

Discovering
The wofull flavery of a man guided by the ficih.

Distinguishing

A true spiritual Christian that walkes close with God, from all Formalists in Religion, rotten hearted hypocrites, and empty powerlesse profesiors whatsover.

Ву

That faithfull Servant of Christ, Robert Bollon, B.D. late Preacher in Northhampton Shire.

LONDON,
Printed for R. Dawlman, at the Braren Serpent in Pauls Churchyard. 1634.



# TO THE GODLY WELLAFFEcted Reader.

Christian Reader.

He Father of all Spirits having také this werthy Author to bimselfe, pitty it were to entombe his labours in the grave of filence together with him; the rather confidering how nsefull a member he bash alwayes beene to the Church of God, and what prosperous succcTe be endeavours have found in the hearts of Christians. The thing hee chiefly aimed at, was fruitfulnesse in the place wherein God had fet him; which oft he enjoyed experiment of ( to the cheering of his fpirit ) in no (mal A 2

measure. It cut the very heart
frings of his righteous soule, to
see many dry & withered branthes (fit for nothing but the
fire) cumbering the precious
ground of the Almighties garden; and possessing the roome of
more growing plants. Hee was
wonderfull active in the cause
of Christ, and defired as well to
doe good at to be so, where ever hee came. It was not the

ver hee came. It was not the least of his care, not so two undo himselfe: He knew he served a good Master, which made him studions of improving every talunt for the hest advantage; we!

may hee bee called good, that makes others far the better for his goodnesse: And inderd see. ting this aside, what hath the ereature to commend him to God, or releeve his soule in any

distresse:

Thou hast here in briefe the

soule of man unbowelled before

shine eye, and that masse of vor-

rnp-

ruption lodging in a carnall beart (together with its power and plague) discovered unto thee wherein is plainely demonstrated the miserable condition of a man quided by the flesh, and the happinesse attending such as are led by Gods Spirit; as also the bitter conflict of these two opposite inmates in a belevving foule, with the meanes of wittorie. Our life is nothing but a daily warfare, every moment wee are more er lesse to encounter with adversaries; Satan alwases labours the destruction of the Saints, though his wayes to effect it are not one & the same; sometimes he inticeth men to fin by allurements, sometimes by vexing and disquieting their inward peace, at least be aimeth to make the life of a Christian uncomfortable by his manifold assaults; hee it vigilant to corrupt upon all occasions as he can

\_efpy

espy opportunity, and will not cease to assaile, though he be overcome: when hee cannot prevaile by flatteries, he seekes by force and violence to overthrow the poore servants of Christ. Amongst his many snares to entrappe our poo e soules, this is not the meanest; that he labours to divide the hingdome against itselfe, and to use men as his instruments for their owne destruction; Satan well knowes that comming in his owne likenesse, he would secme very odious and soone be refisted, therefore he maskes under a vaile of humility that he may the more securely withdraw us from our hold in God. But we have a valiant leader, let ue flicke unto him, even

der, let we have a valiant leader, let we flicke unto him, even lefus Christ the righteous, who wa Lion of the tribe of Iuda, a mighty Prince able to tread all our enemies under foot; well.

may Satanbarke and rome but bee

he can stir no further then God gives him liberty; he cannot tempt whom he will, nor when he will, nor how he will, wishout permissio fro above; he may desire to sift us as wheat, but the Lord wil make choise of the temptation, and set bounds to our enemies malice, thus far you shall goe and no further. If a child have his father by the hand, shough he be in the darke, or sees any danger appronching yet he feares no hurt; neither shal we be dismoid with any temptation, whilest by the eyoof faith we fee that invisible one ready to support us, the chiefest strength of foldsers 17eth in their captaine, who yet must fight for themselves and him, but our whole strength lyeth in Christ, who by his Almighty power subdueth all things for me, of our selves wee have noability to prevailagainst the fivour one in the world, all A4

our villories some from God; we are too weake to withstand the least temptation through our owne strength, but relying upon the Lord we shall be more than conquerors over the greatest.

It had been much to be wished that this holy man had fervived the publishing the residue
of his worthy labours, that so
they might have come more refined & polished into the worlds
view, however, pitty it is that
goodlychildre should be brought
to the birth, and there perish for
want of helpe to bring them
forth. These things in their delivery found much acceptance
and wrought effectually in the
hearts of many, who knowes
whether a further blessing doth

not yet attend them?

Deare Christian next unto
the glory of God, thy good was
chiesty aimedat in bringing this
worke to light; he not therefore

want ing

wanting to thy selfe, and thy Soules blife. Remember the day cannos almages laft, the night will come and then know. est not how some: This may be the last booke that ever then balt reade, and this the last boure that ever then shale spend bereon earth: Oh ufe it confeianably, and bleffe God for any furtherance in thy way to bappine le. While then haft the light belowe in the light, and walke in the light, that ther mail ber the shild of light, Occasions are headleng, being once past, they cannot be recovered. The five foolish virgins came too late, and were that one of hereven. Thy time is fort, the art of neil doing long: on this moment depends eternity, of blefseducate if it be well, of missery if it be ill imployed. Hee that is not ready for God to day, will be lese fit to morrow. It is no x time to begin to live, when thou ar t

art ready to die, then to seeke after heaven, when thou commest to thy Crutches: At length grow spiritually wife, let the best things have the best place in thee. It will be too late when thou art in hell to fay, oh that I had been more religious and provided better for my soule; be exceedingly abased for this former neglects; let it wound thy foule that thou settest out no sooner, and art yet no further in theracouf godlines; get ground of thy corruptions now daily; count that a lost day, in which thou art not somewhat bettered. and labour for such infallible evidences of Gods love, that no reprobate under heave can possiblyattain unto get such trush of grace in thy inner man as may distinguish thee from all outside professors (meere emply easkes of Religion) and such as is not common to hypocrites. and castamayes together with

thv

thy selfe. To which end seriously peruse this following treatise, wherein thou shalt sinde
sufficiency of real worth to commend it selfe. Looke up to heaven for a blessing upon it, and
desire the Lord to goe along
with thee in it, and prosper the
same for thy soules good, which
be beartily desireth who rests,

Thine in the Lord Jesus,

I.T.

# <u>්ර්්ර්්ර්ථර්ථර්ථර්ථ</u>

# THE CARNALL

PROFESSOR.

ROM: 8.v. 13.
For if yee live after the flesh
ye shall die, but if through
the Spirit, ye mortiste the
deeds of the body, yee shall
live.

going before, the Apostle having delivered the double use of the Law: first, the proper use to shew men the way to live, if in case they were able to ful-

fill and keepe it:Secondly,
B the

the accidentall use by rea fon of Sinne, which is im ployed in condemning us, by discovery of our transgression, to comfort the distressed heart of a poore sinner: hee describeth in the latter end of the former Chapter a speciall meanes to shun this inevitable danger; namely, the righteoufnes, obedience, and sufferings of Christ: And in this Chapter further enlargeth the same by way of confirmation unto the 5. verse. After which lest it might bee thought that a Christian may live as hee lift, being freed from sinne by the mcrits of Christs death, or that a profane person should claim 3 ally amongst the rest of his arguments, that wee must live according to the (birit, and not according to the flesh; seeing the one defigneth and noteth unto us life, the other death, both most infallible tokens of our future estate and condition: So that if any man or woman be defirous to know what shall betide them after this life. If any be desirous to know even the secrets of God, I mean his determination as touching themselves, their wives, heir children, friends or foes after death, let them re-

fort to the Holy Ghost speaking in this place, and converse with their owne hearts.

ties of Flesh and Spirit are unknowne, or at least not observed through the subtlety of Sathan, thickning the eye of dexter and right discerning: & therefore that we may throughly kenne the flesh in despight of the flesh, and judge in the spirit of the firit, let us for our furtherance herein consider thele fixe profitable observations. J. What Flesh is. the flesh.

2. What it is to live in 3. What that death is which is here threatned as a just punishment to such as live after the flesh. 4. What

Professor.	7
4. What the Spirit is.	,
5. What it is to mortifie	
the deeds of the stesh.	
6. What is meant when	
be faith they shal love.	
1. The word [Flish]	ir.
is sometimes taken for	
the body, as 2 Cor. 7. 1. Let	ı
me clense our selves from all	
filt binesse of the flesh and spi-	
ris; that is, of soule and	
body.	
2. For the humanena-	2.
ture of Christ, who was put	1 Pet.3-18
to death concerning the flesh.	
3. For this present life,	3.
If thou take a wife thou sin-	I Cor.7.
nest not, neverthelessesuch	
shal have trouble in the flesh.	-
4. For the outward af-	4.
pect and appearance, Yee	Gal. 1.13.
know how through the infir-	
B A mitie	

The Carnall mitie of the flesh I preached the Gospell. 5. For the ordinary 5. course of nature, Gal.4.29. Hee that was borne after the flefh,&c. 6. For whole mankind, A. All flesh is grassed R 7. For maturall corruption, and inclination of the mind, will, and affections to that which is against the Law, and so it is taken in this place. The reason why the holy Ghost termeth this naturall corruption inherent in the foule as well as the body; by the name of flejo, is, because so strict is the Union betwixt the one and the other in an unregenerate man, that as a loving

Profeffor. ving couple they feeke the prefervation of each others estate and like Hrpocrases mins, they laugh together, they weepe together, and are alike affected: A bloody heart, and a bloody hand, a falle heart and a falle tongue. a lascivious mind, an adulterous eye ; yea and which is more, to strangely sometimes is the soule overcome with the love of the body, that whereas by nature, reason should command (and rule the Ath, as the weaker vestell) the belly and backe so fabily infinuate and creep into favour with the nnder flanding; that as the foolish wife with her B5 - beauty

The Carnell 10 beauty and composed devices, over-ruleth her husband, though a man of understanding; So these importunat cravers never give over their suite unto reason, they make it a drudge to fenfuality, and an attorney to follicit the cause of meere grosse and carnall pleasure. In confideration whereof (I meane because of this mutuall intercourse of the foule and the body

in accomplishing of sin,)
many learned Divines
have made this a question, Whether the soule bee
first infested with the contagion of the body or no? but
of that I will not stand, it

being besides our pre-

sent

members of the body, of whom it is aptly accom-

plished as occasion is of fered. And as the whole toad is called a venomous creature because of some one part preserving poyfon, (the rest being capable of the same virulent infection:) So the whole man is said to bee sinfull; not as if the body of it selfe, as it consisteth of bones & finnewes and living arteries can properly bee said to be sinfull o therwise then as the house is said to be wicked because of the wicked dwellers. Albeit I graunt as the ferpent was a fit instrument for the devil because of his subtilty, so the hody. or fitted weapon in the hand of a theefe, & therefore Paul calleth them Sma cielnias m auagria, Weapons of unrighteoufnesse; or as a shrewish servant to an upright Master अधिक नहीं anglapoia: Servants to un. cleannesse. For the foule sealing up every evillaction with voluntary consent, may be aid to bee the theefe and the body the receiver, both alike culpable be-

fore God, seeing each in his nature & place hath

ffricken.

The carnall 14 stricken a stroke in the committing of fin. That our whole man is naturally corrupt ap peares by the verdict of God himselfe, who saith, that he is but flesh, -a very Gen. 6. 3. heape, and lumpe, and bundle of iniquity. The Genel 8. imagination of mans heart is evill from his youth, and so accordingly his whole disposition and estate even from his subsisting to this present. know that in me (that is in my flesh, or nature) dwel leth no good, saith the A postle. There is not fol much as a thought of time betwixt a mans naturall being, and his finfull being. So soone as ever wee are

Professor. 15 are borne, wee are borne finners, being guilty of Adams transgression before God, which is therefore called Originall finne in regard of the anncientnesse of it, continuing everfince Adams fall, accompanying the nature of man from his very first being; and having the source and fountaine of all finfull practifes in it. Our first parents being once corrupt, how could any cleane thing bee brought out of their filthinesse? Of flesh John & 6. nothing could bee borne but flesh; Adam begat children in his own likenesse; If the roote had beene holy so had the branches beene. but the tree being once COTTUDE

The Carnall 16 corrupt the fruit could not chuse but be according. How should this startle and affright the secure worldlings of our time? fawest thou ever a leprous person whose body is bespred with sores and fcabs: Such and a thoufand times worse art thou the fight of God. Knewest thou at any time a man in debt for some hundreds of pounds more than he is worth, for whom the Bayliffes and Serjeants lye in waite at every corner: see the shadow of thy own estate in him. A world of actions hath the Lord against thee, and his fustice is ready to attache thee, and seise!

1 17
ry
ly
ld
a-
nd
ill  -
ce
<b>⊁</b>
<b>!</b>
he
ed
it
of
se .
21
ou
w y <sub>3</sub>
y; 1y
he
at
i-
y-
le,

The Carnall 18 nesse, that lies in every bodies debt, and owes more than hee is able to discharge. Turne this home to thine own foule and wonder as much at thy selfe that can bee so carelesse, so searelesse, so presumptuous, when thy soule hath such neede of washing, and there are a gainst thee such Bills of iniquity, and for ought thou knowest not yet blotted out before the Lord. Canst thou thinke well of thy selfe that hast by nature such a filthy soule? Oh bewail that spirituall thraldome wherein thouart plunged, commune with thine own heart and say, Into what misery and

this body of death? I have

deepely

and

deepely defiled my felfe by transgression, but have no power to cleanse my heart O Lord. I have de-

Professor.

faced thine image, but cannot repaire it. I have yeelded the powers of my foule to the obedience of finne, and now I would cast off that subjection,

I am altogether unsufficient for it. When I would do Ro. 7.21.

know no meanes to per-

fect my defire. I want no strength to perfect that which is evill, and I am ready and apt upon all occasions to goe astray, but I am not able to doe any good, such is my fee-blenesse. I am invitoned

very side. Oh when shall I bee set at liberty, that I may runne the wayes of Gods commandements? Hitherto of the phrase of speechused by the Holy Ghost, namely, the flesh for the whele man body and Soule, the particular corruption of either: which that wee may shun as farre as wee may wee must learne to know the in their speciall heads, that so with some certainty we may kenne our owne

ftepps and discerne our owne hearts whether we walke according to the flesh, yea or not.

