereby, or driven out of themselves: That know the doctrine of salvation by Christ, and of Gods readinesse to pardon and save repentant sinners, and his promises to shew mercy to all that seek it aright, yet are
are not moved thereby to desire and seek Christ with the affection as they ought to do.

So also when men believe the threatenings, in general against sin and sinners, but not particularly apply them to themselves, that thereby they might be bridled from evil. Nor are moved by the promises to well doing and a good course, in general, or to that particular virtue of duty, yet are nothing induced thereby to take up that course of godliness, or the practice of this or that duty in their own lives.

This sin of unbelief in the Word of God, which our Saviour Christ to Thomas, John 20. 27. But faithless, but believing, Heb. 3. 12. Take heed brethren lost there be in any of you an evil heart of unbelief in departing from the living God. So the people are oft reproached.
Contraries of Faith.

They believed not his Word: and our Saviour Christ doth oft rebuke it in his Disciples, Ob ye of little faith, Matt. 8. 26 and Luke 24. 25. Ob fools and slow of heart to believe all that the Prophets have spoken. And this is a greater sin than the world is aware of. Men think, theft, murder, drunkenness to be heinous, and indeed so they be; but unbelief is far worse: for it is the mother of these and all other evills.

It was the first sinne that crept into Eve's heart, whereby Satan prevailed over her when she began to falter about the Word of God, making a peradventure and doubt of that which God had peremptorily set downe. And ever since it is deeply rooted in our nature, and is the mother of all other sinnes; as contrariwise faith is of all obedience. Not to
Contraries of Faith.

...to beleev the mercy of God in Christ, is the cause why we continue still in sinne. As we beleefe in the other promises for men not beleevings this, they bee the Lords, and consequently that hee will preserve and provide for them; hence comes covetousnesse, and unlawfull courses of crafting, violence, that overflow and beare sway in all their action; hence comes running to witches, and using other unlawfull means in trouble, &c. or canall confidence and trusting in those means that are lawfull. What sinne can you name that comes not from unbeleeve? It was the cause of all the Israelites murmuring, tempting of God, disobedience, and persecuting the truth, as wee see in the Apo-

This sin is woefully rooted in our nature, as wee see in the example of the old world, which...
Contraries of Faith.

which had warning both by the ministrie of Noah, and also by those real Sermons of making the Arke, and seeing Noah make provision, and lay in for all creatures, yea and when they saw all creatures come to Noah and entered into the Arke, and yet for all this they believed not that there should come a flood.

The like example we have in Lotts sons in law, who when they were warned of the destruction of Sodome, they counted it as a mocke, an idle jest.

And this may also appeare not only in the Egyptians who saw Moses and Aaron come with such signes, and then after with such plagues, and yet would not believe, that God was God, and would have his people let goe:

But even in the Israelites themselves, who discovered their
their notorious unbeliefe from the first murmuring, when Pharaoh increased their burdens, and after they had seen the signs from God by Moses and Aaron, and so again the red Sea, for all their murmuring and miraculous deliverance, Egypt's first borne smitten, none at all dying or miscarriage in Goshen, and after they had seen many other signs, some again after they had gone on dry ground through the red Sea, yet if they wanted but a little water, they murmured again, and to Egypt they would, murmuring against Moses and Aaron. Was it, because there were no graves there, that you have brought us out to kill us in the wilderness, notwithstanding the Lord's promise of bringing them into Canaan, and his confirming it by many miracles. This also is plainly to be seen.
Contraries of Faith.

Scene in the Jews notorious unbeliefe, when our Saviour Christ came into the world, notwithstanding all the prophæcies which foretold it, with all circumstances of it, as time, place, and manner, were fulfilled in him. And though at his Baptisme a Dove appeared and lighted upon him, and a voice from heaven was heard, saying, This is my beloved Sonne in whom I am well pleased, Mat. 3.17. And notwithstanding John Testimonie of our Saviour Christ from time to time, and his owne miraculous workes, such as none ever did; as casting out devils by his word, stilling the Sea, healing desperate and old diseases by his sole word, yet for all this and many other cleere evidences of his divine nature, they hated and persecuted him to death, as a Prince of ill-doers. Yea though the Apolites by their joint mini-
Contraries of Faith.

The continued preaching of Jesus, yet would they not be brought to believe in him; though also they had seen no small miracles at his death, as the Sunne darkened, the vayle rent, the graves opened, the dead raised. Yea this unbelief is not only in the wicked who say unto God, Depart from us for we desire not the knowledge of thy ways, as it is Job 21.14 and mutter and cavill against Gods service, saying;

It is in vain to serve God; and what profit is it that we have kept his ordinance? as it is Mal. 3.14.

But there is also a root of it even in the children of God, as in David who complained that his feet were almost gone, and that hee had cleansed his heart in vain, Psa. 73.21. and 1 Sam. 27.1. doubted that hee should one day perish though hee had a promis from God of the con-
Contraries of Faith.

Contrarie: and in Zacharie, Luk. 1. 18. and Thomas, Job. 20. 25.

Now the hainousnesse of this sinne of unbeliefe hereby appeares, in that it defiles both our persons and all our actions: yea all Gods ordinances unto us are defiled thereby.

In that also it is a sinne most odious to God, Heb. 10. 38. But if any man draw backe, my soule shall have no pleasure in him. Where more is meant than spoken, after an Hebrew manner of speeche, as though hee should say, I abhorre all those that fall away through unbeliefe.

And this must needs be so; for as faith giveth much glory to God, so unbeliefe the contrary: Faith puts too the seale that God is true, unbeliefe makes, (with reverence to his Majestie be it spoken) God a lyar, seeing thereby men give no credit to his word, but think he
word to bee winde, his threats
but as fraybugges, and his pro-
mises as nothing but bubbles
and dissembling.

Now if an honest man can-
not endure, to bee thought a
lyar, or dissembler (for how
will he plead with such a one
as dishunt him?)

Nay, if Russians themselves
count it such an indignitie, as
no lesse than the stab is revenge
enough, what may the Lord of
heaven & earth doe when such
an affront is offered unto him?

How hainously will it bee
taken by that Amen, that faith-
full and true witness, abundant
in goodness and truth, whose
word is so firme, that Heaven
and earth shall fall, but not one jot
of his word shall passe unaccom-
plished, Mat. 5 18. whose word
is not only a word of truth,
but the truth it selfe, John 17.
17. who keepes covenant and
mercy, and ever did; for whom
did God ever deceive? what promise hath he broken? kept he not his word with Adam? and with Abraham fulfilled divers promises? as also with all the rest of his servants. Whereof it is that his servants have always been so glad when they have got a promise from God, as Nehe.1.5-8.

Furthermore consider, that God hath punished this sinne from time to time. As in the old world fearefully, in Lot's two sons in law, the Jewes in the Wilderness, who all perished through unbelief, only Caleb and Iojua came into Canaan, who believed and followed the Lord constantly; the rest, as it is in the Hebrewes, were shut out for their unbelief.

The Lord also who would not give credit to the word of the Lord by the mouth of the Prophet, perished in his unbelief.
leſse, 2 Reg. 7. 19. 20. also the Jews thirtie foure yeares after our Saviour CHRIST's time, what dreadfull judgements of God by the Romans came upon them, as never was since the world begun? and they lye under the judgement of God for the same till this day. So the Jews not believing the word of the Lord by JEREMIAH, JER. 44. 28. shall know whether his word shall stand or theirs.