Concerning the corruption of the soule and first

our selves, being all of us begotten in sin and con-

ceived

ceived in iniquity. So that whereas before the minde was endued with a perfect actuall knowledge of God, (fo far as the humane nature may be supposed capable) yea and which is more, was enriched with power and ability of knowing more than as yet he had

actually attained: Now as the cleere sunshine overwhelmed with a cloud; so is the minde of man overcast with palpable darknesse, being destitute not onely of all reali knowledg excepting that naturall knowledge he hath of God taught him

by the creatures (which is rather a light and waveded and settled perswasion) but also of all ability, of attaining the true knowledge of God by any faculty, vertue, industry, or meanes whatsoever inherent in himselfe.

That the casind is thus

That the Mind is thus fast bolted up in the dungeoofignorace appeareth
plainly by the Apostle,
which affirmeth, that the
natural man perceiveth not
the things of God: and that
The wisdome of the flesh is
Rom7-

enuity against God. Nay, reason & experiece manifests this truth, for as the birds behold not the things which betyde in

the depths nor the fiftee C acquainted

26 The Carnall acquainted with dwelling in the ayre: No more doth a poore naturall man go beyond the copals of his fense, orknow further with any certainty then experience (the mistris of fooles) directeth him. And therefore howsoever by reasonable discourse hee may gather as Paul speakes, The invisible Rom.1.19 things of God, as his eternall power and Godhead, from the consideration of the creatures, yet little or nought doth hee truely know either concerning God or his worship, as appeareth by allages, and nations who have acknowdedged as much, and yet every one have chosen

the common fort of hearers, which areas a goodly company of images in a carvers shop, having eyes and see nor, eares and heare not, beholding the Preacher with outward reverence & attention, and yet not able with all their wit and endeavour to perceive any thing that is spoken, if it contradict sense, or to conceive it, if it seeme impossible in nature.

It is observed in the Church of England, that many thousands have lived twenty yeares together under a preaching Minister, yea and that minister sometimes very paineful and diligent in

the discharge of his calling; yet scarce a man a. mong them all able to give an account of his faith in any one article,otherwise then hee hath learned it by roate out of his English Gredo in Deaw, or to give any testimony of his profiting more by the Word, then in the time of that Popills and biasphemous Idolatry. The reason whereof is that advants of inability of nature before spoken of, through which he is as unable to conceive of the incarnation of the Sonne of God, the miraculous conception of Christ, the prismall regeneration of the faithful, the resurrection of the body. eter\_

eternall glory, and the like; as an horse to flye in the ayre, or a dead man to rife out of the grave by his owne power. If your apprentice in tenne veeres being actively taught, bee not able to attaine the

myftery and science of his trade, you count him an affe or blockhead; why then may wee not terme the master an uncapable for in the mysteries of God, which hath spent twenty or thirty yeeres in the knowledge thereof,

Sabbath upon Sabbath, Sermon after Sermon, and yet like the mill wheele turning all the yeere, is yet in the same place where it was in the beginning.

32 The Carnall the wretchedst whore-

master, and as carnall as the most wicked liver, in Gods account: Remember that flesh is here opposed against Spirit; what-

foever is not Spirit is flesh. and therefore ignorance is flest, unlesse thou wilt blasphemously affirme that it hath his originall from the Spirit. Now as he that is defirous to feat in his minde the true frame of the body, must view it in an anatomy confifting of boncs and finewes: so he that would learne the true discription of the body of sinne, must see it in his original, both in the minde, will, and affections, after this he fhall

first

**C** 5

The Carnall 34 first Creation. Now the fleshy: infections of the Tit.1.15. Conscience is the impurity thereof. Either it is dead, or living and stirring. The dead conscience hath two T. What a degrees, either of flumdead conber, which doth not acfcience is. cuse a man for his sinne unlesse it be capitall, and not for that alwayes, unlesse in some grievous ca lamity: 2. Seared, which accuseth not for any sin, and this is compared in Scripture to that part of the body which is without sense, life, or motion, Tim. 4. seared with an hot iron, this comes not to a man by na. ture, but by encrease of the corruption of his nature. These

Professor.	35
These two are caused t. Chiesly through defect of reason in all crazed	7.
braines. 2. Through the	2.
strength of affections overcasting the minde and swallowing up judgement. 3. Ignorance of Gods will and error in judgement.	3•
The stirring Conscience,	I.
which doth sensibly ei-	What's
ther accuse or excuse hath	conference
these differences. 1. To	is.
accuse men for doing evil.	
2. To excesse for doing	2.
well in some particular a-	
ctiones this being in a	
man without Christ, as	
also sinne, for all the ver-	
tues of carnall men are	•
Splendida peccata, glistring	
or thining finnes.	-1.
Tam.	

36 The Carnall

3. Concerning Memory.

As a loving father fetting his forme to schoole, giveth him a chest to

locke up his bookes and whatsoever hee hath, of price and value, that hee may there preserve them till neede requires: So the Lord in the state of innocencie, revealing himselfe and his will unto man,

gave him a good memory. Exftrong treasury, wherein he might lay up whatsoever his minde truely conceived, and fetch it again to bee meditated and thought upon as occasion was offered. But this also being tainted with the flesh in spiritual matters, will

will hold nothing; but being already furnished with divers impressions of worldly matters, is no way able to embrace the principles of Gods truth, or to retaine that which may be his onely comfort longer then a dynt struck the water; from whence it commeth that a carnall man entertaineth the word at one eare and letteth it out at another, his whole religion consi-Ging in bearing, not binding himselfe firmely and effectually to remember: any thing, unlesse it be a matter which he thinketh either cleareth him in his finne, 25, God a merciful, and at what time soever a linner: finner repenteth:

sinner repenteth: or else that toucheth his neighbour in the next feat, but as for the knowledge of God and his nature, a saving faith in Christ, or the like, teach him every wecke, nay every day for the space of twenty yeers together, he will not remember fo much as a beast may bee taught in some active sleights in an houre. I know what I say, a dogge or horse may soo. ner be raught to remember a toy whereof his nature is capable in one houre, then a meere na-

houre, then a meere naturall man the true substance of religion all the dayes of his life.

4. Concerning the Will: The former faculties of the soule are called speculatives there is another kinde called practicall, which are the Will and affections; and these are exercised in action, as the other in Comemplation. The Will is the ab olute Mo. narch in a man, and the Vinder standing is his Counsellor. Now whereas before the Will was counselled and guided by true reason and understanding and fo was both able and willing to becomformable unto God; now it is both impotent (as was faid of the understanding) not able in any fort to defire or will heaven-

The Carnall 40 ly things, as also rebelleth Phil. 2.3. against that which is good, and willeth that which is evill. And no marvaile, for if the understanding, which should be the guide thereof bee grosse and carnall, the Wil cannot bee spirituall. It must needes bee a miserable State where the Prince wanteth wildome, and the people due moderati-

on.

5. Concerning the Affections.

The affections likewise which are divers dispositions of mans soule stirred up by diversity of objects, are more stained with sleshly corruption then a

ny other part of the crea-

ture.

compared to a bedlam,

who

The Carnall 42 who rageth and raileth against his keeper, or unto a ficke body, which loathing that which would worke the cure, hankereth still after that which

engendreth corruption and increaseth his disease. For example, whereas man should love God, embrace each thing as incites therunto; contrariwise he hateth God and his Miniiters, yea and embraceth from his heart each thing which may most foundly and effectually kill and

flay that affection in him, foft apparell, sweet meats, faire building, outward

pompe, rich coffers, merry company, fleepe, eafe, (what if I say whores and

therein at all, but if by the

Law.

## The Carnall Law, or for flame hee bee

drawne to some spiritual exercise, nothing is more tedious unto him, his body is imprisoned in a seat. his minde walketh about all the while, either hee climbeth up unto one of the scaffolds, viewing his friends, defying his foes. or elfe is in his fhop counting his ware, plotting fome bargaine, or the like. Moreover, whereas we should bee forrowfull forour sinne, we are forrowfull that wee cannot finne, poverty, fickeneffe, danger, prison, difpleasure, strike us downe dead:

but the poverty of the soule stript maked of Gods

graces,

lamot lafin Christ of No

ZATEL

1.1

45

gratifie the stately personages of our times: No, the Gods of England shall deliver us, wit, learning, beauty, strength, friends,

riches, nobility, sinne, Sathan, this present world, any thing save Jesus Christ. So that hereby it is manifest that man is so farre from having affiance in God, that he is at defiance with him, refusing and renouncing his patronage and protection. By this therfore which in curfory wife hath been uttered, you may easily perceive how fearefully this fleshly poyson hath dispersed it selfe, over our whole.

whole man, and made every faculty of foule and body swell with pride, and ambition against God; yea and like a mad dogge, to byte and fnatch at every hand, even them of his owne nature. As a light *Chariett* drawn with wilde horses, and driven with a blinde man (willing to give the raines whither foever the horses will runne) must needs be in great danger of shattering all to pieces; So the understanding being deprived of light, which should give notice to our blinde will, and wilde affection, must needs in the end overthrow both foule and body, with the finall cala-

Professor.	49
may more fully lay open	
and worke your hearts to	•
a holy indignatio against	
and detestation of,	
confider(but in a few par-	
ticulars) the many and	
great evils which accom-	
pany the same.	
i. It is an univerfall	ī.
corruption, wholly strip-	
ping thee of all that righ-	
teousnesse and holinesse,	
wherein at first thou wert	
created, like a disease o-	
verspreading the whole	
man, filling thee with a	
generall pravity to all	
that is good, and a con-	
stant propensity to all	
that is evill.	
2. It cleaves as fast to	3.
thy nature, even as black-	
nesse to the skinne of an	
D Ethi-	

The Carnall 50 Ethiopian, which cannot pessibly bee washed out; thou mayest loppe the branches, but the roote will never die, till thou expirest with it. As long as corne is in the field, it will have chaffe about it: so, as long'as thou continuest in this miserable world, the remnants of olde Adam will still abide in thee: A man may as

habitant, wee beare our finare with us, and carry our enemie about us where ever we goe.

3. Consider the great contagion and pestilentiall humour that followes

easily shake off the skinne from his backe, as ridde himselfe of this evill in54 shee retaines her chastity. If wee can keepe in our hearts from imbracing Sathans offers, and thew our distast of them, the sin is his then, & not ours: but here is the misery, Sathan knowes how our inclination stands, hee searcheth out our dispositions, and thereunto frameth his temptations: therefore wee have great neede of spirituall wisdome, to obferve where wee lie most obnoxious, where Sathan doth most plant his forces, and ever to apply our strongest watch, our most importunate prayers those gappes. 5. Consider the warre, and rebellion of this sinne,

The Carnall

Professor. 55 Gal-5. the flesh lasteth against the pirit, and flefhly lufts marre against the soule, saith the Apostle; whilest wee are in this militant condition we shall have hourely experience of this traytor in our bosomes. And this warre is not at a distance, but an intimate and close contrariety in the same part, the same soule that comands obedience doth it selfe relist it; in the same will there is a delight in the Law of God, and yet a counter-motion to the law of sinne; In the same heart singlenesse and senfiblenesse of sinne, and yet much secret fraud and hardnesse in the apprehension of wrath. In the D4

in thee, helpe my heavinesse. Lord I desire to
have more communion
with thee, help my strangnesse. I am dull and dead
hearted, doe thou quicken me. I desire to please
thee, helpe my failings;
We

Professor.	57
We must not only wrestle	
with God, by strong and	
importunate prayers, but	
with the lusts and fro-	
wardnesse of our owne	
hearts.	
6. Consider the ftrength	6.
and power of this sinne,	. *
to bring about what ever	
it hath projected for the	•
advancement of Sathars	
	Rom.6.
a King, and hath the	
strength of a law in our	Dames
members, and a law with-	Кош.7.23
out strength is no Law, for	
Lawes are made to binde	
and keepe men in order;	
therefore the wicked are	, m, 13
called servants to sinne, and	R3m.7.
the best of us all are cap-	
tives, that is, unwilling	
servants. So much sless ?	
D 5 as	

fo much disability he hath to withstand sinne. The choisest vessell of mercy

and most peculiar Saint of God, is no way able to keepe his standing as of himselse, for this is certain, that to be preserved from the strength of our owne lufts, wee have not onely use of the good graces which God hath given us already, but of a continuall support and underpropping. Grace in the best (here) is but like the putting of bot water into cold, which may bee warmed for a time, but yet presently returnes to its former temper, cold is predominant, however the pre.

Professor.	59
preserving of fire under it	
keepes it hot for the pre-	
sent. It is not the Grace	
which any of us receive	
can overcome sinne in us,	
if God should there stop,	
and leave us to our selves,	
without a fresh supply; that	
which preserves us is his	
promise of never failing us	Heb. 13.5.
of healing our back slidings,	Holi4.
and following us with his	
mercy all our dayes. For	
grace doth not onely pre-	,
vent a wicked man to	
make him righteous, but	
followes him, lest hee be-	
come wicked againe.	<i>)</i>
7. Consider the inde-	7.
fatigableneffe of this sinne,	
how unwearied it is in e-	
very mischiefe it sets a-	,
bout. If weresist the devill,	James 4. 7
hee	

it is like a wounded wolfe that runnes up and downe to doe mischiese; a man that hath in some measure overcome his lusts, will bee farre more sensible of their stirrings and streetings above and streetings above and streetings above and streetings.

and struglings, then another in whom they rule without disturbance. Sinis kindled by that which quenchethall other sires, and surely grace which extinguisheth other temptations doth occasionally enrage the slesh, though in regard of exercise and an

regard of exercise and actuall power it dye daily. The reason is, because a thing in its proper momay quickly have enough to finke him, but can never have enough to fatisfie him.

Luft it selfe growes never olde nor weary, when adultery in the heart hath worne out the body, so as its strength withereth, yet even then it will finde a vent in a wan-

thereth, yet even then it will finde a vent in a wanton eye, unchast speeches and thoughts full of uncleanenesse. Though a

man

Professor.	63
man may weary himselfe	
in the acting sinne, yet	
lust is never satisfied in	
conceiving finne.	,
Lastly, consider the	8.
propagation of this sinne,	<u> </u>
which may well therefore	
be called an olde man, be-	
cause it dyes not, but pas-	
feth from one generation	
to another. A mans actu-	
all sinnes are personal, they	1
both beginne and end in	1
himselfe. But originall	
sinne is naturall, and there-	
fore together with our	1
nature it passeth over to	
our posterity. It is an en-	
taile that can never be cut	
off, it hath held from 4-	
dam, and so will continue	
to the worlds end. Every	
parent is the channello	E x
death	1

same. Since the heart is unwearied in evill, wee should not faint nor bee weary of well-doing. Since the heart is so abundant in evill, we should abound likewise in every good worke. Retaine in thy freshest memory fuch quickening thoughts as these: If I commit this finne, it will cost me unvaluably more heart-breake and spirituall smart, before I can purchase assurance of pardon and peace of confcience. then the sensuall pleasure is worth. If I never repent it will be the ruine of my soule for ever.

When thou goest to buy

.

l

Sa-

Satans temptations, the worlds folicitations, and thine owne finfull inclinations, these as clogs

The Carnall

will presse thee down and much dishearten thee in thy Christian course, but looke unto lesus the author and finisher of thy faith, who will carry through al difficulties, and overcome sinne in thee by his grace; call therefore to him, hee

is within the voice of thy prayers, and will come to Arengthen thee. How jealous ought Christians to bee over themselves, having so dangerous an enemy nigh Job zt.t. unto them; Iob would not trust his eye without

a covenant, nor David his

mout h

Professor. 69 mouth without a bridle, fo strangely & unexpectedly will nature breake out. Véture not on any téptation presumptuously; be not cofident of any grace received to as to flacken Gen.39. vour zeale. Isfeph flung out and would not truff himselfe in the company of his Mistresse, company might eafily have kindled concupifcence, and a little of Sathans blowing might have caried the fire from one stick to another. David would have no Pfal. 101. wicked thing to abide in his fight, hee knew how full of ill humours his heart was, how apt to catch every infection that came neere it, and therefore tooke

carry about us) should much humble and abase our spirits; Alass

how long have we lived

an empty fruitlesse manner, barren of grace and goodnesse, spending our precious dayes in folly and vanity, dedicating the flower of our age to finne and Sathan? How oft have we despised mercy, and cast the precepts of the Almighty behinde our backes? What little growth in holinesse have wee? What little improvement in the wayes of God? How much wearinesse and revolting of hearr? How evill and unprofitable in regard of the meanes we have enjoyed. and what we might have beene? How many no torious visible sinnes hast thou committed, to

the

The Carnal the scandall of the Gospel and the wounding of thine owne foule? How should the consciousness: of this humble thee in fecret before God? Brethren, think of this, the more vile any man is in his owne eyes, the more precious he is in Gods. And the best way to bring a man to a base esteeme of himselfe, is to reflect his thoughts serioufly upon his owne estate, to view himselfe in his naturall condition;

There is no good, so truly good but his heart abhors it; No evill so extreamely wicked, but there is an inclinablenesse in him to embrace it; no servant so ready

laid hold on, and hearkenedafter, the threatnings of hell no more stood in feare of then they bee; it is indeed one and not the smallest part of our native wretchednesse, that our eyes are so holden with felfe-love that wee cannot perceive our milery, nay, wee are pleased with it, and think it a peece of our happinesse to continue in it. Wee have not onely no disposition to goe from it, but which is worse, a strong desire to remaine still therein. Where is the man that truely discernes he is lost and undone, that fensibly greanes under the weight and burthen

Lastly, to prevent surprifalls by this cruell enemy, study his policies before hand; for howfoever the strength of the flesh be very great, yet the policy thereof doth farre exceed it: for being not a professed enemy, but a secret traitor, it is more exercifed in cunning undermining of our fafety, with subtle slights, and politique stratagems, then in affaulting us after an o. pen and hostile manner. Sathan cannot deceive us unlesse our owne flesh assisting him, doe first deceive us. The danger whereof is so much the

greater, because it is so

struction: that surely God loves us because we prosper in the world, and live civilly and quietly a-

mongst our neighbours, wronging no man, that so much zeale and strictnesse is more then neede, that the best have their failings, that great sinnes are very small ones, and little sinnes are none at all.&c. Infinite are the wind-

ings and labyrinths of the heart of man, the counsells and projects of this flesh of ours to establish the kingdome of sinne in

it selfe: What man is there who will not outwardly seeme to spit at Sathan, and defie his workes 80 The Carnall thing but ignorance that keepes men in pride. If to bee wife to doe evill. and foolish to doe good, if to plead for finne and \$athan, If to receive good parts and abilities from God, and to fight against him with the same, bee matters to be boafted of. then there is a great crop of pride in every mans nature, elle wee must all conclude that hee which gloryeth in any thing meerely in himselfe, hath chosen nothing to glory in but his owne shame. Alas, the best of our wisedome is but sensual and devillish, fleshly deceir as the Scripture speakes, a man may bee very wise,

full fraught with ruffianlike passions Such strange and totall disorder, such contention betwixt the heart and the conscience, such raging in the affections, such desperate unrulinesse in the will, such error and staggering in the understanding; that a man may well be compared to a rude family confisting of treacherous servants, al false and idle, of equall authority, being subject to

of treacherous servants, al false and idle, of equal authority, being subject to none, but Lords of themselves.

Vinterstanding directed by the law of nature, attempteth to advise, the will saith shee will not yeelde, but doe as shee

lifts:

Professor. 83 lists; Affections prevaile with Will, and overcast judgement.Conscience cryeth out upon them all, and threatneth the Law: Faire spoken pleasure entreateth it to be quiet, and that all villany may bee comitted without check. Lust by degrees entreateth the will to put out the candle and light of knowledge; then when ienorance, as dark as hell, hath invaded and overthadowed the whole man, the minions of Venus court may walke dismasked without kenning; adultery, fornication, uncleanenesse, wantonnesse, idolatry, witchcraft, batred, debate, envy, murther, drunken-

The Carnall 84 neffe, gluttony, &c. and the whole Crew of fleshly Gal-5. workes may creepe out of the heart, like the serpent and her brood in the night, or as the Gracians out of the Trejan horse, and goe hand in hand se curely and without reproofe, feeing Conscience being drowsie, through the strong wine of voluptuousnesse is laid asleepe, and therefore will not awaken unlesse the sins be too great and pricke him fore; or elf dead & seared, being deprived of understanding, as the body of vitall spirits, which should quicken and direct her in both her actions of testimony and judgement.

The

those members. Original sinne is an universall corruption, it makes us all over flesh, the minde a fleshly minde, the will a fleshly will, the affecti-

ons and lusts all fleshly, so that it is more difficult to roote out this one sinne, then to overcome many actuall transgressions.

That man or woman therefore of what estate or degree soever they be, noble, or ignoble, bond or free, which are not transformed by the renewing of their minds, but have

or free, which are not transformed by the renewing of their minds, but have their hearts full fraught with unbeliefe, and ignorance; whose Consciences are benummed, or dead, not able to accuse, or (if

desirous to know in particular, whosever thou

art in this present assembly, whether thou be carnall or no, enquire of the word of God, what thou art by nature in all the parts of soule and body, how unapt and uncapable of all holinesse, how prone and disposed unto all manner of wickednesse.

Secondly, examine thy thoughts, how thou hast

conceived of Godand his incomprehensible nature, how acute and sharpe sighted in his wayes. Hearken to thy conscience, (if thou hast any) and heare it speake, or if thou

(if thou hast any) and heare it speake, or if thou hast none at all, so set it downe

	Professor.	89
	downe in thy examinati-	
	on. Summon thy will and	
	affections also, to be tryed	
	by the same word; if thou	.•
	perceivest no dissérence	
	in these from the com-	
	mon estate of most men, no alteration from former	
1	times, it is suspitious thou	1
	art carnall. But if thou	
	finde by the guide of the	
1	word (by the word I fay,	
	for thou being blind canst	
	not fee where thou art)	
	that yet thou remained	
	ignorant, and still walking	
	in thy erroneous and pre-	-
	sumptuous course, both	
	towards God and men, if	,
	thou finde in thy minde	
	these or the like thoughts: That there is no God.	
	No providence, or	1.,
,	presence	۷.
	protect (	ı

50	The Carnall
3•	presence of God.  If thou thinkest thy selfe safe from all perill, and art rocked assembly the second of the secon
4.	the tempest of other mens judgements.  If thou thinkest thy selfe a very wise man and
5.	farre exceeding others.  If in deede, notwith- standing thy outward ho- lineste, thou thinkest the
•	Gospell and the sufferings of Christ to be meer foo- lishnesse.
6.	If thou thinkest per- versly and basely of them
<b>7•</b>	that worship God truely.  If thou thinkest death wil not come yet, nor yet, and so livest as if thou
•	hadst made a covenant with the grave.

Professor.	91
If thou thinkest God is	8.
as man, that he will par-	
don thee how foever thou	
livest, and that the punish-	
ment of hell may easily	
be shunned.	•
If thou thinkest the	9.
day of judgement to bee	
far off.	
And upon these cor-	
rupt imaginations, not	
onely findest checke (for	,
that may be performed in	
some men by the light of	
nature, enforcing the con-	
science to accuse thee, yet	
thou never the neerer)	
but also no positive	
thoughts utterly opposit,	•
but rather growest reso-	
lute therein, comitting all	•
to thy will and affections	
to conclude of thy spiri-	
tuall	

be full of vanity, wasting it selse in childish and unprofitable notions, slippe-

ry & unstable in all good matters, full of ignorance and darknesse, so as thou feekest not after God in the way where he will be found, fall of cariefity, foolish and impertinent questions, full of pride and contradiction against the word of truth, having fleshly reasonings against the spirit of God, full of carnall wildome, humane inventions, methods of its own to ferve God, and come to happinesse by, thou mayest then assure thy selfe, thy minde is meere ftest, thou being dead

Professor.	93
dead in thy understanding through the vanity, impotency and ignorance thereof.	
Conscience.	
If thy conscience (which Godhath placed as a sentinell or watchman in thee to observe thy dealings) be full of impurity, and disobedience, full of dead, rotten and unsavory workes, full of false and absurd excusations. If it be either so benummed and insensible, that it will not accuse (unlesse it befor murther, adultery thervery or such like grosse offences) or dead a	
a limbe taken with a gan	.1

life, yet if it apply it selfe corruptly, as to acquit thee for doing evill, or to condemne thee and hang thee up for doing good, fearing thee where no feare is, then hath the flesh prevailed over thy

cuse at all; Or if it have

Memory. Further, if thy memory

conscience, and thou art

wholly carnall.

be so decayed, that if one

would give thee a thoufand pounds, thou art not

talc

able to imprint the doctrine of salvation were it never so ofte taught thee,

and yet able upona spec-

dy rehearfall to repeat a

Professor.	95
tale of an houre long,	
with every circumstance	
concerning any thing	
done in fuch a Kings daies	
or reported to be done, as	
the tale of Robin Whood,	
Guy of Warmick, and I	
know not what paltery	
stuffe, thou maist assure	
thy selfe, that flesh also is	
the guide of thy memory,	
and that it is voide of all	
holinesse. For as clay will	•
not cleave to iron or	
brasse; So the fleshly me-	
mory will retaine no spi-	
rituall memorandum, but	
that which is fleshly, a-	
greeing with his nature,	
and therefore the story of	
Gods will offered to the	
memory is like to quick-	
filver powred upon a	
plaine	

So the principles of Chriftian science will not stay in a carnall memory no more then an honest man in a brothell Inne or Alehouse; and therefore no marvell that they light at the foregate, and take horse at the postern, come in at one eare and out at another.

will.

Moreover, if thy will be full of loathing, and aversation, so as it cannot endure to heare or see a-

	Professor.	97
Ì	ny thing that is good, but	
	pluckes in the shoulder,	
	and casts it behinde the	
	backe: If it be full of en-	
	mity against holinesse,	,
	flighting and neglecting	
	the best things: If it bee	
	full of obstinacy against	
	religious courfes, thwar- ing and crossing the strict	
	wayes of God: If full of	
(	disability to any good, so	1
	is it cannot hearken nor	i
	ee subject to the Law of	
	God, but rebells against	
	is bleffed truth: If thou	}
	rt resolute to commit	
tl	ne wicked purposes of	1
tł	y heart, stout and stub-	
	orne against admoniti-	
DI	a, turning the deafe care	
C	the preaching of Gods	7
V	ord, loath to intermed.	
•	F dle	

----

dle with matters of the spirit, but willing to fulfill the lusts of the flesh, having thy hand in every impious action, with this imperious style, sic vole, sic jubes, I will and commandit to bee so, not respecting whether the thing bee crooked or straight, right or wrong, good or bad; then is thy will meerely carnall, and doth dominere like a blinde King, or ignorant Pilot sitting at the sterne of the whole man, and yet not skilled in one starre, nor knowing one point of the card, nor respecting the Compasse, nor regarding the point of the diamond, but downe the river

Professor.	99
ver with the full saile of	
affections, and tempelts	
of sudden passions, no re-	
gard to the country whi-	
ther wee saile, no respect	•
of the hidden rockes, no	
consideration of searefull	
gulfes, no casting of an	
chor, no notice of the	
Climate, &c. no marvell	
then if blinde will make in the end a sudden and	
	١ .
fearefull shipwracke both of soule and body.	
Heart.	
To conclude, if in	
thy heart, as in a cage,	
thou finde the uncleane	
birds of adultery and for-	
nication, the viper of	
malice, and cockatrice of	*
envy, the hydra of cove-	· ~ .
tousnesse consisting of	
F2 many	

many heads, having in their fronts the super-fcriptions of theovery, violence, perjury, murther,

their fronts the superscriptions of theevery, violence, perjury, murther, and idolatry: If in thy heart thou find infidelity, security, pride, confidence in the creature, &c. If it bee full of hardnes, so as no finnes, no judgements, no hopes, feares, no promises, no instructions are able to awaken and melt the same: If it bee full of impotency, not altered by the invitations and intreaties of God to returne unto him: not perswaded by the fruitleffenesse of all sinnefull lusts to forsake them: If it be full of folly and madnesse, so as all

the

Professor.	101
the creatures in the world are not able to cure it, full	·
of infidelity ready to de- part from the living God,	
under-valuing his preci- ous promiles, and miffru-	·
fting his power, full of pollution and uncleane-	•
nesse, full of unsearchable deceir and wickednesse, a	
very forge and mint wherein all manner of finnes are framed in secret	
purposes and delires, from whence they spring forth	
into life and action, then is thy heart also nothing	
but flesh,& thy whole man nothing but rottennesse	
and corruption.  If it bee asked here-	
in, how I distinguish betwirt the Elect and the	-
F <sub>3</sub> Re-	l .