Yea God hath not spared it in his owne servants, as MOSES and AARON, who for their unbelief were debarred from entering into the land of promise, NUMB. 20. and ZACHARIE, LUK. 1. was strucke dumbe because he beleaved not Gods word. Yea the Lord hath prepared a woeful place hereafter for the unbelievers, Revel. 21. 8. that is, for those that sinne through totalt unbeliefe; for there is great oddes
oddes betweene such, and those that shewed unbelief in some particulars. So that as this
sine is odious and dishonourable to God, so most hurtfull to our selves. It hinderes us from
many a comfort and blessing, which we might else have in
this world. As our Saviour Christ could not doe many
workes among some for their unbelief sake, Marke 6.5. And
our Saviour Christ telleth
Martha, John 11.40. that she
had almost lost the sight of that
glorious worke of Lazarus his
raising, by her unbelief.
Thus wee lose the fruit of
many a prayer through our un-
belief; for wee are bidden
when wee pray, to beleive and
so we shall obtaine, Mark 11.
And the Word becommeth
unprofitable if it bee not mixt
with Faith, Heb. 4.2. and so
of the holy Sacrament.
Yea it is damnable; for who
so believes not is condemned already. John 3.18. and if ye believe not that I am he (faith Christ) you shall dye in your sinnes, John 8.24. Much worldly grief, distrustfull care, unlawful shitts, come from unbeliefe: yca many make away themselves hereby, as we see in Judas: and so many among ourselves being in debt, or fear of shame or trouble, make away themselves through their unbeliefe; and this also is the cause why most flinch in time of persecution.

This condemnes all these sorts of unbeliefe, and the whole world: for the whole world lyeth in unbeliefe. First, the Pagans are under a necessity of perishing; for ignorance will not excuse them, because God made man righteous at first, and is not now bound to give them knowledge.
Contraries of Faith.

So that to them God hath shewed severity, but to us bountifulness, if we have grace to make good use of his bountifulness, else we may make our case seven times worse than theirs. Our duty is to pray unto God to lend his Word among them, that they may come to the knowledge of the truth, and so be saved. And a happy thing it were if men would so do, and use all other good means to bring any such to the saving knowledge of God and his truth. If they had but half the minde to it, that they have for backe and belly, it would not bee hard to effect it. But especially woe bee to those that have means, and yet bee ignorant. These love darkness more than light, and so they heate the furnace seven times hotter for themselves. Many such doe swarm amongst us, who are ready to
Contraries of Faith.

excuse their ignorance by saying that they bee not booke-
learned, and that they have o-
other businesse: and these in
their fond conceits be suffi-
cient excuses for them: but let
such know, that God will pull
off these figge-leaves.

2. This also condemns
such as deny the truth of God
and the Gospell, even Jesus
Christ, as Turkes and Iewes
wholly, and Papists that doe
so in part. For such wee mu-
pray unto God that hee will
take the vaile from before their
eyes, and cause the light of his
truth to shine unto them, and
thank God for our selves, &c.

And the like duety wee mu-
performe for all other Here-
wickes and damnable unbele-
ivers. And so also wee mu-
return unto God thankes and
praise for our selves, who hath
not onely caused the light of
his truth to shine unto us, but
also
also nation opened our eyes to see and discern it.

3. It also condemnes the third sort, which so swarm among our selves, that there are few others to be found. This nation is an unbelieving and unfaithfull nation: for universally though people acknowledge the truth, both of Law and Gospel, yet are they moved with neither, nor driven out of themselves, and humbled by the hearing the doctrine of their misery, nor allured to seeke mercy as they ought by the doctrine of the Gospel. The threatenings against sinne denounced never to fearfully, yet keep them not from their wicked wayes, nor the promises made to godlines, provoke and encourage them to goodnesse. Who is moved at any of these? but though they know them, yet they doe as they list. But let all such take no
notice of the many threatenings against sinne and wicked wales in generall. Psal. 1. 6. Psal. 9 & 11. But alas, the most men are so farre from laying these threatenings to heart, that notwithstanding they have seen execution of these threatenings upon others, yet they dare live in the same sins. As for example in the sinnes of Sodome, which were punished with fire and brimstone from heaven. So of the people of Israel, for which they were carried into captivity, Exod. 30.16. So of our brethren of the Palatinate and Bohemia at this time. Thus when God hath threatened heaue judgements against particular sinnes, yet men are not moved thereby, but securely and presumptuously continue in them: as the threats against the breach of the Sabbath, Exod. 34.1. Ierm. 17.27. So against adultery, Where.
mongers and Adulterers God will judge, Heb. 13.4. But alas, how few are made to stand in awe, and to keep from these sins, or are brought to repentance for them, but run on still as the horse rushes to the battle?

So the promises made in general to the ways of godliness, as Psal. 128.1, Psal. 112.1, and so to particular virtues, as to Faith, Patience, Constancy, diligence in Prayer, to Liberality to the poor, especially the Saints, yet who are encouraged hereby to the practice of these virtues and Christian duties? No, notwithstanding we have had means of Faith so long, yet who will believe our report? How few are brought to true Faith in Christ Jesus? notwithstanding that God hath set scales to his Word by mercies and punishments on the Land. May we not therefore
fore feare that some judgement cannot be farre of, as that God will snatch away his Word and bestow it on some other people which will bring forth better fruits of it, Rom. 11:10. For if God spared not his own people in former times, how can we hope that hee will spare us? Deut. 32:20. If a man promises to helpe us in time of our danger, oh it comforts us greatly: But Gods promises in his Word give us not the like contentment. If we have not a pawne wee trust not God, but are ready to fly out one way or other. And for every particular unbeliefe, let us labour to make all men see the grossest of their sinne, that trust God no further than they see or feel him. Such sinne more heinously than they be aware of, seeing no lesse than condemnation is the end of all unbelievers.
Contraries of Faith.

Let all men therefore be persuaded to labour to get this bitter root to be stubb’d up, and to be instant in prayer unto God to do it for us. For it is God only that must root it out, or else it will never be done. To which end let us know that it were better that rats baine were in our belly than this in our hearts. And therefore let us shame ourselves for it, and strive against it.

First consider the heinousness of the sinne, the dishonour to God, the hurt to ourselves.

Consider again the infallible and unchangeable truth of God; and the experience that others and we our selves have had of it. For if we look into the holy Scriptures we shall finde that God hath fulfilled his threatnings against the wicked, and doth daily in
our times: and also his promises to his servants. Have not the damned in hell and many of our companions found God to be true in his threatenings, and yet will not this make you believe? which of us but hath found God just of his promises and more we should if we had marked the same; yea let the servants of God labour earnestly against this; for oh what roote is in us still? alas how poor is our faith? how great is our unbelief? If trouble arise wee are dash't by and by; if wee have means, oh how jolly are wee? but if not, or weak, then how soon are wee nipt in the head? How weak are we in the main promise, and so in the other? oh how it offends God? oh how it hinders us? oh what hurt comes of it even to his best servants, who have smarted for it! and how shall wee doe for Faith enough to abide
Bide the fiery tryall and dayes of persecution?

Now we are to consider also of the other extreme; Presumption, which shoots over as far as the other comes short, as being very bold and confident where there is no ground or promise.

As when men presume, and make themselves sure they shall be saved, that if roome shall want in heaven, the Prophets and Martyrs must come out to give them roome, and yet did never looke one steppe towards Faith, were never humbled, loft, sicke, never felt hunger, thirst, and never found will to part with their lufts to buy the pearle. Now howsoever God hath made promise of mercy to such, yet to no other; nay he hath plainly spoken the contrary, namely, that hee came not to call the righteous, but sinners to repentance, Mat. 9.13.
Again, men are presumptuous when they are confident, they shall be saved though they live in some knowne sinne or sinnes, and doe as others doe; especially if they bee civill honest men, though they have no dram of religion in them to Godward, no knowledge, faith, or saving grace, when as God hath spoke no such thing, nay the contrary, as 1 Cor. 6.10. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, &c. shall inherit the kingdom of God.

So also when they thinke that they shall doe well enough though they walke after the stubbornnesse of their owne heart: As the Scribes and Pharisees, who presumed that they were in good estate, because they had Abraham to their Father, but John called them a generation of vipers, & our Saviour Christ told them that the divell.
Contraries of Faith.

Ith-yrel was their father. So when men cry the Temple of the Lord, and presume because it is among them, that they may do well enough howsoever they live in knowne sins, Jer. 7.4, 9. They are like those among the people of Corinth, whom the apostle bids not to be deceived, 1 Cor. 6.10.

When men (also for outward things) are very confident, as that God will provide for them, they are sure they shall never want: very confident also in their journeyes, to buy and sell and get gaine; and they doubt not of it, Lam. 4.13.