The Carnall 102 Reprobate, for albeit Gods children bee purged through the blood of Christ, yea and the force of sinne in some measure weakened in them, and Ephel-4.23 inherent fanctity begun in all the parts of their foules by the holy Ghost even in this life; yet flesh-4 corruption is still harboured, and the roote of every finne remaines in the best, putting forth the hemlocke of a wicked practice in their Christian courfe. I answer, yet can they not be faid to live according to the flesh, seeing the substance as it were and principall tenour of their lives is directed accord-

Profesor. ing to the Spirit. As the aire in the dawning of the day is not wholly so dark nor wholly so light as at night and noone day: So is the estate of the regenerate, not all flesh, as the wicked: nor all Spirit as them that are glorified, but partly sieth and partly spirit, grace and corruption. not severall in place, but in reason to be distinguished: yea the flesh is more in measure than the firit, and therefore Paul calls the Corinthians, otherwise justified and sandified, yet carnall, and we are Cor.z.I said to receive but the first fruits of the Spirit whilest we are here. Notwithstanding for all this, such F 4

The Carnall 104 is the power of the Spirit, that albeit it be small like David, yet it is able ordinarily to prevaile against that uncireumcised Philistim the flesh. And further it is of such inestimable vertue, that as one graine of mulke giveth astronger perfume than many other große smells: So doth that sweeten all our actions in the nostrils of God. And as a man albeirall the parts of his body be dead, so that he neither knowes nor fees, nor can speake, yet if he have any life in a corner of his heart, any breath, or any motion remaining, none will be so hard hearted as to pull him out of his bed

Professor.	105
and bury him as a dead	
man: So although in this	
life we have many a dead	:
palsie; many a dint, many	1
a dry buffet by the hand	
of Sathan; yet so long as	
the breath of God is in us	
and we keepe the truth of	
the spirit, like the star of	•
a diamond, it will cause	
us to shine in this darknes	
of our corruption, and	
like an antidote, preserve	1,2
us against eternall death.	
A word of application	
to two forts, and I pro-	
czed.	
First, to the Ministers	Vfe. 1.
of Gods word, let mee	
speake my thoughts with	
griefe of heart: Such is	
the universall impiety of	`
this decayed age, so ap-	
F 5 pa-	1

106 The Carnall parent to the spiritual eye so weighty in the hand of him that wisely pondereth it, that I feare me the Lord is neere, and the day of visitation approacheth. Is it not a thrange thing to consider our Ministers, how ignorant, how arrogant, how dissolute and carelesse many of them are? (to omit the empty caske the idoll minister) what strange children doth our mother the U. niversitie nourish in her bosome, how wanton, how unbroken, proud, and licencious? Theologie a science of living well and bleffedly for ever, is made a stepping stone to promotion, a matter of diſ-

## Professor. disputation and idle speculation, and the meere stuffe wherewithall to make a sermon: Practice and obedience is commended to the people, but as for the Clerke that be: longs not to him. It is well if hee reprove sinne foundly in the pulpit, though he be utterly diffolute in his owne person: Beloved, to speake according to the spirit, and yet live after the flesh, is an infallible note of arrhypocrité; let men make what they can of it. Not that I byte the faithfull shepheards of Gods flocke in any place wherefoever seated in this our Church, so farre is it from mee to

touch

times, and figheth for

OUI

Professor.	109
oursins. Are there not ma-	
ny among us which be-	ĺ
ginne in the Spirit and	1
end in the flesh? that faint	
in the race and embrace	
the world? hot in the be-	
ginning, key-cold in the	
ending, stayning their	1
names and defiling their	,
soules? I speake of the	
better fort which (as it	
seemes) thinke the Lord	1
too long a comming, and	
therefore will fall too,	
and stay no longer. Is it	
not a grievous thing to	
behold many an ancient	
in I frael to be so fowly o-	1
verseene, as to sell their	
birthright for a messe of	
pottage, their God for a	
peece of bread, and the	Į.
unspeakable peace of a	
good	
0	

freedome?

Pitil.3.8.

ward peace, liberty and

Where is the spirit of Paul become, which esteemed all things as dung

and droffe to winne Christ? Are wee yet children, to bee woonne with a toy, and lost with a trifle; are we no more faithfull in our love towards God then to prostitute our selves at the entisings of the world, and to become a firmate for every fielhly companion? Christ pronounceth them bleffed that Mat.z. hunger and thirst after righteeusnesse, not they that hunger and thirst after good cheere; gay apparell, faire houses, ontward pompe, and

and fleshly vanities. Christ forbiddeth us to love the world, or the things of the world, because the fashion thereof passeth away; and yethow many have plighted their hearts to the world, as if it were the onely good and true felicity. O fearefull times. Offeshly corruptions, O the lamentable estate of this our land and country... Is there never a watchman to discover this danger? Or prophet left tobewaile our transgressions? The gappe is great who can stand in it! The breach is like the breaking out of the Seas, and the noise of our sinnes like the roaring of many waters:

## The Carnall II2 waters: The atheisme and the hypocrific of our land, her pride, covetoufnesse, and adultery, shall justifie the spirituall who redome of Spaine and other Countryes which injoyed those never meanes, and mercies as we have done. Oh how that outward peace and abundance which wee have had fulled us affecte in finfull security !... Wee goe to Church, pray, and heare, I hope that is sufficient. Answ. Yea(enough indeed to one whose stomacke is scarce able to digest that) but where is the man that in all the wayes of his ordinary calling labours to

walke

Professor. walke in obedience and feare of God, to carry alwayes the affection of a servant, as considering he is doing the Lords work? That consecrates and sanctifies all his courses by prayer, that beggeth strength, presence, and supplies of the spirit from God, to lead him in the wayes which he ought to

goe, and to preserve him from those shares and remptations, which in his calling he is exposed unto? That is carefull to redeeme all his precious time, and to make every houre of his life comfortable and beneficiall to himselfe and others? where is the man whose

particular

The Carnall TI4 particular calling doth not trench and encroach upon his generall calling, the duties which he owes to God? That spares sufficient time to humble him to fludy Gods will, to acquaint himselfe with the Lord, and keepe a constat communion with his God? Nay, that doth not steale from the Lords

owne day, to speake his owne words, to ripen and set forward his owne or his friends advantages? where is the man whose heart is ready prest to o bey every of Gods Commandements as well as any of them? That cleaves

to Christ and his blessed truth, when they goe alone

**fevered** 

Professor.	115
fevered from all outward credit, pleasure and profit whatsoever? where is the man that denies himselfe in his most beloved sinnes, that beares wrongs and injuries patiently, that is willing to be trampled upon, and to bee set light by, for the cause of Christ, and the testimony of a good conscience? Ah searefull times, what	115
Ah tearchill times, what last and worse age of the world is this we are fallen into? Kill and slay, whore and taverne, sweare and game, revell and rout, live as wee list, doe any thing, so it be done manfully, warily, and with the minde of a gentleman, who dares controll it?	

116 The Carnall it? Yes heare what the Spirit saith, Tee sball die. But I am free from any Obiett. grosse enormity, happily some small sinnes may cleave to my nature, but these I cannot avoid nor fhake off fo long as I contime in this earthly tabornacle. True it is, that hay nous Answ. finnes are more terrible. because they waste and destroy the conscience at once, and cast men into hell with headlong fury: butlittle sinnes unrepented of are no lesse dangerous, seeing they cause a consumption of piety, & bring men by degrees to

eternall condemnation. Doe but gather the least

things

things together, and they will make a great heape. Drops are but small, yet they fill great Rivers; though thou lightly estecmest them, while thoudost weigh them, yet feare when thou beginnest to number them. Though thou contemnest small finnes, yet feare the great punishment which attends them; Doth not every sinne by prevarication, dishonour the Lord. how dares then a finner call any sinne small? A little thing is little, but yet faithfulnesse or unfaithfulnesse in a little, is a great matter. Ananyas and Sapphira told but a lye, and were presently strucke dead

## dead in the place in a fearfull manner. Vzzab put forth his hand but to stay

the Arke, and was smitten with sudden death. Wee must not consider what wee have done, but how great hee is whom wee have offeded. It is not the least thing in mans life, to neglect such things as seeme to bee least, and I know not concerning what faults wee may bee fecure, feeing we must be judged even for finnes of ignorance, and give an account of our idle words and thoughts. The leffe discernable a vice is, the greater care wee should have to avoid it. Wee soone come to the fight

fence against knowledge and confcience, is an evident signe wee are in the devils bondage, for hee that truely hates one fin, will hare all of the kinde. There is not any fin committed but leaves a poyfon in the foule behinde it. If the gate be set open the enemy will soone enter in. Witnesse the many experiences of Gods children, who winking at smaller sinnes, have beene plunged into greater. If once thou givest leave to thy corrupt affections to

play their parts, thou shalt hardly make them give over. Little sinnes usher great ones and bring

sently by the execution of his feareful judgement upon them, yet shall they escape no more then a beast taken in a trappe, or the prisoner included in a strong tower. When the Lord shall come in the clouds with his holy Angels, the assises shall bee kept in the aire, the prisoners of the earth, notwithstanding their boafting among their fellows shall all be arraigned before him, and then shall enfue the verdict of the conscience upon them, even that fearefull sentence of death, Gos ye cur-Matag. fed into everlasting fire prepared for the devil and bis angells.

of finners declared pre-

misery; the great Ocean of all forrow, it being an Epitome of mans future calamity. Did a man certainely know that hee should lose all his goods, friends, honor, and credit, if hee committed this or that particular action. I suppose he would shrinke from doing it. If the adul. terer should know that he was watched, and that one behinde the doore stands ready with a polaxe to choppe off one of his legges or armes, mee thinkes the feare of that

mischiese should bee too strong for his bruitish asfections, and conquer his lustfull passions. If the drankard should know, that whither he usually goeth

posting with his cup companions, there standeth in one of the drinking places a man with a pistoll charged with white powder of purpose to shoote him through; I imagine how gladly hee would leave his wine and sugar and betake himselfe to his heeles, yea and account him his friend that would push him over the threshold and thrust the doore after him. And this not without reason; for as a man would bee willing to give all that he hath, yea and to lose some of his limbes to redeeme his life. (Skinne for skinne and ! G 3

Job 2. The Carnall

and all that a man bath will
be give for his life) So will

hee be contented to deny his pleasures, and profits, if in case they prejudice that; unlesse it bee those, wherein the temerarious rashnesse of affection pre-

venteth reason, and enforceth the body to commit the action before the minde hath given any counsell.

Now if reason can thus prevaile against corrupt passions when hurt is intended against the body, why should it not much more perswade the under-

flanding, conscience, and will to endeavour themfelves against fleshly corruptions, which are per-

nicious

Professor.	127
nicious to the soule, and	
not onely temperal, but	
eternal death to the whole	
man.	
By death, in this place	
is understood, not the first	!
but the fecond death, as	
appeareth plainely by the	
antithesis and opposition	
of eternall happinesse a-	•
gainst this everlasting	•
death and misery: And	
fo it is taken in many	` `
places of scripture : Hee	Rev.3.11
that overcommeth shall not	<i></i>
be hurt of the Jecond death.	Day 43'5
The fearefull and unbelee-	Rev. 21.1
ving, &c. shall have their	,
part in the lake which burn-	
et b with fire and brimftone,	Ì
which is the fecond death.	·,
What need many proofes	
as if every scripture were	
G4 not	
13	1

The Carnall **328** not given by divine inspiration? Here wee see the Tragedy, that must follow the pleasant Comedy of worldly joyes, and the hard reckoning that is given after all the junkets of fleshly pleasure. If you aske mee what this death is, I thus define When the aforesaid ignormat and unconscionable wretch hath played his pageants in City and Countrey, upon the scafffold of this present earth, and perhaps hath gotten him wealth, wife and children, builded a faire house, borne office in the parishwhere he dwelleth, purchased much land, engroffed

Professor. 129 groffed fundry commodities, and mounted upon the proud foaming steede of all stumbling vanity; of a fodaine, when hee most wisheth and hopeth to live; as a fish taken with a hooke, or a bird with the mare, he shall bee entrapped with death: His fleshly body shall be cast into the earth for a time, and his soule into the bottomeless; pit of hell. Now after that the foule and body hath for a certain scason made their abode in the said places of the grave and hell. as a Malefactor in the prison untill the Zaw day, then shall they by the unspeakable power of God be u-G5: nited

The Carnall 120 nited again into one man, ar the voice of an Archanr Thef.4. gell and trumpet of God, 16. and be summoned togetherwith the rest of the dead to make their appearance before the Almighty, to heare that fearefull sentence of condemnation pronounced against them. Depart from mee yee carfed, &c. This Mat.25. is the truth which the Lord hath spoken; let all flesh cover their faces, lay their hands On mouthes, and stand agast hereat. Mocke not at Gods judgements as commonly thou doest at the devil in a play. It is fearful jesting with thy maker, or playing the foole with edged

Professor. 131 edged tooles. If further you demand 2 meft. what shall be the state of this creature, thus cursed of God and condemned to death? Answ? I answer, if men may bee deceived in judging of the creature subject to sense, and ourward being: much more hardly are they able to conceive of things invisible, and made purposely of God in his wildome to exceede the apprehension of any crearure. For which cause as the ioyes seleftiall doe farre furpaffe all earthly melody (and therefore cannot be conceived truely, beeauseman wanteth a cleer spectacle wherein to behold

hold them) So the forrowes of everlaging torment being transcendent, all the glasse-of humane misery cannot bee sufficient in full conceit to ex-

presse it, or come neere it, neither can it be knowne of any steshly creature, saving onely of such as seele it.

Yetleast any man herein should be utterly ignorant, and so waxe secure,

rant, and so waxe secure, esteeming death eternals as a poetical fury or viz. zard to be played withall, thereby searfully derogating from Gods power, wisdome, and glory in insticting justice; the holy Ghost hath given us some secret items concerning this point,

it is, as what indeed it is

I.