So when women are confident in their travell, and in the meane time have no cause nor any ground at all, as having no care to walke in the feare of God, and in his wayes, whereas to such only as thus doe all Gods promises are made. And therefore they which doe no
Each thing have just cause rather to expect his wrath and fearfull judgements. God said to Abraham, Walk before me and be upright, Gen. 17:1. And then, I am God all-sufficient. And no good thing shall be wanting in them that walk uprightly. Psal. 84:11. And, such as fear God shall lack nothing that is good. And, be known to deliver the Righteous out of trouble; and how to give an issue to the temptation, that they may be able to bear it. 1 Cor. 10:13. And yet none are so confident for these things, as they that have least right to them.

Also it is great presumption when men are bold to commit sinne, because God is mercifull, and to put off their repentance, because though their state bee not good, yet it shall be well enough, and as well as the best for God is mercifull, and they will call to him for mercy, and he
he will heare them whenever they call (from which presumptuous sinnes David prays to be kept and preserved. Psal. 19.12.) when yet hee saith the contrary, Mat. 7.21. and Prov. 1.18. as we see in the example of Esau, and the foolish Virgins.

Thus also men presume when they thinke that they can repent when they lift, when yet the Scripture telleth us in Timothe, that it is God that must give us a heart to embrace repentance, and to come out of the snare of the divell, 2 Tim. 2.26. and that we cannot of our selues so much as thinke a good thought, 1 Cor. 3.5.

Now this is a most foolish sinne for men to build without foundation, to challenge to themselves that which nothing pertaineth to them, to gather and take up that which was never laid downe for them; for
men to be bold as to make new ways to heaven, and make new Scriptures, which God never thought of, nor ever it entered into his heart.

If this be presumption, a heinous sin, then God be merciful to the land of England; for it is a presumption Nation, and a bold, and that without any warrant from God. They think most in England shall be saved. It is the voice of Ministers and people. For doe not many Ministers everywhere admit all their Parishes to the Lords Supper, good and bad, believers and unbelievers, whether prepared or unprepared? Now he that is a worthy Communicant (as none else ought to come to the Lords table) shall be sure to be saved, as having right to Christ.

And are not the people like wise when Ministers teach, for that...
shall be saved and most perish, ready to say this is true in respect of Infidels and Turkes, but yet the most in England shall be saved. And indeed if you should go into all parishes, even the rudest and most ignorant, and go from the Chancell to the Belltree, and ask them if they bee not persuad'd they shall be saved; is there any almost make any doubt but that all sorts, ignorant persons, civil persons, profane worldlings, hypocrites, all shall be saved? And if any in some places make doubt, it is but a small number that have least cause; but for the rest, either they are persuad'd their case is good already, or else at least they can make it good when they list; for when they have but a mind to hold up the finger, and call to God for mercy, they are sure of it. So that all be assured. But upon what
what acquaintance I pray you? and where and what be your grounds? Nay, then you must pardon them, for either they have none, or as good as none; they hope God did not make them to damned them; and that they have not led their life so ill to be damned. Also they are well thought of by their neighbours; and they have great crosses in this world, and therefore they shall have joy in another. Or else they are ready to say contrariwise, that they thrive in the world, and therefore are beloved of God, seeing hee bestoweth on them such blessings. And I pray where did God say these should be saved that bee thus? They must get to heaven by strong hand whether God will or not, or else come in and God not know it; for none shall come there with his good will, but such as come according to his Word. And
<table>
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<th>Contraries of Faith.</th>
<th>433</th>
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And whereas they say that God is mercifull; It is true; but yet let them know that some have found him just too, and so shall they also: for of all others, presumptuous persons are the furthest off.

Also this Land is wonderfull bold, and confident against all enemies and dangers: True (say the most) we have peace with all Nations, and if we should have any enemies, yet we need not to care for any, if we be true within our selves. Also God hath defended this Nation these sixtie yeeres, as in eightie eight, and at the Kings coming in, and from the powder treason, and so hee will doe still, we have no feare.

I acknowledge it to bee true, that God had mercy on this Nation formerly, when it had lesse meanes, and more truth of heart to profit by them.

But idoth that follow, because
he hath done so, therefore he will do so still, especially now when as the Nation growes worse & worse; for as the means and mercies of God abound, so the abominations of our Nation abound more and more: as horrible contempt of God and his Word, prophanation of his holy name, and Sabbaths, drunkenness, whoredome, oppression, contempt of God's servants, hating the ways of God, and calling it Puritanisme when men make conscience to walke in them. Yet we think our selves so happy as having such a godly King, wise Counsell, learned Clergie, and safe from all danger. And therefore though God call to fastinge, we fall to feasting, masking, plays, wherein religion and the professors thereof are gybed at and derided. Isai. 21.12. wee live in the same sinnes that Sodome was destroyed for, and yet reft...
Rejoicing, and cry peace; and in which the Jews lived, and for which they were carried captive, 2 Chron. 36.16. And yet we bless our selves, as if we were in no danger: yea we are greater sinners than our brethren in Germany, and yet what desolations are sent upon them? though we in the mean time for the same and worse sins are not moved to fear. But like sins will bring like punishments, Lev. 18.28. And therefore what can be expected but God's heavy punishments, when as men are growne so impudently prophane, as to make plays against all that in sincerity of heart make conscience of serving God, under the odious name of Puritans? and when as others also take delight in seeing and hearing them.

May we not rather fear to speed as Ishmael, and the Israelites...
Contraries of Faith.

...lies who, when they had conquered Jericho, next morning hast up to do the like to Ai, making no doubt of victory; but when they came there, they were put to fight before their enemies, and thirty slain, to the great grief of Isbua and the people. And why? there was sinne among them, that weakened and betrayed them. So webeing like them in respect both of their sinnes and vaine confidence have just cause to expect the like issue. Or as Sampson who telling his harlot, that if he were thus and thus bound, he should be weake, and when the Philistims came, hee rouzed up himselfe, and brake all, contemning all their power and attempts, because hee knew his owne great strength. But at last when hee brake covenant with God, and told her his strength was in his vow to God of a Nazarite, and...
and if he were shorne hee should become as weake as another man; then shee having cut off his haire and brought in the Philistims, he thought to have got away as at other times; but all in vaine: for now his strength is gone, and hee so faint, that hee falls into their hands, and is constrained to grinde without his eyes and become a scorne to all his enemies, whereas if he had beene truer to God, hee would have preserved him from all these miseries.

So when any danger comes wee may thinke to scape, and doe as before, but wee may hap to be deceived. There is too much sinne amongst us, and breach of covenants with God, that hee should defend and deliver us as in times past. The Lord awaken us, that wee may see our sinnes, and labour to prevent his judgements by speedy
Contraries of Faith.

Speedy repentance God calleth us out of our sins, by his yearly afflictions, by the great troubles of our brethren, & wastings of other Churches; to fasting and prayer: but loe the contrary, joy and gladness, slaying oxen, and killing sheepe, eating flesh and drinking wine, &c. Isa. 22, 12.

But let us take heed, that we heare not the like doom from God which hee denounced against them: Surely this iniquity shall not bee purged from you till you dye, faith the Lord of Hosts: So Isa. 28, 15.

Furthermore, let us take notice of divers other parts of presumption, as to thinke our selves happy, and the Lords, when we never looke one step towards Faith, or to attaine any part in Christ; to thinke we shall be saved, and that wee bee good Christians, though we live in some known sin.
But thinkest thou indeed to be saved? yea, art thou so sure of it that none can put thee down? and yet walkest thou after thine owne hearts lusts? why know, that the Lord who is truth it selfe, hath said that he will not be merciful to these men that shall bless themselves in their heart, saying, I shall have peace though I walk in the imagination of my heart, to adde drunkenesse to thirst: but the anger of the Lord and his jealouſie shall smoke against them, and all the curses written in Gods booke shall lye upon them, and the Lord shall blot out their name from under heaven, D.29.19,20.