133

The first thing touching this matter to be considered briefly, is, the separation of these carnall men before spoken of, from the presence and glory of God; whose communion, as it is the head

and heart of all felicity, so to bee deprived of his favourable presence is the

For as a grievous malefafor once in favour with his Prince, boundin chains of of iron, hung up on the top of an hill, debarred of

all mortall helpe, set apart to be consumed with faminenight and day, filleth the hils and dales with his restlesse moanes, and stayeth the most speedy passengers with the hollow cryes of his extreme mifery. Or as a Princes daughter set on shoare by a perfidious shipman, where is nought but trees and wildernesse, lyons, beares, and antilopps, debarred of all comfort, within the hearing of the groveling dens, compassed about with feas: So and much more fearefull is the state of that man who foever he be, that is banished from the:

the presence of God in regard of the graces of the spirit, which are the infallible pledges of his love and favour, however he enjoyeth many outward good things, as the stranger in a Princes Court may make him selfe glad with his wine, though altogether unknowne, or at least without any speciall notice taken of him by the Prince. But when God shall r. strip him of all temporall bleffings, as riches, honor,

peace, &c.

2. When he shall make himselfe knowne to his blinde soule with a more

health, wealth, friends,

manifest and apparant resemblance femblance of his glory in justice, declaring the detestation hee hath of his supposed knowledge, his

ence, his devillish wil and corrupt affections.

3. When hee shall first shut the doore upon him that leadeth unto life, and then also for ever cast him out of his presence, as a man that throws a toad or serpent out of his garden,

unconscionable consci-

and that into the place of everlasting tormet (Lord) what tongue can express, on heart conceive the heavy estate of this forlorne or abject creature. To be out of favor with a Prince is much, but to be out of favour with God, who can abide

when the feast was past, and hee had heard the

iudg-

Professor.	139
owne heart:and yet it be-	
ing fleshly, may happily	
err, ernot esteem so high-	
ly as the thing requi-	
reth. To helpe thee in a word; Adam after his of-	
fence fled from Gods pre-	
sence, and the Lord ratifi-	
ed it, for indeed hee cast	
him out of the garden	-
where hee had communi-	
on and fellowship with	}
God, yet so, that hee left	
him certaine fignes and	
tokens of his former dig-	
nity both spirituall and	
remporall in foul and bo-	
dy: from whence it com-	
meth that wee his clil-	
dren doe yet retain some	
resemblance of our for-	-
mer happinesse, though	
our holinesse isquite lost:	-

140 The Carnall

We have Lirdship over all the creatures, wee are fed with the fruits of the earth, we have some colinesse of person, and impression of majesty, beyod the beasts, yea we have a smack of God: And in politicall matters, preserve somessender and flight footings of his wifdome and providence: the King ruleth, the people obey: the heaven, the earth, and the stars yeelde themselves according to the will of the Creator. propitious unto man, hee en's 'eth their light, their influences, their fruits, & fundry commodities: And all this because man(albe-

it out of the garden of E-

den

The Carnall 142 both life and reason, yea and deprived of all earthly fuccour excepting a ditch in the earth to preferve his bones and Cinders unto the time of the refurrection. All which (marke it) by the decree of the just Judge of heaven, shall for ever be deprived of all shew of fa-

vour, or the least drop of mercy, and be exiled the Courts of the Almighty, world without end.

Here the Kings of the earth shall bee degraded, the Lords and Ladies of the Court abashed, and each rich & stately person utterly disherited of all

his substance.

To bee our of savour with

with the world is troublesome to weake flesh, but to bee discountenanced with God, this is the Ocean of all misery: Every creature then beholdeth with a threatning face, the heavens lower, the carth frownes, and withdraw themselves from our comfort. For as hee that lofeth the good will of the Master, loseth also the heart of the true and trusty servant; So he that is discountenanced with God, all creatures in heaven and earth make head against him. Oh that our great landed men (as wee call them) which have feated themselves for ever (as they suppose)

The Carnall 144 suppose) would consider of this tragicall ruine; they are so shamefully be guiled with the composed countenance of the harlot voluptuous nesse, the strength of pleasure, arifing from worldly wealth hath so dispossessed them of their wits, that they rave in the pride of their hearts, not considering their latter end: Out beggar, I scorne thee, my land is worth three hundred pounds by the yeer. and wilt thou presume to keepe mee company, &c. Ah confider that thou art carnall, and livest according to the flesh, and therefore must die. Al! outward things thall for**lake** 

## 146 The Carnall

bim, that when hee shall appeare we may be bold, and not be ashamed before him at his comming. If a man come and publish a hidden crime, we are ready with our action to cleere our honesty, and defend our reputation by challenging the benefit of the law, in a case not sufficiently proved against us. But at this time the skirts of thy pollution shall be discovered before the (#m, and though thou wipeft thy mouth (like the barlot which Solomon describeth) yet thy finne shall be written in great Characters in thy forhead,

Characters in thy forhead, fo as hee that runnes may read thy chambering and wantonnesse, thy whoredome

plainely before men and Angels, Saints and bleffed

Spirits, deville and reprobates laid open, to their eternall shame. Imagine that thou being a man of great credit and esteeme. shouldest have all the vanities of thy heart, whereunto thy conscience giveth testimony, and all the night practiles of thy youth commeced against thee, even in the high Court of Parliament, before thy Prince and nobles, how couldst thou fhew thy face? Now thou pluckest thy garment about thee to cover thy shame but then thou shalt bee Aript naked and unclothed, to the reproach

Professor.	149
of thy felfe and thy whole	THE T
family : now thou shel-	
terest thy iniquity in a	
closset or secret chamber	• • • ,
from the eyes of him that	
cannot pierce the walls:	
then shalt thou stand be-	
fore the face of the hea-	
vens, in the presence of	
him whose eyes are as a	
flaming fire, knowing the	
fecrets of thy parlour and	
polluted bed, thy words,	,
thy thoughts, the place,	
time and every circum- stance of thy sinne: New	
thouroverlayest the drosse	
of thy heart with a guild	
ed outside of joy and me-	
riment, but then the Lord	
shall blow upon the paint	
of thy face, thy withered	
deformity shall then bee	
H3 ef-	

150 The Carnall

espyed: now like Icroboams wife, thou disguisest thy selfe with pretended holinesse; but at that time the Lord shall defeate thee, and display thy hypocrisie. To conclude, what caufeth a man having one soote on the earth, and another in the grave, halfe dead and halfe alive, to acknowledge some capitall sinne, which in his health hee would not for all the world? The Lord will make thine owne conscience impeach thy

confeience impeach thy selfe, and discover thy transgressions: Thou thinkest not so, so thought suda, but as then with him, so also with thee, the

Professor.	151
the case will cleane be al-	
tered.	
The third appendix of	3.
their death, is their focie-	
ty with the devill and his	
angells; Mar. 25. we ac-	
count it a fearefull thing	
to see a Spectrum or diabo-	
licall delusion, and so it is	
to our weake nature; but	
to be really present with	
Sathan world without	ļ
end, a companion intor-	}
ment, what earthly man	}
can abide it. To bee in a	•
prison full of Murtherers,	
it is horrible, but in that	}
bortomelesse pit with	
thousands of condemned	
spirits abject and forlome	1
creatures, a heavy heare-	
ing. The theefe before	
he bee attached and cary-	١,
H <sub>4</sub> ed	I

ed to the gaole, perhaps he frequenteth the house of many a worthy person.

kindred, thy pompe and outward bravery that will ferve thy turne when thou art arrested with death, all the world will not be of sufficient credit to baile thee. Thinke seriously of this and lay it to heart: To bee taken out of the fields of pleafure, and to bee throwne

It is not thy stocke and

there to bee guided with that cursed crew is no jestring matter; Oh that all carnall livers of our age would cosider hereof; no doubt it would somewhat restraine them in their wilfull.

into the dungeon of hell,

and continual familiarity
of that hellish Cave? The
Lord give thee a heart to
consider of this fearefull
horror before it betide
thee, and to goe out of

thy selfe to behold the strange change which is wrought by the grave and sepulchre.

The fourth is, the incredible horror and distresse of consciece which the carnall liver sustain-

eth by the sense and seeling of the whole wrath

of God powred upon him for ever. They shall gee forth and looke upon the carkases of men which have transgressed against me, for their worms shall not die, neither shall their fire bee quenched

Elay 68.

Professor. 155 ched, and they shall be an ab. borring to all flesh. In respect whereof the punishment of the damned is likened in holy Scripture to fire, to 2 Worme, to gna-Mat.15. shing of teeth, to utter darknesse and the like. Not as if these were sufficient to describe it, for what can declare the depth of that which hath no bottome: but onely by these most fearefull creatures in a firperficiall manner to proportion that which nothing favoureth. For as the joyes of heaven are m-Beakable: So are also the torments of hell, and therfore why doth my barbarous tongue endeavour to decipher them? Deare Christian.

Christian, esteeme of my words not as the full fize of the thing it selfe, but as a flight picture, or a briefe draught of that unutterable volumne of all misery. I am not able possibly herein to shew the mystery of this wonderfull worke made by the Lord, of purpose to see forth his glory in justice. Yet to helpe thy consideration, which is nothing serious in regard of the thing (1 speake it also to the shame of my selfe) I would faine imprint some conceir hereof in my heart, that: might make way to a lecond thought. Wee esteeme horror of Conscience a matter of

The Carnall

156

great importance, because the most of us in these fearefull times; are posses. sed with secure hearts and benummed spirits. But conscience shall when once be throughly wakened, like a wilde beastir will then I ew his fiery eyes, and take thee by the throat. No torment of tenne thousand tyrants like unto it. Doe but remember in what feare and dread sometimes thou feemest to be, when in a fleepe or vision, a glimple of hell flathings are presented unto thee, oh how thou strivest and strugglest, how thou cryest and ravest with paine? Nay, how glad art thou when.

The Carnall 148. thou awakest and findest it to bee but a dreame, how thou tellest friend as much as thou canst, (but alas, nothing in respect of what thou feltest ) what thinkest thou this to be? Certainely the groveling of the Conscience, stirred up by Sathan of purpole to overwhelme the godly, to solicite to despaire, and in the wicked to torment them before their time; yet in respect of God, a most friendly admonition for by this a man is suffered in a vision to see and feele the torment of hell. to know the price of Christs blood, to labour by all meanes possibly to make

## Professor. 159 make sure his election. In the wicked also it harh this use. I could never have thought it possible for a mortall man to have beene capable of that measure of distresse, had not the Lord in his mercy, for the further subduing also of my bedlame flesh suffered mee sometimes to behold and feele the flashings of hell through his grace, causing me as a child to be stilled by the view of fearefull beafts. If then in a dream. or in a mans life-time there may bee such an in-

credible horror, that it may cause the eyes to stare, the tongue to rave, the haire to stand an end:

How

How much more hideous will it be when really and in deede with perfect

knowledge & sense broad waking, we shall feele the strokes of the Almighty, the terrours of God shall lay hold of us. In consideration whereof, in the name of God, as you tender your eternall welfare. enter into the examination of your felves, and discerne of your estates whether they bee carnall or no; cry out for the sirit, you heare what the Holy Ghost faith, If you walke after the flesh, ye shall dre, How strangely doth the fentence of Corporall death appall a man though pronounced by a wretch

like

prevaile with us in things fo neerely concerning our best good: But alas, a hardened heart like Pharaohs, a flint, au adamant, a marble spirit: no admonition will serve its turn where grace is wanting, no impression takes any roote: Men will make triall and then beleeve. A feareful experiencethis is, thou maist first try in an earthly cause and then be warned; but from hell thou canst not returne. Remember Dives, credit

not the multitude, Olde Tophet is wide and large, humble thy selfe therefore betime, and repent of thy grievous sinnes.

Omarine. But if ye mortific:

Professor. 163 fie: As before the Apostledescribed an infallible token of death; so here he proceedeth to shew in like manner a teckmerion or a certaine ligne of life, and that is the killing and flaying of sinne, which is called 1 Cor.15. Mortification. For es seed which thou sowest is not quickened before it die: or, this corruptible body glorified before it be for a scason dead and buried: So neither is the new man framed in us, which according to God is created in righteousnesse and true holinesse, untill the olde man bee wounded and laid for dead in us; which like a gyant standeth up to expell and oppose the profers l

The Carnall I 64 proffers and meanes of all holinesse. And this is the cause that the holy Ghost maketh mention onely of this weakning of the force offin, through the death and buriall of Christ, not excluding the other part of fanctification, which is u hat vivivivification, viz. a vertue fication is. flowing from the resurrection of Christ, sausing m also to rife to newnesse of life. It were to fmall purpose to bring place upon place to provethat, which through the whole booke of God is so cleerely apparant. Rom.6. How shall we that are dead to sin live yet therein? They Gals. that are Christs bave erncified the flesh with the affecti-

ons.