Also do you live in sinne, and defferre repentance, and thinke to doe well enough, because God is mercifull, when yet many of your predeceſſors have found and doe now in hell find him a juſt God? Againe, dare you presume that God will bee at your call, whensoever you hold
Contraries of Faith.

hold up the finger, when as you see that Esau and the foolish virgins found it contrary; yea when as you heare God himselfe professing, Prov.1.24.28, that he will laugh at their destruction, who have not hearkned to his voice, calling them to repentance: and that shall bee the help they shall have in the time of their neede. Thou that reckonest without thy host must reckon twice, and once in hell as it is to bee feared, if thou changest not thy course. No, Friend, no: If such as thou art bee saved, God must make new Scriptures first, which hee will not doe to pleasure thee. How dare any presume to live in many snares, and yet hope? when as they see how God cast out the Angells from heaven into utter chaines for one fault; so Adam and Eve out of Paradise for one sinne; and so severely corrected Moses and Aaron.
Aaron for one faile at Meribah.
Nay our Saviour Christ found him a just God, when he stood as our surety. Thou preparest a backe way, and makest gates of thine own to heaven, & promisest great matters to thy selfe, but God never said any such thing: Oh vaine Foole! And thou lookest for great things from God which be promised in his Word, but never lookest to the conditions to be fulfilled on thy parte; as if a man should occupy a mans land and take all the profits, and never thinke of paying any rent; but such are worthy to bee turned out to lye in the streettes. A-gaine know, that many dye upon presumption to one of desperation; Also, that it is great madness to presume they can repent when they lift; and therefore put it off, when they bee called unto it, seeing the Scripture telleth us that we be
be dead in sinne, and that wee cannot thinke a good thought: and surely it is to be feared, that God will not give them repentance at last, that have despised it all their lives.

There are thousands that make no doubt when they live, and at their death, but that they shall goe to heaven, who yet are no sooner dead, but the devil takes possession of their soules. But because there is some seeming similitude betweene Faith and this Presumption, I will set downe some differences betweene the one and the other: for they differ as much as a rotten post gilded over, doth from a thing of base and pure gold.

1. Faith hath a ground from the Word of God, and believes because God speaks; pretumption hath no such ground, but only selfe conceit, the pride of his owne heart.
Contraries of Faith.

heart, which makes him think that that is not, and because he hath got such a thing in his head; and therefore he is as a man that dreames that hee eateth, and when hee awaketh is still an hungered.

2. Faith proceedeth from knowledge going before; for a man cannot believe what hee knoweth not: but presumption is joyned with ignorance oftentimes, and the more ignorant the more bold, according to the old Proverbe, None so bold as the blind bayard. For if they knew the law of God, the nature of God and themselves, they could not be so bold.

3. Faith proceedeth from some measure of true humiliation, and from seeing and feeling his owne miserable estate. Presumption knoweth no humiliation, but proceedeth from a good conceit of their owne righteousnesse,
teousness, as the Pharisee, and the yongue man in the Gospell, Laodicea, &c.

4. Faith is gotten with difficulty, and by many steppes it is come unto, Presumption is bred with a man, and it never cost him any labour in seeking, striving, hearing, prayer, conference, but comes at ease, and at once. And yet if presumption be any Faith (as they that have it conceit it is) it is a very strong Faith; for it is very confident, and yet got at once and at ease: the which is proof enough against it; for base things grow apace, but things of worth more slowly. Presumption like Jonab's gourd comes up in a night: ill weeds grow with speed.

5. Faith is joyned with doubting both in the working of it, and after: for the flesh lusteth against the Spirit, and there is a continuall combat.
betweene them in the beleever and the regenerate man, and the devill opposeth the Faith of such a one; therefore they are not soone settled, but are like a man cast into the sea, who swimming towards a rocke is beate backe oft with waves. Presumption never had any doubting, they never doubted of Gods good will in their lives, they thanke God, and would be loth now to beginne; yea they wonder at a number of fools that cannot beleeye, seeing there are many who are never troubled with any doubtings, nor know not what they meane. But let such know to their small comfort, that the reason hereof is not the strength of their Faith, but because being wholly carnall, corruption fights not against corruption, and because the devill is no enemy to presumption, but helpeth it forward.
4.4.6 Contraries of Faith.

| Heb. 10. | 6. Faith purifieth the heart & reformeth the life, abandoning the love of all & every sin, for it believeth and applieth Christ, not only for justification and Redemption, but for Sanctification also. A theefe desires only a pardon for his faults, but not for good laws for better ordering of his life. So a presumptuous person desires to have the pardon of sinne, without any desire to leave and forsake it. The presumptuous man hath a corrupt heart, that repenteth of no sinne, thought it refraine from some, some it lives in, what it likes best; some in the second Table, but many shamefully cold & careless in the first. Faith as it looketh for, and challengeth mercy from God, so it is careful to return thankfulnesse and obedience to him again; but presumption lookes for all from...
Contraries of Faith. 447

from God, but never thinketh of keeping conditions on his part. As Faith applies Christ to it selfe, so it giveth himselfe to Christ againe: but the presumptuous or temporary doeth not so. As Herod gave himselfe not to Christ, but to Herodias; Judas not to Christ, but to the bagge, &c.

7. Faith goeth like a Lady attended with a long traine of virtues, as love to God, to men, especially the Saints, patience, temperance, &c.

Presumption goeth like a ragamuffian without any such companion; for you shall see divers of these that shew neither true love to God nor men, especially the Saints, that presume more than any other.

8. Faith feeling it selfe weak, and much opposed by unbeliefe, and set upon by Satan, is careful to cling to the meanes of the Word, Prayer, Sa-
Sacrament, that it may get more strength and increase, But Presumption cares little for the means: a sermon or none, one or two, all is one, and the Sacrament only at Easter, neglecteth the repetition of the sermons, or prayer, yea it thinketh on no such matter, nay the less the better, yea specially it never useth any stirring or searching means, but the less they use such means, the stronger is their persuasion, howsoever sometimes coming to the means, they have a little unsettled and disturbed their thoughts. Faith is the stronger for means: presumption is the stronger for want of the true means indeed, not using any more than their own devotions and blinde superstition.

9. Faith abideth even in affliction, in sickness, trouble, losse of friends, goods, and health, &c, for it seemeth God still as
as a mercifull father, even when he frownes, and can kiffe his afflicting hand. Also it holdeth up its head in some measure (though not without conflicts) in times of persecutions and oppositions. But Presumption faileth at such times, and one pricke of a pinne will let out this blowne bladder. It is nipt in the head in time of trouble, and becommeth like a stone as Nabal, or sometimes being awaked out of his false confidence, it falleth into the contrary extreme, even to despaire: As Iob saith, Will hee call upon God at alltimes? So say I, Will hee beleeve at all times? And in time of persecution his great brags come to nothing, but turns plaine craven, as we see in Peter for a season. Though all men deny thee, yet will not I: I will go to prifon and dye with thee, &c. yet see what it came to: But prevailingly & deadly,
see it in Doctor Pendleton's example. Faith makes no halt out of trouble by any unlawful means: presumption careth not much how nor by what means deliverance comes, so they bee out of their trouble.

By these let every one of us trie our selves, that true believers may receive comfort; and those that presume may bee humbled in the want of true faith, to wit, such as are bold, without ground, get it at ease, and shew no fruits, would have all from God, but returne nothing to him againe in token of thankfulness. It is presumption, the divell and your selves, who have beguiled you. If you looke not better to it, and get a better foundation, your conceite, like a Castle of comefdownes will lie in your necke, and press you to hell.

And because thou presumest upon
upon mercy by late repentance, and crying, Lord have mercy upon me, know, that thousands bee now in hell for this tricke: for though God hath promised mercy to the humble, yet not to the presumptuous; and that many such as presume have not had so much time, or if they had, yet God hath pronounced that not every one that faith, Lord, Lord, shall bee accepted of him, Mat. 7.22.

Having almost finisht this Treatise of Faith, I thinke mee to adde yet one thing as very needfull, to wit, how wee may use our faith, and what benefit we may make of it, which is not onely to have it, and to bee saved by it when wee goe hence, but to live by it here: for we may have use of it at every turne, in every estate wee are or may bee in, and in all things that wee goe about: which is not knowne or practised (not only
Contraries of Faith.

only not of the world who have no faith, but even of many Christians that have it, and yet know not to use it, and so work in every thing as they ought; and thereby live the worse, and have less comfort. As a man that hath a weapon but no skill in handling it, who may be wounded by his adversary for all that. And a man may have an herb in his garden, and yet not knowing the use of it, may endure a great deal of pain, whereas by the right use of it he might have eased himself of his grief and sore.

This is called Living by Faith, which is a thing required by God of his people, Hab. 2:4, where God having threatened judgement against the Jews by the Babylonians, doth afterwards promise deliverance again, but not yet.

What then (may one say) shall
shall become of the people of God in the meane time? They shall live by Faith, and depending upon God, wait for the accomplishment of his gracious promises. The just man shall not only live eternally by his faith, but even here also in his life they shall live by faith, and that a comfortable life notwithstanding many troubles, that they are subject here to meet with.

This living by faith is to feed upon the several promises of God made in his Word, and to apply them to our owne selves, according to all our needs, and uphold comfort, and encourage our selves, against temptation & unto every good duty. More plainly and fully thus. God hath made promises in his Word to us of all sorts, most precious and comfortable, which hee would have us to receive and depend on, and
that will make our lives comfortable.

For the Lord knowing that our lives have many difficulties, temptations, duties to be performed, and that we are to meete with many crosses, hath (purposing to helpe us in all these, as alas else wee shall fall short) made us promises of his ayde, assistance, protection, and deliverance, that wee might believe and waite, till wee see the accomplishment of them; which if we believe, they shall be fulfilled in due time to our comfort; but if we believe them not, wee lose the benefit of them. God hath made promises of all kindes of things spirituall, temporall, and eternall. Spirituall, as that hee forgive our sines, and remember our iniquities no more; Jer. 31.34 that wee shall be all taught of God and have his Law written in our hearts, that if wee aske the heile.
How to live by Faith.

The Ghost, his shall be given us; Luk. 11.13. that his grace shall be sufficient for us; 2 Cor. 12.13. that hee will never depart from us, and that hee will put his feare in our hearts, that wee shall never depart from him, Jer. 32.42. that hee will bee with us to the worlds end; Math. 28.20. and that hee will finish the worke bee hath begun, Phil. 1.6.

And some of these promises he hath made to all Christians, some particularly to some sorts; as to the hungry, that they shall be satisfied, Math. 5.6. to the weary, that they shall be refreshed, and to mourners that they shall be comforted, Luk. 4.18. Mat. 11.28.

So to this and that vertue, as to faith, they that believe shall not perish, but have eternall life. Job. 3.16. They that trust in the Lord shall never be moved or confounded, Psal. 125.1.

To obedience, see the innumerable
merable promises, 

Levit. 26. besides else-where. To patience, that the patient abide of the righteous shall be gladness, Proverbs. To perseverance, he that holdeth out to the end shall be saved, Mat. 24. 13. they that bee faithful to the death, shall have the crown of life, Apoc. 2. 10. To uprightnesse, Psal. 84.

To the fear of God there are also innumerable promises, and to them that love God. Also to every good dutie, as to the hearing the word, that where soever two or three be gathered together, there Christ will be in the midst of them, Mat. 18. To prayer, whatsoever we ask according to his will and in his Sonnes name shall be granted, 1 Cor. 5. 14. 1 Cor. 16. 23.

To meditation, conference, and to the use of the Sacrament, that God will be with us, blessing our labours.
How to live by Faith.

Of temporarie things, as, both preservation from all evil things, as, hee will keepe his under the shado of his wings, Psal.91. 2.3. watch over and preserve us as the Apple of his eye, Zach. 2.8. That also bee will give his Angels charge of us to keepe us in all our wayes, Psal.91.11. That he will save us in the fire and the water, that they shall not burn or drown us, Esa.43.2. And giving of good things, God will not faile us nor forsake us, Heb.1,3.5. and that all these things shall bee ministered unto us, Math.6.33. that those who feare God shall want nothing that is good, Psal. 34.10. that we shall eate the fruit of their labours, Psal.1,28.1.

Yea in our troubles and afflictions, that he will lay no more on us than hee will enable us to bare, 1 Cor.10.13. but will give an issue with the temptation; that all things shall work together for our good, Rom. 8.28. that he will deliver
deliver us out of them in due time, Psal. 34.19. Great are the troubles of the righteous, but the Lord delivers them out of all, &c. He will deliver us in six troubles, and the seventh shall not hurt us. Call upon me in time of trouble, and I will hear thee, and thou shalt praise me, Psal. 50.15. Thus also he hath made to the faithful promises of heavenly and eternal things, as, that after the labours of this life ended, he will translate our souls to his heavenly Kingdom: This day shalt thou be with me in Paradise, Luk. 23.43. And this is implied in the Parable, where the Angels carry up Lazarus soul into heaven, Luk. 16. He that overcomes shall inherit all things, and shall sit with me in my throne, even as I also overcame, and am set downe with my Father on his throne, Apoc. 3.21. Also of a glorious resurrection of our bodies, who shall change our vile bo-
body, and make it like to his glorious body, Phil. 3:21. It is sown in corruption, but shall be raised in incorruption. 1. Corinth. 15. 

42. Also of eternal life in both soul and body after the day of judgement, as in 1. Thes. 4. 17. Then we shall be ever with the Lord. And Matth. 25. 34. Come ye blessed of my father, inherit the kingdom prepared for you. John 10. My shepe hear my voice, and I give them eternal life, and will raise them up at the last day.

There be general promises to all that serve God, and particular promises to some kindes of persons, as to them that suffer persecution for righteousness sake, Matth. 5. 11. to the orphane, widowes, straunders. There bee absolute promises, and promises conditionall. Conditionall bee the promises of things temporall, which God will fulfill to his children, as shall stand with his glory.
How to live by faith.

and their best good. Absolute promises are they of things spiritual and eternall, to wit, that hee will not faile to give so much grace to his, as shall be sufficient for their salvation, and at last eternall life.

Also there be direct promises in the Scripture, and promises by consequent. The direct we have heard, as that which was made to Abraham of a sonne, Gen. 18. also to Paul, that not one in the ship should lose his life, Acts 27. By consequent, as thus. If we finde any promise made to one godly man in Scripture, and no speciall reason expressed why it should be peculiar to him, then wee may take it as a promise made to us, as being also the children of God. Thus the Apostle, Heb. 13.5. distinguing from covetousnesse, useth a reason from a promise which was made to Joshua, I will not faile thee; but yet
yet pertaines to all Gods people.

2. Whensoever we see that any of Gods people have prayed for any good things, and beene heard, if it were not peculiare to them, we may take it as a promise to us, and looke for the same as David Psal. 22: 4. encourageth himselfe to speede; Our fathers trusted in thee, and thou didst deliver them, they trusted in thee, and were not confounded, they prayed to thee, and were delivered.

3. Whensoever we see God hath done any thing for his children (which was not peculiar) we should expect that hee will doe the like to us; for God loveth all his children, and whatsoever is written, is written for our learning, Rom. 15: 4. Thus Saint James exhorting to patience in trouble, useth Iobs example, To have heard of the patience of Iob, and have seen the
the end of the Lord, meaning that we shall have such an end too, if we be patient as she was, even though God be very slow to vary.

Now then God is having made such excellent and sweet promises of all kinds, our part is to believe and apply them to ourselves, and they shall be fulfilled to our comfort.

And thus are we to please our spiritual or temporal life, and also for our eternal. For our spiritual life, for our salvation, our sanctification, and perseverance therein, and the means thereof; for in all these stands our spiritual life, and we have promises of every of these, which if we believe, we shall have a spiritual and comfortable life.

As first for my salvation, When I believe still, and everyday hold fast this, that I am the Lords (so I awake as the Lords to day as well as yesterday, and so for these, which if we believe, we shall have a spiritual and comfortable life.)
How to live by Faith.