Professor.	165
ons and lufts thereof. What	4
can be plainer than this?	
Asthe Physician first pur-	
geth before hee giveth a	
restorative, so every one	
that shall be saved hereaf-	
ter, must first receive an	
allayer of his corruption	
here he must first be laun-	
ced before he can be hea-	
led.	!
You may know the bo-	
dy of sinne in all his par-	
ticular members, by that	
which hath beene spoken	
touching the Flesh. Let e-	ı
very man & woman here	
present examine himselfe	
from top to toe what cure	
is wrought by the spirit in	
his foul, whether the king-	
dome of sinne and Sathan	
be demolished and weak-	
ned,	

## 166-1 The Carnall ned, and the Kingdome of Jesus Christ advanced and built up in him; whether corruption dyes, and grace lives in his heart, I beseech you deale faithfully with your owne foules, and answer me directly to these interrogatories. Are thy words which heretofore have beene full of prophanenesse and worldlinesse, now directed to Gods glory, and the good of those among whom thou livest? Are thy thoughts which heretofore were loose and ungodly, non bounded within a facred compasse, and spent wholly on heavenly things? Is thy understanding infort med

•		
	Professor.	167
	med of the mysteries of	,
	Christs Kingdome? Is	·
	thy memory which here-	
	tofore hath beene stuffed	
	with trash and toyes, now	
1	capable and greedy of di-	
1	vineknowledge? Docst	
	thou order every passage	
١	of thy life, by direction	
l	out of Gods word? Art	į
	thou inwardly consciona-	1
	ble in the performance of	
	holyduties? Doth the ten-	1
	dernesse of thy coscience	l
	smire thee, not onely for	1
	grosse and open sinnes,	
	but even for vaine cogi-	
	tations, and the least ap-	•
	pearance of any evill?	
	Art thou watchful against	
	all occasions and tempta-	
	tions of finne? Doest	
t	hou feele thy felfe grow	
	and	1

## 168

The Carnall and increase in the wayes of holinesse? Hast thou fuch a gracious taste of the glory of God, and eternall life, that thou desirest to meete thy Saviour in the clouds not so much to be rid out of the miseries of this life, as to bee freed from the heavy burthen of fin which hangs so fast upon thee? In a word, doest thou so judge of things now, as thou wouldest doe hereaster, when thy soule is best able to judge, as in the

houre of death, and the day of distresse? Doest thou approve of things 25 they further thy last account? as they commend thee more or lesse Gød

Professor.	171
very good workes where-	
in the hypocrite seemeth	
to make hast to heaven,	
cary him post to hell. No-	
thing brings the soule	
more into a generall con-	
sumption then this sinne;	,
it deprives a man of true	
peace of conscience, har-	
dens his heart, and fills	•
him with such inward	
perplexity that hee dares	
not looke God in the face	
with any comfort.  The deeds of the body.	
The meaning of the	2.
hely Ghest is not, that wee	
should cut off the out-	,
ward acts of sinne onely	
(like many a dissembling	
hypocrite which hath the	
gift of restraining his af-	
fections that they breake	1
I2 not	ğ

## not out) but that wee

should kill some at the heart and in the cradle, then shall wee make sure worke and never hereaster stand in feare. The next way to drench the

conduit, is to dry up the fountaine: In vaine dost thou loppe sinne unlesse it be deprived of its master reote. It may be thou wilt fay, that is a thing imposfible. Indeed to thee which art wholly evill it is, marke therefore what followeth. we of un. By the Spirit: This is that little David which taketh the Goliah of our corrupt nature and choppeth off his head: this is hee that bringeth light

Professor.	173
light out of darknesse, life	
out of death, which shi-	;
neth as a starre through	٠
the watry clouds of hu-	
mane infirmitie.	
As there bee divers ac-	
ceptations of the word	
flesh, so also of the Spirit;	, '
sometimes it is taken for	
the foole, sometimes for	
naturall reason; but that is	·
not here meant. To omit	
all other constructions,	
the word Spirit in this	
place is taken for that cre-	
ated quality of holinesse	
which by the holy Ghost is	
so wrought in the minde,	
will and affections of a man	
whereby the power and	
force of fin comes to be a-	1
bated, & the faculty of ho-	
lines & inheret sanctity is	
· -	
I <sub>3</sub> re-	1

The Carnall 174 renewed in us. But why doth the A-Queft. postle say if yee mortifie, is it in our power to deprive sinue of its life and being? It pleaseth God to Answ. speake of things, as done by us, when as indeed they are wrought in us. Such is his fatherly wifedome that oft he ascribeth those things to us, which hee himselfe secretly effecteth. Wee mortifie the deeds of the body, but it is by the spirits helpe: the strength to subdue sinne is put into us from heaven. Wee are as able to shake the foundation of the earth with our little finger, as to shake our fin by

Professor. 175 by our owne strength. Nature will not flay our lusts, it must be the Spirit of Christ: corrupt nature labours by all meanes to preserve its owne being. Hee that goes among Lions must needs be torne in pieces; finnes are Lions and will soone destroy us, if God help us not. Mortification of sinne is possible, through the Spirits affistance, otherwise impossible. When therefore thou feelest pride, covetousnesse, luft, growing upon thee, looke for power from above or else thou art undone. Pray in the words of Iehosaphat, Lord 2 Chro.20 there is no strength in mee to stand against these sinnes,

neither doe I know what to doe, but mine eyes are to-wards thee. Alas, how are we overcome of evill, whereas we should overcome evill with good; we shake at the very noyse

of temptation, and give in prefently, wee have power over our eyes, tengues or thoughts, but let sinne passe in and out at pleasure: All which shews how nothing wee are in our selves, Sathan and the world are too strong for us, standing in our owne might, but by leaning on the power of God we re-

maine invincible, whatfoever inordinatenesse a
true Christian espies, hee
presently endeavours the
killing

Professor.	177
killing through the effica-	
cy of Christ. Indeed pas-	-
fions are not so bridled,	
nor corruptions fo quel- led, that they doe not stir,	
but the force and power	
of them is so farre subdu-	
ed, that they shall not	
raigne, or hale usordina-	
rily to that which is enill.	
Hast thou been long kept	
under by some customa.	
ry vice, against which thou hast resolved, and re-	
folved, but canst not pre-	1:
vaile? Get thee to Christ	1
by the help of his Spirit,	1
thou shalt get victory o-	1
verall thy infirmities. Die	
to thy selfe, renounce the	
broken reede of thine	
owne freewill, which	
hath so often deceived  Is thee	
1 100	

The Carnall 178 thee, and put all thy trust in the grace of Christ, that will crucifie thy olde man and give him his deaths wound, be weake in thy felfe, and strong in the Lord, and through his might thou shalt be more than conquerour. As faith encreases, the power of corruption will decay and languish; this fires the heart with such an unquenchable love to God, that in comparison of obedience, it contemneth the whole world besides. It puts into us both courage and constancy, to fight against the strongest lusts, and set upon the practife of the most difficult duties, notwith?anding

Professor.	179
ding all opposition from	
the world and devill; yea	
though wee have beene	
foyled, or taken the re-	
pulse. Hee will not feare	
the subduing of the most	
head-strong passion, who	
resteth upon God for power and abilitie: nor	
bee dismayed because	
once hee hath received a	
foyle; who depends upon	
God for strength to reco-	
ver : nor dread the might	
of his greatest adversary,	
who knowes that God	
will bee at his right hand	
to sustaine him, nor start	
aside in the most difficult	
dutie, whose heart is fast	
linked unto the Lord, and	
relyeth upon his grace to	
be enabled to what soever	
he	_

The Carnall 180 he is pleased to call him. In the affaires of this life we love to excell, and outstrip others: and in matters of Religion to bee dead and lumpish, is it not abominable? would we raigne with the Saints hereafter, and not labour with them now? receive the price and not runne the race > divide the spoile and not fight the battle? The Merchant undertakes dangerous adventures to raise his estate; yet alas what is the gold of India to the joyes of heaven? a fading posfession to an eternall weight of glory? When once we discern what love the Lord beareth

Professor.	181
reth to us, we cannot but	
returne love for love;	
when a man considers,	
hath Christ given him-	
selfe for mee, forgiven	
me so many debts, confer-	
red favours of all kindes	
upon mee, what then shall	
I retribute to him againe?	
O my soule, why doest	
thou not refigne thy felfe to the pleasure of his will	
in every thing, run when	
he calleth, and doe what	
he requireth at thy hands?	
what doest thou feare?	
wherewith art thou en-	ĺ
tangled ? God isthy Fa-	
ther and Soveraigne, to	
him thou owest thy selfe	
and all that thou hast, thy	
honour, wealth, life, or	
whatever is more preci-	
ous	

What is to be dreaded but his displeasure? Is there any recompence to the joyes of heaven? any danger to the torments of hell? any pleasure to the sense of Gods favour? Resolve then with thy selfe, and say, I have fully purposed to observe thy commandemers, for they are the joy of my heart,

but

184 The Carnall up the spirit with the forces thereof, which otherwise will bee overwhelmed with the adversary, not able to maintaine the fizht. For Christians (whilest they are here) are not wholly flesh, nor wholly firit, but a part of each: God hath placed in our bodies swe inmates of contrary dispositions, two strangers of divers natures and qualities (not in the highest degree, for then they would utterly expell one another, but) in a remisse maner, which causeth this bickering and skirmishing in our inward man. Now whereas every one.

Professor.	185
one whose understanding	
is renewed, seeth the drift	
of his flesh (however tho-	
row the deceit thereof	
he doth not alwaies feele	
it) give mee leave to pre-	
scribe some sew directi-	1
ons wherby he may come	
to have his corruptions	l
subdued, and temptations	
vanquished, that they tri-	7.
umph not over his spirit	}
to the disquiet of his con-	
science.	
That which I shall prin-	I.
cipally commend to eve-	
ry Christian, is, that hee	
buckle about him the	
compleat armour of God;	Ephel.6
wee must not fly away	
from Sathan; a run-away	
never makes a good con-	
clusion of his temptati-	
ons.	Ţ

The Carnall 188 thy finnes or they will kill thee. It is a case of life and death; bee carefull, old wounds must have strong medicines. What adoe have wee to bring under our unruly lusts? hee that favoure these let him want favour:we weede ourgardens, and are ever weeding: fins are ill weeds and grow apace: our hearts area step-mother to good. rese, and a natural mother to viæ, therefore bee alwaies dealing with it. The

waies dealing with it. The Captaine that batters the enemies fort a day or two, and then gives over, gives the more courage to his enemy, and loses his labour. In this life thou shalt never want some-

thing

first, wee doe and shall conquer corruption at last.

Repell evill motions at their first onset, if weere sist

## fift at the beginning the worke is halfe done, wee

shall find Sathan a coward, but if wee relist not wee shall find him a lyon; wee must trust neither our selves nor sathan with any temptation.Begin as foon as the temptation begins to peepe, and where fathan begins doe thou begin, despise not the least sin, a small wound may kil a man in time, little gashes make way for greater. If the enemy affault one way, and the garrison defend another way, the towne is lost. Sathan will try his skill, and doe his uttermost to prevaile against us, why should wee not then improve our gra-CCS:

Profesor. 191 ces to make head against him?we may preserve our selves from being conquered by him, though we cannot utterly subdue him. There is no possibili. ty of remaining fafe without refistance; they are much deceived who think though they have no spirituall armour upon them they may rest secure. Alas what can a naked man doe? hee can no more free himselfe from the power of the devill, than a poore filly lambe from a roaring lyon. If we bee foyled the fault is our owne, for God gives us means to stand fast; Who would not be kept from spiritual wounds & hurts, from

The Carnall 192 from eternall bondage to fin and fathan? 2. Beware of pride, swelling in the body is dangerous, so is it in the soule: when a man plcases himselfe with his owne weldoing, his heart is soone puffed up. Hee that thinkes to stand by his owne strength shall suddenly fall; the weakest shall be able to overcome their greatest enemics being under-propped of the Lord. In every strong encounter we must look for supply from above. It is dangerous to looke for that fro our selves, which wee must have from Christ. All our strength

lies in him, as Sampfons did

	Professor.	193
	in his haire, therefore de-	
	pendant spirits are al-	
	waies the best. Nothing	
	is stronger than bumility,	
	that goeth out of it selfe,	
I	or weaker than pride that.	
l	resteth upon its owne	•
I	bottome. Sathan knowes	
l	that nothing can prevaile	
	against Christ, or those	
	that relye upon him,	
	therefore hee labours to	•
	keepe men in selfe depen-	
	dancy.	
	If you would in truth	
	mortifie sinne, represent	
	it to your thoughts as the	
	most hurtfull, hatefull and	
	most loathsome thing in	
	the world, and represent	_
	to your minde the obey-	
	ing of Gods will, as the	
,	most sweete, profitable,	•
	K and	

194	The Carnall
	and excellentest thing
	whatsoever, and then
	you cannot but shunne
	the one and embrace the
	other: for,
ı.	Sinne is the onely ob-
•	ject of Gods infinite ha-
	tred, he hates nothing at
	all properly but iniquity.
٠	Now what a bedlam is
	hee who willingly com-
	mits any sinne, which be-
	ing once done is insepara-
	bly attended with the in-
-	finite hatred of so great a
	God, for which the paines
	of hell must of necessity
	be suffered; bee suffered
	either by the party him-
	selfe, or his surety.
2.	Sinne is the most filthy
	thing in the world; even
	fowler than the foulest
	fiend

Professor.	195
fiend in hell, or the devill himselse; for sinne made him a devill and sunke liminto hell, and whatsoever maketh a thing evill, is it selse much more evill, the Sunne lightens all other bodies, is it selse much more light. Hence it is that in Scripture it is compared to the filthyest myre in which a sow lyes downe and wallowes, to the pollutions and impurities of the world singularly so called, sinne being indeed the transcendent filth of the whole world; How are the bodies and soules of men stained and desiled with this gangreene?  It is likewise very infe-	2 Pct-24
K 2 ctious,	

196 The Carnall ctious, corrupting every thing comes neere it. The first sinne that ever the Sunne law, was so pregnant with soule-killing poyson, that it polluted all the sonnes and daughters of Adam that ever were fince: At the first breaking out thereof it suddenly blasted (as it were) both heaven and earth, staining the beauty of the one and the brightnesse of the other, so as from that houre the whole creation hath grouned under the same. If but one finne be doted upon and delighted in, like a lumpe of leaven it sowres all the soule. Yea, it is the greatest

Professor.	197
ill that can befal the crea-	•
ture, greater than damna-	
tion it selse. A man would	
thinke it a lesser ill to tell	•
a lye, than to lye in hell.	
But what saith a Father;	
though wee thinke bell to	
be the forest of all evills,	
yet I thinke it is farre bit-	
terer and more grievous	
to offend Christ, then to	
bee tormented with the	
torments of hell. Who	
would for a space of plea-	
fure here, deprive himself	
of eternal bliffe hereafter?	
of the unknowne plea-	
fures of an appealed con-	
science, a lewell of such in-	
finite value, as that all hu-	
mane glory is but as dust	
in the ballance to it? In the	
day of tryall the comfort	• .
K <sub>2</sub> of	

٦,

The Carnall 198 of a good conscience will bee worth ten thousand worlds; never was any found joy or sanctified peace without this. Who art thou that liftest up thy proud heart against the Almighty, a base & unworthy worm, the vilest creature that ever God made, next unto the devill, who when thy breath is gone (which may fall out many times in a moment) thou turnest to dust, rottennesse, and filth. Oh let the confideration of the immortality and dearnesse of that precious foule that lyes in thy bofome, curbe thy corruptions and make thee startle at sinne. Onely sinne wounds

Professor.	199
wounds the soule, filling	
ic with the pangs of death	:
though it never dye, and	
with paine, not onely a-	
bove all patience, but all	
relistance.	
Consider the infinite	
and inestimable price that	
was paid for sinne, I	
meane the heart blood of	
Jesus Christ, blessed for	.*
ever; and when ever thou	
art tempted to doe wic-	
kedly, suppose thou see-	
est thy Saviour comming	,
towards thee, besineared	
with goare blood, and	
speaking thus unto thee;	
Oh goe not forward upon	
any termes, commit not	
this sinne by any meanes,	
it was that which drew	
me downe from the foun-	•
K4 taine	,

taine of all bliffe, to put on this corruptible and miserable flesh, to drinke off the dregs of the bitter cup of my Fathers wrath, to wrastle with all the forces of infernall powers, to lay downe my life at the gates of hell with intolerable paine: what an heart hast thou, if thou darest goe on against the fweet intreaty of to fweet a Saviour? in every sinne thou committest, thou layest (as it were) the

The Carnall

200

fweet intreaty of so fweet
a Saviour? in every sinne
thou committest, thou
layest (as it were) the
bleed of Christ in one scale,
and some worldly preferment, or sensual vanity
in the other, and shall
these things out-weigh
that?