So lye down at night, knowing that once the Lords and ever the Lords, and that whom he loveth, he loveth them to the end) therefore (I say) I hold fast (by leading a godly life, and renewing my repentance and my covenant with God) the persuasion that I am still the Lords, as he hath before received me to mercy, and his mind varieth and changeth not. This is to live by faith in one part, and what a comfort is this still to hold fast my faith? And that not onely when I feele the favour of God, but when all seemes contrary, yet then to beleevse still, is to live by faith; so that whatsoever temptation of Satan, or my owne unbellee, or want of feeling cometh in the way, yet to hold out this shield of faith to quench the fiery darts of all Sathan:s temptations, this is to live by faith.
So in the matter of my sanctification I have great use of my faith, to further me therein, both for the avoiding of evil and doing good. For I must do this or that duty, because I know it is the will of God, and not do the contrary, because it is forbidden, not for this or that sinister reason.

First for the resisting of evil, as mine own strong corruptions; these must be mastered: but how? I must resist and strive against them: but when as I may think and sense I shall never prevail over them, then I must live by faith, grounded on God's promises, as, God hath said his grace shall be sufficient. And this with such promises will encourage us to set against them, when by faith we believe that God hath promised, and will help us, and bless our labours; or else we shall resist with no courage. So again we must...
Hwtoliveby Faith.

reallthe devill. Yea but what likelihood is there that wee (hould prevaille, he being as hee is, and wee as wee bee? Hath God made no promise to helpe in this case? Yes; hee hath said, Rest the devill and bee (hall flye from you; Iam. 4.7. So for the world (which wee have to oppose) God hath told us, that greater is he that is in us, than hee that is in the world.1Jo. 4.4. Now we residing thus by faith in assurance of victory, shall fight the more comfortably: so that if the flesh object and say, I know not how I can scape being carried away of the world; the answer hereunto is, Live by faith. So for doing the contrary good, God calleth for many duties at our hands: as from the Magistrate, Minister, Householder; how shall we do these duties, seeing we have no power? live by faith: for hath not God said, feare not, I will be with X 5 th.c.
How to live by Faith.

as to Moses, Exod. 3. and 4.
so to Jeremiah, cap. 1. Say not I am a child, for thou shalt go to all that I shall send thee.
So that here is use of our faith, to encourage us to go about any duty God calleth for of us, seeing hee will enable us to it.

So to the duty of mercifulness, or any such, God hath promised not to forget our labour of love, which we have showed towards his name, in that we have ministered to the Saints, and done minister; but will reward the same both in this world and the world to come, Heb. 12.6.

So for defending the truth against cavillers, or before Rulers. Alas I cannot tell what to say, I shall shame all. Fear not, but live by faith. God hath said, it shall be given thee in that same honour what thou shalt speak; Math. 20.19, and, I will give thee a mouth and wisdom, which all your adversaries shall not be able
able to gainsay or resist, 

15. But I may be called to suffer persecution ere I dye, and alas! I feel no fitness nor ability to endure the fiery trial. Well, care not for to morrow; doe the present duties which God requireth, and spend thy time well, and then leave that to God, and live by faith: he will give us strength whose power is perfected in our weakness.

So for perseverance in our Christian course, how shall we doe this, we see no strength in ourselves nor likelihood that we shall hold out, but have cause rather to fear the contrary; for there are so many adversaries which daily oppose us, that they may hinder us in our course?

And againe such grievous sickness, long paine, and trouble, as I may easily sink or be impatient. Care not for hereafter, which is a sinne as well in spiritual...
How to live by Faith.

rituall as temporall things, but
let us commend our selves to
God, affuring our selves that he
who hath begun his good
work will finish it.

So for the means of grace, as u-
ing the Word, Sacrament, prayer,
meditation, conference, here
is great use of faith; for what
heart can we have to use these
means, but when we by faith
use them, believing that God
will bless them to us, for right
ends and increase of his gra-
ces? for he that blesteth men
outward labours, will not be
wanting to our spiritual ende-
avour. This heartens us to
take pains in them, yea when
we have felt no benefit by
them for a time, yet to, believe
and waite, and use them still:
So that though Sathan per-
swade us to forbear them, say-
ing, Thou gettest no good by
them, but rather aggravates thy
innc, and increaseth thy con-
demnation.
How to live by Faith.

...demnation. Well, yet I will use them, seeing God hath promised to be with them that use them carefully. If I goe by Sea or Land in great danger; oh what shall I doe? live by faith in Gods promise of protection, in all thy wayes, as Ezra 8.25. and 37. compared: so Jacob when hee heard that Esau was comming against him; prayed, beleved, and went on.

For our temporall life, here is also great use of faith: daily it is requisite, that every one have a Calling, in which to live and serve Gods providence for his maintenance. Now it is requisite first, that wee be sure that our Calling be a lawfull Calling.

Secondly, that it bee our calling, and not anothers into which wee have intruded ourselves; for then if it bee an unlawfull calling or not our calling, we can looke for no blessing.
blessing. But if we have our calling from God, and walk in it with a good conscience, then may we first assure our selves of God's protection, who will care for us himself, and hath given his Angels charge to keep us in all our ways, and therefore may bee comforted whether we be at home or abroad, on horseback or on foot: in respect of our selves, night and day that God will watch over us, and no ill shall fall out; and for our charge also and family in our absence, so long as we are called by God to be from them, as the Lord promised, Exod. 34:23,24.

So for success in our lawfull businesses, when we have used the meanes, and commended the same to God by prayer, we should live by faith, and take no carking care for the event, for this is to overload our selves needlessly and vainly; and
How to live by Faith.

and it is God's part, which
wee ought not to incroach up-
on, but leave it to the ordering
and disposing of his wise pro-
vidence, and being assured that
hee will giue that suceede that
shall be best, wee should rest in
this, and quiet ourselves.

So when wee are about a bar-
gaine, wee should use the best
and wisest lawfull meanes wee
can, and then commit it to
God, and so bee at rest, and a-
voide those scornes that the
world pull upon themselves,
pining themselves with care,
and casting in their heads, and
breaking their sleepe: Oh but
how if I should not have this
bargaine? So any should come
betweene me and home, if the
party should not bee at home
when I stand, or will not stand
to his word? how if this and
that should come betweene and
hinder my bargain? So for
time to come, wee must leave
that
that to God, saying, 'of no law, full means, but yet using them without any carking care. How shall I do if I should be lame, when I am old, or when my lease is out? live by faith, and God will provide against all these doubts and difficulties.

So for our children, how shall my children do for maintenance? let us go as far as we can, and leave the rest to God, who is all-sufficient to provide for them, and to perfect all that wherein we are defective. And this we shall find to be a great quietness to our minds. So when crosses come, there is great use of our faith. The Lord hath thus disposed of it, he will turn all to good, and lay no more upon me than he will enable me to bear, and make a good end in his due time. And so whether we have means or none, little or great, yet let us live by faith, having the promise
mife of a strong, mercifull, and just God, and not limit the Lord for the time of our deliverance, nor for the means whereby we shall bee delivered, but leave it to him, depending upon him, who hath said hee will not faile nor forfake any of his, & if they call on him in their trouble, he will deliver them. And so bee patient and waite without discomfort or breaking out into murmuring and impatieny; yea still waite, though helpe come not by and by, and so soone as thou expectest and desierst. So also in respect of our eternall life, wee must live by Faith, namely, that wee shall one day come to it, and herewith encourage our selves in our painefull labours, and all the crosles of this life; knowing and beleeving that heaven will pay for all, and that our momentary and light afflictions shall bee abundantly re-
compensed by that eternall weight of glory which they cause untous.

In the end of our life we have also neede of Faith to assure our selves of a happy departure, and bee bold to let our soules goe, knowing (though devills swarme in the aire like flies) yet the holy Angells shall carry up our soules into the joyes of heaven; and also wee may commit comfortably our miserable body to the grave, in assured hope of a glorious resurrection unto glory and blessednesse, and so of eternall happiness with God both in soule and body for ever.

This living by faith God requireth, and bids us we should put our faith to use; as Ephes. 6. 16. we are commanded to take it to us as a shield, so that wee should not onely have it to bee saved by, but daily and hourely to use it, and live by it.

Thus
Thus have the holy servants of God done in all ages. Abraham after God had made him a believer, is called out of his country from house and home, and kindred, to go where God should shew him; but he knew not whither, so that as blind folk follow their guide, so he followed God and lived by faith.

So it was promised him that in his seed should all the nations of the earth be blessed, and yet he had no child, neither any likelihood of any; he being old, and his wife also old, and barren at best, yet he believed and waited upon God for the accomplishment of his promise, and consulted not with reason, but cast himself wholly upon God's word and promise, and at last had Isaac. And when he had him, in time he is bidden to goe and offer him up to God, notwithstanding this crosse (the
(the Messias being to come of his seed) cost his salvation, and of all the world: and yet he obeyed, and for the promise let the Lord alone for that; knowing that hee that made it was able to keepe it, and to breake it his truth would not suffer him. Being asked, here is the wood, but where is the sacrifice? he answered that God would provide one; Oh unspeakeable Faith. Noah also lived by faith, as wee see in his story, both in making the Arke, and getting in of the creatures; he disputed not how shall we ever bee preserved in this stinch of the creatures of the Arke? nor what should become of them when all were drowned; hee made no such question, but did all in faith, went in and continued there by Faith, and came out by Gods appointment.

So Isaac lived by Faith, waiting...
How to live by Faith.

ing for the promise of a seed, in whom all Nations should be blessed; the which came not of twenty yeares after, and yet he waited, not changing his wife, not taking any other, but relied upon God by faith in the use of lawfull meanes. And so believing hee conveyed the blessing to his posterity by Faith.

Iacob did so in all his troubles, in going downe to Mesopotamia, in returning when hee heard of Esau comming against him with foure hundred men. For then did hee comfort and strengthen himselfe by grounding his faith upon Gods promise; O Lord, shew that fairest returne into thy country, and to thy kinred, and I will deale well with thee, deliver mee I pray thee from the hand of my brother; and so using the meanes, hee went on. But how should he scape his fingers? God promised to doe him good, that is enough for him.

And
And thus he gave commandment to be buried in Canaan in token of his Faith, believing that his posterity should inherit that land.

So Joseph gave commandment of his bones, and Moses, Hebrews 11:25, 26. David likewise notably lived by Faith, in all his troubles, as it is to bee seen in his Psalms; in greatest dangers commending himselfe to God, and refusing to help himselfe unlawfully by hurting Saul, because God had promised him the Kingdom: Though an boast (faith hee) pitched against me, yet mine heart shall not feare, Psalm 27:1, so Psalm 23:4. Not but that sometimes his Faith was shaken a little (for neither he nor the rest had beene men if they had beene perfect) but they recovered it againe, and lived by Faith.

So hee did notably discover his living by Faith, 1 Samuel 30:6. For
For when the Philistines had burnt Ziklag, and the people ready to stone him, it is said that he comforted himself in the Lord his God, and said, Into thy hands I commended my spirit: thou hast redeemed me, O Lord God of truth, Psal. 31.5.

So Nehemiah, cap. 1. when he heard of the misery of his people, fell to prayer, clinging to a promise that he knew made by God, that he had read and marked out of Deutonomy: and so in other things.

So Ezra would not ask the King a guard to go with them, though the way were full of danger, but committed himself and his company by Faith to God's keeping.

And Mordecai discovered his Faith in his speech sent to Esther, Esth. 4.14. namely, that if she failed to speak to the king in the behalf of her nation, God would send deliverance.
rance to his Church some other way. Some other way which way trow you did hee see? nay that he could not tell: Indeede if shee had used her best skill, it had beene much to expect a recalling of such a decree, and there had beene use of Faith. But though she should faile, yet to believe God would helpe some other way, this argued a great Faith. And why was hee so confident? because he knew they were the Church of God; and therefore they could not be cut off.

So Esther her selfe being thus urged, used the means, and said, If I die, I die, I will doe it by the helpe of God; a worthy Faith, as we would easily see if wee knew and weighed well her case. Such a Faith was in Job, that said, If God killed him he would put his trust in him, Job 13, 15. Thus also Paul lived by Faith, both for spirituall life,
How to live by Faith.

<table>
<thead>
<tr>
<th>Rom. 7. and for temporall life, 2.Tim. 4.17.18. and for eternal life, 2.Tim. 4.7.8.</th>
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<tr>
<td>So the Martyrs, as appeareth by their courageous and faithful speeches in extremities of danger: As, that if God sent no meat, hee would send no hunger: That their enemies could do no more than God would suffer them; and that either God would abate the force of the fire, or else increase their strength. As also wee see this in their faithfull commending their soules into the hand of God: Lord Iesus, receive my spirit.</td>
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<tr>
<td>So many godly Saints in our times have shewed their confidence by their comfortable speeches both in life and death.</td>
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<tr>
<td>For our further provocations hereto, understand some reasons. It is a great glory to God that we live by Faith: For then wee make him a God indeed</td>
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indeed, when we trust him on his bare word against reason, and when we see nothing to persuade us, but rather the contrary. Then we make him our God, when we so put our confidence in him, and in prosperity and adversity, when we have means or no means, for our souls, bodies, for us ourselves, and for our friends and family, for this and the other life.

As Joseph took this most kindely of his Master, and esteemed it the greatest benefit that he could have bestowed on him, that he trusted him with all he had, Gen. 39. 8. so God takes it well at our hands when we trust him on his word, seeing it is a putting to our seale unto it; though herein we should doe no more than there is wonderfull cause we should, yet we are weake to doe it: Lord increase our faith, and pardon
How to live by Faith.

pardon our unbelief. And therefore God hath recorded the examples of believers, as taking such pleasure in them, as he would not have them forgotten, and for our learning. The contrary, how dishonourable is it to God the faithful and true witness!

2. It is a wonderful benefit to our selves, and maketh our life sweet: For it freeth us from much heart-grief, care and sorrow, & much unprofitable trouble we put our selves to; as might easily appear, if we should examine particulars. And what a comfort every of these is to believe them: As first for our spiritual life, daily to hold fast the assurance of the favour of God. Also in the matter of sanctification, what a heartening is this to resist evil, and to doe any good duty, when we believe God will be with us, in the one
and the other, to give us help against our corruptions, or Satan's temptations, and to enable us to any duty he calleth us to. So what a comfort to believe our perseverance, notwithstanding we think of Satan, and the world's power and our weakness, and when we hear of the falls of goodly ones, who seemed of far greater strength than we.

So what an encouragement is this to the Word, Sacrament, Prayer, when we believe we shall get good by them? So for our temporal life, look over the particulars of that.

And for our eternal life, what a comfort is it that when our troubles be many and great, yet we may ease ourselves, by considering of the blessed end of all, when we shall enjoy everlasting rest with God in heaven? So in our death, when we can boldly commend ourselves our
our soules and bodies unto God as unto a faithfull Saviour, who will safely keepe them to the last day, 2 Tim. 1.12. On the contrary side, what a miserable thing it is not to have use of our faith in these things? As, for our spirituall life to be ever and anon doubting wee are not the Lords, what a life is this? what heart can wee have to strive against our corruptions, or Sathans temptations, when wee feare wee shall never prevaile over them? So that wee shall never hold out, but lose all at the end, especially if persecution should come.

So for duties to bee performed, which (for want of faith) wee sometimes omit, or withdraw our selves from such duties as wee be called to, or doe them untowardly. So what heart can wee have to the meanes, when we doubt wee shall get no good by them?

Y 3 So
How to live by Faith.

So for our temporal life, what a miserie is it to bee ever in feare, to go out in feare, and be abroad with a distrustfull fearing minde?

So when we have used the meanes and prayed, yet to bee distracted with care, break our sleepe, lye tostling, and so waste our bodyes with griefe, and make our selves unfit for other good duties. If we had the greatest thing in the world in hand, when we had used the meanes once, we should lay our heads downe in Gods lappe, as quiet as if we had nothing to doe: but alas, if we have but a small thing in hand, wee so trouble our selves, as we be unfit for holy duties, and all for want of more faith.