4. Moreover, labour for a
tender

The Carnall 202 kinde of brawny and insensible dulnesse upon them, that in doing evill, they should bee unterly without any apprehenfion of their misdoing; well is hee that hath a conscience stirring him upon the least sinne, that will awake at the least blow; and performe its office. David could have no peace till he had made Pfal gr. his peace with God, hee did but cut off the lapre 2: Sam. 14 of Sauls garment, and his 10. heart smote him and brought him upon his knees, and made him cry, Lord I have sinned exceedingly take away the trespasse of by servat, for I have done very foolishly. Had his conscience

but by speciall authority and commissio from God, whose deputy it is.

Yet it is possible to turne that which of it self is a blessing, into a curse:

It is a blessing to live under a faithfull Ministery, yet if a man bee not a doer of the word, but a hearer onely, he may increase his owne judgement thereby.

When

When men come to the Ordinance, their consciences are many times wrought upon more Grongly than they would,

the conscience thus to run and it is a token of Gods great love unto man to furnish his minde with such a reflecting faculty upon himselfe. But here lyes the mischiese, many deale with their consciences as rich men doe with an earnest beggar, or as

now it is good simply for

lyes the mischiese, many deale with their consciunces as rich men doe with an earnest beggar, or as great men with an importunate petitioner, whom they will make as if they did not heare, and passe along by without regard, when their heart smites they will not answere, when

206	The Carnall
Ads 24.26	Paul was when hee dispu-
1200 - 7120	ted with Falix) such vari-
	ety of trickes doth the de
· .	vill teach to decline and
	shun the workings of con-
	science upon sinfull per
	fons. By which meanes
	that which in itselfe is a
	great bleffing, becomes a
	wonderfull curse unto
	them, the using of consci-
	ence in this unkinde man-
	ner, is the next way to
	move the Lord to filence
	it for ever. Look as God
	dealeth with whole fo-
	cieties of men in taking
	away the benefit of a
	powerfull Ministery from
	them, when it is not hear-
ŕ	kened unto; So dealeth
	hee with particular per-
	sons in strikings dumbe-
	nesse

1		
	Professor.	207
	nesse upon their conscien.	
	ces, when the voice there-	
	of is not regarded. Listen	
	therefore to its secret	
	checkes and smitings,	
	though men will not bee	,
	brought to repetition of	
	sermons in their families,	
	yet they have a repeater	
	in their bosomes, that will	
	be at private repetition	
	with the in spite of their	
1	teeths, and tell them, This	
	is not according to that	
	you have beene taught,	,
	you have beene reproved	
	and convinced of this sin	
	in the publike Ministery,	
	why doe you not leave it?	
	for shame reforme this	
	pride, hypocrifie, lying,	
	swearing, formality, if re-	
•	ligious courses will bring	
!	true '	

203: The Carnall true peace at last, use them to purpose, rest not in outside shewes, without the power and life of godlinesse. How many times doth conscience presse us to repentance and better obedience? How often doth it startle us in our postings to hell, and call upon us to settle to améd our lives? Conscience speakes to us, as the Lord Ionah 44. to lonah, doest thou well to be angry ? Dost thou wel to be thus carnall and earthly, thus gager upon the world, thus cold and indifferent in holy duties? conscience gives privy nips and fecret checks. It 1. points with the finger and gives direction, if it be

The second secon	<u>'</u>
Professor.	. 209
be neglected, it smites	
with the fift and gives	:
correction.	
Therefore if ever thou	
desirest that sinne should	
dye, and grace flourish in	`
thy heart, despise not con-	
science when it speaketh;	
doth it presse thee to any	
workes of piety, reforma-	
tion of abuses, selfe-deni-	
all, &c. in any case em-	3
brace his counsels. Hear-	•
ken to this preacher	
whom thou canst not suf-	
pect of partiality or ill	
will, conscience cannot be	
suspected to be set on by	
others. Doth it chide and	•
reproch thee of thy waies?	
doth it punctually arrest	
thee of thy particular be-	
loved finnes doenotex-	

tenu-

tenuate, much lesse defend thy crime, but accuse thy selfe as fast as that ac-

cuses, acknowledge thy folly, abase thy spirit, and covenant with thy con science a full and speedy reformation. If this were done, how foone would Sathans kingdome be demolished, and all corrup. tion weakned in us. But alas, how few regard' the voice of conscience, or once hearken to

ence, or once hearken to it? the very want of this lets open a floodgate of wickednesse in the world. If men cannot stop consciences mouth, they will at least stoppe their own eares. If Conscience offer to be talking with them, they

strippe thee of all thy imployments, and turne thee loofe to thy conscience, and it shall have liberty to baite thee and bire thee at pleasure. How much better is it to be willing to hearken to the voice of conscience here, than bee forced to heare it in hellhereafter? Hearken to the reproofes and admonitions of it now and thou shalt not heare

the dolefull clamours of it then.

Further, set faith a work to conquer your corruptions; that wildoe wonders if wee apply the victory which

5.

## The Carnall 212 w<sup>ch</sup> Christ hath made for us:though we be cowards he was not, and what ever

he did it was for us. Hee stood in our place & beat Satha to our hands. What if Sathan beat mee may a Christian say, since Christ in my stead hath bearen him all topecces? I have long agoe overcome Sathan in my head:InChrist my Captaine hee is a vanquished enemy; faith

makes his victory ours, and sets him against every tentation; we are not fo weake in the hands of Sathan, as Sathan is in the hands of Christ; therefore is faith said to bee our vi-

Christ ours, who is our

victo-

clory, because it makes I Joh. 5.4.

ptation.

## ptation, or subdue any

flethly kust or corruption whatfoever, but in Christ made mine by faith I am strong and can doe all things. The promise is that if wee refift Sathan, stedfast in the faith, he shall fie. Beleeve then that Rom. 4.7. thou skalt everceme, and thou shalt overcome; war against sin and sinne shall die : fuith is our victory and nothing elfe, because that alone apprehends & applyes the promise. Reafor can doe no good, because the temptation is piritual and reason carnall, a naturall thing hath neither stroke nor force against that which is spirituall; beside, Reason is a fecret :

Professor.	215
secret friend to Sathan,	
and takes part with him a-	
gainst our selves. Can a	
man conquer the devill	
with a wiscdome that is	•
divellish, that hath him for	*
its damme? downe with	
flesh and bloud then, a-	
way with our owne wit,	
let faith doe all, else it will	
doe nothing. Faith never	
workes so well, as when it	
works alone; it is no more	
but beleeve the promise	٠,
and Sathan is gone.	
If Christians bee not	
perswaded that God will	
mortifie their corrupti-	
ons, they will very much	
at their manifold slips, be	
off and on, and coldly im-	
brace religious courses?	
Alas, our owne strength	
is	

and vanquish the lusts of our rebellious hearts, which are by nature and custome so deepely polluted with sinne. If wee have not faith to beleeve that God will aide and bleffe our endeavours and doe the whole worke for us, what courage can we have to goe about it? What shameful foy les and repulses shall we sustaine in it. Hee will manfully fight against his lust, that is affured of victory from God in the end. It is a great heartning to relist evill, or to doe any good duty, when wee beleeve God will be with us, and

helpe

- 0.00	
Professor.	217
helpe us therein.	4
Faith acquaints a man	ېد•
with his emptinesse of	
grace, how unable hee is	
to crucifie his inordinate	
affections, or to repaire	
the decayed image of	
God in him, and that he is	,
in a wofull case, unlesse	
the Lord put to his hel-	
ping.What profits pardon	
of sinne, to one that lyes	
under the power and do-	
minion of finne? There-	
fore a true beleever fights	
couragiously against his	
corruptions, and cryeth	
instantly to the Lord for	
helpe: though the com-	
bate be never so hot, hee	
will not yeelde, because	•
hee apprehends victory;	
for grace doth flow from	<b>,</b> `.
L Christ	

The Carnall 218 Christ into our hearts more or lesse, as our faith is weaker or stronger, though we have no grace of our felves, yet if wee cleave to him wee shall want none. Doth the streaming fountaine denv water to the thirsty traveller? No more doth Christo the empty parched soule, that comes unto him. Hee is an overflowing fountaine, his grace is unsearchable, his store can never bee diminished. Hee filleth the empty, and satisfieth the poore, that he might bee acknowledged the wellspring of all grace and goodnesse. 6. Lastly, be fire to keepe the mies in the field, hee that by any meanes aideth and

doth thereby make way for weakening of the other. Hee that joyneth with the fless doth oppose the spirit, and hee that standeth on the spirits side, doth bring the sless into captivity. Who

strengtheneth the one.

into captivity. Who would strengthen an enemie to oppugne himselfe? wee give strings and weapons to the sless, arming it against the spirit, when as wee pamper the body with delicacy, inflame it

with delicacy, inflame it with wine, handle it daintily, and nourish inticements and provocations to sufficient. If the flesh be full fed it will despite the

Spirit,

The Carnall 222 some ragges, and defiled with noyfome excrements, would not hastily strippe them off, and with indignation cast them away? This flesh of ours doth us more mischiefe than the devill himselfe, alas, hee could never hurt us, were we not first betrayed by this inbred enemy, yea it is worfe then hell and damnation, as being the cause of both. without it hell were no hell, neither could destruction fasten upon us. Allthe outrages and horrible crimes which are commit-

ted in the world, may challenge the flesh for their chiefe canse and anthor. It was this that

pierced-

The Carnall 274 bee most regarded; Who would deprive his fonle of fo sweet a guest, to enterraine inordinate lufts? The more familiar Samplon was with Dalilab, the more was God's stranger to him. For the weaknes of the selb encreaseth the firength of the pirit, even as corrariwife, the strenth of the flath bringeth weaknesse to the spirit, and indeed what wonder is it, for a man to be made stronger, by the weakening of his enemy? who would purchase the pleafire of a base simple at so high a rate, as to lose the

comfortable society of Gods bleffed Spirit? what meanest thou to admit fuch fulfill the lufts thereof? doth not God call upon thee to flay thy corruptions, to doe thy best, not onely to subdue them, but to pur them to death; encouraging thee thereunto by a gracious promise: that if through the fpirit, thou doest mortifie the deeds

it is not therefore suffici-

ent

how many are still to bee encountred: Regard what

is to come, rather than what is past; timerously to cease from resisting temptation, is dangerous to

our selves, and dishonorable to God; it maketh Sathan to infult over us and get advantage against us; let us not thinke if we yeeld the field, the devil will bee contented. It is not the glory of conquest that he seeketh so much as our destruction; which when Econfider, I cannot but bewaile the maked condition of many perfons, who fuffer their armour to hang on the wals and ruft, never putting it on to any use. Alas, what benefit

that grace hath gotten the upper hand, and that the power of fin is abated in him?

Dost thou loath nothing more than thy former spiritual bondage? Hast thou a secret dislike of thy

naturall estate? seeft a ne-

ceffity

Professor. 22 E ceffity of reforming it, and watchest overthose things which are most pleasing to it, this cannot proceed but from a worke of grace in thee; for Nature is a lover of it selfe, and seekes by all means its own preservation; when a man is come to this that he doth not approve his finfull inclination, nor willingly give way unto it, but studies rather which way to curbe and restraine the same, it is a manifest figne of some higher hand, by which the flesh shall bee more and more over ruled.I doubt not but a man after there is some change wrought in him by grace, may in some particulars re-

The Carnall 232 receive a foyle by his owne corruptions, and by that law of his members, which fights and rebels against the law of Gods hardly may a man fay hee is truly changed, unlesse he be sensible of the struggling of saure against grace; but yet still it is a pledge of fuch a work begun, as shall never be broken off, when Nature in the proper disposition thereof is become a burthen to the soule, and a man would faine bee better, and have it otherwise

the proper disposition thereof is become a burthen to the soule, and a man would faine bee better, and have it otherwise with him than it is.

Grace cannot stand with the regiment of sin: That person in whom grace is truly wrought, desires to be

turnes from his former evils with a detestation of them, and leaves them. with a resolution never to take them up againe, he daily prayes, and cryes carnestly to God for strength against corrupti. on, and wisheth, o the my wayes were so directed, that I might keepe thy statutes.

He is not for God to day, and the devil to morrow. Hee is no Marning Saint, and

The Carnall 234 and evening Devil, but defires continually to walke with God in all well pleafing. A Gracious heart keepes a constant warre with his lusts, the law of his members is evermore rebelling against the law of Rom. 7. bis minde. Howsoever upon the affault of some furious temptation, (haply) hee may be wounded and taken prisoner by some raging lust, which imperioully treads and tramples upon him; yet doth hee not yeelde and give himselfe over to the power of lust. Grace within bestirs it selfe, the heart sighes and groanes and seekes to

God for fuccour. If thy

cafe

God in you though formetimes driven from its station) still dwell as controuler in your soule, represse restactory thoughts

The Carnall-

and affections, and Iway your heartagainst the naturall inclination, that you may keepe Gods word. that though you bee interlaced with the fleft yet you give the guidance of your life to the holy Ghost loving that he may have the principality in r Pet.4. you? Doe you chiefly at-Col.3. tend your spirituall being, and principally affect things in heaven, and not things on earth? Doest

> thou submit to the commandement with pleasure init, so as thou canst tru-

> > ly

tinue. O Lord keep this frame of the thoughts of thy fervants heart for ever.

Are thy failings, matter of daily hymiliation

ter of daily humiliation unto thy soule? Doest thou finde and seele that nothing under the Sunne, more stings and pierces thy soule, than to be now and then overtaken with sinfull passions, or carried away with the swinge of any corruptions, against

thy godly purpose and refolutions?

Doest thou love righteousnesse it selfe, as righteousnesse, bee the thing
and subject of never so

teousnesse, bee thething and subject of never so sinall a nature? And dost thou

T be Carnall 240 the liking of the world, or carnall friends, preferring Gods commandements 4. bove all things, yea life it Mat. 16.25 felfe > Art thou sensible of the dishonour done unto God, and more vexed for that, than for any difgrace or injury offered to thy self dit is a good signe. But art thou quickfighted into the faults of o thers, and indulgent towards thine owne, it is an ill symptome. The best men are most severe against themselves, and tender over others. A gracious heart dislikes sinne in any, but in himselfe most of all. He is very backward in censuring others, but exceeding for-

The Carnall 242 though no eye sees thee. and it may be beneficiall unto thee? Here is a notable signe that grace hath gotten the upper hand, when as thou preferrest vertue before vice, even then when in humane reason, vertue will be the loser, and vice the gainer. An unfound conscience is large, and can swallow downe anything; the fincere conscience is strair, and the least bone, though but such as are in little fithes, will sticke in her throat. Neglect of smaller matters may justly bring our obedience in greater matters in suspition; the same God that requires our fidelity in the one, te-

M<sub>2</sub>

power of God, to be perfected in her weaknesse, and is many times more

humbled, for the mixtures and defilements of good workes, than for some workes simply evill in themselves; he desires to be good, rather then to be thought so. Are the sinnes of others, and the forrowes of the Church, as sensible and bitter to thy soule, as thineowne? Canst thou forget thy selfe, and thy particular businesse to lay these to heart? Doest thou rejoyce al-

wayes to be croffing and thwarting thy felfe in those succours, and supadventure some other thing may keepe it out of

thy band. Civility and hypocrifie may a little saib sinne, or bid it for a while stand aside, and give way to better things, but it is onely grace that ftrikes this Goliah dead. It is onely the spirit which Subdues the flesh. But wer must know. there is a great deale of difference, betweene for saking of sinne, through the strength and power of grace, and for other carnall ends and by-respects;

for an hypocrite may fometimes for fake finne, (not out of any love to God, or hatred of ill, but) because finne leaves him, happily

deed, which wee are in temptation; Examine thy heart then in this particular, what is the ground of that divorce which seems to bee betwixt thee, and thy olde lusts? If it flowes from any thing in the

from any thing in the world, but the love of God and goodnesse, thou art in a wretched conditio, be thy thoughts of thy selfe never so pleasing.

Art thou one whose heart likes well of sinne, though thou canst not or darest not commit it? Art thou one who when thou art convinced and rebu-

thou one who when thou art convinced and rebuked of thy failings, thy heart 250 the minde, than the remebrance of Hell, though hell bee a thousand times

The Carnall

more grievous then death for our affection is moved according to our knowledge of the thing: that which most wayes is knowne, affecteth most, wee know bell onely by faith, but we know death to bee fearefull by reason and fense, because we feel

it growing upon us eve y day. The opposition made here by the Apostle warnes us, that a necessity lyes upon us to mortifie our finfull lufts. It stands upon our lives, unlesse wellay finne, finne will not faile to flay us. It is

like

1	
Professor.	251
like a Serpent in our bo-	
some which cannot live,	
but by sucking out that	
blood whereby wee live.	l
What pittiful folly is this?	1
we hate them which pur-	·
fue our bodily life, we ef-	
chew them by all meanes	
that would spoile us of	
our worldly goods, onely	
wee cannot hate Sathan	
to the death, who seekes	
by sinne to spoyle us of e-	
ternall life:	•
That same commande-	Every fin
ment which was given to	is as the
Adam and Eve, If ye cate	forbidden fruit
of the forbidden tree ye shall	
dye, is in effect here given	
to us all, If you live after	•
the flesh you shall dye; let not	•
us make an exception	
where God hath made	
none;	

252 The Carnall

none; every sinne torus is that forbidden tree to Adam, if wee meddle with it, we shall finde no better fruit than he founde Bitter death growes upon the pleasant tree of sinne, for the wages of stane w desth It is therefore a point of great wildome to difcerne betweene the decen of finne, and the fruit of finne. Hee that would rightly know the face of finne when it stands before him, to tempt him, let him looke backe to the taile of that finne which

he hath already committed, and the sting which it leaves behinde it. The perishing pleasures of sin are

The Carnall 254 path to salvation. Asthe Ecdef. 11. sree fals, fo it lyes, and it commonly falls on that fide, which did most bend towards the earth before: if the greatest growth of our affections and actions, spring out after the spirit, no doubt, we shall fall on the right hand and be bleffed; but if otherwise they grow downeward, and thou live after the flesh, assuredly thou shalt fall on the left hand and perish irrecoverably. Wee shall not be jud ged according to the particular instant of our death, but according to our general course of life; not according to our deeds

Professor. 255 deeds in that present, but according to the desires of our hearts before. Obiest. But Reing they who walke after the flesh are dead already, why doth the Apostle say, You shall die? I answer, both are true, Answ: every ungodly person is now dead, but yet a more fearefull death abides them. For albeit they be dead in sinne, and deprived of the favour of the Creator, yet the vaine comforts of the creature doe so bewitch them, that they know not how milerable and wretched they are, but when the last sentence of dampation shall bee pronounced against them, they shall not onely bee banished from the presence of God, into everlasting perditio, where the fire of the Lords indignation shall perpetually torment them, but they shall also bee stripped of all comfort and refreshment from the creature whatsever. The least degree of their punishment

shall be a fearefull famine

of worldly supportments.

Hee that knowes any thing of the narrow way to heaven, of the nature of Gods justice; and the cunning sleights of Satan, of the difficulty of true repentance, and how fearfully mans heart is hardned, by custome and continuance in sinne, would not

more then lovers of God. Oh how is the Spirit quenched; and the flesh inflamed every where? Thew me the man that truly endeavours the suppressing of finne. Oh this is a hard tafke, it requireth much patience, and vigilancie, and will bring no small paine and forrow to the stefa in the end. What then? be not dismayed. thy future peace will more then recompense thy present trouble. What availes a little outward

flashy joy, when the confcience is disquieted and vexed within?who would redeeme a moment of pleasure, with eternity of paine? All is but bitter

sweetes,

for-

The Carnall 260 former wayes and looke backe upon them with a trembling heart, and grieved spirit, yet I am affraid God will never vouchfafe to cast his eye of compassion upon my foule. Though I have beene a professour long. yet many times my heart is full of doubting when I call to minde the hainousnesse of my unregenerate life, and see since I was enlightened

generate life, and see since I was enlightened and should have behaved my selfe in forwardnesse and fruitfulnesse for God answerable to my former folly and licentiousnesse in evill, so many slips and imperfections every day, and such weake distrated

God,

called, instified, and santified a poore sinner, hee gleristeth

# glorifieth him at last with himselfe in eternal blisse.

Death is but a sleepe to fuch as are in Christ, wherein the body is separated from the foule, rotting in the earth a while, that it may bee the more capable of glory hereafter; but the foule is immediately transported into heaven, and there remaineth unto the last judgement, praising God, and expecting the confummation of the Kingdome of glory. Before the comming of Christ, the powers of heaven shall be shaken: Sunne and Mosone shall suspend their light, the Rarres shall seeme to fall

from i

Then the Elect which were dead at the hearing of the trumpet, shall rise with their bodies, and the rest alive shall be changed in a moment, and all of

them

The Carnall 266 them shall bee made like the glorious body of Christ. After which, they being gathered before the throne of God, shall bee separated from the reprobate, and caryed in the aire, & let upon the right hand of God, where they fhall heare this fentonce; Come ye bleffed, &c. After which they shall enjoy everlasting happinesse: the parts whereof is eternall life and perfect glory. This eternall life is that fellowthip with God, whereby God of himself is life unto the Elect. They shall not need meat, drinke, fleepe, aire, heate, cold, breath, physick, apparell, the light of the fun, or moone; for the

Professor.	267
the spirit of God sha'l bee instead of all these, from whom immediately they shall bee quickened for ever. Their glory consisteth in this that they shall continually behold the face of God. 2. They shall be like unto Christ, just, holy incorruptible, glorious, honourable, beautifull, strong, nimble. 3. They shall possesse the new heavens, and the new earth, they shall joyfully praise and laud the name of the Lord world without end.  FINIS.	
N 2	

### A Table of the principall heads.

	A	
Thorderly	Affections	discovered.
$\mathcal{L}$		Page AI
Misery of be	ing guided	thereby. 47
Antidotes again	it finne,	. 65
, ,		
•	В	
DEginnings of	f finne to	be relified.
$\mathbf{D}_{\mathbf{r}}$		190

Better be in hell than offend Christ.

197

Body not to be pampered.

220

T TOwn man may know whether

Conscience corrupted, and how.

What a stirring conscience is.

Corrupt men indocable.

Corrupt motions natural to a car-

nall heart. 61
A ficilly conference described. 93
The distresse of conference that be-

tides the wicked.

The estate of a creature curied of God.

Rejoycing to crosse a mans selfe a

	THE TABLE.	
	ligne of fincerity.	244
		3
	D	`
	East, what is meant by it	
•	Wilson Lot On the state	127
	What the first death is.	141
	The second death described,	133
	Then the most secret sinue she	
	discovered.	149
	Danger of being unarmed. 191 &	716
	Discovery of a true Christian: or	, 111-
•	fallible marks to try himfelf by.	236
	Christians should discerne bery	
*	the decest of finand the fruit of	
	F	2 5.3
J	L'Aith a speciall means to overc	ome
	remptations.	212
	How it doth this.	213
	Nothing hurts us so much as	
	~ ~	210
		246
	F/ b, what it signifieth.	7
	It disperseth sinne into the w	
	man	-11
4	Why naturall corruption is e	
ŧ	by the name of fliff.	8
	It cleaves close to our nature.	-
J	What it is to be flefbly minded	21.
	It derives venome upon every	æti-
,	on.	51
	It tempts daily	5.3
		Îŧ

It continually warres against the spirit. It is unwearied in finfull follicita-It raignes in naturall-men. 57 Not fo in the godly. 100 They are part flish, and part spirit. 101 We must fight with Sathan, if wee would overcome him. Rece abides not in a carnall me-J mory. How a man may know whether grace hath got the upper hand in him. Grace cannot stand with the Regiment of finne. Nothing bur grace can subdue fin. Tobce deprived of Gods favour, an unspeakeable milery... Fearinarrowly to be watched.64 An unfound one discovered.99 The thorne in our flesh should humble us. Want of Humiliation very prejudiciall to the foule. Symptomes of a good bear-237 Hypocrites speake after the spirit, and live after the flesh. 107 Hypocrife, the danger of it-

170 Law

L	
I Am hath a double use.	1
Am hath a double use.  Little fins very dangerous.	117
uft growes never old.	62
Loffe of Gods presence, what it is	38
Leathsommesse of fin delaribed.	194
<b>M</b>	
A Ifery of being under the fle	B.16
Memory corrupt through fi	n.36
How discerned.	· 54
No member to be trufted alone.	85
Man by nature uncapable of g	ood
neffe.	27
Hee hath nothing in himfel	fe to
glory of.	. 80
Martification described, discov	cred.
.165 &	
How we are faid to mortifie fin	1.174
teanes to subdue the flesh.	185
Markes of a spirituall Christian.	239
calousie over our hearts, am	eaus
to keepe out finne.	20

j 72.5 69 Licentious Minifers reprooved. 106

Riginall fin a hereditary discase.

It overspreads the whole man, 83.8 49 It is full of propagation.

Its manner of tempting us.	48 1
P	
Lesh powerfull to bring abo	ut its
projects.	57
Policies of the flesh, to be studies	d. 76
Pride, disableth to refist comptat	ions.
- 10 6 1 4 6 0 1 1	192
Provision for the fich mult be h	
red.	219
Peace with the flesh dangerous.	
Carnall Professors reproved.  Discovered.	109
Our present condition, a predicti	
	35ĝ
Price of fin infinite,	<b>3</b> 99
	-37
R	
CInners shall be exceedingly a	epro-
Sched at the day of judgment.	146
soe of fin must be killed.	171
teason, a weak thing to expell te	mp-
tations,	214
Coule, corrupted by lin.	
Sin must be slaine, or it will	23
	250
ignes of a fleshly mind.	50
inana di	197
lainous sins walte the consciéce.	116
o live in any fin, a figne we are	un-
der Sathans bondage.	120

Many

Many begin in the sprit and en	d ir
the flesh.	109
Impenitent faners shall surely	bce
damned	112
Society with the deville, every fi	MIN.
portion:	1 91
The Spirit onely can mortifie	: th
tich.	17
Sinner is not driven away with a	າ ລກ
gry looke.	. <b>1</b> £6
Signes of the Spiritspresaling i	
والمرازية المرازية المرازمة	23
A Christians frength is in God	. 21
Servicy against our ovene sing	19
seventy against our evane time	cs,
bleffed figne of grace.	34
Tr	
	Fa
Emphations of the flesh undinable.	icci.
Tende neffe of confcience a specience a specience as spec	7
- preferrative against sin-	
It is a great bleffing.	20
Yet may be turned into a curl	20
Tryall of a ciue Christian.	166
Light of a crac Christian	100
V	
T Oyce of confeience to bee	hea:
kened to.	

Townerfall harred of fin, discovers a

gracions heart,

will

7 11 fince the fall corrupted.

39 A corrupt will discovered 96 Men weake in themselves. 176

Every finner undernalues the bloud of Christ. 200

FIN IS.