So in troubles, what a miserie is it to be weake in faith then? For wee hereby fall to impatiencie on the one side, or on the other to be strucke like a stone, or
or ready to use unlawful means, when we cannot believe that God will bless those that are lawful.

So for time to come, what a misery is it to be always in suspense, and doubtful of the issue of all our labours?

So for our children, when we cannot believe that he who is our God will also be the God of our seed, and will take care to provide for them, when both we and all our means fail.

So for our eternal life, what a pitiful thing is this, and what wrong to ourselves, when we are weak and wavering about that in our great troubles, and in the end of our life, when we are going hence?

3. Hereby our faith shall be greatly increased, for, use faith & have faith, as they lay of legs and of memory: whereas the not setting it on work is a cause it is so weak.

Y 4

4. Thus
4. Thus shall the promises be accomplished, and wee get many good things at the hand of God, and else not, so that wee misse many a good turne by our unbelief.

Now if all this bee so, then must wee needes acknowledge that most men be in an ill case; for few will bee found to live by Faith.

First, for the most part they have no Faith; and therefore they cannot live by Faith. Ignorant, prophan, civill worldlings, these are quite without Faith, and some that make better shew, that yet fall short of true Faith.

They live by other rules; as first, by carnal and natural reason, thinking if they follow their calling, and pay every man his owne, and live orderly, and keep their Church, that God will hold them excused, if there be somewhat amisse, and
they shall be both blest and doe well here, and be saved hereafter, or else God helpe. If such should not do well who are not borne againe, *John 3.3.* our whole nature being so vile, as we must not be restrained only, but universally changed anew. Theirs were very strict: but this is a false rule; for our Saviour Christ told the Scribes & Pharisees, that they should not enter into the Kingdome of heaven, nor any other, except their righteousness exceeded theirs. The young man in the Gospel had done thus at the height, yet there was somewhat wanting to bring him to the Kingdome of heaven, to wit, to sell all and follow Christ, which he could not do without Faith. Many among the Heathens, their Philosophers and wise men among them especially, went thus farre, and yet came short.
2. Also they live by sense only, and not by Faith; as far as they see, they will believe, but no further. If they have means, then they are jolly, if not, then dead, and shift as they can.

If God promise to a duty done a reward of blessing, if God stoppe into their hand and give them a pawn, they will believe, but if it be but his bare word (as to give all to the poore) they dare not take that. Yet if a rich man come to them for forty or a hundred pound, and tell them they shall have it with increase at the quarters end, they will let him have it cheerfully, and trust him: If he say, you shall have a pawn also if you please for better security; No, faith hee, I will trust you for more than that: if I have but your word or have it under your hand for mortality sake, it is sufficient. But yet they
they will not give to the poor, which is to lend to the Lord, though hee promise to repay it with advantage; yea though hee have given it under his hand. *Esau* lived by sense, choosing the pottage before the birth-right. *Moses* lived by faith, choosing rather to be in adversity with Gods people under the hope and promise of deliverance out of Egypt, than to live still in *Pharaoh* Court, and there for the present to enjoy the pleasures of sinne, and preferments of the world.

If they commit their children to a rich man who is their friend, oh they are very glad, but not so confident and comfortable to commit them to God. If a great man promise to deliver them out of a trouble, they are quiet, & secure, but though the Lord promise so, they are not comforted. Now
all this is because they live by sense, and what they see they believe, and not by faith in God, whom they see not: and therefore they will not believe him. If they have wealth to leave their children they are comforted, if not, they distrust God's promise, & choose rather to get riches by deceit, than to rest upon his word in the use of just and true dealing.

So they live in that course of life that is most plausible in the world, and not in that whereunto God hath made his promise, as Moses did. In time of persecution they take the easiest way, and think them fools that lose here, in hope of future gain.

3. They live by presumption, making no question but that their state is good, and that God will not suffer them to want, and that he will save them at their death.
never said any such thing, nor they bee the partyes to whom his promises are made. Or else if their case be not presently good, yet they can call to God for mercy, and then all shall bee well. What a saucie boldneffe is this, to challenge great things of God, which he never promised, to reape where he never sowed? As if one should come to a man and aske him twenty pound, saying, I know you will give mee it; Why, (will he say) did I ever promise you? If I did, I will be as good as my word, if not, thou art a bold fellow, in presuming to obtaine so groundleffe a suit.

4. Also they live after their owne lufts, every one as their heatr leads them, either wholly or in part, not crossing themselves of their will. It is for their profit, their pleasure, their minde, and therefore they will doe
How to live by Faith.

do it; If they bee in danger, they will help themselves with a lye, a false oath, going to a Witch, and think it folly if they should not. These be false and wicked rules, which make ill worke, and lead men to destruction.

Now if all this bee so, then how much may we bewail the estate of the most that live among us, in that, that after such means of faith, so few will bee found true believers. For take out the five sorts that be here mentioned, who are not true believers, and how many will be left? But let us know their misery that are without true faith, and what punishments remaine for such among us as live and die without it.

And therefore Ministers are to be exhorted to preach Faith more carefully, and the people to labour for this above all, and to know by what steps they may
may come unto it.

Secondly, it serveth also to rebuke the servants of God, and such as have faith, that yet have little use or benefit of it, but live too much by sense (as was said before and as might plainly appear if we should examine the particulars,) whereby they dishonour God, and draw out an uncomfortable life full of misery often-times.

Oh what a happy life might we lead, if we had this grace of faith? For what is it that makes us miserable at any time? our crosses, troubles? No, but this, that we cannot depend upon God in these cases, for then we should be quiet.

The servants of God have been cheerefull in great troubles, as Paul and Silas in the prison and stocks at midnight, Act. 16: The Martyrs cheerefull in prison, at the stake, in the fire, and have
have clapt their hands over their heads, to express the inward joy of their hearts. But we dishonour God and disquiet our selves. And this is the reason, because our faith is no stronger, and we make so little use of it. And this is the cause that we miss many a good thing we might have from God, if we did believe.

3. It serveth likewise for instruction, that seeing there is such a comfortable life to be led, that we would labour to grow better acquainted with it.

And to this end first, to know the promises of God scattered in his Word, and that we gather them together; and get them written out, especially such as most concern us. If we have an hearbe in our garden that would ease our griefe, and we know it not, what are we the neerer? And so if we know not the promises, though
they be in the booke, what are wee the better? If wee be to seeke when wee have need of them, wee may doe ill, though wee have them in our booke; for though sometimes God helps his servants, that when they know not a promise, as soone as they in their trouble open the booke, they light upon a most fit place; yet this not to be trusted to.

2. Wee should remember them, and by Faith meditate on them, and apply them to our selves, and leane upon them as upon a rocke, fearing more that the earth should reele from you, and give you a fall, then the promises should faile you.

If wee had a most soveraigne medicine or cordiall, but have quite forgot where wee have laid it, it will little availe us when wee stand in need to have it presently applied: and so it is in this case, seeing it is not enough...
How to live by Faith.

enough to have the promises, but they must be ready at hand, that we may apply them when we stand in need.

And so should we honour God, finde great ease to our hearts in our worst case, and our faith also should daily increase.

3 We must beleev them to be true, as being the words of the most righteous God.

4. We must beleev and apply them particularly to ourselves, knowing our selves to bee the Lords, and therefore those unto whom they belong, or else they will doe us little good. For as if we had a Pill or thing never so good for our griefe, if we doubt whether it be good for us or no, and use it not, saying, Oh it may be it is not for my case, it may doe me hurt as well as good. But this is our great fault, that we know not the promises many
How to live by Faith.

many of us; seeing they bee our fathers Legacies left us in his Testament, and therefore it is extreame negligence in us that wee should not know them. Our earthly fathers Will we would know, and the divers Legacies in every part of it bequeathed us, but neglect the Legacies left unto us by the will of our heavenly Father, as though they were not worthy the looking after.

Also wee soone forget them, and that is all one as if wee had never knowne them; with which fault the Apostle chargeth the Hebrewes, Hebr. 12.5. the cause of their fainting in their troubles being this, that they had forgotten the Consolation i.e. the comfortable promises of God made unto them for the strengthening of their faith in the fiery triall.

FINIS.